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# **VIDIYA SAGAR PATRIKA**



**October-December issue 2019**

**Sunny Oberoi Vivek Sadan :  
Advance Institute of Social Sciences  
Sri Anandpur Sahib, Punjab**

**Multilingual Biannual  
Social Sciences Peer Reviewed Journal**

**VIDIYA SAGAR  
PATRIKA**

**Chief Editor  
Dr. Sondeep Monga**

**Executive Editor  
Prof. Dinesh R. Jaronde**

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## *Message*



*Sarbat Da Bhalla Charitable Trust always strengthen the Goodness & welfare of world. Academic Excellence is essence of Ideal Society. For this cause our trust is doing great efforts like free publication of Books of Scholars; free distribution of Books to various institutional libraries and also establishment of libraries even in Jails. I firmly believe that we must gave everyone another chance to live and with the light of literature we can make it happen. So Literature is the ultimate source of social change.*

*Our Research Institute Sunny Oberoi Vivek Sadan: Advance Institute of Social Sciences aims to revive the legacy of cultural background and inheritance of Sri Anandpur Sahib as Academic Hub of India as dreamed by Great Guru Gobind Singh Ji. Because Guru Ji established the Holy city Sri Anandpur Sahib as Political, Religious and Academic Center of India. In this city of 'Anand'. Bliss, For the Academic growth of Community, He Then invited Many Scholars of Various languages concerned with different fields, Poets, Writers, Musicians, Instrumentalists, Artisan. The Literature that was created and translated by them was on the basis of contemporary available text manuscript tradition of Granths and organized many literary conferences and Kavi Darbar to Contribute in Literary legacy of Punjab and India. Publication of 'Vidiya Sagar Patrika' reminds us the steps taken by Great Gurus.*

*I am delighted to inform all Readers that our first issue of Journal is dedicated to 'Great Guru; Guru Nanak Dev Ji's 550<sup>th</sup> Birth Anniversary'. I hope that Readers accepts this issue open heartly worldwide. I congratulate all contributors for their great effort. May almighty bless all to move on path of knowledge.*

**Dr. S.P. Singh Oberoi**

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## Editorial



Dear Readers,

We Cherished a Dream to revive the literary legacy of Punjab specifically of the Holy city Sri Anadpur Sahib, Which was once established as Academic Hub of India. Our Managing Trustee Dr. S.P. Singh Oberoi make it possible with his worthy capacity to established a Pioneer Research Institute Sunny Oberoi Vivek Sadan: Advance Institute of Social Sciences, Sri Anandpur Sahib, Punjab. Under His able guidance our Institute published this first issue of Multilingual Biannual Social Sciences Peer Reviewed Journal 'Vidiya Sagar Patrika', which is dedicated to '550<sup>th</sup> Birth Anniversary of Great Guru: Sri Guru Nanak Dev Ji'. We were trying very hard to realize the dream of high Quality Journal Consisting of Research papers and reviews, who could bring out new facts and interpretations for the benefit of the society. Scholars from various Academic fields make it possible with their Academic Excellence and Multidisciplinary Approach. We are very thankful to Authors of Eminence, Research scholars who contributes for this great cause and also grateful to our worthy managing Trustee to gave an International Platform to scholars for interdisciplinary activities so Research can find new routes and resonance.

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# **Sri Guru Nanak Dev Ji: Theology and Human Psychology**

**Dr. Sondeep Monga**

Professor And Head, Sunny Oberoi Vivek Sadan:, Advance institute of Social Sciences Sri Anandpur Sahib, Punjab

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## **Abstract**

Shri Guru Nanak Dev Ji gave Theology which clears the doubts in human psychology about human life and its relation with God. Human Mind is related to intellect (Buddhi). The Prayer of a Sikh lays emphasis on higher plane for the intellect and lower for the mind. The mind, if let loose, can play havoc and if kept under control can raise spiritually. Shri Guru Nanak Dev Ji gave the method or way life to complete the religious life by action, it must even control the mind. In daily life of humans itself is contemplated as action, action of mind in order to free itself from evil-waging a daily struggle against desire and temptation. Psychologically man feel free from joy and sorrow. He feels love of God called 'Ananda' and Reached at the State of 'Visamad' described in Gurbani. With the ever widening visamad: State of Bliss and the progressive subjugation of man go a developing sense of joy and peace. It is an immense awe, a prodigious wonder engendered by the over whelming, indescribable greatness of God.

## **Introduction**

Human Psychology has strange and complexed nature. All Philosophical and Religions conceptions of thought concentrated to deal with its very nature. May be it belongs to Easton or Westen philosophies of world. Actually Psychology is science of behaviour and mind including conscious and unconscious phenomena as well as feeling and thought in context to society. It is the study of how humans think about each other and how they relate to each other. Shri Guru Nanak Dev Ji gave Theology which clears the doubts in human psychology about human life and its relation with God. Theology is the critical

study of nature of divine. According to Prof. Basil Willey, 'Theology is the notional formulation of what experience seems to mean.'<sup>1</sup> Shri Guru Nanak Dev Ji experienced the Divine which is the ultimate way of Refinement of human psychology which results in good deeds and create an ideal social environment. So Guru Nanak thought revolves around his understanding of the nature of God. Which is an ideal for humans to be adopted and followed. According to him God is one, whom human must praise and who yet for exceeds can form. It is Theology which can be find in Guru Nanak Dev Ji's Shabads and sloks. As W.H. Mcleod says 'For Guru Nanak the meaning and purpose of human existence centres in the divine existence of Eternal one, He who creates, sustains and destroys. He who having created reveals himself in his creation. He who by his grace communicates to man the way of Salvation. Set over against this Sovereign Master is man who, in his unregenerate condition, manifests a corrupt nature cutting him off from the divinely proffered way of salvation. Perverse and way word, deluded by the transitory attractions of this world and the creature of evil impulses. He lives a life which binds him more firmly to the wheel of transmigration and condemns him to an endless cycle of death and rebirth.'<sup>2</sup> Human being are most brave beings on earth but often the thought of Death creates fear in his mind. Fear leads to mind disturbance and fallacies of world. But in Sikh Spiritual path fear is described positively for human psyche i.e. fear of God leads him to good deeds and his fear will make man fearless. Guru Nanak gave the thought that God is without any Fear; therefore the seeker should shed away all kinds of fears except the fear of Lord. His fear will make secker fearless because the Fearless will be realized as he said in Gurbani:-

- Bhai te nirbhau paia jisda ant na paravar<sup>3</sup>
- Bhai vich nirbhau paia ta Sahajai Kai ghar aia<sup>4</sup>

The practice of listening and imbibing the spirit of the scriptures create the fear of Lord.

Human Mind is related to intellect (Buddhi). The Prayer of a Sikh lays emphasis on higher plane for the intellect and lower for the mind. The mind, if let loose, can play havoc and if kept under control can raise spiritually. As Gurbachan Singh Talib says about Shri Guru Nanak Dev Ji's theology. It is a condition of spiritual life. It is the first initial step whereby the soul is prepared to pursue the Absolute the awakened conscience the realization of the presence of God everywhere, so that man may not consider himself ever freed from moral responsibility. It is what in the context of moral life is called Duty... In the mind of man. It is the divine urge, issuing in good action; for its neglect and absorption in evil and ignorance beings retribution in the form of continuing transmigration.<sup>15</sup> Shri Guru Nanak Dev Ji gave the method or way life to complete the religious life by action, it must even control the mind. In daily life of humans itself is contemplated as action, action of mind in order to free itself from evil-waging a daily struggle against desire and temptation.

Shri Guru Nanak Dev Ji described Spiritual Remedy for this Psychological problem of man that why mind is so interrupting and always concentrate on evils like lust, anger greed, attachments and ego. In His Shabads he called it Maya 'The Mind is maya and runs everywhere. He gave the psychological plans method, of 'Panj Khand' in his 'Japji Bani.' Human beings can step by step adopts these five plans of mind and become ideal person as described in Gurbani 'Panchas' Those who have remembered the Name of God and rewarded in court of Lord.

Shri Guru Nanak Dev Ji gave this theory for each and every human living on earth and no discrimination for any one whether any one belong to his sect or follow him in certain way or not. Actually his motive is to purify the soul and refine the Psychology of Humans. He gave the spiritual path of Five Plans Dharma Khand, Gyan Khand, Saram Khand, Daram Khand and Sach Khand. 'Dharam Khand', Psychologically is plane of piety. It is the initial state of actions requiring us to adopt the real virtues in life by discriminating between good and



bad actions. Having imbibed virtues in our practical life and having acted or moved on light path, we enter the next plan i.e. the plane of knowledge 'Gyan Khand.' In this plan seeker observes the vastness of universe he comes to know the various winds, waters, fires, vishnus, Shivas, Brahmas, Pole Stars, Moons, Suns, Spheres, Siddhas Buddhas, Nathas, goddesses, gods, demons, sages, gems, seas, Khanis: division of creations vanies: modes of speech, kings, scriptures and their believes. This planes gives an idea to the seeker that there is no end to all creations and created force and his position in this huge universal set up. After this seeker enter the plan of effort. "Saram Khand' Wherein he washes away all the dirt of passions, ego. The intellect and mind become pure and beautiful. Next plane is plane of Grace 'Karam Kand'. When he realize that Lord is All powerful his powers manifest themselves in a seeker through his Grace and he becomes God like. After fourth plane spiritual path leads to seeker to his goal i.e. the plans of Truth 'Sach Khand.' This plane is the abode of Formless, Experience of Ecstasy, unexplainable state of mind or state of Bliss. Psychologically man feel free from joy and sorrow. He feels love of God called 'Ananda' and Reached at the State of 'Visamad' described in Gurbani.

With the ever widening visamad: State of Bliss and the progressive subjugation of man go a developing sense of joy and peace. It is a path leading onward and upward. The accent is strongly upon ascent to higher levels of understanding and experience. The Experience of vismad is, in this way both a result of Nam Simran and stimulus to more exalted meditation. It is an immense awe, a prodigious wonder engendered by the over whelming, indescribable greatness of God.

'Guru Nanak Dev Ji's moral and Spiritual interpretations of the five planes remind us of journey and goal of the seeker a human. In order to rise from the plane of piety to the plane of truth 'the seeker has to seek knowledge and make efforts to obtain the Grace of the Lord.'<sup>16</sup>



## **Conclusion**

Guru Nanak Dev Ji gave the contemporary humans a psychological remedy in forms of spiritual discipline. Which is stated as spiritual plane a balanced combination of action, knowledge and devotions. These Ethics are the basis of the spiritual edifice and way out for man i.e. how to live life worthy of goodness. How to deal with problems of life. Guru Nanak Dev Ji's Theology has no place for asceticism and passivity. Activity is the keynote of his philosophy and the basis of his Ethics. Even in Modern Times, It is significant and Healing for Human Psyche.

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# **‘Qawwali’ in Present Scenario**

**Prof. Tajinder Singh**

HMVCollage Jalandhar, Punjab.

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## **Abstract**

‘Qawwali’ is a very popular genre of Sufi music whose history is more than 10 centuries old. In the beginning, it was only sung in Arab and Iran but, with Muslim emperor, this singing style also entered in India. On arrival in India, a very profound impact of Indian music was seen on this singing style, as a result, the qawwali took its place in Indian ragas and rhythms. Over time, many musical, literary and other types of changes started to take place, but along with these changes, the ‘Qawwali’ (where its original language and singing style also became the same singing style) became more popular and famous. In this research paper, the definitions of the meaning of ‘Qawwali’ along with the historical discussions highlight the changes, reasons and present scenario of this.

**Keywords: Qawwal, Qawwali, Qaul, Sufi, Music.**

## **Introduction**

The word music seems to be very simple in hearing though its meaning is more in profoundness and wider in reality. Everything in the universe is subjected to music. In which, we can clearly feel the particular type of rhythm or tone: earth revolves around the sun, the shimmer of stars, the rising and setting of the sun, the movement of time at a certain speed, the fixed speed of heart and breath, the chirping of birds, the rustle of springs, the sounds of humans and other sentient beings, All these are subjected to the tone and rhythm of the music.

Man must have used music in some way in his life from the beginning. In our country, music is mostly used for devotion. Being people of different religions, castes and creeds in India, the methods of doing all these rituals are also different. In Hinduism, Veda Mantra chanting, Sankirtana, Gurbani chanting in Sikhs and ‘Qaul-Qawwali’ in Sufis are all the forms of spiritual music.

Along with the creation of Sufism, the medium chosen by Sufi saints for the prayer was music. In the language of the Sufis, it is called ‘Mehfil-e-Sama’ (the gathering held for sufi devotional music). All those who followed the ‘Shariat’ in Islam denied the ‘Sama’ and the Sufism. But the Sufi people haven’t

left this path to prayer, enduring every trouble. This led to the creation of many singing styles of Sufism, which in modern times are known as ‘Sufi’ singing styles. Among these singing styles of Sufis, ‘Qawwali’ became most famous.

‘Qawwali’ is one of the ancient singing styles of Sufis. The history of this singing style is more than a thousand years old. A lot of evidence is obtained. Initially, there is no concrete evidence of what the singing form of ‘Qawwali’ would be, but there is enough evidence that it is initially sung only with ‘duff’.

### **Meaning and Definition of Qawwali:**

‘Qawwali’ is the most prominent and special singing form as well as most sung and heard singing style in ‘sufi’ music. The word ‘Qawwali’ is derived from Arabic language. Almost all scholars have the same statement that ‘qawwali’ is made from the Arabic word ‘Qaul’. The word ‘Qaul’ simply means statement, talk, discourse or specific utterance<sup>i</sup>. In Arabic and Iranian languages, ‘Qaul’ is said to be a special verse in which Arabic vocabulary and sentences are used according to need. A statement of the Prophet Hazrat Mohammad Sahib or singing of any Verses of ‘Quran-e-Pak’ can also called ‘Qaul’. The defined term for this is 'Nagma-e-Haqqani' (means- the song drenched with extreme love in honor of GOD).<sup>ii</sup>

The word ‘qawwal’ is also commonly used for the common singer in the Arabic language. The opinions of scholars and singers about ‘qawwali’ are as follows-

‘Qawwal’ is the vocalist of ‘Qaul’. In Brief ‘Ghazals’ sung in the singing style of ‘qawwal’ are known to be ‘Qawwali’.<sup>iii</sup>

The word ‘Qawwali’ is originated from the Arabic word ‘Qaul’. The meaning of the word ‘Qaul’ is sermon, statement, speech, talk, discourse, contract and promise etc.<sup>iv</sup>

‘Qawwali’ is a song, which is usually on the tomb of the elders and in the congregations of the ‘Sufi’ saints, and after listening to which they feel spiritually empowered.<sup>v</sup>

‘Qawwali’ is also called 'song of ‘Marfat’<sup>vi</sup> and 'Haqqani Gayan’<sup>vii</sup>.

The 'Qawwali' is sung by a group of singers. The leader sings the various lines of the poem and the followers repeat them after him, emphasizing the rhythmic structure with a clap of the hand.<sup>viii</sup>

Nusrat Fateh Ali Khan of 'Qawwali' has given a very detailed description about Qawwali. Qawwali originated from 'Qaul'. Describing 'Qaul' of the elderly is called 'qawwali'.<sup>ix</sup>

Nusrat Fateh Ali Khan says in another interview 'Qawwali' for 'Arfana Kalam' and 'Tasvuf' and what goes into it is very close to reality.<sup>x</sup>

### **Historical background of 'Qawwali' :**

The history of 'qawwali' in India begins with the entry of Muslims. At that time, 'qawwali' did not appear in a complete independent form but it can be said with certainty that its structure had already started to form. It is believed that the first mosque in India, the 'Keraman-jumma' Mosque, was built in the seventh century. This means that by the seventh century, Muslim people had not only started coming to India, but they had also started promoting their religion in India.

In the tenth-ninth-century Muslim raiders also started attacks on India, the main purpose of which was to rob the treasury here to expand their kingdom and propagate the religion of Islam. In which these attackers also succeeded. Whenever these attackers came to India, they brought with them their religious people ('maulvi and qazi') and many 'Sufi-pir-fakirs'. 'Maulvi' and 'Qazi' were the people who, according to the 'Sharia' of Islam, used to convert Islam to the people of India and 'Sufi' saint-'fakir' were those who did not ask anyone to convert to Islam, but who would come in their company Almost every person used to get along with them.

'Sufi' people were very fond of singing. In the course of time, many 'dargahs' of 'Sufi fakirs' began to be established in India, especially in Punjab and its adjoining areas. Influenced by these 'Sufi dargahs, many Hindu people accepted Islam, in which the great musician Tansen is most famous. The Sufi people initially invented their 'dargahs' as music festivals because they knew that the people here were lovers of music, which led to many Indian singers becoming 'qawwals'. It was that time that Indian raga-music entered into 'qawwali' singing. Persian tunes and Indian music took a new form, as a result of which many new ragas and tunes came into existence.



