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Quarterly Research Journal)**

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एक्सटेंशन, (नजदीक संकट मोचन मंदिर), पी.एस. नजफगढ़, दिल्ली से प्रकाशित एवं
डॉल्फिन प्रिंटोग्राफिक्स, 4 ई/7, पाबला बिल्डिंग, झंडेवालान् एक्सटेंशन, नई दिल्ली में मुद्रित।

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प्रकाशनार्थ सूचना

- * लेखक से अनुरोध है कि शोध-पत्र वॉकमैन चाणक्य 905 या क्रुतिदेव फॉन्ट में वर्ड या पेजमेकर में टाइप (टङ्कण) कराकर शोध-पत्रिका के ई-मेल पर प्रेषित करें। अंग्रेजी भाषा में लेख टाइम्स न्यू रोमन में होना चाहिए।
- * शोध-लेख हिन्दी, संस्कृत एवं अंग्रेजी भाषा में न्यूनतम 1500 शब्द एवं अधिकतम 3500 शब्द तक मान्य है तथा इसके साथ लेखक का पद-नाम के साथ स्वयं की फोटो (छवि-चित्र) अत्यन्त अनिवार्य है।
- * प्रकाशनार्थ प्राप्त लेख सलाहकार परिषद् एवम् संपादक मण्डल की अनुमति के पश्चात् स्तरीय होने पर ही प्रकाशित होगा।
- * लेख में यदि चित्र का प्रयोग हुआ है तो उसे भी अवश्य प्रेषित करें।
- * 'ग्लोबल थॉट' किसी भी तरह के परामर्श का स्वागत करती है, इसलिए अपनी प्रतिक्रिया अवश्य दें।
- * यह स्पष्ट किया जाता है कि शोध पत्र में प्रस्तुत तथ्य शोध लेखक के अपने विचार हैं तथा इसमें सलाहकार परिषद् एवं सम्पादक मण्डल के विचारों की सहमति होना आवश्यक नहीं है। अतः लेख के लिए लेखक स्वयं उत्तरदायी है।
- * शोध-पत्रिका की किसी भी सामग्री को प्रकाशक एवं मुद्रक की जानकारी के बिना अन्यत्र प्रकाशन अनुचित होगा।
- * अपेक्षित आर्थिक सहयोग अथवा अंशदान के लिए हम आपके अत्यंत आभारी रहेंगे।
- * कृपया लेख के साथ अपनी पासपोर्ट साइज की फोटो अवश्य भेजें।
- * पत्रिका का वितरण निःशुल्क किया जाता है एवं विशेष अनुदान के लिए किसी पर कोई प्रतिबंध नहीं है। प्रकाशन के लिए कोई भी आवश्यक शुल्क नहीं है।
- * प्रत्येक लेख हमारी विशेषज्ञ समीक्षा समिति के द्वारा त्रिस्तरीय स्तर पर समीक्षित होकर प्रकाशन हेतु स्वीकृत किया जाता है।
- * लेख में साहित्यिक नकल (Plagiarism) का अवश्य ध्यान रखें। किसी भी प्रकार की साहित्यिक नकल पाया जाना एक आपराधिक कृत्य माना जाता है।

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विशेष सूचना : शोध पत्रिका में प्रकाशित लेखों में दिए गये तथ्यों और इनसे सम्बन्धित किसी भी विवाद का पूर्ण दायित्व लेखक का होगा, प्रकाशक, सम्पादक, मुद्रक एवं पत्रिका से सम्बन्धित अन्य किसी भी व्यक्ति का नहीं। प्रेषित स्पष्टीकरण अवश्य प्रकाशित किया जायेगा।

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सम्पादकीय

आप सभी को अभिवादन करते हुए 2023 की सबसे बड़ी घटना की चर्चा इस वर्ष के अंतिम सम्पादकीय में करूंगा। हमारे कई युवा शोधार्थियों ने इस बात के लिए 'ग्लोबल थॉट टीम' को सराहा कि इसका कवर पेज समसामयिक होता है। आमतौर पर अंतरराष्ट्रीय रिसर्च जर्नल में बहुत ही बौद्धिक दृष्टिकोण से रहस्यात्मकता कवर पेज बनाया जाता है। जिसको एक नजर में जानना-समझना असंभव होता है। बहरहाल, पहली बात जी-20 के 9-10 सितम्बर 2023 को दिल्ली में हुए सम्मेलन की। दिल्ली के प्रगति मैदान में इसके लिए इंटरनेशनल एग्जिबिशन कम कन्वेंशन सेंटर बनाया गया, जिसको 'भारतमंडपम्' नाम दिया गया। भारतमंडपम् का निर्माण 750 करोड़ में हुआ, जो देश का सबसे बड़ा कन्वेंशन सेंटर है, जिसमें दस हजार लोगों के बैठने की क्षमता है। इसमें तीन फ्लोर हैं जिसमें भारतीय पारंपरिक विविधताओं और बहुसंस्कृति को प्रदर्शित किया गया है। यहां यह ध्यातव्य है कि जी-20 की अध्यक्षता 'भारत' को मिली यह किसी पार्टी या व्यक्ति को नहीं मिली। यह देश का कार्यक्रम था। इसलिए प्रधानमंत्री नरेन्द्र मोदी ने उसको भव्यतम कार्यक्रम बना दिया। इसमें 115 देशों से पच्चीस हजार (25000) से अधिक प्रतिनिधियों ने देशभर के 60 शहरों में 220 से अधिक बैठक की जिसका थीम-'वसुधैव कुटुम्बकम्' रखा गया था। इतना ही नहीं नई दिल्ली में जी-20 का घोषणापत्र जारी हुआ, जिसको 'न्यूयॉर्क टाइम्स', 'रॉयटर' और 'द गार्डियन' जैसे संस्थानों ने नामुमकिन और असंभव कहा था। जानकारों का कहना है कि भारत तमाम देशों के साथ बातचीत करके वह इस चुनौतीपूर्ण समय में भी वह हासिल कर लिया जो उसने तय किया था। इस तरह भारत की जी-20 की अध्यक्षता 'मील का पत्थर' सिद्ध हुई। इसी वर्ष भारत चन्द्रमा पर पहुंचने वाला चौथा और दक्षिण ध्रुव पर पहुंचने वाला पहला देश बना। जनसंख्या में हमने चीन को पीछे छोड़ दिया। अर्थव्यवस्था के क्षेत्र में भारत ने ब्रिटेन को पीछे छोड़ते हुए विश्व की पांचवीं सबसे बड़ी अर्थव्यवस्था के रूप में अपने आपको स्थापित किया।

नए संसद भवन में 5 दिन का संसद का एक विशेष सत्र बुलाया गया, जिसको लेकर भी कई तरह की कयासबाजी चली, लेकिन उसमें 'नारी शक्ति वंदन विधेयक' पास हुआ। 19 सितम्बर को लोकसभा में यह विधेयक पेश किया गया फिर 20 सितम्बर को वहां से पास होने के बाद 21 सितम्बर को राज्य सभा से पारित हुआ। महामहिम राष्ट्रपति ने इस विधेयक को मंजूरी दे दी है जिससे यह कानून में बदल गया। इसके साथ ही देश के संसदीय इतिहास में 1996 से चले आ रहे और कुल मिलाकर 27 साल, 5 प्रधानमंत्री के कार्यकाल में अनेक बार पेश होने के बाद इस ऐतिहासिक निर्णय को मंजूरी मिल गई। इस समय लोकसभा में कुल सदस्य संख्या 543 है। जिसमें महिला सांसदों की संख्या 82 है। इस अधिनियम के लागू होने के बाद लोकसभा में महिला सांसदों की संख्या बढ़कर 181 हो जाएगी।

इस अधिनियम में संविधान के अनुच्छेद-239AA के तहत राजधानी दिल्ली की विधानसभा में भी महिलाओं को 33 प्रतिशत आरक्षण दिया जाएगा। यानी, दिल्ली विधानसभा में भी 70 में से 23 सीटें महिलाओं के लिए आरक्षित रहेंगी। अन्य राज्यों की विधानसभाओं में भी महिलाओं के लिए 33 प्रतिशत आरक्षण लागू किया जाएगा। मेरी दृष्टि में 2023 की यही मुख्य बातें हैं। 'ग्लोबल थॉट' का अगला अंक 'विशेषांक' होने की संभावना है उसकी सूचना यथासंभव सही समय में दी जाएगी।

डॉ. रूपेश कुमार चौहान



डॉ. मंजुला गुप्ता

भारत में योग की उत्पत्ति, इतिहास और विकास

सारांश:

भारत में योग की उपस्थिति लोक परंपराओं, सिंधु घाटी सभ्यता, वैदिक और उपनिषदिक विरासत, बौद्ध और जैन परंपराओं, दर्शन, महाभारत और रामायण के महाकाव्यों, शैवों की आस्तिक परंपराओं, वैष्णवों और तान्त्रिक परंपराओं में उपलब्ध है। इसके अलावा, एक आदिम या शुद्ध योग भी था जो दक्षिण एशिया की रहस्यमय परंपराओं में प्रकट हुआ है। यह वह समय था जब योग का अभ्यास गुरु के प्रत्यक्ष मार्गदर्शन में किया जाता था और इसके आध्यात्मिक मूल्य को विशेष महत्व दिया जाता था। यह उपासना का एक हिस्सा था और योग साधना उनके अनुष्ठानों में अंतर्निहित थी। वैदिक काल में सूर्य को सर्वाधिक महत्व दिया गया था। इसी प्रभाव के कारण 'सूर्य नमस्कार' की प्रथा का आविष्कार बाद में हुआ होगा। वर्तमान समय में, योग शिक्षा कई प्रतिष्ठित योग संस्थानों, योग महाविद्यालयों, योग विश्वविद्यालयों, विश्वविद्यालयों में योग विभागों, प्राकृतिक चिकित्सा महाविद्यालयों और निजी ट्रस्टों और समाजों द्वारा प्रभावित हो रही है। अस्पतालों, औषधालयों, चिकित्सा संस्थानों और चिकित्सीय प्रतिष्ठानों में कई योग क्लिनिक, योग थेरेपी और प्रशिक्षण केंद्र, योग की निवारक स्वास्थ्य देखभाल इकाइयां, योग अनुसंधान केंद्र आदि स्थापित किए गए हैं।

परिचय :

योग शब्द का मूल संस्कृत में (युज्) है। युज् का अर्थ है जुड़ना (युज्यते अनेन इति योगः)। योग वह है जो जोड़ता है। पारंपरिक शब्दावली में यह व्यक्तिगत स्व का

सार्वभौमिक स्व के साथ जुड़ना है। यह संकीर्ण संकुचित अहंकारी व्यक्तित्व का वास्तविकता की सर्वव्यापी, शाश्वत और आनंदमय स्थिति तक विस्तार है। पतंजलि योग भारतीय दर्शन की छह प्रणालियों में से एक है जिसे षड्दर्शन के नाम से जाना जाता है। महान ऋषियों (द्रष्टाओं) में से एक, पतंजलि ने आज से लगभग 4000 वर्ष पहले योग की आवश्यक विशेषताओं और सिद्धांतों (जो पहले योग उपनिषदों में शामिल थे) को 'सूत्र' के रूप में संकलित किया और योग के क्षेत्र में महत्वपूर्ण योगदान दिया। पतंजलि के अनुसार, योग मन पर नियंत्रण पाने की एक सचेत प्रक्रिया है। भगवद्-गीता और उपनिषदों में चित्रित योग का क्षेत्र कहीं अधिक व्यापक है। जैसा कि स्वामी विवेकानन्द कहते हैं, "यह किसी के विकास को एक जीवन या कुछ महीनों या यहाँ तक कि उसके शारीरिक अस्तित्व के कुछ घंटों में संपीडित करने का एक साधन है।" सामान्य तौर पर, संपूर्ण सृष्टि में प्रकृति के साथ अंतःक्रिया के कारण विकास की प्रक्रिया होती है। लेकिन इस प्राकृतिक विकास में हजारों और लाखों साल लग सकते हैं; यह जानवरों में लंबा, सहज तरीका है। मानस, विवेक शक्ति, जागरूक विचार क्षमता, बुद्धि और अच्छी तरह से विकसित स्वैच्छिक नियंत्रण प्रणाली से संपन्न है, इसकी आकांक्षा रखता है उसके विकास को गति देता है। योग वह व्यवस्थित सचेतन प्रक्रिया है जो मनुष्य के विकास की प्रक्रिया को काफी हद तक संकुचित कर सकती है। श्री अरविन्द शारीरिक, मानसिक, बौद्धिक, भावनात्मक और आध्यात्मिक स्तरों पर सर्वांगीण व्यक्तित्व विकास पर जोर देते हैं। योग से उनका तात्पर्य एक

व्यवस्थित प्रयास से है, जो व्यक्ति में छिपी क्षमताओं के विकास द्वारा आत्म-पूर्णता प्रदान करता है। यह एक ऐसी प्रक्रिया है जिसके द्वारा सीमाओं और खामियों को दूर किया जा सकता है; इस प्रकार, योग किसी व्यक्ति के संपूर्ण विकास को गति देने की एक व्यवस्थित प्रक्रिया है। इस विकास के साथ, व्यक्ति चेतना की उच्च अवस्था में रहना सीखता है। इस सर्वांगीण व्यक्तित्व विकास और वृद्धि की कुंजी एक अतिमानव जाति में मन का सुसंस्कृत होना है।

योग के विकास का इतिहास :

योग का अर्थ शास्त्रीय योग प्रणाली है जैसा कि पतंजलि ने योग सूत्र में बताया है। पतंजलि ने योग की अष्टांगिक प्रणाली सिखाई, जिसमें नैतिक अनुशासन (यम और नियम), आसन (आसन), श्वास व्यायाम (प्राणायाम), इंद्रियों पर नियंत्रण (प्रत्याहार), एकाग्रता (धारणा), ध्यान (ध्यान) और अवशोषण (समाधि) है। यह आध्यात्मिक प्रशिक्षण की एक पूर्ण और अभिन्न प्रणाली का गठन करता है। योग भारत में उच्च आध्यात्मिक उपलब्धियों की दिशा में निर्देशित मनुष्य की गतिविधियों का हिस्सा रहा है। योग के इतिहास को पाँच श्रेणियों में विभाजित किया गया है:

- * वैदिक काल
- * पूर्व-शास्त्रीय काल
- * शास्त्रीय काल
- * मध्यकालीन समय में योग
- * आधुनिक समय में योग

वैदिक काल : वेद विश्व के सबसे प्राचीन ग्रंथ हैं। संस्कृत में वेद शब्द का अर्थ है “ज्ञान” और ऋग्वेद का अर्थ है “प्रशंसा”। इस प्रकार ऋग्वेद ऋचाओं का एक संग्रह है जो एक उच्च शक्ति की स्तुति करता है। अन्य तीन वेद यजुर्वेद (यज्ञ का ज्ञान), सामवेद (मंत्रों का ज्ञान), और अथर्ववेद (ऋषि अथर्व द्वारा दिया गया सांसारिक मामलों का ज्ञान) हैं। वैदिक काल में यह माना जाता था कि उच्च प्राप्ति का साधन ध्यान के माध्यम से ब्रह्मांड से संतों को प्राप्त ज्ञान था। इसमें तीन योग शामिल हैं – मंत्र योग, जहां मंत्र की शक्ति, जिसके माध्यम से मंत्र मन में परिवर्तन के एक उपकरण के रूप में सक्रिय हो जाता है, प्राण योग – प्राणायाम के माध्यम से जो महत्वपूर्ण शक्ति को सक्रिय करता है; ध्यान योग – ‘धी’ शब्द, जिसका

अर्थ है बुद्धि या ‘ध्यान’ या मेडिटेशन शब्द का मूल है। धी मन (मानस) का उच्च और आंतरिक भाग है, जो हमें शाश्वत सत्य का अनुभव करने में सक्षम बनाता है। धी या बुद्धि की यह साधना, विवेक की मुख्य शक्ति, योग, वेदांत और बौद्ध धर्म की मुख्य विशेषता है। मन को केवल एक ही वस्तु पर केन्द्रित रखना चिंतन है। “चिंतन वह अवस्था है जिसमें एकाग्र मन की प्रवृत्तियाँ तेल की निर्बाध धारा की तरह एक ही धारणा के चारों ओर बहने लगती हैं, और मानसिक क्षमताएँ (मानस) बिना किसी बाहरी वस्तु के रह जाती हैं।” ध्यान की पाँच विशेषताएँ हैं: एकल विचार, सहजता, धीमापन, जागृति, सहज विस्तार। इन पाँच विशेषताओं वाली मन की किसी भी स्थिति को ध्यान कहा जा सकता है। मैत्रायण उपनिषद् में योग के बारे में षाडंग-योग के रूप में बात की गई है – छह अंगों (षड-अंग) का एकजुट अनुशासन, जैसा कि मैत्रायण-उपनिषद् में बताया गया है: (1) सांस नियंत्रण (प्राणायाम), (2) इंद्रियों की वापसी (प्रत्याहार), (3) ध्यान (ध्यान), (4) एकाग्रता (धारणा), (5) स्मरण और परीक्षण (तर्क), और (6) पारलौकिक अवस्था (समाधि) है।

पूर्व-शास्त्रीय काल :

सबसे उत्कृष्ट योग ग्रंथों में से एक भगवद्-गीता है जिसकी रचना लगभग 5000 ईसा पूर्व की गई थी। भगवद्गीता के अनुसार, चार मार्ग हैं जो परमेश्वर के साथ संबंध स्थापित करने की ओर ले जाते हैं। इन्हें पूर्ण कर्मों का योग (कर्म योग), पूर्ण भक्ति का योग (भक्ति योग), पूर्ण ज्ञान का योग (ज्ञान योग), और इच्छा शक्ति का योग (राज योग) के रूप में नामित किया गया है। भगवद्गीता में 18 अध्याय हैं। प्रत्येक अध्याय को योग कहा जाता है। प्रत्येक अध्याय एक अत्यंत विशिष्ट योग है जो परम सत्य की प्राप्ति का मार्ग बताता है। भगवद्गीता मानव अस्तित्व के उद्देश्य, आत्मा की अमरता और परमात्मा के साथ हमारे शाश्वत संबंध के बारे में विशिष्ट ज्ञान देती है। यह ज्ञान बिना किसी अपवाद के हममें से प्रत्येक पर लागू होता है।

शास्त्रीय काल :

शास्त्रीय काल के दौरान, ईसा पूर्व दूसरी शताब्दी के आसपास, पतंजलि ने योग सूत्र लिखा, जिसमें 196 सूत्र शामिल थे, जिसमें मानव जीवन के लक्ष्य तक पहुंचने के

लिए आठ चरणों (अष्टांग) की व्याख्या की गई, जो मृत्यु और जन्म के दुखों से मुक्ति है। इसे इच्छा शक्ति योग या राजयोग या अष्टांग योग के नाम से जाना जाता है। बुद्ध, जो इस अवधि से कुछ शताब्दी पहले मौजूद थे, ने हमें ध्यान पर जोर देते हुए आठ गुना मार्ग सिखाया। विपश्यना भारत की सबसे प्राचीन ध्यान तकनीकों में से एक है। लंबे समय से मानवता के लिए खोए हुए, इसे 2500 साल से भी अधिक पहले गौतम, बुद्ध द्वारा पुनर्जीवित किया गया था। विपश्यना शब्द का अर्थ है चीजों को वैसे ही देखना जैसे वे वास्तव में हैं। यह आत्मनिरीक्षण द्वारा आत्मशुद्धि की प्रक्रिया है। मन को एकाग्र करने के लिए प्राकृतिक सांस की निगरानी से शुरुआत की जाती है। तीव्र ध्यान के साथ व्यक्ति शरीर और मन की बदलती प्रकृति का निरीक्षण करने के लिए आगे बढ़ता है और नश्वर और दुखी जीवन के सार्वभौमिक सत्य का अनुभव करता है। जैन धर्म में प्रत्याहार और चिंतन (चिंतन) योग के दो महत्वपूर्ण अंग हैं।

मध्यकालीन समय में योग :

बुद्ध (लगभग छठी शताब्दी ईसा पूर्व) ने ध्यान को पूरे उपमहाद्वीप में लोकप्रिय बनाया था। हालाँकि, इस बात पर असहमति थी कि ध्यान के साथ आध्यात्मिक अभ्यास तुरंत शुरू नहीं किया जा सकता। ध्यान के लिए स्वयं को तैयार करना होगा। छठी शताब्दी ईस्वी के दौरान जब बौद्ध धर्म का प्रभाव कम हो गया था, तो मत्स्येंद्रनाथ और गोरक्षनाथ जैसे कुछ महान योगी इस प्रणाली को शुद्ध करने के लिए निकल पड़े। इस दौरान हठ योग पर कई ग्रंथ लिखे गए। इस अवधि के दौरान लिखे गए मुख्य ग्रंथ हैं स्वात्माराम द्वारा हठ योग प्रदीपिका, घेरंड संहिता एक संवादी ग्रंथ, श्रीनिवास योगी द्वारा हठरत्नवल जिसमें योग के साथ आयुर्वेद की भी चर्चा है, शिव संहिता, नित्यनाथ द्वारा सिद्ध सिद्धांत पद्धति आदि। गुरु गोरक्षनाथ को संस्थापक माना जाता है नाथ सम्प्रदाय में कहा गया है कि नौ नाथ और 84 सिद्ध सभी मानव रूप हैं जिन्हें दुनिया में योग और ध्यान का संदेश फैलाने के लिए योगिक अभिव्यक्ति के रूप में बनाया गया है। वे योगी थे, जिन्होंने मानवजाति को समाधि बताई। माना जाता है कि गुरु गोरक्षनाथ ने कई पुस्तकें लिखी हैं जिनमें शामिल हैं: गोरक्ष संहिता, गोरक्ष गीता और योग चिंतामणि।

आधुनिक समय में योग :

श्री अरबिंदो द्वारा लिखित इंटीग्रल योग या पूर्ण योग ने ईश्वर के प्रति समर्पण और ईश्वरीय शक्ति के प्रति खुलेपन पर जोर दिया ताकि यह किसी के अस्तित्व को बदलने के लिए काम कर सके। श्री रामकृष्ण परमहंस, भक्ति योग और दिव्य प्रेम के मार्ग को दर्ज करते हैं। रामकृष्ण के लिए सभी धर्म मानव मन की विविध मांगों को पूरा करने के लिए उनके विविध पहलुओं में ईश्वर के रहस्योद्घाटन हैं। आधुनिक विश्व में श्री रामकृष्ण के सबसे महान योगदानों में से एक उनका सभी धर्मों के बीच सद्भाव का संदेश है। स्वामी विवेकानन्द ने वेदांत की शिक्षाओं का सारांश इस प्रकार दिया:

- प्रत्येक आत्मा संभावित रूप से दिव्य है।
- लक्ष्य बाहरी और आंतरिक दोनों तरह से प्रकृति को नियंत्रित करके इस दिव्यता को प्रकट करना है।
- इसे या तो क्रिया (कर्म योग) या पूजा (भक्ति योग), या मानसिक नियंत्रण (राज योग) या दर्शन (ज्ञान योग) द्वारा करें - एक, या अधिक, या इनमें से सभी द्वारा - और मुक्त हो जाएं।

यह संपूर्ण धर्म है। सिद्धांत, या हठधर्मिता, या अनुष्ठान, या किताबें, या मंदिर, या रूप, गौण विवरण हैं।

अष्टांग योग या राज योग:

पतंजलि के योग को अष्टांग भी कहा जाता है जिसमें 8 अंग शामिल हैं। ये हैं: यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारणा, ध्यान और समाधि। योग सिर्फ एक शारीरिक अनुशासन से कहीं अधिक है। यह जीवन का एक तरीका है - एक समृद्ध दार्शनिक मार्ग। और यम (संयम) और नियम (पालन) सामाजिक संदर्भ में आध्यात्मिक जागरूकता लाने के लिए एक स्वस्थ, खुशहाल जीवन जीने के लिए दस अच्छे सामान्य ज्ञान दिशानिर्देश हैं। वे आपके लिए तर्कसंगत दिमाग से सोचने और विचार करने के लिए हैं, क्योंकि योग बाहरी रूप से लगाए गए नियमों को बिना सोचे-समझे स्वीकार करने के बारे में नहीं है - यह स्वयं के लिए सत्य खोजने और उसके साथ जुड़ने के बारे में है।

निष्कर्ष :

योग का उल्लेख वेदों में मिलता है, जो भारतीय

संस्कृति के प्राचीन ग्रंथ हैं। वेदों में योग को तपस्या और आध्यात्मिक उन्नति का माध्यम माना गया है। उपनिषदों में योग का विस्तार और व्यापक अध्ययन किया गया, जिनमें योगी अपनी आत्मा को ब्रह्म के साथ जोड़ने का प्रयास करते हैं। पतंजलि योग सूत्र के अनुसार योग के आधिकारिक प्रणालीकरण का श्रेय महर्षि पतंजलि को जाता है, जिन्होंने अपने योग सूत्रों में योग के विभिन्न पहलुओं को व्यावसायिक और विधानशील ढंग से व्याख्यान किया। भगवद् गीता में भगवान श्रीकृष्ण अर्जुन को योग का उपदेश देते हैं और विभिन्न प्रकार के योग के मार्गों का स्पष्ट विवरण प्रस्तुत करते हैं। आधुनिक युग में, योग का प्रसार और प्रचलन हुआ है। स्वामी विवेकानंद जैसे महान योगियों ने योग को पश्चिमी दुनिया में प्रस्तुत किया और उसके लाभों को बताया। योग आध्यात्मिकता के साथ-साथ शारीरिक और मानसिक स्वास्थ्य के लिए भी प्रसिद्ध है। यह आधुनिक

जीवन में तनाव से छुटकारा पाने का एक महत्वपूर्ण तरीका भी है। आजकल योग आध्यात्मिक और शारीरिक लाभ देने वाला महत्वपूर्ण माध्यम बन गया है, जिसके अन्तर्गत हठ योग, आसन, प्राणायाम, ध्यान, और योग थेरेपी आदि विभिन्न प्रकार के प्रयोग हो रहे हैं।

इस प्रकार, भारत में योग का इतिहास बहुत प्राचीन है और यह धार्मिक और शारीरिक स्वास्थ्य के क्षेत्र में एक महत्वपूर्ण भूमिका निभाता है। योग का प्रचलन और महत्व आजकल विश्वभर में बढ़ चुका है और लोग इसे अपने जीवन में शांति, स्वास्थ्य, और आध्यात्मिक उन्नति के लिए एक महत्वपूर्ण साधना के रूप में देखते हैं।

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डॉ. प्रीति कौशिक

भवभूतिप्रणीत उत्तररामचरित में शब्दार्थसौन्दर्य

सारांशः

भवभूति प्रणीत 'उत्तररामचरित में शब्दार्थ सौन्दर्य' इस लेख के अन्तर्गत उत्तररामचरित में शब्दों से अभिव्यञ्जित होने वाले अर्थ के सौन्दर्य को दर्शाने के लिए पद्यांशों का अलङ्कार, रीति और रस की दृष्टि से चिन्तन किया गया है। सुविख्यात् नाटककार भवभूति कहीं अलङ्कार तो कहीं रीति के माध्यम से अद्भुत शब्दार्थ सौन्दर्य से पाठकों को स्वतः ही आकृष्ट कर लेते हैं। संस्कृत वाङ्मय के अन्तर्गत शब्दार्थ सौन्दर्य विशेषरूपेण अवलोकनीय है। संस्कृत में अनेक नाटक एवं काव्य अपने विलक्षण शब्दार्थ सौन्दर्य से पाठकों के चित्त को स्वतः ही चुरा लेते हैं। यहाँ शब्दार्थ सौन्दर्य से अभिप्राय है शब्द एवं अर्थ का सौन्दर्य। संस्कृत - नाट्य - साहित्य में कविकुलगुरु कालिदास एवं भवभूति का उत्कृष्ट स्थान है। सुविख्यात भवभूति द्वारा विरचित तीन नाटकों - मालतीमाधव, महावीरचरित और उत्तररामचरित में उत्तररामचरित सर्वोत्कृष्ट है।

गौडी रीति के सम्राट् होने पर भी वैदर्भी रीति के उपकरण भवभूति की भाषा एवं भाव में अद्भुत सामञ्जस्य है। भवभूति की रचनाओं में शब्द-विन्यास की प्राञ्जलता और अर्थगौरव की प्रधानता प्रचुर है। भवभूति द्वारा स्वयं किया गया सटेत उल्लेखनीय है¹ -

“यत्प्रौढत्वमुदारता च वचसां यच्चार्थतो गौरवम्।”

“तच्चेदस्ति ततस्तदेव गमकं पाण्डित्य वैदग्ध्ययोः॥”

भवभूति में शब्दचित्र उतारने की प्रबल क्षमता है। उनके शब्दों में अर्थ के अनुरूप ध्वनि स्वतः ही मुखरित

हो जाती है।

भवभूति भाव और प्रसंग के अनुसार सरल से सरल और कठिन से कठिन शब्दावली का अत्यन्त दक्षता से सञ्चयन करते हैं। शब्दों के नाद मात्र से तद्गत अर्थों को व्यञ्जित करने में जैसी कुशलता भवभूति की लक्षित होती है, वैसी कदाचित् किसी दूसरे कवि की नहीं है।

भवभूति की उत्कृष्ट कृति उत्तररामचरित के शब्दार्थ सौन्दर्य से आनन्दित होने के लिए पद्यों में विद्यमान विशिष्ट शब्दों के अर्थों का अलटार, रीति, रस और भाव की दृष्टि से विचार करना अनिवार्य है।

सुप्रथित नाटककार भवभूति ने 'उत्तररामचरित' के प्रथम अट के प्रथम श्लोक में अनेकार्थ अभिव्यक्त करने वाले दो शब्दों - 'इदं और नमोवाकं' का श्लाघनीय प्रयोग किया है। प्रस्तुत श्लेषालटार से अलङ्कृत पद्य का सौन्दर्य उल्लेखनीय है²-

“इदं कविभ्यः पूर्वैभ्यो नमोवाकं प्रशास्महे।”

“विन्देम देवतां वाचममृतात्मनः कलाम्॥”

यहाँ 'इदं और नमोवाकं' अर्थसौन्दर्य की दृष्टि से चिन्तनीय हैं।

यदि मगलवाचक 'इदम्' को विशेष्य तथा 'नमोवाकं' को विशेषण स्वीकार किया जाए तब अर्थ निकलता है - हम इस नमस्कारात्मक मगल को प्राचीन कवियों के लिए प्रयुक्त करते हैं। 'इदं कविभ्यः' को एक समस्त पद तथा 'नमः' और 'वाकम्' को भिन्न-भिन्न पद मानकर रामायण पक्ष में अर्थ प्रतीत होता है, हम 'इदं कविभ्य' इस रामकथा

के कवियों को वाचिक नमस्कार कर यह कामना करते हैं कि इस मोक्षप्रदायिनी परमात्मा का प्रतिपादन करने वाली रामायणस्वरूप कला विद्या को प्राप्त करें। कला का प्रयोग इन अर्थों में किया जाता है³।

“विद्यायां कालभेदे च मुक्तौ शिल्पे कलेति च।”

‘कविर्मनीषी परिभूः स्वयम्भू’ के अनुसार ‘कवि’ शब्द से भगवान् श्रीराम का ग्रहण होता है तब अर्थ होगा – हम परमात्मास्वरूप श्री रघुनन्दन को प्रणाम कर प्रार्थना करते हैं कि उनकी अंशभूत सीता देवी को प्राप्त करें। इः – काम को देने वाले, इः कामस्तं ददाति – इदम्। इः – खेद, इः खेदस्तं ददाति, खण्डयति इति इदम् – मगल का विशेषण, इस मगल का प्रयोग करते हैं क्योंकि अपने गुप्तचर दुर्मुख के (लोकापवाद-विषयकद्ध कथन से रामजी को अत्यन्त खेद हुआ था, उसकी शान्ति नमस्कार विधान से ही सम्भव है। यहाँ ‘कवि’ शब्द भगवान् का बोधक है।

इस प्रकार कविभ्यः से वाल्मीक्यादिभ्यः नमोवाकम् इति क्रियाविशेषणम्, वचनं वाकः वच् परिभाषणे इति धातोर्भावे घड् प्रत्ययः। कुछ विद्वान नम इति उक्त्वा नमोवाकम्, यह ण्मुलन्त प्रयोग भी स्वीकार करते हैं।

सुप्रसिद्ध नाटककार भवभूति ने प्रस्तुत श्लोक में राम के विलाप का निरूपण करते हुए अत्यन्त मनोहारि शब्दार्थ सौन्दर्य की सृष्टि की है⁴ –

**“अथेदं रक्षोभिः कनकहरिणच्छद्यविधिना
तया वृत्तं पापैर्व्यथयति यथा क्षालितमपि।
जनस्थाने शून्ये विकलकरणैरार्यचरितै -
रपि ग्रावा रोदित्यपि दलति वज्रस्य हृदयम्॥”**

उपर्युक्त पद्य में ‘ग्रावा अपि रोदिति’ और ‘दलति वज्रस्य हृदयम्’ विशेषरूपेण विचारणीय हैं। करुण रसाचार्य भवभूति ने राम के विलाप का प्रभाव पाषाण पर ही क्यों अभिव्यक्त किया, किसी अन्य पात्र पर भी कर सकते थे।

इस प्रश्न के विषय में मेरा विचार है कि भवभूति ने राम के विलाप से पत्थरों का रोना इसलिए प्रदर्शित किया क्योंकि सभी पाषाण स्वभावतः कठोर होते हैं परन्तु पात्रों के स्वभाव में भेद लक्षित होता है। श्रीराम का विलाप इतना अधिक हृदयविदारक था कि कठोर पाषाण भी रोने लगे। श्रीराम के विलाप से वज्र के हृदय के टुकड़े-टुकड़े होना वज्र की संवेदनशीलता स्पष्ट करता है। भवभूति के द्वारा

शब्दार्थसौन्दर्य की सृष्टि पर दृष्टिपात करते हुए गोवर्धनाचार्य ने समुचित ही कहा है⁵ –

“भवभूतेः सम्बन्धाद्भूधरभूरेव भारती भाति।

एतत्कृतकारुण्ये किममन्यथा रोदिति ग्रावा॥”

भवभूति द्वारा दाम्पत्य स्नेह के विवेचन में प्रयुक्त अद्वैतं, सुमानषस्य, आवरणत्यायात् स्थितम् पद शब्दार्थसौन्दर्य की सृष्टि से सहायक हैं। प्रकृत पद्य इस विषय में उद्धरणीय है⁶ –

“अद्वैतं सुःखदुःखषेरनुगतं सर्वास्ववस्थासु य -

द्विश्रामो हृदयस्य यत्र जरसा यस्मिन्नहार्यो रसः।

कालेनावरणात्ययात्परिणते यत्प्रेमसारे स्थितं

भद्रं तस्य सुमानुषस्य कथमप्येकं हि तत्प्रार्थ्यते॥”

पवित्र प्रेम के उपासक भवभूति, एकरस और अविच्छन्न दाम्पत्य प्रेम में विश्वास रखते हैं। उपर्युक्त पद्य में ‘अद्वैतं’ का अर्थ अवलोकनीय है।

‘अद्वैतम्’ की व्याख्या इस प्रकार की जा सकती है – द्वाभ्याम् भेदाभ्याम् इदम् द्वैतम् द्वैतमेव द्वैतम्। (अण्ड अविद्यामानं द्वैत् यस्मिन् तदद्वैतम्- समानम्। सच्चा प्रेम सुख-दुःख मे समान रहता है। ‘अद्वैत’ को ‘भद्र’ के साथ भी रखा जा सकता है- सुमानषस्य एक भद्रं अद्वैतं कथमपि प्राप्यते।

भवभूति द्वारा प्रयुक्त ‘अद्वैत’ शब्द उनके दार्शनिक ज्ञान की समृद्धि को दर्शाता है। ‘सुमानुषस्य’ से अभिप्राय ‘दाम्पत्यस्य’ से है। ‘सुमानषस्य दाम्पत्यम्’ यह उपर्युक्त उक्ति दाम्पत्य रूप अर्थ स्पष्ट करती है। सुमानुषस्य का अर्थ योग्य पुरुषस्य भी ग्रहण किया जा सकता है।

यहां आवरणात्ययात् स्थितम् के दो अर्थ हैं – जो प्रेम समय बीतने पर लज्जा आदि के हट जाने से परिपक्वावस्था को प्राप्त होता है – ‘यत् दाम्पत्यम् आवरणस्य लज्जादेः कालेन अत्ययात् त्र विनाशात् प्रेमसारे स्थितम्, विवाहदिनादरभ्य मरणं यावत् परिणते प्रेमसारे स्थितम्’। ‘प्रेमसारे’ अर्थात् ‘उत्तमप्रेम्णि’ में वीरराघव ने यह ध्वनि निकाली है⁷ –

**“प्रेमसारे स्थितमित्यनेन मधुकटाहनिक्षिप्तसालफल-
सादृश्यं कथ्यते।”**

उपर्युक्त श्लोक के विषय में प्रो. काले का मत दर्शनीय है। नाट्य में निपुण भवभूति वर्णन के अनुरूप शब्दों के प्रयोग में अत्यन्त दक्ष हैं। भवभूति द्वारा प्रयुक्त

शब्दों के सञ्चयन से वर्णनीय विषय का चित्र सा नेत्रों के समक्ष नृत्य करने लगता है। शब्दों में वर्णविषय की झटार उत्पन्न करना उनकी विशेषता है। प्रस्तुत पद्यांश में विवेच्य विषय के अनुकूल शब्दों का प्रयोग साक्षात् क्रौञ्च पर्वत का दृश्य उपस्थित कर देता है⁸।

**“गुञ्जतकुञ्जकुटीरकोशिकघटाघुत्कारवत्कीचक-
स्तम्बाडम्बरमूकमौकुलिकुलः क्रौञ्चाभिधोऽयं गिरिः।”**

यहाँ भवभूति ने अनुप्रास अलटार के माध्यम से विलक्षण शब्दार्थसौन्दर्य की सृष्टि की है। भवभूति ने इस पद्य में क्रौञ्च पर्वत के दृश्य का निरूपण करने के लिए उल्लुओं, कौवों, मोरों और सर्पों का वर्णन इसलिए किया है क्योंकि सामान्यतः पर्वत के समीप जंगलों में उल्लुओं के ‘घू - घू’ शब्द और वृक्षों पर लिपटे हुए सर्पों का दर्शन ही होता है। अतः भवभूति ने अन्य पशु-पक्षियों का वर्णन न करके उल्लुओं और सर्पों का निरूपण करके क्रौञ्च पर्वत का अत्यन्त सजीव दृश्य हमारे समक्ष चित्रित कर दिया है। यहाँ ‘घूत्कार’ से अभिप्राय ‘घू - घू’ शब्द से है।

सुप्रसिद्ध भवभूति द्वारा प्रणीत उत्तररामचरित के सभी पद्य शब्दार्थसौन्दर्य से मण्डित प्रतीत होते हैं। भवभूति ने अपने भाव की अभिव्यञ्जना के लिए सटीक शब्द का प्रयोग किया है। इस विषय में प्रस्तुत पद्य उल्लेखनीय है⁹।

“पूरोत्पीडे तटाकस्य परीवाहः प्रतिक्रिया।

शोकक्षोभे च हृदयं प्रलापैरेव धार्यते॥”

यहाँ ‘तटाकस्य’ पद का प्रयोग विचारणीय है। उपर्युक्त पद्य में भवभूति ने ‘तटाक’ का ही प्रयोग क्यों किया, समुद्र अथवा नहीं का क्यों नहीं? भवभूति ने ‘तडाग’ का प्रयोग इसलिए किया क्योंकि सागर अथवा नदी का जल तो प्रवाहित होता रहता है परन्तु तालाब का जल तालाब में ही रहता है। यथा तालाब में जल अधिक भर जाने पर नालियों द्वारा निष्कासित हो जाता है तथैव शोक में अच्छी तरह रोने पर ही हृदय हल्का अनुभव करता है।

भवभूति ने न केवल अनुप्रास एवं श्लेष अपितु उपमा अलटार से पद्य को अलङ्कृत करते हुए मनोरम शब्दार्थसौन्दर्य प्रस्तुत किया है। इस सन्दर्भ में प्रकृत पद्य अवलोकनीय है¹⁰ -

“एको रसः करुण एव निमित्तभेदाद्भिन्नः

पृथक्पृथगिवाश्रयते विवर्तान्।

**आवर्तबुद्बुदतरगमयान्विकारानम्भो यथा सलिलमेव
हि तत्समग्रम्॥”**

यहाँ निमित्तभेदात्, विवर्त और आवर्त- बुद्बुद्-तरगमयान् उल्लेखनीय है। इस पद्य में ‘निमित्त-भेदात्’ से अर्थ निकलता है - यथा करुण रस-विभाव, अनुभाव और व्यभिचारिभाव की विलक्षणता से भिन्न-भिन्न रूप धारण कर लेता है। निमित्तभेदात् से पात्रों के सन्दर्भ में यह अर्थ प्रतीत होता है कि राम, सीता और तमसा में करुण रस का ही सञ्चार हो रहा है। सीता का करुण रस राम से पृथक् है, राम का सीता से और तमसा इन दोनों से। ये सभी एक ही करुण रस के विभिन्न रूप हैं।

यहाँ ‘विवृत’ शब्द विकार के अर्थ में प्रयुक्त हुआ है, शुद्ध शास्त्रीय अर्थ में नहीं। आवर्त-बुद्बुद्-तरगमयान् से अभिप्राय है कि एक ही जल भंवर, बुलबुले और लहरों का रूप धारण कर लेता है।

सुप्रसिद्ध नाटककार भवभूति को भाव की अभिव्यञ्जना के लिए शब्द खोजने नहीं पड़ते। प्रस्तुत पद्य उनकी अक्षय शब्द भण्डार की सम्पन्नता का परिचायक है¹¹ -

“अनिर्भिन्नो गभीरत्त्वादन्तर्गूढघनव्यथः।

पुटपाकप्रतीकाशो रामस्य करुणो रसः॥”

यहाँ यह विचारणीय है कि भवभूति ने राम के हृदय में सीता के परित्याग की वेदना को अभिव्यक्त करने के लिए पुटपाक का साम्य ही क्यों प्रस्तुत किया। यहाँ यह कथन समुचित होगा कि भवभूति ने पुटपाक का प्रयोग इसलिए किया क्योंकि पुटपाक में औषधि अन्दर ही अन्दर पकती रहती है, बाहर पात्र पर कोई प्रभाव लक्षित नहीं होता तथैव राम के हृदय में भी वेदना अन्दर ही अन्दर खटकती रहती है, व्यवहार में राम सामान्य ही रहते हैं। ‘पुटपाक’ वे दो जुड़े हुए पात्र हैं जिनमें वैद्य औषधि रखकर, बाहर से पात्र पर मिट्टी का लेप लगाकर अग्नि में तपाते थे जिससे औषधि पक जाती थी।

उत्तररामचरित में सर्वत्र व्यापक शब्दार्थसौन्दर्य अद्वितीय है। भवभूति में अद्भुत शब्दार्थसौन्दर्य प्रतिपादित करने की अक्षुण्ण क्षमता है। इस विलक्षण विशेषता के कारण ही भवभूति महान् नाटककारों की कोटि में गण्य हैं। भवभूति को उत्तररामचरित के विषय में ‘उत्तररामचरिते भवभूतिर्विशिष्यते’ यह प्रशस्तिपत्र सहृदय समाज की ओर से दिया गया।

शब्दार्थसौन्दर्य, वस्तु, नेता एवं रस की सुन्दर योजना ने 'उत्तररामचरित' को संस्कृत-नाट्यसाहित्य का उज्वल रत्न बना दिया है।

उपसंहारः

प्रख्यात भवभूति ने उत्तररामचरित के प्रथम अंक के प्रथम श्लोक में ही श्लोकार्थ की अति प्रशंसनीय अभिव्यञ्जना की है। उन्होंने श्रीराम के करुण विलाप में जैसे शब्दार्थ

सौन्दर्य दर्शाया है तथा अन्यत्र दुर्लभ है। सुप्रथित भवभूति की एक विशेषता यह है कि वे सदैव विषय के अनुकूल शब्दों का प्रयोग करके अर्थ की अभिव्यञ्जना करते हैं, जिससे दृश्य पाठक के नेत्रों के समक्ष लक्षित होने लगता है। यही कारण है कि भवभूति महान् नाटककारों में से एक हैं।

सहाचार्य

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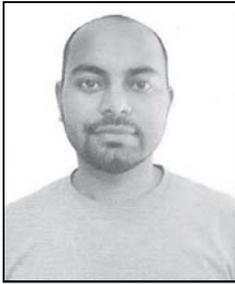
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Anil Yadav

Organic Farming for Sustainable Agriculture

ABSTRACT

Organic farming through sustainable agriculture meets not only the food requirements of present generation in an environment friendly way but also the requirements of future generations and maintains our environment. Modern agriculture involving use of pesticides and fertilizers have caused negative impact on environment by affecting soil fertility, water hardness, development of insect resistance, genetic variation in plants, increase in toxic residue through food chain and animal feed thus increasing health problems and many more serious health concerns and degradation of environment. Organic farming provides macronutrients and micronutrients to the plants and also improves soil physical, chemical and biological characteristics of soil.

Keywords: Organic Farming, Sustainable Agriculture, Modern Agriculture

INTRODUCTION

Organic farming is a system for crops that emphasizes environmental protection and the use of natural farming techniques. It is concerned not only with the end-product, but with the entire system used to produce and deliver the agricultural product. To this end, the entire farm cycle, from production and processing, to handling and delivery, excludes the use of artificial products such as genetically modified

organisms (GMOs) and certain external agricultural inputs such as pesticides and synthetic fertilizers. Organic farmers rely instead on natural farming methods and modern scientific ecological knowledge in order to maximize the long-term health and productivity of the ecosystem, enhance the quality of the products, and protect the environment. Proponents of organic methods believe that it is a more sustainable and less damaging approach to the environment.



Definition

Organic farming can be defined as an agricultural process that uses biological fertilisers and pest control acquired from animal or plant waste. Organic farming was actually initiated as an answer to the environmental sufferings caused by the use of chemical pesticides and synthetic fertilisers. In other words, organic farming is a new system of farming or agriculture that repairs, maintains, and improves the

ecological balance.

What is organic agriculture?

There are many explanations and definitions for organic agriculture but all converge to state that it is a system that relies on ecosystem management rather than external agricultural inputs. It is a system that begins to consider potential environmental and social impacts by eliminating the use of synthetic inputs, such as synthetic fertilizers and pesticides, veterinary drugs, genetically modified seeds and breeds, preservatives, additives and irradiation. These are replaced with site-specific management practices that maintain and increase long-term soil fertility and prevent pest and diseases.

“Organic agriculture is a holistic production management system which promotes and enhances agro-ecosystem health, including biodiversity, biological cycles, and soil biological activity. It emphasises the use of management practices in preference to the use of off-farm inputs, taking into account that regional conditions require locally adapted systems. This is accomplished by using, where possible, agronomic, biological, and mechanical methods, as opposed to using synthetic materials, to fulfil any specific function within the system.” (FAO/WHO Codex Alimentarius Commission, 1999).

Organic agriculture systems and products are not always certified and are referred to as “non-certified organic agriculture or products”. This excludes agriculture systems that do not use synthetic inputs by default (e.g. systems that lack soil building practices and degrade land). Three different driving forces can be identified for organic agriculture:

Consumer or market-driven organic agriculture. Products are clearly identified through certification and labelling. Consumers take a conscious decision on how their food is produced, processed, handled and marketed. The consumer therefore has a strong influence over organic production.

Service-driven organic agriculture. In countries such as in the European Union (EU), subsidies for organic agriculture are available to generate environmental goods and services, such as reducing groundwater pollution or creating a more biologically

diverse landscape.

Farmer-driven organic agriculture. Some farmers believe that conventional agriculture is unsustainable and have developed alternative modes of production to improve their family health, farm economies and/or self-reliance. In many developing countries, organic agriculture is adopted as a method to improve household food security or to achieve a reduction of input costs. Produce is not necessarily sold on the market or is sold without a price distinction as it is not certified. In developed countries, small farmers are increasingly developing direct channels to deliver non-certified organic produce to consumers. In the United States of America (USA), farmers marketing small quantities of organic products are formally exempt from certification.

ORGANIC AGRICULTURE IN INDIA

Organic farming is the oldest agricultural practice, was practice even more than 10000 years ago, dating back to Neolithic age by ancient civilization like Mesopotemia, Hwang Ho Basin etc.

As per Ramayana, all dead things returned to earth that in nourish soil and life.

During financial year 2022, Chhattisgarh had the highest organic agriculture area with over three million hectares across India. Followed by Madhya Pradesh with over 2.3 million hectares of organic farming land.

I. COMPONENTS OF ORGANIC FARMING

Important components of organic farming are biological nitrogen fixation, crop rotation, residues of crops, biopesticides, biogas slurry etc. Vermicomposting has emerged as a major component in organic farming which is very effective in enhancing soil fertility and growth of crops in a sustainable way.

The various components of organic farming are:-

1. Crop rotation:

For practicing sustainable agriculture there should be rotation of crops on the same land over a period of two years or more for maintaining soil fertility and control of insects, weed and diseases. For example use of legumes in rotation improves soil fertility.

2. Crop Residue:

India has great potential of using residues of crops and straw of cereals and pulses in recycling of nutrients during organic farming. Crop residues when inoculated with fungal species improve physico-chemical properties of soil and crop yields.

3. Organic manure:

The organic manure is obtained from biological sources (plant, animal and human residues). Organic manure helps in increasing crop growth directly by improving the uptake of humic substances and indirectly promoting soil productivity by increasing availability of major and minor plant nutrients through soil microorganisms.

a) Bulky organic manure: Bulky organic manure includes compost, FYM and green manure having less nutrients in comparison to concentrated organic manure.

FYM: - Farm Yard Manure (FYM) refers to the well decomposed combination of dung, urine, farm litter and leftover materials (roughages or fodder).

Compost: - Large quantities of waste material (vegetable refuse, weeds, stubble, bhusa, sugarcane trash, Sewage sludge, animal waste, human and industrial refuse) can be converted into compost manure by anaerobic decomposition. Compost is used in the same way as FYM and is good for application to different type of soils and crops.

Green Manuring: - Green manuring is practice of adding organic matter to the soil by ploughing and adding into the soil undecomposed green plant tissues for improving physical structure and fertility of the soil. The green manure crop (legume crop) supplies organic matter and additional nitrogen. Commonly used green manure crops are such as Sun hemp (*Crotalaria juncea*), Dhaincha (*Sesbania aculeata*), Cowpea, Cluster Bean, Senji (*Melilotus parviflor*, *Vigna sinensis*), Berseem (*Trifolium alexandrium*) etc.

b) Concentrated Organic Manure: Oilcakes, blood meal, fishmeal, meat meal and horn and hoof meal (Concentrated organic manures) that are organic in nature made from raw materials of animal or plant origin and contain higher percentage of vital plant

nutrients such as nitrogen, phosphorous and potash, as compared to bulky organic manures.

4. Waste:

1. Industrial waste: Industrial by products such as spent wash & coir waste can be used as manure.

2. Municipal and Sewage waste: It is an important component of organic waste.

5. Biofertilizers: Biofertilizers; are microorganisms that have the capability of increasing the fertility of soil for example by fixing atmospheric nitrogen and through mycorrhizal fungi and phosphate solubilisers; These are ecofriendly and sustainable way of achieving soil fertility. Biofertilizers have biological nitrogen fixing organism which help them in establishment and growth of crop plants and trees, enhance biomass production and grain yields.

Types of Biofertilizers:

There are two types of bio-fertilizers.

1. Symbiotic Nitrogen-fixation:

Rhizobium: Rhizobium Bacteria fixes atmospheric nitrogen in roots of leguminous plants, form tumours like growth known as root nodules. It is widely used biofertilizer which can fix around 100-300 kg N/ha in one crop season.

2. Asymbiotic N-fixation: Blue Green Algae, Azolla, Azotobacter, Mycorrhizae and Azospirillum grow on decomposing soil organic matter and fixes atmospheric nitrogen in suitable soil medium.

i) Azotobacter: Azotobacter has beneficial effect on vegetables, millets, cereals, sugarcane and cotton. Organism is capable of producing nitrogen as well as antifungal, antibacterial compounds, siderophores and hormones.

ii) Azospirillum: Azospirillum has beneficial effect on oats, barley, maize, sorghum, forage crop and pearl millet. It fixes nitrogen by colonising root zones.

iii) Blue Green Algae: Blue-green algae reduce soil

alkalinity and it is good for rice cultivation and bio-reclamation of land.

iv) Azolla: Small floating fern, *Azolla harbours* blue-green algae, anabaena, commonly seen in shallow fresh water bodies and in low land fields. They fix nitrogen in association.

v) Mycorrhizae: Mycorrhizae is symbiotic association of fungi with roots of Vascular plants. This helps in increasing phosphorous uptake and improve the growth of plants.

6. Bio-pesticide: Biopesticides are of plant origin and include plant products like alkaloids, phenolics, terpenoids and some secondary chemicals. They are biologically active against insects, fungi, nematodes affecting their behaviour and physiology. Commonly known insecticides are Pyrethrum, Nicotine, Neem, Margosa, Rotenone etc.

7. Vermicompost: Vermicompost is organic manure or compost produced by the use of earthworms that generally live in soil, eat organic matter and excrete it in digested form. These are rich in macro and micronutrients, vitamins, growth hormones and immobilized microflora essential for plant growth¹⁰.

II. Effect of inorganic fertilizers and other agro-chemicals on soil and plants

Modern agriculture involving use of agrochemicals like fertilizers causes:

- * Depletion in soil fertility and pollution problems in ground as well as surface water bodies.
- * A portion of the nutrients added through fertilizers does not become available to plants and remain in soil which may result in Eutrophication in water bodies like lakes or increase in nitrate concentration in ground water more than the permissible limit of 10 ppm causing Blue baby Syndrome .
- * Increases the soil acidity with nitrification.

- * Denitrification results in formation of methane, ammonia, elemental nitrogen and nitrous oxide.

- * Depletion of micronutrients like sulphur & zinc.

- * Increased risk of humus depletion and decline in crop production through large doses of N-fertilizers

- * Trace metal contamination (Fluoride, Arsenic & cadmium) in soils and plants due to large and regular use of phosphatic fertilizers.

- * Trace toxic metal contaminants can cause problem when they reach human body through food chain.

III. Benefits of organic farming

The benefits provided by organic farming are:-

- It maintains health of environment by reducing pollution.
- It helps in increasing agricultural production in a sustainable way.
- It helps in improving the soil health.
- Agriculture products obtained from organic farming are better in quality. (Bigger in size, flavor, size & aroma)
- Water holding capacity of the soil is increased through organic farming.
- It improves the availability of nutrients required and essential for plants. (Macro nutrients & Micro- nutrients)
- Organic farm products are usually of better size, flavor, aroma (Quality)
- Underground water of the area under organic farming is free of toxic chemicals.
- Vermicomposting brings down waste bulk density.
- Vermicomposting has hormone like substance auxins which increases plant growth.
- Maintains C:N ratio in the soil and increases the fertility and productivity of the soil.

Major problems in marketing indian organic products

- Price expectations are too high in relation to quality

- Low consistency of quality
 - Slow shipment, restrictions for importing Indian organic products
 - Time consuming and complicated paper work while dealing with export authorities
 - The poor customer service from the Indian traders after sales is the major problem in export marketing
 - Lack of proper marketing network a marketing implementation
 - Less effort to develop domestic markets
- Scope and modes to promote organic farming**
- Increase in biological activity makes lower depth nutrients availability possible.
 - Increases water holding capacity of the soil.
 - Improves texture & structure of soil.

Market for organically grown food

Consumers concern over high levels of saturated fats, sugarcane, salt in foods as well as the risks from additives and pesticide residues, has stimulated the demand for health foods particularly organic foods. Furthermore, there is an increasing awareness of the environmental damage associated with the use of modern agricultural techniques, especially agrochemicals. At the same time, food surpluses especially in Europe have resulted in encouraging organic farming where in the yield levels are low resulting in reducing the supply. Even though the above factors have contributed to the growth of market for organic food, it is interesting to note that there have been no major promotion campaigns in catering organic food. However, the media has been relatively sympathetic to organic farming, which has compensated largely for the lack of product promotion through commercial advertising channels. In this context, marketing concepts needs to be prominent but cannot dominate totally. Thus, close attention to

marketing is an integral part of successful organic farming.

As the demand for organic products is increasing over years with people becoming more conscious about the quality of the food stuffs and awareness about the environmental effects due to overuse of chemicals in agriculture. They also opined that if the organic products have a well-defined marketing channel and ensured premium price the likeliness to increases the area under organic farming is wider. When asked for the modes in which organic farming could be promoted the following measures were recommended:

- Improve the marketing channels
- Ensure premium price for the organic products
- Ensure regular supply of organic manure
- Establish organizations to promote organic farming
- Educate people about the benefits of organic farming
- Branding of organic products.

CONCLUSIONS

Organic farming is the system of farming that promotes environmentally, socially and economically sound products of food and fibers. As the awareness about the harmful effect of chemicals on health, soil, environment etc., is increasing; that's why inorganic farming is shifting its way towards organic farming. India with diverse agro climatic conditions has great potential for organic farming and many products are produced organically in India. High price for organic products and lack of proper marketing functions within domestic markets are the major constraints in organic farming in India.

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Prof. Ved Prakash Dindoriya

The Cloud as a messenger in Sanskrit messenger poems (Dūtakavyas): An introduction

The communication of the messenger for the fulfillment of love-related, political and other purposes is well known. Among them, the nature of the literary messenger seems even more captivating due to the talent of the poet. Starting from the great poet Kālidāsa, this tradition of thoughts is flowing and updated. The Dūtakavyās composed in modern times are also transcending the extraordinary excellence in Sanskrit poetry. They have the ability to attract the Sahṛdayās towards themselves only from the dual point of view of the emotion and art.