Initially, the main place of Qawwali singing was also the ‘Sufi Dargahs’. All scholars have given their views about the origin of ‘Qawwali’ which are as follows-

‘Qawwali’ is intimately linked to Hazrat Amir Khusro, who not only brightened the style, but also created the elements to make it possible, It is usually Performed with a lead singer and chorus.<sup>xi</sup>

Before the fourteenth century, Dhrupad singing style did not have a nominal sign of ‘Qawwali’. During the time of Amir Khusro, the promotion of Khyal singers started. Its two parts Kalavati ‘Khyal’ (Bada Khyal’) and Kowwali ‘Khyal’ (‘Chhota Khyal’) were made. In the fifteen century, the emperor of Jaunpur, the Sultan Hussain Sharki, made the Kalavati ‘Khyal’ more significant and completely separated ‘kowwali Khyal’ from it.<sup>xii</sup>

Acharya Brihaspati ji writes about ‘Qawwali’ that even though the words ‘Qaul’ and ‘Qawwal’ are not Indian languages, the word 'Qawali' is formed by adding suffix-(I, ÒşüUÓ) after the word 'Qawwal', according to Hindi grammar.<sup>xiii</sup>

Many ‘Qawwals, scholars and musicians of India have also given their views in this subject, but one thing which is common is that the credit for propagating ‘Qawwal’i singing style in Hindustan is given to Hazrat Amir Khusro. For which many proofs are also obtained. But for this reason, some scholars also consider Amir Khusro to be the father of ‘qawwali’. But there is some truth in this matter. It is important that Hazrat Amir Khusro contributed a lot in the promotion of ‘Qawwali’ and at the same time Hazrat Amir Khusro wrote many ‘kalams’ and also contributed some publicity by creating some ‘Sufi’ singing styles. The credit for making ‘Qawwali’ singing style famous in India is given to Hazrat Amir Khusro.

Rishi Jaimini Kaushik writes that it is forbidden to sing in Islamic sharaa. But Khwaja Sahib listened to it as an prayer, so the Muslims of the Chishtiya family, who belong to the Chishti family, listen to the ‘qawwali’. He was the one who brought ‘Qawwali’ to Hindustan. In this way, ‘Qawwali’ is only nine hundred years old in India.<sup>xiv</sup>

Many scholars consider ‘Qawwali’ as an Indian singing style. How much truth is there in this fact, it is known from ‘Qawwali’ emperor Ustad Nusrat Fateh Ali Khan that ‘Qawwali’ started a thousand years ago. Hazrat Baba Ganj Baksh

Rehmat-Ula-Alah's book 'Qashf-ul-Mahjub' states that 'Qawwali' used to be in Iran, Turkey, Afghanistan areas earlier. It used to be in Arabic and Persian languages then. Then it was always sung in 'Arfana Kalam', Allah's 'Sift-Sanah', 'Naat-Sharif'.<sup>xv</sup>

'Qawwali' was from ancient time in Iran. 'Qawwali' from 'Qaul', the singing style of 'Qaul' became 'Qawwali'. Infact anything that uttered by Muhammad Sahib Aka-e-Madina became 'Qawwali'.

In the world of 'Qawwali', Ustad Nusrat Fateh Ali Khan is given the status of 'Khuda'. The second biggest thing is that the 'Kashf-ul-Mahjub', which describes some areas of the singing of 'qawwali', Hazrat Baba Ganj Baksh is a story of Sufis written by Ali Hujveri 'Rehmatula aleh' (1009-1072). All the above facts indicate that 'Qawwali' had started in 1072 A.D in Arab, Iran, Afghanistan and Turk, but there was few evidence about how the singing style of singing should have been in the beginning. Huh. It is believed that 'qawwali' was sung only with duff in the early stages. Only the 'Kalam' of Arabic-Persian Arfana were sung in it.

The credit for making the famous 'Qawwali' singing style in India is given to Hazrat Amir Khusro. The famous 'qawwal' of Punjab, Shaukat Ali Deewana, says that 'Qawwali' was most widely promoted by Hazrat Amir Khusro Ji in Hindustan. Not only 'Qawwali', many other singing styles of Sufi music like Rang etc. were also introduced by Hazrat Amir Khusro ji which was created by Amir Khusro, which is a propaganda even today.<sup>xvi</sup>

Initially 'qawwali' used to be only in the 'dargahs' and 'majlis' of 'Sufi'-saint-fakirs. The 'qawwal' singer used to sing 'Qaul' written by Sufi-saints as 'qawwali'.

Gradually, 'qawwali' came out of its initial phase and reached the peak of height. The main form of 'qawwali' was to convey spirituality, but with the change of time, 'qawwali' began to have some other aspects, which led to a new form of 'qawwali', as well as singing styles similar to 'qawwali'. 'Naksh-o-gul', 'Dhamaal', 'Shi-harfian' etc were also made.

These singing styles reached their heights in a new way, traveling their spiritual journey in 'Sufi Dargahs' and 'Majlis'. It is also believed that these singing styles were born along with the promotion of 'qawwali', and along with 'qawwali' singing, these singing styles also came into vogue and gradually came to be considered a part of 'qawwali'. In modern times, the singing of these singing



styles has become very rare. This is also the reason that many of these singing styles are associated with different times, seasons, rituals.

### **The changing form of ‘Qawwali’ in present time:**

There is no doubt that change is the rule of the world. The journey from a young child to old age, the rotation of the wind around the sun, day and night, sunlight, different seasons, all of them fall under this law of nature. It is said that, the tree which does not change with the trend of wind when the strong wind comes, it soon falls on the earth. Similarly, there is a change in the singing of ‘Qawwali’.

### **Changes in ‘Qawwali’ from the literary point of view:**

Literature is concerned with a particular place and its language. Just as the food of different regions and countries is different and whatever food is in that region, it feels better in the same area; in the same way enjoy the literature of a particular region and place which it belongs to. As People can enjoy in their mother tongue, they cannot enjoy it as much as in any other language. For example, if a common person of Punjabis told the Persian stock written by Maulana Rumi, 'Na Man Behuda Girde-Kucha-O-Bazar Mee Gardam', he will not be able to understand it as easily. Yes, if a ‘shayari’ or song is sung in the same language instead of Persian language, then they can also enjoy the literature of the ‘shayari’ or song. This is also the first reason for the change in ‘qawwali’ literature.

When the Muslim singers came to India, they only knew their native languages Arabic and Persian, but only after coming to India, they learned the language from here and from that, the formation of new languages in India which may have changed the language of singing styles. The ‘qawwali’, which used to be in Arabic and Persian languages, after the arrival in India, began to be in Urdu, Hindi and Punjabi languages along with Arabic-Persian languages.

There are two main reasons for the change in ‘qawwali’ literature in modern times: - Partition of India first and globalization.

Before the Partition of India, Urdu language was used in almost all the houses of Punjab irrespective of any religion. By which all the members of the household had knowledge of Urdu and the language associated with it, and the common people easily understood all the qawwalis sung by the qawwals.

After the partition, Punjabi took the place of Urdu in modern Punjab due to less publicity of Urdu. Due to which the 'qawwali' sung in Urdu is becoming incomprehensible to the common people.

The second change is due to globalization. Modern times are the era of computers and mobiles. There was a time when children used to sit near the elders of their house and tell stories. Elder members of the household used to teach their children their history, tales and experiences of life through stories. Due to which, from a young age, children used to know a lot about things and their old civilization. In modern times, instead of listening and understanding all these things from elders, they give all their time to their mobile and internet etc. Thus one is going far away from his civilization and culture. As a result, he neither has complete knowledge of his language nor his civilization, due to which he is not able to fully enjoy literature.

### **Changes in 'Qawwali' from musical perspective:**

So far there have been many changes from musical perspective to 'qawwali'. Initially 'qawwali' was sung along with Duff, but when 'qawwali' came to India from Arab and Iraq countries, Sufi saints saw that the people of India are music lovers, then they introduced it in a new way. The Muslim singers merged the 'qawwali' to the Indian ragas and started singing, which was very much liked by the people here.

Over the time, as Muslim singers gained mastery in the Indian raga tradition and its music, the 'qawwali' also began to be sung in the classical part i.e. various ragas. The popular instruments of the time such as 'sarangi', 'tabla' etc. came to be used as accompaniment in 'qawwali'.

With the arrival of the British, the harmonium was also used in India. Gradually, 'Sarangi' was replaced by Harmonium, which allowed 'qawwali' to sing a lot. Due to the influence of English linguistic music, many 'qawwal' singers in India and Pakistan started making classical 'qawwali' as well as some light melodies which could be easily sung by common people. The fire of such tunes was very much appreciated by the people, as a result, 'qawwali' started to be sung in a new style from the restrictions of classical ragas. The names of Nusrat Fateh Ali Khan, Badar Mian Dad, Muhammad Sharif 'Qawwal' are particularly notable for such experiments in 'qawwali'.

Nusrat Fateh Ali Khan, while speaking on this subject, says in his interview that my style was a customary style. We are resorting to Western music to enhance and sustain our civilization and roots.<sup>xvii</sup>

Variations from the musical perspective bring about changes in two main forms, one with singing style of ‘qawwali’ melodies and the other with Western instruments such as harmonium, keyboards, octopads, etc. In addition to all these instruments, in modern times some ‘qawwal’ parties also use the drum during their stage performances.

### **Changes in ‘Qawwali’ according to audience interest :**

‘Qawwali’'s exorcism and elderly ‘Qawwal’ Karamat Fakir of kapurthala ‘gharana’ says that in the early gathering ceremonies of our life, we saw that the listeners were exasperated by listening to each poetry because they knew about poetry and old things but In today's Mehfil (gathering), if we sing a deep romantic song, then it is limited to a few people.<sup>xviii</sup>

Karamat's fact makes it clear that listeners of modern times do not have the desire to listen to the real thing because they have few knowledge about their ancient heritage.

Nusrat Fateh Ali Khan ji says in an interview that the youth of today do not know who the ‘Heer-Waris Shah’ is? Who is ‘Sasi-Punnu’? Who is ‘Miyān Muhammad Baksh’? Those who did not read and listen to their civilization, did not support their elders, who have been listening to English music from the beginning. If we will sing to our music in our own way, then it will not be tolerated.<sup>xix</sup>

These facts make it clear that due to lack of knowledge about their civilization and heritage, the ‘qawwal’ singers are able to hear very little of the old and traditional ‘Kalam’.

Apart from this, the mental condition of the people has become very fickle in today's runny life, due to which they do not show much interest in listening to the things of ‘Arfana’ and Stagnation. ‘Qawwal Kuldeep Qadir says in this subject that most of today's ‘mehfil’ have the same demand to dance to the audience by singing ‘qawwali’ with more rhythm. Those ‘Qawwal’ able to make their listeners dance that ‘qawwali’ is more in demand.<sup>xx</sup>

## **Changes in the use of instruments**

‘Qawwali’ used to sing only with Duff in its early stages. As soon as ‘qawwali’ singing arrived in India, Indian singing style and musical instruments were also used in it. The ‘qawwali’ which was sung only with duff, after coming to India, it also included ‘sarangi’, ‘sitar’, ‘tabla’ etc.

Due to the influence of English civilization, keyboards, guitar have also been used with harmoniums instead of vocal sounds like ‘sarangi’, sitar. Even today, the ancient type of dough ‘tabla’ is used in the rhythm instrument, which was in earlier times. Along with tabla, it has become a common practice in ‘qawwali’ to use instruments like Octopod, Dholak, Dhol, etc. for the rhythm instrument.

## **Conclusion:**

The history of ‘qawwali’ is more than a thousand years old. Evidence of which is given at the beginning. The entry of ‘qawwali’ into India came from the ‘Sufi fakirs’ who came to India with the Muslim attackers of the first century and Indian music was used for the propagation of Islam by the same Sufi. In which ‘qawwali’ sung in Arab-Iran is particularly notable.

It began to diverge from its initial style with the entry of ‘qawwali’ to India. The ‘qawwali’, which was previously sung only with the tambourine (daff), has undergone many new styles under the influence of the ragas and singing styles of India. Many types of Indian ragas, rhythms and melodies were used in it.

Earlier, ‘qawwali’ used to be only in Sufi palaces and ‘dargahs’. Over the time, ‘qawwali’ started to be sung from the ‘Sufi dargahs’ and sung in the royal courts. From which the literature of ‘qawwali’, which was earlier only on the spiritual side, went beyond many other aspects such as praise of beauty of girl (Shringar), Raja and the royal people etc.

With the arrival of the British in India, the English civilization had a profound impact on the Indian people. Indian music also remained unimpressive, which resulted in the use of Western instruments such as harmonium etc. with Indian instruments in the singing of ‘qawwali’. The use of harmonium in ‘qawwali’ grew in such a way that the harmonium is not a foreign instrument but a main instrument of ‘qawwali’.



After the partition of India in 1947, as globalization started, many foreign instruments and music from western countries started to be used in 'qawwali'. In modern times, despite singing many changes of 'qawwali' singing and the instruments used in it, the presentation etc. This singing style has retained its own place in the hearts of the listeners.

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# **Trends and Pattern of Public Expenditure on Health in Punjab**

**Dr. Shaveta Kaushal**

Assistant Professor, PG Department of Economics, SGTB Khalsa College, SriAnandpur Sahib.

**Dr. Rupinder Kaur**

Assistant Professor, Amity Law School, Amity University, NOIDA.

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## **Abstract**

Health is one of the vital indicators reflecting the quality of life and therefore it has been rightly said, 'Health is wealth'. Though preservation and promotion of health is one of the most basic human rights, India is still lagging behind in realizing this distant dream. Public health is concerned with the health of the community as a whole. Its key goal is to reduce population's exposure to disease. The total health expenditure of a country is generally classified under three major categories (a) public expenditure by state through tax financed revenues; (b) non-household private sector including companies, NGOs, community financing etc. and c) households' direct expenditure on purchasing of health care services. Among these three, the role of public and non-household private sector financing is considered to be significant in reducing the burden of health care expenditure on the households.

## **INTRODUCTION**

Punjab, as such, does not have any specific health policy of its own. Health programmes in the state, as in most of the other Indian States, have continued to pursue, the policies of the Union Government. Even though health is a state subject, the policies and programmes framed by the Central Government are top priorities, as they are usually accompanied by a grant component, sometimes up to 100 per cent.



Prior to the beginning of the Fourth Five Year Plan, efforts had already been made to expand the health services to meet the requirements of the people of the state. According to the guidelines lay down by the Central Government. However, the problem of making these services adequate for the community was yet to be solved. The population served in 1966 was 2,758 per doctor, 8,119 per midwife, 7,797 per nurse and 1,384 per dai, which were grossly inadequate. The total numbers of beds available (8,737) in 1966 were much less, and on an average 72 beds were available per lakh of population. Moreover, there were large-scale disparities in the availability of beds. It was stated in the Draft Outline of Fourth Plan that 'there has been a steady increase in the health facilities available in the Punjab State but, unfortunately, the gains made had been absorbed by the growing population'. It was further felt that 'there should also be qualitative improvements in the service rendered to the community. Whatever the deficiency in the registration of "vital statistics", the high death rate as well as high infant mortality rate are indicative as much of the inadequacy and the low quality of health services available to the population in general'. It was felt that there is an urgent need to expand the health facilities at a faster rate than the rate of growth of population. Based on the above few priorities listed in the Fourth Plan, allocations were made to improve the quality of service, particularly in rural areas, and meet the need for special inducement and facilities provided to the medical and paramedical personnel. 'Thus, during the Fourth Five Year Plan, efforts were made to provide medical and health facilities to the people, both in urban as well as in rural areas of the State. Efforts were made to improve the hospitals in the matter of staff, equipment and physical facilities and the highest priority was assigned to the family planning programme to check the growth of population in the State' (GOP 1979). For the first time, Rupees 25 lakh were earmarked for 'Child Health Care Campaign' in the last year of the Fourth Plan (1973-74), out of which only Rupees 16.63 lakh were utilized. The total expenditure on health and medical sector was Re.629.866 crores which is 1.47 per cent of total plan expenditure.

The Fifth Five Year Plan laid emphasis on building the health infrastructure. It was proposed to establish health Sub-centres at the rate of one each for a population of 10,000. Provisions were incorporated for up gradation of 29 PHCs to 30-bedded rural hospitals. Proposals were made for opening 150 new dispensaries in rural areas and to establish dental clinics in each block. There were proposals to open new Ayurvedic/Unani dispensaries, and to establish common medical facilities in rural areas, including diagnostic facilities such as X-Ray, laboratory, operation theatre and library for doctors serving in these areas, and completion and improvement of existing district hospitals. The total expenditure on health and medical sector was 1129.100 crores which is 1.57 per cent of total plan expenditure.

In the Sixth Five Year Plan, it was strongly felt that the existing number of medical institutions in the state was sufficient to meet the needs of the people. Simultaneously, it was also felt that the expansion of these institutions had not been brought to a reasonable norm of efficient functioning. A number of shortcomings, such as shortages of para-medical staff, buildings, modern machinery and equipment in the working. With further expansion and concentrate on meeting existing deficiencies and improving operational efficiencies of medical institutions in the state. Thus, the Sixth Plan focused on improvement of infrastructure and provision of quality health services. The total expenditure on health and medical sector was 5199.877 crores which is 2.75 per cent of total plan expenditure.

Under public health, the Seventh Plan provided adequate outlays for purchasing essential machinery and equipment, replacement of obsolete equipment and for the completion of spill-overwork, so as to optimally utilize the investment already made. During this plan, 330 Subsidiary Health Centres (SHCs), more commonly known as rural dispensaries, were upgraded to the level of Primary Health Centres (PHCs), raising the total to 460, i.e., one each for approximately 30,000 rural population. An additional community health

officer, staff nurse, laboratory technician and two class IV employees were provided to PHCs. The total expenditure on health and medical sector was 5816.816 crores which is 1.64 per cent of total plan expenditure

In tune with the earlier FYPs, the Eighth Five Year Plan aimed at strengthening the infrastructure, provision of equipments and manpower development. A section on State specific strategies laid down that for States Punjab and Haryana with above average level of infrastructure and below average performance in some health indices, specific efforts need be made to identify the factors responsible for the relatively poor performance and correct them. (GOI, 2002). The total expenditure on health and medical sector was 16980.150 crores which is 2.49 per cent of total plan expenditure Punjab's Ninth Plan highlighted the need to strengthen the existing health infrastructure. It was felt that despite rapid expansion, the majority of the institutions were without proper buildings. The main role of the Ninth Plan envisaged consolidation and strengthening of existing medical institutions (Allopathic, Ayurvedic and Homeopathic) in the state, by meeting the existing deficiencies in building, machinery and equipment, and provision of basic minimum services in the health sector. A proposal was also made to establish a four-bedded hospital each at 277 focal points in the state.

A Punjab Health System Corporation (PHSC) was set up in 1996-97 covering 150 hospitals at the level of Community Health Centres, sub-divisional hospitals and district hospitals. Among these, 86 medical institutions are situated in rural and 64 in urban areas. The corporation upgraded the facilities with the aid of a soft World Bank loan (70%), state government (20%) and other loans (10%). User charges in the 150 hospitals are levied at the same rate as in other hospitals in the state. Collections through user charges are retained entirely by the hospitals concerned, unlike the collections from hospitals not covered by the Corporation, which accrues to the state exchequer. Thus, the burden of servicing the World Bank loan (after a five year loan moratorium) will be borne by the state

government, to which the charges levied on beneficiaries of the loan at present do not accrue. It is thought those five years hence, user charges on all improved facilities could be enhanced. At that stage, there could perhaps be an earmarking of a portion of the enhanced charge for servicing the loan. (Rajaraman, Mukhopadhyay and Amar Nath, 1999). The total expenditure on health and medical sector was 43952.027 crores which is 4.50 per cent of total plan expenditure

The Tenth Five Year Plan of the Government of Punjab indicates that 70 per cent sub-centres, 67 per cent Subsidiary Health Centres (dispensaries), 62 per cent Primary Health Centres and 51 per cent Community Health Centres are without proper buildings. A total sum of Rupees 32,840 lakh would be needed to provide proper buildings for these institutions. The major thrust of the Tenth Five Year Plan was to consolidate and strengthen the existing medical institutions in the state in Allopathic, Ayurvedic and Homeopathic medicines, by removing the existing deficiencies in buildings, medicines, machinery and equipment and providing basic minimum services in the health sector. Besides extending the targets covered in the Ninth Plan, the Tenth Plan had emphasized mental health care, biomedical waste and diagnostic services in the state, setting up an institute of Para-medical services, opening new dispensaries in urban slum areas, provision of toilets and attendants, accommodation in medical institutions, establishment of new PHCs/up gradation of existing SHCs to PHCs and completion of the provision for four-bedded hospitals at there maining 197 focal points out of the 277 selected (GOP, 2003). The total expenditure on health and medical sector was 53081 crores which is 4.9 per cent of total plan expenditure. The Eleventh and twelfth Five Year Plans emphasized on up gradation of health infrastructure in the state, enhancing the quality of health care and making health services available at affordable price to the poor. The total expenditure on health and medical sector was 28516.03 crores which is 0.87 per cent of total plan expenditure during eleventh five year plan and total outlay on health and medical



sector is 264345.85 crores which is 2.87 per cent of total outlay during twelfth plan.

From the above, it should be evident that during the formulation of all the Five Year Plans, the focus of the state government has largely remained on strengthening the health infrastructure in the form of buildings, machinery, equipment and manpower for primary health care. It did not realize the importance of having a proper health

management information system, which would have helped in setting need-based priorities. The state did not spend much of its total expenditure on health. Moreover, the state has not made many efforts to establish referral linkages, management of life-style diseases – diabetes, cancer and cardiovascular diseases, regulation of private health care services, and involving the voluntary sector in different health programmes.

This chapter attempts to examine the trend and pattern of public expenditure on health care and family welfare services vis-à-vis other social and economic services in Punjab. The study period has been divided into three parts as follows: (i) First period-1981-82 to 1990-91, (ii) Second period- 1991-92 to 2000-01, (iii) Third period-2001-02 to 2011-12.

The planned allocation of resources to the health care and family welfare services in Punjab has also been analyzed. The analysis is important because health sector is competing within social services and social services are competing with economic services in terms of allocation of resources. Thus, this analysis is of paramount importance. The budget of the Punjab government consists of two parts- revenue account and capital account. Expenditure on revenue account benefits the recipients immediately whereas that on capital account takes time for fruition. The various heads of expenditure under the revenue account are general services, social services, economic services and grants-in-aid while the various heads of expenditure under the capital account are

generalservices, social services, economic services and loans and advances. Health is a very important component of social services. Since our motive is to examine the trends and pattern of public expenditure on health in Punjab, it is necessary to have a detailed analysis of growth of public expenditure both on revenue account and on capital account.

### **Receipts and Disbursements on Revenue Account**

Table 1 shows the receipts and disbursements on revenue account in Punjab. Total receipts increased from Rs. 682.61 Cr in 1981-82 to Rs. 38043.36 Cr in 2012-13, with overall growth rate of 13.6564 per cent per annum. During the first period, the total revenue receipts increased about three fold from Rs.682.61 Cr in 1981-82 to Rs. 1975.69 Cr in 1990-91, with growth rate of 12.72 per cent per annum. During the second period, the total revenue receipts increased from Rs. 3715.84 Cr in 1991-92 to Rs.9376.86 Cr in 2000-01, with growth rate of 11.98 per cent per annum, whereas during the third period, the total revenue receipts increased from Rs. 8928.62 Cr in 2001-02 to Rs. 38043.36 Cr in 2012-13, with growth rate of 14.29731 per cent per annum. The total receipts on revenue account showed maximum growth during the third period and minimum growth during the second period.

**Table 1: Receipts and Disbursements on Revenue Account in Punjab**  
(Rs. in crore)

| Year    | Total Receipts | Total Expenditure | Surplus or Deficit |
|---------|----------------|-------------------|--------------------|
| 1981-82 | 682.61         | 619.95            | 62.66              |
| 1982-83 | 786.04         | 683.55            | 102.49             |
| 1983-84 | 879.12         | 819.83            | 59.29              |
| 1984-85 | 931.97         | 941.32            | -9.35              |
| 1985-86 | 1170.23        | 1162.90           | 7.33               |
| 1986-87 | 1292.50        | 1202.09           | 90.41              |
| 1987-88 | 1404.53        | 1633.54           | -229.01            |
| 1988-89 | 1623.39        | 1867.47           | -244.08            |
| 1989-90 | 1800           | 2021.02           | -221.02            |
| 1990-91 | 1975.69        | 2519.91           | -544.22            |
| 1991-92 | 1800.00        | 4196.71           | -4880.87           |
| 1992-93 | 1975.69        | 3422.52           | -640.59            |
| 1993-94 | 3715.84        | 4043.56           | -766.93            |
| 1994-95 | 2781.93        | 6042.76           | -741.84            |
| 1995-96 | 3276.63        | 5634.99           | -450.20            |
| 1996-97 | 5300.92        | 6925.67           | -1357.06           |

|                                        |          |          |          |
|----------------------------------------|----------|----------|----------|
| 1997-98                                | 5184.79  | 7835.20  | -1483.90 |
| 1998-99                                | 5568.61  | 8384.31  | -2628.34 |
| 1999-00                                | 6351.30  | 10194.98 | -2727.12 |
| 2000-01                                | 5755.97  | 11712.83 | -2335.97 |
| 2001-02                                | 7467.86  | 12709.81 | -3781.19 |
| 2002-03                                | 9376.86  | 14852.12 | -3780.94 |
| 2003-04                                | 8928.62  | 15701.92 | -3562.96 |
| 2004-05                                | 13807.48 | 17198.03 | -2290.55 |
| 2005-06                                | 16966.48 | 18206.73 | -1240.25 |
| 2006-07                                | 16795.09 | 18543.78 | -1748.69 |
| 2007-08                                | 19237.62 | 23060.86 | -3823.24 |
| 2008-09                                | 20712.79 | 24568.99 | -3856.2  |
| 2009-10                                | 22156.58 | 27407.94 | -5251.36 |
| 2010-11                                | 27608.47 | 32897.18 | -5288.71 |
| 2011-12(RE)                            | 31015.05 | 36599.43 | -5584.38 |
| Compound Annual Growth Rate (per cent) |          |          |          |
| 1981-82 to 2011-12                     | 13.66    | 14.65    | -        |
| 1981-82 to 1990-91                     | 12.72    | 17.09    | -        |
| 1991-92 to 2000-01                     | 11.98    | 13.92    | -        |
| 2001-02 to 2011-12                     | 14.72    | 10.61    | -        |

Source: Statistical Abstract of Punjab, Government of Punjab, Various Issues.

On the other hand, total expenditure on revenue account in Punjab increased from Rs. 619.95 Cr in 1981-82 to Rs. 36599.43 Cr in 2011-12, with overall growth rate of 14.65 per cent per annum. During the first period, total expenditure of Punjab rose from Rs. 619.95 Cr in 1981-82 to Rs. 2519.91 Cr in 1990-91, with growth rate of 17.09 per cent per annum, whereas during the second period, it rose from Rs. 4196.71 Cr in 1991-92 to Rs. 11712.83 Cr in 2000-01, with growth rate of 13.92 per cent per annum. During the third period, it increased from Rs. 12709.81 Cr in 2001-02 to Rs. 36599.43 Cr in 2011-12, with growth rate of 10.61 per cent per annum. The growth rate of expenditure has declined over the study period. It was maximum during the first period and minimum during the third period.

The gap between revenue receipts and revenue expenditure depicts surplus/deficit on revenue account. The state witnessed surplus on revenue account up to the period 1986-87 (except during the year 1984-85). Revenue deficit jumped up from Rs. 9.35 Cr to Rs. 544.22 Cr during 1984-85 to 1990-91. Further deficit on revenue account went up to Rs. 3781.19 Cr in 2001-02. But afterwards it declined



to Rs. 1240.25 Cr in 2005-06 and then again started increasing reaching to Rs. 5584.38 Cr in 2011-12. The revenue account showed a continuous deficit after 1987-88, i.e. current expenditure needs for salaries, pensions, interest payments, subsidies etc. of the state always far exceeded the current revenue from tax and non-tax source. The main reason behind this was the mounting expenditure amount due to increase in non-developmental expenditure in form of interest payments and debt servicing etc. Moreover the deficit on revenue account has almost been consistently on the rise. However, a continuous fall in revenue deficit has been observed between 2001-02 and 2005-06 and afterwards it starts increasing.

### **Trend and Pattern of Public Expenditure on Revenue Account**

The trend and pattern of public expenditure on different heads on revenue account in Punjab has been presented in Table 2. Total expenditure on revenue account in Punjab rose during the period 1981-82 to 2011-12, with 14.65 per cent growth rate per annum. The growth rate of total revenue account expenditure was 17.09 per cent per annum during 1981-82 to 1990-91; it was 13.92 per cent per annum during 1991-92 to 2000-01, while its growth rate during 2001-02 to 2011-12 was 10.61 per cent per annum. It was maximum during the first period and minimum during the third period.

### **Expenditure on General Services**

Expenditure on general services include expenditure on items like organs of state, fiscal services, administrative services, interest payment, pension and miscellaneous services. Expenditure on general services rose from Rs. 186.25 Cr in 1981-82 to Rs. 16434.11 Cr in 2011-12, with overall growth rate of 17.73 per cent per annum. On analyzing the rise in expenditure on general services period-wise, it has been observed that during the first period it increased from Rs. 186.25 Cr in 1981-82 to Rs. 855.84 Cr in 1990-91, with the growth rate of 16.10 per cent per annum, whereas during the second period it increased from Rs. 981.94 Cr in

1991-92 to Rs. 6530.80 Cr in 2000-01, with the growth rate of 20.35 per cent per annum. During the third period, it went up from Rs. 7567.23 Cr in 2001-02 to Rs.16434.11 Cr in 2011-12, with the growth rate of 8.70 per cent per annum.

**Table 2: Public Expenditure under Different Heads on Revenue Account in Punjab**

**(Rs. In Crores)**

| Year                                  | General Services | Social Services | Economic Services | Grants in Aid | Total Expenditure |
|---------------------------------------|------------------|-----------------|-------------------|---------------|-------------------|
| 1981-82                               | 186.25(30.04)    | 243.51(39.28)   | 189.10(30.51)     | 1.09(0.17)    | 619.95(100.00)    |
| 1982-83                               | 214.13(31.32)    | 262.03(38.34)   | 204.38(29.89)     | 3.01(0.45)    | 683.55(100.00)    |
| 1983-84                               | 235.13(28.68)    | 328.75(40.09)   | 254.29(31.02)     | 1.66(0.21)    | 819.83(100.00)    |
| 1984-85                               | 319.45(33.94)    | 354.19(37.63)   | 260.96(27.72)     | 6.72(0.71)    | 941.32(100.00)    |
| 1985-86                               | 372.23(33.06)    | 486.08(41.89)   | 287.11(24.80)     | 1.74(0.25)    | 1162.90(100.00)   |
| 1986-87                               | 418.23(34.79)    | 454.46(37.81)   | 318.99(26.54)     | 10.31(0.86)   | 1202.09(100.00)   |
| 1987-88                               | 432.27(26.46)    | 707.45(43.32)   | 483.12(29.57)     | 10.70(0.65)   | 1633.54(100.00)   |
| 1988-89                               | 546.19(29.25)    | 882.97(47.28)   | 419.23(22.45)     | 19.08(1.02)   | 1867.47(100.00)   |
| 1989-90                               | 685.27(33.91)    | 859.97(42.55)   | 453.34(22.43)     | 22.44(1.11)   | 2021.02(100.00)   |
| 1990-91                               | 885.84(34.15)    | 891.09(35.30)   | 714.89(2.54)      | 28.09(1.01)   | 2519.91(100.00)   |
| 1991-92                               | 981.94(23.40)    | 955.87(22.77)   | 2227.57(53.08)    | 31.33(0.75)   | 4196.71(100.00)   |
| 1992-93                               | 1452.66(42.44)   | 1029.53(30.08)  | 907.19(26.51)     | 33.14(0.97)   | 3422.52(100.00)   |
| 1993-94                               | 1873.35(46.34)   | 1146.87(28.38)  | 964.22(17.08)     | 57.12(1.42)   | 4043.56(100.00)   |
| 1994-95                               | 3802.33(62.92)   | 1231.55(20.68)  | 916.15(15.16)     | 47.73(0.79)   | 6042.76(100.00)   |
| 1995-96                               | 3017.65(53.55)   | 1590.91(28.23)  | 962.02(17.08)     | 64.39(1.41)   | 5634.99(100.00)   |
| 1996-97                               | 2911.90(42.04)   | 1639.23(23.67)  | 2307.93(33.33)    | 66.61(0.96)   | 6925.67(100.00)   |
| 1997-98                               | 3643.07(46.49)   | 2062.16(26.34)  | 2059.67(26.28)    | 70.30(0.89)   | 7835.20(100.00)   |
| 1998-99                               | 4391.36(52.37)   | 2639.54(31.49)  | 1280.11(15.27)    | 73.30(0.87)   | 8384.31(100.00)   |
| 1999-00                               | 5582.23(54.75)   | 2716.03(26.64)  | 1846.35(18.12)    | 50.37(0.49)   | 10194.98(100.00)  |
| 2000-01                               | 6530.80(55.76)   | 2992.71(25.55)  | 2100.51(17.93)    | 88.80(0.76)   | 11712.83(100.00)  |
| 2001-02                               | 7567.23(59.54)   | 3110.60(24.47)  | 1860.68(14.64)    | 171.30(1.543) | 12709.81(100.00)  |
| 2002-03                               | 9072.35(61.23)   | 3221.64(21.69)  | 2309.95(15.59)    | 221.18(1.49)  | 14852.12(100.00)  |
| 2003-04                               | 9350.91(59.55)   | 3367.69(21.45)  | 2939.39(18.72)    | 43.93(0.28)   | 15701.92(100.00)  |
| 2004-05                               | 9850.04(57.27)   | 3535.79(20.56)  | 3737.68(21.74)    | 74.53(0.43)   | 17198.03(100.00)  |
| 2005-06                               | 10516.25(57.76)  | 3604.06(19.79)  | 3714.06(20.40)    | 372.36(2.05)  | 18206.73(100.00)  |
| 2006-07                               | 10338.64(55.75)  | 4103.71(22.13)  | 3772.88(20.35)    | 328.55(1.77)  | 18543.78(100.00)  |
| 2007-08                               | 12891.90(55.90)  | 4333.58(18.79)  | 5478.59(23.76)    | 356.79(1.55)  | 23060.86(100.00)  |
| 2008-09                               | 14032.14(57.11)  | 5482.68(22.32)  | 4744.48(19.31)    | 309.69(1.26)  | 24568.99(100.00)  |
| 2009-10                               | 15525.28(56.65)  | 6217.13(22.68)  | 5218.62(19.04)    | 446.91(1.63)  | 27407.94(100.00)  |
| 2010-11                               | 18597.4(56.53)   | 7260.85(22.07)  | 6398(19.45)       | 639.66(1.95)  | 32897.18(100.00)  |
| 2011-12                               | 16434.11(44.90)  | 11387.33(31.11) | 7018.77(19.18)    | 1759.22(4.81) | 36599.43(100.00)  |
| Compound Annual Growth Rate(per cent) |                  |                 |                   |               |                   |
| 1981-82 to<br>2012-13                 | 17.73            | 11.90           | 12.65             | 20.90         | 14.65             |

|                       |       |       |       |       |       |
|-----------------------|-------|-------|-------|-------|-------|
| 1981-82 to<br>1990-91 | 16.10 | 17.74 | 16.33 | 33.75 | 17.09 |
| 1991-92 to<br>2000-01 | 20.35 | 14.82 | 5.64  | 9.35  | 13.92 |
| 2001-02 to<br>2012-13 | 8.70  | 12.18 | 12.85 | 26.27 | 10.61 |

Note: Figures in parentheses are percentages.