The immortal poem Meghadūta, written by the great poet Kalidas, has undoubtedly been the source of inspiration for the later messenger poems in Sanskrit literature. The story of a separated Yaksha in Meghadūta is well known. A Yaksha of Alakāpurī was deeply in love with his beloved wife. Because of this, one day he could not follow the orders of his lord Kubera properly, as the result of which Kubera got angry and cursed him to be separated from his beloved wife for a period of one year. Yaksha was a creature of *Devayoni*. He could roam anywhere as per his wish. But due to the curse of Kubera, this power of his was also destroyed. Therefore, being devoid of wife, he started living on Rāmagiri. In this way eight months passed, but on the first day of Āṣāṭha, he saw a cloud on the top of the mountain. Due to this his eagerness for meeting with wife increased. Why not grow too!

Because the sight of clouds in the rainy season makes the mind of even happy people restless, while Yaksha was away from his beloved for eight months. So, he welcomed the cloud with the flowers of the Kuṭaja and prayed to take his message to the beloved. He forgets that only human beings with capable senses can transmit the message. How will this unconscious cloud that is a mixture of smoke, fire, water and wind made of carry my message? But where does a sensual person have a conscience about conscious and unconscious? Then the Yaksha praised the ability of the cloud and requested the cloud to carry the message. He instructed to cloud in detail about the route from Rāmagiri to Alakāpurī. He gave a very useful description of the mountains, villages, rivers, cities, temples etc. coming in the way. Yaksha not only described his separation, but also imagined the possible conditions of his beloved. He told cloud in detail about the glory of Alakāpurī. His wife was a virtuous, so it was not natural for her to see a different man. In such a situation he saw his wife as cloud's sister-in-law (bhābhī). His wife to accept cloud as Yaksha's friend, he also described to cloud some of his confidential and lonely moments with his wife. In the end, Yaksha wished cloud that you should never be separated from your beloved wife Vidyuta.

The poetic style used by the great poet Kalidas in the Meghadūta is clearly visible in the writings

of the later poets. Separation, non-human being or unconscious messenger, Vipralambha Śṅgāra rasa, route-description, description of nature, division of poetry into two parts, the speciality of messenger, Mandākrāntā metre etc. described in Meghadūta, are also seen in abundance in later messenger poems. Some poets have carried forward the story of Meghadūta, some have changed the story of Meghadūta in another form and some have made cloud a messenger in poetry, but the story of their poems is different from Meghadūta. We can divide the following poems into three parts -

I. Those poems in which the story of Meghadūta has been taken forward -

1. Alakāmilanam

The author of this messenger poem is Dwijendralal Sharma Kavyatīrtha. This poetry is published from Jaipur in 1954. The story of Meghadūta has been flourished in the poem. The main theme of this poem is the reunion of the seperated Yaksha and Yaksha's wife in Alkā after cloud's work. This poem is divided into two cantos. The name of the first canto is Virahāvaśeṣa (remaining separation) and the name of the second is Milanollāsa (enjoyment of togetherness). In the first canto, the poet has briefly described the rest of separation (four months) of Yaksha's wife and in the last verse of first canto and in the second canto the meeting of both has been shown.

Yaksha's wife receives the message of Yaksha from the cloud and blesses the cloud -

भुञ्जानस्त्वं बहुरतिसुखं जीवितञ्चातिदीर्घं
भूयो भ्राम्यन्नभिरुचिमनुच्छेदशूण्यं विहारम्।
आशास्थानं त्वमसि सततं योषितां प्रेक्षणीयः
सौदामिन्या चिरमनुभव प्रेमपूर्णं हि योगम्॥¹

The poet has presented the depiction of separation in a very poignant way.

आशासूत्रं कथमपि सति जीवितां तां बबन्धा²
दुखस्थान्ते सुखसमुदयो भूयतेऽतीव रम्यः।³

So, the story of Meghadūta has been enhanced

by the poet, which is absolutely praiseworthy. The language of the poet is very appropriate to the descriptions. A very lively depiction of the feelings of love has been presented. It is completely an imitation of Meghadūta in terms of rhythm and style. In summary, the poem is lovely and interesting.

2. Ghanavṛttam

In this messenger poem composed by Korada Ramchandra, the narration has been taken from Meghadūta. In this poem, the story of Uttaramegha has been imagined. Both the editions are printed in Telugu script because of the poet being a Southerner. This poem is published by Korada Lakshmi Manoharam in April 1917.

3. Meghadoutyam

The author of this messenger poem is Trailokyamohan Guha. This poem is received incomplete. This composition composed as a reply to Meghadūta in Mandakranta metre. According to its plot, Yaksha's wife sends a message to Yaksha through the cloud. Along with the use of new words in the poem, the words of Meghadūta are also used.

4. Meghapratisandēśa

Mandikala Ramshastri is the poet of this poetry. He is a notable Sanskrit scholar of the modern period of South India. He was born in 1849 AD in a town called Mandikala in the state of Mysore. He wrote a beautiful book of named Āryadharmaprakāśikā, which has also been praised by Max Müller. Apart from this, he also wrote poems like Cāmarājakalyāṇacampu, K u m b h ā b h i ṣ e k a c a m p u , Cāmarājarājyābhiṣekacaritam and Kṛṣṇarājābhyudaya, Bhaimīpariṇaya (drama), Sanskritakathāsaptati, Bhagvatprārthanā etc. He was also the head pandit of the Maharaja Sanskrit College, Mysore. He received many titles and awards for many scholarly works, in which Kaviratna, Kavikulālakār, Kaviśiromaṇi,

Kavikulāvātamsa, Kavivibhūṣaṇa etc. are prominent.

He composed Meghapratisandēśa around 1923 AD. This poem composed in Mandakranta metre is divided into two cantos. There are 68 verses in the first canto and 96 verses in the second canto. The first part of this poem describes the message of the Yaksha's wife to the Yaksha and the second part describes the route from Alka to Rameshwar and Dhanuṣkoṭi.

In this poem, on the basis of the story of Meghadūta, the message of Yaksha's wife has been described in response to Yaksha's message. According to its plot, when the cloud reaches Yaksha's wife with the message of Yaksha, first of all Yaksha's wife is happy, but there is no reduction in her separation. She somehow gets up with the help of the hand and talks to cloud. At the same time, considering him as deity and praising his qualities of compassion, generosity, etc., she prays him to take her message to Yaksha.

Yaksha's wife gives a very emotional answer to everything Yaksha says. She says-

श्यामास्वङ्गं चक्रितहरिणीप्रेक्षणादौ च तत्त-
न्मत्सादृश्यं क्वाचिदपि न चेद्दर्शिता प्रीतिरेवम्।
तां मां हित्वा तृणमिव कथं दूरदेश गतोऽभूः
तत्ते चित्तं व्यरचि कुसुमैः प्रस्तरैश्चेति मन्ये।⁴
After this the Yaksha's wife says-
मामालिख्य प्रणयकुपितां नेक्षिताभूस्त्वमस्रैः
स्वप्ने चाहं क्षणमपि भवत्सङ्गमिच्छामि यावत्।
तावन्निद्रा प्रवसति मया प्रार्थ्यमानापि सत्यं
क्रूरस्तस्मिन्नपि न सहते सङ्गमं नौ कृतान्तः।⁵

In the second canto, the poet describes the route, in which the route from Alka to Rāmagiri is different from that described in Meghadūta. The poet has described great men like Acharya Shankar, Acharya Ramanuja etc. at various places, which does not seem appropriate from the point of view of historicity. At the end of the poem, the poet has described that the emotional words regarding separation of Yaksha's wife somehow reach Kubera. Out of pity, Kubera sends his chariot and

calls the Yaksha to Alka and the two meet. The poet has provided a great book to Sanskrit literature by adopting the language style of Kalidas. The poet has complete authority over the language. Vaidarbhi rīti with mādhyurya and prasāda guṇas are seen everywhere. There is also a natural use of figure of speech.

5. Yakṣasamāgamakāvya

The author of this poem is Parmeshwar Jha. His time is Vikram era 1913-1981. In addition to this messenger poem, his major compositions are Kusumakalikā, Mahiṣāsuraavadham, Vātāhvāna, Rtuvarṇanam etc.

This poem is short in size. It has only 35 verses composed in the Mandakranta metre. The poet has enriched the story of Meghadūta in this. Here Yaksha's contact with his wife is shown. As in Meghadūta also, Yaksha says while sending a message to his beloved. Therefore, after four months, after being arise the deities, he reached his beloved. Here the poet has described the love affairs of both in a very sweet way. Kubera also becomes pleased with the Yaksha and assigned him a more responsible task than before.

This composition is refined in terms of language, emotion and style. There is abundance of mādhyurya and prasāda guṇas and Vaidarbhi rīti in poetry.

6. Yakṣollasa

It is a 17th century poem whose author is Kṛṣṇamūrti, who calls himself Abhinav Kalidas (Modern Kalidas). Apart from this, information about this poem is not available.

II. Those poems in which the story of Meghadūta has been converted into another form -

1. Dūtaprativacanam

Ichharam Dwivedi is the poet of this poetry. There are 62 verses in the poem. According to

Meghadūta, cloud appointed as the messenger, who returns to Rāmagiri after conveying the message from Alkāpuri. Then what kind of experiences he gets in the journey, the poet has described the same in the manner of humor and satire in the present poem.

Yaksha first welcomes cloud, then he knows from cloud about his wife and asks about India consisting of various cities on the way. Saddened by this, the cloud says to the Yaksha-

बन्धो! हन्त त्रुटितमधुना धर्मचक्रं समन्ताद्
भिन्नः सेतुः प्रणयसरितो यस्त्वया बद्धपूर्वः।
साधो सर्वं शिथिलमभवत् स्नेहजातं प्रियाणां
क्षीणे स्नेहे ज्वलति विकला वर्तिका नात्र चित्रम्।⁶

He says that while living in the house of her parents, your beloved remains distraught at your separation, but her mother-in-law's disease continues to make her sad. When she went out to fill her stomach, she was taunted by lustful men on the way. She has changed now-

तन्वी श्यामा शिखरिदशना यक्षिणी या त्वदीया
टी.वी.मध्ये चपलनयना तारिका दृश्यते सा।
कान्ते स्वाङ्गे विमलबटिकं फेनिलं लिम्पमाना
स्नान्युन्मुक्ता भवति विविधक्रयवस्तुप्रचारे।⁷

The poet has also drawn attention to the prevailing unemployment in the country-

गेहे गेहे नगरविपणौ व्याकुला नो युवानो
येषां हस्तेष्वलघुभरवन्त्यङ्कपत्राणि सन्ति।
नित्यं प्राप्तुं किमपि धनदां काञ्चिदाजीविकां ते
कार्यागारादुषसि निकटे पंक्तिबद्धा भवन्ति।⁸

The poem is relevant even though it is short in size. The poet has drawn attention to the present-day plight of India through cloud. The language is simple. The verse is also in mandākrāntā metre. The efforts of the poet are commendable due to a new genre of satire in the tradition of messenger poetry.

III. Those poems in which cloud has been made messenger but their story is different from Meghadūta -

1. Abhinava-Meghadūtam

Inspired by Meghadūta, this poem is composed by Vasanta Tryambaka Shevade and published by Chaukhamba surabharati publication, Varanasi in 1990. This poem is also divided into two parts as Pūrvamegha and Uttaramegha. There are 90 verses in Pūrvamegha and 68 in Uttaramegha. The poetry is so nice. Main rasa is Vipralambha śṛṅgāra.

According to the story of the poem, a messenger named Kṣitidhara sent by great king of Kashmir Anantdeva came to the assembly of Malayaraja and started acting as an ambassador. He had spent a lot of time doing this work. One day, sitting in the palace's candraśālā during the rainy season, he saw a cloud coming from the South Ocean. Seeing the cloud, he misses his long-away wife and he decides to send a message through the cloud. In the Pūrvamegha poet described the places coming from Malayapradesh to Kashmir and in Uttaramegha he described Kashmir, the description of the hero's residence and the message. Describing his wife, the hero says -

दक्षा पूजापरिकरविधौ श्रद्धया चन्द्रमौलेः
सेवां पित्रोर्मम विदधती वृद्धयोर्भक्तिपूर्वम्।
आतिथ्यादौ प्रकृतिनिपुणा वत्सला भृत्यवर्गे
मूर्ता लक्ष्मीगृहमुपगता भासते या कुलस्य।⁹

2. Ghaṭakarparakāvya

This message poem is considered to be one of the earliest message poems in Sanskrit. Ghaṭakarpara poet was one of the Navaratna of Vikramāditya -

धन्वन्तरिक्षपणामरसिंहशंकुर्वेतालभट्टघट-
खर्परकालिदासाः।

ख्यातो वराहमिहिरो नृपतेः सभायां रत्नानि वै
वररुचिर्नव विक्रमस्य।¹⁰

Ghaṭakarparakāvya is a short poem of 22 verses, in which the plot is almost the same as that of Meghadūta. Vipralambha śṛṅgāra is the main rasa in poetry. The time of disconnection is only three months. The poem begins with the description of the rainy season. Seeing the rows of swans

flying towards Manasarovara and seeing Cātaka calling for water, separated wife yearned for her beloved -

हंसपंक्तिरपि नाथ सम्प्रति प्रस्थिता
वियति मानसं प्रति।
चातकोऽपि तृषितोऽम्बु याचते दुःखिता
मनसि सा प्रिया च ते॥¹¹

She sent a message to the hero through a cloud. So many metres named Vaitāliya, Indravajrā, Vasantatilakā, Vasantamālikā, Rathoddhatā, Pushpitāgrā, Upajāti, Drutavilambita, Anuktagāthā etc. have been used in this short poem of 22 verses. In each verse, figure of speech named Yamaka has been used, however artificiality and have not come anywhere in the poetry. The poet's skill in the use of Yamaka is not only a boast, but it is a bitter truth, which the poet himself has declared that the poet who defeats me in Yamaka, I will fill water from a broken pitcher for him. Twenty-three commentaries have also been written on this poem, which is a proof of its popularity. This poetry is published by Vivek publication Aligarh in 1975.

3. Dākṣiṇātyameghasandēśakāvyaṃ

This messenger poem composed by Veluri Subbaravu Sharma is called Meghasandēśa of the South. Sundarīmeghasandēśa is its other name. Dr. Sharma has been Professor of Sanskrit Department at Andhra University Visakhapatnam. In addition to this poem, the following compositions of his are available on the internet - The Philosophy of a sentence and its part, Validity of knowledge, Theories of knowledge: Its validity and its sources, Theories of knowledge: A critique.

This messenger poem was published from Visakhapatnam in 1990 AD. It has 6 cantos and 310 verses. Mandākrānta is the metre. The author himself has written a self-written Sundarītoṣiṇī interpretation of it in Sanskrit. In this messenger poem, the poet himself is the hero, who lived with his wife in Bhimavaram on the east coast of South India. The poet has to go to Mangalore to teach Sanskrit for a year due to a state mandate. After

going there, the poet gets distraught at the separation of his beloved and sends a message through a cloud.

Cloud has to travel from Mangalore (west coast) to Bhimavaram (east coast). It is noteworthy that in the south the monsoon starts from the west coast and reaches the east coast via Karnataka, Maharashtra and Andhra, Madras and Mysore. This is the path of the cloud in this poem. In this description, the poet has given a very captivating description of many mountains, rivers, religious places, important cities.

The observation of poetry reflects the poet's scholarship in Vedas, History, Logic, Theology, Mimamsa, Yoga, Vedanta, Music, Poetics etc. The example of Vedic influence is visible -

नान्यः पन्था द्विजमुखरितो विद्यते तेऽयनाये
त्येतद्विद्धि श्रुतिहितवचो मा स्म तस्मात्प्रमाद्यः।
अज्ञानाद्वा विहितवचनेऽश्रद्धया स्वेच्छया वा
मार्गं गच्छेरपरमधिकमन्य चेद्विजितः स्याः॥¹²

This messenger poem written in the tradition of Meghadūta has been successful in taking this tradition forward. This poem completely follows Meghadūta in the period of separation, selection of messenger, reception of messenger, description of route, description of separation, narration of message, beautiful language, classical references. But the division of the poem into cantos, a greater number of verses than expected, in the end the brief introduction of himself by the poet separates it from other messenger poems.

4. Rāṣṭriyameghadūta

Its poet is Vallabhadāsa Bhagwan Ji Ganatra, a resident of Gujarat. In this, quoting the lines of Meghadūta, he has been converted into national elements. According to its plot, a young man, influenced by Gandhiji's national movement, dropped out of school and started using the spinning wheel. He wanted to see Gandhiji but he was disappointed because Gandhiji was imprisoned at that time. In the starting of Āṣāḍha month his anxiety increased and he sent a message to

Gandhiji through the cloud.

Therefore, it can be said in conclusion that even today many messenger poems are being written in which Cloud has been made a messenger. The clear influence of Meghadūta of Kalidas is visible on him. The story, selection of messenger, characteristics of the best messenger, style of sending the message, main rasa, other elements of

poetry, language-style, route of travel, geographical, political, social, historical importance of ancient India and nature of clouds and scientific study of monsoon of India is also known on the basis of these messenger poems.

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Anjum Sharma

The Emerging World of Podcasting in India

In his 1971 communication model, renowned communication studies pioneer Wilbur Schramm outlined feedback as a crucial component of communication. All forms of communication now require feedback, but oftentimes the pace at which it should be provided is sluggish. Subsequently, the social media age arrived, with instantaneous feedback. There is, however, a great deal of dispute over whether a reaction that happens in a matter of seconds qualifies as a reaction or not. It felt like time was passing quickly. Then, in this fast-paced age, a lot of individuals started to feel that formality and informality, in different forms, should coexist in life. This is not impossible, given that we live in the information revolution era. Every instant, something new is generated; communication channels have become so abundant that we live in a society that alternates between a digital and a digital detox lifestyle. Our writing, reading, viewing, and listening habits have changed quickly due to rapidly evolving technology. Podcasts were one of these modifications. Podcasts have greatly enlarged the definition of listening, which was once restricted to listening to music or the news on the radio.

The emergence and development of the podcast

“Podcast” is a combination of two words: pod and cast. One of its meanings is taken from the full form of POD, ‘Playable on Demand’ and ‘Cast’ from Broadcast, while the other meaning is related to Apple’s iPod. Since the podcast option was first

offered on the iPod, Podcast was created by combining the iPod’s Pod and Broadcast’s Cast.

It is widely agreed upon that an audio series that is accessible for digital download along with the ability to listen to it is dubbed a podcast. It usually entails a stimulating discussion on a subject between two or more people. Nevertheless, things aren’t always like this.

Journalist Ben Hammersley coined the term “podcast” in a 2004 piece for The Guardian newspaper. Because the world of audioblogs was beginning to move into the little iPod at that time, its popularity had only begun to rise in the West. These days, there are a ton of smartphone apps that advertise free podcast-making options in addition to offering them. Even original podcast programs are being launched by platforms such as Spotify. All of this was not unintentional. Indeed, the rise in “screen time”—the amount of time spent in front of a computer or mobile device—has contributed to the popularity of “screen-free”—or options where looking at a screen is not necessary—choices.

There is also an option that allows you to listen to the content of your choice. According to statistics, listeners are becoming dissatisfied with traditional audio content, which will be discussed further below. That is why the information they were previously receiving about history, sports, science, politics, literature, art, or critical topics through videos or printed material is now available in digital audio format. You can listen to whatever you want while traveling,

working, jogging, or doing anything else. This saves time as well as data.

Differentiation from Radio-TV and its Growing Market

What distinguishes podcasts from traditional radio and television shows is their format. While radio necessitates a specific frequency, license, and transmitter, and television necessitates a specific type of training and pressure to appear, podcasts are unaffected by these requirements and are free of the excessive constraints of formality. Audio provides the freedom of time, style, and structure that TV and video do not. A significant investment is required for any radio or television program, but it is negligible for podcasts.

When some foreign media outlets conducted surveys last year, it was discovered that 60% of podcasts were recorded at home. Some people recorded podcasts on mobile devices and uploaded them to websites and apps as well. The impact of the digital world's broken hierarchy can be seen here as well, because the consumer, in search of something new, has turned himself into a creator and marketer.

If your content is unique and your production is top-notch, your podcast streams and downloads will skyrocket. This was realized when Ricky Jarves, a British artist, set a Guinness World Record in the field of podcasts in 2007. Each episode of his podcast received over 2.5 lakh downloads on average. This increased podcasting's popularity. Many podcasts have been downloaded millions of times since their initial release. It also includes Hindi podcasts.

According to a Forbes report, roughly one-third of Americans listen to at least one podcast per month. According to the KPMG Media & Entertainment Report 2020, podcast listening increased by 29% in India during the COVID days. According to the 2020 Global Entertainment and Media Outlook Report, after the United States and China, India is the third-largest market for podcasts. Every month, approximately 6 crore people in India listen to podcasts. The majority of podcast listeners are young people.

Podcast in Hindi

Podcasting in India began in 2005, when Apple updated iTunes to support podcasts. The world of Hindi blogging gradually gained traction, followed by online Hindi software. The availability of Hindi content increased, and businesses began to profit from the expanding Hindi market. Like Hindi users on social media, podcast programs in India have grown significantly.

According to a recent survey conducted by IVM Podcasts in collaboration with InMobi Pulse and InMobi Group-owned Glance, India's podcast industry attracted a large number of new listeners in the last year, with 81% of them listening to their first podcast during that time.

There is linguistic and thematic diversity being observed as podcasts are proving to be a more appropriate format for bringing together diverse experiences and viewpoints, from documenting them to explaining complex issues and news.

In the Hindi media landscape, stories about movies, cricket, and sex are typically the most popular. However, among podcasts, crime or detective shows are ranking higher than these genres. Recently released in all languages, the list of Spotify Top Podcast Episodes 2022 is headed by the Hindi podcast Akhara Mein Maut: Khel Crime Ka. Newspaper crime reports were modified to create this entire episode.

Four of the top ten podcasts on Spotify in 2022 are about crime, with three of those being in Hindi. On the other hand, Gopi Sudhakar, a Tamil language podcast, comes in at number one, followed by Bhagwat Geeta (in Hindi) at number three, and Chanakya Neeti (in Hindi) at number twelve in the list of the best podcasts overall. This indicates that topics like motivation and spirituality are highly popular in addition to crime. You can find spirituality, love, sports, poetry, and stories among the top fifty. If you examine closely, you won't find any of these to be news-based shows or episodes.

On the other hand, the majority of the podcasts that are listened to on Apple iTunes Podcasts are news-based, as can be seen by looking at the top episodes of 2022. Some examples of these Hindi

shows are “The Ranveer Show,” “Puliyabaazi,” and others, which feature locals or experts discussing a different subject each episode and provide the audience with in-depth, educational dialogues.

Likewise, the BBC Hindi podcast series ‘Baat Sarhad Paar’ exists. Actors, athletes, and singers from various parts of Pakistan and India took part in this podcast series and attempted to unravel the tensions that exist between the two nations.

Aside from that, Achala Sharma and Parvez Alam’s podcast ‘Book Column’ introduces you to books and their authors. Similarly, Spotify collaborated with YouTuber Dhruv Rathi on the ‘Maha Bharat’ series, which was one of the top five most-listened podcasts on Spotify India from 2020 to 2022. Similarly, with its unpredictable story of India’s space program, Mission ISRO remained one of the most popular shows.

Popular podcasts include The Print’s daily news podcast, Aaj Tak Radio, The Indian Express’s Three Things, and BBC Hindi’s Dinbhar. The podcast covers a wide range of subjects, including general knowledge, social sciences, history, politics, and science. According to Amarjit Singh Batra, Managing Director of Spotify India, “local language podcasts are now also appearing in the top positions; earlier, the top positions were mainly dominated by global podcasts. This trend is attributed to the availability of more and more local content in languages.”

Podcasting and journalism

Podcasting is attempting to break the mold of traditional journalism. Although this is purely journalistic, it has sparked debate. It is increasingly difficult to combine the three pillars of journalism: information, education, and entertainment. Even if two entities meet in such a situation, it is referred to as close to journalism. In such cases, podcasting opens up new avenues for skill development. Experimenting with podcasting during economic downturns may provide opportunities to maintain a consistent audience reach. News-based podcasts can supplement and develop stylized programs such as news bulletins, talks, interviews, and so on.

Beyond the bounds of traditional journalism, it

offers a new language and platform for communicating with younger listeners and viewers. This type of media is also known as participatory media, interactive media, or mobile-first media.

Media professionals from all across India, including Aaj Tak, Network 18, ABP, Navbharat Gold, Times, Dainik Jagran, Jansatta, Hindustan, and others, are venturing into podcasting and using it as a means of making money.

With a small sample size of only 3,200 Indian podcast listeners, a recent survey by IVM Podcast revealed a 70:30 split between men and women in podcast listening.

Furthermore, 40% of audiences over 35 listened to a podcast for the first time in the previous six months, and 73% of Indian audiences listen to podcasts in English. Media companies prepare their content with gender, age, and preferences in mind. According to the survey, news (62%), comedy and entertainment (53%), and business and finance (47%) were the top three categories of favorite podcasts. 97% of listeners to podcasts do so via a smartphone. The number of listeners to HT Media’s podcast, HT SmartCast, increased by more than one million in March 2020.

The main reason for this was the COVID pandemic. According to a report published in the Free Press Journal, there have been many changes among podcast listeners since the COVID-19 pandemic. For example, prior to the pandemic, 65% of listeners were listening to the podcast, but 35% did so afterward. Another post-pandemic trend is that the number of podcast listeners is higher on weekends.

Furthermore, 60% of podcast listeners said they concentrate more on podcast content than on other mediums, and 47% said they listen to podcasts while doing nothing else.

According to the findings of Media and Entertainment Outlook 2020 and the PricewaterhouseCoopers or PwC report, the four sectors that are expected to see revenue growth in the country over the next few years are OTT video; internet advertising; video games and e-sports; music, radio, and podcasts.

When it comes to entertainment, podcasts have

been used more frequently in India over the past several years. About 2.29 billion minutes were spent in October on online entertainment. Social media takes up the most time in this, followed by short-form apps, news, OTT video, and messaging. Podcasts accounted for 2.5 billion minutes in October. The report stated, “Only 12 percent of Indians have ever listened to a podcast, indicating immense potential for growth.”

Podcast and Possibilities

Even so, a lot of people are skeptical about its prospects in India. This is also valid given that India is currently experiencing a video era. The audio approach is relatively new, and it also heavily relies on application. There is uncertainty about how it will reach the rural population in such a scenario. Doubt is a natural byproduct of new technology, so it is not surprising. It motivates us to perform better. There were disbelievers when podcasts were first introduced in the West as well, but then former US President George W. Bush began using them to deliver weekly presidential addresses. Steve Jobs also demonstrated podcast creation for a global audience.

Apple declared in 2013 that it had one million podcast subscribers and had gained popularity. The WTF Podcast hosted an interview with Barack Obama.

With the release of “The Gentleman Show,” The Man Company made waves in India as well, debuting in the top charts on Spotify and Apple Podcasts and surpassing 10,000 downloads in just one month. An additional instance is Boat Company, which produced

a video podcast series consisting of seven episodes titled ‘#DoWhatFloatsYourBoat’ in association with IVM Podcast with the aim of attracting younger listeners. It stated that the series had almost two million downloads and three million social media impressions, with 36% of listeners being between the ages of 18 and 22.

One could say that skepticism is eroding and becoming more mainstream over time. If that were not the case, Spotify would not have purchased the Anchor, Gimlet, and Podcasts apps; Amazon would not have acquired Wondery; and Twitter would not have bought the Breaker Podcast app.

Nearly 40,000 shows from India are hosted by Spotify’s podcast hosting tool, Anchor; over half of these shows debuted in 2020. Worldwide, more than a million new shows were added to Spotify in the previous year.

On most platforms, podcasts can be listened to for free. People can also freely make their own podcasts using free production platforms such as Podbean, Audioboom, Buzzsprout, and Anchor from Spotify. Among the leading producers of podcasts are MNM Talkies, Suno India, and IVM (Indus Vox Media).

The majority of popular shows are good because they have a distinct voice of their own. While podcasting is relatively new in India, its ubiquity is steadily rising. Its listening figures may appear low today, but this low number should be viewed as ample room for growth.

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Soni

Challenges in Promoting International Equipment in Machinery Insurance: A Case Study of the Indian Market

Abstract:

The Indian machinery market is witnessing substantial growth and has become increasingly significant in the global landscape. The government's initiatives, infrastructure development, and favorable market conditions have driven the demand for machinery across sectors. Recognizing and navigating the opportunities and challenges in the Indian machinery market is key to success for businesses and stakeholders in the industry. The Indian machinery market has experienced substantial growth due to the country's focus on industrial development, infrastructure expansion, and initiatives like "Make in India" and "Digital India." These initiatives have attracted domestic and foreign investments, driving the demand for machinery across sectors such as manufacturing, construction, agriculture, and logistics. The Indian government's emphasis on infrastructure development, housing, transportation, and energy generation has created a robust market for machinery. The growing population, rising urbanization, and expanding middle class have further fueled the demand. Additionally, India's strategic geographic location and its participation in global supply chains have enhanced its importance as a sourcing destination for machinery and equipment.

The Indian machinery market is characterized by a diverse range of players,

including domestic manufacturers, multinational corporations, and global equipment suppliers. This mix of players fosters competition, innovation, and quality improvement in the industry. Indian manufacturers cater to the specific requirements of the domestic market, while multinational corporations bring advanced technologies and global expertise. The growing significance of the Indian machinery market extends to the global landscape. India's participation in international trade and its expanding export of machinery and components have made it an important player in global supply chains. The country's role as a sourcing destination and its presence in international markets contribute to its prominence in the global machinery sector.

In today's globalized world, businesses are increasingly interconnected and operate across borders. Machinery and equipment are essential assets for many industries, and their insurance coverage plays a crucial role in managing risks. Promoting international equipment in machinery insurance acknowledges the global nature of businesses and the need for consistent coverage and risk management practices across jurisdictions. Cross-Border Operations and Supply Chains: Many businesses engage in cross-border operations and have international supply chains. Machinery and

equipment are often transported, used, or leased in multiple countries. Having consistent insurance coverage and practices for equipment ensures smooth operations, mitigates risks, and provides assurance to all parties involved in cross-border transactions.

Promoting international uniformity in machinery insurance helps standardize policy terms, conditions, and coverage limits for equipment globally. This standardization improves efficiency by reducing complexities, eliminating inconsistencies, and streamlining administrative processes. It enables insurers to underwrite and assess risks more effectively and allows businesses to have a clear understanding of their insurance coverage. Machinery and equipment are susceptible to various risks, including damage, breakdowns, theft, and liability. International equipment insurance provides financial protection to businesses against these risks. By promoting uniformity, businesses can ensure that their assets are adequately covered regardless of their location, reducing uncertainties and financial losses associated with equipment-related risks.

Machinery and equipment are crucial for international trade and investment. Consistent insurance coverage and risk management practices for equipment facilitate international trade by providing assurance to buyers, sellers, and financiers. It enhances confidence, reduces transactional risks, and enables smooth movement of goods and equipment across borders. In the harmonizing Regulatory Frameworks, promoting international equipment insurance helps harmonize regulatory frameworks across jurisdictions. It encourages collaboration between regulatory bodies, insurers, and industry stakeholders to align insurance regulations, licensing requirements, and consumer protection measures. This harmonization improves market access, reduces regulatory barriers, and fosters a level playing field for insurers operating internationally. By establishing uniformity in insurance practices, it enhances efficiency, provides financial protection, and fosters a stable and secure environment for businesses operating in the machinery and equipment, in some regions, the availability and accessibility of machinery

insurance may be limited or inadequate. Promoting international equipment insurance can help bridge these gaps by facilitating the entry of insurers from more developed markets. It promotes knowledge sharing, innovation, and capacity building, leading to improved insurance products and services in regions where machinery insurance options are currently limited.

International uniformity in machinery insurance refers to the standardization of insurance practices, policies, and regulations related to machinery and equipment across different countries or jurisdictions. It aims to create consistency and harmonization in the insurance coverage, terms, and conditions, as well as claims processes and valuation methods for machinery and equipment, regardless of their location or the jurisdiction in which they are insured. Promoting international uniformity in machinery insurance encourages regulatory alignment and collaboration between different jurisdictions. It involves harmonizing regulatory frameworks, standards, and guidelines related to machinery insurance. This alignment facilitates cross-border operations for insurers, ensures compliance with regulatory requirements, and promotes fair competition in the insurance market. Insurance helps businesses to protect themselves against risks that they may encounter but cannot afford to cover. For this reason, insurance is described as “the oil in the wheels of capitalism”

The development of insurance in London led to wider economic growth in the UK and at the international level. Lack of uniformity in insurance law makes for unpredictability and uncertainty in commerce. This constrains the confidence of insurers, policyholders, their counsels, and judges in carrying out their functions. Uncertainty induces higher premiums because the risk is not ascertainable. This increases insurance cost, while the insurance value decreases as it is less likely that the assured will recover in the case of damage or loss. Consequently, resort to litigation is more likely to resolve disputes which, in turn, increases costs further. Ultimately, all the added costs of inefficiency are born by consumers who pay for insured vessels, cargoes and workers.

Challenges in Promoting International Equipment in Machinery Insurance

Promoting international equipment in machinery insurance presents both opportunities and challenges for insurers in today's interconnected global economy. As businesses expand their operations across borders and rely on sophisticated machinery and equipment, the need for comprehensive insurance coverage becomes paramount. However, several challenges hinder the effective promotion of international equipment in machinery insurance. This article delves into these challenges, exploring the complexities faced by insurers and proposing strategies to overcome them.

1. Regulatory Complexity: One of the primary challenges lies in navigating the diverse regulatory frameworks across different jurisdictions. Each country has its own set of insurance regulations, licensing requirements, and compliance procedures. Insurers promoting international equipment insurance must ensure adherence to multiple regulatory frameworks, which can be time-consuming and resource-intensive. Harmonizing these regulations and establishing standardized procedures for international equipment insurance would streamline the process and encourage cross-border insurance coverage.

2. Risk Assessment and Underwriting: Assessing and underwriting risks associated with international equipment pose significant challenges. Insurers must evaluate factors such as the equipment's condition, value, usage, maintenance practices, and potential exposure to perils in different geographic locations. Obtaining accurate information and conducting thorough risk assessments can be complicated, especially when dealing with unfamiliar equipment and varying industry standards. Developing standardized risk assessment frameworks and leveraging advanced technologies like data analytics and remote monitoring can enhance risk management and underwriting processes.

3. Loss Prevention and Mitigation: International equipment insurance requires effective loss prevention and mitigation measures. Insurers face the challenge of ensuring that policyholders implement adequate safety protocols, maintenance practices, and

operational guidelines to minimize risks and prevent equipment damage or breakdowns. However, enforcing compliance and monitoring policyholder activities can be challenging, especially when dealing with international clients. Collaborative efforts between insurers, policyholders, and industry associations can promote best practices, knowledge sharing, and training programs to enhance loss prevention strategies.

4. Claims Settlement and Dispute Resolution: Efficient and transparent claims settlement processes are crucial in promoting international equipment insurance. However, differences in legal systems, language barriers, and geographical distances can complicate claims handling and resolution. Timely communication, documentation, and coordination with international parties are essential. Developing streamlined claims settlement procedures, establishing dedicated claims handling teams with international expertise, and utilizing alternative dispute resolution mechanisms can expedite the resolution of claims and ensure policyholder satisfaction.

5. Cultural and Market Dynamics: Cultural differences and market dynamics pose unique challenges in promoting international equipment insurance. Understanding local customs, business practices, and customer preferences is crucial for insurers to tailor their products and services effectively. Building trust, establishing local partnerships, and leveraging local expertise can help overcome these challenges. Additionally, effective communication strategies and localization of insurance materials and processes can enhance customer engagement and acceptance of international equipment insurance.

Promoting international equipment in machinery insurance is essential for addressing the evolving risk landscape in a globalized economy. However, several challenges must be addressed to maximize the potential of this market segment. By focusing on regulatory harmonization, streamlined underwriting processes, effective loss prevention measures, efficient claims settlement procedures, and cultural adaptation, insurers can overcome these challenges and seize opportunities for growth. Collaborative efforts

between insurers, industry stakeholders, and policymakers are crucial in addressing these challenges and promoting a conducive environment for international equipment insurance.

A Case Study of the Indian Market: The Indian government's initiatives such as "Make in India" and "Digital India" have further propelled the growth of the machinery market by attracting domestic and foreign investments. These initiatives aim to boost manufacturing capabilities, promote technological advancements, and enhance the overall competitiveness of Indian industries. As a result, the demand for a wide range of machinery, including heavy equipment, industrial machinery, and specialized machinery, has increased significantly. India's growing population, rising urbanization, and expanding middle class have also contributed to the increasing demand for machinery. The need for infrastructure development, housing, transportation, and energy generation has created a robust market for machinery in India. Additionally, the government's focus on initiatives like smart cities, renewable energy projects, and transportation infrastructure has further driven the demand for advanced machinery and equipment.

The Indian machinery market is characterized by a diverse range of players, including domestic manufacturers, multinational corporations, and global equipment suppliers. Local manufacturers cater to the specific requirements of the Indian market, while multinational corporations bring in advanced technologies and global expertise. This combination creates a competitive landscape that encourages innovation, quality improvement, and cost optimization.

Furthermore, India's strategic geographic location as a hub for trade and its growing participation in global supply chains have increased the importance of the Indian machinery market in the global landscape. The country serves as a sourcing destination for machinery and equipment for both domestic consumption and export. Indian manufacturers have expanded their presence in international markets, exporting machinery and components to various countries across the globe.

The growth and significance of the Indian

machinery market present immense opportunities for businesses operating in the sector. However, it also brings challenges related to market competition, regulatory compliance, technological advancements, and risk management. Understanding the dynamics of the Indian machinery market is crucial for stakeholders, including manufacturers, suppliers, investors, and insurers, to capitalize on the opportunities and navigate the evolving landscape effectively.

Promoting international equipment insurance in India, a rapidly growing market, presents unique challenges due to regulatory complexities, cultural differences, market dynamics, and industry practices. Insurers face hurdles in navigating the regulatory landscape, understanding diverse cultural norms, adapting to local market dynamics, and aligning with industry practices. In the context of promoting international equipment insurance in India these are the challenges and strategies

1. Regulatory Complexities: India's insurance industry operates under a complex regulatory framework governed by the Insurance Regulatory and Development Authority of India (IRDAI). Adhering to regulatory requirements, obtaining licenses, and complying with reporting and disclosure norms can be time-consuming and resource-intensive for insurers promoting international equipment insurance. Understanding and navigating the regulatory landscape while ensuring compliance with local regulations is essential. Collaborative efforts between insurers and regulators can streamline processes and facilitate the promotion of international equipment insurance in India.

2. Cultural Differences: India's diverse cultural landscape poses challenges in promoting international equipment insurance. Cultural differences influence customer behavior, preferences, and attitudes towards insurance. Insurers need to understand local customs, traditions, and communication styles to effectively market their products and build trust with customers. Customizing insurance products, marketing campaigns, and customer service approaches to resonate with the cultural sensibilities of Indian customers is crucial.

3. Market Dynamics: India's market dynamics, characterized by intense competition, price sensitivity, and diverse customer segments, present challenges for insurers. Pricing insurance products competitively while maintaining profitability requires a deep understanding of the market. Insurers must develop innovative solutions, flexible coverage options, and value-added services that address the specific needs of Indian businesses. Partnering with local intermediaries, leveraging technology for efficient distribution, and conducting market research to identify emerging trends can help overcome market-related challenges.

4. Industry Practices: The Indian machinery industry has its own unique practices and standards, which can pose challenges for insurers promoting international equipment insurance. Insurers need to familiarize themselves with the industry's operational and risk management practices, equipment maintenance protocols, and compliance requirements. Collaborating with industry associations, conducting industry-specific risk assessments, and offering tailored insurance solutions that align with industry practices can enhance acceptance and promote international equipment insurance in India.

Analyzing Case studies and the complexities of risk assessment of Indian machinery insurance sector

Risk assessment and underwriting are critical components of the machinery insurance sector, especially when it involves international equipment and the complexities involved into the risk assessment and underwriting for international equipment in the Indian machinery insurance sector.

1. Equipment Valuation: Accurately valuing international equipment can be challenging due to factors such as currency fluctuations, import duties, and taxes. Determining the replacement value or market value of imported machinery requires expertise in understanding the global market, assessing equipment specifications, and considering local market conditions. Insurers need to work closely with specialized valuation experts who can provide accurate assessments of international equipment to

ensure appropriate coverage and premiums.

2. Compliance with Indian Regulations: Underwriting international equipment in the Indian machinery insurance sector requires compliance with various Indian regulations and statutory requirements. Insurers must navigate the customs clearance process, adhere to import/export regulations, and ensure compliance with safety and quality standards set by Indian regulatory authorities. Understanding and complying with these regulations is crucial to mitigate risks and avoid potential legal and operational challenges.

3. Understanding Local Operating Conditions: International equipment may be subject to different operating conditions in India due to factors such as climate, infrastructure limitations, and specific industry requirements. Assessing the potential risks associated with these operating conditions requires a deep understanding of the local context. Insurers must consider factors such as maintenance practices, environmental factors, and operational limitations to accurately assess the risks involved and develop suitable insurance coverage.

4. Loss Control and Prevention: Risk assessment and underwriting for international equipment involve evaluating loss control and prevention measures. Insurers must assess the adequacy of risk management practices, such as preventive maintenance, equipment inspection protocols, and safety procedures, implemented by insured businesses. Inspecting the equipment, evaluating maintenance records, and assessing the effectiveness of risk mitigation measures are crucial to determine the insurability of international equipment and set appropriate premiums.

5. Technical Expertise: Effective risk assessment and underwriting for international equipment require technical expertise in machinery and equipment. Insurers need to have a team of professionals with in-depth knowledge of international equipment specifications, performance characteristics, and associated risks. Technical experts can evaluate the reliability and durability of machinery, identify potential vulnerabilities, and provide valuable insights to underwriters for accurate risk assessment.

Successful initiatives in the promoting international equipment insurance in the Indian Market

Promoting international equipment insurance in India requires innovative approaches and successful initiatives that have effectively addressed the challenges and facilitated market penetration that have played a pivotal role in promoting international equipment insurance in the Indian market.

1. Partnership with Local Insurance Companies: Several international insurance companies have partnered with local Indian insurance companies to leverage their market knowledge, distribution networks, and regulatory expertise. These collaborations enable international insurers to navigate the complex Indian insurance landscape more effectively. By combining the global expertise of international insurers with the local market understanding of Indian partners, these alliances have successfully promoted international equipment insurance in India.

2. Customized Insurance Products: Developing customized insurance products tailored to the unique needs of the Indian market has been instrumental in promoting international equipment insurance. These products address specific risks faced by Indian businesses, such as equipment breakdown, loss due to natural disasters, and theft. By offering comprehensive coverage and flexible policy terms that align with Indian business requirements, insurers have successfully attracted customers and increased market penetration.

3. Technology-Driven Distribution Channels: The emergence of technology-driven distribution channels has transformed the insurance landscape in India. Insurtech platforms and digital aggregators have played a crucial role in promoting international equipment insurance. These platforms enable easy access to a wide range of insurance products, streamline the purchasing process, and provide personalized solutions to customers. Leveraging technology has facilitated efficient distribution, increased customer reach, and accelerated the promotion of international equipment insurance in India.

4. Industry-Specific Risk Assessment and Mitigation: Successful initiatives in promoting international equipment insurance in India have involved conducting industry-specific risk assessments and offering risk management solutions tailored to the machinery sector. Insurers collaborate with industry experts, conduct on-site inspections, and assess the unique risks associated with machinery and equipment. By providing specialized risk mitigation measures, such as preventive maintenance programs, equipment monitoring, and training services, insurers have demonstrated their commitment to addressing industry-specific challenges and promoting international equipment insurance effectively.

5. Education and Awareness Programs: Initiatives focusing on educating businesses about the importance of equipment insurance and the benefits it offers have had a positive impact on promoting international equipment insurance in India. Insurers, industry associations, and regulatory bodies have conducted awareness campaigns, seminars, and workshops to enhance understanding of equipment insurance and risk management practices. These initiatives have helped in building awareness, increasing insurance penetration, and fostering a culture of risk mitigation in the Indian machinery sector.

Conclusion:

Promoting international equipment insurance in India requires navigating regulatory complexities, understanding cultural nuances, adapting to market dynamics, and aligning with industry practices. Overcoming these challenges is crucial for insurers to tap into the growing Indian market effectively. By collaborating with regulators, understanding local customs, tailoring products to meet market demands, and aligning with industry standards, insurers can successfully promote international equipment insurance in India. Flexibility, cultural sensitivity, and market-focused strategies will be key to overcoming these challenges and capitalizing on the opportunities presented by India's burgeoning machinery sector. The complexities involved in risk assessment and underwriting for international equipment in the Indian machinery insurance sector highlight the need for

specialized expertise, compliance with regulations, and understanding local operating conditions. Insurers must collaborate with valuation experts, stay updated with Indian regulations, assess local operating environments, and leverage technical expertise to accurately evaluate risks and determine suitable insurance coverage. By effectively addressing these complexities, insurers can ensure adequate coverage, mitigate risks, and contribute to the growth and protection of the Indian machinery sector. By addressing the challenges specific to the Indian

market, these initiatives have contributed to increased awareness, enhanced risk management practices, and improved insurance penetration. To further promote international equipment insurance in India, insurers should continue to innovate, collaborate with local stakeholders, and adapt their offerings to meet the evolving needs of the Indian machinery sector.

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Seema Bajaj

Navigating Challenges: Impact of Adversity Quotient on Students’ Holistic Development

“Humans have the potential not only to create happy lives for themselves, but also to help other beings. We have natural creative ability and it is very important to realize this” (Lama, 3)

Introduction

The field of education has meticulously recognized the effective incorporation of adversity quotient, often referred to as AQ, in students’ academic progress. Adversity quotient is an innate individual’s capacity to withstand with adversities in life. To quote as Stoltz in his book *Turning Barriers into Opportunities* puts it, “AQ is an indicator of how a person can survive difficulties, as well as the abilities to overcome those difficulties or the capacity of an individual to deal with difficulties in his life.” (Stoltz, 1997). This paper endeavors to analyze the ‘Adversity Quotient’ as an important element in learners’ holistic development. It examines that higher AQ effectively employs qualities such as determination, perseverance, and problem-solving skills, eventually shaping the character of the individual. Further, it investigates how AQ fosters emotional resilience that helps learners overcome challenges and manage stress. Additionally, it advocates that students with higher AQ levels tend to maintain improved intra-personal relationship, ultimately sharing better inter-personal relationships. Thus, by analyzing such facets this paper aims to underline the pivotal role of AQ in the well-rounded development of learners.

Keywords: Adversity Quotient, Students’

Performance, Emotional Resilience, problem-solving skills.

Many studies have traced socio-physiological, school environment, cognitive factors, class sizes, and teacher-students related factors as important elements in the success of students’ learning. However, despite all the factors mentioned above many learners still remain low in their academic performance, scholastic, and co-scholastic areas. Thus, it is important to unearth many psychological constructions such as self-esteem, self-concept, emotional intelligence, and one of the highly altered concepts of adversity quotient as a driving force in students’ academic and all round development. Mostly, parent argue that IQ is the dominant factor in determining students’ capaciousness. However, they need to understand that IQ is not the only factor assessing one’s strength and capabilities, but AQ has exhibited its evident significance not merely in the realm of education, but also in “family, community, relationships, organization, culture, and society.” (Phoolka & Kaur, 2012) To elucidate, *International Educational Studies* defines three different viewpoints of AQ. Firstly, AQ is a “Conceptual work design to increase success in all aspects.” Secondly, it accredits AQ as a “benchmark on how somebody reacts to challenges and difficulties”. And thirdly, it terms AQ a “proven scientific tool to improve one’s reaction to adversity.” (Stoltz, 1997)

Furthermore, it is important to argue that in the domain of education, AQ is of supreme significance as it trains students to fight the challenges while

achieving academic success. In addition, as Phoolka and Kaur put it, “AQ predicts one’s capability, endurance, and persistence with the effective incorporation of scientific tests, ultimately improving collaborative skills and team effectiveness”. Thus, it can be justifiably stated that a student with higher IQ cannot be guaranteed with ultimate success if he has low AQ. Students who are academically smart but fail to face the challenges during the learning process will not be able to achieve the desired goals, eventually leading to restricted growth.

To substantiate, in a recent study conducted at Remal Public School, two distinct groups named “Shine” and “Kiran” were formed, symbolizing ‘hidden light’ or ‘ray’ in the learners. These groups consisted students facing not only academic challenges but also behavioral issues. These groups were subjected to various tasks related to AQ tests with personalized assistance to evaluate their ability to perform effectively. Surprisingly, the students demonstrated improved task completion and even tackled pending assignments. Interestingly, this scenario not only benefited the students but also showcased the adaptability of the facilitators assigned to these groups. The facilitators exhibited commendable skills in handling the challenges posed by the diverse needs of the students. Their ability to adapt to the adversity presented by both academic and behavioral issues highlighted the crucial role of adaptability in educational settings. This study underscores the significance of Adversity Quotient (AQ) for both facilitators and students. The facilitators’ success in navigating the complexities of diverse student needs emphasizes the importance of a high AQ in educators. Their adaptability played a pivotal role in fostering a positive learning environment. Simultaneously, students’ improved performance in the face of adversity suggests that cultivating a higher AQ is equally essential for learners. The ability to overcome academic and behavioral challenges is indicative of resilience and adaptability, which are crucial skills for success in education and beyond. This study emphasizes the reciprocal relationship between adversity quotient and adaptability in the educational context. Both facilitators and students

benefit from a higher AQ, enabling them to navigate difficulties and thrive in the face of challenges. To substantiate, a study entitled *The AQ and the Academic Performance*, appeared in 2009, justifying the use of ‘Adversity Response Profile’ as a tool to measure the “relation between the level of adversity quotient and the academic performance of the respondents.” (Huijuan, 2009) Thus, these findings validate that high adversity quotient and academic success is directly proportional to each other.

Interestingly, the intricate relationship between the surge of adrenaline and the activation of fight, flight, and freeze responses plays a crucial role in comprehending an individual’s Adversity Quotient (AQ). Confronted with challenges, students often undergo an adrenaline boost, prompting innate reactions. The fight response materializes as a resolute confrontation of obstacles, flight involves seeking alternative solutions, and freeze induces a momentary pause for assessment. Orchestrated by adrenaline, these physiological reactions directly shape how students navigate adversity. Nurturing a balanced AQ entails harnessing these responses judiciously, utilizing the energy of adrenaline to bolster resilience and adaptability when confronting challenges.

Adversity quotient performs a crucial role in cultivating emotional resilience, strengthening learners to overcome difficulties and manage stress. As argued by Stoltz, AQ is not limited to intelligence, however, it goes beyond that and helps learner’s individual capacity to confront adversity. Individuals with higher AQ are able to bounce back from the setbacks. For instance, a student confronting challenges in exams may perceive that problem as an opportunity for progress rather than succumbing to stress. This positive movement is indicative of the fact that high adversity quotient trains individual’s mind to manage emotions. Further, the notion of change is inevitable in this world, and the learners with higher AQ perceive this change as an avenue for personal development, eventually cultivating problem-solving skills. Learners break the complex issue into addressable components coupled with a strategic approach, reinforcing emotional resilience and problem resolution. To quote as Stoltz puts it, “AQ is the measure of one’s resilience

and ability to persevere in the face of constant change, stress and difficulty or AQ is simply a measure how you respond to adversity.” (Stoltz, 1997, 2000)

Furthermore, it is widely recognized as a fact that intra-personal connection is proportional to inter-personal connections. To explicate, AQ significantly contributes in maintaining healthy intra- personal contact. As argued earlier, it enables the individual to make life choices consciously, which automatically lays groundwork for the robust inter-personal connections. Further, the ability to face adversity creates self-awareness which is an important factor of intra-personal paradigm. Individuals with higher AQ are adept at controlling their emotions wisely, this in turn enables them to avoid any unwanted personal conflict. Mostly, individuals with low AQ reacts proactively by bursting anger onto others, however, students with higher AQ seeks for support to extirpate their mental stress. To substantiate, “Resilience is a general phenomenon possessed by individuals, groups or communities that enable them to prevent, minimize or prevail through periods of

adversity” (Braes and Brooks, 2010)

In conclusion, the incorporation of Adversity Quotient in education emerges as a crucial factor in students’ holistic development. Furthermore, the analysis underscores the significant role of AQ in promoting emotional resilience among students, enabling them to effectively confront challenges and manage stress. By developing emotional fortitude, learners are better equipped to navigate the complexities of academic and personal hurdles. In addition, the paper also endeavored to analyze that higher AQ levels improves communication, trust building, and collaborative skills, fostering healthier connection with peers, educators and the broader community. Moreover, by emphasizing the cultivation of resilience, problem-solving abilities, and positive interpersonal skills, AQ emerges as a key determinant in preparing students for the challenges of academic and personal life, ultimately contributing to their overall growth and success.

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Pallavi Kumari

The Triple Helix: Partnering for a Promising Future of India

Abstract

Faculty critics often approach university-industry collaborations with skepticism, fearing that such partnerships may push academia towards market-oriented behaviors, excessively relying on industry support. Despite these concerns, the demand for collaborations with industry, especially for securing financial resources for universities, is expected to grow further. The recent endorsement by the University Grants Commission (UGC) of India of the “Guidelines for Sustainable University-Industry Collaboration in Indian Universities” signifies a significant stride in fostering purposeful alliances between academic institutions and industry players. This paper seeks to explore the evolving landscape of these collaborations, aimed at revitalizing the research and development (R&D) sphere by establishing robust connections between educational institutions and industry entities. Moreover, it aims to transcend these immediate concerns to advocate for India’s ascent as a global hub of excellence for overall growth and development.

Foster all-round development of students through multi-faceted education and sustained engagement with local, national, and global communities, and nurture lifelong inspired learners from across the globe in line with our cultural ideal of ‘Vasudhaiva Kutumbakam’.

Mission Statement, University of Delhi 2023

Above is the mission statement from the University

of Delhi. The striking and important feature of this statement is the commitment towards the all-round development of students and what better way to understand this approach along the contours of collaboration where universities, industries, and governments come together to build stronger foundations for the world.

Effective collaborations between universities and industries, often facilitated by state intervention, are considered crucial for enhancing regional and national innovation systems (Philpott et al.) and fostering economic growth (Rajalo & Vadi). The collaboration has the potential to offer significant improvements and advancements that will ensure a positive impact on society. By pooling their resources and expertise, academia and industry can achieve more than they could independently, and this can lead to breakthroughs in research, technology, and innovation.

The academic culture promotes transparency, with researchers incentivized to share and disseminate novel discoveries. On the other hand, corporate culture is more guarded, driven by the need to profit from their innovations. For decades, the institutions of academia and business have shared a dichotomous relationship of ethical and capitalistic overtones. The magic happens when we look above and beyond to establish common grounds for a better tomorrow. But can these two institutions with different agendas ever get along let alone join forces with shared interests?

The answer is a big yes! Post the pandemic bite the world has witnessed a resounding change. Universities and corporate spaces are becoming more open and accommodating with each passing day. Corporate culture is embracing human-centric approach and universities are looking for ways to make their findings more socially relevant.

The industry, public and university collaboration is not an alien concept to many, academic medical researchers often work with pharmaceutical companies to develop new drugs and therapies, for instance, a collaboration between the University of California, San Francisco, and Pfizer led to the development of a new drug for the treatment of lung cancer (Bole). Collaborations between universities and tech companies have resulted in the development of new technologies that have massively transformed our lives. For instance, Google was founded by two PhD students at Stanford University, and the university has since collaborated with Google on various research projects (Hall and Hosch). To gauge the potential of public-industry collaboration in Higher Education we must understand the fundamentals of the Triple Helix aka university-industry-public funding.

I. What is university-industry-public collaboration?

This Triple Helix model describes the interaction between three key actors: academia, industry, and government working together to drive innovation and economic development. For example, the collaboration between the Indian Institute of Technology (IIT), the Indian Space Research Organization (ISRO), and other private companies like Larsen & Toubro and Bharat Heavy Electricals Limited (BHEL) to develop indigenous technology for space exploration. ISRO has collaborated with IITs and currently have 300-400 projects running across India and it has led to the development of several innovative technologies (Singh).

Another example is the establishment of technology parks and incubators across the country, which bring together academia, industry, and government to support entrepreneurship and innovation. One such park is the Bangalore

Technology Park, which is home to several technology companies, research institutions, and government agencies. The park provides infrastructure and support services to startups and SMEs and facilitates collaboration between industry and academia.

In light of escalating global competition and swift technological advancements, governments are proactively advocating for partnerships between universities and industries in order to enhance innovation efficiency, ultimately fostering wealth creation. Universities possess a wealth of research expertise and infrastructure, while industries offer a broad spectrum of skills in product development, commercialization, and market insights (Sherwood 1-17). As per M. Jagdesh Kumar, the chairperson of UGC, highlights in The National Education Policy 2020 the importance of fostering a dynamic collaboration between universities and industries. This emphasis aims to expose students to real-world situations, thereby bolstering their global competence and underlining the significance of University-Industry Collaboration (Pratim).

Industries serve as significant employers for university graduates. Universities are motivated to establish partnerships with industries to leverage these respective strengths. Government grants play a pivotal role in initiating these University-Industry Collaboration (UIC) endeavors (Harman & Sherwell 37 - 51). However, the escalating strain on public funding for universities has pushed these institutions to seek alternative revenue streams, such as commercializing faculty research and capitalizing on intellectual property rights or patents. This strategic shift aims to lessen dependence on public funding sources.

One compelling incentive for universities to engage with industries is the prospect of publication in academic journals, aligning with their fundamental mission of knowledge dissemination. Furthermore, universities are inherently driven by a desire to enhance their reputation. Societal expectations, including political and public pressures, necessitate that universities demonstrate increased social responsibility, entrepreneurship, and broader economic relevance (Cohen et al.). Universities

therefore are spurred to collaborate with industries through knowledge and technology exchange to contribute to overall economic growth. This collaboration serves as a response to the rising demand for tangible societal impact.