Source: Statistical Abstract of Punjab, Government of Punjab, Various Issues

The growth rate was observed to be maximum during the second period and minimum during the third period. Further the overall growth rate of expenditure on general services was more (17.73 per cent) as compared to that of total expenditure (14.65 per cent), over the study period.

It has also been observed that the share of expenditure on general services increased over the study period. Expenditure on general services increased in absolute as well as in relative terms over the study period. The percentage share of general services in the total expenditure increased from 30.04 per cent to 44.90 per cent during 1981-82 to 2011-12. The share of expenditure on general services was 30.04 per cent in 1981-82 which rose to 34.15 per cent in 1990-91 during the first period, though it was 26.46 per cent and 29.25 per cent in 1987-88 and 1988-89 respectively. During the second period, their share of expenditure on general services was 23.40 per cent in 1991-92 which increased to 62.92 per cent in 1994-95 but thereafter reduced to 42.04 per cent in 1996-97, but again rose to 55.76 per cent in 2000-01. However, during the third period, its share increased to 59.54 per cent in 2001-02 but it declined to 44.90 per cent in 2011-12. It was maximum (62.92 per cent) in 1994-95 and minimum (23.40 per cent) in 1991-92.

#### Expenditure on Social Services

Social services expenditure covers expenditure on education, art and sports, health and family welfare, housing and urban development, information and broadcasting, welfare of SC/ST/OBC, labour and labour welfare etc. Expenditure on social services rose from Rs.243.51 Cr in 1981-82 to Rs. 11387.33 Cr in 2011-12, with the overall growth rate of 11.90 per cent per annum. During the

first period, it increased from Rs. 243.51 Cr in 1981-82 to Rs. 891.09 Cr in 1990-91, with the growth rate of 17.74 per cent per annum. During the second period, it rose from Rs. 955.87 Cr in 1991-92 to Rs. 2992.71 Cr in 2000-01, with the growth rate of 14.82 per cent per annum, while during the third period, it moved up from Rs. 3110.60 Cr in 2001-02 to Rs. 11387.33 Cr in 2011-12, with the growth rate of 12.18 per cent per annum. The growth rate of expenditure on social services has declined over the study period. It was observed to be maximum during the first period and minimum during the third period. Further it has been observed that though expenditure on social services increased in absolute terms, but in relative terms it declined over the study period mainly because the relative share of general services has went up over the corresponding period. The percentage share of social services in total expenditure dropped from 39.28 per cent to 31.11 per cent during 1981-82 to 2011-12. During the first period, the relative share of social services was observed to be 39.28 per cent in 1981-82 which increased to 47.28 per cent in 1988-89 but declined to 35.30 per cent in 1990-91. However, during the second period it was 22.77 per cent in 1991-92, which increased to 31.49 per cent in 1998-99, but later reduced to 25.55 per cent in 2000-01. During the third period, the share of social services was 24.47 per cent in 2001-02, which declined to 18.79 per cent in 2007-08, and then increased to 31.11 per cent in 2011-12. The share of social services was observed to be maximum (47.28 per cent) in 1988-89 and minimum (18.79 per cent) in 2007-08.

#### Expenditure on Economic Services

Expenditure on economic services is composed of items like agriculture and allied activities, rural development, special area programme, irrigation and flood control, energy, industry and mining, transport, science and technology, general economic services etc.

Expenditure on economic services zoomed up from Rs. 189.10 Cr during 1981-82 to Rs. 7018.77 Cr during 2011-12, with the overall growth rate of 12.65 per cent per annum. During the first period, it moved up from Rs. 189.10 Cr in 1981-



82 to Rs. 714.89 Cr in 1990-91, with the growth rate of 16.33 per cent per annum. During the second period, in the year 1991-92, government spent a considerable amount on energy so the expenditure on economic services swelled to Rs. 2227.57 Cr, but later it declined to Rs. 907.19 Cr in 1992-93, thereafter it rose to 2100.51 Cr in 2000-01, with the growth rate of 5.64 per cent per annum. During the third period, it went up from Rs. 1860.88 Cr in 2001-02 to Rs. 7018.77 Cr in 2011-12, with the growth rate of 12.85 per cent per annum. The growth rate of expenditure on economic services was maximum during the first period and minimum during the second period.

Expenditure on economic services increased in absolute terms but its percentage share in the total expenditure decreased over the study period. It was 30.51 per cent in 1981-82 but it declined to 19.18 per cent in 2011-12. During the first period, it declined from 30.51 per cent to 29.54 per cent during 1981-82 to 1990-91. During the second period, it was 53.08 per cent in 1991-92 but it dropped to 17.93 per cent in 2000-01. However, during the third period, it increased from 14.64 per cent in 2001-02 to 23.76 per cent in 2007-08, but decreased to 19.18 per cent in 2011-12. It was maximum (53.08 per cent) in 1991-92 and minimum (14.64 per cent) in 2001-02.

### **Expenditure on Grants-in-Aid**

Grants-in-Aid include compensation and assignment to local bodies and panchayati raj institutions. Grants-in-aid jumped up from Rs. 1.09 Cr during 1981-82 to Rs. 1759.22 Cr during 2011-12, with overall growth rate of 20.90 per cent per annum. During the first period, it increased from Rs. 1.09 Cr in 1981-82 to Rs. 28.09 Cr in 1990-91 with growth rate of 33.75 per cent per annum, while during the second period, it increased from Rs. 31.33 Cr in 1991-92 to Rs. 88.80 Cr in 2000-01 with growth rate of 9.35 per cent per annum and during the third period, it increased from Rs. 171.30 Cr in 2001-02 to Rs. 1759.22 Cr in 2011-12, with the growth rate of 26.27 per cent per annum. The growth rate of expenditure



on grants-in-aid was maximum during the first period and minimum during the second period.

Expenditure on grants-in-aid rose both in absolute terms and in relative terms. The percentage share of grants-in-aid in the total expenditure increased from 0.17 per cent in 1981-82 to 4.81 per cent in 2011-12. During the first period, it increased from 0.17 per cent to 1.01 per cent during 1981-82 to 1990-91. During the second period, it was 0.75 per cent in 1991-92 which increased to 1.42 per cent in 1993-94 but again declined to 0.49 per cent in 1999-2000, though it rose to 0.76 per cent in 2000-01. During the third period, it was 1.35 per cent in 2001-02, which reduced to 0.43 per cent in 2004-05, but later it increased to 4.81 per cent in 2011-12. It was maximum (4.81 per cent) in 2011-12 while minimum (0.17 per cent) in 1981-82.

Thus, it may be concluded that the expenditure on general services and grants-in-aid increased at a higher rate than the growth rate of total expenditure in Punjab over the study period. Besides it has been observed that the relative share of expenditure on general services and grants-in-aid have increased over the study period while the shares of social and economic services have dwindled.

### **Receipts and Disbursements on Capital Account**

Receipts and expenditure on capital account constitute an important fiscal instrument to affect the transfer of resources, though their effects are felt comparatively over a long period of time. The receipts and disbursements on capital account in Punjab have been presented in Table 3. It reveals that the total receipts on capital account climbed up from Rs. 103.02 Cr to Rs. 9593.55 Cr during 1981-82 to 2011-12. During the first period, it increased from Rs. 103.02 Cr in 1981-82 to Rs. 1305.8 Cr in 1990-91, though it was negative (Rs. -76.26 Cr) in 1982-83, while during the second period it increased from Rs. 1272.32 Cr in 1991-92 to Rs. 4224.78 Cr in 2000-01. During the third period, it declined from Rs. 6206.63 Cr in 2001-02 to Rs. 2581.28 Cr in 2005-06, but later increased to Rs. 9593.55 Cr in 2011-12.

**Table 3: Receipts and Disbursements on Capital Account in Punjab**

(Rs. in crore)

| Year    | Total Receipts | Total Expenditure | Surplus or Deficit |
|---------|----------------|-------------------|--------------------|
| 1981-82 | 103.02         | 114.843           | -11.82             |
| 1982-83 | -76.26         | 76.42             | -152.68            |
| 1983-84 | 119.76         | 119.45            | 0.31               |
| 1984-85 | 113.14         | 238.39            | -125.25            |
| 1985-86 | 670.26         | 617.34            | 52.29              |
| 1986-87 | 336.37         | 486.39            | -150.02            |
| 1987-88 | 1049.48        | 793.86            | 255.62             |
| 1988-89 | 877.96         | 648.79            | 229.17             |
| 1989-90 | 944.77         | 731.84            | 212.93             |
| 1990-91 | 1305.89        | 740.04            | 565.85             |
| 1991-92 | 1272.32        | 710.98            | 561.34             |
| 1992-93 | 1228.53        | 660.81            | 567.72             |
| 1993-94 | 1476.20        | 791.50            | 684.70             |
| 1994-95 | 1759.13        | 1089.90           | 669.23             |
| 1995-96 | 1664.55        | 968.22            | 696.33             |
| 1996-97 | 1647.67        | 189.31            | 1458.36            |
| 1997-98 | 2373.88        | 1088.54           | 1285.34            |
| 1998-99 | 4012.19        | 1255.25           | 2756.94            |
| 1999-00 | 3208.90        | 575.97            | 2632.93            |
| 2000-01 | 4224.78        | 1694.68           | 2530.10            |
| 2001-02 | 6206.63        | 1866.36           | 4340.27            |
| 2002-03 | 4501.61        | 759.15            | 3742.46            |
| 2003-04 | 4909.56        | 1422.23           | 3487.33            |
| 2004-05 | 4354.48        | 858.20            | 3487.28            |
| 2005-06 | 2581.28        | 1550.37           | 1030.91            |
| 2006-07 | 4928.83        | 3030.82           | 1898.01            |
| 2007-08 | 6103.71        | 2226.45           | 3877.26            |
| 2008-09 | 6392.50        | 2913.00           | 3479.50            |
| 2009-10 | 7472.63        | 2195.28           | 5277.35            |
| 2010-11 | 7322.11        | 2452.49           | 4869.62            |
| 2011-12 | 9593.55        | 4136.50           | 5457.05            |

Source: Statistical Abstract of Punjab, Government of Punjab, Various Issues

The total expenditure on capital account increased from Rs. 114.84 Cr to Rs. 4136.50 Cr during 1981-82 to 2011-12. During the first period, it increased from

Rs. 114.84 Cr to Rs.740.04 Cr during 1981-82 to 1990-91,while during the second period it increased from Rs. 710.98 Cr toRs. 1694.68 Cr during 1991-92 to 2000-01, and during the third period itincreased from Rs. 1866.36 Cr to Rs. 4136.50 Cr during 2001-02 to2012-13.

Surplus on capital account increased from Rs. 0.31 Cr in 1983-84 toRs. 4340.27 Cr in 2001-02, but it decreased to Rs. 1030.91 Cr in 2005-06and later increased to Rs. 5457.05 Cr in 2011-12. During the first period, it increased from Rs. 0.31 in 1983-84 to Rs. 565.85 Cr in 1990-91, though itwas deficit in 1981-82 (Rs. 11.82 Cr), 1982-83 (Rs. 152.68 Cr), 1984-85(Rs. 125.25 Cr) and 1986-87 (Rs. 150.02 Cr), while during the second period it increased from Rs. 561.34 Cr in 1991-92 to Rs. 2530.10 Cr in 2000-01,and during the third period it decreased from Rs. 4340.27 Cr in 2001-02 toRs. 1030.91 Cr in 2005-06 and later increased to Rs. 5457.05 Cr in 2012-13.

### **Trends and Pattern of Public Expenditure on Capital Account**

The trends and pattern of public expenditure on different heads i.e. general services, social services, economic services and loans and advances on capital account in Punjab has been presented in Table 4.

**Table 4: Public Expenditure under Different Heads on Capital Account in Punjab**

| Year    | General Services | Social Services | Economic Services | Loan and Advances | Total Expenditure |
|---------|------------------|-----------------|-------------------|-------------------|-------------------|
| 1981-82 | 2.41             | 15.51           | 27.77             | 69.15             | 114.843           |
| 1982-83 | 2.73             | 15.26           | 58.43             | -152.84           | 76.42             |
| 1983-84 | 4.05             | 12.77           | 102.62            | 0.00              | 119.45            |
| 1984-85 | 3.59             | 18.48           | 208.21            | 8.11              | 238.39            |
| 1985-86 | 3.84             | 19.51           | 261.57            | 332.42            | 617.34            |
| 1986-87 | 4.91             | 23.40           | -26.46            | 482.54            | 486.39            |
| 1987-88 | 6.48             | 26.79           | -45.28            | 805.87            | 793.86            |
| 1988-89 | 6.98             | 31.57           | 208.10            | 402.14            | 648.79            |
| 1989-90 | 13.46            | 40.62           | 171.76            | 506.00            | 731.84            |
| 1990-91 | 8.45             | 18.06           | 191.85            | 521.68            | 740.04            |

|         |        |         |         |        |         |
|---------|--------|---------|---------|--------|---------|
| 1991-92 | 8.61   | 102.96  | 180.06  | 419.35 | 710.98  |
| 1992-93 | 12.52  | 70.36   | 176.22  | 301.71 | 660.81  |
| 1993-94 | 20.19  | 65.76   | 409.39  | 296.16 | 791.50  |
| 1994-95 | 22.42  | 58.58   | 630.43  | 378.55 | 1089.90 |
| 1995-96 | 24.28  | 55.37   | 599.51  | 289.06 | 968.22  |
| 1996-97 | 32.49  | 28.79   | -300.07 | 428.60 | 189.31  |
| 1997-98 | 35.39  | 45.58   | 888.85  | 118.72 | 1088.54 |
| 1998-99 | 41.96  | 67.71   | 1027.78 | 117.80 | 1255.25 |
| 1999-00 | 37.81  | 41.80   | 359.25  | 137.11 | 575.97  |
| 2000-01 | 69.79  | 126.26  | 1197.58 | 302.09 | 1694.68 |
| 2001-02 | 49.39  | 189.74  | 1215.70 | 412.53 | 1866.36 |
| 2002-03 | 20.58  | 22.42   | 377.40  | 338.75 | 759.15  |
| 2003-04 | 18.16  | 4.40    | 642.13  | 757.54 | 1422.23 |
| 2004-05 | 50.73  | 91.88   | 618.79  | 96.80  | 858.20  |
| 2005-06 | 90.20  | 343.99  | 1082.70 | 33.48  | 1550.37 |
| 2006-07 | 93.82  | 370.52  | 2122.32 | 444.16 | 3030.82 |
| 2007-08 | 135.22 | 490.08  | 1566.30 | 34.85  | 2226.45 |
| 2008-09 | 186.91 | 114.84  | 1526.18 | 55.07  | 2913.00 |
| 2009-10 | 125.70 | 699.23  | 1341.48 | 28.84  | 2195.28 |
| 2010-11 | 184.76 | 663.46  | 1535.87 | 68.40  | 2452.49 |
| 2011-12 | 349.62 | 1701.04 | 1909.00 | 176.40 | 4136.50 |

Source: Statistical Abstract of Punjab, Government of Punjab, Various Issues

### General Services

Capital account expenditure on general services went up from Rs. 2.41 Cr to Rs. 349.62 Cr during 1981-82 to 2011-12. During the first period, it increased from Rs 2.41 Cr in 1981-82 to Rs. 8.45 Cr in 1990-91, while during the second period, it increased from Rs. 8.61 Cr in 1991-92 to Rs. 69.79 Cr in 2000-01. During the third period, it further increased from Rs. 49.39 Cr in 2001-02 to Rs. 349.62 Cr in 2011-12.