A key motive for university scientists is recognition within the industrial scientific community, often achieved through joint publications, presentations at prestigious conferences, and securing research grants. Additionally, industry support plays a pivotal role in fostering faculty research, enabling them to attain elevated academic standards. The Triple Helix model is poised to specifically aid India as the nation endeavors to propel economic growth and technological innovation through fostering collaboration among academia, industry, and government.

II. Why should public and industry collaborate in Higher education?

Globally, we look up to universities and governments to help build a promising future and to draw a resounding impact on society in various aspects including economic upliftment. As we have already discussed that universities have the infrastructure and the right people to offer new and novel discoveries, industries are good at actualising and executing those discoveries. With complementary skills to bring to the table, the Triple Helix becomes a coveted collaboration.

The integration of these critical assets of global proliferation has gained momentum and it's not slowing down. Knowledge is undeniably power. However, this phrase has been found lacking in my humble opinion. Knowledge needs to be translated into impact and it can be done only through conscious partnership of industry, public, and community at large.

Higher education has a key objective of enabling students with the skills and knowledge necessary for successful careers. By collaborating with industry partners, universities can provide their students with a range of experiences that go beyond traditional classroom or research settings. For example, guest lectures, industrial guidance, internships, and research

collaborations. The partnership can and should play a vital role in establishing a career path for their graduates.

The motivations for collaboration between universities and industry are typically different and can include problem-solving, sharing resources or information/people, and skills development through education. It's crucial to identify these motivations and areas of common interest before entering a collaborative partnership. To ensure a successful collaboration, stakeholders should carefully consider what unique strengths and abilities each partner brings to the table and select a problem that is intellectually challenging and relevant to both parties. Additionally, the problem should be broadly applicable within the industry to maximize its impact. By prioritizing the practical applications of their work, universities and industry partners can work together to drive innovation and achieve greater success. Businesses need the innovative insights and knowledge that universities can offer in order to thrive (Chartered Accountants Australia and New Zealand).

It's time that we bridged the gap between academia and industry. Universities can provide industries with access to new research findings, while industries can offer universities with real-world challenges and funding that can inform research priorities.

We must understand the importance of onboarding corporate cohorts with networking and managerial skills as they will be more flexible and compatible with the partnership goals.

Successful partnerships between universities and industry require individuals who possess knowledge of both academic and business worlds, and universities must redefine their mission to include collaboration with industry as a crucial aspect of their research goals (Edmondson).

To overcome the challenges related to university-industry fraternity and improve the potential for success, academic administrators must create an environment that supports teaching, research, and service while maintaining financial and academic integrity, ensuring technology transfer in the public interest, and promoting objectivity and balance in

supporting university missions (Zinser).

Additionally, universities should engage with other stakeholders, particularly the government, in policy formulation to extend their role in collaboration. Although the collaboration process is complex and challenging, adopting a holistic approach that focuses on the driving forces and enablers of successful collaboration is predicted to improve its efficacy. This proposed framework provides guidelines to various stakeholders for establishing and sustaining successful collaborations, with potential benefits for other stakeholders within the ecosystem beyond university and industry partnerships.

The research industry struggles with funding to carry forward fundamental and advanced research projects and the fact that the government has been found lacking with its funding policies is not untrue. With this collaboration, the government can form partnerships with private companies to co-fund research and development projects. By sharing the cost and risk, both parties can benefit from the resulting innovations.

The government can provide tax incentives for companies that invest in research and development. This can encourage private investment in innovation, while also reducing the burden on public funding. It can also offer grants and subsidies to researchers and companies that are working on projects with potential public benefits. This can help to kickstart innovation in key areas, such as healthcare, energy, and the environment.

Plagiarism is not new to us. To ensure the credibility and authenticity of the research and development projects, the government can create laws and regulations to protect intellectual property, which can incentivize private companies to invest in research and development. This protection can also lead to increased revenues for the government through licensing and royalties.

According to Dr. Taylor, former Assistant Vice President, Office of Research at the University of Cincinnati and current President of Philip H Taylor, Environmental Consulting “Researchers are interested in a direct relationship with somebody in industry on a problem with mutual interest. They might have

monthly meetings, and you develop the relationship. A project might go on a year, and the researcher might get a \$100,000. It’s a nice program, and you’re going to publish the work with your colleague in industry” (Elsevier).

The government can invest in education and training programs to develop a skilled workforce for research and industry. By improving the quality of education and providing targeted training programs, the government can help to create a more innovative and productive workforce.

It is not uncommon for most of the scholars, especially from the Arts and Humanities societies to have struggled to place the “why and what” of their work and research. I remember when I had joined the esteemed Department of English at University of Delhi; most of my peers greeted each other with jumbled questions and answers. We all were just trying to make sense of the output of our input. Much to our dismay, we had concluded with yet another rhetoric that we are adding canon to the canon. We had Milton on our side, “They Also Serve Who Only Stand and Wait.”

It always bothered my scholarly instincts that my research might not yield concrete outcomes. We all felt it when Bertolt Brecht wrote that, “Art is not a mirror held up to society but a hammer with which to shape it” (Brecht).

According to Dr Yeravdekar from Symbiosis International University in Pune, India, the university implemented a program that enables PhD scholars to collaborate with industry partners for a period of three to four months or longer. This initiative is aimed at acquainting students with industry practices and exposing them to potential career prospects. Likewise, the University-Industry Demonstration Partnership (UIDP) Researcher Guidebook suggests various avenues for industry collaboration, highlighting the benefits of working with companies, especially for graduate students. Participating in a company-sponsored project can offer students valuable experience, allowing them to evaluate different industries and build professional networks that can contribute to their career advancement (Elsevier).

The ITI (Industrial Training Institutes) scheme in

India is a government-run vocational training program aimed at imparting technical skills to students after completing their secondary education and enabling them to acquire industry-relevant skills.

The ITI scheme in India is regulated by the Ministry of Skill Development and Entrepreneurship, which oversees the functioning of ITIs across the country. The primary objective of the ITI scheme is to provide skilled manpower to various industries and to reduce the skill gap between industry demand and the availability of skilled workers. The scheme offers courses in various trades, such as electrician, fitter, plumber, mechanic, computer operator, and more. The courses are of varying duration, typically ranging from six months to two years, and the curriculum is designed to provide practical training to the students.

The government plays a significant role in the ITI scheme by providing funding for infrastructure development, faculty recruitment, and curriculum development. The government also offers scholarships and stipends to students to encourage them to enroll in the ITI scheme.

The industry's role in the ITI scheme is to collaborate with the ITIs to design the curriculum and provide hands-on training to the students. The industry also offers apprenticeships and job opportunities to ITI graduates, thus promoting the employment of skilled workers in various sectors.

Overall, the government can play a critical role in supporting research and industry, even with limited public funding. The collaboration can massively foster innovation and economic growth while also achieving broader public goals.

This research makes an attempt at theoretical contribution towards the progress and success of industry public collaborations. In an era where corporate R&D budgets are being constrained, companies will greatly benefit from increased exposure to pioneering research and scientific expertise.

Simultaneously, universities, in the face of dwindling government funding, will gain access to financial resources and research partnerships. However, the most significant advantage of such

collaborations lies in the potential for an unprecedented influx of innovations that can transform society, encompassing fields such as life sciences, biomedical engineering, communications, environmental sciences, artificial intelligence, among others. Such advances are expected to significantly enhance the quality of life for everyone. The scope of the industry public collaboration in Higher Education is vast and must be taken up by the research community to explore the possibilities and formulate a model that is a win-win for all the stakeholders of a society. It's not a surprise that the impacts of university, industry and government partnership is seen and understood in a matter-of-fact way in applied science research. The significance of the collaboration might not be as direct for Arts and Humanities research. LinkedIn, formerly a strictly professional social media platform, has also undergone a vigorous change in the last five years. There has been a surge of accounts of personal experiences, failures, and motivation as we try to humanize the workspace and employee-employer economy. LinkedIn started to take a human-centric approach while being all things professional. The corporate world too has become more flexible and is focusing on employee centred strategies. A human-centric approach in offices can create a more supportive, productive, and satisfying work environment for employees. Humanities research can provide valuable insights into human behaviour, social dynamics, and the values and beliefs that shape our understanding of the world, which can inform policies and strategies that support a human-centric approach in offices. Humanities research can provide insights into the real-user experience, which can help companies create work environments that are more attuned to the needs and preferences of their employees. For example, studies on work-life balance and the effects of stress on mental health can inform policies that support employee well-being.

Studying the ways in which people communicate and collaborate in different cultures can inform strategies and help the Human Resources department in building a more inclusive and collaborative work environment.

Companies can better understand and equip

themselves to boost diversity and inclusion in the workplace. This understanding can inform policies that promote diversity and equity, promote fairness, integrity, and respect for all employees while promoting cultural awareness.

The partnership between arts and humanities, government, and industry has the potential to produce a wide range of positive outcomes for society. By working together, these three sectors can create innovative solutions to complex social and cultural challenges, drive economic growth and development, and enhance the quality of life for people across the globe. Through collaboration, arts and humanities can provide critical perspectives on complex issues, while government can provide resources and infrastructure, and industry can provide the necessary technological advancements and financial support. The success of this partnership will depend on continued collaboration and an ongoing commitment to understanding the unique strengths and contributions of each sector.

Ultimately, the partnership has the power to shape the future of society in ways that benefit everyone. Exploring the potential of what Arts and Humanities research can offer in the Triple Helix falls beyond the scope of this paper. While this paper has primarily focused on understanding the industry-public partnership in Higher Education, it is important to note that there are other related areas that have not been explored due to the limited scope of this study. One such area is the contribution of Arts and Humanities research in the collaboration. While this topic falls outside the scope of this paper, I believe that this paper nudges my fellow researchers in the right direction and help them to advance the field in new directions.

A singular perspective on collaboration often adopts a utilitarian approach, focusing on a unilateral and sometimes deficient portrayal of universities, researchers, supervisors, academic disciplines, and students. In this perspective, following Burawoy's terminology, the organizational 'benefit' tends to be viewed as one-sided and unidirectional (7-28). For instance, researchers primarily gain professional or policy-related knowledge, comprehension, and skills

through their engagement with non-academic organizations, whether via placements or collaborative research projects. The primary aim is to enhance the student's employability or their contribution to a knowledge-based economy. The educational emphasis remains exclusively on the student. Both the policy literature regarding university-industry collaboration and academic models depicting the 'triple-helix worker' often perpetuate this narrow understanding of collaboration. This instrumental perception of knowledge is evident in our examples, such as a reluctance to share data or allocate time for the student.

A more comprehensive perspective, termed as a two-dimensional view, expands upon the earlier one-dimensional outlook by introducing a layer of reflexive knowledge exchange. In this context, collaboration is perceived as fostering a meaningful and bidirectional exchange of professional or policy-related expertise among multiple partners. The essence of collaboration now involves facilitating a learning process in which the student researcher gains knowledge from the organization, while the organization also learns from the student researcher. This exchange allows the organization to benefit from research evidence and alternative conceptual viewpoints. Additionally, the organization may explicitly leverage the researcher's capabilities to stimulate reflection, foster debates, facilitate organizational learning, and even introduce changes to its processes, systems, or services. This perspective emphasizes mutual benefit and mutual learning, even though the underlying rationale for knowledge acquisition largely remains utilitarian, as per Burawoy's characterization (4-28).

The comprehensive potential of such kind of collaboration requires explicit focus on a third dimension. Here, the emphasis shifts towards examining and critically evaluating the practices involved in partnering and collaborating. This attention involves the student, researcher, their supervisor, and their peers engaging in reflexive analysis. The aim is to help the student comprehend the complex and often conflicting relationships between various forms of knowledge: public, professional, policy, and critical social science. Each collaboration serves as a platform

to illustrate these broader conflicts, showcasing both their positive outcomes and the challenges they bring about. These challenges may involve managing long-term relationships or navigating tensions between the researcher's independence and the commercial priorities of, for example, a profit-oriented organization.

In this perspective, collaboration significantly contributes to the student's learning process. This meta-level understanding recognizes that collaborations are constantly evolving—they develop, fragment, or change unpredictably and serendipitously. They demand time, effort, and are seldom static, often remaining highly dynamic.

Therefore, productive collaboration necessitates preparatory groundwork, vigilant oversight, and reflective attention to fully realize its benefits. While a university student usually gains the most from this journey by becoming aware of the tension between instrumental and reflexive knowledge, this shared learning also benefits the non-academic organization involved. This additional dimension of research and education equips students to transition more seamlessly between the diverse contexts they are likely to encounter in their future pursuits.

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राजन कुमार

वोल्गा से गंगा में राहुल सांकृत्यायन का पाश्चात्य एवं पौरात्य जीवन-दर्शन

शोध सारांश

राहुल सांकृत्यायन मूलतः एक विचारक, चिंतक और इतिहास की परतों में अपनी पारदर्शी दृष्टि से झाँकनेवाले अनुसन्धित्सु थे। इसी दिशा में उन्होंने विश्व के भूगोल को अपने पैरों से मापा और उसके अतीत के धरती के अंतःस्थल में सुरक्षित साक्ष्यों से लेकर पुराभाषाओं की शब्द यात्रा तक छानकर निकालने का अथक प्रयास किया। उन्होंने अतीत के इतिहास को खड़ा किया, वर्तमान के इतिहास में अपनी सशक्त भागीदारी अंकित की और भविष्य के इतिहास का पुरावा भी दिया। इसी क्रम में उन्होंने हिन्दी में 'वोल्गा से गंगा' कृति प्रस्तुत की। राहुलजी न केवल हिन्दी साहित्य अपितु समूचे भारतीय वाङ्मय के ऐसे महारथी हैं जिन्होंने प्राचीन और नवीन, पौरात्य एवं पाश्चात्य, दर्शन एवं राजनीति और जीवन के उन अछूते तथ्यों पर प्रकाश डाला है जिन पर साधारणतः लोगों की दृष्टि नहीं गयी थी।

बीज शब्द - चिंतक, विचारक, अनुसन्धित्सु, प्राचीन और नवीन, पौरात्य एवं पाश्चात्य

राहुल सांकृत्यायन का परिचय

हिन्दी साहित्य में महापंडित राहुल सांकृत्यायन (9 अप्रैल 1893-14 अप्रैल 1963 ई.) का नाम इतिहास-प्रसिद्ध एवं अमर विभूतियों में गिना जाता है।¹ राहुलजी बहुमुखी प्रतिभा सम्पन्न विचारक थे। उनका समूचा जीवन घुमक्कड़ी का था। भिन्न-भिन्न भाषा साहित्य एवं प्राचीन संस्कृत, पालि, प्राकृत, अपभ्रंश आदि भाषाओं का अनवरत अध्ययन-मनन करने का अपूर्व वैशिष्ट्य उनमें था। राहुलजी के

साहित्य के विविध पक्षों को देखने से ज्ञात होता है कि वे बहुभाषाविद्, भाषाशास्त्री, दर्शनशास्त्री, इतिहासकार एवं पुरातत्व की अनेक शाखाओं के प्रकाण्ड पण्डित, यायावर, राजनीतिज्ञ, बौद्ध-यायावर आदि थे। उनकी कला के छोर अत्यंत विस्तीर्ण हैं। उपन्यास, कहानी, यात्रा-साहित्य, निबंध, जीवनी, आत्मकथा, संस्मरण, नाटक, प्रभृति सर्जनात्मक गद्य-विधाओं के अतिरिक्त इतिहास, पुरातत्व, विज्ञान, धर्म, दर्शन, राजनीति, समाजशास्त्र विषयक उपयोगी साहित्य की रचना द्वारा राहुलजी ने हिन्दी साहित्य को समृद्ध बनाया। 'वोल्गा से गंगा' उनकी ऐसी ही एक कृति है जिसमें बीस कहानियाँ हैं। इस संग्रह की पहली कहानी निशा है।

'निशा' कहानी में मानव-जाति के आरम्भिक काल का वर्णन मिलता है। मानव जाति कबीलाई समाज के रूप में रहती थी। मातृ-प्रधान कबीलाई समाज था। आदिमानव के संस्कृति का वर्णन निशा कहानी में मिलती है। निशा कहानी में भौगोलिक परिवेश का सुंदर-चित्रण जैसे हिमालय की उपत्यका का मनोहारी दृश्य, पर्वत और वन प्रदेशों की सांस्कृतिक जीवन-शैली का उल्लेख मिलता है। गुफा में रहने वाले आदिमानव और अग्नि का प्रयोग और शिकार की महत्ता को इसमें दर्शाया गया है। कबीलाई समाज समूहिक रूप से शिकार करते थे। अस्त्र-शस्त्र संचालन और शारीरिक बल को महत्व दिया जाता था। लोग नृत्य-संगीत के साथ जश्न मानकर मांस-भक्षण करते थे। इस कहानी में परिवार की स्वामिनी निशा अपनी पुत्री लेखा को शिकार में बहुत सफल देखती है। निशा के विद्वेष के कारण लेखा और निशा दोनों वोल्गा की भेंट चढ़ते हैं। जिसके कारण परिवार की बलिष्ठ स्त्री रोचना निशा-परिवार

की अगली स्वामिनी बनती है।²

‘दीवा’ कहानी के माध्यम से राहुलजी ने 3500 वर्ष ई.पू. आर्यजन जो भारत, ईरान और रूस की श्वेत जातियों के लोग थे उनकी संस्कृति और सभ्यता को उद्घाटित किया है। दीवा कहानी में स्लाव जाति के बारे में बतलाया गया है जो वोल्गा तट के मध्य भाग के लोगों की संस्कृति और जीवन-शैली को दर्शाता है। दीवा की कथा 3500 ई. पू. सभ्यता और संस्कृति का वर्णन करती है। इसमें आखेटक जीवन और शिकार का वर्णन है, जिसमें सभी लोग एक साथ रहते और शिकार करते थे। कबीलाई समाज में जनमाताएँ प्रमुख होती थीं। कबीलाई लोग एक जगह नहीं टिकते थे। शिकार और अन्य सुविधाओं के अभाव में इधर-उधर भटकते रहते थे। इसमें दो कबीलाई जन निशाजन और उषाजन का उल्लेख है जो आर्थिक कष्ट और संसाधनों को लेकर लड़ते रहते थे। प्राचीन युग में इन दोनों जनों में युद्ध नहीं होते थे। कबीलाई समाज में आखेटक जीवन और शिकार का महत्व था। इसके साथ ही लोगों के जीवन में गीत और संगीत का महत्व था। लेकिन मानवीय चेतना उतनी विकसित नहीं थी।³

‘अमृताश्व’ कहानी का समय 3000 ई.पू. का है। यह एक आर्य कबीले की कहानी है। इस वक्त भारत और ईरान की श्वेत जातियों का एक कबीला (जन) था और दोनों का सम्मिलित नाम आर्य था। पशुपालन उनकी जीविका का मुख्य साधन था। सोमा, मधुरा, ऋज्जाश्व, कृच्छाश्व आदि पात्रों के माध्यम से अमृताश्व की कथा बुनी गयी है। यहाँ रहने वाली जाति को राहुलजी ने हिन्दी ईरानी नाम से संबोधित किया है। पशुपालन इस क्षेत्र के लोगों के जीविका का मुख्य साधन था। अश्वपालन में इनकी अधिक अभिरुचि थी। यहाँ के लोग तंबुओं में निवास करते थे और ऊनी कम्बल का प्रयोग करना जानते थे। यहाँ के लोग सोम में मधु डालकर पीते थे और पायस खाते थे। कुरु जन और पुरु जन के बीच पशुओं और स्त्रियों को लेकर आपसी संघर्ष होते रहते थे। एक मातृसत्तात्मक कबीला था तो दूसरा पितृसत्तात्मक। अमृताश्व एक बहादुर योद्धा था और उसे महापितर का पद मिला हुआ था। इस समय तक आते-आते पितृसत्तात्मक समाज का प्रभुत्व कायम हो जाता है।⁴

‘पुरुहुत’ कहानी का समय 3000 ई.पू. का है। पुरुहुत कहानी तक आते-आते मानवीय चेतना इतनी विकसित हो

जाती है कि मानव जाति अब पशुओं को पालतू बनाने लगता है और पशुधन उनके जीविका के प्रमुख साधन के रूप में विकसित होना शुरू हो जाती है। पुरुहुत कहानी के पात्रों के रूप में पुरुहुत और रोचना का वर्णन मिलता है। इस कहानी में अरणि को रगड़कर अग्नि को प्रकट करने का जिक्र मिलता है। इस समय तक लोग माँस में नमक डालकर माँस खाना सीख चुके थे। इसके साथ ही उस समय तक कृषि व्यवस्था विकसित कर ली गयी थी। प्रकृतिक प्रकोप से बचाव के लिए मिट्टी और पत्थर के घरों का स्थायी निर्माण होने लगा था। स्त्रियाँ सोने और चाँदी के आभूषण पहनने की शौकीन थीं। सोना, चाँदी, ताँबे और लोहे जैसे धातुओं की खोज की जा चुकी थी।⁵

‘पुरुधान’ कहानी का काल 2000 ई.पू. का है। इसमें आर्यों और असुरों का वर्णन है। इस समय तक लोग ऊन कातना सीख चुके थे। असुरों में स्वामी और दासों का प्रचलन था। असुरों के नगर सुन्दर होते थे। उनमें पक्की ईंटों के मकान, पानी बहाने की क्यारियाँ, स्नानागार, सड़कें, तालाब आदि होते थे। असुरों का नगर पुष्कलवाती था। एक ओर असुर आर्य को पशुमानव मानते थे तो दूसरी तरफ आर्य असुरों को किसी तरह भी अपने बराबर मानने के लिए तैयार नहीं थे। लेकिन व्यक्तिगत तौर पर आर्यों के असुरों में और असुरों के आर्यों में मित्रता और वैमनस्यता दोनों थी। पुरुधान कहानी में आर्यों और असुरों की प्राचीन भारतीय संस्कृति के समन्वित रूप देखते हैं। कहानी के अंत में सुर और असुर संग्राम होने के कारण को बताकर कहानी को समाप्त किया गया है।⁶

असुरों और आर्यों की अगली कड़ी की कहानी ‘अंगिरा’ में प्रस्तुत है। अंगिरा कहानी में गांधार प्रदेश के लोगों का वर्णन किया गया है। इसमें असुरों के साहस और चतुराइयों का वर्णन मिलता है। इस कहानी में भी सुर और असुरों के मिली-जुली संस्कृति का समन्वित रूप देखने को मिलता है। इन्द्र, वरुण और ऋषि अंगिरा आदि जैसे पात्रों को लेकर कहानी की रचना की गयी है। असुरों में शिशन पूजा प्रचलित थी और इनके यहाँ पुरोहितों की मर्यादा सर्वाधिक थी। आर्यों ने भी शिशन पूजा और पुरोहितों के परंपरा का अनुसरण असुरों से सीखा। असुरों के नगर सुन्दर होते थे जिसका आगे चलकर आर्यों ने अनुसरण किया। इसमें शम्बर की कथा कही गयी है। इसके साथ ही इसमें इन्द्र और शम्बर के संघर्ष का जिक्र

है। ऋषि अंगिरा गांधार प्रदेश के निवासी थे। वे यहाँ अपने शिष्यों को ज्ञान प्रदान किया करते थे। उनके शिष्यों में वरुण जैसे शक्तिशाली और पराक्रमी शिष्यों का भी उल्लेख मिलता है। इन्द्र और वरुण के परस्पर गुरुत्व का वर्णन भी इस कहानी में किया गया है। शिल्पी, व्यापारी, दास, लोहार, दस्तकार, कुम्भकार, रथकार, वंशकार, कर्मकार, तंतुकार आदि असुरों की श्रेणियाँ थीं। असुर सागर यात्री थे। वे समुद्री व्यापारी थे। लिपि का विकास भी पहले असुरों ने ही किया था। असुरों की खेती, नहर-सिंचाई व्यवस्था, चिकित्सा के ढंग व उनके नगर बसाने के तरीकों के आर्य कायल थे।⁷

‘पुरुधान’ और ‘अंगिरा’ के बाद अगली कहानी वैदिक आर्यों को लेकर रची गयी है। ‘सुदास’ कहानी में कुरु पांचाल प्रदेश का वर्णन मिलता है। यहाँ के निवासी वैदिक आर्य थे। इस समय तक आते-आते सभ्यता का पर्याप्त विकास हो चुका था। कृषि-प्रणाली भी विकसित हो चुकी थी। सुदास का निवास स्थान मद्रपुर (स्यालकोट) था। सुदास की भक्ति अपने माता-पिता के प्रति दिखलाई गयी है। ऋग्वेद में भी दिवोदास का उल्लेख मिलता है जो सुदास के पिता थे जिसकी प्रशंसा वशिष्ठ, विश्वामित्र और भारद्वाज जैसे ऋषि करते हैं। सुदास पांचालों के राजा थे जो सुर असुर दोनों के मध्य मैत्री सम्बन्ध स्थापित करना चाहते थे। 1500 ई.पू. में भारतीय समाज का सांस्कृतिक स्वरूप कैसा था, इसका वर्णन सुदास के कथा में मिलती है। इस प्रकार वैदिक कालीन प्राचीन संस्कृति का उल्लेख सुदास के कथा के माध्यम से कही गयी है।⁸

कुरु पांचाल प्रदेश के बाद अगली कहानी में पांचाल के प्रान्तों का वर्णन मिलता है। ई.पू. 700 वर्ष पहले भारतीय समाज किस स्थिति में था, इसको लेकर ‘प्रवाहन’ कहानी की कथा बुनी गयी है। इसके पात्र लोपा, प्रवाहन आदि हैं। इन पात्रों के माध्यम से राहुलजी ने ब्राह्मणकालीन संस्कृति के मध्य व्याप्त अनेक प्रकार के असन्तोष दिखलाए हैं। इस कथा में ज्ञान, प्रवृत्ति और उच्चतर विचारों का समावेश है, जिससे यह पता चलता है कि प्राचीनकाल से ही सामाजिक संघर्ष की परंपरा चली आ रही थी और प्रवाहन इस कार्य को भली-भाँति पूर्ण कर रहा था। प्रवाहन कहानी में उत्तर वैदिककालीन वेदान्त सम्बन्धी विचारधारा और समाज में उससे संबन्धित मान्यताएँ थीं। इसका प्रमाण हमें प्रवाहन के कथा में मिलता है। इसमें गार्गी, याज्ञवल्क्य

आदि विद्वान और विदुषियों का वर्णन मिलता है। राहुल सांकृत्यायन की प्रवाहन कथा हमें यह बतलाती है कि प्राचीनकाल में ज्ञान-विज्ञान को सर्वोपरि स्थान प्राप्त था। चिंतक और विचारक समाज के सर्वश्रेष्ठ पद पर आसीन थे। यह हमारी भारतीय संस्कृति की मौलिक विशिष्टता को सिद्ध करती है।⁹

‘बंधुमल्ल’ कहानी में 490 ई.पू. के समाज और जीवन का चित्रण प्रस्तुत किया गया है। इसमें मल्लों की जीवनशैली का वर्णन मिलता है। बौद्धकालीन भारतीय सामाजिक व्यवस्था का अंकन भी इस कथा में प्रस्तुत किया गया है। बंधुमल्ल पात्र वस्तुतः बौद्ध धर्म के प्रवाचक के रूप में प्रस्तुत किया गया है। बंधुमल्ल कुशीनारा का एक सामान्य सेनापति रहता है। बाद में वह कौशल का सेनापति नियुक्त किया जाता है। बंधुमल्ल कथा में तरह-तरह के विचारों का परस्पर खंडन-विखंडन किया गया है, जिससे कथानक का सौन्दर्य बढ़ जाता है। इस काल में गौतम बुद्ध के अनात्मवादी सिद्धान्त की ओर लोगों का झुकाव अधिक था। श्रावस्ती की स्त्रियाँ भी बुद्ध के विचारों का विश्वास और पालन करती थीं। बंधुमल्ल में कपिलवस्तु का भी उल्लेख है। इस कहानी के सभी पात्र और कथानक बौद्ध धर्म के समाज एवं प्रसंग से जुड़े हुए हैं।¹⁰

‘नागदत्त’ कहानी के माध्यम से 355 वर्ष ई.पू. के भारतीय समाज को चित्रित किया गया है। इसके कथानक में विष्णुगुप्त का वर्णन मिलता है। इसमें गांधार और तक्षशिला की भी कथा कही गयी है। उस समय भारतीय शासन व्यवस्था और परंपरा को व्यवस्थित करने का प्रयास किया जा रहा था, जिसका जिक्र इसमें किया गया है। इस कहानी में नागदत्त विष्णुगुप्त का मित्र रहता है। विष्णुगुप्त चाणक्य का ही दूसरा नाम था।¹¹

‘प्रभा’ कहानी का काल ई.पू. 50वें वर्ष का है। इसमें अयोध्या, कौशल, श्रावस्ती और भारत के अन्य प्रदेशों का वर्णन मिलता है। इसके कथा में चाणक्य एवम् चन्द्रगुप्त मौर्य के कौशल और पराक्रम की चर्चा की गयी है। भारतीय इतिहास के विभिन्न साक्ष्य का उल्लेख भी इसमें किया गया है। पुष्यमित्र के राज्याभिषेक और अश्वघोष जैसे महान कवि की भी चर्चा की गयी है। इस कहानी में अश्वघोष और प्रभा को अभिन्न सहचर के रूप में प्रस्तुत किया गया है। ब्राह्मण धर्म की निन्दा और बौद्ध धर्म की इसमें प्रशंसा की गयी है। राहुलजी ने देशकाल को ध्यान

में रखते हुए उस समय के समाज में जो व्यवस्था और परस्पर तर्क-वितर्क चल रहे थे, उसका बखूबी के साथ इस कहानी में वर्णन किया है।¹²

‘सुपर्ण-यौधेय’ कहानी में 490 ई. के भारतीय समाज और संस्कृति का चित्रण है। मालवा प्रदेश का इसमें वर्णन किया गया है। मालवगण योद्धा हुआ करते थे। उनके जीवनशैली की चर्चा इसके कथानक के माध्यम से प्रस्तुत किया गया है। महाभारत एवं पुराणों में भी इस प्रदेश की चर्चा की गयी है। प्राचीनकाल में मालवा में उज्जयिनी एक प्रसिद्ध नगरी थी जो व्यापार एवं विद्या वैभव दोनों के लिए सुप्रसिद्ध थी। यहीं से कालिदास जैसे विश्वविख्यात और विक्रमादित्य जैसे धर्मप्रिय विभूतियों का सम्बन्ध था। इसके कथानक में गुप्त साम्राज्य के इतिहास का भी संकेत मिलता है। इसके अलावा इसमें ईरान, मिस्र, लक्षद्वीप और सवर्णदीप आदि बाह्य प्रदेशों का भी वर्णन मिलता है। इस कहानी में मालवतंत्र की सांस्कृतिक विशिष्टता का भी उल्लेख किया गया है।¹³

‘दुर्मुख’ कहानी में 630 ई. के भारतीय समाज और संस्कृति का उल्लेख करता है। इस कहानी में हर्षवर्धन और चन्द्रगुप्त विक्रमादित्य का वर्णन मिलता है। गुप्तवंश के लोग वैष्णव धर्म के अनुयायी थे, किन्तु वे शैव धर्म को भी पसंद करते थे। राज्यवर्धन का भी इस कहानी में उल्लेख मिलता है। कथानक के भौगोलिक परिवेश में कामरूप, सौराष्ट्र और विन्ध्य से हिमालय तक के विस्तृत फलक का वर्णन है। इस काल में पूर्व से चली आ रही सामाजिक परम्परा और मान्यताओं को महत्व दिया जाता था। इसके कथानक में बाणभट्ट की भी उपस्थिति है। बाणभट्ट की कहानी में हर्ष साम्राज्य और उसके परिवार के सदस्यों को पात्र बनाकर कादंबरी की रचना की गयी है। इस प्रकार देखा जाये तो इसके कथानक में हर्षकालीन समाजवाद और उस युग में प्रचलित वैदिक संस्कृति, धर्म, जातिवाद आदि का उल्लेख मिलता है। इसमें ब्राह्मण धर्म की निंदा की गयी है। इसके कथानक में राहुल सांकृत्यायन ने दुर्मुख और हर्ष से लेकर पारसिक राजा नौशेरोवँ तक की न्याय व्यवस्था का वर्णन किया है।¹⁴

हर्षकालीन भारत के बाद ‘चक्रपाणि’ कहानी में 1200 ई. के भारतीय समाज और यहाँ के सांस्कृतिक स्वरूप का चित्रण प्रस्तुत किया गया है। इस समय कन्नौज भारत का सबसे बड़ा और समृद्ध नगर हुआ करता था। कन्नौज के

हाट-बाट और चौरास्ते बहुत ही रौनकदार थे। मिठाइयाँ, सुगंधित तेल, पान, आभूषण और कितनी ही दूसरी चीजों के लिए वह सारे भारतवर्ष में मशहूर था। यहाँ अनेक जातियों और संप्रदाय के लोगों का निवास स्थल था। हर्ष को मरे अभी सौ वर्ष भी नहीं हुए थे कि सिन्ध इस्लाम के शासन में चला गया। इस समय भारतीय संस्कृति में एक नया बदलाव देखने को मिलता है। अरब से इस्लामी सभ्यता और संस्कृति का तूफान मरुभूमि की बालुका राशि लेता हुआ समस्त उत्तर भारत में फैल गया। इस समय कन्नौज में जयचंद गहड़वार का शासन था। इस्लामी सभ्यता के पताका फहराने का कारण यहाँ के शासकों की विलासिता एवं शिथिल जीवनशैली बहुत बड़ा कारण था। कथा में चक्रपाणि का चित्रण एक सेनानायक के रूप में किया गया है। देखा जाये तो हिन्दू संस्कृति के पुनर्मूल्यांकन का यह काम भारतीय संस्कृति का निश्चय ही एक संधिकाल था, जहाँ से भारतीय संस्कृति एक नयी करवट बदलने की तैयारी कर चुकी थी।¹⁵

‘बाबा नूरदीन’ कहानी में 13वीं सदी के भारत को प्रस्तुत किया गया है। इस समय तक मुस्लिम शासक अपनी पताका फहरा चुके थे। भारतीय शासकों का दल अलग-थलग बिखरा पड़ा था। मुल्ला और मोमिनों की चलती थी। हिन्दू मंदिरों और मठों को मिटाया जा रहा था। पूरब और पश्चिम के आचार की प्रशंसा और निंदा की जा रही थी। इस वक्त लोग उदासीन होकर विदेशी शासकों को झेल रहे थे। यहाँ पर भारतीय संस्कृति विवश होकर खड़ी थी।¹⁶

‘सुरैया’ के कथानक में 16वीं सदी के सामाजिक व्यवस्था का वर्णन है। इस कहानी में सुरैया एक नायिका है जो तत्कालीन समाज और व्यवस्था से जुड़ी समस्याओं की ओर इंगित करती है। इसमें अकबरकालीन शासन के साथ बीरबल, टोडरमल, अबुल फजल आदि का जिक्र मिलता है। यह वह समय था जब भारतीय शासन प्रणाली व्यवस्था मुस्लिम शासकों के अधीन थी। सुरैया कहानी के पात्रों के कथोपकथन के क्रम में राहुल सांकृत्यायन ने वेनिस, फ्लोरेंस आदि समृद्ध नगरों का उल्लेख कर दिल्ली शहर से उसकी तुलना की है। यह समुद्री डाकुओं का युग था। उसके उपद्रव के किस्से यहाँ मिलते हैं। ‘सागर-विजय’ कथानक का अंतिम शब्द है जिससे यह पता चलता है कि उन दिनों भारतीय संस्कृति समुद्री यात्राओं के प्रति हेय दृष्टि रखती थी और अन्य देशों के

मुकाबले यहाँ समुद्री पोतों उन्नत अवस्था में नहीं थीं।¹⁷

‘रेखाभगत’ कहानी ईस्ट इण्डिया कंपनी की स्थापना की शुरुआत और उसके द्वारा जमींदारी प्रथा लागू करने को लेकर है। इस समय भारत के सामाजिक व्यवस्था में दोहरी शासन प्रणाली लागू कर दी गयी थी। कहानी की संवाद योजना रेखाभगत और उनके चार साथियों को लेकर बना गया है, जिसमें द्वैध शासन प्रणाली में पिस्तुते हुए गरीब किसानों को लेकर बहस की गयी है। रेखाभगत का एक साथी भोला पण्डित कहता है कि - “सब उल्टा है मौलू! पहले प्रजा के ऊपर एक राजा था। किसान बस एक ही राजा को जानता था। वह दूर अपनी राजधानी में रहता था, उसे सिर्फ दशांश से मतलब था, सो भी जब फसल हुई तब। किन्तु, अब फसल हो चाहे न हो, जमींदार को अपना हाड़-चाम बेचकर, बेटी-बहन बेचकर मालगुजारी चुकानी पड़ती है।” उस वक्त ईस्ट इण्डिया कंपनी और यहाँ के गवर्नर-जनरल यहाँ के जनताओं को लूटकर लखपति बनकर अपने-अपने देश भाग जाते थे। कहानी में फ्रांस की राज्य-क्रान्ति के माध्यम से प्रजातन्त्र बनाम राजतन्त्र का भी बहस की गयी है।¹⁸

‘मंगलसिंह’ कहानी के पात्र एनी रसल और मंगलसिंह हैं। और कहानियों की तरह इसमें भी पश्चिम और पूरब की तुलना की गयी है। ‘मंगलसिंह’ कहानी में अंग्रेजों की नीतियों का वर्णन मिलता है। भारत में तीन सौ वर्ष शासन करने के लिए अंग्रेजों ने यहाँ के बारे में जितना ज्ञान अर्जन कर लिपिबद्ध किया था वह सब लंदन के ऑक्सफोर्ड विश्वविद्यालय में मौजूद था। इस वक्त तक भारत को साम्यवाद एवम् पूंजीवाद की उतनी समझ नहीं थी। हिंदुस्तान की बारीक मलमल की खान हो या भारतीय गाँव के लोहार, कुम्हार या जुलाहे जो भी आर्थिक रूप से स्वतंत्र थे उनको बेरोजगार कर अब लंकाशायर, मैनचेस्टर, बर्मिंघम, शेफील्ड आदि जैसे शहरों को अमीर बनाया जा रहा था। मंगलसिंह जब इंग्लैंड जाता है तो उसे मालूम पड़ता है कि वह अन्धेरे से उजाले में आ गया क्योंकि पश्चिम वालों ने भविष्य के गर्भ में से झाँककर दुनिया को बता दिया था कि दुनिया के भविष्य में क्या लिखा है। 1857 ई. के पहले ही वहाँ के लोगों ने भाप का जहाज, स्टीमर, रेलवे, तार, दियासलाई, फोटो, बिजली का आविष्कार कर लिया था। भारतीय दिमाग भी साइन्स के इन चमत्कारों को अपने सामने देखते हुए ज्यादा देर तक सोया नहीं रहा

और यहाँ भी उद्योग-धंधे फलने-फूलने लगे। कहानी के कथोपकथन में इंग्लैंड और भारत की स्त्रियाँ की दशा पर भी चर्चा हुई है। जहाँ भारत में सती के नाम पर हर साल लाखों औरतों को जलाया जाता था जो मानवता के नाम पर कलंक था तो वहीं दूसरी ओर इंग्लैंड की पार्लियामेंट में स्त्रियों को वोट का अधिकार नहीं था। कहानी के निष्कर्ष में यह बताया गया है कि एक तरफ भारतीय जनता विदेशियों के अत्याचार से कष्ट में थी तो दूसरी तरफ पुराणपंथी गढ़ के बुद्धिजीवियों के पतन से खुश भी थी।¹⁹

‘सफदर’ कहानी का समय 1922 ई. का है। यह गांधी के असहयोग आंदोलन का समय था। सफदर के पात्रों में सफदर, सकीना, शंकर, चम्पा आदि हैं। सफदर और शंकर दोनों ही गौतम राजपूत थे। यद्यपि एक हिन्दू और दूसरा मुसलमान था, किन्तु दस पीढ़ी पहले दोनों के वंश एक पूर्वज में जाकर मिल जाते थे। सफदर ऑक्सफोर्ड से अपनी पढ़ाई पूरी कर इण्डिया वापस आता है और यहाँ एक नामी बैरिस्टर के पद पर कार्य करता है। सफदर के जीवनशैली में अँग्रेजियत कूट-कूट कर भरी रहती है, लेकिन उसका काफी समय गाँव में भी बीता था इस वजह से वह नंगी गरीबी से भली-भाँति परिचित होता है। भारत को केन्द्र में रखकर तत्कालीन अंतर्राष्ट्रीय परिस्थिति को लेकर सफदर और शंकर के संवाद के जरिए कहानी को आगे बढ़ाया जाता है। इस कहानी के माध्यम से उस समय के वैश्विक उथल-पुथल के मध्य व्यापारवाद और पूंजीवाद, उपनिवेशवाद और साम्यवाद की तुलना, उदारवाद और साम्राज्यवाद की स्थापना, प्रथम महायुद्ध की पृष्ठभूमि और उसके पीछे का स्वार्थ आदि अनेक अंतर्राष्ट्रीय घटनाओं के साथ वाद-विवाद किया गया है।²⁰

‘सुमेर’ कहानी में पटना शहर के इतिहास का वर्णन मिलता है। गौतम बुद्ध ने पाटलीपुत्र शहर को बसाया था। यहाँ शाल के जंगलों की अधिकता थी। कहानी की शुरुआत पटना में आए प्राकृतिक प्रकोप से होती है। सुमेर और रामबालक ओझा कथानक के पात्र हैं जिनकी मुलाकात प्राकृतिक आपदा से निपटने के दरम्यान होती है। दोनों के बीच संवाद से कहानी को आगे बढ़ाया गया है। इसमें गांधी को केंद्र में रखकर ‘हरिजन’ पत्र, वर्ण-व्यवस्था, पुराण-पंथिता, जमींदार, पूंजीपति और चरखे-करघे की नीति पर बहस की गयी है। इन सबके साथ ही तत्कालीन वैश्विक राजनीति और भारतीय परिदृश्य को साथ में लेकर

कहानी की सार्थकता को समझाया गया है। सुमेर और ओझा के संवाद में यह बात सामने आती है कि मौर्यों के समय हिंदुकुश से परे आमु दरिया भारत की सीमा थी और भाषा, रीति-रिवाज, इतिहास कि दृष्टि से अफगान जाति (पठान) भारत के अंतर्गत थी। दसवीं सदी तक काबुल हिन्दू-राज्य रहा। इस तरह हिंदुस्तान की सीमा हिंदुकुश तक थी। क्या अखण्ड हिंदुस्तान वाले हिंदुकुश तक दावा करने के लिए तैयार हैं? इस समय तक आते-आते पाकिस्तान विभाजन को तैयार था तो दूसरी तरफ भारत अनेक स्वतन्त्र जातियों का एक अखण्ड देश बने रहने के लिए अपना फैसला ले रहा था। स्वराज्य के मुद्दे को लेकर भी लोग चिंतित थे कि कहीं यह बड़े आदमियों तक ही सीमित न रह जाये। सामान्य जन को शोषक और शोषित वर्ग की पहचान हो चुकी थी। संवाद के दौरान सुमेर कहता है कि हम इन अंग्रेजों से कोई उम्मीद नहीं कर सकते। हम इनके लिए इस लड़ाई को लड़ने और जीतने नहीं जा रहे हैं। हम मर रहे हैं उस आनेवाली दुनिया के लिए जिसमें मानवता स्वतन्त्र और समृद्ध होगी।²¹

वोल्गा से गंगा का मूल्यांकन

‘वोल्गा से गंगा’ की प्रथम चार कहानियों में परिवार की उत्पत्ति से लेकर प्रकृति और मानव के बीच का संघर्ष दिखता है। पहले प्रकृति से मानव, आगे चलकर मानव से मानव और संगठनों के बीच संघर्ष विकसित होता जाता है। अगली चार कहानियों का मूलाधार वेद, ब्राह्मण, महाभारत, पुराण और बौद्ध कथा तो है पर इन आधारों को प्राप्त कर ये कहानियाँ जिन प्रवृत्तियों का उद्घाटन करती हैं उसमें इन ग्रन्थों के महत्व की सूचना मात्र नहीं है बल्कि मानव विकास की प्रक्रिया में बाधित हो रही वे बात भी हैं जिनके प्रभाव से एक ओर मानव जाति विकास के उच्चतर पहलू को प्राप्त कर रही थी तो दूसरी ओर अपनी सुख-शांति को खोती चली जा रही थी। इन्द्र के पद का निर्माण और उसके समापन का काल भी यही है। ऋग्वेद के मंत्रों का निर्माण वशिष्ठ, विश्वामित्र, भारद्वाज ऋषियों के द्वारा इस परिवर्तन के साथ किया जा रहा था जिसमें सामान्यजनों का शोषण अधिकाधिक किया जा सके। ‘नागदत्त’ कहानी तक आते-आते ब्राह्मणवाद और यज्ञवाद ने गणराज्यों अलग-अलग स्थापित कराया। इन विषम स्थितियों में नागदत्त और विष्णुगुप्त जैसे सचेतन चिंतक

अपने अध्यवसाय और सामाजिक स्थितियों के अध्ययन द्वारा सामाजिक विसंगतियों को मिटाने के लिए चिन्तित दिखाई देते हैं। ‘प्रभा’ कहानी प्रथम भारतीय नाटककार अश्वघोष और प्रभा के सम्बन्धों पर आधारित है। ‘सुपर्ण-यौधेय’ कहानी में रतिदेव के प्रसंग ने ब्राह्मण धर्म के विकृत होते स्वरूप को स्पष्ट किया है। ‘चक्रपाणि’ कहानी के माध्यम से यह स्पष्ट होता है कि 1200 ई. तक आते-आते ब्राह्मण धर्म की कूपमंडूकता और खोखलेपन का रहस्य पूरी दुनिया जान चुकी थी कि बिना हथियार उठाए इस उत्पीड़न से मुक्ति नहीं मिल सकती। फलस्वरूप इसके विरोध में इस्लाम धर्म उत्पन्न हुआ और इसने पूरी दुनिया पर अपना विजय अभियान शुरू किया। ‘बाबा नूरदीन’ कहानी इस बात का प्रमाण प्रस्तुत करती है कि 1300 ई. तक आते-आते सामाजिक व्यवस्था में सामंत, जमींदार, मुंशी, पटवारी आदि जैसे समूह पैदा हो गए थे जो जनता का शोषण करने लगे थे। ‘सुरैया’ कहानी की सुरैया और कमल नयी चेतना के ऐसी पीढ़ी हैं जो जानते हैं कि संघर्ष करके ही जीवन की विसंगतियों को दूर किया जा सकता है। ‘रेखाभगत’ कहानी का फलक ईस्ट इंडिया कंपनी की स्थापना और जमींदारी प्रथा की शुरुआत का है। ‘मंगल सिंह’ कहानी में पश्चिम से पूरब की तुलना की गयी है। जिस समय पश्चिम अपने भविष्य को देखकर आविष्कार कर रहा था उस समय कूपमंडूक समुदाय भारत को अपने अंधविश्वासों में जकड़ा हुआ था। ‘सफदर’ और ‘सुमेर’ कहानी के माध्यम से यह स्पष्ट हो जाता है कि भारत की उर्वरा धरती पर चेतना के पुष्प खिलने लगे थे। सामान्यजन अपने अधिकारों को समझने लगा था और शोषकों के शोषणतंत्र को भलीभाँति जानने लगे थे। सुमेर कहानी पढ़ने से यह भी पता चलता है कि भारत के स्वतन्त्रता संग्राम में ऐसी कोई जाति, धर्म या सम्प्रदाय के लोग नहीं होंगे जिन्होंने स्वतन्त्रता संघर्ष में अपने प्राणों की आहुति ना दी हो। लेकिन इतिहासकारों द्वारा कुछ ही वर्गों की प्रशंसा की गयी है।

‘वोल्गा से गंगा’ की कहानियों का फलक अंतर्राष्ट्रीय है। यूरोप के मध्य एशिया में वोल्गा नदी के तटवर्ती भू-क्षेत्र से एशिया के ऊपरी भाग, पामीर के पठार, तजाकिस्तान, अफगानिस्तान, गांधार, कुरु, पांचाल, श्रावस्ती, आयोध्या, नालंदा, कन्नौज, अवन्ति, दिल्ली, हरिद्वार, मेरठ, लखनऊ, पटना के विस्तृत भूखण्ड और 6000 ई.पू. से लेकर 1942

ई. तक की भारतीय स्वतन्त्रता की महाक्रांति तक के कालखण्ड को इसमें समेटा गया है। इस संग्रह की सभी कहानियाँ अपने में स्वतंत्र हैं। वे सभी ऐतिहासिक विकास का चित्र प्रस्तुत करती हैं, जिसमें आर्य जाति के विकास की कथा अंकित है। लगभग आठ हजार वर्षों के मानव सभ्यता के विकास को केवल बीस कहानियों के माध्यम से चित्रित करना एक कठिन कार्य था, जिसे राहुलजी ने बड़े कौशल से सम्पन्न कर दिखाया है।

राहुल सांकृत्यायन की प्रासंगिकता

राहुल सांकृत्यायन इस शताब्दी के ऐसे लेखक हैं, जिनके संबंध में यह कहना कठिन है कि वे इतिहासकार हैं या साहित्यकार या राजनीतिक प्रकारों के ज्ञाता मनीषी। 'वोल्गा से गंगा' में छः हजार ई.पू. से 1942 तक के मानव समाज के ऐतिहासिक, आर्थिक और राजनीतिक प्रवाहों का चित्रण प्रस्तुत किया गया है। राहुलजी ने मानव समाज के सम्पूर्ण इतिवृत्त को इंगित करने के लिए इसमें कथात्मक शैली अपनायी है और इसी के माध्यम से सम्पूर्ण भारतीय संस्कृति के स्वरूप को अपने विमर्श का विषय बनाया है। अतीत की कथा को वर्तमान के धरातल पर लाकर रखने की क्षमता राहुलजी में अपूर्व है। 'वोल्गा से गंगा' में बीस कहानियाँ हैं और प्रत्येक कहानी में प्राचीन भारतीय इतिहास और संस्कृति की झलक विद्यमान है।

राहुलजी की यह कृति समस्त भारतीय संस्कृति के आधार मूल्यों एवं परिणामों की ओर संकेत देती है। उनके निष्कर्ष हमें प्रभावित करते हैं। नई पीढ़ी राहुलजी के इन सांस्कृतिक विचारों से अवश्य प्रभावित है। इसमें छः हजार ई.पू. से लेकर वर्तमान काल तक समस्त सांस्कृतिक स्वरूप का चित्रण विद्यमान है। उस समय लोग कैसे रहते थे, क्या सोचते थे, समाज में जीवन के प्रति उनका क्या दृष्टिकोण था, इसका सटीक वर्णन इसमें विद्यमान है। वेदों, पुराणों, उपनिषदों, आदि में वर्णित समस्त कथाचक्रों को उन्होंने इसमें पिरोया है। बौद्धधर्म की विभिन्न परम्पराओं और व्यवस्थाओं के प्रति भी उनकी चेष्टा प्रशंसनीय है, क्योंकि भारतीय संस्कृति के परिवेश में उन्होंने इसका व्यापक चित्रण प्रस्तुत किया है। प्राचीन काल से लेकर आधुनिक काल तक के भारतीय सांस्कृतिक परिवेश को उन्होंने प्रस्तुत किया है। वे सत्य से बढ़कर किसी धर्म को नहीं मानते थे, क्योंकि भारतीय संस्कृति की रीढ़ ही सत्य

पर आधारित है।

निष्कर्ष

राहुलजी की कहानियाँ अन्यों की भाँति व्यक्ति की कहानियाँ नहीं हैं अपितु जातियों और युगों की कहानियाँ हैं। जैसे अपने दो डेग से राहुलजी ने धरती का कोना-कोना नाप डाला, उसी प्रकार अपनी अंतर्पण से उन्होंने आठ हजार वर्ष के अतीत बोध और अपने मानस चक्षु से उस कालखंड के बदलते हुए युगों के नर-नारी, परिवार-समाज, गण-समूह और राजशाही-सामंतसाही, खान-पान एवं संस्कृतियों का प्रत्यक्ष दर्शन किया। आधुनिक युग में केवल वे ही ऐसे अधिकारी व्यक्ति थे जो यह साधिकार कह सकते थे कि पिछले आठ हजार वर्षों के इतिहास को मैं अपनी आँखों से स्पष्ट देख रहा हूँ। इसी विराट दृष्टि का दर्शन उनकी 'वोल्गा से गंगा' की बीस कहानियों में देखने को मिलता है। राहुलजी ने जो जीवन-चित्रण वोल्गा से गंगा की बीस कहानियों में उकेरा है, उसके सांस्कृतिक-सामाजिक रंग और परिवेश की बनावट से अभिभूत हुए बिना नहीं रहा जा सकता। प्राचीन और नवीन साहित्य दृष्टि की जितनी पकड़ और गहरी पैठ राहुलजी को थी ऐसा योग कम ही साहित्यकारों में देखने को मिलता है।

इस प्रकार वोल्गा से गंगा की बीस कहानियों में भारतीय समाज और संस्कृति के विभिन्न परिवेशों और स्वरूपों को उद्घाटित करने का प्रयास किया गया है। वोल्गा से गंगा एक ओर भारतीय इतिहास का ग्रंथ है, तो दूसरी ओर भारतीय साहित्य का यह एक अनूठा दस्तावेज है। भारतीय संस्कृति और समाज व्यवस्था में पनप रहे विभिन्न विचारों और परिवेशों का सटीक लेखा-जोखा इसमें मिलता है। प्रत्येक कथा हर दृष्टि से सफल और सर्वमान्य हो, ऐसी बात नहीं हो सकती। जहां तक राहुलजी के विचारों का प्रश्न है, भारतीय संस्कृति और सभ्यता के चित्रण में उनकी विचारों की प्रासंगिकता अतीत के सांस्कृतिक संदर्भों से जुड़ी है, तो दूसरी ओर वह वर्तमान जीवनशैली को हमारे प्राचीन सांस्कृतिक स्वरूप के संबंध में नवीन सन्देश देता है। वोल्गा से गंगा में पश्चिम से पूरब तक की समस्त सांस्कृतिक व्यवस्था का चित्रण मिलता है।

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सन्दर्भ सूची

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राहुल कुमार

भारतीयता की खोज के संदर्भ में 'गोरा' उपन्यास

विश्वविख्यात युगद्रष्टा, बहुमुखी प्रतिभा के धनी, मनीषी गुरुदेव रवींद्रनाथ टैगोर का बांग्ला और भारतीय साहित्य ही नहीं अपितु विश्व साहित्य तथा बुद्धिजीवी समाज में आदरणीय स्थान है। इनकी कृतियों में 119 कहानियाँ, 12 उपन्यास, 40 नाटक, 300 कविताएँ, कई निबंध, संस्मरण, अनेक बाल साहित्य संबंधी रचनाएँ बांग्ला साहित्य में अपना विशिष्ट स्थान रखती हैं। इसके अतिरिक्त इनकी चित्रकला एवं कृतियों की संख्या 2500 से भी अधिक है। इनके द्वारा स्थापित विश्वभारती (शांतिनिकेतन) विश्वविद्यालय संसार भर के विश्वविद्यालयों से भिन्न होने की वजह से अपनी विश्व प्रसिद्ध पृथक पहचान बनाये हुए है। टैगोर द्वारा अनूदित स्वयं की कृति 'गीतांजलि' के अंग्रेजी अनुवाद को नोबेल पुरस्कार से भी नवाजा गया है। इनके बारह उपन्यासों में 'गोरा' उपन्यास सबसे बड़ा एवं श्रेष्ठ समझा जाता है। जब यह प्रकाशित हुआ था तो कई आलोचकों व साहित्यकारों ने भले ही अपनी पक्षपाती दृष्टि के कारण इसे मान्यता देने में आनाकानी की हो, पर निष्पक्ष व विवेकपूर्ण दृष्टि सम्पन्न विद्वानों ने इसे न सिर्फ सर्वश्रेष्ठ रचना माना बल्कि इसे तत्कालीन 'भारतीय कथा साहित्य का महाभारत' नाम देकर गरिमा प्रदान किया था। इस उपन्यास की रचना इन्होंने अगस्त 1907 ई. में आरम्भ करके मार्च 1910 ई. में सम्पन्न की थी। उन्हीं दिनों इनकी 'गीतांजलि' की रचना पूर्ण हुई थी। उस समय के प्रसिद्ध बंगाली समाचार पत्र 'प्रवासी' के संपादक रवींद्रनाथ चटोपाध्याय के अनुरोध पर इन्होंने उस पत्र में उपन्यासों को किशतों में छपवाना मान लिया था।

बकौल विनोद तिवारी, "गोरा आधुनिकता, सभ्यता, राष्ट्रवाद जैसी अनेक प्रदत्त औपनिवेशिक छवियों, इतिहासों और आख्यानों का प्रतिआख्यान निर्मित करने वाला एक ऐसा भारतीय उपन्यास है जिसमें राष्ट्रीयता की भावना के साथ-साथ हिंदू धर्म के मूल चरित्र और स्वभाव के आलोक में भारतीय की खोज प्रमुख मुद्दा है।"¹

'गोरा' उपन्यास में गुरुदेव रवींद्रनाथ ने जिस भारतीय को दर्शाने की कोशिश की है वह राष्ट्रवाद के नहीं बल्कि देशभक्ति के निकट है।

राष्ट्रवाद बनाम देशभक्ति :

रवींद्रनाथ टैगोर की देशभक्ति सार्वभौमिकता के निकट जान पड़ता है। उन्नीसवीं और बीसवीं शताब्दी के उत्तरार्द्ध में भारतीय देशभक्ति को हिंदू राष्ट्रवाद के रूप में पेश किया गया था। कमोबेश आज भी यही स्थिति है, पर टैगोर का उपन्यास 'गोरा' इन धारणाओं को नकार देता है। टैगोर के लिए भारतीयता किसी एक विशेष धर्म या संप्रदाय के खाँका में बंधा हुआ नहीं है। जब तक देशभक्ति हर प्रकार के संबंधों में प्रेम करने की स्वतंत्रता को स्वीकार नहीं करती तब तक देशभक्ति अधूरी है। टैगोर के संबंध में तनिका सरकार कहती हैं, "उनके लिए राष्ट्रवाद हमेशा से सत्ता और आत्मकेंद्रन, बहिष्कार एवम् उत्तेजित साम्राज्यवाद की परियोजना मात्र थी। जबकि देशभक्ति या देश के प्रति प्रेम संपूर्ण पृथ्वी, भूमि और उसके लोगों के देखभाल, पोषण और प्यार की परियोजना है।"² राष्ट्रवाद देशभक्ति को किस प्रकार परिभाषित करती

है इसे हम 'गोरा' उपन्यास में देख सकते हैं। हिंदू पुनरुत्थानवादी, राष्ट्रवादियों ने देशभक्ति को इस तरह से हमेशा दिखाया जिससे यह लगे कि हमारी पुरातन व्यवस्था विवाह, जाति, विधवा विवाह आदि को यह नई व्यवस्था (उपनिवेशवादी) खत्म कर हमें अपनी संस्कृति से दूर करना चाह रही है।

देशभक्त हिंदुओं (तथाकथित) ने अपनी देशभक्ति में इस पक्ष को मजबूती से उजागर किया। कुछ अन्य विचार ऐसे हैं जो यह अपेक्षा रखते हैं कि मातृभूमि के प्रति प्रेम की अभिव्यक्ति अन्य धर्म के प्रति हिंसक कृत्य करके होगी, लेकिन गोरा इन मूल्यों को अस्वीकार करता है। 'गोरा' में हिंदू राष्ट्रवाद तथा भारतीय देशभक्ति जैसे प्रमुख विषयों को उठाए गए हैं, पर फिर भी यह उपन्यास संकीर्ण राजनीति को नहीं दर्शाती है। 'गोरा' उपन्यास में प्रस्तुत देशभक्ति हर प्रकार के संबंधों में प्रेम करने की स्वतंत्रता को अंततः स्वीकारती है।

'गोरा' में नवजागरण व धर्म :

नवजागरण आंदोलन की सबसे बड़ी समस्या धार्मिक कर्मकांड और कट्टर ब्रह्मत्व के आचार-विचार से आक्रांत भारतीय समाज की चेतना थी। 'गोरा' में इसीलिए हिंदुत्व के विभिन्न व्यावहारिक स्वरूपों की आलोचना प्रस्तुत की गई है। टैगोर के मानस में आरंभ से ही भारत की एक वैश्विक छवि विद्यमान थी। ऐसा माना जाता है कि गोरा की परिकल्पना सिस्टर निवेदिता और रवींद्रनाथ के मध्य प्रचलित धर्म दर्शन और हिंदू मतवाद के वैचारिक विमर्श से की गई। सिस्टर निवेदिता नव हिंदूवाद की प्रखर प्रवक्ता एवं पुरोधा स्वामी विवेकानंद की शिष्या थीं। वह स्वयं हिंदू मतवाद की उग्र प्रवक्ता थीं। रवींद्रनाथ भारतीय पृष्ठभूमि में हिंदू धर्म के प्रति निवेदिता के निष्ठा व उत्साह के लिए उनकी सराहना भी करते थे, किंतु भारतीयता के संदर्भ में निवेदिता की उक्त धारणा से पूर्ण सहमत नहीं थे।

भारतीय पुनर्जागरण काल के धर्म के उसे विकृत रूप को जो हिंदू पुनरुत्थानवादी धारणा में अंतर्निहित थी, रवींद्रनाथ ने बहुत पहले पहचान लिया था। इसी वैचारिक विचलन का प्रतिफलन ही था गोरा यानी गौरमोहन। गोरा सगर्व कहता है "मैं भी तो एक हिंदू हूँ। इस धर्म का मर्म आज भले न समझूँ कल तो समझ पाऊंगा, और अगर कभी समझ भी ना पाऊँ तो भी चलना तो इसी

पर होगा। हिंदू समाज के साथ पूर्व जन्म का संबंध तोड़ न पाया तभी तो इस जन्म में ब्राह्मण के घर जन्मा। ऐसे ही जन्म-जन्मांतर में इसी हिंदू धर्म और हिंदू समाज के भीतर से ही, उसकी चरम परिणीति तक पहुंच पाऊंगा और कभी भूल से भी किसी दूसरे रास्ते की ओर मुड़ भी जाऊँ तो दोगुनी वेग से लौट आऊंगा।"³

'गोरा' में संदर्भित किए गए पूरे समाज में भारतीयता को परिभाषित करने का अंतर्द्वंद्व स्पष्ट रूप से दिखाई देता है, और इसके लिए सबसे महत्वपूर्ण इकाई के तौर पर 'धर्म' की मौजूदगी है। दो तरह के तथ्य सामने आते हैं। पहली तो यह कि रवींद्रनाथ ने राष्ट्रवाद के पश्चिमी विचार को पूरी तरह से नकार दिया था। दूसरी यह कि वे लगातार इस प्रश्न का उत्तर खोजने की कोशिश करते रहे कि 'भारतीयता' को किस प्रकार परिभाषित किया जाए। गोरा स्वयं को संतुष्ट करने के लिए भी धर्म की उदार व्याख्याओं का ही सहारा लेता है। देश प्रेम की भावना और देश की सामाजिक परंपराओं की खोज करते हुए भी वह धर्म की ओर ही बार-बार मुड़ता है। उसका मूल भाव है "जब तक आप देश को प्रेम नहीं करते और देश के लोगों के साथ एक होकर नहीं खड़े होते, तब तक आपके मुंह से देश की बुराई का एक भी शब्द सुनने के लिए तैयार नहीं हूँ।"⁴ यहाँ देश की बुराइयों में ग्रामीण समाज की अज्ञानता से लेकर धार्मिक रीति-रिवाज तक सब कुछ शामिल है। गोरा को टैगोर ने न सिर्फ अपने विचारों का प्रतिनिधि बनाया है बल्कि सामान्य मानव के विचारों में आने वाले बदलाव के हिसाब से रेखांकित किया है। उपन्यास के अंत में जब उसे पता चलता है कि वह आयरिश मूल के माता-पिता की संतान है, उसकी सारी अस्मिता तथा धर्मप्रवण सत्ता धराशायी हो जाती है। पर वह संकीर्णताओं से मुक्त हो जाता है। अपने विश्वास को डिगने से बचाने के लिए वह सबसे पहले परेश बाबू के पास जाता है ताकि उसे अपनी सच्ची पहचान का कोई आधार प्राप्त हो। इस आघात से बचने के लिए वह अपनी मां आनंदमई के शरण में जाता है और निवेदन करता है "मां, तुम ही मेरी मां हो। जिस मां को मैं खोजता फिर रहा था। वह तो यही मेरे कमरे में बैठी हुई थी। तुम्हारी जात नहीं है, तुम ऊँच-नीच का विचार नहीं करती - तुम केवल कल्याण की मूर्ति हो। तुम मेरा भारतवर्ष

हो। मां, अब तुम अपनी लछमिया को बुलाओ - उसे कहो, मुझे पानी पिला दे।”⁵ गोरा की इस प्रायश्चित्त में, उसके निवेदन में, उस मिथ्या अहंकार के लिए अनुताप भी था - जिसके कारण वह अज्ञात कुलशील और ब्राह्मण वर्चस्व का दंभ पाले हुए था। इस मिथ्या दंभ को भारतीय समाज और संस्कृति के लिए घातक बताते हुए गोरा का रूपांतरण ऐसे पात्र में हुआ जो अब सर्वथा एक नई भावभूमि के साथ यथार्थ की वैचारिक जमीन पर खड़ा था। क्योंकि अपने कट्टर पूर्वग्रह और रक्तशुचिता के निकष पर अब वह एक विषम समाज और जाति का प्राणी था। विजातीय होने के इस आत्मबोध ने ही उसे वृहत्तर जाति गौरव और देशबोध से जोड़ा - अन्यथा वह और भी टूटकर बिखर जाता।

मानवीयता :

रवींद्रनाथ टैगोर के व्यक्तिगत जीवन में 20वीं सदी एक अवसादपूर्ण झंझावात लिए आया था। पत्नी, बेटी, पिता व पुत्र की एक के बाद एक मृत्यु हो गई थी। इन्हीं विषम परिस्थितियों में टैगोर अपनी महत्वाकांक्षी कृति ‘गोरा’ की रचना कर रहे थे। टैगोर ने गोरा अपनी पीड़ा को झुठलाने के लिए नहीं, बल्कि मानवता को उसकी सही पहचान दिलाने के लिए लिखा था। मां आनंदमई, वरदासुंदरी, हारान बाबू, परेश बाबू, सुचरिता, विनय आदि पात्रों के संदर्भ में गौरमोहन की पात्रता को रवींद्रनाथ ने न केवल मुखर बल्कि जिस कौशल के साथ विन्यस्त एवं पारिभाषित किया था, इनमें रवींद्रनाथ स्वयं अपनी भूमिका को वैश्विक संदर्भ में रेखांकित करना चाहते थे। “गोरा कोई वैचारिक

निबंध नहीं है। वह विचारों की प्रस्तुति का औपन्यासिक वितान भी नहीं है। वह सचमुच एक प्रभावशाली उपन्यास है। कथा वहां जीवन की है, मतवादो की नहीं, विचार की भी नहीं।”⁶ रवींद्रनाथ टैगोर ने प्रयत्नपूर्वक राजा राममोहन राय और पिता देवेन्द्र नाथ टैगोर की ब्रह्म धर्म परंपरा को वृहत्तर मानवीय और वैश्विक संदर्भों से जोड़ा और धर्म की चेतना को सांप्रदायिक या समाज विशेष के संकीर्ण दायरे से बाहर निकाल कर उसे सामाजिक और जातीय आस्था से सींचा। उनकी इस चिंतन के केंद्र में मनुष्य ही प्रतिष्ठित था। इस मनुष्य की तलाश में उन्हें कहीं भटकना नहीं पड़ा, लेकिन उस पर से धर्मप्रेरित अहंकार की धूल को उन्हें अवश्य हटाना पड़ा। जिसका नैतिक साहस विरले ही जुटा पाते हैं। “गोरा एक ऐसी कलाकृति है, जिसे तत्कालीन संदर्भों से विलग करके केवल साहित्यिक दृष्टि से मूल्यांकन करें, तो संभव है कि अधिक उत्साहपूर्ण स्थिति न उत्पन्न हो, क्योंकि यह कृति साहित्य द्वारा जनता का चितरंजन करने की प्राथमिक प्रतिज्ञा का किंचित उल्लंघन करती है।”⁷ उपन्यास के अंत में गोरा में संपूर्ण भारत का उद्घात स्वरूप स्पष्ट व मुखर हो गया। उसमें सबकी स्वाधीनता व मानवीय एकता का आह्वान था।

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सन्दर्भ सूची

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केएम प्रियंका तिवारी

औपनिवेशिक शासन का प्रतिरोधी स्वर : 'सच्ची वीरता'

भारत में अंग्रेजों के आगमन के साथ ही आर्थिक शोषण का तंत्र निर्मित होने लगा। व्यापार करने आई ईस्ट इंडिया कंपनी धीरे-धीरे भारत की राजनैतिक व्यवस्था में प्रभावकारी हो गयी। भारतीय राजाओं में एकता के अभाव एवं आपसी द्वेष का लाभ कंपनी ने लिया और व्यवस्था परिवर्तन में महत्वपूर्ण हो गयी। अंग्रेजों की नीतियों के प्रतिरोध में 1857 की क्रांति का स्वतंत्रता संघर्ष हुआ। यह संघर्ष भारतीय जनमानस के सामर्थ्य को पुनर्जीवित करता है परन्तु इसके दमन के पश्चात भारतीय जनमानस में प्रतिरोधी विचार क्षीण हो गया। प्रेस कानून में बदलाव किए गए और प्रत्येक छपने वाली सामग्री पर प्रतिबंधन का कानून थोपा गया। भारतेंदु युग में इसी प्रतिबंधित कानून के आलोक में वैचारिक अनुष्ठान का आयोजन हुआ जिसे निबंध कहा गया। निबंध में कहने के अलग-अलग ढंग खोजे गए। भारतेंदु हरिश्चंद्र या भारतेंदु मंडल का कोई भी साहित्यकार, प्रतापनारायण मिश्र हों या बालकृष्ण भट्ट हों, सभी ने इस विधा में खूब प्रयोग किये। इसी प्रयोग ने विशेष प्रकार से युग का निर्माण किया। 1903 में सरस्वती के संपादन के साथ ही निबंध विधा को व्यापक आधार मिला। इस प्रकार औपनिवेशिक साहित्य के प्रतिरोध में द्विवेदीयुगीन साहित्यकार की क्या भूमिका रही यही शोध का प्रमुख प्रश्न है? कैसे सरदार पूर्ण सिंह का निबंध सच्ची वीरता औपनिवेशिक साहित्य का ज्वलंत दस्तावेज बन जाता है। क्या इस वीरता का सम्बन्ध भारतीय शक्ति को पुनः जागृत करने के सन्दर्भ में है? क्रांतिकारी एवं स्वाधीनता आन्दोलन में सक्रिय सरदार पूर्ण सिंह सच्ची वीरता में किसको संबोधित कर रहे हैं? क्यों अध्यापक

पूर्ण सिंह पूरे निबंध में उदाहरणों का प्रयोग कर रहे हैं? यह सभी प्रश्न एवं विधागत बदलाव विशेष प्रकार के मंतव्य की ओर अग्रसर करते हैं जिनकी खोज इस शोध पत्र की प्रासंगिकता है।

पूर्ण सिंह को हिंदी लिखने की प्रेरणा पद्मसिंह शर्मा और आचार्य महावीर प्रसाद द्विवेदी से मिली थी। शर्मा जी से उनकी अच्छी मित्रता थी। शर्मा जी के बार-बार के आग्रह पर ही उन्होंने अपना पहला निबंध 'सच्ची वीरता' लिखा था जिसे बड़ी प्रसन्नता से बहुत अधिक संशोधनों के बाद आचार्य महावीर प्रसाद द्विवेदी ने 'सरस्वती' में प्रकाशित किया था। फिर तो वे आचार्य द्विवेदी के भी संपर्क में आ गये और उन पर निबंध लिखने का दोहरा दबाव पड़ने लगा। देहरादून में रह कर लिखे गये उनके इन निबंधों में 'सच्ची वीरता' (फरवरी 1906 ई.) ही 'सरस्वती' में छपा उनका पहला निबंध है। सच्ची वीरता निबंध अपनी संरचना में पांच बिन्दुओं को विकसित करता है। सबसे पहली बात की इस निबंध की आवश्यकता क्यों है? इस प्रश्न से ही इस निबंध की शैली का गहरा सम्बन्ध है। ब्रिटिश उपनिवेशवाद से लड़ने के लिए केवल शारीरिक ही नहीं बल्कि मानसिक सशक्तता की आवश्यकता है यही कारण है कि इसमें प्रत्येक स्तर पर व्यक्ति विकास से व्यक्तित्व विकास, समाज एवं राष्ट्र को विकसित करने की चेतना विद्यमान है। इसी के माध्यम से स्वाधीनता आन्दोलन का संघर्ष संभव हो सकता है। डॉ. काशीप्रसाद जायसवाल कहते हैं- 'वेदांती पूर्ण सिंह का व्यक्तित्व विचित्र था...शांत और असाधारण सौंदर्य, दिव्य मुखमंडल था, जिस पर योग की ज्योति जगमगाया करती थी। वे अपने अंतर में ही परब्रह्म

को पाने का यत्न करते थे। जो कोई भी पूर्ण सिंह की बातें सुनता था, यह भूल जाता था कि पूर्ण सिंह नवयुवक हैं, उसे ऐसा ज्ञात होता था, मानों कोई धर्मगुरु बात कर रहा हो। यदि मैं वेदांती पूर्ण सिंह के एक व्याख्यान के प्रभाव का वर्णन करने की चेष्टा करूँ, तो लोग मुझे अतिशयोक्ति का दोष देने लगेंगे। अपने संबंध में तो मैं केवल यही कहूँगा कि मुझे उनके व्याख्यान से यह बात समझ में आ गई कि किस प्रकार महान लोग जनता से कहते हैं—मेरा अनुसरण करो और किस प्रकार जनता उनकी आज्ञा शिरोधार्य करती है।¹¹ यही कारण कि निबंध भावना के उच्च शिखर तक पहुंचा देता है। 'सच्ची वीरता' निबंध के विश्लेषण के पांच बिंदु हैं— पहला प्रत्येक व्यक्ति अपने आप में एक पूर्ण इकाई है। दूसरा आंतरिक अनुगामी, तीसरा प्रबल इच्छाशक्ति, चौथा इन्द्रिय बोध से समाज बोध एवं पांचवां मानसिक सुदृढ़ता। यह पाँचों बिंदु आपस में सम्बद्ध हैं।

भारत के इतिहास में व्यक्ति के एक पूर्ण इकाई बनने या व्यक्तित्व बनने के अनेक उदाहरण हैं। महामना के काशी हिन्दू विश्वविद्यालय बनाने का संकल्प हो या गाँधी जी का जनमानस आन्दोलन करना या अनेक सामाजिक सुधार संस्थाओं का निर्माण हो या साहित्यिक संस्थाओं का निर्माण यह सभी व्यक्ति के पूर्ण इकाई के रूप में व्यक्तित्व विकास का चरणबद्ध स्वरूप है। "सत्त्वगुण के समुद्र में जिनका अन्तःकरण निमग्न हो गया वही महात्मा, साधु और वीर है। ये लोग अपने क्षुद्र जीवन को परित्याग कर ऐसा ईश्वरीय जीवन पाते हैं, कि उनके लिए संसार के कुल अगम्य मार्ग साफ हो जाते हैं। आकाश उनके ऊपर बादलों के छाते लगाता है। प्रकृति उनके मनोहर माथे पर राज-तिलक लगाती है। हमारे असली और सच्चे राजा यही साधु पुरुष हैं।"¹² मैं का परित्याग ही समाज की ओर उन्मुख करता है। इसी के बाद वह बड़े परिवर्तन हेतु तैयार होता है। इसके साथ ही औपनिवेशिक शासन पर व्यंग्य करते हुए अध्यापक पूर्ण सिंह ने अंग्रेजों को एवं उनकी शासन व्यवस्था की कड़ी आलोचना की है। "हीरे और लाल से जुड़े हुए, सोने और चाँदी से जर्क-वर्क सिंहासन पर बैठने वाले दुनिया के राजों को तो, जो गरीब किसानों की कमाई हुई दौलत पर पिडोपजीवी होते हैं, लोगों ने अपनी मूर्खता से वीर बना रखा है।...यह जरी, मखमल और जेवरों से लदे हुए माँस के पुतले तो हरदम काँपते

रहते हैं। इन्द्र की तरह ऐश्वर्य और बलवान् होने पर भी दुनिया के ये छोटे 'जार्ज' बड़े कायर होते हैं।"¹³ इतने सहज प्रवाह में पूरी ब्रिटिश शासन व्यवस्था को धराशायी कर दिया गया है। उनकी समृद्धि भारतीय जनमानस के शोषण पर आधारित है इसीलिए वह कायरता है, यही कारण है कि अंग्रेज हमेशा कांपते रहते हैं। वह कहते हैं "क्यों न हों, इनकी हुकूमत लोगों के दिलों पर नहीं होती।"¹⁴ इसका आशय शासन जनमानस के मत रूप में स्थापित होना चाहिए। यह लोकतान्त्रिक व्यवस्था के चिन्ह हैं।

व्यक्ति से व्यक्तित्व बनने की प्रक्रिया में आन्तरिक अनुगामी होना सबसे महत्वपूर्ण है। "कायर पुरुष कहते हैं—'आगे बढ़े चलो।' वीर कहते हैं—पीछे हटे चलो। कायर कहते हैं—'उठाओ तलवारा।' वीर कहते हैं—'सिर आगे करो।' वीर का जीवन तो प्रकृति ने अपनी शक्तियों को एकत्र संचय (conserve) करने को बनाया है।...वीर पुरुष का शरीर कुदरत की कुल ताकतों का समूह (conservation) है। कुदरत का यह मरकज हिल नहीं सकता। सूर्य का चक्कर हिल जाए तो कोई बात नहीं परन्तु वीर के दिल में जो दैवी केन्द्र (divine center) है वह अचल है।"¹⁵ स्पष्ट है कि बड़े लक्ष्यों को प्राप्त करने के लिए आंतरिक अनुगामी होना अनिवार्य है। प्रत्येक समय संघर्ष की स्थिति लक्ष्य पर केन्द्रित करने हेतु बाधा है। सबसे बड़ा गुण अपने लक्ष्य को केन्द्रित रखकर शक्ति संचय से सम्बंधित है। इसीलिए सच्ची वीरता में वह कहते हैं —"वीरों की पालिसी बल को हर तरह इकट्ठा करने और बढ़ाने की होती है। वीर तो अपने अन्दर ही 'मार्च' करते हैं। क्योंकि हृदयाकाश के केन्द्र में खड़े होकर वे कुल संसार को हिला सकते हैं।"¹⁶ संगठित ऊर्जा द्वारा ही इतने विशाल ब्रिटिश साम्राज्यवाद को जड़हीन किया जा सकता है।

अगला चरण इच्छाशक्ति का है। भारतीय स्वाधीनता संघर्ष में क्रांतिकारियों के योगदान को देखें तो ऐसे-ऐसे योद्धा प्राप्त होते हैं जिन्होंने एक लक्ष्य तय कर सामान्य स्थान पर भी रहकर ब्रिटिश राज को कड़ी चुनौती दी। गदर पार्टी का इतिहास ऐसे क्रांतिकारियों से भरा हुआ है। ऐसे ही क्रांतिकारियों से सरदार पूर्ण सिंह भी जुड़े रहे। वह क्रांतिकारी बालमुकुन्द एवं मास्टर अमीरचंद के सीधे संपर्क में रहे। यही कारण की वह सामान्य अवसर को भी बड़ा बनाने पर जोर देते हैं। "ऐसे दैवी वीर रुपये, पैसे,

माल, धन का दान नहीं दिया करते। जब वे दान देने की इच्छा करते हैं तब अपने आपको हवन कर देते हैं। बुद्ध महाराज ने जब एक राजा को मृग मारते देखा तब अपना शरीर आगे कर दिया ताकि मृग बच जाए बुद्ध का शरीर चाहे चला जाए। ऐसे लोग कभी, बड़े मौकों का इंतजार नहीं करते; छोटे मौकों को ही बड़ा बना देते हैं।⁷ यही अदम्य इच्छाशक्ति अंग्रेजों को भारत छोड़ने पर मजबूर कर सकती थी। हर समय स्वयं को तैयार करना एवं देश के लिए समर्पित होने का भाव ही इस निबंध की मूल धारणा है।

इन्द्रिय बोध से समाज बोध

वास्तव में प्रत्येक मनुष्य इन्द्रिय बोध में लिप्त है। इन्द्रिय बोध से समाज बोध में रूपांतरित करने हेतु इच्छाशक्ति और आन्तरिक अनुगामी होना आवश्यक है। यह तभी संभव है जब वीरता का भाव, कुछ कर दिखाने का भाव या इससे बढ़कर समाज के प्रति सहानुभूति हो। “वीरता एक प्रकार का इलहाम (Inspiration) है। जब कभी इसका विकास हुआ तभी एक नया कमाल नजर आया: एक नया जलाल पैदा हुआ; एक नई रौनक, एक नया रंग, एक नई बहार, एक नई प्रभुता संसार में छा गई। वीरता हमेशा निराली और नई होती है। नयापन भी वीरता का एक खास रंग है।⁸ यही कारण है कि एक ही समय में भगत सिंह की वीरता और करतार सिंह साराभा की वीरता दोनों ही नवीन एवं प्रेरक हैं। भारत देश में वीरता का स्वरूप समाज बोध से परिचालित है। समाज बोध आंतरिक शक्ति एवं व्यापक बदलाव की ओर प्रेरित है। जबकि पश्चिम की दृष्टि भौतिकवादी एवं सतही है। स्वाधीनता आन्दोलन में महात्मा गाँधी जी की वीरता एवं साहस की तुलना सुभाष चन्द्र बोस या सरदार बल्लभ भाई पटेल या अन्य राजनेताओं से नहीं की जा सकती। सबकी अपनी भूमिका रही। सबने उस दायित्व का निर्वहन किया। “वीरता की कभी नकल नहीं हो सकती, जैसे मन की प्रसन्नता कभी कोई उधार नहीं ले सकती। वीरता देश-काल के अनुसार संसार में जब कभी प्रकट हुई तभी एक नया स्वरूप लेकर आई, जिसके दर्शन करते ही सब लोग चकित हो गए। कुछ बन न पड़ा और वीरता के आगे सिर झुका दिया।⁹

एवं पांचवां मानसिक सुदृढ़ता- किसी भी बदलाव में मानसिक सुदृढ़ता की प्रबल भूमिका रही है। “वीर पुरुष

का दिल सबका दिल हो जाता है। उसका मन सबका मन हो जाता है। उसके ख्याल सबके ख्याल हो जाते हैं। सबके संकल्प उसके संकल्प हो जाते हैं। उसका बल सबका बल हो जाता है। वह सब और सब उसके हो जाते हैं।” क्योंकि वीरता का सबसे प्रबल पक्ष दृढ़ता है। इस दृढ़ता से ही निर्णय लेने की क्षमता विकसित होती है। यह वीरता परिस्थिति एवं समय सापेक्ष उपस्थित होती है और लिए गए निर्णयों के आधार पर इसका स्वरूप विस्तृत होता जाता है। निबंधकार कहते हैं –“वीरों के बनाने के कारखाने कायम नहीं हो सकते। वे तो देवदार के दरख्तों की तरह जीवन के अरण्य में खुद पैदा होते हैं...बिना किसी के हाथ लगाए तैयार होते हैं। दुनिया के मैदान में अचानक ही सामने आकर वे खड़े हो जाते हैं।”¹⁰ यही साधना हमें गुरु तेग बहादुर जी एवं गुरु गोबिंद सिंह जी की चेतना में दिखाई देती है।

बाहर की सतह को छोड़कर जीवन के अन्दर की तहों में घुस जाओ; तब नए रंग खुलेंगे। नफरत और द्वैतदृष्टि छोड़ो, रोना छूट जाएगा। प्रेम और आनन्द से काम लो; शान्ति की वर्षा होने लगेगी और दुखड़े दूर हो जाएँगे। जीवन के तत्त्व को अनुभव करके चुप हो जाओ; धीर और गम्भीर हो जाओगे। वीरों की, फकीरों की, पीरों की यह कूक है-हटो पीछे, अपने अन्दर जाओ, अपने आपको देखो, दुनिया और की और हो जाएगी। अपनी आत्मिक उन्नति करो।¹¹

निष्कर्षतः व्यक्ति के पूर्ण इकाई बनने से लेकर इच्छा शक्ति, आंतरिक अनुगामी, समज्बोध और मानसिक सुदृढ़ता ही सच्ची वीरता की यात्रा है। यह यात्रा व्यक्ति से व्यक्तित्व, विकास से इतिहास बनने की यात्रा है। यह इतिहास स्वर्णिम एवं प्रेरणादायी हो इसके हेतु कर्म सिद्धांत पर चलकर ही इसे प्राप्त किया जा सकता है। पूर्ण सिंह के प्रायः सभी निबंध भावात्मक हैं। भावों की कोमलतम ग्रंथियों का जितना सुंदर प्रकाशन इनके निबंधों में मिलता है उतना किसी अन्य निबंधकार में नहीं। कदाचित् इसी सौंदर्य को देखकर डा. हरवंश लाल शर्मा ने लिखा है- “जिस प्रकार विचारात्मक निबंधों का चरमोत्कर्ष आचार्य शुक्ल के निबंधों में मिलता है उसी प्रकार भावात्मक निबंधों का चरम विकास अध्यापक पूर्ण सिंह के निबंधों में परिलक्षित होता है। इनके जोड़ का भावात्मक निबंध लेखक हिंदी में शायद ही कोई हो। गुलेरी जी केवल तीन

कहानियां लिखकर हिंदी के अमर कहानीकार बन गये तो
अध्यापक जी केवल छह निबंध लिखकर हिंदी के भावात्मक
निबंध लेखकों में ध्रुवपद प्राप्त कर गये। परिमाण के ऊपरी
गुण की महत्ता न होने के ज्वलंत प्रमाण स्वरूप ये दोनों

साहित्यकार सर्वदा याद किये जायेंगे।¹²

साहित्य एवं कला अध्येता

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Vinayak Yadav

Buddhist Perspective on Sustainable Development

1. Abstract

The present-day profit-orientated global economic system in which moral sentiments are viewed as irrelevant is overwhelmingly controlled and run by consumerism and salespersons. It is fuelled by greed, profiteering, competition and selfishness, leading to environmental degradation, wastage and inequality. In this paper, an attempt has been made to show that, from a Buddhist perspective, the direction in which the world is moving would make it impossible to attain sustainable development. There is an urgent need not only to examine our attitudes and lifestyles but also our policies. From a Buddhist perspective, the primary criterion governing policy formulation must be the well-being of the members of society as a whole. Buddhism views the vulgar chase of luxury and abundance as the root-cause of suffering and encourages restraint, voluntary simplicity and contentment with the minimum. A new relationship must be established between people and nature – one of cooperation, not exploitation. Production must serve the real needs of the people, not the demands of the economic system. The idea of economic progress became commonly discussed with the advent of the work of Adam Smith and thereafter even while economists were starting to measure national income, the sustainability of growth was still questioned. A lot of recent debate on the search for proper indicators for “development” goes beyond limitations of GDP as a sole measure for societal progress. In this context, measuring and understanding of subjective social development has become one of

the major challenges in terms of formulating appropriate indices. It is seen that, happiness being promoted as an unconventional indicator of measuring sustainability of both man and environment in the present development discourse through several attempts such as World Happiness Summit, World Happiness Report, Gross National Happiness Index (GNHI) and Better Life Index (BLI) etc. However, those attempts still have failed to explain many of the factors that impact most on people’s material, social and spiritual lives. In order to fill this vacuum, it is assumed that Buddhist teachings on happiness can be effectively applied with the concept of compassion. Based on this assumption, the present study aims to identify the Buddhist perspective on happiness in relation to sustainable development and to find out its applicability in formulating indicators for judging real happiness. Methodology of the research has set up focusing the literature survey and content interpretation based on the primary and secondary sources. Findings of the paper highlights three important Buddhist approaches for using happiness as a social development indicator; interdependency, favourable relationship and total satisfaction. It is revealed that the social development is motivated by Buddhism with emphasis on happiness where material, social and spiritual life overlap. It is recommended that four-fold happiness should be taken into consideration in measuring social development; physical, mental, social and spiritual.

INTRODUCTION

The purpose of this assignment is to understand what sustainable development means, what is the world's view on it, the history of sustainable development in the timeframe of Buddhism, and, what is Buddhist perspective on it. I introduce the assignment by quoting Buddha; "Let us live happily then, free from greed among the greedy, Even amidst those who are greedy, Let us live free from greed." The quote is self-explanatory and screams to demand less and live greed-free, which is the key to happiness. World today has become profit driven. Economy is no more based on needs, it's agenda has shifted to greed. Production of goods that has no actual requirement has led to a demand for such goods and this demand in turn is motivating producers to invent more such goods. Environment does not degrade by need but, greed. Greed to possess more than required, more food, more luxurious lifestyle, look younger, fairer, tanned etc. This greed is leading to production of make-up, fast food, luxury cars, more clothes than required, hence creating inequality and exploiting the nature beyond repair. The Brahmajala Bodhisattva Sutra advises that Buddhists should not set fire to the mountains and forests. And in the past, it was the Buddhist king Asoka who included this in his rule, prohibiting the indiscriminate burning of forests. Because the burning of forests is considered a harmful behaviour for many species, leading to harm to themselves and the community. The attitude of Buddhism's love for heaven is also reflected in the choice of place to build temples. In the Buddha's time, monasteries were located in forests, or forest gardens. And this tradition was inherited every time Buddhism was spread to different countries. Today, the Buddhist monks in Sri Lanka and Thailand, who live in the forest, in addition to carrying out a way of life and practice inherited from the ancient Buddhist tradition, they are also effectively protect forests. Their contributions to the prevention of deforestation are recognized and greatly appreciated in these countries. Respect for life is a very important thing in Buddhism. Prohibition of killing and harming animals is one of the basic precepts for all Buddhists. Respect for life is not only out of compassion, out of belief in

reincarnation and karma, but also out of the awareness that all living beings have an equal right to live and that the living environment is for all species on earth this land is not for human use (David J. Kalupahana, 2008, pp.137-142). The Buddhist attitude towards such creatures has shaped an ethical attitude towards non-human species: man needs to give up his view of himself as the ruler of all living things. Other; need to see themselves and other living things as "neighbours" of each other. (Peter Harvey, p.185). Let's read this passage in the Compassionate Sutra to understand more about Buddhism's ethical view of all living beings, "May all living beings on earth live in peace, weak ones, strong species, tall species, low species, large species, small species, species we can see, species we cannot see, species near, species far away, species born and new-born species. May no one kill another, let no one take anyone's life lightly, and let no one, out of anger or malice, wish for anyone to suffer and suffer. Like a mother protecting her only child with her life, let us treat all beings with compassion" (Merciful Sutra, translation by Zen Master Nhat Hanh). In Buddhism, consciousness and morality are closely related. In other words, virtuous behaviour needs to be based on a mind full of compassion and calm. Not harming living things is a moral Act, but it must be borne out of genuine compassion. And when compassion for all beings is developed to a high degree, the morality shown will be effective naturally. It can be touched and revenues for the flocks and herds. This is proved by the Buddha collection for Nalagiri elephant, as well as elephants and monkeys case of food offerings to Him. In the sutras there is a story that, a monk was bitten to death by a poisonous snake; and upon learning of this, the Buddha taught that, if that bhikkhu had had a benevolent attitude towards poisonous snakes, he would not have been bitten to death by snakes. These are not myths when today's forest monks in Thailand, Burma and Sri Lanka also have the ability to manipulate animals, even with ferocious animals such as tigers and leopards (Peter Harvey, 2000, p.171). The problem of economic development at all costs is one of the causes of environmental degradation today. Because the amount of property and the level of

consumption become the measure of the value of a life, from individuals to communities, everyone strives to develop the economy and to consume, turning the earth into a house machine and huge market. Attitude of those who follow neo eradicated from the Buddha's time, modern man is now applied deeply into life. But the concept of a hedonistic life of the annihilationists in the past did not violate the moral issue because that lifestyle did not harm others, and today's abusive lifestyle is a matter of morality science, because the problem of over-consumption is closely linked to damaging the environment, harming the lives of others and other species. Buddhism always advocates a simple and thrifty lifestyle. Economic development must be concurrent with moral development, mental development, and development of awareness of people and the world. Buddhism does not deny economic development, because the lack of resources easily leads people to violate moral problems and ruin society. But wealth built on an immoral life leads society to corruption in a different way. Buddhist economics is therefore geared toward frugality, balance, simplicity, and no harm. (EF Schumacher, 1973, p.52). Raising the issue of respecting and protecting forests, fighting for animal rights, and reducing human-centeredness so that all species can share in the same benefits that nature has sometimes given It is considered humorous that people are increasingly enjoying the enjoyment of animal meat, and the desire to get rich from the merciless exploitation and destruction of finite natural resources is being realized. Act irresponsibly. According to Buddhism, human is only one species in the diverse symbiosis of sentient beings in a world where conditions, although there are still certain joys and happiness, the world still contains many sufferings, Not only for humans but for all species. Man is the most advanced animal, but it is he who causes the most suffering and disaster to other species. It is very difficult to respect and treat all species and nature as human beings when the habit of "human hegemony" is still deeply rooted in each individual. Seeing all species as equal sometimes becomes far-fetched and unrealistic; Morality towards animals and plants must be considered illusory as long as people still like to

cause suffering to each other. However, if for that reason, without effort to practice and without reasonable attitudes, at some point, the attitude of contempt and destruction of other living beings will also destroy oneself. Moral voice of a religion cannot be the leaders have the responsibility to listen, but her voice could shake the consciousness of those somewhat believers follow that religion. A religious solution to a social problem may go unnoticed, but educating believers to live ethically is the responsibility of religious leaders. Starting from changing the perception of each individual, starting from reducing greed, hatred, and delusion, society will gradually change for the better when each individual's consciousness changes in a more positive direction. From the Buddhist point of view, there will never be a good society where there are individuals who contain too much greed, hatred, and delusion - the root of unwholesome actions. (Padmasiri de Silva, 2005, p.4). As mentioned, when the behaviour between people is still not good, when shooting and killing birds, picking flowers and breaking branches takes place publicly and becomes a habit of many people, the requirement to live Being ethical with the forest.

SUSTAINABLE DEVELOPMENT: A GENERAL PERSPECTIVE

Development is inevitable, as well as very much required. People for centuries have misunderstood the term development, and justified their misunderstanding in numerous ways. Development has to be inside-out, not the other way round. Developing each individual will develop the surrounding, developing the surrounding will not necessarily develop individuals. Sustainable development is the idea that human societies must live and meet their needs without compromising the ability of future generations to meet their own needs. The "official" definition of sustainable development was developed for the first time in the Brundtland Report in 1987. Sustainable development is a way of organizing society so that it can exist in the long term. This means taking into account both the imperatives present and those of the future, such as the preservation of the

environment and natural resources or social and economic equity.

BUDDHIST HISTORY OF SUSTAINABLE DEVELOPMENT

The term sustainable development is relatively newer term, Buddhism though did not coin any term for it, believed strongly in the idea of sustainability. I could relate Buddhist perspective of the 6th century BC to the contemporary world in three brief points:

1) Moral discipline: the society seems to be quite indifferent as long as our activities are legally permissible. Morality is core to the Buddhist worldview and is evaluated by its skilfulness (Pali: kusala). To serve our best self-interest, Buddhist sustainability advocate a life based on moral discipline. When our mind and body are not deluded, we can achieve sustainable happiness and freedom.

2) Selflessness: (Pali: anatta) the Buddhist teaching on dependent arising (Pali: paticcasamuppada) posits that there is no real self-entity independent of other conditions. Our happiness and well-being are inseparable from those of our past, present, and future generations, our natural environment, and rest of the ecosystem. We cannot survive and operate in a vacuum. With this Buddhist perspective, we should abandon the silo mentality and see others' problems as our problems, embrace their challenges as our challenges. It is a transformation from self-centeredness to selflessness.

3) Inter-connectedness: changes at the individual and societal level are inseparable. Bhikkhu Bodhi says, two dimensions of our lives [i.e. the internal and the external, the personal and the social] are inseparably intertwined and mutually conditioning, so that our values reflect social and economic realities, while social and economic realities are shaped by our values. Thus, while it is in our personal lives that we have the most power to instigate direct change, any alternations in our personal lifestyles must also reach outwards and exercise an impact on our interpersonal relations, our social order, our political agenda, and our relationship to the natural environment. Buddhist development could be a peaceful individually based revolution.

BUDDHA VIEW ON ENVIRONMENT

But regardless of the doctrinal foundation and what the solution is, the general view of Buddhism on the natural environment is a “non-dual” view, viewing people with the natural environment -including forests and mountains, rivers, seas, atmosphere to different kinds of flora and fauna -are inseparable from each other; all reciprocal and intertwined in a universal cycle of cause and effect. The “Grid of Heaven” in the Avatamsaka Sutra, a Buddhist term for the correlation of gender phenomena in the universe, now has its value beyond the scope of abstract philosophy to more practical applications. The doctrine of rebirth and karma is not limited to explaining human existence and interpersonal heterogeneity, but its ethical aspect is promoted more than ever for human understanding more aware of their responsibilities towards others and the environment. Buddhism is considered a philosophical religion whose application to environmental issues is significant when compared to other religions. The spirit of respecting life, loving nature, and promoting equality among living things are the values of Buddhism that are well-received in environmental protection today. When monotheistic religions view other creatures as God-given rewards for serving man, it leads to a “dualistic” view and leads to the division between humans and other species. other as two opposing parts, the Buddhist view of man and the environment is seen as a religion with a “friendly” attitude towards the environment. That is not the subjective view of Buddhists, but the general view of many people, including Western Christian historians (Damien Keown, 2005, p.39). However, although Buddhism has a “non-dualistic” view between humans and the environment and other living things, and ethical values related to this are found in many scriptures, some Environmentalists do not think that the field of Buddhist ethics can be applied to solving current environmental problems, because Buddhism always advocates a kind of “freedom from suffering” ethics, focusing on liberation from personal suffering. And the Buddhist perspective on the environment is often attributed to human discourse, whether the protection of nature is only to serve the people, which is not common for other species

(Damien Keown, tr.40). It is not wrong to view Buddhist ethics as a kind of “free from suffering” ethics, but it is not reasonable to think that this ethics has nothing to do with environmental protection. In general, Buddhism always focuses on training the individual mind, seeing it as an important key in achieving liberation and enlightenment. But it is completely wrong to think that the training of the mind has no impact on social life. Society and living environment, from the Buddhist point of view, is nothing more than the expansion of human consciousness and community; a combination of individual and collective karma. According to mind only, it is nothing but a reflection of the mind. In Buddhism, ethics cannot be viewed as a field separate from other fields such as philosophy and psychology. Buddhist ethics should not only be viewed from the perspective of good and bad based on behaviour, but it must also be analyzed through the state of mind. Relating Buddhist ethics to such environmental problems are not only solutions to the prevention of external behaviours, but the transformation of people’s thoughts and minds, so that people can have a more friendly attitude towards the natural environment. When it comes to environmental ethics, there are usually three issues of concern: first of all, ethics must be a universal issue, a problem common to all mankind, it is not limited by region and geographical area; second, morality is not limited to the present life but also takes into account future generations; and third, ethics transcends human boundaries, i.e. ethics must take into account non-human species such as animals, plants and ecosystems (Padmasiri de Silva, 1998, p.15).

Referring to universal ethics, going beyond the geographical area is for everyone to have a common responsibility in environmental issues. For industrialized countries to be held accountable for global warming and the climate change they are the owners of the past (and present). And the poor countries - because they want to compete with developed countries, also try to exploit resources, and try to release carbon dioxide into the atmosphere because compared to that they must have the same rights as other countries. Rich countries have done

before - it is necessary to adhere to the principles of environmental protection in economic activities for the common good of the whole world. Ethical with regard to future generations, i.e. to avoid indiscriminate exploitation of resources, which leads to depletion and future generations with nothing left to “exploit”, and also to minimize the harm that posterity has to bear due to the present generation. And ethics must take into account animals and plants, i.e. to balance the ecosystem and respect the right to life of all species. When referring to Buddhist ethics for environmental issues, it refers to the Buddhist view of things that are not in the human world such as forests, animals, ecosystems, nature; and what is the Buddhist view of economic development. There are two principles in Buddhist Ethics set forth here in relation to this: compassion and non-harm (ahimsa). But before we go into the discussion of Buddhist ethics towards the environment, we need to know that the environmental issue is a problem of today, not a problem posed since the time of the Buddha. None of the Buddha’s teachings relate directly to this issue. So here we can only consider the implications of the Buddha’s teachings for the natural environment, and what the Buddhist attitude is to things that are not part of the human world. The first is the Buddhist attitude towards the forest. From the time when Buddhism was just formed, the forest has been a very intimate place for the monks’ religious life. Although monasteries were established and the community life of monks in those monasteries was widespread, there were still monks who chose to live in solitary meditation in the forest; and the forest is seen as a “lovable” place to be respected and protected. For the bhikkhus, there are a number of rules set forth, advising them not to harm plants and contaminate water sources. In some scriptures, old trees are considered to be the abode of the gods (in particular in the Jataka stories). And bhikkhus who live the conduct of non-harm are advised to avoid activities that harm other living beings, whether visible or invisible. The residence of the monks in the rainy season not only means to spend a certain time to develop their spiritual life, but also has the purpose of not harming other species during the period of

germination, growth and development.

MILLENNIUM DEVELOPMENT GOALS FROM A BUDDHIST PERSPECTIVE.

Millennium Development Goals are testifying that the UN is giving subtle importance to sustainable future development. Successful completion of the goals by 2015 is a global priority, creating a stable foundation for future development (United Nations 2013). The spirit of the MDGs is parallel to the Buddhist approach to material needs, which emphasizes the importance of basic necessities of life: food, clothing, shelter, and needed medical care. The areas covered by the MDGs are mostly the same as the areas, which Buddhism was given importance as necessities.

The first of the eight goals is the eradication of extreme poverty and hunger. Nutrition is one of the basic necessities according to the Buddhist texts; its importance is inevitable in maintaining the physical body. Extreme poverty refers to hardship and should not be confused with simplicity or frugality, which are purposeful choices regarding Buddhist livelihood.

The second goal is the achievement of universal primary education. From the age of the Buddha, the Dhamma has served as primary education, thus directly satisfying the need for basic education. It is one of the three jewels of Buddhism, which is ensuring proper methods and basic knowledge for Buddhist followers. Thus its importance is unquestionable as it occupies a similar place in the life of Buddhists than all the basic necessities.

The third goal is the promotion of gender equality and the empowerment of women. According to cultural influences, the subject Gender equality was not a vital question in the age of the Buddha. Women were mostly superseded from other than household practices. Nevertheless, Buddhism is a tradition, which acknowledges the spiritual equality of women (Dhammavihari 2000). Although the Buddha was initially reluctant to ordain women, he finally established the order of nuns (which has been a living tradition since then), thus making gender equality more explicit in the tradition.

The fourth goal is the reduction of child mortality. As it was enunciated in his first sermon, death, dying,

and mortality are taking a profound place in the Buddha's teachings: all of them are suffering (SN 56.11). Mortality accompanies life and the Dhamma is about how to deal with and how to eliminate all the phenomena that are causing suffering. From a Buddhist approach, the fifth and the sixth goals are closely related as both of them are connected to health care.

The fifth goal is the improvement of maternal health, and

The sixth goal is combating HIV/AIDS, malaria and other diseases. Parallel to the case of mortality, sickness and diseases are suffering, and have to be eliminated by Buddhist practices (SN 56.11). Furthermore, health care is one of the four basic necessities, thus its crucial importance is unquestionable (Payutto 1994).

The seventh goal is securing environmental sustainability. In the age of the Buddha, human activity was less influential on environmental degradation, biodiversity and on the intactness of ecosystems. Thus Buddhism originally did not deal directly with environmental sustainability in an age, when the ecological footprint of human beings was not as great as nowadays. Nevertheless, Buddhist livelihood inherently encompasses an environmentally-friendly attitude towards nature by employing Buddhist environmental ethics (Harris 1994, Pragati 2008, James 2009).

The eighth goal is the development of a global partnership. The spirit of partnership can be found in the Buddhist communities. Even if the monkhood or the laity is taken into consideration, the purpose of the Sangha or the community is the development of cooperation and partnership amongst people, thus aiding and supporting the needy members of the community. Although the MDGs' global partnership refers to countries and global enterprises, the spirit of its initiative is similar to the spirit and the goal of the Sangha.

HOW BUDDHISM CONTRIBUTES TO ACHIEVE ENVIRONMENTAL SUSTAINABILITY

Modern economic practices are resulting in a

downward environmental spiral, a vicious circle in which environmental degradation is growing to an ever-greater extent. The seventh Millennium Development Goal was established by the UN to prevent these negative consequences and reverse the process to an upward direction to transform the vicious changes to a virtuous circle. Inevitably, one of the foremost goals is securing environmental sustainability, although the reports show that it has the poorest achievements amongst the eight goals. Target values are established, but means to achieve them are not designated. Buddhism cannot deal with the problem of environmental sustainability directly as it is dealt with in the MDGs, because, according to impermanence, sustainability is directly unattainable. Buddhists have to move beyond grasping to the notion of sustainability and sustainable development, and approach environmental sustainability from a deeper level. The Dhamma is able to give adequate and even more profound solution to environmental difficulties: Buddhist livelihood is harmonizing with virtuous changes and leading to positive consequences on each planes of existence, as they are connected with morality. Environmental awareness and sustainability is inherently embedded in the Dhamma as an emerging consequence of Buddhist lifestyle. The ethical instructions of the pancasila or the Five Precepts points beyond the realization of well-being in the society, as they also refer to environmental preservation and ensure the prospects of future generations. The Five Precepts are the foundation of Buddhist environmental ethics (Harris 1994, Harvey 2000, Pragati 2008, James 2009). Buddhist livelihood is inherently frugal and simple as it is striving to satisfy basic human needs, but deny all additional desires aiming at consumption (Welford 2006, Zsolnai 2008). Basic necessities are similar to the ones emphasized in the MDGs, and all of them are essential for leading a life, on which spiritual development can be grounded. After satisfying basic necessities, Buddhist lifestyle involves inner development instead of striving for material sustainability. But achieving material sustainability is a concomitant phenomenon of this kind of spiritual development. Thus frugality and simplicity relieves the environmental pressure of

economics, and Buddhist livelihood contributes to reverse environmental degradation and shape a virtuous circle, an upward spiral.

CONCLUSION

The universe is a complex web of relationships. Human connections are important in a social context. However, the relationship between humans and ecological aspects also plays a major role for human existence. All living and non-living species in nature are closely related together. They support each other and help each other to survive longer. Each individual human being is related to each other, to plants and animals as well as to the whole ecosystem. Whether these relationships are on a macro or micro scale, they are present. So in order to understand the universe and the intricate interconnections in its web, we need to look within ourselves to realize our potential and ourselves first. Knowledge of the universe and its complex relationships can fundamentally change our human attitudes toward nature. Even in the practice of Buddhism, compassion is an expression of attitude towards the environment. Thus, the Buddha's teachings can be used to enlighten mankind about the indivisible co-existence between man and nature. Buddhism has always been an eco-friendly religion. People are advised not to exploit nature but to feel it, not to be greedy and plunder it. Buddhist ethics can actively contribute to alleviating ecological crises stemming from human activities. Once we become aware of the complex web of relationships, our attitude towards nature will of course change. We will no longer want to exploit nature but just want to be friends with nature. We are part of nature and we have no right to destroy nature, no matter what the reason. In order to understand this important fact, people today need to go back to their own foundations to find religious ethical principles about the Environment. The problems in the world originate from desire, hatred and ignorance and all their manifestations in thought, speech and behaviour. If you want to make the world a better place, start with yourself. Start with morality, that's the basis. Guard your senses, your thinking, speech and behaviour. This requires mindfulness. Continuously

see what your mind is doing with morality as a basis, you can work on concentration. Concentration is again a condition for insight. With concentration and insight, morality can strengthen and deepen, it can become a natural quality. By working slowly but surely on your morality, concentration and insight you slowly but surely put an end to your desire, hatred and ignorance. In this way you develop a deep inner peace and contentment, an unshakeable happiness. In this way you become a source of love, compassion, harmony and peace. An example, a strength, a true help for the world. The Buddha commended frugality as a virtue in its own right. Skilful living avoids waste and we should try to recycle as much as we can. Buddhism advocates a simple, gentle, nonaggressive attitude toward nature—reverence for all forms of nature must be cultivated. Buddha used examples from nature to teach. In his stories the plant and animal worlds are treated as part of our inheritance, even as

part of ourselves. As Krishnamurti said, “We are the world, the world is us.” By starting to look at ourselves and the lives we are living we may come to appreciate that the real solution to the environmental crisis begins with us. If we are going to save this planet we need to seek a new ecological order, to look at the life we lead and then work together for the benefit of all; unless we work together no solution can be found. By moving away from self-centeredness, sharing wealth more, being more responsible for ourselves, and agreeing to live more simply, we can help decrease much of the suffering in the world. As the Indian philosopher Nagarjuna said, “Things derive their being and nature by mutual dependence and are nothing in themselves.”

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Vikas Kumar

Balancing Tradition and Innovation: Examining the Role of Standardization in Yoga Practices and the Evolution of Yoga Equipment

Abstract

This study explores the complex interplay of tradition and innovation in yoga, focusing on the central role of standards in yoga practice and in the development of yoga equipment. The aim of the study is to uncover a dynamic terrain revealing the harmony of ancient yogic traditions with contemporary practices and technological advances. Through a comprehensive literature review, historical perspectives on how yoga evolved from a traditional spiritual practice to a practice of global well-being are explored. Professionalizing yoga and Diversifying career pathways beyond traditional educational roles. The methodology provides a position for standards in yoga practices and key tools for qualitative research methods and interviews, surveys and case studies researched with yoga teachers, studio owners and industry experts. Overall skills development, continuing professional education, and globalization of the yoga industry have been identified as important elements. The research offers valuable insights for practitioners, academics and industry stakeholders, and provides guidance for guiding the evolving yoga landscape. It calls for further research to address emerging challenges and explore untapped opportunities to promote sustainable and comprehensive inclusion of tradition and innovation in the yoga profession. Ultimately, this research seeks to advance the understanding of yoga as a profession, guiding practitioners to strike a balance between tradition and innovation.

I. Introduction

An ancient practice based on spiritual and philosophical traditions, yoga has evolved dramatically from a traditional discipline to a global practice that has transcended cultural and geographical boundaries. Yoga's recognition as a global wellness practice proves to be universal, and appealing to individuals around the world seeking physical, mental and spiritual balance. The twenty-first century has witnessed a major paradigm shift, and to reveal yoga as a complete profession. Once only an individual spiritual exploration, yoga has moved into the mainstream, with practitioners across demographics and geographies. This rising popularity has made yoga a profitable profession, with endless careers ranging from traditional educational activities to infrastructure and special facilities. In some areas however as yoga goes through this commercial transformation, an urgent need arises to scrutinize values in its practice. The tension between traditional, individual forms of yoga and the demands of established, globalized industries can be seen manifest. Standardization can lead to consistency and quality and raise legitimate questions about its impact on the essence of yoga. Can a phenomenon deeply rooted in individual experiences and cultural contexts retain its authenticity when subjected to formal norms? This study seeks to address the challenges of standardizing yoga practices in its development as a global profession. The need for closer scrutiny is obvious because attempts at adaptation can affect not only physical

postures and sequences but also the inherent nuances of yogic spirit and culture. Striking a balance between demanding values and preserving the rich diversity that defines yoga is an easy task. Specifically, as yoga moves from ancient tradition to global practice, this study aims to shed light on the many facets of this evolution. It seeks to understand how values affect the essence of yoga, how it adapts to different people, and the preservation of its core values. By scrutinizing the need for standards, this study contributes to nuanced understanding of the challenges and opportunities that accompany the commercialization of yoga in the modern world.

Historical Perspectives on Yoga

Traditional roots and spiritual practices

The history of yoga is deeply rooted in ancient tradition, with origins in the spiritual practices of the Indus Valley Civilization. Originally, yoga was a means of spiritual enlightenment, with practitioners practicing meditation, breath control, and asceticism. These ancient traditions laid the foundation for the multifaceted discipline of yoga.

A shift towards a global welfare phenomenon

The practice of yoga has evolved over thousands of years, incorporating elements from different philosophical traditions and adapting to different cultures. The beginning of yoga in the West in the late 19th and early 20th centuries was a pivotal moment. The transformation of yoga from a primarily spiritual pursuit to a practice of global well-being accelerated in the second half of the 20th century, sparking an increased interest in holistic health and wellness.

Commercial Yoga

Shift from individual action to professional pursuit

As yoga has gained popularity around the world, there has been a clear shift from a primarily personal spiritual practice to a viable business venture. Individuals who once practiced yoga for growth and self-exploration began to receive formal training to become certified teachers. This revolution marked the

beginning of the commercialization of yoga, opening up avenues for careers in teaching, training and medical applications.

Trends and patterns in the yoga industry

The commercialization of yoga coincided with specific trends and images that emerged in the industry. Yoga studios have proliferated, offering classes for a variety of interests and skills. The hybrid technology has made online learning easier, reaching more people. Additionally, yoga retreats, specialty workshops and blending yoga with other wellness practices have become commonplace, reflecting the dynamic nature of the growing industry.

Skill-based yoga work

Traditional educational activities

Traditional educational activities form the cornerstone of yoga practice, with certified instructors guiding practitioners through physical positions, breath work and meditation. These activities extend beyond just teaching, with times many include mentoring and community leadership, creating a sense of connection and support in the yoga community.

Business services and new strategies

The commercialization of yoga has led to the creation of businesses, in which individuals use their skills to establish and maintain yoga studios, wellness centers, and retreat centers. Other approaches, such as corporate health programs, special education as they are designed for specific individuals and allied health professionals, yoga is preferred as a versatile career choice.

Specialist and specialized activities

There is a growing demand for specialized skills beyond traditional business roles. Yoga teachers are playing key roles in areas such as prenatal yoga, medical interventions, and mindfulness training. This trend reflects the increasing recognition of the needs of physicians and the value of specialized knowledge in the profession.

Standards for yogic practices

The importance of consistency and quality

With the increasing commercialization of yoga,

more emphasis is being placed on standardizing practices to ensure consistency and quality. The purpose of standards is to establish guidelines for teacher training, classroom management, and safety measures. It seeks to be a system that maintains the integrity of yoga while providing practitioners with a consistent and reliable experience.

Challenges and controversies in standardization efforts

However, standardization is not without challenges and controversies. Critics say the essence of yoga, which grows on personal experiences, can be undermined by stricter standards. The diversity of yoga styles, philosophies and teaching styles creates a difficult terrain, making it difficult to create a single standard that fits all. There is an ongoing discourse in the community to balance values and preserve yoga authenticity.

Yoga equipment

From traditional equipment to modern innovations

The development of yoga equipment reflects a broader change in practice. Traditionally, yoga required minimal equipment, with practitioners using simple equipment such as mats, mats and ropes. However, modern innovations have introduced a wide range of props, specialized beds and mechanical devices to improve the process. These changes reflect the accessibility of yoga to a variety of people and the addition of modern equipment to deepen the experience.

The impact of yoga on practice and teaching

The evolving landscape of yoga equipment has a profound impact on both the practice and teaching of yoga. For practitioners, innovative props and technology provide additional support and facilitate a deeper exploration of poses. For instructors, adapting to these advancements requires staying informed about the latest tools and incorporating them judiciously into classes. The integration of technology, such as virtual reality and smart yoga mats, further expands the possibilities for remote learning and personalized guidance.