### Social Services

Capital account expenditure on social services increased from Rs. 15.51 Cr to Rs. 1701.04 Cr during 1981-82 to 2011-12. During the first period, it increased from Rs 15.51 Cr in 1981-82 to Rs. 40.62 Cr in 1989-90 but it declined to Rs.18.06 Cr in 1990-91. During the second period, it rose from Rs. 102.96 Cr in 1991-92 to

Rs. 126.26 Cr in 2000-01. During the third period, it tremendously increased from Rs. 189.74 Cr in 2001-02 to Rs. 1701.04 Cr in 2011-12.

#### Economic Services

Capital account expenditure on economic services increased from Rs. 27.77 Cr to Rs. 1909.00 Cr during 1981-82 to 2011-12. During the first period, it rose from Rs 27.77 Cr in 1981-82 to Rs.191.85 Cr in 1990-91, while during the second period; it went up from Rs. 180.06 Cr in 1991-92 to Rs. 1197.58 Cr in 2000-01. During the third period, it further increased from Rs. 1215.70 Cr in 2001-02 to Rs. 1909.00Cr in 2012-13. In some of the years, expenditure on economic services was negative; these were 1986-87(Rs. 26.46 Cr), 1987-88 (Rs. 45.28 Cr), 1996-97 (Rs.300.07Cr).

#### Loans and Advances

Capital account expenditure on loans and advances went up from Rs. 69.15 Cr in 1981-82 to Rs. 444.16 Cr in 2006-07, but later declined to Rs. 176.40 Cr in 2011-12. During the first period, it increased from Rs 69.15 Cr in 1981-82 to Rs. 521.68 Cr in 1990-91, though it was negative in the year 1982-83 (Rs. 152.84 Cr) and no amount was spent in the year 1983-84 and only Rs. 8.11 Cr was spent in the year 1984-85. During the second period, it decreased from Rs. 419.35 Cr in 1991-92 to Rs. 302.09 Cr in 2000-01. During the third period, it declined from Rs. 412.53 Cr in 2001-02 to Rs.176.40 Cr in 2011-12, though it was Rs. 757.54 Cr in 2003-04.

### **Development and Non-Development Expenditure on Revenue Account**

Public expenditure on revenue account has been divided into two components: development and non-development expenditure. Development expenditure includes expenditure on social and community services and economic services provided to the people in the state, while non-development expenditure is mainly incurred on administrative services. These social and community services provided by the state not only contribute to the welfare of the people, but some



of them particularly education and health including family welfare, improve the quality of human beings, and hence, are treated as an investment in man.

The development and non-development expenditure on revenue account in Punjab for the period 1981-82 to 2011-12 has been presented in Table 5.

**Table 5: Development and Non-Development Expenditure on Revenue Account in Punjab.**

(Rs.in crore)

| Year                                   | Development Expenditure | Non Development Expenditure | Total Expenditure |
|----------------------------------------|-------------------------|-----------------------------|-------------------|
| 1981-82                                | 432.61(69.78)           | 187.35(30.22)               | 619.95(100.00)    |
| 1982-83                                | 464.41(68.23)           | 217.14(31.77)               | 683.55(100.00)    |
| 1983-84                                | 583.05(71.12)           | 236.81(28.88)               | 819.83(100.00)    |
| 1984-85                                | 615.17(65.35)           | 326.17(34.65)               | 941.32(100.00)    |
| 1985-86                                | 773.19(66.49)           | 389.7(33.51)                | 1162.90(100.00)   |
| 1986-87                                | 773.45(64.34)           | 428.64(35.66)               | 1202.09(100.00)   |
| 1987-88                                | 1190.57(72.88)          | 442.97(27.12)               | 1633.54(100.00)   |
| 1988-89                                | 1302.2(69.73)           | 565.27(30.27)               | 1867.47(100.00)   |
| 1989-90                                | 1313.31(64.98)          | 707.71(35.02)               | 2021.02(100.00)   |
| 1990-91                                | 1635.98(64.92)          | 883.93(35.08)               | 2519.91(100.00)   |
| 1991-92                                | 3183.44(75.86)          | 1013.27(24.14)              | 4196.71(100.00)   |
| 1992-93                                | 1936.72(56.59)          | 1485.8(43.41)               | 3422.52(100.00)   |
| 1993-94                                | 2111.09(52.21)          | 1932.47(47.79)              | 4043.56(100.00)   |
| 1994-95                                | 2192.7(36.29)           | 3850.06(63.71)              | 6042.76(100.00)   |
| 1995-96                                | 2552.93(45.30)          | 3082.06(54.70)              | 5634.99(100.00)   |
| 1996-97                                | 3855.06(55.66)          | 3070.61(44.34)              | 6925.67(100.00)   |
| 1997-98                                | 4121.83(52.61)          | 3713.376(47.39)             | 7835.20(100.00)   |
| 1998-99                                | 3919.65(46.75)          | 4464.66(53.25)              | 8384.31(100.00)   |
| 1999-00                                | 4562.38(44.75)          | 5632.60(55.25)              | 10194.98(100.00)  |
| 2000-01                                | 5093.22(43.48)          | 6619.6(56.52)               | 11712.83(100.00)  |
| 2001-02                                | 4976.28(39.15)          | 7733.53(60.85)              | 12709.81(100.00)  |
| 2002-03                                | 5531.59(37.31)          | 9293.53(62.69)              | 14825.12(100.00)  |
| 2003-04                                | 6307.08(40.17)          | 9394.84(59.83)              | 15701.92(100.00)  |
| 2004-05                                | 7273.46(42.29)          | 9924.57(57.71)              | 17198.03(100.00)  |
| 2005-06                                | 7318.12(40.19)          | 10888.61(59.81)             | 18206.73(100.00)  |
| 2006-07                                | 7876.59(42.48)          | 10667.19(57.52)             | 18543.78(100.00)  |
| 2007-08                                | 9812.17(42.55)          | 13248.69(57.45)             | 23060.86(100.00)  |
| 2008-09                                | 10227.16(41.62)         | 14341.83(58.37)             | 24568.99(100.00)  |
| 2009-10                                | 11435.75(41.72)         | 15972.19(58.28)             | 27407.94(100.00)  |
| 2010-11                                | 13659.78(41.52)         | 19237.4(58.48)              | 32897.18(100.00)  |
| 2011-12                                | 18406.1(50.29)          | 18193.33(49.71)             | 36599.43(100.00)  |
| Compound Annual Growth Rate( per cent) |                         |                             |                   |
| 1981-82 to 2012-13                     | 12.21                   | 17.80                       | 14.65             |
| 1981-82 to 1990-91                     | 16.50                   | 18.20                       | 17.09             |
| 1991-92 to 2000-01                     | 10.00                   | 20.00                       | 13.92             |
| 2001-02 to 2012-13                     | 12.46                   | 9.23                        | 10.61             |

Note: Figures in parentheses are percentages.

Source: Statistical Abstract of Punjab, Government of Punjab, Various Issues

The total expenditure spiraled from Rs. 619.96 Cr to Rs.36599.43 Cr during 1981-82 to 2011-12, at the rate of 14.65 per cent per annum. During the first period it increased from Rs. 619.96 Cr in 1981-82 to Rs. 2519.91 Cr in 1990-91, with growth rate of 17 per cent per annum, while during the second period, it rose from Rs. 4196.71 Cr in 1991-92 to Rs.11712.82 Cr in 2000-01with growth rate of 14 per cent per annum, and during the third period, it climbed up from Rs. 12709.81 Cr in 2001-02 to Rs. 41166.67 Cr in 2012-13, with growth rate of 10.93 per cent per annum.

Development expenditure rose from Rs. 432.61 Cr to Rs. 18406.10 Cr during 1981-82 to 2011-12, with overall growth rate of 12.21 per cent per annum. During the first period, it increased from Rs.432.61 Cr in 1981-82 to Rs. 1635.98 Cr in 1990-91 with the growth rate of 16.50 per cent per annum. During the second period, it increased from Rs. 3183.44 Cr in 1991-92 to Rs. 5093.22 Cr in 2000-01, with the growth rate of 10 per cent per annum, while during the third period, it increased from Rs. 4976.28 Cr in 2001-02 toRs. 18406.10 Cr in 2011-12, with the growth rate of 12.46 per cent per annum.

The percentage share of development expenditure in total expenditure declined from 69.78 per cent in 1981-82 to 50.29 per cent in 2011-12. During the first period, it was 69.78 per cent in 1981-82 which declined to 64.92 per cent in 1990-91. However, during the second period it increased to 75.86 per cent in 1991-92 but declined to 43.48 per cent in 2000-01. During the third period, it was 39.15 per cent in 2001-02 and improved to 50.29 per cent in 2011-12. The relative share

of development expenditure in total expenditure was maximum (75.86 per cent) in 1991-92 and minimum (36.29 per cent) in 1994-95.

Non-development expenditure zoomed up from Rs. 187.35 Cr to Rs. 18193.33 Cr during 1981-82 to 2011-12, with overall growth rate of 17.80 per cent per annum. During the first period, it went up from Rs. 187.35 Cr in 1981-82 to Rs. 883.93 Cr in 1990-91, with the growth rate of 18.20 per cent per annum. During the second period, it increased from Rs. 1013.27 Cr in 1991-92 to Rs. 6619.60 Cr in 2000-01, with the growth rate of 20 per cent per annum and during the third period; it rose from Rs. 7733.53 Cr in 2001-02 to Rs. 18193.33 Cr in 2011-12, with the growth rate of 9.23 per cent per annum. The relative share of non-development expenditure in the total expenditure increased from 30.22 per cent to 49.71 per cent during 1981-82 to 2011-12. During the first period, it was 30.22 per cent in 1981-82 and increased to 35.08 per cent in 1990-91, but during the second period, it declined to 24.14 per cent in 1991-92 and then increased to 56.52 per cent in 2000-01. During the third period, it increased further to 60.85 per cent in 2001-02 but declined to 49.71 per cent in 2011-12. The percentage share of non-development expenditure was maximum (63.71 per cent) in 1994-95 and minimum (24.14 per cent) in 1991-92.

Thus, it has been observed that the rate of growth in non-development expenditure was higher than that of development expenditure during the first and second period, while during the third period, the rate of growth in development expenditure was higher than that of non-development expenditure.

### **Pattern of Development Expenditure on Revenue Account**

The study of the pattern of development expenditure seems to be rather rewarding, particularly in view of different impact of different types of such expenditure. While discussing the importance of pattern of development expenditure, Mr. Robert Mc. Namara stated that “shifts in the patterns of public expenditure represent one of the most effective techniques a government

possesses to improve the conditions of the poor and, also, the distribution of public services".The pattern of development expenditure in Punjab for the period 1981-82 to 2011-2012 has been presented in Table 6.

**Table 6: Pattern of Development Expenditure in Punjab**

(Rs. In Crore)

| Year    | Social Services    |                         |                             |                            |                       |                   | Economic Services       |                 |                            |                   |                 |                    |                   |                       |                       |                        | Grand Total      |
|---------|--------------------|-------------------------|-----------------------------|----------------------------|-----------------------|-------------------|-------------------------|-----------------|----------------------------|-------------------|-----------------|--------------------|-------------------|-----------------------|-----------------------|------------------------|------------------|
|         | Education & Sports | Health & Family Welfare | Housing & Urban Development | Information & Broadcasting | Other Social Services | Total             | Agricultural Activities | Ind. & Minerals | Irrigation & Flood Control | Transport & Comm. | Rural Dev.      | Special area prog. | Energy            | Sci. & Tech. & Envir. | Gen. Economic Service | Total Economic Service |                  |
| 1981-82 | 144.21<br>(33.34)  | 56.46<br>(13.95)        | 3.67<br>(0.85)              | -                          | 39.15<br>(9.05)       | 243.49<br>(56.29) | 60.75<br>(14.04)        | 5.62<br>(1.30)  | 42.19<br>(9.76)            | 74.50<br>(17.22)  | -               | -                  | -                 | -                     | 6.02<br>(1.39)        | 189.08<br>(43.71)      | 432.57<br>(100)  |
| 1982-83 | 163.47<br>(35.05)  | 58.98<br>(12.65)        | 6.77<br>(1.45)              | -                          | 32.80<br>(7.03)       | 262.02<br>(56.18) | 65.20<br>(13.98)        | 6.79<br>(1.46)  | 44.51<br>(9.54)            | 80.38<br>(17.24)  | -               | -                  | -                 | -                     | 7.48<br>(1.60)        | 201.36<br>(43.82)      | 466.38<br>(100)  |
| 1983-84 | 188.83<br>(32.39)  | 78.59<br>(13.48)        | 6.58<br>(1.12)              | -                          | 54.73<br>(9.39)       | 328.73<br>(56.38) | 93.65<br>(16.06)        | 9.38<br>(1.61)  | 51.06<br>(8.76)            | 91.71<br>(15.73)  | -               | -                  | -                 | -                     | 8.48<br>(1.46)        | 254.28<br>(43.62)      | 583.01<br>(100)  |
| 1984-85 | 213.90<br>(34.77)  | 88.01<br>(14.31)        | 4.38<br>(0.71)              | -                          | 47.89<br>(7.79)       | 354.18<br>(57.78) | 97.09<br>(15.78)        | 11.17<br>(1.82) | 55.58<br>(9.04)            | 86.75<br>(14.10)  | -               | -                  | -                 | -                     | 10.35<br>(1.68)       | 260.94<br>(42.42)      | 615.12<br>(100)  |
| 1985-86 | 236.34<br>(30.57)  | 83.66<br>(10.82)        | 29.16<br>(3.77)             | 2.47<br>(0.32)             | 134.42<br>(17.39)     | 486.05<br>(62.87) | 69.55<br>(8.99)         | 10.82<br>(1.40) | 79.98<br>(10.34)           | 92.05<br>(11.91)  | 30.03<br>(3.88) | -                  | -                 | 0.13<br>(0.02)        | 4.54<br>(0.59)        | 287.10<br>(37.13)      | 773.15<br>(100)  |
| 1986-87 | 250.60<br>(32.40)  | 89.98<br>(11.63)        | 32.99<br>(4.27)             | 2.76<br>(0.36)             | 78.13<br>(10.10)      | 454.46<br>(58.76) | 75.86<br>(9.87)         | 16.29<br>(2.17) | 83.98<br>(10.86)           | 103.42<br>(13.37) | 34.55<br>(4.47) | -                  | -                 | 0.16<br>(0.02)        | 4.73<br>(0.61)        | 318.99<br>(41.24)      | 773.45<br>(100)  |
| 1987-88 | 331.78<br>(27.87)  | 106.44<br>(8.94)        | 37.68<br>(3.16)             | 3.59<br>(0.30)             | 227.96<br>(19.15)     | 707.45<br>(59.42) | 91.58<br>(7.69)         | 12.93<br>(1.09) | 106.76<br>(8.97)           | 108.92<br>(9.15)  | 30.84<br>(2.59) | -                  | 125.72<br>(10.56) | 0.17<br>(0.01)        | 6.20<br>(0.52)        | 483.12<br>(40.58)      | 119.057<br>(100) |
| 1988-89 | 388.00<br>(29.80)  | 123.09<br>(9.45)        | 111.23<br>(8.54)            | 4.09<br>(0.32)             | 256.56<br>(19.70)     | 882.97<br>(67.81) | 101.64<br>(7.81)        | 17.08<br>(1.31) | 129.86<br>(9.98)           | 115.93<br>(8.90)  | 40.42<br>(3.10) | -                  | 0.66<br>(0.05)    | 0.18<br>(0.01)        | 13.46<br>(1.03)       | 419.23<br>(32.19)      | 130.22<br>(100)  |
| 1989-90 | 532.23<br>(40.53)  | 156.88<br>(11.95)       | 54.78<br>(4.17)             | 4.92<br>(0.37)             | 111.16<br>(8.46)      | 859.97<br>(65.48) | 128.45<br>(9.78)        | 12.55<br>(0.96) | 116.43<br>(8.77)           | 138.09<br>(10.51) | 28.00<br>(2.13) | 4.48<br>(0.34)     | 0.80<br>(0.06)    | 0.75<br>(0.06)        | 23.79<br>(1.81)       | 453.34<br>(34.52)      | 131.331<br>(100) |
| 1990-91 | 512.47<br>(31.33)  | 166.30<br>(10.17)       | 49.28<br>(3.01)             | 5.11<br>(0.31)             | 157.93<br>(9.65)      | 891.09<br>(54.47) | 152.22<br>(9.30)        | 13.63<br>(0.83) | 125.25<br>(7.65)           | 153.94<br>(41)    | 26.44<br>(1.62) | 5.98<br>(0.37)     | 0.86<br>(0.05)    | 1.13<br>(0.07)        | 265.46<br>(44.23)     | 744.89<br>(53)         | 163.598<br>(100) |
| 1991-92 | 568.57<br>(17.86)  | 181.19<br>(5.69)        | 58.19<br>(1.83)             | 5.60<br>(0.18)             | 142.87<br>(4.47)      | 955.32<br>(30.03) | 170.14<br>(5.34)        | 13.02<br>(0.41) | 132.41<br>(4.16)           | 172.35<br>(5.42)  | 26.80<br>(0.84) | 7.56<br>(0.24)     | 137.82<br>(3.29)  | 1.37<br>(0.04)        | 325.69<br>(10.23)     | 222.75<br>(69.97)      | 318.344<br>(100) |
| 1992    | 602.46             | 197.95                  | 77.45                       | 6.17                       | 145.5                 | 1029.53           | 240.23                  | 15.67           | 148.12                     | 199.97            | 29.20           | 9.52               | 0.87              | 1.50                  | 262.11                | 907.19                 | 193.672          |