IV. Findings

A. Diversification of Career Pathways

Research reveals an incredible variety of career paths within the yoga industry, beyond traditional teaching roles. Practitioners are increasingly exploring industry, coming up with new ways to share their expertise. These changes not only add to the workload but also contribute to a vibrant and dynamic yoga environment. The emerging diversity of career paths matches the evolving needs and preferences of employees, creating an inclusive and flexible working environment.

B. Holistic Skill Development

Comprehensive skills are emerging as a key to success in the modern yoga profession. In addition to mastering the physical and spiritual aspects of yoga, professionals now recognize the indispensable need for holistic skills. Entrepreneurship, business acumen and digital literacy have been identified as key factors, leading to increased competitiveness and flexibility. This multi-pronged approach reflects nuanced understandings of business requirements, encouraging employees to expand their skill sets for continued success.

C. Continuous Professional Development

The study highlights the dynamic nature of the yoga industry, emphasizing the paramount importance of continuous professional development. Practitioners are encouraged to participate in continuing education, pursue specialty certification, and actively participate in mentoring programs and professional networks. This commitment to continuous learning is the cornerstone to establishing a successful career in the ever-growing field of yoga. The rapid changes in the industry require a proactive approach to identify emerging trends and maintain relevance.

D. Globalization of Yoga Careers

The globalization of the yoga profession, facilitated by accessible online platforms and international cooperation, marks a paradigm shift in the profession. Yoga experts are not limited to local markets; Instead,

they use online courses, workshops and collaborations with physicians around the world. While this globalization brings new opportunities, it also brings with it the concomitant challenges of cultural adaptation and effective communication across cultures. Navigating these challenges is key to developing a globally connected and culturally sensitive yoga community.

E. Challenges within the Yoga Profession

Amidst the positive trends, the research highlights prevalent challenges within the yoga profession. Job insecurity and inconsistent income emerge as significant issues, underscoring the need for strategic career planning and financial management within the profession. Ethical considerations related to the commercialization of yoga also come to the forefront, emphasizing the delicate balance required between profit motives and the preservation of yoga's core principles.

V. Discussion

A. Implications of Findings

1. Guidance for Practitioners

The distinctive variety of career paths provides invaluable guidance for yoga practitioners looking to navigate the growing yoga scene. In addition to traditional teaching activities, the study encourages employees to embrace entrepreneurial endeavors and find special places. This advice creates a sense of empowerment, empowering practitioners to align their work with their own passions and strengths.

2. Insights for Educators and Industry Stakeholders

Educators and industry stakeholders gain important insights into designing educational programs. Integrating resources that promote business skills, digital literacy, and ethical considerations beyond the traditional curriculum is essential. This proactive approach ensures that future generations of yoga practitioners are well prepared to navigate the multifaceted demands of the industry.

B. Future Directions for Research

1. Addressing Emerging Challenges

The discussion serves as a catalyst for further research, and encourages a focus on addressing emerging challenges in the yoga industry. Budget strategies, searching for new sources of revenue, and in-depth analysis of the impact of technological advances on business stability are identified as areas that require further investigation. By prioritizing these challenges addressed, the industry can develop in ways that enhance growth and resilience.

2. Exploring Untapped Opportunities

This research opens up avenues for exploring untapped opportunities in the yoga profession. Future research could go deeper into identifying unique markets, new business models, and resources that will create opportunities for business growth and specialization. By exploring untapped opportunities, the yoga industry can provide innovation, diversity and an inclusive landscape.

Conclusion

This studies encapsulates the dynamic essence of yoga as a career, highlighting key findings that span the spectrum of diversified career pathways, holistic talent development, non-stop expert growth, and the globalization of yoga. The enterprise's modern kingdom is intricately woven with practitioners exploring modern roles beyond traditional coaching, spotting the need for multifaceted skill units, and adapting to the challenges and opportunities provided via a globalized landscape. The big contribution of this research lies in offering a nuanced know-how of yoga's evolution from a traditional exercise to a versatile and dynamic career. By dropping mild on the difficult abilities and concerns essential for fulfilment in present day yoga careers, the research serves as a valuable aid for practitioners, educators, and industry stakeholders. As a call to motion, the realization urges collective efforts to form sustainable and enjoyable careers in yoga. Recognizing the demanding situations mentioned in the research, there is a shared duty to cultivate an ethical, supportive, and innovative

atmosphere within the yoga career. In essence, this research no longer most effective gives a photograph of the cutting-edge kingdom but additionally acts as a catalyst for advantageous trade, guiding individuals and the enterprise toward a prosperous destiny aligned

with the essence and ideas of yoga.

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लक्ष्मण सिंह

स्वामी श्रद्धानन्द के दृष्टिकोण से शिक्षा व्यवस्था

सारांश

स्वामी श्रद्धानन्द ने कहा कि बालक की शिक्षा का आरम्भ उसकी मातृभाषा से कराना चाहिए। उसके बाद बालक को दूसरी भाषा का ज्ञान कराना चाहिए। साथ ही विदेशी भाषाओं का ज्ञान भी कराया जा सकता है। स्वामी श्रद्धानन्द ने कहा कि शिक्षा की अवधि में ब्रह्मचर्य का पालन करना आवश्यक है बिना ब्रह्मचर्य के पालन के शिक्षा प्राप्त नहीं की जा सकती है। इसके लिए उन्होंने शिक्षण संस्थान नगरों से दूर स्थित हो ऐसा कहा है। साथ ही सभी बालकों की निःशुल्क शिक्षा की व्यवस्था की कामना करते हैं। स्वामी श्रद्धानन्द ने गुरु-शिष्य सम्बन्ध को बहुत मधुर हो ऐसा बताया है। गुरु-शिष्य सम्बन्ध माता-पिता व पुत्र के समान बताया है। स्वामी श्रद्धानन्द जी ने शिक्षण संस्थान में अध्यापकों पर बाह्य हस्तक्षेप का मना किया अर्थात् अध्यापकों पर किसी भी प्रकार का बाहरी हस्तक्षेप नहीं होना चाहिए जिससे वे अपना कार्य पूर्ण रूप से कर सकें। श्रद्धानन्द ने सैद्धान्तिक परीक्षा के बजाय व्यावहारिक परीक्षा पर बल दिया है।

नियमावली तैयार की थी। जिसमें निम्न नियमों के अभिप्रायों को स्पष्ट किया गया था-

1. वेद आर्य समाज के प्राण हैं। विशाल संस्कृत साहित्य का आरम्भ बिन्दु या मूल स्रोत वेद ही है। वेद अध्ययन के लिए गुरुकुल की आवश्यकता है। वेदों का ज्ञान सूर्य के समान है जिसके सम्मुख अन्य सब विधाएँ व ज्ञान इस केन्द्र स्थानीय वेद के चारों ओर चक्कर काटते हैं। वेदों का अध्ययन वेदांगों तथा सत्य शास्त्रों के सहित होगा।

2. संस्कृत का अध्ययन तब तक पूर्ण नहीं हो सकता जब तक कि अंगों तथा उपांगों के साथ वेदों का अध्ययन न किया जाए संस्कृत शिक्षा की योजना जिसमें वैदिक साहित्य को समुचित स्थान प्राप्त न हो, बिना प्राण शरीर के समान है।
3. संस्कृत का अध्ययन करना देशभक्ति का कार्य है। भारत की शिक्षा पद्धति सच्चे अर्थों में तभी राष्ट्रीय हो सकती है जब यहाँ के शिक्षणालयों में संस्कृत का अध्ययन हो। ब्रिटिश सरकार द्वारा भारत में जिस शिक्षा प्रणाली को प्रचलित किया गया है। वह भारतीयों में देशभक्ति का विनाश कर रही है और उन्हें मानसिक दास बना रही है। आवश्यकता इस बात की है कि शिक्षा की ऐसी योजना तैयार की जाए जो सच्चे अर्थों में राष्ट्रीय हो। इसका अभिप्राय नहीं है कि विदेशी भाषा तथा नये ज्ञान, विज्ञान को ग्रहण न किया जाए। हमें अंग्रेजी आधुनिक विज्ञानों, पाश्चात्य दर्शन और राजनीतिशास्त्र आदि का अध्ययन अवश्य करना चाहिए। क्या यूरोपीयन लोग अन्य देशीय भाषाओं और प्राच्य साहित्य आदि विषयों का नहीं पढ़ते? पर क्या यूरोपीयन देश ने अपनी शिक्षा को विदेशी बनाया है?¹ इसी तरह हमें भी विदेशी ज्ञान-विज्ञानों को पढ़ते हुए भी अपनी राष्ट्रीयता की रक्षा करनी चाहिए। अपने पत्र 'वेदाध्ययन प्रेरक', में इसका प्रतिपादन उन्होंने इस ढंग से किया था कि संस्कृत ही प्राचीन भारत की प्राचीन साहित्यिक भाषा है। इसी के द्वारा भारत का मानसिक विकास हुआ है। इसी में भारत का आध्यात्मशास्त्र, नीति विज्ञान तथा कला का पारम्परिक ज्ञान सुरक्षित है।

जब तक भारत के छात्रों के विचार का माध्यम उनके प्राचीन पूर्वजों की यह साहित्यिक वाणी नहीं होती भारत में मानसिक राष्ट्रीयता का उदय होना असम्भव है। आंग्लभाषा प्रधान शिक्षा भारत की मानसिक दासता का कारण बनी रहेगी। विदेशी भाषा द्वारा शिक्षित होकर भारतीयों में मौलिकता का विकास हो सकना संभव नहीं है।

4. ब्रह्मचर्य शिक्षा का मुख्य आधार है। ब्रह्मचर्य के बिना शिक्षा बिना नींव या आधार समान होती है। इसलिए एक ऐसी शिक्षण संस्था को स्थापित करना बहुत आवश्यक है जो नगरों से दूर स्थित हो। जिसमें विद्यार्थी ब्रह्मचर्य नियमों का पूर्णरूप से पालन कर सकें।
5. सरकार द्वारा भारत में परीक्षाओं की जो पद्धति प्रचलित की गयी वह वास्तविक विद्वत्ता के मार्ग में बाधक है। अतः कोई संस्था जो सरकारी यूनिवर्सिटियों की परीक्षाएँ भी दिलाना चाहे और साथ ही चाहे की विद्यार्थी वेदशास्त्रों के भी पण्डित हों, वे कभी सफल नहीं हो सकती। गुरुकुल इन सरकारी परीक्षाओं से अपने को पृथक् रखेगा।
6. शिक्षणालय में शिक्षकों और विद्यार्थियों के वही सम्बन्ध होने चाहिए जो माता-पिता का अपनी सन्तान के प्रति होता है। वर्तमान समय में भारत में कोई भी ऐसी शिक्षण संस्था नहीं है जिसमें शिक्षकों न विद्यार्थियों को माता-पिता का स्थान ले लिया हो। गुरुकुल द्वारा इस कमी को पूरा किया जायेगा। गुरुकुल की स्थापना के इस महत्वपूर्ण हेतु को नियमावली की व्याख्या में इस प्रकार स्पष्ट किया गया था।
“गुरुकुल का शिक्षक कोई अनुभवहीन युवक नहीं होगा, सामान्यतः वह परिपक्व आयु का ऐसा विद्वान होगा जिसने जीवन के ऊँच-नीच देख लिए होंगे और जो शान्त होकर एक व्यवस्थित अवस्था तक पहुँच गया होगा। ऐसा विद्वान ही अपने अनुभव से बालकों व किशोरावस्था के छात्रों को लाभ पहुँचाने में समर्थ हो सकेगा। विद्यार्थी पूरे समय ऐसे अध्यापकों की देखरेख में रहेगा। शिक्षा सबके लिए निःशुल्क होनी चाहिए। गुरुकुल किसी से शिक्षा का शुल्क नहीं लिया जायेगा।”²
7. पाश्चात्य विद्वानों ने प्राचीन भारतीय साहित्य के सम्बन्ध में जो खोज की है। उसके आधार पर जो साहित्य ग्रन्थ

लिखे हैं वे इतिहास विषय भारतीय इतिहास का जो तिथिक्रम निर्धारित किया है, सर्वथा अशुद्ध है। आवश्यकता इस बात की है कि पुरातत्व सम्बन्धी सामग्री एवं प्राचीन ऐतिहासिक अनुश्रुति तथा साहित्य का विवेचनपूर्वक अध्ययन कर भारत के प्राचीन इतिहास को सही रूप में प्रस्तुत किया जाए। गुरुकुल द्वारा यह महत्वपूर्ण कार्य भी सम्पन्न किया जायेगा।³

उस समय यह भी विचार हुआ कि उसमें आधुनिक विज्ञान विषय की शिक्षा किस प्रकार प्रारम्भ की जाए। गुरुकुल की जो प्रथम नियमावली आर्य प्रतिनिधि सभा पंजाब ने स्वीकार की थी। उसमें यह सर्वथा स्पष्ट कर दिया गया था कि संस्कृत, वेद, वेदांग, और शास्त्रों की शिक्षा के साथ-साथ अंग्रेजी भाषा तथा आधुनिक ज्ञान विज्ञान के अध्ययन की भी इस शिक्षा संस्था में व्यवस्था होगी।⁴

वैदिक शिक्षा व्यवस्था को मूर्तरूप प्रदान करने के लिए स्वामी श्रद्धानन्द ने गुरुकुल की स्थापना की थी।⁵

इसमें गुरु की महत्ता इतनी अधिक होती है कि वह विद्याअर्जन के पश्चात् जब कर्मक्षेत्र में प्रवेश करता है तो अपने कुल, गोत्र आदि के साथ आचार्य का नाम भी अपनी पहचान के रूप में प्रस्तुत करता है।

इसी क्रम में यदि तीसरा विचारणीय प्रश्न है कि शिक्षा प्रदान करने का मूल उद्देश्य कौनसा है? इस प्रकार विचार करने के पश्चात् यह कहा जा सकता है कि शिक्षा सर्वांगीण विकास का साधन है। शिक्षा का मूल आधार संस्कार है। संस्कार उसको कहते हैं, जिसमें शरीर, मन, आत्मा उत्तम हों।

शिक्षा के मूल उद्देश्य को प्राप्त करने के लिए कौन-कौन से साधन अपनाये जाने आवश्यक हैं जो निम्न हैं-⁶

- पूर्णकालिक शिक्षा
- ब्रह्मचर्य व्रत
- तपस्वी दिनचर्या
- वैदिक ग्रन्थों का पठन-पाठन

विद्याध्ययन के दौरान विद्यार्थी ब्रह्मचर्य का पालन करे तथा तपस्वी दिनचर्या का आचरण करे। अथर्ववेद का मन्त्र कहता है-

ब्रह्मचर्येण तपसा देवा मृत्युमपादन्त।

इन्द्रो ह ब्रह्मचर्येण देवेभ्यः स्वराभारत।⁷

अर्थात् ब्रह्मचर्य और धर्मानुष्ठान से ही विद्वान लोग

जन्म मरण को जीत के सुख को प्राप्त हो जाते हैं। वैदिक शिक्षा का मूलाधार वेद तथा वेदानुकूल आर्ष ग्रन्थ है।⁸

स्वामी श्रद्धानन्द ने गुरुकुलीय शिक्षा पद्धति को मूर्त रूप दिया जिसमें यह शिक्षा मनुष्य को अपने व्यक्तिगत एवं सामाजिक जीवन में उत्तरदायी भूमिका का निर्वाह करने में सक्षम बना देती है जिसकी वर्तमान युग में नितान्त आवश्यकता है। इसलिए आज मूल्य केन्द्रित शिक्षा के प्रचार प्रसार की महती आवश्यकता अनुभव की जा रही है।⁹

शिक्षा व्यवस्था के स्वरूप पर विचार करते समय शिक्षा संस्था के स्थान, पर्यावरण एवं उसके नियन्त्रण का प्रश्न भी कम विचारणीय नहीं है। इस सन्दर्भ में मन्तव्य है कि गुरुकुल जन कोलाहल से दूर नगर या ग्राम से 4 कोस दूर स्थित हो। नदी, पर्वत, एवं वन का पर्यावरण विद्याध्ययन के लिए उत्तम होता है। गुरुकुल का नियन्त्रण आचार्यों के हाथों में हो। उसमें समाज अथवा सरकार का प्रत्यक्ष या अप्रत्यक्ष किसी प्रकार का हस्तक्षेप न हो। परन्तु गुरुकुलीय विकास हेतु समाज एवं सरकार द्वारा समय-समय पर दान, अनुदान द्वारा सहायता करना इनका नैतिक, सामाजिक कर्तव्य है क्योंकि गुरुकुल न केवल समाज के लिए सुसंस्कारित नागरिकों का निर्माण करते हैं अपितु उनका वर्ण निर्धारित कर समाज में उनकी भूमिका एवं दायित्व का निश्चय करते हैं इसलिए बाह्य हस्तक्षेप से रहित होकर ही आचार्य अपने कर्तव्यों का निष्पक्षता पूर्वक निर्वहन कर सकता है।

आज उपभोग प्रधान युग में शिक्षा प्रदान करना एक लाभकारी व्यवसाय बन गया है। शिक्षक एवं विद्यार्थी के

मध्य विक्रेता एवं उपभोक्ता का सम्बन्ध विकसित हो गया है। ऐसे में गुरुकुलीय शिक्षा के अन्तर्गत शिक्षक जहाँ विद्यार्थी को सन्तानवत, स्नेह, मार्गदर्शन एवं शिक्षा प्रदान करता है, वहीं शिक्षार्थी भी अपने शिक्षक में माता-पिता की छवि देखता है। उनकी तन-मन धन से यथाशक्ति सेवा-शुश्रूषा करने के लिए सदैव तत्पर रहता है। यह सोचकर ही सुखद आश्चर्य की अनुभूति उन लोगों को होती है जो वैदिक शिक्षा व्यवस्था से परिचित नहीं हैं। वस्तुतः यदि शिक्षा को मानव के सर्वांगीण विकास का साधन बनाना है तो जिसकी वर्तमान युग में नितान्त आवश्यकता है तो शिक्षा को 'बाजारवाद' से सर्वथा मुक्त करना होगा। इसके लिए गुरुकुलीय शिक्षा एक आदर्श व्यवस्था सिद्ध हो सकती है। तभी सबको शिक्षा, समान सुविधा की चिर राष्ट्रीय माँग भी पूरी हो सकती है।¹⁰

निष्कर्ष

स्वामी श्रद्धानन्द ने देखा कि तत्कालीन शिक्षा व्यवस्था भारतीय लोगों का भला करने में सक्षम नहीं थी। इसलिए उन्होंने गुरुकुलीय शिक्षा पद्धति का शुभारम्भ करते हुए गुरुकुल कांगड़ी विश्वविद्यालय की स्थापना की। जिसमें बालक का सामाजिक, आध्यात्मिक, नैतिक, चारित्रिक, शारीरिक, मानसिक विकास हो सके। स्वामी श्रद्धानन्द की शिक्षा व्यवस्था बालक के सर्वांगीण विकास पर आधारित है जो वर्तमान परिप्रेक्ष्य में प्रासंगिक है।

सहायक आचार्य (एजुकेशन)

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सोनू

भारतीय लोक रंग परंपरा और मणि मधुकर के नाटक

सारांश

लोक में जीवन का वास्तविक प्रतिबिंब होता है। भारतीय रंग परंपरा में शुरू से ही लोक नाट्य की विविध परंपराएं विकसित और पल्लवित होती रही हैं। जिसमें कई लोक नाट्य परंपराएं अब तक जीवित हैं। हिंदी के सभी लोक रंग रूप आंतरिक एकात्मकता के साथ सभी समान रूप समानार्थी भी है परंतु अंदर से नाट्य रूप का आभास देते हुए भी उनमें स्थानगत एवं कालगत विभिन्नता है। लोक नाट्य के विविध रूप देश के विभिन्न भागों में प्राचीन काल से ही जनता का मनोरंजन करते रहे हैं। भारतीय लोकनाट्य धारा यह वही रूप है, जिसकी जड़ें हमें आदिम अवस्था तक खींच ले जाती हैं इसलिए लोक नाट्य से अभिप्राय उन नाट्य रूपों से है जिसका संबंध सामान्य जन जीवन से होता है। जो लोक रुचि तथा सामान्य जन की धार्मिक सांस्कृतिक व नैतिक मनोवृत्तियों का प्रतिनिधित्व करता है।

हिंदी नाटक और रंगमंच को पारंपरिक विरासत के रूप में जो परंपराएं सहज ही उपलब्ध हुई हैं और जिसकी आधारभूमि पर नया नाट्य प्रयोग भी संभव हुए हैं। उनके मूल में लोक जीवन में प्रवाहमान सुषुप्त और उपेक्षित संस्कृत नाट्य परंपरा है अंतः लोक जीवन से ग्रहित ये नाट्य परंपराएं ही हिंदी नाटकों के लिए सशक्त और मजबूत माध्यम बनी है। आधुनिक हिंदी नाटककार इन संस्कृत और लोकनाट्य परंपराओं का सार्थक प्रयोग कर, उन्हें नया आवरण और संस्कार देकर तथा उन्हें सार्थक जीवन के यथार्थ से जोड़कर वस्तु, शिल्प और शैली तीनों स्तरों पर नए नाट्य रूपों को प्रस्तुत कर रहे हैं। इस

रचनात्मक प्रवृत्ति और रंगमंचीय संभावनाओं के साथ अनेक नाटककार सामने आये हैं। जिनमें अपनी लोक परंपराओं से जुड़ने का अहसास है तथा लोक तत्वों को महकाने की क्षमता है और लोक तत्वों को खोजने का सार्थक प्रयास भी। यानी की नाटककारों की नाट्य रचनाएं लोकाश्रित हैं या कहें कि किसी न किसी रूप में उनसे संबद्ध हैं। लोक नाट्य रूपों से विभिन्न प्रकार के प्रभाव ग्रहण कर आधुनिक हिंदी नाटककारों ने अपने नाटकों में नयी प्रयोगात्मक प्रवृत्ति का विकास किया है और नए नाट्य रूपों की संभावनाओं से साक्षात्कार कर लोक जीवन से जुड़ने का कार्य किया है। लोककथाओं का आश्रय लेकर अथवा लोक नाटकों से प्रभावित होकर लिखे गए नाटकों में मणि मधुकर विशिष्ट स्थान रखते हैं। उनके नाटक 'रसगंधर्व', 'खेलापोलमपुर' आदि इनके नाटकों को देखकर कहा जा सकता है कि ये अधिकांश किसी न किसी रूप में लोक कथा से पूर्णतः प्रभावित हैं। लोककथा से जुड़े नाटकों की अपनी एक अलग पहचान है। जो उनके नाट्य साहित्य को विशिष्टता प्रदान करती है।

बीज शब्द - भारतीय, लोक, लोककथा, लोकसमस्याएं, लोकनाट्य, लोकगीत, मणि मधुकर के नाटक, लोकसंस्कार, लोकरंग, लोक परम्परा।

शोध पद्धति - प्रस्तुत शोध आलेख में विश्लेषणात्मक शोध पद्धति का प्रयोग किया गया है।

शोध आलेख

'लोक' शब्द संस्कृत के लोक दर्शन धातु घञ् प्रत्यय

करने पर उत्पन्न हुआ है। इस तरह लोक का अर्थ हुआ देखने वाला। वस्तुतः जो संसार में देखने वाला दृष्टिगोचर दृश्यमान है वही 'लोक' है। सृष्टिकर्ता ब्रह्मा ने जब से संसार की रचना की होगी तब से ही लोक की परिकल्पना की जाती होगी। भारतीय धर्म ग्रंथों में अनेक लोकों की कल्पना की जाती है यथा देवलोक, स्वर्गलोक, पाताललोक, नरलोक यहां तक कि गऊलोक की कल्पना भी की जाती है। जब किसी व्यक्ति का जन्म धरातल पर होता है। तब वह व्यक्ति घर तथा घर से समाज और समाज से अपने को विकसित करता है क्योंकि व्यक्ति की पहचान समाज से होती है। समाज से ही उसकी अस्मिता की पहचान होती है क्योंकि व्यक्ति अपना सारा काम काज समाज को ही ध्यान में रखकर करता है। वस्तुतः कहा जाता है कि व्यक्ति की मौलिक इकाई भी समाज है और अंतिम इकाई भी समाज है और समाज के इस वर्ग से समूह और समूह से लोक का निर्माण होता है।

भारतीय धर्म ग्रंथ ऋग्वेद में भी लोक शब्द का उल्लेख कई जगह देखने को मिलता है -

“नाभ्या आसीदतरिक्ष शीषणो गौ समवततं।

पदम्यां भूमिर्दिश श्रीतथा लोकायन कल्पयत॥”

अर्थात् नाभि से अंतरिक्ष की कल्पना की गई है, सिर भाग से विशाल आकाश की, पैरों से भूमि की, कानों से दिशाएं तथा लोकान् कल्पयत इस प्रकार लोक की कल्पना की गई है। अनेक संदर्भ में ऋग्वेद में लोक की विशाल कल्पना की गई है। लोक का उल्लेख ऋग्वेद के पश्चात भारतीय उपनिषदों में भी मिलता है यथा -

“बहुत न्यासियों वा अयन बहुतों लोकः।

एतद् अस्य पुनरहितो आयात॥”

आचार्य हजारीप्रसाद द्विवेदी ने लोक को परिभाषित करते हुए लिखा है। “लोक शब्द का अर्थ जनपद या ग्राम नहीं है बल्कि नगरों और गांव में फैली हुई समूची जनता है। जिनके व्यवहारिक ज्ञान का आधार पौथियां नहीं हैं। ये लोग नगर के परिष्कृत रुचि संपन्न सुसंस्कृत समझे जाने वाले लोगों की समूची विलासिता और सुकुमारता को जीवंत रखने के लिए जो वस्तुएं होती हैं उनको उत्पन्न करते हैं।”

इन ऊक्त कथनों से साफ झलकता है। लोक का अर्थ सीधे-सीधे वह जन समुदाय है जो किसी भी प्रकार के ज्ञान से शास्त्र रहित है। जो अपने स्तर पर लोकगीत,

लोकनृत्य, लोककथा, लोकनाट्य आदि का मंचन करता है। यह सही है कि कुछ हिस्सों में तो एक साथ कई लोक शैलियों की भरमार है बल्कि यह कहना ज्यादा सही होगा कि हर हिस्से में न जाने कितनी शैलियां हैं। हमारे यहां कहावत है हर चार कोस पर भाषा, खानपान और पहनावा बदल जाता है। उसी तरह से लोक शैलियां के बारे में कहा जा सकता है कि भारतभर के सभी राज्यों में या कहे कि हर क्षेत्र में अलग-अलग लोक रंग शैली है जिनमें आम जीवन या जन समुदाय की अभिव्यक्ति होती है। इनके पात्र भी साधारण होते हैं। भारतीय राज्यों में देखा जाए तो जम्मू-कश्मीर में भाड़ पाथेर, हरियाणा में स्वांग, उत्तर प्रदेश में नौटंकी, मध्य प्रदेश में मांच, राजस्थान में ख्याल, छत्तीसगढ़ में पंडवानी, महाराष्ट्र में तमाशा, गुजरात में भवाई, बंगाल में जात्रा, उड़ीसा में छरू, तमिलनाडु में तेरुकुतु, कर्नाटक में यक्षगान, केरल में कुडियट्टम, मणिपुर में लाई हरोबा और असम में अंकिया नाट के नाम लिए जा सकते हैं। संभवतः है कि कुछ प्रदेश की लोक शैलियों के नाम छूट गए हैं। हमारा उद्देश्य यहां इन शैलियों की सूची बनाना या इनके नाम गिनना हरगिज नहीं है। यह सूची किसी भी पुस्तक में मिल जायेगी। जरूरी यह है कि भारतीय लोक रंग परंपरा नाटककार मणि मधुकर के नाटकों में कहां और कैसे दिखलाई पड़ती है। उनकी प्रदर्शन पद्धतियों का ऐसा चित्र तैयार किया जाए ताकि उनका गहराई से चिंतन, मनन और विश्लेषण किया जा सके। संस्कृत की शास्त्रीय जकड़न से निकलते हुए भारतीय रंग परंपरा भारत में सीधे-सीधे लोक से जुड़ती है। लोक संपृक्ति के कारण ये नाटक लोक से सीधे जुड़ाव रखते हैं। इसी आधार पर इन नाटकों को लोकनाट्यों की संज्ञा जाती रही है।

लोककथाओं का आश्रय लेकर अथवा लोकनाटकों से प्रभावित होकर लिखे गए नाटककारों में मणि मधुकर विशिष्ट स्थान रखते हैं। 9 सितंबर 1942 को चूरू जिले की राजगढ़ तहसील के सेऊवा नामक गांव में जन्मे मणि मधुकर उन चुनिंदा रचनाकारों में से एक हैं जिन्होंने प्रांत के बाहर अपनी खास पहचान बनाई। मणि मधुकर का प्रारंभिक जीवन गांव में बीता। धरती, किसान, सामान्य लोक और उनकी समस्याओं के प्रति उनकी चेतनावान दृष्टि का निर्माण इसी परिवेश में हुआ। स्वयं राजस्थानी लोक रंग में रचे बसे मधुकर हिंदी नाटकों को क्षेत्रीय

नाटकों से प्रेरणा लेने की वकालत करते हैं। उनका साफ मानना है कि हमें बहुत अधिक आग्रहशील या हठधर्मी नहीं होना चाहिए। अगर दूसरी भाषाओं में नाटक नहीं होंगे तो हमारा रंगमंच अधूरा रह जायेगा। उन्होंने भले ही तमाम साहित्यिक विधाओं पर लेखनी चलायी हो परंतु उनकी पहचान का मुख्य आधार नाट्य साहित्य ही है। उनकी सृजन-यात्रा भी नाट्य साहित्य से शुरू हुई 'रसगंधर्व' (1979), 'दुलारीबाई' (1978), 'बुलबुल सराय' (1978), 'खेलापोलमपुर' (1979), 'इकतारे की आंख' (1980), 'अंधी आंखों का आकाश', 'बोलो बोधिवृक्ष', 'खारीबावली' आदि प्रमुख नाट्य कृतियां हैं। अपनी प्रतिबद्धता और जन पक्षधरता के लिए नाट्य साहित्य को सर्वाधिक सशक्त माध्यम बनाया है। मणि मधुकर आधुनिक हिंदी नाट्य साहित्य के इतिहास में एक ऐसे चिंतनशील रचनाकार हैं जो अपने समय और समाज के प्रश्नों से लगातार जुड़ते रहे हैं। परिवर्तित लोक संवेदनाओं और लोक में उपस्थित विसंगतियों के प्रति वे सचेत नजर आते हैं। उनके प्रायः सभी नाटक लोकरंग से संचालित हैं। उदाहरण के तौर पर 'दुलारीबाई', जिसके चरित्र का पता सूत्रधार के कथन से मिलता है।

“सूत्रधार : कंजूस मक्खीचूस से कौन इसने तो कृष्ण जी को भी बना दिया साड़ियों का दुकानदार।

तुम्हारे पास वस्त्रों की क्या कमी है, दुलारीबाई

खूब जमा कर रखी है, तुमने बाप दादा की कमाई।

आस-पास के ठाकुर और जमींदार रहे हैं, सब तुम्हारे कर्जदार।

डालती हो सबके गले में माया का फंदा

जोर-शोर से चलाती हो सूद का धंधा

पिछले महीने तुम्हारे पिता मर गए

सारी सम्पत्ति तुम्हारे नाम कर गए।

क्योंकि तुम उनकी इकलौती संतान...

अब मजे से रहो

बढ़ाओ अपने खानदान की शान।।”

यहां जिस प्रकार की लोक शैली में दुलारीबाई का परिचय हुआ उद्भूत है। इससे दुलारी का चरित्र लोक चरित्र के रूप में उभरता है। यहां नाटककार ने लोक तत्वों का सुंदर और सहज समाहार किया है। दुलारीबाई का चरित्र प्रेम, घृणा, द्वंद्व के लिए समकालीन विद्रूपता के साथ चित्रित है। नाटक मंडली चलाने वाली कंजूस होने के

नाते दादा के पहने जूतों का मोह नहीं छोड़ पाती। यह जूते वास्तव में लोक संस्कार, परंपराओं और लोक रूढ़ियों के प्रतीक हैं। लोकनाट्य के कुचामणि ख्याल की यह विशेषता है। उनके पात्र मंच पर प्रवेश करते हैं तो अपना परिचय देते हैं। इस परंपरा को भी इस नाटक में निभाया गया है।

‘रसगंधर्व’ मणि मधुकर का पहला सफल प्रयोग है। जिसे वे स्वयं नाटक न कहकर लेख कहना पसंद करते हैं। रसगंधर्व की रचना प्रक्रिया में रचनाकार के सामने देश की सामाजिक, राजनीतिक समस्याएं और उसे विसंगति व्यवस्था में पिसता हुआ लोक मानस प्रकट है। यहां विचार स्तर पर रचनाकार अपने लोक से सीधा जुड़ाव रखता है। यही वजह है इस नाटक में उन्होंने कथानक को अपने सामयिक परिवेश से जोड़ते हुए लोक विश्वास में मौजूद अप्सराएं परी आदि को शामिल किया है। गंधर्व की परिकल्पना वास्तव में लोक विश्वास और लोक रूढ़ियों से संबंध है परंतु रचनाकार का उद्देश्य अप्सरा लोक की कहानी न होकर समसामयिक यथार्थ को जीवंतता में प्रस्तुत करना ही है। “हम गन्धर्व नहीं मनुष्य बने रहना चाहते हैं क्योंकि विजय न देवता की होती है न दानवों की बल्कि मनुष्यों के संकल्पों की होती है।” मणि मधुकर का लोक परंपराओं में गहरा विश्वास है। उनके नाटकों में जिस रचनात्मक ऊर्जा का दर्शन होता है। यह वास्तव में लोग से अर्जित है। वे सही मायने में लोकधर्मी रचनाकार हैं। जिन्होंने आधुनिक रंगमंच में लोक को विशिष्ट ढंग से प्रस्तुत करने में सफलता पाई है। ‘बुलबुल की सराय’ लिखने के पीछे उनकी इस लोक चिंतनधारा कार्यरत दिखती है। नामविहीन पात्रों के बावजूद ये पात्र अपनी वर्गगत और व्यक्तिक विशिष्टताओं के साथ नाटक में प्रस्तुत हैं। ‘क’, ‘ख’, ‘आ’, ‘ई’, ‘नट’ तथा नटी और सभी पात्र सामान्य लोक जीवन के प्रतीक हैं। लोक रंग शैली में रचित इस नाटक की पात्र परिकल्पना पर एब्सर्ड पद्धति का आरोप निर्मूल है क्योंकि सारे पात्र समकालीन अनुत्तरित प्रश्नों से लगातार जुड़ते हुए अपनी वस्तुस्थिति को संकेतित करते हैं -

“क : बुलबुल सराय है,

आ : जिसमें बंद हर पात्र असहाय हैं

ख : एक थी बुलबुल

ई : जो पेड़ पर बैठकर गाती थी

क : एक थी रानी

आ : जो बुलबुल का गीत सुनने यहां आती थी
ख : फिर राजा ने रानी पर संदेह किया
ई : उसे जहर दिया
क : और रानी मर गई।”

रानी-राजा बुलबुल आदि पात्र लोक कथाओं में पाए जाने वाले परंपरागत पात्र रहे हैं। राजा-रानी एवं संदेह की परिपाटी भी लोक का अहम् हिस्सा रही है। ऐसे में ये प्रतीकात्मक पात्र भी लोक जीवन से गहरे से जुड़े नजर आते हैं और उनमें लोकान्भिमुखता साफ झलकती है। ‘खेलापोलमपुर’ मणि मधुकर की अगली नाट्यकृति है। जिसके कथानक लोक की गहरी छाप है। लोककथा गायन द्वारा प्रकट होता है। यह आक्रोश समरू जाट के माध्यम से प्रकट होता है

“अकारण मृत्यु निर्दयी शासन ने
जिनको आहत कर डाला था।
समरू था एक प्रतीक
उन्हीं के अंतर्मन की ज्वाला का।”

‘एकतारे की आंख’ नाटक पर टिप्पणी करते हुए डॉ. वीणा गौतम ने लिखा है-“कबीर जीवन की असंगतियों के आधिक्य के बावजूद नाटक की संपूर्ण घटनाओं प्रत्यक्ष-अप्रत्यक्ष रूप से कबीर के इर्द-गिर्द ही घूमती है। असंगत स्थितियों से उत्पन्न तनाव, अंतर्संघर्ष के बीच ही कबीर का कबीराना मूल्य बोध उभारता है। जो नाटककार को अभीष्ट भी है।” कबीर, रैदास, लोई, कोतवाल, कमाल, धनिया, महगूं पंडित, मुल्ला आदि लोक से संबंध है। भारतीय लोक जीवन में कबीर एक लोकप्रिय पात्र के रूप में स्वीकृत है साथ ही उनके सहायक रैदास, लोई, कमाल आदि भी लोक चर्चित रहे हैं। सामान्य लोक के पक्षधर मणि मधुकर के पात्र एवं उनके चरित्र आम आदमी का प्रतिनिधित्व करते हैं। ये लोग महान विचारक, दार्शनिक, राजनेता न होकर सामान्य जन है। ‘बोलो बोधिवृक्ष’ के पात्र में मोची, दलित पिछड़े लोग हैं जिन्हें अपनी रोजी-रोटी की व्यवस्था के लिए कठिन श्रम के साथ डांट मुफ्त मिलती है।

“नीनी - (स्वागत) सैल्समैन की जुबान बेलगाम होती है नमूना हाजिर है।

काके - हम दोनों जानते हैं। लोग हमें तुच्छ दृष्टि से देखते हैं क्योंकि हम मामूली सैल्समैन हैं कभी-कभी डांट दुत्कार भी खाते हैं हमारा धंधा ही ऐसा है।

यहां मणि मधुकर ने सैल्समैन की उपरोक्त नियति का यथार्थ चित्रण खींचा है। एक दरवाजे से दूसरे दरवाजे पर दुत्कार खाते हुए अपनी हीन भावना को समेटे यह वर्ग निरंतर कर्म में लीन रहता है। भ्रष्ट नेताओं के साथ-साथ मणि मधुकर ने सामान्य लोक में सर्वाधिक पिछड़े शोषित चरित्र को रखकर समकालीन विसंगतियों को उभारने की कोशिश की है।

‘खारी बावली’ मणि मधुकर का प्रतीकात्मक नाट्य रचना है। सुखराम, दुखराम, चंपा, महाप्रेत, रानी केतकी आदि यथार्थ लोकाश्रुत पात्रों के माध्यम से रचनाकार ने सामाजिक और राजनीतिक विसंगतियों को समकालीन संदर्भों में अभिव्यक्ति दी है। रानी केतकी अपने पति की मृत्यु के उपरांत धरती में समा गई। तब से खारी बावली सती माता के रूप में लोक प्रसिद्ध है। सखाराम यहां सामाजिक, राजनीतिक अंधविश्वास व विसंगति का प्रतीक है। न केवल अनुदान पाने का नित बहाना ढूंढता है बल्कि सत्ता के लालच में अंधविश्वासी के रूप में सती माता को प्रसन्न करने हेतु स्वयं पर कोड़े भी बरसता है। लोक से संबद्धता का मोह मणि मधुकर अपने नाटकों में कभी नहीं छोड़ सके हैं।

निष्कर्ष

हम कह सकते हैं कि लोक आशय वह जनसमुदाय है जो किसी प्रकार के शास्त्र ज्ञान से रहित है। जिनके अपने सामाजिक संस्कार, परंपराएं, लोकगीत, लोककथा, कहावतें, लोकोक्तियां, लोकरूढ़ियां आदि मौखिक दर मौखिक प्रचलित रहे हैं और आधुनिक नाटककारों ने इन्हें अपने नाटकों में स्थान देकर लोक परंपरा को पुनर्जीवित कर दिया है। ऐसे नाटककारों में मणि मधुकर अपना विशिष्ट स्थान रखते हैं। उनके संपूर्ण नाट्य साहित्य में भारतीय लोक रंग परंपरा स्पष्ट रूप से झलकती है। इसके साथ ही उन्होंने न लोक की समस्याओं, आकांक्षाओं और अन्य संघर्षशीलता को उद्घाटित किया है बल्कि समकालीन महानगरीय त्रासदी एवं राजनीति विद्रूपता पर करारा व्यंग्य किया है। इस प्रकार मणि मधुकर एक सजग चितरे के रूप में उभरते हैं।

शोधार्थी-पीएच-डी.

दिल्ली विश्वविद्यालय

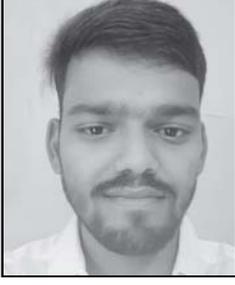
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पत्रिका

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किशन लाल कुम्हार

‘अमृतसर आ गया है’ कहानी में साम्प्रदायिकता

सारांश

हिन्दी साहित्य-विशेषकर कथा साहित्य में अनेक उपन्यासकारों और कहानिकारों ने समाज में व्याप्त विभिन्न ज्वलंत समस्याओं पर अपनी लेखनी चलाई है। इस दिशा में बहुमुखी प्रतिभा के धनी भीष्म साहनी जी ने भी अपने कथा साहित्य में समाज की एक ज्वलंत समस्या-सांप्रदायिकता को उठाया है। ‘अमृतसर आ गया है’ कहानी में वे न केवल इसका वर्णन करते हैं बल्कि वीभत्स दृश्यों को जीवंत रूप में प्रस्तुत करते हैं और अनेक कोणों से उस यथार्थ को बखूबी स्पष्ट करने का प्रयास भी करते हैं। कहानी में सांप्रदायिक दंगों के आंखों देखे दृश्यों को वे कुछ इस तरह बेनकाब कर प्रत्यक्षीकरण करने का प्रयास करते हैं जिससे तत्कालीन भारत दुर्दशा हमें स्पष्ट होने लगती है। रेल यात्रा के समय किस तरह धीरे-धीरे रेल के डिब्बे-डिब्बे में अलग-अलग समुदायों के प्रतिनिधि-पठानों और बाबू नामक यात्रियों की नाटकीयता से यात्रीगणों-मानव मात्र (मानवता) का धर्म, संप्रदाय और क्षेत्र के आधार पर विभाजन (ह्रास) दिखाकर संवेदनशील होकर हमें सामाजिक सुधार की चेतावनी और संदेश देने का प्रयास करते हैं।

बीज शब्द

कहानी, सांप्रदायिकता, समुदाय, संस्कृति, धर्म, पठान, बाबू, अमृतसर, विभाजन, दंगा, रेल आदि।

आलेख

सांप्रदायिकता के लिए अंग्रेजी में कम्युनलिज्म शब्द प्रचलित है। संप्रदायों या धर्म के आधार पर बंटे दो या दो

से अधिक समुदायों में आपसी झगड़े और मारकाट की स्थिति को सांप्रदायिकता कहते हैं। सांप्रदायिकता एक संकीर्ण विचारधारा या मानसिकता है, जो अपने हितों को दूसरे के हितों से एकदम अलग मानती है। इस मानसिकता से ग्रसित व्यक्ति अपने लाभ के लिए नरसंहार तक के लिए हथियारों का उपयोग कर सकते हैं। जहां सांप्रदायिकता होगी वहां समानता वह बंधुता जैसे मानवीय मूल्यों का ठहर पाना असंभव है। प्रसिद्ध इतिहासकार विपिन चंद्र के अनुसार-“सांप्रदायिकता मूलतः एक विचारधारा है। इस विचारधारा के अविच्छिन्न नतीजे हैं- सांप्रदायिक दंगे और सांप्रदायिक हिंसा।” यह एक ऐसी भावना या कहिए की दुर्भावना है जो मूल रूप से अपने संप्रदायों या धर्म के विशुद्ध मौलिक सिद्धांतों को ही प्राथमिकता देती है तथा अन्य के हितों और संस्कारों, मूल्यों, बुनियादी सिद्धांतों को नकारती ही नहीं बल्कि बलपूर्वक बहिष्कृत करती है। यहां दो अलग-अलग समुदायों या धर्मों-जिनके मूल्य, हित और विचारधाराएं केवल भिन्न ही नहीं हैं बल्कि वे अपना हित ही आपस में भड़काने, झूठ फैलाने और हिंसा का प्रयोग करके एक दूसरे को नष्ट करने में समझते हैं। मनुष्य-मनुष्य के हित यहां एक दूसरे के लिए असहनीय और विरोधी हो जाते हैं। यहां स्वयं के धर्म से तो लगाव होता है किंतु वही लगाव दूसरे धर्म के प्रति घृणा के रूप में बदल जाता है।

मूलतः भारत में होने वाले सांप्रदायिक दंगे ब्रिटिश साम्राज्यवादी भ्रष्ट-कुरीतियों और अंतर्विरोधों के फलस्वरूप ही उपजे हैं। इसमें धर्म विशेष या प्रमुख हो जाता है और राष्ट्रीय या मनुष्य मात्र के मूल्य गौण या नष्ट हो जाते, हैं यह धार्मिक पहचान पर आधारित एक आक्रामक उग्रवाद

है, जिसमें अपनी कट्टर धार्मिक पहचान हेतु किसी दूसरे व्यक्ति या धर्म की गौरवपूर्ण जीवन शैली (अधिकारों) को भी छीनने का दुर्भाव सम्मिलित होता है।

आधुनिक हिंदी साहित्य के प्रमुख स्तंभों में शुमार किए जाने वाले पद्म विभूषित भीष्म जी मुख्य रूप से अपनी पहचान एक प्रसिद्ध कथाकार के रूप में रखते हैं। हिंदी साहित्य के अनेक लेखकों ने समाज में प्रचलित समस्याओं को अपने साहित्य का आधार बनाया है। समाज में अनेक रूपों में प्रचलित समस्याओं से बेचैन भीष्म जी ने भी अनेक विधाओं में अपनी लेखनी चलाई है। उनमें अनुभव का वैविध्य भरा पड़ा है। भारतीय समाज में प्रचलित समस्याओं में सांप्रदायिकता भी एक मुख्य समस्या है। भारत देश के विभाजन के समय हुई सांप्रदायिकता, नरसंहार, धार्मिक-दंगों इत्यादि विषयों को आधार बनाकर की गई रचनाएं हिंदी साहित्य में प्रचुर मात्रा में मिलती हैं जैसे- 'अंतिम इच्छा' (बदीउज्जमाँ), 'शरणार्थी' (राज गिल), 'शरणदाता' (अज्ञेय), 'बदला', 'मास्टर साहब', 'जलवा', 'मेरी मां कहाँ', 'मलबे का मालिक' (मोहन राकेश), 'टेबल लैप', 'पानी और पुल' (महीप सिंह), 'सिक्का बदल गया है' (कृष्णा सोबती), 'जुलूस' (रेणु), 'कितने चौराहे' (रेणु), 'कितने पाकिस्तान' (कमलेश्वर), 'लौटे हुए मुसाफिर' (कमलेश्वर), 'तमस' (भीष्म साहनी), 'झूठा सच' (यशपाल) आदि। जिनमें आज भी हम तत्कालीन हिंदुस्तान के दृश्यों को देख सकते हैं। हिंदी साहित्य के प्रसिद्ध उपन्यासकार और कहानीकार भीष्म साहनी जी भी ऐसे कथानक, पृष्ठभूमि या विषयों पर साहित्य रचते रहे हैं। 'तमस' उपन्यास के साथ ही इनकी 'अमृतसर आ गया है' कहानी भी उक्त श्रृंखला में ही आती है।

'अमृतसर आ गया है' कहानी की रचना सन् 1971 में हुई। यह एक देश विभाजन (सन् 1947) के समय की सांप्रदायिकता की समस्या से रूबरू कराने वाली रचना है। कहानी के आरंभिक पड़ाव में ही सन 1947 यानी आजादी और बंटवारे के संबंध में यात्रीगण अपनी भिन्न-भिन्न अवधारणाओं और सवालों को दोहरा रहे हैं। वे हिंदुस्तान पाकिस्तान को लेकर लगातार अपने-अपने विचारों को रख रहे हैं - "भविष्य में जीवन की रूपरेखा कैसी होगी", "जिन्ना साहब मुंबई रहेंगे कि पाकिस्तान में जाकर बस जाएंगे"² तथा "लाहौर और गुरदासपुर के बारे में अनुमान लगाए जा रहे थे कि कौन-सा शहर किस ओर जाएगा,

हिंदुस्तान में रहेंगे या पाकिस्तान में"² आदि आदि। किंतु पात्रों-चाहे वे पठान हों या दुबला-पतला बाबू, उन्हें नहीं मालूम कि संपूर्ण रूप में एक हिंदुस्तान के रूप में कोई देश आजाद होने जा रहा है या हिंदुस्तान और पाकिस्तान के रूप में देश विभाजन होने जा रहा है, और वह किस आधार पर होने जा रहा है। "अफवाहों, बहकावे के प्रभाव से ग्रामीण जनजीवन में सांप्रदायिकता के लिए उर्वर भूमि तैयार हो गई लेकिन इसके उपरांत भी हिन्दुस्तान और पाकिस्तान की हकीकत को लोग समझ नहीं पा रहे थे।"³ यहीं से-आरंभिक पड़ाव से ही कहानी यह दिखाती और स्पष्ट करती जाती है कि आम लोगों में बहुत आतंक और अनिश्चय छाया हुआ है, और कहीं ना कहीं उनके मन मस्तिष्क तक यह फैलाया भी गया कि हिंदू और मुसलमान दो राष्ट्र हैं और किसी एक के हित दूसरे से भिन्न ही नहीं बल्कि उनके लिए हानिकारक भी हैं। इसलिए धीरे-धीरे एक दूसरे को नष्ट करने की दुर्भावना पनपती है। कहानी में अधिकतर पात्र निम्न वर्ग और मध्यम वर्ग से आते हैं, वे नहीं जानते हैं अर्थात् इस तथ्य से नावाकिफ हैं-कि अलग से पाकिस्तान क्यों बनने जा रहा है, परंतु फिर भी एक तरफ से आजादी के जश्न की तैयारियां चल रही हैं तो दूसरी तरफ दंगों से आम जनता कुचली जा रही थी। यह दोनों तरफ था। घटनाएं बताती हैं कि जगह-जगह आगजनी हो रही है तथा दोनों ओर से ही मानवीयता का हनन हो रहा है।

'अमृतसर आ गया है' कहानी, कहानी भर नहीं बल्कि लेखक की आंखों देखी तत्कालीन 'भारत-दुर्दशा' है, जो हमारे सामने प्रत्यक्ष हो उठती है और जिसे आज भी महसूस करने पर रूह कांप उठती है। कहानी को पढ़ते हुए लगता है कि देश विभाजन का फैसला हमारे बुद्धिजीवी बुर्जुआ वर्ग ने हड़बड़ी में लिया है क्योंकि समुदायों और व्यक्तिगत भविष्य के बारे में कोई कुछ सोच भी नहीं पाया, यहां तक भी नहीं कि व्यक्ति का अगला बसेरा होगा भी या नहीं। जनता को यह नहीं पता कि हिन्दुस्तान का बंटवारा होने पर हम कहां होंगे या कि नहीं। एक से दूसरी जगह जबरदस्ती ले जाया और लाया गया। कहानी में संपूर्ण वातावरण धीरे-धीरे झूठ, घृणा और हिंसा में बदल रहा है। परिवेश को ठीक से समझें तो पाएंगे कि कहीं ना कहीं लेखक भी घटनाओं के माध्यम से यह बताना चाहता है कि धर्म के आधार पर विभाजन की कार्यवाही इतने कम

समय में पूरी की गई कि अधिकांश मामलों में देश में धर्म ही एक दूसरे के विरोध में खड़े हुए, जिससे सांप्रदायिकता की विकराल समस्या आ खड़ी हुई। धर्म आधारित राष्ट्र-विभाजन का फैसला भी सांप्रदायिकता का एक बीज रहा है, जिसके परिणाम कभी कभी छोटे-बड़े रूपों में देखने को मिल जाते हैं।

कहानी में यात्रा के चलते सांप्रदायिकता परत दर परत हैरारकी की के रूप में बढ़ती जाती है, जब डिब्बे-डिब्बे में यही दंगा, आगजनी, लूटपाट और मारकाट की बातें और चर्चा हो रही है तथा हिंसात्मक कृत्य सामने आते हैं तो देश विभाजन की त्रासदी, सांप्रदायिकता स्वतः चित्रित हो जाती है। ऐसा भयानक और तनावपूर्ण वातावरण हमारे सामने उपस्थित होने लगता है जैसे कि ट्रेन ही एक हिंदुस्तान है और उसके बंटवारे में न जाने क्या-क्या हो रहा है। देखते ही देखते ट्रेन के छोटे-छोटे डिब्बों का धार्मिक विभाजन हो जाता है और यात्रीगण आपस में एक दूसरे को क्षति पहुंचाना आरंभ कर देते हैं। सांप्रदायिकता का पर्दाफाश करने वाली इस कहानी का मुख्य नेतृत्व लेखक ने कथावाचक या पात्र पठान और दुबले-पतले बाबू के हाथ में दिया है। एक धर्म के व्यक्ति (पठान) दूसरे धर्म के व्यक्ति (बाबू) को दालकोर कहते हुए माँस खाने को बोलते हैं तो वे उसे सप्रेम आग्रह नहीं करते बल्कि उसका खिल्ली उड़ते हैं। “तुम अभी सो कर उठे हो और उठते ही पोटली खोलकर खाने लगे हो, इसलिए बाबू जी तुम्हारे हाथ से नहीं लेते, और कोई बात नहीं। और सरदार जी ने मेरी ओर देखकर आंख मारी और फिर खी खी करने लगे।”⁴

कहानी में गाड़ी अर्थात् ट्रेन के वजीराबाद पहुंचने पर, खड़ी गाड़ी के समय लेखक या कहानीकार भीष्म साहनी जी के बगल के डिब्बे से पानी लेने गए आदमी का तथा नल पर पानी के लिए खड़े अन्य लोगों का एकाएक अपने-अपने डिब्बों की ओर भागना, देखते ही देखते पूरे प्लेटफार्म का खाली हो जाना, अस्पष्टता का छा जाना, फटाक से बंद होते दरवाजे, छतों पर खड़े लोग, चुप्पी और सन्नाटा आदि सभी कहीं पर घटित किसी दंगे और सांप्रदायिकता के परिवेश की मौजूदगी को बखूबी दर्शाता है। स्वयं कहानीकार ने भी इन सभी को दंगों के ही चिन्ह माना है।

किस तरह सांप्रदायिकता लगातार उग्र से उग्रतर होती

जाती है, कैसे एक से दूसरे धर्म-संप्रदाय के लोग (जो कि उस समय सब यात्रीगण हैं- आपस में गुंथने लगते हैं, ट्रेन में किसी दूसरे को बैठने दिए जाने पर कितना विरोध है, किस तरह बड़ी ही बेरहमी से किसी दूसरे यात्री को बाहर उतार ही नहीं बल्कि बलपूर्वक फेंक या धकेल दिया जाता है। “निकल जाओ इंदर से, देखता नई ऐ, इध्र जगा नई ऐ”⁵ के रूप में कहते-धमकाते पठान यात्रियों द्वारा गाड़ी चढ़ते मुसाफिर को लात मार दिया जाता है- जो उस आदमी के बजाय उसकी पत्नी के कलेजे पर जा लगती है, और वह हाय हाय करती बैठ जाती है।

ऐसे समय जब व्यक्ति अनिश्चितताओं से घिरा है, भय, आतंक भरे वातावरण में वह सहमा है कि आगे उसका घर-बसेरा होगा भी या नहीं। ऐसे गाड़ी चढ़ते मुसाफिर को लात मारना और उसके सामान को बाहर फेंकना उस समय की सांप्रदायिक दुर्भावना को बखूबी बयान करता है।

कहानी का मुख्य उद्देश्य तत्कालीन परिवेश की इसी सांप्रदायिक सोच या दुर्भावना और भयावह दृश्यों को रेखांकित कर तत्कालीन हिन्दुस्तान को स्पष्ट करना है- जिसे लेखक ने भाषा की सरलता और छोटे-छोटे वाक्यों का प्रयोग करते हुए अंजाम दिया है। जैसे-

“आग है, देखो आग लगी है” (दुबला-पतला बाबू)

“तभी शहर की ओर से उठते हुए धुएं के बादल और उनमें लपलपाती आग के शोले नजर आने लगे।”

“दंगा हुआ है! स्टेशन पर भी लोग भाग रहे थे। कहीं दंगा हुआ है।”

“शहर में आग लगी थी। बात डिब्बे भर के मुसाफिरों को पता लग गई और वे लपक लपक कर खिड़कियों से आग का दृश्य देखने लगे।”⁶ ट्रेन के इस डिब्बे में निरंतर सांप्रदायिक तनाव चल रहा है तथा सबसे अधिक इस तनाव को दुबला पतला बाबू महसूस कर रहा है। वह पठान द्वारा हिंदू यात्री का सामान बाहर फेंकने और हिंदू महिला को लात मारने से प्रतिशोध की भावना से भरा हुआ है और वार कर देना चाहता है परन्तु वह डरा-सहमा भी है। इन आशंकाओं से घिरा दुबला पतला बाबू अपनी सीट से उठकर दो सीटों के बीच फर्श पर लेट जाता है ऐसे में उसका चेहरा मुर्दा शरीर के जैसे पीला पड़ जाता है जो घोर सांप्रदायिकता के वातावरण का ही परिणाम कहा जा सकता है।