|         |                     |                   |                 |                 |                    |                     |                   |                  |                 |                  |                  |                 |                    |                 |                   |                     |                    |
|---------|---------------------|-------------------|-----------------|-----------------|--------------------|---------------------|-------------------|------------------|-----------------|------------------|------------------|-----------------|--------------------|-----------------|-------------------|---------------------|--------------------|
| -93     | (31.11)             | (10.22)           | (4.00)          | (0.32)          | (7.51)             | (53.16)             | (12.40)           | (0.81)           | (7.65)          | (10.33)          | (1.51)           | (0.49)          | (0.04)             | (0.08)          | (13.53)           | (46.84)             | (100)              |
| 1993-94 | 687.68<br>(32.57)   | 222.91<br>(10.56) | 68.60<br>(3.25) | 6.47<br>(0.31)  | 161.21<br>(7.64)   | 114.6.87<br>(54.33) | 220.78<br>(2.46)  | 53.5<br>(2.54)   | 156.2<br>(7.39) | 252.1<br>(.96)   | 29.88<br>(11.42) | 11.29<br>(0.53) | 0.6<br>(0.03)      | 0.7<br>(0.04)   | 238.50<br>(11.30) | 961.4.2<br>(45.67)  | 211.1.09<br>(11.2) |
| 1994-95 | 765.64<br>(34.92)   | 226.17<br>(10.31) | 78.53<br>(3.58) | 7.59<br>(0.35)  | 153.62<br>(7.01)   | 123.1.55<br>(56.17) | 190.46<br>(8.69)  | 41.0<br>(1.87)   | 167.8<br>(7.65) | 272.4<br>(.42)   | 17.95<br>(12.82) | 7.6<br>(0.35)   | 0.8<br>(0.04)      | 0.9<br>(0.04)   | 262.3<br>(11.95)  | 961.1.15<br>(43.83) | 219.2.7<br>(100)   |
| 1995-96 | 895.47<br>(35.08)   | 256.85<br>(10.06) | 109.4<br>(4.29) | 8.46<br>(0.33)  | 320.71<br>(12.56)  | 159.0.91<br>(62.32) | 264.46<br>(10.36) | 35.0<br>(1.37)   | 187.7<br>(7.35) | 304.2<br>(.94)   | 37.15<br>(1.46)  | 10.23<br>(0.40) | 1.0<br>(0.04)      | 1.0<br>(0.04)   | 120.4<br>(4.72)   | 962.0.2<br>(68)     | 255.2.93<br>(100)  |
| 1996-97 | 104.2.91<br>(26.42) | 314.84<br>(7.98)  | 112.5<br>(2.85) | 11.17<br>(0.28) | 157.77<br>(4.00)   | 169.3.2<br>(41.53)  | 218.96<br>(5.54)  | 24.3<br>(0.61)   | 217.8<br>(5.52) | 321.1<br>(.13)   | 21.00<br>(61)    | 8.5<br>(0.22)   | 133.8.7<br>(33.92) | 0.2<br>(0.01)   | 154.28<br>(3.91)  | 230.7.9<br>(58.47)  | 391.7.16<br>(100)  |
| 1997-98 | 130.2.36<br>(31.49) | 383.23<br>(9.30)  | 118.5<br>(2.88) | 11.80<br>(0.29) | 246.25<br>(5.97)   | 206.2.1<br>(50.03)  | 279.31<br>(8.8)   | 52.0<br>(1.26)   | 256.4<br>(6.22) | 371.5<br>(.00)   | 45.56<br>(11.11) | 9.6<br>(0.23)   | 874.9<br>(21.22)   | 0.5<br>(0.01)   | 170.4<br>(4.14)   | 205.9.6<br>(49.97)  | 412.1.83<br>(100)  |
| 1998-99 | 171.5.97<br>(43.78) | 516.09<br>(13.17) | 144.2<br>(3.68) | 12.23<br>(0.31) | 251.03<br>(6.40)   | 263.9.54<br>(67.34) | 347.21<br>(8.8)   | 38.0<br>(0.97)   | 290.1<br>(7.40) | 417.1<br>(.65)   | 54.46<br>(10.39) | 8.4<br>(0.22)   | 0.8<br>(0.02)      | 0.9<br>(0.03)   | 122.6<br>(3.13)   | 128.0.1<br>(32.66)  | 391.9.65<br>(100)  |
| 1999-00 | 180.4.99<br>(39.56) | 544.56<br>(11.94) | 134.6<br>(2.95) | 10.92<br>(0.24) | 220.87<br>(4.84)   | 271.6.03<br>(59.53) | 339.37<br>(7.44)  | 38.1<br>(0.84)   | 294.0<br>(6.45) | 458.10<br>(.04)  | 46.69<br>(1.02)  | 8.9<br>(0.19)   | 404.11<br>(8.86)   | 0.7<br>(0.02)   | 256.21<br>(5.61)  | 184.6.3<br>(40.47)  | 456.2.38<br>(100)  |
| 2000-01 | 185.8.96<br>(36.50) | 637.59<br>(12.52) | 167.5<br>(3.29) | 10.82<br>(0.21) | 317.79<br>(6.24)   | 299.2.71<br>(58.76) | 448.10<br>(8.80)  | 28.5<br>(0.56)   | 315.7<br>(6.20) | 447.4<br>(.79)   | 67.25<br>(1.32)  | 13.25<br>(0.26) | 605.01<br>(11.87)  | 1.5<br>(0.01)   | 173.60<br>(3.41)  | 210.0.5<br>(41.24)  | 509.3.22<br>(100)  |
| 2001-02 | 183.2.29<br>(36.82) | 618.17<br>(12.42) | 199.8<br>(4.02) | 15.69<br>(0.32) | 441.57<br>(8.93)   | 311.0.6<br>(62.51)  | 420.41<br>(8.45)  | 22.3<br>(0.46)   | 325.8<br>(6.55) | 404.81<br>(8.13) | 61.42<br>(1.23)  | 16.25<br>(0.33) | 450.68<br>(9.05)   | 1.4<br>(0.00)   | 162.01<br>(3.26)  | 186.5.6<br>(37.49)  | 497.6.28<br>(100)  |
| 2002-03 | 209.1.84<br>(37.81) | 610.34<br>(11.03) | 241.0<br>(4.36) | 14.24<br>(0.26) | 264.22<br>(4.78)   | 322.1.64<br>(58.24) | 430.26<br>(7.78)  | 22.6<br>(0.41)   | 359.3<br>(6.50) | 481.99<br>(8.71) | 39.24<br>(0.71)  | -               | 752.48<br>(13.60)  | 0.4<br>(0.04)   | 223.67<br>(4.04)  | 230.9.9<br>(41.76)  | 533.1.6<br>(100)   |
| 2003-04 | 208.0.38<br>(32.98) | 608.45<br>(9.65)  | 275.4<br>(4.37) | 10.89<br>(0.17) | 392.52<br>(6.22)   | 336.7.69<br>(53.39) | 433.72<br>(6.88)  | 21.3<br>(0.34)   | 491.1<br>(7.79) | 358.39<br>(5.68) | 56.33<br>(0.89)  | -               | 135.1.6<br>(21.43) | 0.7<br>(0.01)   | 226.10<br>(3.59)  | 293.9.3<br>(46.61)  | 630.7.08<br>(100)  |
| 2004-05 | 211.3.24<br>(29.05) | 603.79<br>(8.30)  | 289.2<br>(3.98) | 12.89<br>(0.18) | 516.64<br>(7.10)   | 353.5.79<br>(48.61) | 471.68<br>(6.49)  | 22.0<br>(0.30)   | 470.8<br>(6.47) | 443.20<br>(6.10) | 26.99<br>(0.37)  | -               | 217.2.9<br>(29.87) | 0.8<br>(0.01)   | 129.13<br>(1.78)  | 373.7.6<br>(51.39)  | 727.3.46<br>(100)  |
| 2005-06 | 228.9.09<br>(31.02) | 695.85<br>(9.43)  | 207.2<br>(2.81) | 15.60<br>(0.21) | 396.26<br>(5.37)   | 360.4.06<br>(48.84) | 487.32<br>(6.61)  | 71.1<br>(0.96)   | 594.1<br>(8.05) | 411.65<br>(5.58) | 47.56<br>(0.65)  | -               | 155.1.3<br>(21.02) | 2.7<br>(0.04)   | 609.10<br>(8.25)  | 377.4.9<br>(51.16)  | 737.9<br>(100)     |
| 2006-07 | 231.8.26<br>(29.57) | 689.02<br>(8.72)  | 346.3<br>(4.42) | 18.27<br>(0.23) | 731.84<br>(9.34)   | 410.3.71<br>(52.35) | 473.73<br>(6.04)  | 138.14<br>(1.76) | 519.4<br>(6.63) | 514.38<br>(6.56) | 66.23<br>(0.85)  | -               | 142.7.4<br>(18.21) | 0.9<br>(0.01)   | 395.5<br>(7.59)   | 373.5.6<br>(47.65)  | 783.9.37<br>(100)  |
| 2007-08 | 267.3.99<br>(27.25) | 756.47<br>(7.71)  | 307.1<br>(3.13) | 17.63<br>(0.18) | 578.37<br>(5.90)   | 433.3.58<br>(44.17) | 662.15<br>(6.75)  | 128.15<br>(1.31) | 567.6<br>(5.79) | 363.64<br>(3.71) | 65.68<br>(0.66)  | -               | 285.1.0<br>(29.06) | 13.98<br>(0.14) | 826.8<br>(8.41)   | 547.8.5<br>(55.83)  | 981.2.17<br>(100)  |
| 2008-09 | 306.5.30<br>(29.97) | 829.23<br>(8.11)  | 282.6<br>(2.76) | 25.90<br>(0.25) | 127.9.6<br>(12.51) | 548.2.68<br>(53.61) | 748.62<br>(7.32)  | 132.12<br>(1.29) | 613.2<br>(5.99) | 326.41<br>(3.19) | 74.49<br>(0.73)  | -               | 260.2.2<br>(25.44) | 1.9<br>(0.02)   | 244.5<br>(2.39)   | 414.4.4<br>(46.39)  | 102.27.1<br>(100)  |



|                                     |                            |                               |                          |                     |                                |                                 |                           |                          |                           |                          |                              |   |                                |                         |                          |                                |                               |
|-------------------------------------|----------------------------|-------------------------------|--------------------------|---------------------|--------------------------------|---------------------------------|---------------------------|--------------------------|---------------------------|--------------------------|------------------------------|---|--------------------------------|-------------------------|--------------------------|--------------------------------|-------------------------------|
| 20<br>09<br>-<br>10                 | 364<br>5.24<br>(31.<br>88) | 980<br>.66<br>(8.5<br>8)      | 318.3<br>4<br>(2.78<br>) | 20.38<br>(0.18<br>) | 125<br>2.5<br>1<br>(10.<br>95) | 621<br>7.13<br>(54.<br>37)      | 736.<br>29<br>(6.4<br>4)  | 34.5<br>4<br>(0.3<br>0)  | 768.6<br>6<br>(6.72<br>)  | 459<br>.88<br>(4.<br>02) | 10<br>2.4<br>1<br>(0.<br>89) | - | 287<br>4.6<br>7<br>(25.<br>14) | 2.2<br>1<br>(0.0<br>2)  | 239.<br>96<br>(2.0<br>9) | 521<br>8.6<br>2<br>(45.<br>63) | 114<br>35.7<br>5<br>(100<br>) |
| 20<br>10<br>-<br>11                 | 408<br>6.06<br>(29.<br>91) | 118<br>9.8<br>4<br>(8.7<br>1) | 321.6<br>9<br>(2.36<br>) | 23.96<br>(0.18<br>) | 163<br>9.3<br>0<br>(12.<br>00) | 726<br>0.85<br>(53.<br>15)      | 120<br>5.99<br>(8.8<br>3) | 103.<br>21<br>(0.7<br>6) | 920.9<br>0<br>(6.74<br>)  | 508<br>.91<br>(3.<br>73) | 11<br>7.3<br>9<br>90.<br>86) | - | 337<br>6.2<br>4<br>(24.<br>72) | 3.4<br>3<br>(0.0<br>3)  | 162.<br>86<br>(1.1<br>9) | 639<br>8.9<br>3<br>(46.<br>85) | 136<br>59.7<br>8<br>(100<br>) |
| 20<br>11<br>-<br>12<br>(R<br>F<br>) | 615<br>4.51<br>(33.<br>44) | 169<br>2.0<br>1<br>(9.1<br>9) | 476.5<br>1<br>(2.59<br>) | 37.00<br>(0.20<br>) | 302<br>7.3<br>1<br>(16.<br>45) | 113<br>87.3<br>3<br>(61.<br>87) | 114<br>5.82<br>(6.2<br>3) | 99.9<br>0<br>(0.5<br>3)  | 1165.<br>41<br>(6.33<br>) | 530<br>.25<br>(3.<br>15) | 19<br>4.0<br>8<br>(1.<br>05) | - | 320<br>8.2<br>1<br>(17.<br>43) | 12.<br>32<br>(0.0<br>7) | 612.<br>78<br>(3.3<br>3) | 701<br>8.7<br>7<br>(38.<br>13) | 184<br>06.1<br>(100<br>)      |

Note : Figures in parentheses are percentages

Source: Statistical Abstract of Punjab, Government of Punjab, Various Issues.

It reveals that the expenditure on social services constituted a top priority in the total development expenditure on revenue account as compared to the economic services, as more than one-half of the expenditure was allocated for these services throughout the period except during the years 1991-92, 1996-97, 2004-05, 2005-06, 2007-08. In absolute terms, the expenditure on social services grew from Rs. 243.49 Cr to Rs.11387.33 Cr during 1981-82 to 2011-12.

The expenditure on economic service also rose upward in absolute terms from Rs. 189.08 Cr to Rs.7018.77 Cr during 1981-82 to 2011-12. Education is considered as a very important sector which helps in human resource development and helps in bringing about all round development of the state. The analysis of the data reveals that education has always assumed a high priority with around one-third share in total development expenditure. The expenditure on education increased from Rs. 144.21 Cr to Rs. 6154.51 Cr during 1981-82 to 2011-12. The relative share of expenditure under this head increased slightly from 33.34 per cent to 33.44 per cent during 1981-82 to 2009-10.

To maintain good health of people and efficiency to work, expenditure on medical and public health is very important so the provision of medical and public health services is another necessary responsibility of the state. The establishment and maintenance of dispensaries and hospitals, training and keeping large staff of

doctors, nurses and other staff, public health services for prevention of diseases and similar other facilities have to be provided by the state government. Healthcare and family welfare services is another important constituent of development expenditure. In absolute terms it increased from Rs. 56.46 Cr to Rs. 1692.00 Cr during 1981-82 to 2011-12. The relative share of expenditure under this head reduced from 13.05 per cent to 9.19 per cent during 1981-82 to 2011-12.

Expenditure on housing and urban development increased from Rs. 3.67 Cr to Rs. 476.51 Cr during 1981-82 to 2011-12. The relative share of expenditure under this head was only 0.85 per cent in 1981-82 and it went up to 2.59 per cent in 2011-12. The government started allocating expenditure for information and broadcasting after 1985-86. The expenditure under this head increased in absolute terms from Rs. 2.47 Cr to Rs. 37.00 Cr during 1985-86 to 2009-10. The relative share of expenditure under this head declined from 0.32 per cent to 0.20 per cent during 1985-86 to 2011-12.

Other social services include labour and labour welfare, welfare of SCs and STs and social security. Social security includes expenditure on unemployment benefits, old age pensions, accident, injury and sickness compensation and other benefits to compensate loss in income. Social welfare services include expenditure on department of social welfare, department of family planning etc. It is the responsibility of the state to provide such services to the state. Expenditure on other social services rose from Rs. 39.15 Cr to Rs. 3027.31 Cr during 1981-82 to 2011-12. The relative share of expenditure under this head improved from 9.05 per cent to 16.45 per cent during the corresponding period.