आगे हम कहानी में देखते हैं कि जब गाड़ी हरबंसपुरा से निकलकर अमृतसर की ओर बढ़ती है- जो कि मुस्लिम बहुल इलाका न होकर हिंदू बहुल क्षेत्र है, तो सांप्रदायिक तनाव का धरातल बदल जाता है। यात्रियों में विकसित यह सांप्रदायिक तनाव अब दूसरी ओर मोड़ लेते हुए दुबले-पतले बाबू का उपहास करने वाले पठानों के कलेजे में घर कर जाता है- जो कि पूर्व में आश्वस्त और तनावमुक्त थे। अब गाड़ी हरबंसपुरा से अमृतसर की ओर क्या बढ़ती जा रही है। दुबला पतला बाबू शेर और सवा शेर बनता जा रहा है। जो व्यक्ति (बाबू) डर के कारण सीट के नीचे या फर्श पर लेट गया था, अब उसकी रगों में बदले की भावना खून बनकर तोड़ रही है क्योंकि वह अपने क्षेत्र और अपने ही धर्म के लोगों के बीच पहुंचकर सुरक्षित और दबंग महसूस करने लगा है। फलस्वरूप यह दुर्भावना या उग्रता और बढ़ती जा रही है। दुबले-पतले बाबू के पास लोहे की छड़ है साथ ही वह परेशान और उद्विग्न है। यद्यपि पठान डिब्बा छोड़कर भाग चुके हैं किंतु बाबू को धर्म विशेष के लोगों के प्रति घृणा उत्पन्न हो जाती है। परिवेश के भयावह दंगाई आतंक और इस घृणा के वशीभूत होकर दुबला-पतला बाबू मुस्लिम यात्री को गाड़ी में नहीं चढ़ने देता है और इतना ही नहीं बल्कि उसकी हत्या कर देता है। इस प्रकार वह हिंदू औरत की हत्या का बदला मुसलमान को मार कर लेता है। इस तरह साहनी जी ने इस कहानी में सांप्रदायिकता के चरम स्तर को दिखाते हुए बताया है कि ऐसी परिस्थिति में व्यक्ति मानवीय मूल्यों की ओर से तो अंधा हो ही गया है, साथ ही साथ बाबू जैसे व्यक्ति इस तरह असमंजस और अनिश्चितताओं के दुष्चक्र में फंसे हैं कि उसे मुसलमान मुसाफिर की हत्या करने के बाद यहां तक भी समझ नहीं आ रहा होता है कि वह छड़ को फेंक दें या नहीं।

डिब्बे में बैठे यात्रियों की भावनाएं किस तरह सांप्रदायिकता, धर्म-सूत्रों के आधार पर और स्वयं को स्वधर्म बहुसंख्यक क्षेत्रों या संप्रदायों के नजदीक पाकर या यात्रा के दौरान अपने धर्म-संप्रदाय का क्षेत्र आने न आने पर प्रत्येक स्टेशन पर यात्रियों की मानसिकता लगातार किस तरह परिवर्तित हो रही है। अमृतसर प्लेटफार्म पर भी लोग बार-बार झाँक-झाँककर डिब्बों में देखकर पूछे जा रहे हैं -“पीछे क्या हुआ है, कहां पर दंगा हुआ है?” सांप्रदायिकता की इसी गहरी मौजूदगी या प्रभाव को लेखक ने कहानी में

चित्रित करने का प्रयास किया है। बाबू का हत्या करके मुस्कुराना सांप्रदायिक विभत्सता को और भी अधिक बढ़ाता है।

किसी भी समाज को समझने में तत्कालीन साहित्य और इतिहास सहायक होते हैं। सांप्रदायिकता का आरंभिक रूप किसी समूह का अपने समुदाय के प्रति विशेष झुकाव के रूप में होता है। किंतु इसकी चरम अवस्था दो संप्रदायों के जान-माल की हानि तक के रूप में भी देखने को मिल जाती है। यद्यपि सांप्रदायिकता की पृष्ठभूमि के आधार पर बहुत से कवि, उपन्यासकार एवं कहानीकारों ने साहित्य की रचना की है किंतु इस संदर्भ में कथाकार भीष्म साहनी का दृष्टिकोण दुर्लभ है वे सांप्रदायिकता की समस्या को मुख्य विषय बनाते हुए कलम चलाते हैं न कि विशेष अवसरों पर। वे इस समस्या को समाज और देश की ज्वलंत समस्या के रूप में अपने कथा साहित्य में चित्रित करते हैं। साहनी जी ने इस समस्या को अलग-अलग दृष्टिकोणों से देखने का प्रयास करते हुए मूल कारणों को भी पहचानने की कोशिश करते हैं, जिनमें वे राजनीति को भी कहीं न कहीं एक कारण मानते हैं। राजनीति में धर्म की संकीर्णता का मेल हो जाना सांप्रदायिकता जैसे जहर के पनपने का मुख्य कारण है। उनके अनुसार-“जहाँ पर हम अपने धर्म को अपनी राजनीति का अंग बना लेते हैं, वहीं पर हम सांप्रदायिकता के वास्तविक, भयावह रूप को प्रस्तुत करने लगते हैं।”

ऐसे वातावरण में यात्रीगण अपनी इच्छानुसार और शोक से नहीं बल्कि अनचाहे-मजबूरी और बेबसी के चलते एक स्थान से दूसरे अनिश्चित स्थान के लिए यात्रा करते जा रहे हैं, भटकते जा रहे हैं। इसी कहानी का वाक्य देखिए-“टिकट है जी मेरे पास, मैं बेटिकट नहीं हूँ। लाचारी है, शहर में दंगा हो गया है। बड़ी मुश्किल से स्टेशन तक पहुंचा हूँ।”

एक तरह से कहानी में सांप्रदायिकता के आंखों देखे वातावरण की रिपोर्टिंग है, उनका भोगा हुआ यथार्थ ही है। साहनी जी सांप्रदायिकता के खिलाफ मानव संघर्ष की पैरवी करने वाले रचनाकार हैं। जितने कोणों से भीष्म साहनी जी ने सांप्रदायिकता की गहराई को देखा, जीया और परखा, किसी और कहानीकार ने नहीं। कहानी में हम देखते भी हैं कि वे प्रत्येक छोटी से छोटी घटना के माध्यम से सांप्रदायिक दंगों और संपूर्ण परिवेश के दृश्यों को भाप

लेते हैं। कारण-क्योंकि उनका जन्म ही कुछ ऐसी ही परिस्थितियों-अविभाजित हिन्दुस्तान के गुलाम वातावरण में हुआ था। इस तरह वे तत्कालीन राष्ट्रव्यापी समस्याओं और उनके दुष्परिणामों को समझकर, उन्हें 'अमृतसर आ गया है' जैसी कहानियों के माध्यम से समाज के समक्ष बेनकाब किया है। परिवेश में मौजूद द्वंद्वों को एक सजग साहित्यकार ही पहचानता है और उन्हें अपने साहित्य में अभिव्यक्त कर पाता है। ऐसे ही समाज में मौजूद सांप्रदायिक द्वंद्वों को भीष्म साहनी जी ने पहचाना और सहज भाषा में ही चित्रित कर दिखाया कि सांप्रदायिक द्वंद्व और दंगों के चलते समाज के सामाजिक सरोकार कैसे बदलते हैं एवं इसके चलते मनुष्य की बदलती हुई मानसिक प्रवृत्तियां किस तरह घातक बन जाती हैं। कहानी में भीष्म साहनी जी ने यह सुस्पष्ट कर दिया है, कि सांप्रदायिकता के दूरगामी प्रभाव होते हैं और इससे समाज तथा राष्ट्र की सामाजिक-आर्थिक विकास की रीढ़ चोटिल होती है।

निष्कर्ष

हम कह सकते हैं कि साहनी जी ने देश-विभाजन की सांप्रदायिक दंगों की त्रासदी में अपनों को खो देने के दर्द और आतंक की दास्तां को एक दिन की यात्रा ('अमृतसर आ गया है') के बहाने बड़ी ही सहजता से व्यक्त कर दिया है। इससे अप्रत्यक्ष रूप से वे समाज या मानव मूल्यों को ऐसी बुराईयों से होने वाली मानी को बताना चाहते हैं। अतः हमें अलग-अलग समुदायों, वर्गों व क्षेत्र और भिन्न संस्कृति के होते हुए भी में तनाव या सांप्रदायिक भावनाओं के बजाय मानवता या मनुष्य मात्र होने के नाते परस्पर सामंजस्य और सद्भावना रखनी चाहिए।

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महिपाल त्रिपाठी

स्वामी अछूतानंद और हिंदी दलित जागरण

पहले दलित को परिभाषित करते हैं कि दलित क्या है? दलित शब्द बिल्कुल नया है। यह आधुनिक मराठी, गुजराती, हिंदी और अन्य अनेक भारतीय भाषाओं का एक अति प्रचलित शब्द है, जिसका सामान्य अर्थ होता है दरिद्र और पीड़ित। जैसे तो दलित का सामान्य अर्थ दबा, कुचला और अवमानित, प्रताड़ित मनुष्य होता है किंतु आजतक के प्रचलित अर्थ में यह केवल भारत की अनुसूचित जाति की उप-जातियों के अर्थ में ही रूढ़ हो गया है। इसमें दलित वर्ग से गैर धर्मों में धर्मांतरित समुदाय भी आते हैं।

‘दलित’ शब्द का कोशीय अर्थ है- जिसका दलन और दमन हुआ है, जो दबाया गया है, उत्पीड़ित, शोषित, सताया हुआ, गिराया हुआ, उपेक्षित, घृणित, रौंदा हुआ, मसला हुआ, कुचला हुआ विनष्ट, मर्दित, पस्त-हिम्मत, हतोत्साहित, वंचित आदि है। किन्तु सामाजिक, साहित्यिक और राजनीतिक संदर्भों में इसे एक भिन्न सांस्कृतिक अर्थ मिल गया। हिन्दी साहित्य कोश में उद्धृत है- “यह समाज का निम्नतम वर्ग होता है, जिसको विशिष्ट संज्ञा आर्थिक व्यवस्थाओं के अनुरूप ही प्राप्त होती है। उदाहरणार्थ दास-प्रथा में दास, सामंतवादी व्यवस्था में किसान, पूंजीवादी व्यवस्था में मजदूर समाज का दलित वर्ग कहलाता है।”¹¹ आंदोलन और साहित्य के साथ मिलकर यह शब्द सहज ही एक विशिष्ट अर्थ को सूचित कर देता है, जो भारतीय संदर्भ में अछूतों और अभिवंचित जनजातियों के लिए रूढ़ हो गया। उदाहरण स्वरूप एक कथन इस प्रकार है- “इस विशिष्ट संदर्भ में सबसे पहले इस शब्द का प्रयोग सत्तर के दशक की

शुरुआत में बाबा साहेब अंबेडकर के नवबौद्ध अनुयायियों ने किया था।”¹² उक्त कथन से स्पष्ट होता है कि दलित शब्द के बारे में बोध होता है एवं उनकी स्थिति के बारे में बोध होता है।

दलित शब्द के बारे में अन्य आलोचकों के मत इस प्रकार हैं। प्रो. श्यौराज सिंह बेचैन के अनुसार- “दलित वह है जिसे भारतीय संविधान ने अनुसूचित जाति का दर्जा दिया है।”¹³ वहीं दूसरी कंवल भारती का मानना है कि- “दलित वह है जिस पर अस्पृश्यता का नियम लागू किया गया है जिसे कठोर और गंदे कार्य करने के लिए बाध्य किया गया है, जिसे शिक्षा और स्वतंत्र व्यवसाय करने से मना किया गया और जिस पर सख्तों ने सामाजिक नियोग्यताओं की संहिता लागू की, वही और केवल वही दलित है और इसके अंतर्गत वही जातियां आती हैं जिन्हें अनुसूचित जातियां कहा जाता है।”¹⁴ मोहनदास नैमिशराय दलित शब्द को और विस्तार देते हुए कहते हैं कि- “दलित शब्द मार्क्स प्रणीत सर्वहारा शब्द के समानार्थी लगता है। लेकिन इन दोनों शब्दों में पर्याप्त भेद है। दलित की व्याप्ति अधिक है, तो सर्वहारा की सीमित। दलित के अंतर्गत सामाजिक, धार्मिक, आर्थिक, राजनीतिक शोषण का अन्तर्भाव होता है, तो सर्वहारा केवल आर्थिक शोषण तक ही सीमित है। प्रत्येक दलित व्यक्ति सर्वहारा के अंतर्गत आ सकता है, लेकिन प्रत्येक सर्वहारा को दलित कहने के लिए बाध्य नहीं हो सकते। अर्थात् सर्वहारा की सीमाओं में आर्थिक विषमता का शिकार वर्ग आता है, जबकि दलित विशेष तौर पर सामाजिक विषमताओं का शिकार होता

है।¹⁵ दलित जीवन के बारे में सुप्रसिद्ध कवि, लेखक एवं आलोचक ओमप्रकाश वाल्मीकि कहते हैं कि-“साहित्य के साथ दलित शब्द के जुड़ते ही उसकी व्यापकता और अधिक क्रांतिबोधक हो जाती है। अर्थ और अधिक व्यंजनात्मक होकर साहित्य की भूमिका और समाजिक उत्तरदायित्वों को और अधिक विश्लेषित करने की क्षमता हासिल कर लेता है। दलित शब्द विरोध की अभिव्यक्ति का प्रतीक बन जाता है। मानवीय संवेदनाओं के सरोकारों से जुड़कर सामाजिक प्रतिबद्धता स्थापित करता है।”¹⁶ प्रस्तुत परिभाषाओं से दलित शब्द एवं दलित जीवन के बारे में बोध होता है।

अंग्रेजी राज्य की स्थापना के साथ ही भारतीय समाज में जो जागरण आया, उसे नवजागरण के नाम से जाना जाता है। इसने साहित्य, संस्कृति, धर्म, जाति, वर्ण और लिंग इन सभी स्तरों पर भारतीय समाज को प्रभावित किया। अंग्रेजी शिक्षा, पश्चिमी ज्ञान-विज्ञान, यातायात के साधन और नई अर्थव्यवस्था ने एक ही साथ यहां की सामाजिक-सांस्कृतिक जड़ता जो कि भक्तिकाल में यहां प्रायः आ चुकी थी, इस प्रथा और रूढ़ि को कई महान समाज सुधारकों ने तोड़ डाला। नए तथा पुराने मूल्य और संस्कारों में एक भयानक द्वंद्व शुरू हो गया। डॉ. अमरनाथ के अनुसार- “दलित साहित्य का वैचारिक आधार है डॉ. अंबेडकर का जीवन-संघर्ष। ज्योतिबा फुले तथा महात्मा बुद्ध का दर्शन उसकी दार्शनिक पृष्ठभूमि है। सभी दलित रचनाकार इस बिन्दु पर एकमत हैं कि ज्योतिबा फुले ने स्वयं क्रियाशील रहकर सामंती मूल्यों और सामाजिक गुलामी के विरोध का स्वर तेज किया था। ब्राह्मणवादी सोच और वर्चस्व के विरोध में उन्होंने आंदोलन खड़ा किया था। यही कारण है कि जहां दलित रचनाकारों ने ज्योतिबा फुले को अपना विशिष्ट विचारक माना वहीं डॉ. अंबेडकर को अपना शक्तिपुंज स्वीकार किया।”¹⁷

नए-पुराने संस्कार और मूल्यों में सामंजस्य बिठाने के लिए बहुत सारे संगठन सक्रिय हो गए। इन सामंजस्य और संघर्षों के बीच भारत में नए समाज के निर्माण की प्रक्रिया शुरू हुई, जिसे पुनर्जागरण, पुनरुत्थान, नवजागरण, आदि अनेक नामों से पुकारा जाता है। इस पुनर्जागरण में जिन भारतीय महापुरुषों ने अपनी भागीदारी निभाई है उनमें

राजाराम मोहन राय, केशवचंद्र सेन, दयानंद सरस्वती, महात्मा फूले, रामास्वामी पेरियार, स्वामी विवेकानंद, स्वामी अछूतानंद आदि प्रमुख लोग हैं। (Ref) इस सुधार आंदोलन में ब्रह्म समाज, प्रार्थना समाज, आर्य समाज, सत्यशोधक समाज, आदि हिंदू आंदोलन आदि ने महत्वपूर्ण भूमिका निभाई।

इन सभी सुधारवादी संगठनों का उद्देश्य एक ही था- नए परिवेश में जाति-प्रथा, छूआछूत, धार्मिक आडंबर, स्त्री और दलित की सामाजिक स्थिति और उनकी हीनावस्था का विरोध करना। इन्होंने स्त्रियों और दलितों की मुक्ति के सवाल भी खड़े किए, जिसमें महात्मा फुले, पेरियार तथा स्वामी अछूतानंद के आंदोलन प्रमुख थे। महाराष्ट्र, तमिलनाडु और केरल आदि दक्षिणी राज्यों में फुले, अंबेडकर, पेरियार और नारायण गुरु के आंदोलन की तरह उत्तर भारत में दलित चेतना में वैसा जागरण दिखाई नहीं पड़ता। स्वामी अछूतानंद को हिंदी क्षेत्र में दलित नवजागरण का अग्रदूत कहा जाता है। स्वामी अछूतानंद का जन्म 1879 में मौजे उमरी मैनपुरी, फर्रुखाबाद, उत्तर प्रदेश में हुआ और मृत्यु 20 जुलाई 1933 को वैनाझावर ईदगाह कानपुर में हुई इस प्रकार स्वामी जी का समय अंबेडकर से थोड़ा पहले का है। हिन्दी आलोचना की पारिभाषिक शब्दावली में उद्धृत है।... इसी युग के एक महत्वपूर्ण लेखक स्वामी अछूतानन्द हैं जो हरिहर उपनाम से कविता करते थे। वे उत्तर भारत में आदि हिन्दू के प्रवर्तक थे। उन्होंने अपने काव्य नाटक और अन्य कविताओं के माध्यम से यह स्थापित किया था कि अछूत आदि हिन्दू हैं और शेष लोग भारत में बाहर से आए हैं।” (डॉ. अमरनाथ, पृ.-174) इसलिए वे दयानंद सरस्वती के आर्य समाज से प्रभावित होते हैं फिर बाद में फुले और अंबेडकर से भी।

नवजागरण काल में दयानंद सरस्वती का आर्य समाज हिंदू धर्म में छुआछूत और जाति-भेद के विरुद्ध उत्तर और मध्य भारत में पहला सुधारवादी आंदोलन था भले ही इसमें वर्ण व्यवस्था के विरुद्ध वैसा आक्रामक तेवर और उसे खत्म करने की चेतना न हो; किंतु यह भारतीय जनमानस के साथ-साथ दलितों के लिए भी नई बात थी कि हिंदू धर्म में कोई आंदोलन यह कह रहा हो कि यहां आर्य-अनार्य, छोटा-बड़ा, ऊंच-नीच कोई नहीं है सभी आर्य हैं। स्वामी

अछूतानंद ने भारतीय समाज के मूल में दलित चेतना के इतिहास की खोज की और दलितों को 'आदि हिंदू' कहा। हिंदी क्षेत्र में दलितों की जातीय अस्मिता की यह पहली खोज और पहचान का प्रयास था। स्वामी अछूतानंद ने गर्व से अपने आप को अछूत कहते हुए अछूतों के पुनरुत्थान की बात की। क्योंकि उनकी दृष्टि में बहुसंख्यक अछूत ही यहां के 'आदि हिंदू' थे। उन्होंने अछूत का मतलब श्रेष्ठ माना। किंतु दक्षिण में जब अंबेडकर का प्रभाव बढ़ा तो वे उनकी दलित चेतना से पूरी तरह प्रभावित हो गए। किंतु अछूतानंद से पहले उत्तर प्रदेश आदि हिंदी प्रदेशों में कबीरपंथी तथा रैदासी समाज के साधुओं द्वारा इसकी पृष्ठभूमि पहले से बन चुकी थी।

“दलित समुदाय में सामाजिक परिवर्तन की गुहार का इतिहास आधुनिक काल में लगभग 150 वर्ष पुराना है। 13वीं तथा 17वीं शताब्दी का भक्ति आंदोलन जो कि दलित समाज या उपेक्षित समाज के गुरुओं द्वारा शुरू किया गया था, ने दलितों को 1860 ई. के आस-पास एक बार फिर से राह दिखाई।” (Ref)

विवेक कुमार के अनुसार 'आदि हिंदू' इसी आंदोलन से उत्पन्न हुआ। वह लिखते हैं कि-“इस आंदोलन ने साक्षर दलितों के बीच 1920 ई. के आस-पास 'आदि हिंदू' आंदोलन को जन्म दिया। स्वामी अछूतानंद (1879-1933) एवं राम चरन (1888-1938) इस आंदोलन के प्रभावशाली नेता थे। अचंभे की बात यह है कि ये सभी नेता आर्य समाज द्वारा चलाए जा रहे आंदोलन को छोड़कर अपना पृथक आंदोलन चलाने के लिए प्रेरित हुए। उनका मत था कि दलित समुदाय की उन्नति एवं प्रगति हिंदू समाज के अंदर रह कर नहीं की जा सकती इस लिए उन्हें 'आदि हिंदू' के साथ-साथ भक्ति धर्म के अंदर अपना स्थान ढूंढना होगा।”⁸

'आदि हिंदू' आंदोलन का चिंतन पक्ष प्रगतिशील और आधुनिक चेतना के करीब था। वे अपने को श्रेष्ठ अवश्य मानते थे किंतु अछूतों की जमीनी हकीकत के साथ उनके सुधार और उद्धार की चिंता और प्रयत्न भी उनमें शामिल था। अछूतानंद का यह 'आदि हिंदू' आंदोलन बड़ा ही सशक्त आंदोलन था, जिसका दलित समाज पर गहरा प्रभाव पड़ा। झुंड के झुंड दलित समाज के लोग

अछूतानंद के इस आंदोलन में शामिल होने लगे। 'आदि हिंदू' आंदोलन का केंद्र उत्तर प्रदेश था जो अछूतानंद जी का जन्म और कर्म क्षेत्र था।

अछूतानंद, शुद्रानंद आदि नाम ही 'आदि हिंदू' आंदोलन की तीव्रता को व्यंजित करने के लिए काफी हैं। लगभग इसी समय देश के अन्य प्रांतों में भी दलितों द्वारा अपने सामाजिक उत्थान के लिए ऐसे आंदोलन चलाए जा रहे थे। हिंदू समाज से पृथक अपनी अस्मिता तथा स्वाभिमान हेतु तमिलनाडु में 'आदि-द्रविड', आंध्र प्रदेश में 'आदि आंध्र', हैदराबाद में 'आदि हिंदू', पंजाब में 'आदि धर्म' आंदोलन छेड़े गए। इन सभी आंदोलनों के मूल में एक ही विचारधारा काम कर रही थी कि दलित समाज के लोग इस धरती के मूल निवासी हैं और आज के ब्राह्मण पूर्व के आर्य आक्रांता हैं, आर्यों ने छल से मूल निवासियों के समता मूलक समाज को अपने फायदे के लिए श्रेणी-बद्ध कर जातीय समाज में विभक्त कर दिया है दूसरी ओर दलित समुदाय के स्वाभिमान तथा आदर हेतु महाराष्ट्र में महारों के आंदोलन, बंगाल में नाम शुद्र तथा केरल में नारायण गुरु स्वामी के आंदोलन ने भी दलित समुदाय में सामाजिक परिवर्तन की शुरुआत की।

अब यह कहना मुश्किल है कि उत्तर प्रदेश का 'आदि हिंदू' आंदोलन उन आंदोलनों से प्रभावित था या 'आदि हिंदू' से ही ये सारे आंदोलन प्रभावित हुए। किंतु यह तो स्पष्ट है कि ये सभी आंदोलन ब्रह्म समाज या प्रार्थना समाज की प्रतिक्रिया में खड़े हुए होंगे। इन सभी आंदोलनों पर महात्मा फुले का भी प्रभाव लक्षित होता है।

अब तक प्राप्त प्रमाणों के अनुसार स्वामी अछूतानंदजी का 'आदि हिंदू' आंदोलन हिंदी क्षेत्र का एकमात्र दलित आंदोलन ठहरता है। भारतीय समाज को स्वामी अछूतानंद की प्रमुख भेंटों में उनका 'आदि हिंदू' आंदोलन और तत्संबंधी उनके ग्रंथ हैं। 1927 ई. में 'आदि हिंदू' शीर्षक से अखबार का प्रकाशन और संपादन किया। 1930-1932 के गोलमेज सम्मेलन में अछूतों के प्रतिनिधि गांधी जी नहीं, डॉ. अंबेडकर हैं इस पक्ष में उन्होंने ब्रिटिश सरकार को सैकड़ों टेलीग्राम लंदन भेजे थे। इतना ही नहीं उन्होंने दिल्ली, पंजाब, राजस्थान आदि राज्यों में अनेक दलित सम्मेलन भी करवाए। उन्होंने 1928 ई. में कानपुर में

दलितों का सम्मेलन करवाया जिसमें अम्बेडकर भी आए थे। अम्बेडकर ने उनके कार्यों की बहुत प्रशंसा की थी।

19वीं सदी के अंत और 20वीं सदी के प्रारंभिक दशकों में कविता, गीत, भाषण और पत्रकारिता के माध्यम से उन्होंने दलित स्वाभिमान और दलित मुक्ति के सवाल उठाए। दलितों की शिक्षा, स्वास्थ्य, रोजगार आदि के लिए उन्होंने विशेष मांग की। स्वामी अछूतानंद साहित्य, पत्रकारिता, कला, नाटक इत्यादि सांस्कृतिक कार्यों को दासता से मुक्ति

का आधार मानते थे। 1910 से 1927 के उन्होंने अनेक गीत नाटक और कविताओं की रचना की। उनकी प्रमुख रचनाओं में 'चेतावनी', 'थियेटर-ध्वनि' और 'अछूत' शीर्षक से अनेक कविताएं हैं। इनकी रचनाओं पर फूले, पेरियार और अंबेडकर का प्रभाव पड़ा।

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सन्दर्भ सूची

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मनोज कुमार

वैश्विक सम्मेलन G-20 में भारतीय संस्कृति की छाप

“चार कोस पे पानी बदले, आठ कोस पे वाणी” यह एक ऐसी कहावत है, जिसे भारत ने अभी हाल ही में हुए नई दिल्ली जी-20 शिखर सम्मेलन में भारतीय संस्कृति को प्रदर्शित कर चरितार्थ किया है। भारतीय संस्कृति पूरे विश्व में सबसे अनोखी और अविश्वसनीय है। भारतीय भाषा, वस्त्र, संगीत, कला, भोजन, आदि, हर दो से तीन मील पर बदल जाते हैं। इसी को चरितार्थ करते हुए भारत ने वैश्विक सम्मेलन जी-20 में भारतीय संस्कृति के अलग-अलग आयामों को प्रदर्शित कर पूरे विश्व को भारत का परिचय कराया।

जी-20 सम्मेलन (वर्ष 2023) की अध्यक्षता में भारत ने समानता, संवाद, सहयोग, शांति, समृद्धि और संस्कृति का एजेंडा अपनाया था। यही कारण है कि भारत की अध्यक्षता में “वसुधैव कुटुम्बकम्” का थीम भारत के ग्रंथ “महा उपनिषद्” से लिया गया था, जिसका अर्थ है कि पूरा विश्व एक परिवार है। इसी से प्रेरित होकर ही अंग्रेजी में अनुवादित कर "One Earth, One Family and One Future" कहा गया। नई दिल्ली जी-20 शिखर सम्मेलन के लोगों में कमल का पुष्प भी भारतीय संस्कृति का संदेश देता है, क्योंकि कलम के फूल को आध्यात्मिक ज्ञान, सौंदर्य, उर्वरता, पवित्रता, समृद्धि और अनंत काल का प्रतीक माना जाता है। इस वैश्विक सम्मेलन में भारतीय संस्कृति के प्रस्तुतिकरण के लिए पूरे भारत वर्ष में 200 से अधिक कार्यक्रमों का आयोजन किया गया था। यही कारण है कि पूरे विश्व में इस सम्मेलन के माध्यम से भारतीय संस्कृति की अलौकिक छाप पड़ी है।

21वीं सदी के भारत की सॉफ्ट पावर और जी-20

भारत जी-20 का सदस्य शुरुआत से ही रहा है। जी-20 प्रक्रिया में भारत की भागीदारी एक प्रधान के रूप उभरी है, क्योंकि भारत अंतरराष्ट्रीय अर्थव्यवस्था की स्थिरता और वित्तीय प्रणाली में एक महत्वपूर्ण हिस्सेदारी रखता है। जी-20 शिखर सम्मेलन में भारत का एजेंडा वित्तीय प्रणाली में अधिक समावेशिता लाने और संरक्षणवादी प्रवृत्तियों से बचने की आवश्यकता से प्रेरित है। भारत यह सुनिश्चित करता है कि विकासशील देशों की विकास संभावनाएं प्रभावित न हों। भारत ने मजबूत, टिकाऊ और संतुलित विकास के लिए एक रूपरेखा स्थापित करने के लिए, जी-20 विचार-विमर्श की गतिशीलता और विश्वसनीयता बनाए रखने के लिए काम किया है। उदाहरण- अंतर्राष्ट्रीय वित्तीय नियामक प्रणालियाँ, ब्रेटन वुड्स संस्थानों में सुधार, व्यापार वित्त की सुविधाएं, आदि।

यह सम्मेलन, शुरुआती समय में केवल एक वैश्विक आर्थिक सहयोग के लिए ही होता था परंतु आर्थिक सहयोग पर निर्भर सभी विषयों को भी धीरे-धीरे सम्मेलन का हिस्सा बनाया गया।

अठारहवीं जी-20 (2023) शिखर सम्मेलन में भारत ने ‘ग्लोबल साउथ’ का नेतृत्व करते हुए अफ्रीकन यूनियन को जी-20 का सदस्य बनाया और भारत सहअस्तित्व की नीति को प्राथमिकता देता है इसका भी संदेश दिया।

संगीत और नृत्य के माध्यम से भारत संस्कृति का प्रस्तुतिकरण

सम्मेलन के लिए अतिथियों का स्वागत नृत्य कला

और लोक गीत से हुआ। प्रदर्शित किए गए नृत्य और संगीत, केवल भारत के एक राज्य से संबंधित ही नहीं थे, बल्कि भारत के हर जगह से थे। शानदार शास्त्रीय नृत्यों में कथक, ओडिसी, मणिपुरी, कुचिपुड़ी, भरतनाट्यम, मोहिनीअट्टम, कथकली, कर्नाटक की डोल्लू कुनिता और वीरागसे, असम के बिहू नृत्य और नागालैंड, झारखंड, मणिपुर और अरुणाचल प्रदेश के असंख्य पारम्परिक आदिवासी नृत्य भी शामिल थे। इन मनमोहक प्रदर्शनों ने देश की जीवंत कलात्मक विरासत को रेखांकित किया। भारत के नृत्य और संगीत केवल मनोरंजन के दृष्टि से ही नहीं निर्मित हुए हैं, वैज्ञानिक और कला दोनों का सम्मिलित मिश्रण है। उदाहरण के लिए भारतीय परंपरा में प्रचलित शिव तांडव सृष्टि के निर्माण और अंत के प्रतीकात्मक है।

नृत्य प्रस्तुतियों के बीच, दर्शकों को अलौकिक और दुर्लभ वाद्य संगीत का आनंद भी दिया गया, जो उन्हें ध्वनि नवीनता के आभा में ले गया। भारतीय संगीत और लोक गीत का क्या ही कहना, चाहे फिर वो बिहार के मैथिली गीत हो या गुजरात के गुजराती लोक गीत, सभी में मधुरता और गूढ़ संदेश छिपा होता है।

दृश्य कला के माध्यम से प्रस्तुतिकरण

दृश्य कला, जिसमें पेंटिंग, मूर्तियां, कला प्रतिष्ठान और साहित्य शामिल हैं ये सभी भारत के मूल्यवान खजाने माने जाने वाले भारतीय संस्कृति का एक प्रमुख हिस्सा है।

जी-20 स्पाउज इवेंट में डिजाइनर मनीष मल्होत्रा ने फुलकारी, चिकनकारी और जरदोजी के पारंपरिक शिल्प से प्रेरित अपना संग्रह प्रस्तुत किया, जिसमें विदेशी प्रतिनिधियों के सामने 'कल्चर कॉरिडोर-जी-20 डिजिटल म्यूजियम' का प्रदर्शन किया गया। तंजावुर पेंटिंग और ढोकरा कला की प्रदर्शनी और बोधि वृक्ष के नीचे बैठी भगवान बुद्ध की पीतल की मूर्ति, आदि भारतीय संस्कृति और धरोहर का ही प्रदर्शन था।

लजीज पकवान और सुंदर परिकल्पित बर्तन

अथितियों के भोज और स्वागत के लिए विशेष प्रकार के बरतन और भारत में कमी न होने वाले पकवानों के प्रकारों से जो स्मृतियां अतिथियों के मस्तिष्क में पड़ी हैं वे अपने आप में अद्भुत हैं। राजस्थान के रेगिस्तान से दाल

बाटी और चूरमा, पंजाब से मक्की दी रोटी और सरसों दा साग, देश के तटीय क्षेत्रों से मछली आधारित करी और बांस के व्यंजन अरुणाचल प्रदेश से, प्रतिनिधियों का मन प्रसन्न कर दिया।

जब सोने और चांदी के पानी चढ़े बर्तनों के चित्र मीडिया में सामने आए, तब वे विवादों का हिस्सा बने और कहा गया कि इतने महंगे दाम वाले बर्तनों की क्या आवश्यकता थी? परंतु हमें यह समझना चाहिए कि जब कभी हमारे ही घरों में अथितिगण आते हैं तब हम भी तो सुंदर बर्तन और भिन्न-भिन्न प्रकार के पकवान बनाते हैं। ठीक इसी प्रकार भारत सरकार ने भी ऐसा ही किया।

धरोहर स्थलों का प्रतिपादन

प्रधानमंत्री द्वारा अथितियों के स्वागत के दौरान लकड़ी के मॉडल्स और डिजिटल प्रस्तुति के माध्यम से दिखाई गई भारतीय प्राचीन विश्वविद्यालय, ओडिशा के सूर्य मंदिर का कोणार्क चक्र, आदि भारतीय संस्कृति और वास्तुकला का ही प्रचार था। भारत ने कुछ प्रतिष्ठित स्थलों का दौरा भी आयोजित किया, जिससे प्रतिनिधियों को भारत के समृद्ध वास्तुशिल्प चमत्कारों का प्रत्यक्ष अनुभव करने का अवसर मिला। भारत अपनी स्थापत्य विरासत के साथ-साथ परिदृश्यों में अपनी विविधता दोनों को प्रदर्शित करने में सक्षम था। जैसे कि राजस्थान में कुंभलगढ़ किला, असम में सैंडबार ब्रह्मपुत्र द्वीप और नदी क्रूज, कश्मीर में प्रतिष्ठित डल झील में शिकारा की सवारी, मणिपुर में लोकटक झील, केरल में बैकवाटर, महाराष्ट्र में अजंता और एलोरा की गुफाएं। इतना ही नहीं प्रतिनिधियों ने वाराणसी में गंगा आरती और मिजोरम में चपचार कुट जो की फसल उत्सव है, वो भी देखा।

इस सम्मेलन का आयोजन स्थल 'भारत मंडपम' को प्राचीन भारत के अनुभव मंडपम के समानांतर रखा गया। आधिकारिक सरकारी घोषणा के अनुसार, भारत मंडपम भगवान बसवेश्वर की अनुभव मंडपम की अवधारणा से प्रेरणा लेता है, जिसकी शुरुआत में सार्वजनिक समारोहों के लिए एक मंच के रूप में कल्पना की गई थी। साथ ही सम्मेलन स्थल के द्वार पर भगवान नटराज की मूर्ति भी रखी गई जो की समृद्ध चोल साम्राज्य के दौरान बनाई गई थी।

निष्कर्ष

भारत के ये सभी प्रयास सफल भी हुए, क्योंकि परिणाम स्वरूप नम्र शक्ति के माध्यम से 2023 जी-20 शिखर सम्मेलन के अंत में सर्वसम्मत नई दिल्ली डिक्लेरेशन को अपनाया गया। अफ्रीकन यूनियन (AU) को इस संघ की सदस्यता मिली। भारत मिडिल ईस्ट और यूरोप इकोनॉमिक कॉरिडोर के गठन पर मुहर लगी और साथ ही इंटरनेशनल बायोप्यूल एलायंस का गठन भी हुआ। भारत सरकार ने इस सम्मेलन को जन-जन तक पहुंचाया और इसे जन भागीदारी के अनुरूप रखा। इस सम्मेलन के अंत में जब भारत के संस्कृति मंत्रियों की बैठक के बाद जो निष्कर्ष दस्तावेज निकलकर आया उसे 'काशी कल्चर पाथवे' नाम से अलंकृत किया गया। भारत के इन सभी कार्यक्रमों की

सफलता से भारतीय पर्यटन को भी मजबूती मिली और विश्व भर में भारतीय पर्यटन को बढ़ावा भी मिला।

भारत द्वारा ये सब करने का उद्देश्य बिलकुल साफ है की 'विकास भी और विरासत भी' को सुनिश्चित करना और सभी देशों से कराना। भारत जैसे भी सदियों से 'अथिति देवो भवः' और 'वसुधैव कुटुम्बकम्' की राह पर चलता ही रहा है, और उसी दर्शन का प्रतिनिधित्व करते हुए निरंतर बढ़ता जा रहा है।

शोधार्थी, पीएच-डी.

सुपुत्र श्री बलवंत सिंह

श्री खुशाल दास विश्वविद्यालय हनुमानगढ़,
राजस्थान

सन्दर्भ सूची

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डॉ. धनजय कुमार

लोकगीत की अवधारणा एवं उसके विविध स्वर

प्रस्तावना

यह शोध आलेख 'लोकगीत की अवधारणा एवं उसके विविध स्वर' विषय पर प्रस्तुत की गई है। इसके अंतर्गत लोक साहित्य एवं लोकगीत की अवधारणा सहित उसकी विविध स्वर की विवेचना की गई है, साथ ही लेख के अंत में संदर्भ सूची व सहायक ग्रंथ सूची भी दी गई है। लोक साहित्य में लोकगीतों की एक अलग ही पहचान है। प्राचीन काल से ही लोकगीतों की भारतीय लोक साहित्य में एक समृद्ध परंपरा रही है। अतः लोकगीत मानव समाज का वह आईना है, जिसमें मानव जीवन के विविध रूप एवं जीवन शैली देखने को मिलती है। लोकगीतों का उद्भव पगडंडियों और खेत-खलिहान और चौपालों से गुजर के आँगन एवं चूल्हे तक होता है। जिनमें मानवीय जीवन की भावनात्मक एवं पारम्परिक सभ्यता तथा संस्कृति का सुंदर वर्णन मिलता है। इस शोध आलेख के तहत विद्यार्थी लोक साहित्य एवं लोकगीत से अवगत हो पाएंगे। विद्यार्थी लोक साहित्य विषय के साथ-साथ लोकगीत की अवधारणा एवं उसकी विविध स्वर को भी जान सकेंगे तथा लोक साहित्य एवं लोकगीत के प्रति उनकी रुचि भी बढ़ेगी।

बीज शब्द : गीत, लोकगीत, पितृसत्तात्मक, फगुआ, बिरहा, चरकड़ियां, चैता, आल्हा, लोकमानस, लोकगाथा।

समीक्षा

मानव सभ्यता व समाज के विकास में गीत का

महत्वपूर्ण स्थान है। चूंकि गीत मानव मन की अभिव्यक्ति है। गीतों के माध्यम से ही मनुष्य अपने मनोभावों की अभिव्यक्ति करता है। जितना गीत मनुष्य के स्वाभाविक भावनात्मक स्पन्दनों से संबंधित है उतना वाणी का कोई अन्य रूप नहीं। यही वजह है कि आदिम मनुष्य निरक्षर होते हुए भी लोक में प्रचलित मान्यताओं, मनोभावों, सुख-दुःख, रीति-रिवाजों, रहन-सहन, आचार-व्यवहार आदि को गीतों के माध्यम से प्रकट करता आया है, जिसे 'लोकगीत' की नाम से उद्धृत किया जाता है।

“लोकगीत लोक की अभिव्यक्ति है। यह हमारे समाज की विकास-गाथा है। इसमें जीवन की सरल अनुभूतियों व भावों की गहराई है।”¹ डॉ. महेश गुप्त 'लोक-गीत' को व्याख्यायित करते हुए कहते हैं कि, “लोकगीत उस नदी की धारा के समान है, जो ग्रामीण संस्कृति की गर्भ से निकलकर न केवल ग्रामीण समाज को आप्लावित करती रहती है वरन अपने शीतल जल रूपी वाणी से समग्र मानव समाज को शीतलता प्रदान करती है। राह में आने वाले कंकड़-पत्थर व गंदगी को जिस प्रकार से नदी की धारा बहा ले जाती है, उसी प्रकार से ग्रामीण जन भी इन गीतों के द्वारा अपने जीवन को विषमताओं और दुःखों को भुला देते हैं।”²

पं. रामनरेश त्रिपाठी 'लोकगीत' को ग्रामीण गीत के नाम से संबोधित करते हुए लिखते हैं कि, “ग्रामीण प्रकृति के उद्गार हैं। इसमें अलंकार नहीं केवल रस है। छन्द नहीं केवल लय है!! लालित्य नहीं केवल माधुर्य है!!! ग्रामीण मनुष्यों के, स्त्री-पुरुषों के मध्य में हृदय

नामक आसन पर बैठकर प्रकृति गान करती है। प्रकृति के वे ही गान ग्रामगीत है।¹³ वस्तुतः 'लोकगीत' का स्वरूप लिखित की बजाय मौखिक होता है। यह नियम विहीन होते हैं। अर्थात् जिस प्रकार सुगन्धित पुष्प को बढ़ने के लिए मुक्त परिवेश आवश्यक होता है, उसी प्रकार लोकगीत का विकास भी स्वच्छंद व मुक्त परिवेश में होता है।

भारत में लोकगीत का विकास अत्यन्त प्राचीन समय से रहा है। यह वैदिक कालीन साहित्य से लेकर अब तक चली आ रही है। भारतीय लोक साहित्य में पुरुषों की अपेक्षा स्त्रियों के विविध स्वर अत्यधिक चित्रित हुआ है। देखा जाए तो पितृसत्तात्मक व्यवस्था में जकड़ी हुई भारतीय स्त्री सामाजिक परंपराओं मान्यताओं तथा रूढ़िवादी व्यवस्था के प्रति अपनी वेदना, क्षोभ, आशाएँ, इच्छाएँ, सुख-दुःख आदि जीवंत अभिव्यक्तियों को कई रूपों व तेवरों में लोक में अपनी गीतों के माध्यम से व्यक्त करती आयी है। डॉ. श्याम परमार के शब्दों में, "जितना अधिक नारी का गीतों से सम्पर्क आया, उतना ही अधिक उसके जीवन का यथार्थ-चित्र गीतों ने प्रस्तुत किया। भारतीय लोकगीत ने तो जैसे नारी के जीवन का चित्र प्रस्तुत करके सब-कुछ कह डाला है।"¹⁴ अतः लोकगीत लोक मानस से जुड़े हुए होते हैं। इसके तहत किसी व्यक्ति विशेष के विचार न होकर समस्त लोक के विचारों का प्रस्तुतीकरण होता है।

'लोकगीत' अंग्रेजी के फोक सांग शब्द का पर्यायवाची है। इन्साइक्लोपीडिया ब्रिटैनिका के मतानुसार-"आदिम मानव का उल्लासमय संगीत ही लोकगीत है। अतः जन सामान्य के हृदय के उद्गार जब लयात्मक रूप से प्रस्फुटित होते हैं, 'लोकगीत' कहलाते हैं।"¹⁵ डॉ. सत्येन्द्र के शब्दानुसार, "गीत जो लोकमानस की अभिव्यक्ति हो या जिसमें लोकमानस भाव भी हो, लोकगीत के अंतर्गत आता है।"¹⁶ अतः "लोकगीत दो प्रकार के होते हैं। 1. एकल गीत 2. सामूहिक गीत। एकल गीत किसी एक व्यक्ति द्वारा गाये जाने वाले गीत होते हैं। जैसे-आल्हा, विजयमल, 'शीतला माता के गीत' आदि की लोक गाथाएँ। सामूहिक गीत: सामूहिक रूप से गाये जाते हैं; जैसे झूमर गीत, संस्कार गीत, ऋतु संबंधी गीत, व्रत संबंधी गीत, जाति संबंधी गीत, श्रम संबंधी गीत इत्यादि।"¹⁷ ग्रामीण परिवेश में ऋतु संबंधी गीत, जैसे-फाल्गुन में होली के गीत, चैता गीत और सावन में कजरी गीत गाए जाते हैं तथा

लोक ग्रामीण परिवेश में प्रसिद्ध भी हैं। लोकगीतों का संबंध सामूहिकता से है। इसी सामूहिक बोध से लोक मानस की सहज क्रियाओं के द्वारा स्वाभाविक भाव गीत के रूप में हमारे सामने आते हैं। लोक-गीतों के सृजन स्थल नदी, पहाड़ पेड़-पौधे, खेत-खलिहान आदि हैं। संस्कार गीत में पुत्र जन्म के अवसर पर ग्रामीण परिवेश की महिलाएं 'मंगल' गीत के द्वारा मंगलकामना करती हैं-

"गावहु ए सखि ! गावहु, गाई के सुनावहु हो ।

सब सखि मिलि जुलि गावहु, आजु, मंगल गीत हो।"¹⁸

हरके लोकगीत का अपना-अपना आंचलिक परिवेश होता है। जहाँ फगुआ भोजपुरी अंचल का है तो वहीं आल्हा रूदल बुंदेलखंड की। होली के समय गाये जाने वाली लोकगीत आज भी जनमानस में प्रचलित है-"होली खेले रघुवीरा अवध में, होली खेले रघुवीरा।"

लोक का जीवन धार्मिक भावना से ओत-प्रेत होता है। लोक में रहने वाली मानव जाति श्रमशील होती है। ये लोग श्रम करते समय गीत गाते रहते हैं। चाहे वह रोपनी का गीत हो या सोहनी का आदि इनके माध्यम से लोक में लोकगीतों के विविध स्वर मिलते हैं। भारतीय लोक साहित्य में 'लोकगीत' की एक अलग पहचान आज भी बनी हुई है। कृष्णदेव उपाध्याय के मतानुसार, "जनता के ये गीत रस में सने हुए हैं। यदि यह कहा जाए कि रस ही इन गीतों का प्राण है, तो यह सत्य से दूर नहीं होगा। इन गीतों की रसात्मकता के आगे बड़े-बड़े कवियों की सरस सूक्तियां भी सूखी जान पड़ती है।"¹⁹ इन लोक गीतों में परंपरागत संस्कार के गीत, बारहमासा, झूमर, कजरी, सोहर, बिरहा, सोरठा, आल्हा आदि के गीत होते हैं, जो रस की दृष्टि से अद्भुत है।

वस्तुतः "लोक काव्य का सृजन स्वतंत्र एवं उन्मुक्त परिवेश में होता है। लोक गीतकार जब काव्य रचता है, तब उसकी दृष्टि छंद योजना पर नहीं होती है। वह अपने हृदय के भावों को अपनी कविता में नैसर्गिकता से व्यक्त करता है। 'बिरहा' सुप्रसिद्ध लोक छंद है। इसमें चार चरण होते हैं। इसीलिए इसे 'चरकडियां' भी कहते हैं। इसके प्रथम एवं तृतीय चरण के अंतिम दो अक्षर क्रमशः लघु और गुरु होते हैं तथा द्वितीय और चतुर्थ के अंतिम दो अक्षरों में गुरु और लघु का क्रम पाया जाता है। इसके प्रथम एवं तृतीय चरण में 16 अक्षर एवं द्वितीय एवं चतुर्थ चरण में 10

अक्षर होते हैं। इसी तरह आल्हा वीर रस का छंद है। इसके प्रत्येक चरण में 12 अक्षर होते हैं। वीर रस के वर्णन के लिए सर्वाधिक उपयुक्त छंद माना जाता है।¹⁰

अलंकारिक रूप से लोकगीतों में उपमा, रूपक, उत्प्रेक्षा तथा श्लेष आदि अलंकारों का प्रयोग अत्यधिक मिलता है। अतः लोकगीतों में तुकांत का प्रयोग किया जाता है। भोजपुरी 'चैता' की प्रत्येक पंक्ति में 'हो रामा' की पुनरावृत्ति होती है जो सौंदर्य को और बढ़ाती है, जैसे-

“रामा ननदी भजजिया दूनो, पनिहारिन हो रामा।

मिली जुली गागर पानी भरे चलली हो रामा।।”¹¹

स्पष्ट रूप से कहा जा सकता है कि लोकगीतों की आत्मा लय में बसती है। लय ही लोक काव्य का प्राण है। लय के दो प्रकार होते हैं- पहला द्रुत और दूसरा विलंबित। अर्थात् 'द्रुत' शीघ्रतापूर्वक लय में गाया जाता है। जबकि 'विलंबित' लय के गीतों को धीरे-धीरे गाया जाता है।

निष्कर्ष: ध्यातव्य है कि “लोक गीत हमारे सुख-दुःख की सहज, स्वाभाविक और संगीतमय अभिव्यक्ति होते हैं। उनमें वेदना और विवशता के साथ ही लोक जीवन शक्ति, उल्लास और उसके दर्प की भी निश्चल और अकृत्रिम अभिव्यक्ति होती है। लोक गीत पहाड़ी झरनों की भाँति नैसर्गिक व निर्बन्ध होते हैं। उनमें जीवन के विविध सकारात्मक नकारात्मक पक्षों की अभिव्यक्ति होती है।”¹²

लोकगीत चूँकि जीवन-राग होते हैं। अतः इनमें विविधता और व्यापकता होती है। इनमें दुःख का अथाह सागर भी होता है और हर्षोल्लास की अनंत तरंगें भी। लोक साहित्य एवं लोकगीत मौखिक संचार का सशक्त माध्यम रहा है। ग्रामीण जनजीवन की सरल, सहज अभिव्यक्ति ही लोकगीत हैं। लोकमानस का प्रकृति के साथ रागात्मक संबंध होता है। इसलिए लोक मानस अपने अंतर्मन में उपजे भावों को गीतों व लयात्मक ढंग से जब उद्गार करता है तो उसे लोकगीत कहते हैं। हम कह सकते हैं कि लोकगीत भारतीय लोक साहित्य के प्राण हैं। प्रत्येक क्षेत्र व अंचल के लोगों की अपनी गीत सम्पदा है; उस लोक का यथार्थ इन लोकगीतों में देखने को मिलता है। इसमें लोगों की मधुरता और प्रेम बनी रहती है। सहज भाव से इसकी प्रस्तुति समाज में की जाती है। लोकगीत जहाँ लोक के हर्ष-विषाद सुख-दुःख के परिचायक हैं वहीं लोकगीत लोक संस्कृति का भी परिचायक है। लोक साहित्य के विविध रूपों में लोकगीतों का अपना विशिष्ट स्थान है।

एसोसिएट प्रोफेसर

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Applications of Vipassana and Mindfulness meditation for well-being

Abstract

Vipassana is one of the India's ancient meditation techniques also called as Mindfulness meditation. Long lost to humanity, it was rediscovered by Gautama Buddha more than 2,600 years ago. Vipassana means to see things as they really are. It is a procedure of self-observation. The truth-realization by direct experience is the process of purification. This entire Path (Dhamma) is a universal remedy for universal problems and has nothing to do with any organized religion or sectarianism. For this reason, it can be practiced freely by all without conflict with race, caste or religion, in any place, at any time and will prove equally beneficial to one and all. Vipassana helps sustained practice, the meditation releases the tensions developed in everyday life and opens the knots tied by the old habit of reacting in an unbalanced way to pleasant and unpleasant situations and develops positive creative energy for the betterment of the individual and society.

Vipassana meditation is a scientific technique of self-exploration: a system of self-transformation by self-observation, a healing by observation of and participation in the universal laws of nature. Its theoretical basis, health potential and practical applications are discussed and reviewed in this paper.

Keywords: *Mindfulness, Metta bhavana, Anapanasati, Vipassana Meditation, Positive Mental Health, Self-Actualization, Self-awareness, mental wellbeing.*

Introduction

Vipassana, which means to see things as they really are, is one of India's most ancient techniques of meditation. It was rediscovered by Gautam Buddha more than 2500 years ago and was taught by him as a universal remedy for universal ills i.e., an art of living.

Health, as defined by the World Health Organization, is a state of complete physical, mental and social well-being and not merely an absence of disease or infirmity. This is considered to be an idealistic goal, setting out the standard of positive health, with due emphasis on the promotion and protection of health. "Health for All by 2000 A.D.", is the main social target set the by the 30th World Health Assembly.¹ Health, therefore, is a dynamic concept and can be described as a multidimensional process involving the well-being of an individual in the context of his or her environment.

Vipassana is an ancient Indian technique of meditation. Vipassana in Pali language means insight, "to see things as they really are." It is to see the things again and again in a special way². It was rediscovered by the Buddha more than 2500 years ago. The insight meditation consists of three sub-units:

1. Anapanasati: Mindfulness of breathing
2. Vipassana: Insight meditation
3. Metta Bhavana: Universal love and compassion

'Annapana' is to observe one's natural incoming and outgoing breath as an observer and Metta

Bhavana is wishing for the wellbeing of all beings. Vipassana or insight meditation (VM) is to observe objectively what is happening inside your body in the form of sensations in an iterative manner i.e., a mind-body phenomenon. This self-observation enables the practitioner to develop an ability to quietness the mind by getting out of habitual compulsive thought patterns. This makes the mind more aware and conscious of what is happening in the present moment and experience it in totality. The purification of mind helps one to get out of repetitive and unwanted mental conversations and the person is able to respond in a new healthier manner which is based on reality and not on preconceived notions. It paves the way to sustainable intra-psycho changes in the individual.³

Thus, VM facilitates clarity of thought, concentration, better decision-making capacity and ability to handle different life situations amicably; as slowly but surely one gets out of controlling mental patterns such as perceptions, judgments and prejudices.⁴ Vipassana “increases self-awareness, promotes integration of subjective experience, and facilitates acceptance and tolerance to sufficiently reduce physical and psychological distress”⁵

Goenka, 1980, says that the direct experience of a mental-physical phenomenon within one’s own self, this technique of self observation, is what is called Vipassana meditation. Vipassana is to observe things as they really are, not just as they seem to be. Vipassana is a technique of self-examination, a scientific method of self-observation that results in total purification of the mind and the highest happiness of full liberation.⁶

Vipassana is a Pali term, and it means insight, to see things as they really are. It is a scientific technique to explore the laws of nature (called Dhamma), within the framework of one’s own mind and body. Also known as ‘Insight Awareness’ or ‘Mindfulness Meditation’, Vipassana is a very ancient meditation technique of India, which are found by Tathagata Buddha. Vipassana’s ability to bring tranquility to the human mind, changing its turbulence to calmness with increased vitality, makes it a positive mental health measure and an excellent human potential development method.

The meditator becomes free to live for higher values, richer goals: loving-kindness, compassion, sympathetic joy and peacefulness. Vipassana is a way and means to such self-actualization or self-realization. It has also been equated with such terms as self-realization, optimal functioning, psychological health and individual autonomy.⁷

The path of Vipassana, as taught by the Buddha, leads away from craving and aversion that derive from a rigid self-concept, away from negativities of greed, hate, and delusion that derive from defense of the false, ephemeral self. The path opens into the virtues and qualities produced by experienced insight. The realization of *anicca* is a deep insight into us and the world around us. It exposes the absurdity of clinging to a passing life in a passing world. It relaxes the clenched, false hopes of narcissism, and enables the flow of spontaneous identification with all other transient lives. Vipassana leads to a slow, cumulative social change by organizing individual lives around new sources of well-being.

People from all backgrounds who practice Vipassana find that they become better human beings. If leading figures in the fields of religion, politics, economics, the professions, the arts, industry, and business realize the potential for change which this technique offers, and use their influence wisely, much can be done to improve the level of harmony and well-being in Indian society and elsewhere.⁸

Vipassana and Health:

Khurana & Dhar, 2002, reported that mild to moderately severe neurotic cases of anxiety, depression, and adjustment problems have shown complete recovery because of Vipassana. There have been number of studies for studying the impact of Vipassana on Health.⁹ Fleischman, 1991, documented that Vipassana is accepted by healing professionals as it is free from dogma, experientially based and focused on relieving human suffering.^[10] There are many case reports of mediators’ who remain calm and peaceful even when they are suffering from excruciating pain due to illnesses like terminal cancer or other diseases (Vipassana Research Institute, 1990, 1995).

In a long-term prospective study, Khosla, 1989, documented that Vipassana meditation induced marked benefits in both normal and mental disorder groups, which were studied in terms of 'personality-based hardiness', and stress-related physiological and psychological symptoms, as well as ways of coping with stress.¹¹

Dillow & Davidson, 1988, in their research report on, 'Meditation and Changes in Perception and Cognition' noticed a significant increase in visual sensitivity and a greater flexibility of cognitive set among the meditators.¹² Pradhan, 2000, has documented that an electroencephalographic (E.E.G.) study of the meditators revealed novel neuro-physiological processes of synchronization appearing from the midline structures of the brain; these were more pronounced in the experienced meditators than in the novice.¹³

Kutz et al., 1985, have drawn and advocated the use of a framework, wherein Vipassana meditation and dynamic psychotherapy are integrated.¹⁴ They have discussed the synergistic advantages of the combination, considering the psychobiological nature of meditation, the relaxation response and its use as an effective cognitive technique for the development of self-awareness.¹⁵ Vipassana has been used as a form of consciousness therapy since it helps in exploring the deeper reaches of one's mind and in developing better insight and self-understanding, known to facilitate healthy and lasting changes in one's lifestyle.¹⁶

Impact of Anapana (first step of Vipassana): Mindfulness

Ven Nyanaponika Thera, 1996, expressed that mindfulness of breathing is very effective in quietening bodily and mental unrest or irritation. It is the simple way to the initial states of concentration used either as a prelude to other exercises or as a practice. *Anapana* develops concentration, focusing the attention on breathing, removing the distractions which cause stress and strain affecting the health of the individual. Continuous practice of *Anapana*, removes stress, negativity and improves interpersonal relations, productivity and profitability.