Punjab's economy is mainly an agrarian economy and enjoys an enviable position among the Indian states in terms of the yield per hectare of major crops. The outlays on agriculture and allied services help in the economic development

of the state and welfare of the people. The expenditure on agriculture and allied activities increased from Rs. 60.75 Cr to Rs. 1145.82 Cr during 1981-82 to 2011-12. The percentage share of public expenditure on agriculture and allied activities decreased from 14.04 per cent in 1981-82 to 6.23 per cent in 2011-12. This trend can seriously hamper the future development process in the state. The agriculture base of the state cannot sustain the economic development and higher standards of living of the people in the long run; this can be sustained only through industrialization. For this more emphasis must be laid on industrial development. Expenditure on industry and mining enhanced in absolute terms from Rs.5.62 Cr to Rs. 99.90 Cr during 1981-82 to 2011-12. Its relative share in the total development expenditure reduced from 1.30 per cent in 1981-82 to 0.53 per cent in 2011-12.

Increase in agricultural production depends to a large extent on the availability of water so irrigation plays an important role in agriculture. State has been investing a lot of funds to generate the facilities to provide assured irrigation and control floods. Expenditure on irrigation and flood control increased from Rs. 42.19 Cr to Rs. 1165.41 Cr during 1981-82 to 2011-12. The relative share under this head slid down from 9.76 per cent in 1981-82 to 6.33 per cent in 2011-12.

Transport and communication sector has been playing an important role in the economy of the state. The expenditure on transport and communication moved up from Rs. 74.50 Cr to Rs. 580.25 Cr during 1981-82 to 2011-12. The percentage share of total development expenditure under this head shrank from 17.22 per cent in 1981-82 to 3.15 per cent in 2011-12.

Rural development plays a very important role in the development of Punjab state as a majority of the population resides in the rural areas. If the government does not pay proper attention for the development of rural areas, it may result in the migration of people to the urban areas which may lead to a number of problems. The expenditure on rural development increased from Rs.

30.03 Cr to Rs. 194.08 Cr during 1985-86 to 2011-12. The percentage share of total development expenditure under this head reduced from 3.88 per cent in 1985-86 to 1.05 per cent in 2011-12. The expenditure under this head is very important to develop the rural economy.

It is also the responsibility of the state government to provide for the development of some special areas. Expenditure on special area development programme increased from Rs. 4.48 Cr to Rs. 16.25 Cr during 1989-90 to 2001-02. Its relative share in the total development expenditure did not show much improvement. Punjab government started spending on energy after 1987-88. Expenditure under this head was found to be quite low in 1988-89, 1989-90, 1990-91, 1992-93, 1993-94, 1994-95, 1995-96 and 1998-99. The percentage share of total development expenditure under this head improved from 10.56 per cent to 17.43 per cent during 1987-88 to 2011-12. Expenditure on science and technology increased from Rs. 0.13 Cr to Rs. 12.32 Cr during 1985-86 to 2011-12. Its relative share in the total development expenditure remained quite low during the study period.

The state government has to meet the cost of ministries, like salary of the ministerial staff, to get the building on rent for ministers and their staff, telephone bills of the ministers and other perks which may be called secretariat cost. These services come under general economic services. This head also includes expenditure on tourism, civil supplies etc. Expenditure on this head increased from Rs. 6.02 Cr to Rs. 612.78 Cr during 1981-82 to 2011-12. Its relative share in the total development expenditure improved from a meager percentage of 1.39 per cent in 1981-82 to 3.33 per cent in 2011-12.

Thus, it can be concluded that during 1981-82, the percentage share of education, art and sports (59.22 per cent) was maximum, followed by health and family welfare (23.18 per cent). It was lowest in case of housing and Urban Development (1.51 per cent). During 1991-92, again the percentage share of education, art and sports (59.48 per cent) was maximum, followed by health and



family welfare (18.95 per cent), while it was minimum for other social services (0.29 per cent). During 2001-02, the percentage share of education, art and sports (58.91 per cent) was maximum followed by health and family welfare (19.87 per cent) and social welfare and nutrition (10.90 per cent). The percentage share was lowest in case of other social services (0.22 per cent). During 2011-12, the percentage share of expenditure on education, art and sports (54.05 per cent) was maximum followed by social welfare and nutrition (19.32 per cent) and health and family welfare (14.86 per cent), while it was lowest in case of other social services (0.19 per cent). Besides, it has also been observed that out of all the social services, the overall growth rate of expenditure on education, art and sports (12.17 per cent per annum), housing and urban development (14.38 per cent per annum) and social welfare and nutrition (12.15 per cent) was more than that of the total social services expenditure (11.90 per cent per annum) over the study period.

Among the constituents of social services, expenditure on education assumed topmost priority followed by health and family welfare during all three decades, while minimum share of expenditure was spent on other social services. The per capita expenditure on social services in Punjab increased nearly 28 times during 1981-2012. Throughout the study period, the per capita expenditure on education was maximum followed by health and family welfare, with an exception of only four years (2008-09, 2009-10, 2010-11 & 2011-12) during which per capita expenditure on social welfare & nutrition was more than that of health and family welfare. The expenditure on medical and family welfare increased in absolute terms from 56.46 Cr in 1981-82 to 1692.00 Cr in 2011-12 (11.24 per cent per annum).

The above analysis clearly establishes that expenditure on social services has always been greater importance vis-à-vis economic services in Punjab. Within social services, education followed by health and family welfare services has been given paramount importance. Though the relative share under this head has declined but in absolute terms there has been a tremendous increase, mainly due



to enhanced expenditure on family planning programme, on rural water supply schemes, on equipment, revision of pay scales of doctors and para-medical staff and a part of the increase can be attributed to rising price level and rising population. Although the total public expenditure has increased in absolute terms, but its share as a percentage of Net State Domestic Product(NSDP) has shown a declining trend, particularly in 1990s after the introduction of National Economic Policy (NEP) . It showed a decelerated growth of expenditure on health and family welfare over the time period.

In the absence of strong public financing of the health care system, a poor household succumbing to illness may be forced to spend a large fraction of its resources on health care at the expense of other goods and services. Infact, smaller role of the public in total health expenditure not only increases the burden of health care financing on the household sector but also it may have a disrupting impact on the living standards of households, particularly in case of health exigencies.

Thus, the public provision for health services is very important, not only to provide low cost and quality treatment in case people suffer from diseases/illnesses, but also to promote health status by preventing occurrence of diseases among people.

Public expenditure on health is an effective tool to improve the socio-economic welfare of the people. The shifts in the pattern of public expenditure towards social sectors represent one of the most powerful techniques with the government to improve the living conditions of the poor and also the redistribution of public services. The government must intervene by way of providing health care and family welfare services at the doorsteps of the people, particularly to the poor and vulnerable segments of the population.

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## Significance and impact of Vedanta and Buddhism- A case study

**Dr. Ashwani Kumar**

Assistant Professor, Department of Buddhist Studies, University of Jammu – 180006.

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### **Abstract**

The Vedas are the oldest existing literary monument of the Āryan mind. We traced Indian philosophy from the Vedas. Indian philosophy, as an autonomous system, has developed practically unaffected by external influences. Unfortunately our knowledge of the Vedic period is, even to this day, not enough and imperfect. Due to the absence of chronological data, the complete indifference of the ancient Indian towards personal histories, the archaic character of the Vedic Sanskrit, the break in tradition, and the biased orthodox colouring of interpretation, which instead of help often proves a hindrance, are some of the main reasons due to which our knowledge about this period remains mostly shrouded in mystery and vagueness.

The term ‘Veda’ (knowledge) stands for the Mantras and the Brāhmaṇas (mantra-brāhmaṇay or veda-nāmadheyam). Mantras mean a hymn addressed to some God or Goddess. The collection of mantras is called ‘Samhita’. There are four Samhitas- Rk, Sāma, Yajuh, and Atharva. These are said to compiled for the smooth performance of the Vedic scarifies. A Vedic scarifies needs four main priests- Hotā, who address hymns in praise of the Gods to pray to their presence and participation in the scarifies; Udgāta who signs the hymns in the sweet melodious tones to entertain and please to Gods; Adhvaryu, who performs the scarifies according to the strict ritualistic code and gives offering to the Gods; and Brahmā who is the general supervisor well-versed in all the Vedas. The four Samhitās are said to be compiled to fulfil the needs of four main priests – Rk for the Hotā, Sāma for the Udgātā, Yajuh for the Adhvaryu and Atharva for the Brahmā.

## INTRODUCTION

Vedas are referred to only as 'Trayi', omitting the Atharva. Moreover we find 'the literal meaning of Vedanta is end of Veda or the Upaniṣads, the last portion of Vedic literature. Vedanta therefore meant above all the philosophy of the Upaniṣadas. All the Vedantists claim to have expounded the fundamental teachings of the Upaniṣadas but the Upaniṣadas are not systematic treatises and the philosophical or proto-philosophical views discussed in these texts and not form a unity.

## OPINION OF VEDĀNTIST REGARDING VEDANTA PHILOSOPHY

It is found that the later 'Vedāntists accepted this Brahma-sutra as the basic work of the Vedānta philosophy. But the Sutras themselves are too mysterious to give any clear philosophical view and thus left scope for a wide range of possible interpretations. In course of time a significant number of philosophical views were actually sought to be justified on the basis of different interpretations of the Brahma- sutra. As such, all these claimed the title of Vedanta philosophy.

It is well said in the source that the 'Upaniṣadas are the concluding portion as well as the cream of the Veda and are therefore rightly called 'Vedanta'. The word 'Upaniṣada' is derived from the root 'sad' which means to sit down, or destroy or to loosen. 'Upa means 'nearby' and 'ni' means 'devotedly'. The word therefore means the sitting down of the disciple near his teacher in a devoted manner to receive instruction about the highest reality which loosen all doubts and destroy all ignorance of the disciples. Gradually the word came to signify any secret teaching about reality and it is used by the Upaniṣada in this sense (rahasya or guhya vidyā). The **Muktikokpaniṣad** gives the number of the Upaniṣads as 108. But ten or eleven Upaniṣada are regarded as important and authentic, on which Shankarachārya has commented. These are: **Isha, Kena, Katha, Prashna Mundaka, Māndukaya, Taittiriya, Aitareya, Chhāndogya and Brhadāranyaka**. The teachings being the highest, was imparted at private sittings only to the qualified disciples. Heraclitus has also said that if men care



for gold, they must dig for it or be content with straw. If one wants pearls, one has to dive deep into the ocean or be content with pebbles on the shore’.

### **UPANISADAS, THE SOURCE OF INDIAN PHILOSOPHY**

The ‘Upaniṣadas are rightly regarded as the fountain-head of all Indian philosophy. Bllomiield remarks: there is no important form of Hindu thought, Heterodox Buddhism included, which is not rooted in Upanṣadas’. Dr.S. Radhakrishana says: ‘Later systems of philosophy display an almost pathetic anxiety to accommodate their doctrines to the views of Upaniṣadas, even if they cannot father them all on them’. Prof. R.D. Ranade says: ‘The Upaniṣadas constitute that loft eminence of philosophy, which from its various side give birth tom rivulets of thought, which as they progress onwards towards the sea of life, gather strength by inflow of innumerable tributaries of speculation which intermittently join these rivulets, so as to make a huge expense of waters at the place where they meet the ocean of life’.

The Brahmsutra claims to be an aphoristic summary of the Upaniṣadas. The Gītā is the milk milked out of the Upaniṣada-cow and is particularly influenced by the Katha and the Isha. The various Āchāryas of Vedant --**Shankara, Rāmānuja, Nimbārka, ,adhva and Vallabh-** have always regarded as Upaniṣadas as the sacred texts and have interpreted them so as to make them suit their theories. The Heterodox Jainism has taken its idealism and its doctrine of Karma from the Upaniṣadas. The Heterodox Buddhism derives its idealism, monism and Absolutism, the theory of temporariness of all worldly things, the theory of Karma, the distinction between the empirical and the absolute standpoints, and the theory that the ignorance is the root cause of this cycle of birth and Death and that Nirvana can be attained by the right knowledge alone, from the Upaniṣadas. Sankhya derives from them the doctrine of Prakṛti (from Shvetāshvatara), the theory of the three Gunas (from the three colours in the Chhāndogya), the doctrine of Purisa, the relation of mind, Intellect and soul (from Katha), the doctrine of Lingha-sharira (from Prashna). Yoga is rooted in Shvetāshvatara. Katha speaks



in Dhārana and Mundaka speaks of the soul as a mere onlooker. Isha preaches the combination of Karma and Jñāna; Mimāmsā take up Karma; Vedant takes up Jñāna; and some scholar take up the combination itself’.

### **ĀTMAN IN VEDANTA PHILOSOPHY**

The word ‘Ātman’ originally meant life- breath and then gradually acquired the meaning of feeling, mind soul and spirit. Shankarācharya quotes an old verse giving the different connotation of the word ‘Ātman’. The verse says that ‘Ātman’ means that which pervades all; which is the subject and which knows experiences and illuminates the object; and which remains immortal and always the same.

The true self has been the main topic of investigation in the Upaniṣads. Socrates of ancient Greece has also persistently advocated the supreme necessity of ‘Know Thyself’.

### **BHAGVADAGĪTĀ**

BHAGVADAGĪTĀ literally means ‘The Lord’s Song’, the philosophical discourses of the Lord Krishna to convince the unwilling Arjuna to fight. It is the most popular and sacred book of the Hindus and contained in the **Bhīṣma- Parva of the Mahābhārata** the greatest Sanskrit epic.

‘Various are the praise’s showered on this work both by Indian and European Scholars. **Lokmānya Tilk** calls it ‘a most luminous and priceless gem which give peace to afflicted soul and make us masters of spiritual wisdom. **Mahāmanā Malaviyaji** sees a unique synthesis is of the highest knowledge, the purest love and the most luminous action in it. **Mahatma Gandhi** calls it ‘the universal mother whose door is wide open to anyone who knock’, and further says that ‘a true votary of Gītā does not know what is disappointment is. He ever dwell in permanent joy and peace that passeth (far) understanding’. The Gītā deals with metaphysics religion and ethics, and has been rightly called the ‘Gospel of Humanity’.

## **BEING IN GĪTA**

The fundamental metaphysics teaching of the Gītā is that of the unreal there is no being, and of the real there is no non- being. The soul is indestructible (Avinashi), eternal (nitya), unborn (aja), undiminishing (avyaya), all pervasive (sarva- gata), immovable (achala), ancient (sanātna), unmanifest (avyakta) unthinkable (achintya) and immutable (avikārya). Only bodies are destroyed, not the soul. It is neither born nor does it die. It is immortal and everlasting. Not being subject to birth and death, it cannot perish along with body. Just as person casts off worn-out garments and puts on the new ones, so does the soul cast off worn- out bodies and enters into others that are new. The infinite underlies and animates all finite existences, and the soul being essentially one with it, is not effected by birth and death, by growth and decay, by finitude or change, ‘even though our body be “dust returning into dust”. He, who sees the Ultimate reality seated equally in all beings and unperishing within the perishing, sees truly.

## **CONCEPT OF YOGA IN GĪTĀ**

The Gītā represents a unique synthesis of Action, Devotion and Knowledge. Man is complex of Intellect, will and emotion; he is a being who thinks wills and feels. Intellect has given rise to the philosophy of Knowledge; will to the philosophy of Action; and emotion to the philosophy of Devotion. Modern Psychology teaches us that these three aspects of mind are distinguishable only in thought and divisible in reality. There is no watertight division separating one from the rest. The teaching of the Gita is in keeping with this view. To Quote **Dr. Radhakrishnan**: “the Absolute reveals itself to those seeking for knowledge as the eternal light, clear and radiant as the sun at noon- day; to those struggling for virtue as the eternal Righteousness, steadfast and impartial; and to those emotionally inclined as eternal Love and Beauty of Holiness.’

Different people attain the same goal of salvation by these three different paths of knowledge, action and devotion.

All these three ultimately stand synthesised. This synthesis is called ‘Yoga’ and the literal meaning of this word is union, i.e. of the Individual with the Absolute.

The yogi is the ideal ascetic who curbs his passion and maintains calmness in cold and heat, in joy and sorrow, in honour and dishonour. 'As a lamp flickers not in a windless place, that is the simile of Yogi who curbs his thought and yield himself entirely to absorption.

## **JÑANA**

This Yogi is essentially and predominantly the path of knowledge. The Yogi's ideal is self-realization which cannot be attained without knowledge. Even the devotees are granted knowledge by the Lord so that they may realize the goal. Yoga, bereft of Knowledge, is impossibility. We may weaken the power of the senses by fasting and abstaining from necessities, but unless we rise above the relish and the desire, the psychological attachment to the sense-objects, we are not true Yogis. And this relish can go away only with rise of true knowledge. How high the Gita places knowledge can be seen from the following: 'Even the most sinful man can cross over the ocean of Samsāra by means of the boat of Knowledge reduce all actions to ashes. The culmination of action is in knowledge, one soon embraces peace. There is nothing purer than knowledge'. The Knower is identified by the Lord with his own self.

## **KARMA IN GĪTĀ**

The universe itself depends on actions'. Inactivity is not liberty, but death. Works keeps up the cycle of the universe and it is the duty of every individual to help it. He who does not do so and find pleasure in the sense is sinful and lives in vain." The ideal of Gītā is not Negativism, asceticism or escapism. It is not negation of action but performance of actions in a detached spirit. The Gītā teachings stand not for renunciation of action, but for renunciation in action. Further it says the perfect man has to work for the benefits of humanity (Loka- saṅgraha) in the spirit of perfect detachment, disinterest, selfishness, with no desire to reap the fruits.