Epstein, 2001, says, "Mindfulness means paying attention, on purpose, to one's own thoughts, feelings, and judgements ... It is the practice of being fully present in our attention to where we are, what we are doing, and what is happening now". Mindfulness practice, inherited from the Buddhist tradition, is being employed in psychology to alleviate a variety of mental and physical conditions, including obsessive-compulsive disorder, anxiety, and the prevention of relapse in depression and drug addiction.¹⁷

Goldin, 2001, in his Mindfulness Meditation Research Findings observed that when two groups were subjected to meditation or cognitive self-observation procedure both groups showed reliable increases in dimensions of self-actualization and decreases in common stress related symptoms.¹⁸

Adhikari, 2012, in the 'Study of Effect of Vipassana on Anxiety and Depression', states that the practice of *Anapana* for greater control over the mind is helpful in handling harmful impulses and wishes. Sharma et al., 2012, have documented that Mindfulness has shown considerable decrease in anxiety disorder. Miller et al., 1995, reported long-term beneficial effects in the treatment of anxiety disorder patients following an intensive but time-limited group stress reduction intervention based on mindfulness meditation.

Mindfulness has been useful in relieving pain by reducing the experience of suffering via cognitive reappraisal in chronic pain patients, who had not improved with traditional medical care (Kabat-Zinn J., 1982; Kabat-Zinn et al, 1984). Several therapists have reported using *Anapana* as relaxation therapy in clinical practice (Fleischman, 1991). Ayyar, 1990, has been using *Anapana* meditation in neurotic and psychosomatic disorders as a supplementary form of treatment with good clinical response.

Metta Bhavana– Loving kindness

Ven. Narada, 1988, expresses, "It is universal love/loving kindness, that works as the antidote against hatred, ill-will and anger. It develops goodwill and love towards every living being, without any discrimination, fostering harmonious relationship. Metta is a state of true friendship, which softens one's

heart. It is defined as the sincere wish for the welfare and genuine happiness of all living beings without exception”, (p. 614). Fredrickson, 2001, in *The Role of Positive Emotions in Positive Psychology* opines that the broaden-and-build theory of positive emotions asserts that people’s daily experiences of positive emotions compound over time to build a variety of consequential personal resources. Fredrickson et al., 2008 reported that their research results showed that loving-kindness meditation practice increased daily experiences of positive emotions over time, which, in turn, produced increases in a wide range of personal resources (e.g., increased mindfulness, purpose in life, social support, and decreased illness symptoms).

Fleischman stated that mindfulness awakens in the individual, a sense of well being that motivates a person to further improve his personal and real self.

As individuals practice VM they improve themselves as human beings irrespective of their socio-economic conditions and religious beliefs (Goenka, 1991). If influential persons in Indian society can get people to practice VM, then in addition to bringing harmony and well being to Indian society it can help spread the benefits to other countries across the globe as well.

Mindfulness and Well-being

Epstein, 2001, says, “Mindfulness means paying attention, on purpose, to one’s own thoughts, feelings and judgments ... It is the practice of being fully present in our attention to where we are, what we are doing, and what is happening at the moment”, (p. 64).¹⁹

By being mindful, one is attending to one’s breath, bodily sensations, thoughts and feelings, as well as sights and sounds in a holistic manner rather than focusing on a specific stimulus. Mindfulness reduces the chances of being overwhelmed and getting carried away by one’s thoughts and emotions. Even though mindfulness is a trait it can also be acquired and developed as a skill.²⁰

Well-being is the experience of health, happiness, and prosperity. It includes having good mental health, high life satisfaction, a sense of meaning or purpose, and ability to manage stress. More generally, well-being is just feeling well.

Well-being, wellbeing, or wellness is the condition of an individual or group. A higher level of well-being means that in some sense the individual’s or group’s condition is more positive. According to Naci and Ioannidis, “Wellness refers to diverse and interconnected dimensions of physical, mental, and social well-being that extend beyond the traditional definition of health. It includes choices and activities aimed at achieving physical vitality, mental alacrity, social satisfaction, a sense of accomplishment, and personal fulfillment”^{21, 22}

5 Major Types of Well-Being²³

- **Emotional Well-Being.** The ability to practice stress-management techniques, be resilient, and generate the emotions that lead to good feelings.
- **Physical Well-Being.** The ability to improve the functioning of your body through healthy eating and good exercise habits.
- **Social Well-Being.** The ability to communicate, develop meaningful relationships with others, and maintain a support network that helps you overcome loneliness.
- **Workplace Well-Being.** The ability to pursue your interests, values, and purpose in order to gain meaning, happiness, and enrichment professionally.
- **Societal Well-Being.** The ability to actively participate in a thriving community, culture, and environment.

To build your overall well-being, you must make sure *all* of these types are functioning to an extent.

The same is true for your well-being. If everything else in your life is going great, but you feel lonely, or you’re eating unhealthfully, other areas of your life will be affected, and you likely won’t feel as well as you want to.

How to build each type of well-being?

To develop emotional well-being, we need to build emotional skills — skills like positive thinking, emotion regulation, and mindfulness, for example. Often, we need to build a variety of these skills to cope with the wide variety of situations we

encounter in our lives. When we have built these emotional well-being skills, we can better cope with stress, handle our emotions in the face of challenges, and quickly recover from disappointments. As a result, we can enjoy our lives a bit more and pursue our goals a bit more effectively.

Mechanism and Psychological Effects

Vipassana meditation aims to eradicate these unhealthy properties from the mind; the operational definition of mental health is their complete absence, as in the case of an arahant (saint).²⁴ This perspective of an observer allows the controlled release of mental contents such as craving and aversion, past and future, in a seemingly endless stream of memories, wishes, thoughts, conversations, scenes, desires, dreads and lusts. Thousands and thousands of emotionally driven pictures of every kind rise to the surface of the mind and pass away without provoking a reaction, while simultaneously anchoring one in concrete, contemporary reality²⁵ One's life becomes characterized by increased awareness, reality-orientation, non-delusion, self-control and peace. Such a person is able to make quick decisions, correct and sound judgement and concerted effort-mental capabilities which definitely contribute to success in contemporary life.²⁶

Conclusion

Vipassana's ability to tranquilize the human mind, changing its turbulence to calmness with increased vitality, makes it a positive mental health measure and an excellent human potential development method.

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The meditator becomes free to live for higher values, richer goals: loving-kindness, compassion, sympathetic joy and peacefulness. Vipassana thus leads people from narcissism to mature, social love, to a life of altruism³ and this personal transformation becomes the catalyst for social change and development.

More scientific research needs to be pursued on the role of Vipassana, both as a self-regulation strategy for specific psychotherapeutic and psychophysiological aims and as a discipline and way of life for deep self-exploration and transformation. The various psychophysiological changes with Vipassana ought to be studied with the aid of modern sophisticated instruments. Also, long-term prospective studies on meditators, besides multicentered controlled clinical trials of this technique, need to be conducted to clarify which individual types and health disorders respond to and benefit from the practice of Vipassana. Such endeavors will make "Health for All" a more realistic proposition.

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Shubham Saini*



Neha Rani**

Issues of Drinking Water and Sustainable Development: A Case Study of Chandrawal Community, New Delhi

Abstract:

Availability of clean drinking water has been one of the major issues in Chandrawal Community. Everyday people realize the value of water in their life. People living in the other well-off community may not be so aware about the scarcity of water but in the Chandrawal area, people realized it every day. We all know how important role water play in our daily life. We can't assume our life without water. It's not that government has left this area for people to suffer with these basic requirements. But the pipelines which are oldest pipelines in the Delhi supply dirty water to the households. The supplied water gets mixed with sewage pipelines as well as soil particles in the supplied water. People belonging to financially good background can use RO system and can buy drinking water from outside but there are some people who are struggling to manage their daily meals are forced to buy drinking water from market at very high cost. People in Chandrawal don't have proper water storage facilities. It needs an immediate action to enhance living standard of people in the New Chandrawal community especially among the dalit community.

When we understand the water issues in society and on the other side where international organisation like United Nations talks about water quality and other similar requirements to consider in day-to-day life, it becomes important to understand the gaps to be worked upon. We are discussing, Sustainable Development Goals, goals which are specifically

designed to unite nations on a common platform in the common cause of ensuring the welfare of all humans by the end of year 2030. These goals are specifically focused on ending poverty, tackling climate change, and maintaining high standards of resources. Among other goals, SDG 6 focuses on ensuring a clean as well as stable water supply and water sanitation for all people by the year 2030. In this study, we are trying to understand the drinking water issues in association with Sustainable Development Goals and steps by Government of India.

Keywords:

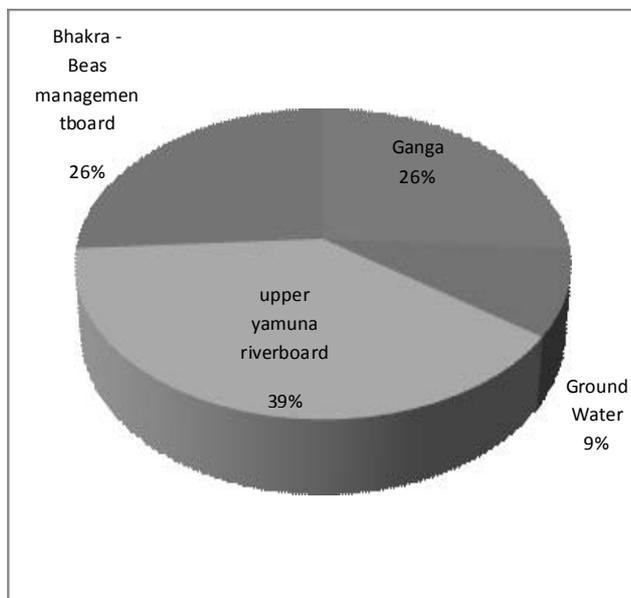
Suitability, social, economic issues, drinking water, water securities, sanitation

Introduction:

As we know water is an essential part of our life. In geographical terms only approx. 1% of the world's fresh water is available for direct human uses. This fresh accessible water found in lakes, rivers, reservoirs and those underground sources that are shallow enough to be tapped at an affordable cost. It is a natural resource so every citizen has equal rights on it. During the field visit to Chandrawal area, it was observed that people here were living with different backgrounds and castes since more than five decades. The availability of clean drinking water has been a challenge for them. But this becomes an issue why people are still struggling to get proper drinking water. It was also observed that people belonging to lower

castes are suffering more for their share of clean water, because of some reasons which will be discussed in this paper. As a researcher, it would be very interesting to make people aware about this issue and further roles and responsibilities as an active citizen. It would be great if I as a researcher can bring some understanding with sustainable changes in the living conditions of people in terms of clean drinking water and for the well-being of people and for their social responsibilities as well.

The quality and distribution of water resources is uneven over the earth and therefore the problem of scarcity has been faced by most of the nations. Despite being a capital city, Delhi Jal Board could not able to maintain good quality water availability to its people. The quality of water in Delhi has either polluted or not available to the people in right way (CPCB, 2006). In 90 per cent of the land in Delhi fresh water is available up to 60 m depth and the quality if water is also all right i.e. in drinking condition. Only some 10 per cent area comprises the ridge and some has saline and brackish water. The following figure shows that the capital region of India receives more the 50 per cent of its water from out sources (Ganga and Bhakra Beas) only 9 percent is obtained from the ground water sources.



Source: Delhi Jal Board, 2009

Objectives:

- To understand the drinking water issues in terms of sustainable development.
- To explore the drinking water issues and make some sustainable changes for them.
- To raise awareness among people about saving water and its importance for the planet.

Methodology:

This research study was conducted in Chandrawal community, Jawahar Nagar, North Delhi, Delhi through a mixed method approach that is qualitative as well as quantitative approach using the survey and interview method. The purpose behind selecting this approach was to put forth the actual picture of this complex phenomenon and to define the issues as accurately as possible the deeper meaning related to it. Apart from this, this approach also works in the development of new concepts and key research questions (Elo & Kyngas, 2008) in order to fulfill the mains objectives of the study.

During the visit, in-depth interviews were conducted with the people, who are living in the Jatav Basti, Chandrawal community. Apart from this, related information from secondary sources was also incorporated in this study. In-depth interviews as well as field observations were used to analyze drinking water issues and its impact on socio-economic conditions in the society. The guidelines and targets under Goal number 6 in Sustainable Development Goals were also analyzed for this study. In this regard, more than 50 households were covered and 75 people were interviewed. These interviews were conducted in the same community itself, also at the homes of the interviewees, based on the convenience and comfortability of the participants. In this study, to respect the confidentiality of participants, researcher has changed the name of participants and the places mentioned. This study was conducted during the period from January 2016 to May 2016.

Socio-Economic Background:

New Chandrawal is located in the North Delhi Region nearby Kamla Nagar. It is comparatively a backward area where people with low economic

background live. Most of the people are staying on rent basis. People are engaged in small scale business within the community and nearby community. Streets are very narrow and dark. People are living in very adverse conditions. In the Dalit community mostly, people belong to labor class only. Women are mostly engaged in their household work as well as work as a maid, cleaner, sweeper in nearby households to earn some money. The Chandrawal village is a part of Model Town Constituency. Akhilesh Pati Tripathi is Member of legislative Assembly of this area from Aam Aadmi Party.

Observation in Chandrawal Community:

During the community visit, researcher has found that every family in the society lives differently in terms of socio-economic aspects. Their background, profession varies within the society. Some families are migrants. There is less space to be made for water storage facilities, no proper water connection in the households. Some students of University of Delhi also prefer to stay here or nearby due to cheap rents comparatively. There are PGs and rooms available for students separately. Streets in the Chandrawal area are not cleaned and less spacious. It is little narrow and no proper sunlight can be reached in most of the houses. People, who are comparatively good financially, use RO system for drinking purposes. But mostly households cannot manage to get RO installed in their houses. They are dependent on the water supplied by the Delhi Jal Board for drinking purposes as well as other household's activities. There are few shops that do business of supplying drinking water in the households.

As people are less educated in the community, they do not find themselves capable enough to approach concerned authorities and local representatives. As discussed with the people, they said if we face any issues, usually it gets to be solved in 2-3 days. People belonging to Dalit community are facing maximum issues related to supply of clean drinking water. Water supplied by the Delhi Jal Board is contaminated and that is why, cannot be used for drinking purposes. Here people do not know the complaint mechanisms for this issue. They have said

that usually our problems are ignored.

But when researcher visited nearby areas of Chandrawal like Kamla Nagar, Hudson Lane, and DU North Campus, these areas are comparatively well developed. In these areas, water supply is good and water is clean. People use RO system for the drinking purposes. People in Hudson lane and many students like us do not know the ground reality of Chandrawal community. Hudson lane is almost opposite to Chandrawal so far as living conditions are concerned.

In Hudson lane, People generally belong to financially good background. The water is not an issue here. There are also many PGs and rooms for students at comparatively high cost. Students in Hudson lane are also not facing any water related issues.

Delhi Government & Delhi Jal Board:

When DJB officials were approached, the water issues and water related problems of New Chandrawal area were discussed, during which we came to know that, In Chandrawal there are oldest water pipelines in the Delhi which might be the reason for dirty and sewage water supply in the household of dalit community. They are not so rich to have the RO system facility at their home. But according to the article in The Hindu newspaper, the government and the Delhi Jal Board have decided to reconstruct and renovate the water pipelines in 650 km to supply clean water to every household.

In 2012, then Chief Minister Sheila Dikshit also the chairperson of Delhi Jal Board, approved plans for its renovation using funds loaned by the Japan International Cooperation Agency (JICA) for the Chandrawal WTP.

According to the Press Trust of India (10 August, 2015), Delhi Jal Board will construct a new water treatment plant replacing the around 80 years old Chandrawal plant, in order to improve quality of water supply in the Walled city and other adjoining areas. Under the project, 650 km pipes will be laid. The Delhi Water Supply Improvement Project (DWSIP) will be implemented in four construction packages and is estimated to be completed by 2021. This water treatment plant will improve the water supply to about

21 lakh people living in the area of 96 square km in the Delhi.

“The objective of the Delhi Water Supply Improvement Project (DWSIP) is to bring about equitable and continuous water supply to the households in the command area of the Chandrawal water treatment plant and it aims to deliver sufficient potable water at a minimum pressure”. DJB spokesperson Sanjam Cheema said.

Drinking Water and Its Sustainability:

When the observations were made by the researcher, he tried to understand the issues with relation to policies at National level as well as International level, more specifically in under the umbrella of Sustainable Development Goals and its respective targets. The implementation of the Sustainable Development Goals (SDGs) has already set out an ambitious agenda for the global development. Before this, the Millennium Development Goals (MDGs) had 8 goals and 21 targets, and now the SDGs have total 17 goals and 169 targets. Apart from other goals, Goal 6 seeks to ensure that the people should have access to clean water and adequate sanitation services globally. This goal contains eight targets, mentioning a number of issues, such as universal and equitable access to safe and affordable drinking water for all, adequate as well as equitable sanitation for all and to end open defecation under these targets (6.2), to improve the water quality through decrease in water pollution (6.3), to increase the water use efficiently among all the sectors and to reduce the number of people getting suffered from water scarcity (6.4), the implementation of systematic integrated water resource management at all levels (6.5), to protect and restore the quality of water related ecosystems (6.6), etc. These goal and targets show a kind of reaction to the fact that a large population throughout the world are lacking these basic services and about 40 percent of the global population is suffering by a lack of water availability.

The study found that drinking water used by the people in their households was somewhat more likely to be contaminated than the water which gets supplied

from the source, that is similar to other studies regarding the contamination of drinking water after collection from the main source. These results emphasize the value of indicators which are beyond access to the current infrastructure and reveal its inequalities in the service levels. The setting up of these goals are itself a message that many people throughout the world are suffering with these basic services.

Government is planning to renovate these old pipelines so that they can ensure the clean drinking water at every household. But as it is time taking process, people are forced to buy drinking water from the market. It cost them high as they belong to financially weaker background. Researcher has tried to understand the grassroots issues in Chandrawal community and also what United Nations through sustainable development goals are trying to achieve by 2030.

Major Observations & Analysis:

Water has been the major issue in Delhi for a long time. In Chandrawal, People are not getting clean drinking water. People who belong to Dalit community are suffering the most with the clean water supply issues. They usually get water supply in the early morning only for 2-3 hours. Quality of water supplied by Delhi Jal Board is not usable. People belonging to this community are forced to buy drinking water Jar from market at a very high cost. While in the other street in the same Chandrawal locality, many people are getting water for 6-7 hours in the morning. People, who belong to Dalit community, are not so rich but still they have no other option but to get clean drinking water from the market. Their children get sick due to adverse living conditions. They have not water storage facilities like Water Tank etc. so they use 3-4 buckets to store water for the whole day uses.

This is very unfortunate that the people of Chandrawal donated their lands for the Delhi University to educate the children of our country. But today they are struggling for their basic needs. And this is the reality, where students consider the Chandrawal a backward area, but do not know our colleges and departments are constructed on their donated lands.

If we talk about caste, this evil has been in our society and people from lower castes have suffered. This is what was observed in Chandrawal area as well. People from upper castes do not face any problem regarding water. They have RO system for clean drinking water. But Dalit people could not buy RO system to get clean water. They do not have any other option but to buy water jar from the market at very high cost. According to people, belong to upper castes; there are no as such water problems. They are getting water in excess amount. Local representatives and MLA are very supportive in nature. They are available for us every time. But on the other side, people belonging to Dalit class said, no local representative and MLA listen to our problems. They hardly visit this area. They come only during the election campaign.

This is the reality of Chandrawal community which is located just nearby posh area like Kamla Nagar and Hudson Lane. As per discussions with the DJB officials the government is planning to construct the pipelines in many similar areas. But this doesn't mean they would use dirty water (sewage mixed water) till it gets renovated. There should be an immediate solution for them like tanker facility, new bore well system etc. Local representatives should take some serious steps to provide them clean potable water.

Conclusion:

Supply and availability of clean drinking water has been one of the major issues in Delhi since long time. In Chandrawal community, it was found that people were suffering for clean drinking water. Most of People belonging to poor class community were suffering the most as compared to people belonging to financially good family.

The major reason for the contaminated water is

the pipelines are oldest pipelines in the Delhi supplying dirty water to the households. The water gets mixed with sewage pipelines as well as soil particles get added in the supplied water made it unusable. People belonging to financially good background can use RO system and can buy drinking water from outside but there are some people who are struggling to manage their daily meals are forced to buy drinking water from market at very high cost. People in Chandrawal don't have proper water storage facilities.

When at national and International level, we are working on the sustainable development goals and with an aim to implement at the grassroots level, it becomes important to work to implement the respective goals and its targets. Among the other SDGs, the goal 6 specifically focuses on ensuring the clean and stable supply of water and the effective water sanitation for all people by the end of year 2030.

Government is planning to renovate these old pipelines so that they can ensure the clean drinking water at every household. But as it is time taking process, people are forced to buy drinking water from the market. It costs them high as they belong to financially weak background. Researcher has tried to understand the grassroots issues in Chandrawal community and also what United Nations through sustainable development goals are trying to achieve by 2030.

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Dr. Tsering Dolma

Relationship between Yuan Dynasty and Tibetan Buddhist masters

Tibetan historians generally regard the relationship between Yuan Dynasty and Tibetan Buddhist masters as patron and priest (Tibetan: མཚོན་ཡོན་འབྲེལ་བ་, Wylie: *mchod yon 'brel ba*). The patron-priest relationship between the Mongols and Tibet first established during the thirteenth century, mutually beneficial in which a secular Mongol ruler was given religious authority by a Tibetan religious master, who was in turn given political power by the secular Mongol ruler. Not only by respecting and adopting their religion and traditions but also by granting them political power. Critically, in exchange for the political authority granted to Tibetan masters, Mongol leaders were granted religious authority. This not only strengthened Tibetan support of the foreign Mongol rule but also served to help the Mongols get in the favor of Tibetan Buddhist spiritual and supernatural entities, which they believed would enhance the prosperity and longevity of the Yuan Dynasty. Through the patron-priest relationship established between the Mongol Emperor Kublai Khan of the Yuan Dynasty and Tibetan Buddhist spiritual masters, both parties benefitted and coexisted in peace.

This concept of priest and patron has been used by the 13th Dalai Lama to describe the relationship between Tibetan lamas and Mongol khans or Manchu emperors of the Qing dynasty. According to this concept, in the case of Yuan rule of Tibet in the 13th and 14th centuries, Tibetan Lamas provided religious instruction; performed rites, divination and astrology,

and offered the khan flattering religious titles like “protector of religion” or “religious king”; the khan (Kublai and his successors), in turn, protected and advanced the interests of the “priest” (“lama”). The lamas also made effective regents through whom the Mongols ruled Tibet (Melvyn C. Goldstein n.d.).

However, according to Elliot Sperling, an expert on the history of Tibet and Tibetan-Chinese relations at Indiana University, the Tibetan concept of a “priest-patron” religious relationship governing Sino-Tibetan relations to the exclusion of concrete political subordination is itself a rather recent construction. He writes that the patron and priest relationship coexisted with Tibet’s political subordination to the Yuan and Qing dynasties (Sperling n.d.).

Another important factor is the Yuan Dynasty emperors are not Chinese but Mongolians. Author Christopher Atwood remarks:

“...Tibetan and Mongolian historiography, ‘Phags-pa appears as the first Tibetan cleric to establish the ‘priest-patron’ relation with an Inner Asian or Chinese ruler and one who secured the high-level autonomy of Tibet under Mongol rule. However, ‘Phags-pa was a rather unambitious scholarly monk, loyal to the Mongol rulers but uncomfortable in his position as Qubilai’s viceroy in Tibet” (Atwood, Encyclopedia of Mongolia and the Mongol Empire 2004).¹

There are historical and cultural factors and explanations as to why the elite Mongols, at the peak of their power, adopted Tibetan Buddhist masters as

Thus, the above quote indicates that from the naval part of the rock Dorjee, the accomplishment of Bodhisattva happened, so in the latter part of Pakshi Shakya 'od's life, he practiced at the rock Dorjee Tsetan after subduing the evil spirit of non-being and ultimately passed away in the age of sixty-three". (grol 2009)⁴

Moreover, slightly more details are mentioned in Gur bkra chos 'byung (written between 1807-1813). So, according to Gur bkra chos 'byung: (Gu ru bkra shis 1990)⁵

“ Pakshi Shakya 'od had dispatched one Tonpa Rahul, who met with Minayk Garey (Mi nyag Gharé, an accomplished Tshel pa bka brgyud master was the disciple of Shakya 'Od of Zur family of Rnying ma pa) and given fine present. Tonpa Rahu was presented with which explained that according to the inventory of lord nyang's treasure texts, a treasure containing the water of life was to be found at Dorje tsetan in tsang. He was sent to offer to Lama Shakya od. Together with that was the emperor kubilai khan's decree:

A summons to sākya Opo and sākya Gonpo: Perform whatever ceremonies are necessary, but extract the water of life sent it to me! It may well be beneficial. I know what is pleasing and what is sorrowful to you. This is accompanied by a measure of silver mixed with flour for *tormas*⁶ (Shakabpa 1984).

When this imperial order arrived, they performed a great ceremony. Because the emperor was most insistent and the envoy short-tempered, they experienced some difficulty, But the very evening when they recited the prayer to the lineage of the *Magical Net*, which begins, “Trio of sound, light and ray...” (sgyu-'phrul-gyi brgyud-pa-la sgra-'od-zer gsum-ma'i gsol-'debs)⁷ they obtained a clear prediction concerning the entrance to the treasure.

After that, Zur sākya-O, Guru khyungdra, the governor Śākzang, and the envoy Agayana joined together to make a “public [discovery of] treasure”. At first, they were powerless to pass beyond the revolving wheel of sharp-edged razors at the gate to the treasures. Zur sākya-O then worshipped the lord of the treasure, imploring him to be a fair witness. At

that, all were amazed to see the razor blades grind to a halt, just where they were. The master stirred the charcoal that filled the treasure hollow, from the center of which the mouth and eyes of a frog then emerged. As soon as they saw its limb rise a whirlwind blew up, surprising everyone. When the guru subdued it, performing recitations on his *rudrākṣa* rosary⁸ and making a declaration of truth, the whirlwind then subdues. He removed a veil of Chinese silk (*chudār*) and [found] two skulls, one male and one female, which were sealed together within three successive copper amulet boxes, one within the other. He began to reach inside and these objects disintegrated into dust just as he touched them. Wrapped in many embroidered silks were images of Hayagriva and Varālī in a union, Vajrasattva with his consort, and thirteen paper scrolls containing the means for attainment. In the midst of these, there was a lapis (*mu-men*) flask,⁹ about the size of a large inkpot, which contained the water of life. Everyone was astonished.

If the guru had consumed the first fruits, he could have lived for hundred years. But the spoon did not reach the tips of his tongue, so the auspicious opportunity was lost. [The envoy] Wrapped the vase up in cloth and carried it to China, striving never to fall asleep. By drinking the water of life Emperor Qubilai Qan is said to have lived for a hundred years. As a reward, he issued an edict exempting all the mantrins of Central Tibet and Tsang from taxation and military service.¹⁰

In order to make equal in rank to the imperial preceptors, the title Pakshi was conferred on him.¹¹ In return for having offered the water of life he was granted lands supporting forty-five households in Mongolia.

sākya-O wished to build a great monastery on Mount Medril, but, because there was already a great naga city in that place, the nagas asked him [not to do so]. In return they offered him substitute land which they had in the swamp of Gyagen. The nagas miraculously drained the area and there sākya-O built a great centre for the way of mantras. He himself practiced one-pointedly in the heart of Khar Dorje Trak, and he passed away in his sixty-third year. By

touching his corpse people were cured of leprosy”.¹²

A brief introduction to Sa kya ‘Od of the famous Zur lineage.¹³

Pakshi śākya-O was a descendant of the Zur clan. His father, Zur Wangchen Opoche, was a lord among accomplished masters, who clearly remembered his successive lives. As he had only five daughters and the family was without a son, he became despondent. He invited the great pandita sakyasri to Ukpalung, immediately after the latter’s visit to Trhopu in 1204 (wood male mouse year).¹⁴ There, the great pandita said, “This ukpalung is a domain of secret mantra, adorned with many attributes. The mountain to the north appears as the conquerors of the five families. The birds, wildlife, and so forth are also sublime emanations. In each generation one of your clan comes forth to expound the doctrine of secret mantra. Now, two sons will soon be born to you. Name them after me. They will benefit the doctrine and living creatures.”

It happened just as he had said. The elder son was given the name śākya-gon, and the younger śākya-O. While the elder brother proved to be a wonderful person, too, it was the younger brother, sakya-O, who spoke from childhood like one who spontaneously possessed supernormal cognitive powers. He knew how to teach all the doctrines by means of symbols, such was his discipline. Relying on Lama Gyakap Kongpo, he studied his entire ancestral doctrine. He actually saw [beings in] the intermediate state, so when others came to perform the rite of the “Tie to the Higher realms”, (Longchenpa n.d.)¹⁵

A brief biography of Guru ye shes khyung grags.

Guru ye shes khyung grags born in nyang stod, he was highly realized master. He met Orgen Rinpoche (Guru Padmasambhava) in person. As stated in the index of the revealed treasure text, the doctrines of the Kagyu School wrathfully blaze forth from these places: Yak Nying Rong, Drak Mar Terkhung, Tséné Sar, and Drak Dorjé Tséten. Guru Yeshe Khyung Drak revealed many treasures (Tib. terma) such as The ultimate heart essence of the completion stage practice associated with peaceful and wrathful deities, the Cycle of teachings related to Vajra Kilaya (Tib.

Dorje Phurba), the Cycle of teachings related to Avalokiteshvara (Tib. Tukjé Chenpo), Magnetizing (to bring under one’s power) sadhana using frankincense, The ultimate heart essence of the completion stage practice associated with peaceful and wrathful deities, Cycle of teachings related with Vajra Kilaya (Tib. Dorje Phurba), Cycle of teachings related with Avalokiteshvara (Tib. Tukjé Chenpo), Magnetizing (to bring under one’s power) sadhana using frankincense, Speech sadhana using honey, Pointed instructions related with ‘bringing under one’s power’ (Tib. Wangdu), Seven-rebirth pills that periodically change, and so forth. Specifically, at this place called Drak Dorjé Tséten, the master revealed amrita as a treasure (Tib. terma). He handed the amrita to Zur Shakya ‘od and he then offered it to the emperor of China. As previously stated in the Kama section, the unlimited welfare of beings was performed. The descendants of Guru Yeshe Khyung Drak live in and around Nyang Tö. Although the master’s tradition flourished in the Ütsang region, nowadays it is hard to find any practitioners of this tradition (G. b. shis 1990).¹⁶

Generally, the Nyingma tradition is divided into two categories: The Long transmission or Distance Oral teachings (Tib. བཀའ་མ་ Wylie Bkama) and the short transmission or the profound treasure teachings (Tib. གཏེར་མ་ Wylie gTerma). Terma (Tib. གཏེར་ Wylie gTer) is commonly known for treasure that is non-exhaustible, such as the process of concealing and again revealing at the right time under necessary circumstances. This could be known as Terma (Tib. གཏེར་ Wylie gTer).

Through the enlightened power, the highly realized master or the karmic treasure revealers, open the door of treasure and spread the dharma once again. These treasure teachings represent the most profound, authentic, and powerful tantric form of Buddhist training as such teachings are direct, very fresh, and so forth. Such type of teaching is popularly known as Gter ma or short transmission or the profound close treasure teaching. Gter ma is called hidden treasure primarily because they are known and understood only by a few people who have special knowledge. The majority of Gter ma teachings are tantric.

(Rinpoche. 1986)

Gter ma is categorized into Earth Treasure (Tib. ས་གཏེར་ Wylie Sa gter), the profound pure vision treasure (Tib. (Tib.ཐབས་མོང་གསལ་མཛོད་ ' Wylie Zab mo dag snang), the sky treasure or space treasure (Tib. གནས་གཏེར་ 'Wylie Gnam gter), Crowd treasure (Tib. ཁྲོམ་གཏེར་ Wylie Khrom gter)

Crowd treasure is called ཁྲོམ་གཏེར་ Krom Gter, normally Krom means to market, and usually, we can see many people assemble in the market area, therefore when treasure reveler (Wylie Gter ston)

discovered the treasure in the presence of the public it can be seen by other people too. It is called the Krom gter.

Therefore, Guru Yeshe Khyung Drak (Tib. གུ་རུ་ཡེ་ཤེས་ལྷུང་གཡག་ས་ Wylie Guru Yi Shes khyung grags) had revealed the Crowd treasure of nectar in the present of Zur śākya-O, Guru khyungdra, the governor Śākzang, and the envoy Agayana.

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1. Encyclopedia of Mongolia and the Mongol Empire, Christopher P. Atwood, Facts on File, Inc., New York, 2004, p.437
2. Guru bkra shis, krung go'i bod kyi shes rig dpe skrun khang, 1990, pp.489-490. "Guru ye shes khyung grags born in nyang stod, he was highly realized master. He met Orgen Rinpoche (Guru Padmasambhava) in personally. As stated in the index of the revealed treasure text, the doctrines of the Kagyu School wrathfully blaze forth from these places: Yak Nying Rong, Drak Mar Terkhung, Tséné Sar and Drak Dorjé Tséten. Guru Yeshe Khyung Drak revealed many treasures (Tib. terma) such as: The ultimate heart essence of the completion stage practice associated with peaceful and wrathful deities, Cycle of teachings related with Vajra Kilaya (Tib. Dorje Phurba), Cycle of teachings related with Avalokiteshvara (Tib. Tukjé Chenpo), Magnetizing (to bring under one's power) sadhana using frankincense, The ultimate heart essence of the completion stage practice associated with peaceful and wrathful deities, Cycle of teachings related with Vajra Kilaya (Tib. Dorje Phurba), Cycle of teachings related with Avalokiteshvara (Tib. Tukjé Chenpo), Magnetizing (to bring under one's power) sadhana using frankincense, Speech sadhana using honey, Pointed instructions related with 'bringing under one's power' (Tib. Wangdu), Seven-rebirth pills that periodically change, and so forth. Specifically at this place called Drak Dorjé Tséten the master revealed amrita as a

treasure (Tib.terma). He handed the amrita to Zur Shakya 'od and he then offered it to the emperor of China. As previously stated in the Kama section, unlimited welfare of beings was performed. The descendants of Guru Yeshe Khyung Drak live in and around Nyang Tö. Although the master's tradition flourished in the Ütsang region, but nowadays it is hard to find any practitioners of this tradition". Also see The collected guides of the hidden land of Sikkim, collected, compiled and edited by Tashi Tsering, Commemorative Volume to celebrate the Golden Jubilee of the Namgyal Institute of Tibetology (1958-2008), published jointly by Namgyal Institute of Tibetology, Gangtok, Sikkim and Amnye Machen Institute, Dharamsala, H.P., 2008, pp 98; Jamyang Khyentse Wangpo's guide to Central Tibet, Matthew Akester, Serindia Publication, Chicago, 2016, p 301.

3. Complete victory from the negative energy of the three realms: desire realm, form realm and formless realm.
4. Zur Thams cad mkhyen pa chos dbyings rang grol gyi nam thar mchog bstan pa' shing rta zhas bya ba bzhugs so in, ser gtsug nanga bstan dpe rnying 'tshol bsdu phyogs sgrig Khanga gis bsgriga, (12), krunga go'i rig pa dpe skrun Khanga, 2009. p.26
5. Gu bkra'i chos 'byung, Gu ru bkra shis, Krung go'i bod kyi shes rig dpe skrun khang, 1990, pp 287-288.

Here I am quoting the translation of the *Nyingma school of Tibetan Buddhism, its Fundamentals*

- and History*, Section one: The Translations, Dudjom Rinpoche, Jikdrel Yeshe Dorje, Translated and edited by Gyurme Dorje and Matthew Kapstein, Wisdom Publications, Boston 1991, pp. 662-663.
6. Cf. the texts of other letters from Mongol qans to Tibetan lamas, e.g. in *Tibet: A Political History*, pp.61.
 7. The complete text of this prayer does not seem to be known at the present time.
 8. Rudraks#a is the berry of a tree (*Elaeocarpus Ganitrus*). Rosaries made from these berries are favoured for use in connection with wrathful rites of subjugation.
 9. mu-men according to S.C. Das, *Tibetan-English Dictionary*, p.968, is sapphire. According to Nyoshul Khenpo it is a non-crystalline precious stone, probably lapis. For its medical usage in the treatment of leprosy, skin ailments and as an antidote for poisoning see, e.g., *gso-rig snying bsdus skya-rengs gsar-pa*, p.243.
 10. This edict does not appear to be otherwise known, but would be consistent with Qubilai's attitude towards Tibetan practitioners of the vehicle of indestructible reality. Cf. Tsepon W.D. Shakabpa, *Bod kyi srid don rgyal rabs*, Vol. 1, pp. 289-301.
 11. Pakshi (Chinese po-shih and Mongolian ba y# si) was a title which was interpreted in Tibet to imply spiritual equality with the imperial preceptors of China (ti-shih or gong-ma'i bla -ma). From the time of Chogyel Phakpa the latter were appointed from the Sakya tradition which was predominantly patronized by the Yuan dynasty.
 12. Leprosy is held to originate from the naga or water spirits. Through their favours, the lama's flesh would have granted immunity from the disease. *Gu bkra'i chos 'byung*, Gu ru bkra shis, *Krung go'i bod kyi shes rig dpe skrun khang*, 1990, pp 287-288.
Here I am quoting the translation of the *Nyingma school of Tibetan Buddhism, its Fundamentals and History*, Section one: The Translations, Dudjom Rinpoche, Jikdrel Yeshe Dorje, Translated and edited by Gyurme Dorje and Matthew Kapstein, Wisdom Publications, Boston 1991, pp. 662-663.
 13. The Zur Clan was a major supporter of the early Nyingma tradition in central Tibet. Their ancestry is traced to India, **Zur** (Tib. _tb, Wyl. *zur*)—one of the four families from which most of the masters of the kama lineage belonged to, namely the So, Zur, Nub, and Nyak clans. The Zur family is noted for its contribution to the transmission of *Secret Essence Tantra*, and three outstanding masters Zurpoche Shakya Jungne (the Great Zur), Zurchung Sherab Trakpa (the Little Zur), and Zurchungpa's own son, Zur Dropukpa Shakya Senge.
 14. The Kashmiri scholar Sakyasri spent the years from 1204 to 1213 in Tibet, during which time he taught extensively to adherents of all the major Tibetan schools. His close ties to Trohpu (khrophu) are evidenced in *Blue Annals*, pp.599, 710, 1063. It was Campapel, the translator of Trhopu, who invited him to Tibet, served as his interpreter, and eventually became his biographer. He is said to have died in Kashmir in 1225.
 15. The rite of the "Tie to the Higher Realms" (gnaslung) is a funeral ceremony in which the consciousness of the deceased is actually transferred to a higher level of existence. The rite of "liberation" (sgrol) is one aspect of the fourth rite (drag -po'i phrin-las) through which the consciousness of a sentient being trapped in the unfavorable conditions of bad karma can be transferred forcefully to the favorite conditions of a Buddha-field by great mantra adepts acting out of compassion. Obstacles to oneself and to others are said to ne thereby removed. Such if the purpose of all the wrathful actions which are described in this and subsequent passages. Refer to Longchenpa, *Dispelling Darkness in the Ten Directions* pp.396-402
 16. *Gu bkra'i chos 'byung*,Guru bkra shis, *krunga go'i bod kyi shes rig dpe skrun khang*, 1990, Gnyis pa thanga yig ls lunga bstan p'i gter chen rnam ji ltar byon p'i grangs danga go rim bcas Thanga yig nyid kyi dkyus bzhin bkod pa, Pp.489-490

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Navneet Prakash Singh*



Shubham Saini**

Solar Energy- Lightning Homes and Brightening the life of Migrants

Abstract:

The people in our country worship sun as a life-giver to our planet from ancient times. Approx. 5,000 trillion kWh per year of solar energy is present over India's large land area.

The National Institute of Solar Energy has evaluated the solar energy potential of India to be near about 748 GW. An IPCC report assesses projected impacts at global average warming of 1.5°C and higher levels of warming. Considering this, the Indian government has taken some actions to manage impact of climate change by reducing vulnerability and exposure. One such initiative is to install solar power plants on a massive scale. During the first nine months of 2022, 10 GW of solar based power panels were installed in India (Mercom India Solar Q3 2022 Report), and now the government has planned to setup a target of 100 GW grid-connected solar power plants out of which 40 GW will be from rooftop solar energy (Ministry of New and Renewable Energy).

Introduction:

India is blessed with a vast potential for solar energy equivalent to above 5,000 trillion kWh. Indian energy demands are largely fulfilled by non-renewable sources of energy. At present, coal constitutes about 55% of India's total energy needs. As a result, a significant amount of Green House gas emissions happens.

India has the world's largest expansion plan for solar energy as it looks to expand it to 500 GW by

2030 from the current installed capacity of 55 GW (December 2021). As per the Climate Scope report of 2018, India ranked second among the emerging economies to lead to a transition to clean energy.

As per the then Prime Minister of India, Dr. Manmohan Singh, on June 30th, 2008:

“Our vision is to make India's economic development energy-efficient. Over a period of time, we must pioneer a graduated shift from economic activity based on fossil fuels to one based on non-fossil fuels and from reliance on non-renewable and depleting sources of energy to renewable sources of energy. In this strategy, the sun occupies center-stage, as it should, being the original source of all energy”.

As indicated by studies, by 2040, India's part of the world's total essential energy demand is to be roughly fourfold to 11%. To meet this massive demand by staying committed to its obligation to cut its carbon emission by 35% from 2005 levels, India will need to increase its power generation three times by the year 2030.

In 2010, the government had launched National Solar Mission. The major objectives of the National Solar Mission program include:

To promote rooftop solar photovoltaic power generating plants among the residential, community, institutional establishments.

To mitigate the dependence on fossil fuel-based electricity generation and encouraged environment friendly solar electricity generation.

To create an enabling environment for investment

in the solar energy sector

To create an enabling environment for the supply of solar power from rooftop and small plants to the grid.

Benefits of solar energy

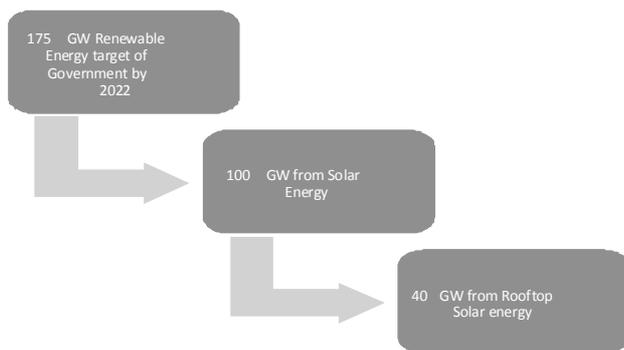
To ensure energy security as India's energy demands are largely fulfilled by non-renewable source of energy

To promote environmental sustainability because the Solar energy is the clean and green form of energy.

There is abundance of free solar energy in almost all parts of country as India is a tropical country

It can help India to be self-reliant in energy sector

It can promote green energy in rural area which is crucial for agri-business in farms for running irrigation, green-houses, and crop and hay dryers, making agriculture risk free.



Solar power policies of different States/UTs in India:

The State Government of Uttar Pradesh will facilitate the installation of Solar PV Rooftop systems across the State. It will also help net metering in Government/Govt owned Public Sector Institutions, Residential and all Educational institutions present in the State. It plans to establish "Solar Cities" across the State mainly focusing on Solar Rooftops and other allied off-grid solar installations. MSMEs and Startups will be encouraged to install Solar Rooftop panels.

The State government is also planning to develop solar parks in the state. In accordance with it, a green energy corridor is being set up in the Bundelkhand region to develop solar projects of 4000 MW power

capacity which will help this backward region to reduce the gap between demand and generated power supply.

Delhi solar energy policy proposes to designate Energy Efficiency and Renewable Energy Management Centre as the State Nodal Agency for the effective implementation of the policy. It will develop and maintain a website with educational material and other necessary resources for potential consumers in Delhi. The Nodal agency will also help the project developers in identifying and locating the technically feasible sites/roofs under the jurisdiction of the State Government for the installation of solar power plants.

All commercial and industrial buildings with available rooftop areas will be encouraged for the deployment of solar plants with net metering. The Delhi government will also promote the deployment of rooftop solar power plants in the central government organizations and other public bodies through suitable advisory and consultative means to accomplish the targets mentioned in the solar policy of Delhi.

In the state of Rajasthan, the solar policy endeavors to develop 33 district headquarters as 'Green Energy Cities' by installing Solar Rooftop Systems with a capacity of 300MW. The rooftop PV solar power plants will be set up under a net metering arrangement. Rooftop solar panel consumers will be given subsidies/incentives as per the guidelines of MNRE/State Government. Start-ups will be promoted for the installation of Rooftop Solar Systems.

Review of Literature:

The solar energy sector in India has gone through high-speed development in the recent couple of years. India is one of the greatest power producers among other countries, yet it is unable to meet its basic energy requirements.

According to IEA (International Energy Agency), renewable energy will comprise about 90 percent of global electricity capacity expansion by 2027 and much of it will be in India. Between 2022-2027, India will double its renewable power capacity by adding 145 GW of renewable power.

Astha Gupta, consultant at IEA said that PLI (Production Linked Incentive) scheme will help to boost the manufacturing of the solar PV sector. The government has also decided to increase import duties. The government has imposed a duty of 40 percent on solar modules and 25 percent on solar cells in April 2022.

“I don’t want any Chinese imports and want everything Made in India,” said Union power minister R.K. Singh. As per a research firm Mercom India Research, the manufacturing capacity of the domestic module was around 18-20 GW as of March 2022.

India requires strong determination since the energy needs will rise in the coming decades due to growth in population and the potential for economic growth. The requirement for energy will take off as the country’s economy grows rapidly and transforms the country into a manufacturing hub for the world. Expansion of urbanization, rising per capita income, and a consistently increasing population will put a burden on energy infrastructure. India benefits significantly due to its geographical position as it is in a tropical region, which is beneficial for solar energy. It gets a gigantic quantity of solar energy the entire year, which compares to nearly 3,000 hours of sunlight. India is along these lines ready to help different countries as well as to meet its own energy needs, attributable to its broad sunlightbase energy potential. Furthermore, a few states in the country have the potential to generate a lot of solar energy even on shady or cloudy days.

Constitution provisions for environmental protection: The Constitution of India has the following provisions:

A directive to the Government for protection and improvement of environment.

Fundamental duty of every citizen to help in the conservation or preservation of natural environment.

Article 21- In *Ratlam Municipality v Vardicharan*, where the problem of pollution was due to private polluters and haphazard town planning, Supreme Court said that an environment which is free from all types of pollution is an integral part of right to life under Article 21.

Article 49-A- the State shall endeavor to protect

and improve the environment and to safeguard the forests and wildlife of the country.

Article 51-A (g) is concerned with the Fundamental Duties of the citizens, states that it shall be the duty of every citizen of India to protect and improve the natural environment which includes water bodies and different ecosystems and to have compassion for living creatures.

In *T.N. Godavarman Thirumalpad v. Union of India &Ors.*, (2002) 10 SCC 606, a three-Judge Bench of the Court read Article 48-A and Article 51-A together as laying down the basis for a principles and jurisprudence of the environmental protection and held that “Today, the State and the citizens are under a fundamental obligation to conserve and protect the environment, and different ecosystems on planet earth and to have compassion for living creatures”. (Article-Constitutional Provisions For, The Protection of Environment with Relevant Case Laws).

Rooftop Solar Mission:

Under Roof Top Solar scheme government aims to generate solar power through the installation of solar panels on the roof of the houses. Roof top solar project is about generating solar power by installing the solar panels on the roof of the homes. This project is being implemented by Ministry of New and Renewable Energy. The target for solar energy generation from rooftop solar panels is 40 GW under the National Solar Mission which was launched in 2010.

(<https://www.dhyeyaias.com/current-affairs/daily-current-affairs/india-rooftopsolar-energy-stagnant>)

Rooftop solar scheme has many advantages:

It will help in reducing electricity bills.

No additional land is required to install these panels as consumers can utilize available vacant space.

Provides long term energy and ecological security by reducing carbon emission.

Reduces transmission and distribution losses as power consumption and generation are collocated.

Challenges in the rooftop solar mission

Due to the following challenges rooftop solar adoption has not gathered the desired momentum in India despite the government push.

The presence of hesitancy among the residents in cities to consider rooftop solar power for their homes. The reason is the lack of information even among the people in metropolitan cities (World Resources Institute, 2018).

The efficiency of the solar panels varies every day depending upon the amount of sunlight available in a day. Also, solar panels don't produce any electricity during the nighttime.

The bureaucratic hurdle and the complex process to be followed and the permissions required at multiple levels also create additional hindrances for the consumers.

The tariff provided by the government is very low due to which some developers don't find it sustainable to purchase solar parts.

Due to the above-mentioned reasons, India has achieved only 4.4 GW of installed rooftop solar capacity by December 2019 (12% of the 40 GW by 2022 target). The residential sector which comprises just 16% is the worst performer out of the total rooftop solar installations compared to other competing sectors such as industrial and commercial.

Methodology:

The study was based on primary and secondary data and both quantitative and qualitative approach has been used for this research. The data was collected from 63 respondents through questionnaires. These respondents were located in the slum in Noida, Uttar Pradesh.

Research objectives

To provide low cost and reliable power to the people of slum.

To spread awareness about solar power technologies amongst all the electricity consumers.

To reduce the dependence on fossil fuels and promote green environment.

Findings and Analysis

Total Population	Total Number of Houses	Total Number of Houses with rooftop solar power panels
800	110	110

Ek andhe ko ankhe de di- said a woman who migrated from Bihar to Noida (Delhi NCR) and got her house electrified with the help of a solar panel. The solar panel was installed on the roof of her house. Just like her other migrants were also fighting for their basic rights in the Barola Slum.

Women named Reena told the researcher that some of us are living here for 20 years, some are for 10 years, and children from the younger generation are living here since their childhood. We haven't seen the electricity for not even one second since we settled here. My children and other children don't enter the house alone post sunset as they fear ghosts in the dark or wild animals like snakes etc.

During election time, politicians came to our slum to seek votes from the people of the community and make several promises to us including the provision of regular electricity to our homes. But for a decade we are suffering without electricity and there is no one from the district administration to listen to us.

Children name- The children struggle to read school textbooks and complete their homework. They have no electricity, no computers or smartphone to study. In the absence of electricity, children play together or do some work because they don't have anything else to do. Several of these children have even started helping their parents with daily work.

Mintan Devi said that the mobile phones became useless as the battery dwindles, with no backup charging option. The absence of an electric supply caused huge problems in communication. Previously although people had mobiles, but without electricity, it gets discharged, hence no possibility of communication with family members who are out of their homes for the work. Neither can we have a conversation with our relatives living in different towns or cities.

There was a drastic change in the daily routine of the beneficiaries' pre- and post-installation of the solar panels. Rooftop solar panels became popular among the migrant population of the JJ Barola slum in Noida. The people (men, women, children, elderly) feel empowered now.

Now cooking food which was the biggest challenge in absence of the electricity has been

resolved. The cooked food in the dark was not safe from insects, and sometimes wrong ingredients were put in the utensil due to no light. Further, before the electricity they were forced to cook food at 5 pm or 6 pm. However, now they cook food at the proper time at their convenience. It is a transition from kerosene to having electricity that provides you with basic lighting.

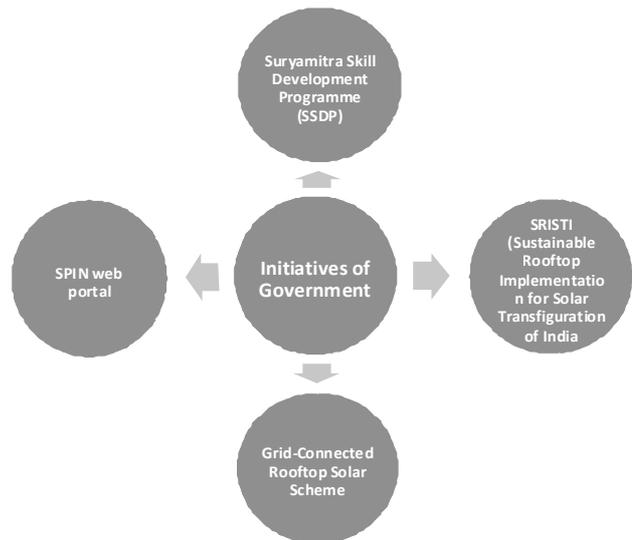
The elderly can now walk safely on the rough terrain without getting injured as the electricity lightens up the pathways. Now sometimes even children also play in the evening outside their homes which was not possible earlier. The children are now able to study more after sunset and are able to complete their homework which was not possible in the absence of electricity.

After electricity, we can charge our mobile phones with which we not only communicate with our family members who went out for the job, but now we also communicate with relatives and friends back living in different towns and villages. Solar rooftop panels are transformative for our households.

Way Forward to achieve 40 GW of rooftop solar capacity by 2022:

There should be uniformity in the statutory approvals. The approvals are not standardized even in the states. This results in no defined timelines for the approvals by the agencies. Hence the approvals should be standardized and proper timelines should be mentioned. A credit guarantee scheme should be available to consumers which will help in mitigating the risks. With such schemes, the consumers will avail the finance from the bank for their rooftop solar projects.

The agencies involved should devise simple and well-designed ways to disseminate information among the consumers as it will help them make informed decisions. Information should be accessible to all in local languages. A robust feedback mechanism can be put in place for consumers to share their experiences with others. Battery storage solutions need to be developed as the grid operators can store energy in the batteries when the demand is low and release it when demand is high.



SSDP (Suryamitra Skill Development Program)

Ministry of Renewable Energy is implementing Suryamitra Skill Development Program from financial year 2015-16 through National Institute of Solar Energy (NISE). It is a residential skill development program of about 600 hours. It aims to train youth above 18 years of age to set up, operate, and maintain a solar project. Till June 2022, 51,533 have benefited from the skill development imparted under Suryamitra Skill Development Program.

Grid-connected Rooftop Solar Scheme:

Phase 1 was approved on 30th December 2015 and was implemented by Ministry of New and Renewable Energy. Phase 2 was launched on 19th February 2019 and is being implemented in the states by local Electricity Distribution Companies (DISCOMs). The main is to promote grid connected rooftop solar in all consumer segments like residential, institutional, commercial, government, industrial etc. the aim is to achieve 40,000 MW from rooftop solar projects by project 2022.

Subsidies by Government

The government provides subsidy for rooftop solar plant installed by a residential consumer has three components:

Direct Benefit Transfer- Subsidy will go directly to the bank account of the consumer.

One Nation, One Subsidy- Previously different states had different rates of subsidies, but now there is one rate of the subsidy across the country.

National Solar Portal- In encouraging digitization, the government has made a central portal for applications for solar net metering, solar subsidy applications where the consumers can file the applications and do real time tracking of such applications.

The subsidy provided by the government is displayed in the following table:

Plant Capacity	Applicable Subsidy
Up to 3 kW	Rs. 14,588/kW
Above 3 kW and up to 10 kW	Rs. 14,588/kW for first 3 kW and thereafter 7,294 /kW
Above 10 kW	Rs. 94822/ fixed No subsidy above 10 kW

The above table could be better understood with the following example:

For 5 kW solar power plant, the total subsidy would be 58,352.

[43,764 (Subsidy for 3 kW) + 14,588 (Subsidy for 2 kW)]

Eligibility criteria for getting subsidy are as follows:

Electricity bill should be on family member's name.
The consumer should have the ownership rights of the roof.

The subsidy is applicable only when the consumer buys "Made in India" solar panels

Note- This subsidy is applicable till 31st December 2022

Conclusion:

India needs to enhance its solar manufacturing capacity as it cannot just rely on large-scale solar deployment by importing solar equipment. There is an urgent need to develop an entire value chain ecosystem to become competitive and achieve sustainable growth in the future. In India, there is a vast potential for solar energy to grow. Government policies and schemes play a significant role to make people aware of solar energy and motivate them to install rooftop solar panels by providing subsidies and other benefits.

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Vinayak Yadav

The Tenets of Abhidhamma Philosophy: Origin, Development and its Application

Abstract

The teachings of The Buddha in the course of forty five years of His Buddhahood have been divided into three collections called Tripitaka in pāli, meaning ‘Three Baskets’ literally. The first collection is known as ‘Sutta piṭaka’. It is the conventional teaching in which Buddha used common vocabulary to explain His teachings. The second collection is called ‘Vinaya piṭaka’. It is the authoritative teaching in which Buddha used His authority over the monks to lay down rules and disciplines for them to follow. These disciplines embody the highest code of ethics and can surely purify one’s action, speech and thought, thus making one noble and respectful. The third collection is ‘Abhidhamma piṭaka’. Abhidhamma [the higher teaching of the Buddha.] is a key component of Theravada Buddhism, and it represents a highly systematic and analytical approach to understanding the nature of the mind and reality.

In this essay, we will explore the origin, development, and application of Abhidhamma philosophy in detail, examining its historical context, fundamental tenets, and practical implications.

Introduction

Abhi means higher and dhamma here refers to the teaching of the Buddha. Thus Abhidhamma constitutes the ‘Higher Teaching’ of the Buddha.

The **Abhidhamma Piṭaka** (Basket of Higher Doctrine) is the third of the three divisions of the Tripitaka, the definitive canonical collection of scripture of Theravada Buddhism. The other two parts of the Tripitaka are the Vinaya Piṭaka and the Sutta Piṭaka.

The third collection is ‘Abhidhamma piṭaka’. It is the higher teaching of the Buddha. Here, the Buddha employed abstract terms to describe the ultimate realities in the Universe and Nibbana which is the highest goal of Buddhism. Therefore, Abhidhamma may be regarded as the ultimate teaching (Paramattha desanā) of Lord Buddha. The principles and the causal relations which Buddha expounded in Abhidhamma are so natural, so logical and so beautiful that they can pin-point the root cause of miseries in the world and the ways to eradicate these miseries. The most wonderful thing about Buddha’s teachings is that the teaching contain both theory and practice, and they clearly and exactly define the human values, the best moral code, the eternal peace and the Noble Eightfold Path leading to that peace. All these valuable teachings have been verified into a schematized system of general principles that might be called ‘Buddhist Psychology’. In the Abhidhamma, the generally dispersed teachings and principles of the suttas are time and again by millions of Ariyas, i.e., noble persons who had trodden on the path, and can still be verified at any time any an able person who will earnestly and steadfastly follow

the path.