## **LIFE AND TEACHINGS OF GAUTAM BUDDHA**

The history of Buddhism dates back to the sixth century BCE. Goutam Buddha popularly known as Sākya Muni or Tathagata and founder of this new way of life

that was prevail in Asia. The Buddha's (the Enlightened or Awakened one) message of love, compassion, Peace, Non- Violence, Equality and high Moral to the entire mankind. The Buddha's new way of life left a deep impact on the mind of spiritual unrests and intellectual confusion. Siddhartha Gautama was born in about 563 BCE. Siddhartha Gautama was born in ancient India near Lumbini which is situated in Nepal. Siddhartha meticulous belongs to Sakya- Kshatriya having family lineage 'Gautama'. In the 6<sup>th</sup> century BCE, various Rishis and Munins were practicing the wrong interpretation of the Dharma. During this period of time, Buddha came in the form of a savior of Humanity when the cruelty, degeneration and unrighteousness spreading everywhere like a fire. He became a great social reformer by renouncing his household life and has gone to search for Truth (Truth of Suffering and its Remedy). He came to be called "the Buddha," which means "Awakened One. In the remaining years of his life, the Buddha travelled and delivers different discourses to diverse people of the entire world. However, he believed that man is the creator of his own sorrow or Happiness. The Buddha showed the Path to the whole world that how the individual can attain enlightenment for themselves. In this way Buddhism spread throughout Asia to become one of the dominant religions of the continent.

### **ĀTMAN (SOUL) THEORY IN BUDDHISM**

Venerable K. SRI. Dharmanada Maha Thera described in Buddhism there is no reason to believe that there is an eternal soul that comes from heaven or that is created by itself and that will transmigrate or proceed straight away either to heaven or hell after death.

Buddhist believes that anything either in this world or any other world that is eternal or unchangeable. We only cling to ourselves and hope to find something immortal. We are like children who wish to clasp a rainbow. To children, a rainbow is something vivid and real; but the grown-ups and knows that it is merely an illusion caused by certain rays of light and drops of water. The light is



only a series of waves or undulation that have no more reality than the rainbow itself.

Man has done well without discovering the soul. He shows no signs of fatigue or degeneration for not having encountered any soul. No man has produced anything to promote mankind by postulating a soul and its imaginary working. It is said that searching for a soul in a man is like searching for something in a dark empty room. But the poor man will never realize that what he is searching for is not in room. It is difficult to make such person understand the futility of his search.

Those who believe in the existence of a soul are not in a position to explain what and where it is. That Buddha's advice is not to waste our time over this unnecessary speculation and devote our time to strive for our salvation. When we have to attained perfection then we will be able to realize whether there is soul or not.

A wandering ascetic named Vacchagotta asked the Buddha whether there was Atman (self) or not. The story is as follows:

Vacchagotta comes to Buddha and ask:

‘Venerable Goutam, is there an Atman?’

The Buddha is silent.

Venerable Goutam is there no Atman.

Again the Buddha is silent.

Vacchagotta gets up and goes away after the acetic left, Ananda asks the Buddha why he did not answer the Vacchagotta's question. The Buddha explains his position:

‘Ananda when asked by the Vacchagotta, the wanderer: ‘is there a self? If I had answered: there is self’. Then, Ananda that would be siding with those recluses and brahmanas who hold the eternalist theory (sassata-vada).

‘And Ananda, when asked by the wanderer: ‘is there no self? If I had answered: there is no self’, then that would be siding with those recluses and brahmanas who hold the annihilationist theory (uccedavada).



‘Again, Ananda, when asked by Vacchagotta: ‘Is there a Self? If I had answered: there is a Self’, would that be in accordance with my knowledge that all dhammas are without Self?’

‘Surely not, sir.’

‘And Again, Ananda, when asked by the Wanderer: ‘Is there no soul? If I had answered: there is no Self’, then that would have created a greater confusion in the already confused Vacchagotta. For he would have thought: Indeed I had Atman (Self), but Now I haven’t got one. (Samyutta Nikaya).

The Buddha regarded soul- speculation as useless and illusory. He once said, ‘Only through ignorance and delusion do men indulge in dream that their souls are separate and self existing entities. Their heart still clings to self. They are anxious about heaven and they seek the pleasure of self in heaven. Thus they cannot see the bliss of righteousness and the immorality of truth. Selfish ideas appear in man’s mind due to his conception of self and craving existence.

### **KARMA IN BUDDHISM**

“A volitional action which is either wholesome or unwholesome, and in consequences either rewarded or punished”.

In Buddhism karma is not simple. There are many streams of cause and effect (niamas). Ken Jones in “The Social Face of Buddhism” writes ‘all however, are also expressions of a Universal Consciousness, Aalavijnana. The ‘law’ of kamma and the law of cause and effect are thus not synonymous in Buddhism. Kammaic ‘law is simply one kind of cause and effects relationship’. Buddhism rejects a fatalistic view of kamma and believes that individual can attain anything which he wants to obtain by changing their behaviour, improving their outlook, avoiding bad deeds, and engaged in ethical behaviour. Kamma is not just about action: a lot of it about eternal mind, internal desire and internal psychology.

“Buddhist believes that we are tied to the cycle of death and birth through desire and can be born again in many different forms. But they believe they can find a

way to escape this cycle, to be finally released from reincarnation to reach Nirvana.”

“Karma was a pivotal concept in Indian thinking, around which turned the whole question of why life is as it is? It can acts as an explanation of why misfortune happens when it is not recognisably the result of particular actions. The importance of karma is that it demonstrates the practicality of Buddhist teachings. Ethical considerations become paramount, because liberating oneself from the diseases of Samsaric existence is a karmic matter.”

Bad karma resulting from previous bad decisions, in this life or in former lives, can cause suffering in the current incarnation. The Buddha said:

“Evil in the future is the fruit of bodily offence. Evil is the fruit of offence by word, by thought, in the future life. If I do something wrong through mind, body and speech then after death we will reborn in the waste. The way of Woe, the downfall, the Purgatory (a place or state of suffering inhabited by the souls of sinners who are expiating their sins before going to heaven.”

## **HUMAN BEING IN BUDDHISM**

We find the term human being in Sanskrit is **Manusya** and in Pali **Manussa** are the subject of an extensive commentarial literature that examines the nature and qualities of a human life from the point of view of human ability to achieve enlightenment. In Buddhism human are just one type of sentient being with mind stream. In Sanskrit Manushya means Animals with mind. In Sanskrit word Manusmriti associated with Manushya was used to describe knowledge through memory. The word Munn or Maan mean mind. Mind is the collection of past experiences with an ability of memory or smriti. Mind is considered as a animal with a disease that departs a soul from its universal enlightenment insignificant behaviour to the finite miserable fearful behaviour that fluctuates between the state of heaven and hell before it is extinguish back its infinitesimal behaviour.’

In Buddhism, human have a very special status: only a human can attain enlightenment as as got by Siddhartha Buddha. Enlightenment as an Arhat can be

attained from the realms of the Suddhāvāsa deities. A Bodhisattva can appear in many different types of lives, for instance as an animal or as a deva. Buddhas however, are always human.

### **Conclusion**

In the essence we can observe that Upaniṣadas are the fountainhead of all Indian philosophy. Buddha did not preach anything absolutely new. He was revolted against the orthodox Vedic ritual, with the sacrifices in which animals were butchered, with the rigidity of caste system and with the supremacy of the Brāhmandom. Buddha himself speaks in a very high and respectable term about a true Brāhmaṇa whom he regards an ideal saint who do not physically mentally and vocally harms any living being and keep himself away from all sins and ignorance and which destruct the path of Nirvana i.e. Eternal bliss.

Buddha stopped the animal sacrifices on the name of God. “Once he said to the king that if the sacrifices of lamb help you to go to heaven, sacrificing a man will help you better; so sacrificing me”. The king was astonished. The Buddha eradicate this blind faith which was prevailing in the society, still it is prevailing but If we think deeply that can the sacrifices of an animal can reduce our bad kamma ? We will find the answer of this question is no. On the basis of our action we get the result and this is the universal law. These are the unique features of Buddhism which make it differ from other philosophies. In the end I would like to conclude that we all are studying and following different philosophy having same objective to attain Mukti or Nirvana but before that we have to generate the feeling of brotherhood and consider we all are same, we all are members of same family as it is well said in the phrase ‘Vasudhaiva Kutumbakam (mentioned in Maha Upanisada Chapter 6 of the text). It consists of several words: “vasudhā” the earth, “eve” indeed; and “Kutumbkam”, family. The literal meaning of this phrase is that we all are members of same family or son of same mother and same father.

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# **The Birth of Khadi**

**Prof. Reena Rani**

Dept. of Political Science Govt. College Ropar: 140001

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## **Abstract**

Khadi constitutes an important segment of the textile sector khadi has been defined as any cloth woven on handlooms in India from cotton, silk or woollen yarn handspun in India or from a mixture of any two or all of such yarns. The main objectives of the study are describe to importance and birth of 'Khadi'.

The father of the Nation, Mahatma Gandhi urged the people of India it wear khadi garments it was not only a call to create self reliance but also a call to wear something that could demonstrate the unity of India. Khadi was given an important status by Gandhi after his return from South Africa. While in search of the Charka, Gandhiji felt that a nation to turn to mass production goods. Most of the khadi cloth is of pure white (bleached or unbleached), and most of the people wear them based on their "ideology". Khadi has an extremely important connection with India freedom movement, and has become virtually symbolic of the struggle for freedom.

## **Introduction**

Mohandas Karamchand Gandhi was born on October 2, 1869 in porbander, India. He become one of the most respected spiritual and political leaders of the 1900's. Gandhi helped free the Indian people from British rule through non-violent resistance and is honoured by Indian as the father of the Indian Nation. Gandhiji known as 'Mathatma' was great hero who served the nation with truth and non-violence.

Mohandas Gandhi, Known as Mahatma Gandhi also known as Mahatma the great soul was the "Father of modern India". He originally came from western India, a city called Probander, Gujarat. He was born on 2<sup>nd</sup> October 1869. Gandhi was on of the youngest of the three sons of Karamchand Gandjihi who was a prime minister successively in porbandar, Rajkot and Vankaner states. Gandhiji's mother was putlibai, Karmchand Gandhi's fourth wife. Several members of his family worked for the Govt of the state. In 1876 he attended a primary school in Rajkot until the twelfth year. Later on he was engaged to Kasturibai. In 1881 Gandhi want to de further education in a high school (in Rajkot). Two years later



in 1883 he marries Kasturibai. When Gandji was 18 years old, he went to England to study law. After he became a lawyer he went to the British colony of South Africa where he experienced laws that said people with dark skin had fewer rights than people with light skin. In 1897, Gandhi was attacked by a group of people in Durban Harbor, South Africa, when he was going to work. He went to South Africa because he could not find work in India. When travelling through South Africa, Gandhi was also kicked out of first class train because of his skin colour. Then Gandhi started protesting against segregation. He decided then to become a political activist, so he could help change these unfair laws. He created a powerful, non-violent movement. During Gandhi's life, India was a colony of the UK, but wanted independence. He was a huge leader during that era and his thoughts helped catalyze the Indian independence movement.

### **The Birth of Khadi:-**

Gandhiji presented Khadi as a symbol of Nationalism, equality and self reliance it was his belief that reconstruction of the society and effective satyagraha against the foreign rule can be possible only through Khadi.

Gandhiji started his movement for Khadi in 1918. Gandhiji said, have seen a handloom or a spinning wheel when in 1908 I described it in Hind Swaraj as the panacea for the growing pauperism of India. In 1915, when I returned to India from South Africa, I had not actually seen a spinning wheel. When the Satyagraha Ashram was founded at Sabarmati, we introduced a few handlooms there. But no sooner had we done this than we found ourselves up against a difficulty. All of us belonged either to the liberal professions or to business; not one of us was an artisan. We needed a weaving expert to teach us to weave before we could work the looms. One was at last procured from Palanpur, but he did not communicate to us the whole of his art. But Maganlal Gandhi was not to be easily baffled. Possessed of a natural talent for mechanics, he was able fully to master the art before long, and one after another several new weavers were trained up in the Ashram.

The object that we set before ourselves was to be able to clothe ourselves entirely in cloth manufactured by our own hands. We therefore forthwith discarded the use of mill-woven cloth, and all the members of the Ashram resolved to wear hand-woven cloth made from Indian yarn only. The adoption of this practice brought us a world of experience. It enabled us to know, from direct contact, the conditions of life among the weavers, the extent of their production,

the handicaps in the way of their obtaining their yarn supply, the way in which they were being made victims of fraud, and, lastly, their ever growing indebtedness. We were not in a position immediately to manufacture all the cloth for our needs. The alternative therefore was to get our cloth supply from handloom weavers. But ready-made cloth from Indian mill-yarn was not easily obtainable either from the cloth-dealers or from the weavers themselves. All the fine cloth woven by the weavers was from foreign yarn, since Indian mills did not spin fine counts. Even today the outturn of higher counts by Indian mills is very limited, whilst highest counts they cannot spin at all. It was after the greatest effort that we were at last able to find some weavers who condescended to weave Swadeshi yarn for us, and only on condition that the Ashram would take up all the cloth that they might produce. By thus adopting cloth woven from mill-yarn as our wear, and propagating it among our friends, we made ourselves voluntary agents of the Indian spinning mills. This in its turn brought us into contact with the mills, and enabled us to know something about their management and their handicaps. We saw that the aim of the mills was more and more to weave the yarn spun by them; their co-operation with the handloom weaver was not willing, but unavoidable and temporary. We became impatient to be able to spin our own yarn. It was clear that, until we could do this ourselves, dependence on the mills would remain. We did not feel that we could render any service to the country by continuing as agents of Indian spinning mills.

No end of difficulties again faced us. We could get neither a spinning wheel nor a spinner to teach us how to spin. We were employing some wheels for filling pirns and bobbins for weaving in the Ashram. But we had no idea that these could be used as spinning wheels. Once Kalidas Jhaveri discovered a woman who, he said, would demonstrate to us how spinning was done. We sent to her a member of the Ashram who was known for his great versatility in learning new things. But even he returned without wresting the secret of the art.

So the time passed on, and my impatience grew with the time. I plied every chance visitor to the Ashram who was likely to possess some information about handspinning with questions about the art. But the art being confined to women and having been all but exterminated, if there was some stray spinner still surviving in some obscure corner, only a member of that'sex was likely to find out her whereabouts.

In the year 1917 I was taken by my Gujarati friends to preside at the Broach Educational Conference. It was here that-I discovered that remarkable lady

Gangabehn Majmudar. She was a widow, but her enterprising spirit knew no bounds. Her education, in the accepted sense of the term, was not much. But in courage and common-sense she easily surpassed the general run of our educated women. She had already got rid of the curse of untouchability, and fearlessly moved among and served the suppressed classes. She had means of her own, and her needs were few. She had a well seasoned constitution, and went about everywhere without an escort. She felt quite at home on horseback. I came to know her more intimately at the Godhra Conference. To her I poured out my grief about the charkha, and she lightened my burden by a promise to prosecute an earnest and incessant search for the spinning wheel.

### **Conclusion:-**

In 1918 Mahatma Gandhi started his movement for Khadi as relief programme for the poor masses living in India's villages. Spinning and weaving was elevated to an ideology for self reliance and self government it requires practically no outlay or capital, even an improved spinning wheel can be easily and cheaply made. Almost a year ago prime minister. Narendra Modi, on his 'Mann Ki Baat' radio show, spoke about how he sees Khadi as not just a type of cloth but a movement that will be instrumental in rural poverty alleviation. He went into twitter to give a shout out to all Indian to buy a Khadi product on the following October 2, as a tribute to Mahatma Gandhi. Mr. Modi's views on the transforming role of 'Khadi' were a reiteration of Gandhi's ideas that had echoed throughout Indians freedom struggle. Before delving into the nuances of Gandhi's ideas on Khadi, it would be interesting to understand the context which conditioned his thinking to advocate for Khadi. Why did a western educated barrister who spent his prime years overseas become an exemplary figure for the usage of khadi and come to represent the art of spinning in India?

The early stages of Indian freedom struggle were dominated by the upper caste, upper class educated elites. In order to move beyond this exclusivity and build a mass movement, Mahatma Gandhi banked on the charkha (Spinning Wheel), which was familiar to every rural household. Today, one cannot imagine Mahatma Gandhi without his spinning wheel. For Gandhi, Khadi represented the Swadeshi mentality of his people and their determination to seek all the necessities of life from the local community itself. As Gandhi linked khadi with the Indian Independence movement, it served a twin purpose of self-reliance and

participation of rural poor in the struggle. He recognized that the promotion of Khadi will contribute to rural poverty alleviation. Thus, Charka become the Symbol of freedom struggle and was used as a political weapon across the freedom struggle to bridge the divide between villages and towns.




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