Origin :

Tradition holds that the Buddha thought out the Abhidhamma immediately after his enlightenment then taught it to the gods some years later. Later, the Buddha repeated it to Sariputta who then transmitted it to his disciples. This tradition is evident in the Parivara, a late text from the Vinaya Piṭaka, which mentions in a concluding verse of praise to the Buddha that this best of creatures, the lion, taught the three piṭakas.

Modern Western scholarship, however, generally dates the origin of the Abhidhamma Piṭaka to sometime around the third century BCE, 100 to 200 years after the death of the Buddha. Therefore, the seven Abhidhamma works are generally claimed by scholars not to represent the words of the Buddha himself, but those of disciples and scholars. Abhidharma literature likely originated as elaboration and interpretation of the suttas, but later developed independent doctrines.

The earliest texts of the Pali Canon have no mention of the texts of the Abhidhamma Piṭaka. The Abhidhamma is also not mentioned in some reports of the First Buddhist Council, which do mention the existence of the texts of the Vinaya and either the five Nikayas or the four Agamas. The Significance of 'the doctrine or the teaching' of the Buddha. Dhamma is the doctrine that can salvage persons who abide by Dhamma from falling into the four lower abodes and that can purify the mind from defilements so as to achieve lasting peace and happiness. The prefix 'Abhi' is used in the sense of preponderant, great, excellent, sublime, distinct, marvelous, etc. Moreover, Traditional sources offer two explanations for the term Abhidhamma: "with regard to (abhi) the teaching (dhamma)" or the "highest or further (abhi) teaching (dhamma)." The subject of Abhidhamma analysis was, of course, the teaching (dharma) as embodied in the dialogues of the Buddha and his disciples. However, Abhidhamma did not merely restate or recapitulate the teaching of the sutras, but reorganized their content and

explicated their implicit meaning through commentary. In Abhidhamma, the specific content of the various individual sutras was abstracted and reconstituted in accordance with new analytical criteria, thereby allowing one to discern their true message. This true message, as set down in Abhidhamma texts, consists of the discrimination of the various events and components (dhamma) that combine to form all of experience. Abhidhamma piṭaka is more preponderant, more sublime and more marvelous than Sutta piṭaka in the sense that Abhidhamma piṭaka contains more Dhamma groups than Sutta piṭaka and Vinaya piṭaka (Abhidhamma consists of 42,000 dhammaskhandhas whereas Sutta piṭaka and Vinaya piṭaka contain 21,000 dhammaskhandhas each). The Buddha used more numerous methods in expounding Abhidhamma than when He taught Sutta Dhamma; and In Abhidhamma Buddha analyzed mind and matter in minute detail in terms of the ultimate realities known as 'paramathas'. At a glance, Abhidhamma is a doctrine in as much as it deals with the most general causes and principles of things. It is also an ethical system because it enables one to realize the ultimate goal i.e. Nibbana. As it deals with the working of the mind, thoughts, thought process and psychic factors, it is also a system of psychology. Abhidhamma is therefore generally translated as the psycho ethical philosophy in Buddhism.

In Depth Studies and Popularity of Abhidhamma Piṭaka in the Buddhist Countries

Abhidhamma Piṭaka not only developed by the Buddha and His disciples, it also developed by some Buddhist countries such as Sri Lanka and Myanmar. It is believed that Abhidhamma was introduced into Sri Lanka when Venerable Mahinda, a leader of the Asoka mission, arrived on the island. During the earlier period, the study of Abhidhamma could be through the Pāli text and its commentary, Mahā atthakathā. Before or at the time of Venerable Buddhaghosa, there appeared celebrated Abhidhammic scholars in Sri Lanka. Their names and views are found here and there in

the commentaries of Venerable Buddhaghosa. They are Tripitaka Ckūtānāga, Moravāpivāsi Mahādatta, Tripitaka Mahādhammarakkhita, Tripitaka Ckūtābhaya, and Abhidhammika Godatta. They are believed to be senior to Venerable Buddhaghosa, the new commentator. Their Abhidhammic views are referenced significantly in his books. Actually Abhidhamma is so profound that it is hard to understand. Students need easy access to that subject. Therefore, the Abhidhammic scholars in Sri Lanka tried to write concise books on Abhidhamma. Venerable Buddhādatta, a contemporary of Venerable Buddhaghosa, wrote two books: Abhidhammāvātāra (An Approach to Abhidhamma) and Rkūpārākūpa-vibhāga (The Analysis of Mind and Matter). In about the ninth century A.D., there appeared an Abhidhammic scholar in Sri Lanka. He is Venerable Anuruddha who came from Southern India to Sri Lanka. He wrote three books on Abhidhamma: Abhidhammattha Satgaha, Compendium of Abhidhamma, Paramattha vinicchaya, the Clarification of Reality, and Nāmarkūpa-pariccheda, the Analysis of Mind and Matter. Through these books the study of Abhidhamma flourished and is kept alive. Moreover, Buddhism could have been introduced into Myanmar earlier than the Asoka mission that arrived in Suvatta bhkūmi, a part of Myanmar. When Buddhism was introduced, the Tripitaka Pāli texts could have been brought. During the reign of King Manuhā in early 11th century A.D., there were Buddhist monks who were well-versed in Tripitaka in Suvatta bhkūmi. When King Anawratha united the entire Myanmar people into one kingdom, Buddhism became more prevalent. The king brought Tripitaka books from Suvattabhkūmi as well as from Sri Lanka and established a library to keep them. The study of Abhidhamma started to become popular in Myanmar. At the time of King Navapati Seethkū, 1173 A.D., Venerable Saddhammajotipāla, well known as Sappada (chappada), was back from Sri Lanka after having made a long-term study. He wrote two books on Abhidhamma. During the

reign of King Kyaswā, 1234 A.D. the people of Bagan were interested in Abhidhamma. The king and other members of the royal families earnestly studied Abhidhamma. The king wrote a small book, Paramattha vindu (A Spot of Reality). Some of the women in Bagan, it was said, even those who had children, learnt a section of Patthāna by heart. It was recorded that there was a minister who was well-versed in Tripitaka. When the era of Pinya (1312 A.D.) started the study of Abhidhamma continued to be propagated. At the time of King Thiha Thura (1350- 1359 A.D.) Ven. Nānakitti wrote the two books on Abhidhamma, namely, Atthasālinī-yojanā and Sammohavinodanīojanā. In “yojanā” book it gives Pāli to Pāli explanation. When the era of Inwa (726 A.D.) dawned, the study of Abhidhamma flourished in Myanmar. The list of Abhidhamma texts that were studied 46. During the reign of King Thalun (1629-1648 A.D.), Abhidhamma was declared as a compulsory subject. Therefore, the study of Abhidhamma was prevalent among Buddhist monks in Burma. A large number of books on Abhidhamma either in Pāli or in Burmese appeared in this period. During the Konbaung period (1753-1885), the study of Abhidhamma continued to be popular. In monastic examinations, Abhidhamma was a compulsory subject. In Myanmar there are a large number of Abhidhamma texts that are edited and printed. There are seven Abhidhamma treatises which are of Indian origin. The commentaries and sub-commentaries which were written in Sri Lanka, number 26. In reference to those Pāli and Commentaries, Abhidhammic scholars in Myanmar wrote numerous books that dealt with Abhidhamma. Those which are written in Pāli number 43, those written in Pāli and Burmese number 112, and those that give general information on Abhidhamma amount to 333 books, according to the list of “Abhidhamma History” in Burmese.

Historical Development of Abhidhamma

Early Buddhist Teachings: The origin of Abhidhamma can be traced back to the earliest

teachings of the Buddha. Initially, the Buddha's teachings were delivered in a more straightforward and accessible manner, known as the Sutta Pitaka or the Basket of Discourses. These teachings focused on ethics, meditation, and the nature of suffering.

Formation of Abhidhamma: Over time, as Buddhism spread and evolved, the need arose for a more systematic and detailed analysis of the teachings. This led to the development of the Abhidhamma Pitaka, or the Basket of Higher Doctrine. The Abhidhamma texts are considered to be a response to this need for a more detailed and analytical exposition of Buddhist philosophy.

Councils and Canonical Compilation: The first Buddhist council, held shortly after the Buddha's parinirvana, was instrumental in compiling and preserving the early Buddhist teachings. However, the Abhidhamma texts were composed and codified at a later stage, particularly during the third Buddhist council, which was held under the patronage of the Mauryan Emperor Ashoka in the 3rd century BCE.

Abhidhamma Traditions: While the Abhidhamma Pitaka is predominantly associated with Theravāda Buddhism, various schools within Buddhism developed their own Abhidhamma traditions. For example, the Sarvāstivāda school had its own Abhidharma texts. However, the Theravāda Abhidhamma has been the most influential and widely studied.

Key Tenets of Abhidhamma Philosophy

The Abhidhamma texts consist of detailed analyses of the nature of reality, the mind, and the ultimate constituents of existence. They are written in a highly systematic and technical manner. Some of the key tenets of Abhidhamma philosophy include:

Dhammas: Abhidhamma identifies ultimate realities, or dhammas, as the fundamental building blocks of existence. These dhammas are analyzed in terms of their characteristics, function, manifestation, and proximate cause.

Categorization of Dhammas: Abhidhamma

categorizes dhammas into several groups, including cetasikas (mental factors), rūkpas (material phenomena), and Nibbāna. These categories are further subdivided to provide a comprehensive framework for understanding the constituents of existence.

Dependent Origination: Abhidhamma delves deeply into the concept of dependent origination (paticcasamuppāda). It examines the interconnected nature of mental and physical phenomena, showing how they arise and cease based on conditions.

Mind and Consciousness: Abhidhamma provides an intricate analysis of consciousness, classifying it into various types and explaining the conditions that give rise to different states of consciousness. This detailed understanding of the mind is vital for meditation and self-transformation.

Kamma and Ethical Implications: Abhidhamma philosophy elucidates the workings of kamma (karma) and its ethical implications. It explains how intentional actions lead to consequences and how ethical behavior is central to spiritual progress.

The Path to Enlightenment: The Abhidhamma texts expound on the path to enlightenment, emphasizing the development of wisdom (paññā), ethical conduct (sīla), and concentration (samādhi). These are essential for attaining liberation from suffering.

Application of Abhidhamma Philosophy.

Meditation Practice: Abhidhamma provides a profound framework for understanding the mind and its workings. Meditators use this knowledge to develop insight (vipassanā) meditation, which involves a detailed, moment-to-moment observation of mental and physical phenomena. By understanding the nature of these phenomena, individuals can gain deeper insights into the nature of suffering and the path to liberation.

Ethical Living: The ethical framework provided by Abhidhamma is integral to living a wholesome and meaningful life. It emphasizes the importance of moral conduct, which not only

contributes to personal well-being but also has a positive impact on society.

Psychological Insights: Abhidhamma philosophy offers valuable insights into human psychology and the nature of suffering. It can be applied in various psychological and counseling contexts, helping individuals understand and overcome their mental and emotional challenges.

Interpersonal Relationships: Understanding the principles of dependent origination and the nature of mental factors can be beneficial in enhancing interpersonal relationships. It fosters empathy and compassion, as one comprehends the complex interplay of factors influencing human behavior.

Conflict Resolution: Abhidhamma's emphasis on understanding the causes and conditions of suffering can be applied to conflict resolution and reconciliation efforts. By addressing the underlying causes of conflicts, individuals and communities can work towards lasting peace and harmony.

Philosophical and Theological Study: Abhidhamma is not only a practical guide but also a subject of deep philosophical and theological study. Scholars and practitioners engage in in-depth analysis and discussion, further enriching the understanding of Buddhist thought.

Conclusion

In conclusion, Abhidhamma philosophy is a pivotal aspect of Theravāda Buddhism, providing a systematic and analytical framework for understanding the mind, reality, and the path to liberation. Abhidhamma is unique in Buddhism. It is one of the Tripitaka Pāli texts which explains dhammas in detail and in an analytical way. Regarding the explanation of dhammas, it does so in more detail than Suttanta. That is why the text is called "Abhidhamma". Its historical development from the early teachings of the Buddha reflects the need for a more comprehensive exposition of the Dhamma. The key tenets of Abhidhamma, including the concept of dhammas, dependent origination, and the ethical implications of kamma, provide profound insights into the nature of existence and human suffering. Moreover, the

practical applications of Abhidhamma are far-reaching, spanning meditation practice, ethical living, psychology, and conflict resolution.

Abhidhamma explains the process of birth and death in detail. In addition to defining consciousness, it also analyses and classifies thoughts mainly from an ethical standpoint. Various types of consciousness are also set forth in detail, as they arise through the six sense-doors. Modern psychology has begun to acknowledge that it comes within the scope of Abhidhamma for the reason that it deals with the mind, with thoughts, thought-processes, and mental states. Buddhism has, from the very beginning, taught psychology without a psyche. In the Theravada tradition, the Abhidhamma Pitaka is held in the highest esteem, revered as the crown jewel of the Buddhist scriptures. As examples of this high regard, in Sri Lanka King Kassapa V (tenth Century A.C.) had the whole Abhidhamma Pitaka inscribed on gold plates and the first book in set in gems, while another king, Vijayabahu (eleventh century) used to study the Dhammasangani each morning before taking up his royal duties and composed a translation of it into Sinhala. On a cursory reading, however, this veneration given to the Abhidhamma seems difficult to understand. The reason the Abhidhamma Pitaka is so deeply revered only becomes clear as a result of through study and profound reflection, undertaken in the conviction that these ancient books have something significant to communicate. Abhidhamma also helps the student of Buddhism to fully comprehend the Anatta (No-Soul) doctrine which forms the crux of Buddhism. Abhidhamma appears as dry as dust, but to the wise truth-seekers, it is an indispensable guide as well as an intellectual treat. Abhidhamma philosophy continues to be a valuable resource for those seeking a deeper understanding of the human condition and a path towards spiritual awakening and liberation, the highest realization of Ultimate Truth, Nibbāna.

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आयुष द्विवेदी

साहित्य और लोकसंस्कृति

किसी देश के संस्कृति व साहित्य का उस देश एवं उस देश की जनता पर बहुत ही गहरा प्रभाव पड़ता है। यदि देश व समाज संस्कृति एवं साहित्य के आधार से विकसित होते हैं तो साहित्य भी देश व समाज की सामयिक घटनाओं तथा अवस्थाओं पर आश्रित होता है इसलिए साहित्य को जनता की चित्तवृत्ति का साधन कहा गया है। साहित्य एवं संस्कृति समाज के उत्थान और पतन में महत्वपूर्ण भूमिका निभाते हैं। समाज में घटित होने वाली प्रत्येक घटना को पूरे निर्भीकता एवं सच्चाई के साथ साहित्य प्रकट करता है। इसलिए साहित्य को समाज का दर्पण कहा गया है। जिस तरह दर्पण के सामने खड़े होने पर दर्पण वैसा ही दिखाता है जैसा व्यक्ति स्वयं में होता है ठीक इसी तरह साहित्य भी समाज के नकारात्मक व सकारात्मक पहलू को हमारे सामने रखता है। वह दर्पण की भाँति समाज की दशा को प्रतिबिंबित करता है। साहित्य में लोक संस्कृति का चित्रण मिलता है। साहित्य और लोक संस्कृति एक दूसरे के पूरक हैं। समाज की लोक संस्कृति वहाँ के साहित्य को बहुत हद तक प्रभावित करती है। साहित्य एवं लोक संस्कृति के प्रतिबिंब को समझने से पूर्व लोक संस्कृति एवं उसकी अवधारणा व स्वरूप को समझना आवश्यक है। लोक संस्कृति लोक की अपनी पहचान व विशेषता है लोक संस्कृति उस इंद्रधनुष की भाँति है जिसके रंगों की सुंदरता सहज ही मन को खुशियों से प्रफुल्लित कर देती है। किसी भी राष्ट्र की सभ्यता व संस्कृति का वहाँ के जन समुदाय से महत्वपूर्ण संबंध होता है। सभ्यता साहित्य व संस्कृति को पल्लवित

एवं पोषित तथा विकसित करने में अपनी अहम् भूमिका निभाता है। समाज में प्रचलित विभिन्न परंपराएं संस्कार, क्रिया-कलाप, आचार-विचार प्रथाएं, आस्था व विश्वास उस समाज की लोक संस्कृति का आधार है। जन समुदाय का रहन-सहन, बोली भाषा, व्रत-त्योहार, परंपरा उस देश की सांस्कृतिक वैशिष्ट्य की द्योतक होती है।

सामान्य जनता के जीवन में व्यवहृत होने वाली विभिन्न परिस्थितिगत अनिवार्य धर्म तथा कर्म न सिर्फ समाज को गतिशील बनाए रखते हैं बल्कि उन्हें एक सूत्र में बांधने का भी कार्य करते हैं। व्रत-त्योहारों तथा सामाजिक उत्सव पर एक दूसरे से मिलना-जुलना न सिर्फ उनके बीच प्रेम व सौहार्द को बढ़ाता है बल्कि उस क्षेत्र विशेष को एक अलग पहचान भी दिलाता है। समाज के धार्मिक, राजनीतिक, सामाजिक व आर्थिक प्रवाह वहाँ की लोक संस्कृति के द्वारा सामूहिक रूप से निरंतर गतिशील बने रहते हैं। संस्कृति का अक्षय भंडार है-लोक जीवन। लोक संस्कृति समाज को आकार देती है।

पंडित बलदेव उपाध्याय के अनुसार-“लोक संस्कृति शिष्ट संस्कृति की सहायक होती है। किसी भी देश के धार्मिक विश्वासों, अनुष्ठानों तथा क्रियाकलापों के पूर्ण परिचय के लिए दोनों संस्कृतियों में परस्पर सहयोग अपेक्षित है।”¹

मनुष्य का मनुष्य के प्रति निस्वार्थ एवं सहज प्रेम लोक संस्कृति का लक्ष्य रहा है। लोक संस्कृति के मूल आधार में श्रम की पूजा के साथ-साथ पारस्परिक प्रेम की उदात्त भावना भी शामिल है। आपसी प्रेम के साथ वसुधैव

कुटुंबकम् तथा विश्व बंधुत्व की भावना लोक संस्कृति की मूल जीवन शक्ति रही है।

लोक संस्कृति सदा ही विकासशील लोक संस्कार पर आधारित रही है और यह संस्कार परंपरागत होकर भी रूढ़ि एवं जड़ता का पर्याय नहीं है। डॉ. हरिशंकर आदेश के शब्दों में- “संस्कृति जीवन शैली होती है जिसका निर्माण एक दिन में ना होकर धीरे-धीरे कई शताब्दियों में हो पाता है।”²

लोक संस्कृति लोक परंपराओं लोकनाट्य, लोक गीत, लोक कलाओं, में सहज ही आत्मीयता और अपनेपन के साथ प्रकट होती है। इन लोक परंपराओं के द्वारा समाज में एक निष्ठता व एकरूपता बनी रहती है।

लोक साहित्य प्रायः लिखित रहता तथा मौखिक परंपरा द्वारा एक पीढ़ी से दूसरी पीढ़ी तक हस्तांतरित होता रहता है। लोक साहित्य की भाषा लोक भाषा होती है। इसके अंतर्गत लोकगाथा, लोकगीत, सुभाषित, उक्तियां, पहेलियां, लोकोक्तियां इत्यादि आते हैं, जो साहित्य अपने जनों से संस्कृति से एवं लोक से जितना अधिक जुड़ा होता है उतना ही कालजयी और लोक व्यापी होता है।

लोक संस्कृति ‘शब्द लोक और संस्कृति’ दो शब्दों से मिलकर बना है लोक शब्द की निष्पत्ति संस्कृति के लोक दर्शने धातु में घञ् प्रत्यय लगाकर बना जिसका अर्थ होता है देखना। जिसका लट् लकार में अन्य पुरुष एकवचन का रूप लोकते हैं। इस प्रकार लोक शब्द का अर्थ हुआ देखने वाला इस प्रकार लोक का अर्थ हुआ वह समस्त जो इस कार्य को करते हैं।³

लोक शब्द से ही लोग शब्द की उत्पत्ति मानी जाती है जिसका अर्थ है जनसाधारण। लोक शब्द के अंतर्गत वे सभी लोग आते हैं जिनके व्यवहारिक ज्ञान का आधार पोथियाँ नहीं है चाहे वे नगरों के रहने वाले हो या ग्रामों के।

तुलसीदास की रचनाओं में भी लोक शब्द को गौरवपूर्ण पद प्राप्त है।-

“सो जानौ सत्संग प्रभाऊ।

लोकहू वेद ना आन उपाऊ”⁴

लोक शब्द अत्यंत ही प्राचीन है। वेदों में इसके लिए जन शब्द का प्रयोग मिलता है। लोक हमें हमारे पूर्वजों से जोड़ता है यह हमें भूत, वर्तमान से जोड़ने के साथ-साथ

हमारे लिए भविष्य के कपाट भी खोलता है। संस्कृति शब्द संस्कृत के ‘कृ’ धातु में ‘सम’ उपसर्ग लगने से बना है। जिसका अर्थ है ‘शुद्धि सफाई संस्कार व परिष्कृत करना’⁵

मु. राम शर्मा शोम के अनुसार-“संस्कृति, इस प्रकार से व्यक्ति के शिक्षण संस्कार अभ्यास से प्रारंभ होते हैं और उसका अंत मनुष्य के विस्तृत व्यक्तित्व में प्रकाशित और दिखाया देता है।”⁶

संस्कृति समाज को न सिर्फ सामूहिक रूप से सुसंस्कृत करती है बल्कि साथ ही व्यक्ति के जीवन को पुष्ट व अनुप्राणित भी करती है। संस्कृति के अंतर्गत समाज में प्रचलित रीति-रिवाज, आचार्य व्यवहार आदि आते हैं। आचार्य हजारी प्रसाद द्विवेदी का कथन है-“संस्कृति मानव की विभिन्न साधनों की सर्वोत्तम परिणति है”⁷

उपर्युक्त वर्णन से यह स्पष्ट होता है- कि जन समुदाय का लोक जीवन ही संस्कृत का उद्गम स्थल होता है। लोक जीवन ही संस्कृति के अक्षय भंडार का कुबेर है। बिना लोक के लोक संस्कृति का कोई आधार ही नहीं है। लोक संस्कृति का व्यापक प्रभाव लोकजीवन की संपूर्ण कार्य व्यापारों में दृष्टिगोचर होता है। डॉ. बच्चन सिंह के अनुसार - लोक संस्कृति का मतलब सिर्फ ग्राम संस्कृति नहीं बल्कि नगरों में रहने वाले आम आदमी की संस्कृति भी है। लोक संस्कृति में केवल साहित्य लोक गीत लोक तथा इत्यादि नहीं आते बल्कि चित्र संगीत, नृत्य नाटक, हस्तशिल्प भी आते हैं।⁸ लोक संस्कृति की मुख्य विशेषता यह होती है इसमें कृतिमता और आडंबर नहीं होता है। लोक संस्कृति का साहित्य मौखिक होता है तथा यह समाज के बड़े वर्ग का प्रतिनिधित्व करती है। यह सामान्य जन की संस्कृति है लोक संस्कृति के स्वरूप को दो भागों में विभक्त किया जा सकता है।

1. सामाजिक पक्ष
2. साहित्यिक पक्ष

सामाजिक पक्ष-

लोक संस्कृति के सामाजिक पक्ष के अंतर्गत निम्नलिखित विषय आते हैं-

1. लोक विश्वास व अन्य परंपराएं-

- इसके अंतर्गत पृथ्वी, आकाशीय पिंड नक्षत्र, तारों की गणना, पशु पक्षी, मनुष्य, शुभ-अशुभ, वनस्पति,

पेड़-पौधे, बीमारियाँ तथा औषधि संबंधी विश्वास आते हैं। उदाहरण तुलसी के पौधे को देवी मानना तथा चेचक की बीमारी को माता मानकर उपचार करना।

2. आचार विचार संस्कार एवं विधि-विधान धर्म शास्त्रों में मनुष्य के जन्म से लेकर मृत्यु तक 16 संस्कार बताए गए हैं जो इसके अंतर्गत आते हैं जैसे पुत्र जन्म, यज्ञोपवीत, चूड़ाकर्म, विवाह संस्कार, गवना, मृत्यु, नामकरण, पुंशवन, सीमांतोन्नयन आदि। इन संस्कारों को करने के अवसर पर विविध प्रकार की विधि विधान कराए जाते हैं।

3. धार्मिक एवं आध्यात्मिक मान्यताएं- व्रत-पूजा, जादू-टोने, देवी-देवता, यज्ञ-हवन आदि से संबंधित कर्म धार्मिक मान्यताओं में आते हैं। आध्यात्मिक मान्यताओं के अंतर्गत भाग्य कर्म पुनर्जन्म अवतार ईश्वर आदि को शामिल किया जाता है।

4. सामाजिक आर्थिक व राजनीतिक संस्थाएं - भारत में विभिन्न संस्थाएं प्रचलित हैं जैसे वर्ल्ड अनाथालय, वृद्ध आश्रम आदि राजनीतिक संस्थाओं में लोकतंत्र राजतंत्र बुद्धिजीवी तंत्र आदि आते हैं इन सभी का अध्ययन लोक संस्कृति के अंतर्गत किया जाता है।

साहित्यिक पक्ष

लोक संस्कृति का एक महत्वपूर्ण तथा अविच्छिन्न अंग है 'लोक साहित्य' जिसके अभाव में लोक संस्कृति का अध्ययन अधूरा माना जाता है। लोक संस्कृति के साहित्यिक पक्ष के अन्तर्गत निम्नांकित तत्व आते हैं-

1. **लोकगीत** - लोक गीत में लोक का व्यक्तित्व उभरता है और लोग उसे अपनी चीज मानते हैं लोकगीत लोकमानस से सादात रखता है। लोकगीत के गेयपरक होते हैं। इन गीतों को स्त्री पुरुष समान रूप से गाते हैं। कुछ ऐसे गीत होते हैं जिन्हें स्त्रियाँ गाती हैं जैसे संस्कार गीत तो वहीं कुछ ऐसे होते हैं जिन्हें पुरुष गाते हैं, जैसे होली गीत। लोकगीतों के दो भेद हैं-

• एकल गीत - इसे केवल एक व्यक्ति गाता है जैसे शीतला माता गीत आल्हा, लोस्की, विजय मल आदि।

2. **सामूहिक गीत** - यह गीत समूह में गाए जाते हैं जैसे झूमर, होली, इतिहास। एकल गीतों को सोलो तथा सामूहिक गीतों को रस कहा जाता है।

3. **संस्कार गीत** - संस्कार संबंधी गीतों के अंतर्गत

सोहर, मुंडन, जनेऊ विवाह, मृत्यु संबंधी गीत, ऋतु संबंधी गीत, कजली, चैता, वृत्त संबंधी गीत, श्रम गीत जाति संबंधी गीत आते हैं।

4. **लोकगाथा** - लोकगाथा को अंग्रेजी में फोकलोर कहा जाता है। इसका रचयिता अज्ञात होता है जो कि लोक गाथाओं की महत्वपूर्ण विशेषता है। इसका कथानक लंबा तथा रस की प्रधानता होती है। स्थानीयता का प्रचुर पुट होता है साथ ही लोक गाथा में संगीत व नित्य का अभिन्न सहचर होता है व्यक्तिवाद, जातिवाद, समुदायवाद, चारणवाद आदि प्रमुख लोक गाथाओं की उत्पत्ति के कारण हैं। लोग गांव में आल्हा विजय मल लोस्की आदि अनेक लोक गाथाएं हैं।

लोकनाट्य

लोक-प्रचलन धार्मिक रूढ़ियों, जन परंपराओं, वीर-पूजा मनोरंजन, उत्सव, मांगलिक शोक इत्यादि के आधार पर लोकनाट्य उत्पत्ति मानी जाती है। लोकनाट्य के दो भेद माने गए हैं:-

1. नृत्यपरक लोकनाट्य : ये सामाजिक व पौराणिक कथाओं पर आधारित है।

2. प्रहसन परक लोकनाट्य : इस समय विभिन्न कथाओं, शारीरिक मुद्राओं और हास्यास्पद वेशभूषाओं के द्वारा व्यंग्य पूर्ण अभिनय किया जाता है। लोक से संबंधित उत्सव मांगलिक पर्व तथा कार्यों पर इसका अधिनायक आवश्यक होता है। इसके लिए विशेष प्रकार के रंगमंच की आवश्यकता नहीं होती। पूरे भारत में अनेकों तरह के लोक नाट्य प्रसिद्ध हैं।

उत्तर भारत के उत्तर प्रदेश में रामलीला, रासलीला, सॉना नौटंकी मध्य प्रदेश में माय, गुजरात में गवाई, बंगाल में जात्रा, दक्षिण भारत में कथकली, यक्षगान उड़न आदि लोकनाट्य के विभिन्न रूप बहुत ही प्रसिद्ध हैं।

लोककथा

जिन कथाओं में लोकमानस का तत्व विशेष हो और जो परंपराओं से जुड़ी होती हैं लोककथा कहलाती हैं। यह लोक कथाएं ज्यादातर किसी न किसी रूप में धर्मगाथा या पुराण कथा से संबंधित होती हैं।

भारतवर्ष लोक कथाओं की जन्मभूमि रहा है। यहां

प्राचीन कथाओं ने समस्त संसार को प्रभावित किया है। प्राचीन काल से ही भारत में लोक कथाओं की परंपरा चली आ रही है- बृहत् कथा, भैया दूज, करवा चौथ हितोपदेश, बेताल पंचवटी का सिंहासन बत्तीसी, गोपीचंद सुख संपत्ति, सती सावित्री जातक कथाएं आदि। प्राचीन काल की लोक कथाएं हैं। इन लोक कथाओं का मुख्य लक्षण उपदेशात्मक होता है। लोक कथाओं में भारतीय संस्कृत का चित्रण प्रचुर मात्रा में मिलता है। लोक कथाएं मंगल भावना से युक्त तथा सीधी सरल व जन भाषा में होती है।

लोकसुभाषित

सामान्य जनता अपने दैनिक व्यवहार में अनेक पहेलियों, मुहावरों एवं सूक्तियों का प्रयोग करती है। लोकोक्तियों के प्रयोग से कथन व्यंजना पूर्ण और प्रभावोपतदक हो जाता है। मुहावरों के प्रयोग से भाषा पैनी व सुंदर हो जाती है। पहेलियां ज्ञानार्जन के साथ-साथ मनोरंजन भी करती है। जनता के जीवन में यह लोकोक्तियां, मुहावरे, पहेलियां, सूक्तियां, पालने व खेल के गीत बिखरे पड़े हैं।⁹ लोक सुभाषित में पहेलियां, लोकोक्तियां, मुहावरे, सूक्तियां तथा बालकों के गीत आते हैं।

मुहावरे

मुहावरे वह होते हैं जो सामान्य अर्थ का बोध न कराकर किसी विलक्षण अर्थ की प्रतीति करावे। इनका प्रयोग वाक्य के प्रसंगवश होता है। मुहावरे व्यंग्यार्थ प्रधान होते हैं। यह किसी वाक्य कथन में प्रयुक्त होने वाला अपूर्वा वाक्यांश होता है। मुहावरों में जनजीवन की झांकी देखने को मिलती है कुछ मुहावरे इस प्रकार हैं। अंगूठा दिखाना, गुदड़ी का लाल, आस्तीन का सांप आदि।

लोकोक्तियाँ

जिनका अर्थ शाब्दिक सीधा-साधा और सीमित होता है उन्हें लोकोक्तियाँ कहते हैं। लोकोक्तियाँ स्वतंत्र वाक्य होती हैं। लोग द्वारा अर्थात् जनसाधारण द्वारा प्रयुक्त होने के कारण इसे लोकोक्ति कहते हैं। वासुदेव नंदन प्रसाद के

अनुसार -‘इनके पीछे कोई घटना या कहानी जुड़ी होती है उससे निकली बात बाद में लोगों की जुबान पर जब चल निकलती है तो लोकोक्ति हो जाती है।¹⁰ लोकोक्ति अभीधेयार्थ होती है। एक प्रसिद्ध लोकोक्ति है अंधे के आगे रोना, अपना दीदा खोना।

सूक्तियाँ

सूक्ति से तात्पर्य सुंदर उक्ति से है। मुख्य रूप से संस्कृत साहित्य में इसकी परंपरा मिलती है। सूक्तियां किसी कविता या इस लोग की अर्थावली होती है। घाघ की अनेक सूक्तियां उत्तर प्रदेश बिहार आदि राज्यों में प्रचलित हैं।

पहेलियाँ

ऐसा वर्णन जिसमें अप्रकट के द्वारा प्रकट का वर्णन हो पहेलियाँ कहलाती हैं। हिंदी साहित्य के आदिकाल में अमीर खुसरो की पहेलियां प्रसिद्ध थीं।

“अरथ जो इसका बुझेगा मुंह देखो तो सूझेगा” (दर्पण)¹¹

उपर्युक्त विवेचन से यह स्पष्ट होता है कि साहित्य का आधार लोक संस्कृति है। दोनों ही एक दूसरे का महत्वपूर्ण अंग हैं। लोक संस्कृति को बनाए तथा जीवित रखने में साहित्य की महत्वपूर्ण भूमिका है। वहीं साहित्य भी अपनी सामग्री लोक से ग्रहण करता है। साहित्य में हमारी लोक संस्कृति प्रतिबिंबित होती है लोक संस्कृति को जीवित रखने में साहित्य का बहुत योगदान है लोक संस्कृति समाज की भावना से जुड़ी होती है क्योंकि इसमें लोकजीवन की संस्कार होते हैं साहित्य उन भावनाओं को संजोकर रखने में सहायक होता है। साहित्य के माध्यम से हमारी लोक संस्कृति आगामी पीढ़ियों को हस्तांतरित होती रहती है तथा हमारी आने वाली पीढ़ी इसकी जानकारी प्राप्त करके लाभ उठा पाती है। संक्षेप में यह कहा जा सकता है साहित्य व लोक संस्कृति का एक दूसरे पर गहरा प्रभाव है।

हिंदी (नेट एंड जे.आर.एफ.)

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सुचेता

दक्षिण भारत के पाँचवीं से सातवीं शताब्दी के संस्कृत अभिलेखों में धार्मिक व्यवस्था

विन्ध्याचल से उत्तर की ओर उत्तर में स्थित उत्तर भारत में गुप्तों की सत्ता पाँचवीं सदी तक आते-आते धराशायी हो चुकी थी। इसका प्रभाव विन्ध्याचल और नर्मदा के दक्षिण में स्थित, दक्षिण भारत पर भी पड़ा। अनेकों छोटे-बड़े राजवंशों ने अपने-अपने क्षेत्रों पर अपना स्वतन्त्र प्रभुत्व स्थापित कर दिया। दोनों क्षेत्रों की सांस्कृतिक एवं धार्मिक विविधता का अब समन्वय होना था। दक्षिण में देशज संस्कृति के रूप में एक बार फिर से तमिल का प्रादुर्भाव हुआ। प्रारंभिक शिलालेख संस्कृत एवं प्राकृत में मिले किन्तु शीघ्र ही तमिल का प्रयोग होने लगा और तमिल और संस्कृत दोनों भाषाओं में अभिलेख लिखे जाने लगे। पश्चिमी दक्कन के राज्य उत्तर तथा दक्षिण के मध्य सेतू का कार्य कर, धार्मिक विचारों के आदान-प्रदान का कार्य करने लगे।

पाँचवीं सदी का उत्तरार्ध वैदिक धर्म पर अधिक जोर देता था। राजा ब्राह्मणों द्वारा अनेकों वैदिक यज्ञों का सम्पादन किया करते थे। जिनका उल्लेख वे अपने लेखों में भी करवाया करते थे। जैसे- अग्निशतम, वाजपेय तथा अश्वमेध। राजा ब्राह्मण वर्ग को कई प्रकार से दान भी दिया करते थे जिसमें कर-विहीन-भूमि का दान सर्वोपरि था। दक्षिण में आर्य संस्कृति के प्रभाव का सर्वाधिक उदाहरण ब्राह्मणों की महत्वपूर्ण स्थिति थी, जो उन्हें प्रदान किए गए भूमि-अनुदानों में उल्लेखित होती थी। कहीं न कहीं राजा भी ये मानते थे कि उन्हें भी वैदिक-पद्धति का अनुकरण करने से प्रजा में और अधिक सम्मान मिलेगा।

वैदिक संस्कृति ही एकमात्र ऐसी संस्कृति न थी जो दक्षिण भारत में पहुँची। जैन और बौद्ध धर्म के अतिरिक्त

दक्षिण में भागवत और पाशुपत संप्रदायों का भी प्रादुर्भाव हुआ जो विष्णु और शिव की भक्ति करने वाले सम्प्रदाय थे। ये ऐसे सम्प्रदाय थे जो यज्ञ की अपेक्षा उपासना पर अधिक बल देते थे। वैदिक कर्मकाण्ड से परे होने के कारण से जनमानस के मध्य अधिक तेजी से प्रसिद्ध हुए। ब्राह्मणों ने गूढ़ सिद्धान्तों और संस्कृत के प्रयोगों द्वारा हिन्दू धर्म का प्रचार किया। लेकिन भक्ति सम्प्रदाय ने अपने को सरलता से समझ आने वाले रूप में प्रकट किया और जनमानस की भाषा तमिल का ही प्रयोग किया गया। ब्राह्मण वर्ण प्राचीन परम्पराओं में बँधे हुए थे और उन्होंने ब्राह्मणों के अतिरिक्त ज्ञान बाँटने में परहेज किया। इसके विपरीत संतों ने वर्ण की उपेक्षा कर सबको समान माना। राजा तथा धनिक व्यापारियों ने प्रचुर मात्रा में दान पाकर ब्राह्मण धर्म को और अधिक शक्तिशाली एवं प्रभावी बना दिया। स्थानीय मंदिर धार्मिक केन्द्र तो थे ही, इसके अतिरिक्त शिक्षा के केन्द्र भी होने लगे। कई मन्दिरों में मठ के उदाहरण भी स्पष्ट रूप से मिलते हैं। सम्पूर्ण मन्दिर के विभिन्न खर्चों का संचालन मंदिर के दानों से ही चलता था। मन्दिरों की देख-रेख का कार्य वेदपाठी ब्राह्मण ही करते थे। ये ब्राह्मण जिन क्षेत्रों में रहा करते थे वहाँ भी आम जनता को जाने का कोई अधिकार नहीं था।

पहाड़ों को काटकर मंदिर बनाने की प्रक्रिया में एक होड़-सी थी। पल्लव नरेशों ने अलग-अलग शैलियों में पत्थरों को काट-काटकर कई मन्दिर बनवाये। गुफा मन्दिरों में अजंता के बौद्ध और एलोरा के जैन और हिन्दू मन्दिर प्रमुख हैं। जैन मतावलम्बियों ने भी एलोरा में मन्दिर बनवाये। बौद्ध गुहा मन्दिरों में अनेकों लेख हैं जहाँ जातक

कथायें उत्कीर्ण हैं और साथ ही सुन्दर रंगीन चित्रों से तत्कालीन समाज की रूपरेखा भी चित्रित है।

प्रसिद्ध बौद्ध आचार्य धर्मपाल काँची का ही निवासी था। पल्लव शासक महेन्द्रवर्मन प्रारम्भ में जैन था, लेकिन बाद में शैव हो गया। पल्लव शासक सिंहविष्णु ने वैष्णव धर्म अपना कर विष्णु के लिए आदि वराह मंदिर का निर्माण करवाया था। अभिलेखों में पल्लव दंतवर्मन को विष्णु का अवतार माना गया। तृतीय नन्दिवर्मा परम शैव था। राज परिवारों में वैदिक धर्म को स्वीकारा था। फलस्वरूप आम जनता भी इसका अनुकरण करने लगी।

चालुक्य काल में धार्मिक सहिष्णुता और अधिक थी। राजा और रानी शैव मन्दिरों में जाते थे और दान भी देते थे। शैव धर्म के अनेक सम्प्रदाय जैसे- पाशुपत, कालमुख और कापालिक विद्यमान थे। इसके अतिरिक्त वैष्णव और

शाक्त सम्प्रदायों का भी बोलबाला था। नागवालि का मधुसूदर मंदिर वैष्णव धर्म का प्रधान केन्द्र था।

इस काल में जैन धर्म की भी प्रधानता थी। विभिन्न राजाओं ने जैन धर्म को इस समय पूर्ण संरक्षण दिया। सभी धर्मानुयायियों ने पारस्परिक सौहार्द की भावना व्याप्त थी। विभिन्न सम्प्रदायों में शास्त्रार्थ भी होता था। हेनसांग जब वेंगी आया तो उस समय बौद्ध धर्म अपने पतन की ओर था। अमरावती में बुद्ध की विष्णु के ही रूप में पूजा होने लगी थी।

प्राचीन दक्षिण भारत में धार्मिक सहिष्णुता थी। जिसका प्रबल प्रमाण सभी धर्मों की मान्यताओं के व्यक्तियों का एक साथ शान्तिपूर्वक जीवन व्यतीत करना ही था।

पीएच.डी. शोधार्थी

सन्दर्भ ग्रन्थ

- दक्षिण भारत का इतिहास, नीलकण्ठ शास्त्री
- भारत का इतिहास, रोमिला थापर, राजकमल प्रकाशन
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Dr. Sumit Prasher

Gandhi's Sarvodaya and recent Governmental Schemes

Gandhi had introduced the idea of Sarvodaya that later became a prominent idea of Philosophy. Sarvodaya word has come from two words Sarv and Udaya which means upliftment of all. Looking at the meaning of these two words it can be stated that the word Sarv emphasis on universality of the mankind and Udaya word stresses on Progress and betterment of everyone. It is noteworthy that Gandhi had borrowed the term Sarvodaya from A Jain text which was written by Samantabdhara who lived in this world about two thousand years back It is stated that during his tenure at South Africa, he was very much inspired by a book titled “. Unto the Last” by John Ruskin. This book left an imprint on the life of Gandhi. It is noteworthy that Gandhi was specifically impressed with some of the core ideas of this book like Firstly, every person in this world must possess right to earn his livelihood which could be that of a professor or a manually working labor. Secondly, in the progress of the society lies the progress of an individual and there is no clash between the interest of an individual and the society. Thirdly, when we look at the world, we realize that it is the farmer and laborer, that are doing the human sponsored work. In his concept of Sarvodaya, it was emphasized that a person needs to show similar kind of a behavior towards others that he may expect others to undertake. With Sarvodaya, one does not look at betterment of the majority rather it is about all encompassing development of all human kind. Sarvodaya also

signifies the idea of awakening of one and all without any exception. It is based on the idea of “Let all beings be well and happy which is in contrast to the idea of Hegel who emphasized on the welfare of majority. Gandhi's concept of Sarvodaya stresses upon development of all “It contains concepts like Satya, Non-violence, democratic decentralization, small communities, bread labour, limiting one's wants, simple life. Through Sarvodaya, one shall witness unfolding of a man into spirituality It is all about making sure that even the last person should be benefited from the scheme of things. In this competitive world Sarvodaya shall bring harmony among the people as it will bring overall development of the people within the state and due emphasis will be given to the development of those weaker section of the society that are generally not able to reap the benefits of various schemes that are launched by the governments. Gandhi believed if we want development of the nation, then we must go from bottom to top to make sure that it is the most vulnerable section of the society that is able to get maximum benefit.

Gandhian emphasized on a unique model of development as his development idea was not influenced by western development idea nor was, he seeing development as development in economics rather his development idea has socio-economic dimension attached to it. He was not in favour of using the term development as he believed that the idea of

development has economic development hidden on itself which is why he favoured word like progress through which humans continuously go on to achieve betterment within the society. Gandhi believed that Sarvodaya will bring over all development of the poor section of the society. For the rich, he advocated spiritual development so as to realise that the poor people around them need their help and everything cannot be left to the government rather the rich must also come forward and help the poor people living in the society as they must realise their duty towards the poor section of the society on the other hand poor people need economic development as they lack basic resources that are needed for the survival of the poor's. A popular phrase "Bread is God for the poor" denotes the importance of necessities in their life. Sarvodaya principle plays a pivotal role in bringing independence or freedom for the masses but also encourages rule over self and encourages people to control their greed. Gandhi was a strong supporter of non-violence and which is why advocated coexistence among the rich and the poor. He denounces any violent means where rich may exploit poor's or even where poor take control of the economy by violent means. Sarvodaya concept has in itself specifies that for the purpose of achieving "Good ends one should adopt only good means". Good here represents the path of love, Non-violence and truth.

Gandhi also contrasted the concept of Sarvodaya with modern civilisation as he firmly believed that modern civilisation was materialistic and exploitative in nature. He was clear in his mind that modern civilisation should not be considered western civilisation as not everything that is western is bad. Gandhi stated that the Europeans powers were colonial and greedy in nature and shall pounce on the unexplored territories like a crow pounces upon a piece of meat. He stated that Europeans are striving to achieve mass production by establishment of large factories that shall produce luxury goods for them but they have failed to realise that these goods shall not bring them any happiness and would leave them dissatisfied and striving for more Gandhi highlighted

that in earlier times people used to be slaves due to physical compulsion but in modernity men have become enslaved by the want of luxury, materialistic means and money. In modernity one finds disassociation of morality from politics.

In 1920's the Sarvodaya movement originated in India and was considered to be the one which was seen as an extension of Gandhi's work that was originally launched by the Constructive Programme name. prominent scholar Ostergaard stated that the Sarvodaya movement launched in India represented an attempt of social reconstruction. It was imperative that, India adopts a model of a welfare state in which aim of the government is to promote welfare of its citizens, In a welfare state government performs variety of functions that includes compulsory functions like maintenance of law and order, protection of life and property etc. and some optional functions like environmental protection, promotion of social harmony etc. There could be varying degree of welfare that a country may adopt like the welfare program in Sweden are said to be more extensive than USA which provides for minimal welfare programs. Some of the major features of welfare state are as follows:

1. A socialist state is formulated to make sure that there is promotion of principle of equality among the members and at the same time due emphasis is given on betterment of the poor section of the society within the country. It is stated that in 2021. India was ranked as 145th country in the list of 193 countries according to the GDP of the nations in the world. Government in India has launched schemes for free food distribution that has benefitted about 80 crore people in the country which is more than half of the population of India. Also, in Indian society has diverse population thus it is needed that Government prohibits any kind of discrimination based on religion, caste, colour, gender and other social bias.
2. In welfare state, social security plays a major role with government launching schemes like old

age pension, insurance for people at work place, health facilities etc. In India, lot of people depend upon free education and health facilities that are provided by the government. There are lot of expectations of the people from the government.

3. Welfare state provides for a government that remains accountable to the people of the country and provides for basic necessities of life like food, shelter and clothing. Along with, the government is expected to provide facilities related to health, housing, and financial assistance. Recently, During the corona period , Indian government administered free corona vaccine to a large population thus saving the lives of many poor's who otherwise could not have afforded the cost of corona vaccine due to their poverty. One of the largest campaign of free corona vaccine was witnessed in India when compared to other countries of the world.
4. Justice is also a important virtue of a welfare state. It forms the base of any society. It is essential for a balanced society which is why in India has made adequate arrangements for establishing an independent judiciary that strives to provide justice to every section of the society. Free legal aid is given to those who cannot afford the expenses of the court and many mediation centers are also established to achieve speedy solution to solve legal conflicts among the members.
5. In a welfare state, it is found that government is able to control the economic activities also by making laws which govern the public sector undertakings and private sector undertakings. It is mandated that these undertakings follow regulations which government shall bring up from time to time that includes insurance, Gratuity etc. In India, various acts like payment of Gratuity Act,1972 and Minimum wages act,1948 have helped workers overcome the difficulties that they may face while working in various organization.

Adequate measures are also undertaken to provide security to gig workers and those who work in unorganized sector.

The major welfare schemes launched by present government are as follows:

1. Pradhan Mantri Jan Dhan Yojna : It was launched on 15th August,2014 to ensure financial inclusion of every household in the country. This scheme aimed towards providing universal access to every household in India by making sure that there exists at least one bank account in every household. This scheme brought welfare to the rural areas where banking facilities were not available and people did not had access to banking and transfer facility.
2. Pradhan Mantri Suraksha Bima Yojna : This scheme of the Indian Government revolutionized the insurance sector of the country whereby anyone between the age of 18-70 years by paying a low premium of Rs 12 per annum could get insurance benefit of Rs 2,00,000/- in case of death by accident and Rs 1,00,000/- in case of partial disability. This scheme proved to be very successful and around 27.70 crore citizens registered for it till date.
3. Atal Pension Yojna : This scheme was launched to provide social security to the elderly people in the country wherein they shall be paid pension ranging from Rs 1000-5000 at the age of 60 years. It is noteworthy that subscriber will get pension and incase of his death his spouse will get pension. Such welfare scheme not only provides social security to the older citizens but also reduces their dependency on other members of the family.
4. Stand Up India Scheme : This scheme was launched by Prime Minister Modi under which bank loans are provided to the Scheduled caste/scheduled tribes/women entrepreneurs ranging

from Rs 10 Lakhs to 1 Crore. It is aimed that every branch must disburse this loan to at least one such entrepreneur. This scheme has led to easy financing for the women members and members of SC/ST's community.

Concludingly, it can be said that India over the

number of years has made sure that it's developmental goals inculcate Gandhian Principles of Sarvodaya and which has paved the way for India to turn out to be a welfare state.

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Dr. Chhote Lal Singh

Adverse Impact of Globalization in the form of COVID-19: A Comparative Study of India, China and the USA

Abstract:

The present article has focused on the comparative study of adverse impact of forces and techniques of globalization in spreading corona virus in the world and the emergence of political conflict among India, China and USA. As we are aware about the fact that corona virus has created many challenges before the governments and no one is able to get solution of these challenges. If government are thinking about protecting the lives of the people then they are forced to face economic down fall and if they try to protect their economic interest, then lives of millions of people is at stake. So all the governments whether it is Indian government or US or Chinese government everyone is in trouble and is try to come out of this global menace.

Kew words:

Globalization, Covid-19, Corona virus, Global menace etc.

The planet Earth is full of natural resources which are quite necessary for survival of the human beings and all other living creatures. The accumulation, processing and judicious distribution of the resources is very crucial which came to be known as the process of development. Since the dawn of civilizations states have used various models of development to fulfil needs of their fellow citizens. Globalization is one of such models which have been adopted by most of the states to fulfil needs of the people at present time.

It is well known that globalization has many positive features which forced the countries to adopt it but at the same time it is also true that globalizations has many negative features which may create challenges not only in the place where it originates but the whole humanity may be affected as we have seen in the case of COVID-19. So the questions are raised that if globalization is so harmful for humanity, we do not want such models of development. Corona virus has forced the countries to follow social distancing which is completely against the principles of globalization which believes in globalizing of things and globalizing the roles and responsibilities of the people across the globe.

At present the whole world is facing the cruelty of covid-19 pandemic which has infected millions of people and has caused death of lakhs of people. The World Health Organization has declared it as the global pandemic and has sought global cooperation to fight against it. Corona virus has destroyed the entire edifice of development. There is no any country which has not become the victim of corona virus. The whole world is going under various restrictions in the form of countrywide lockdown and observing the norm of social distancing. In spite of many efforts of the governments, doctors and scientists, no one has been able to provide permanent cure of this global pandemic which has become very sever threat to the humanity. This is called as the ghost enemy which is not visible, not catchable and not permanently curable.

As we all are aware about the fact that China is responsible for origin of covid-19 and it came out from the virology lab of Wuhan in China which is completely denied by China. According to China, corona virus originated from bats. But this theory of China is not accepted by any other country. But no one has proof regarding the real origin of this virus. "The outbreak brought terrible human suffering in China as it is continuing to do elsewhere along with significant economic cost."¹ Duo to corona virus, the economic condition of all the countries has reached to the lowest level which has become issue of concern for all countries. It has created a situation of global recession or it may convert into global inflation if business activities would be discontinued for long time because of the scarcity of the goods. But at present time, omnipresence of corona virus has become issue of concern for the world leaders as well as to the common people and every country is utilizing its best resources to cure it and to make permanent solution in the form vaccine.

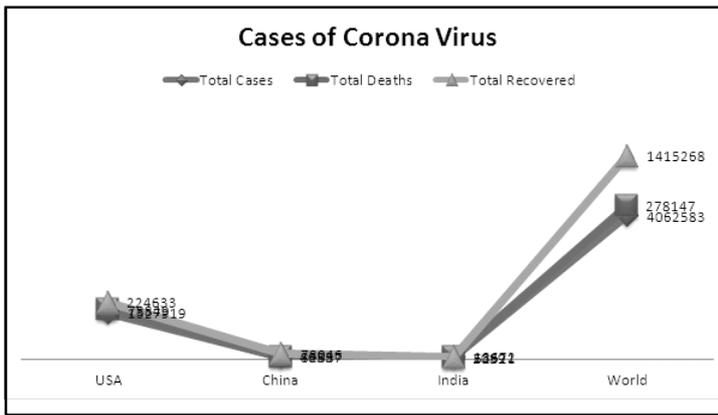
China for the first time reported presence of corona virus in December 2019, but it did not disclose it to the world for few weeks duo to which this dangerous virus reached to other parts of world through movement of people from one country to another country. The total number of persons infected by corona virus in China is about 82887 and 4633 persons have died so far. China is at the 11th position in the world in terms of most infected countries. This is very less in comparison to US, Italy, Britain, France, Russia, Spain, etc. But the numbers given by China are not being accepted by any one and the countries like US, Britain and Australia claim that China is hiding the real numbers of the infected persons and total deaths. The Secretary of State of US Mr. Pompeo said, "there is no reason to believe that either the reported cases that are coming out of China or the death totals that they have provided remotely reflect what actually took place and continues to take place there."² In fact the western media claim that lakhs of people have died in China due to corona virus. But surprisingly China has declared itself as a corona free country and has started its development process. On the other side China is blaming that the USA is creating

panic and spreading fear among the people to defend itself from administrative failure and is trying to get sympathy of people by accusing China for the same. "The Chinese government has accused the US of causing panic in its response to the deadly corona virus."³

The United States of America is the most affected country by Covid-19. The USA has become hapless before corona virus and all its medical and scientific research have failed in front of corona virus. In US corona virus has infected 1322223 persons and 78622 persons have died so far. It has created alarming situation for President Trump. The USA stands at 1st position in terms of most infected countries in the world. Due to corona virus US is going through the toughest time since Second World War in terms of economic loss and loss of the lives of the people.

India has also become very sever victim of corona virus and about 59881 persons are infected and 1990 persons have died so far in different states of India. India is at the 14th place in terms of most infected countries in the world. It has become big challenge for the country like India because of its big size in terms of population and poor medical facilities in most of the states. The Modi government has been proactive in controlling the corona virus. From the month of January, 2020, India started scanning of the people at all the international airports who came to India from other countries and kept them under institutional quarantine if they had any symptom of corona virus and others who did not have any symptom of corona virus were guided for home quarantine. The another important step taken by the Modi government was taking decision of complete lockdown from 22nd March 2020 which is continue even at present. This action of Prime Minister Modi has been appreciated all over the world including by the WHO and USA etc. Due to strict actions taken by PM Modi, the confidence of the people has increased on him and everyone believes that India would overcome from this menace very soon and it will again come on the path of development and prosperity.

Through the following Chart the total infected persons in India, US., China and the world is given:



Source : World meter

It is blamed that globalization is responsible for spreading corona virus around the globe in a very short time. To understand the importance and value of this aspect, it is necessary to understand the nature and scope of globalization. Globalization is considered as a process of integrating the world where borders are losing their significance and the hard core notion of sovereignty is on the path of decline. It is globalization which has brought the whole world on a single plate form to benefit the countries on economic, political, social and cultural spheres. It has become the medium of exchange of ideas, culture and social values and is trying to set universal standard norms for all on every field. The process of development of the nation-states is thus based on the global exchange of the goods and services which has been done by the forces of globalization very efficiently. Today countries are connected with each other to get maximum benefit and accelerate and strengthen the process of development.

But the same globalization has created a doleful future for the people who considered globalization as boon for the development, peace and prosperity of the nation-states whether it is a powerful country like US or the poor countries like Nepal or Bhutan. It is impact of globalization that every country is connected with rest of the world and if any unwanted incidence takes place it affects the whole world. As has been said by Edward Lorenz, “it has norm of Butterfly Defect.” This can be explained in the way that a butterfly flapping its wings over Brazil, could cause a

Tornado in Texas. It means that any event happening in the Northern sphere may have its impact on the Southern sphere. This is the reason that globalization is blamed for spreading corona virus from Wuhan in China to rest of the world and the governments were unable to control it at place of origin. In this way, if countries are enjoying the positive benefits of globalization then they should be ready to face menace like corona virus.

India and China are considered as one of the most beneficiaries of Globalization. China accepted globalization in 1978 as a tool for its economic development and very soon it started getting benefit of globalization. It achieved the highest growth of 13 percent when economic development of China was at peak from 2000-2008, which was not done by any country so far. Today China is considered as the hub of the manufacturing sector, information and technology having expertise in both software and hardware. It is supplying its products to every country of the world and has gained first position in exporting various products. It is due to globalization China has become the second largest economy in the world and is giving tough competition to the US on every front.

Another most important country of the Asian continent that is India has started glowing on the world map in the era of globalization. India’s economic and political power is increasing day by day and is being recognised by the World. But in this success of India, there has been immense contribution of globalization. India opted globalization in 1991 due to severe crisis of balance of payment. Though India was not prepared to be part of globalization at that time but it did not have any other option and because of the pressure of IMF and World Bank it had to bow against these agents of globalization. But since 1991, globalization has become essential tool of economic development of India. It is due to globalization that India has become the fifth largest economy in the world.

If we talk about the economic condition of China, then we can say that it has witnessed a steep slowdown on its GDP growth from January 2020 to

April 2020 when there was complete lockdown in China. "By all indications China's slowdown in the first quarter of 2020 will be significant and will leave a deep mark for the year."⁴ This was accepted by China itself in the March that its economy was not fully functional due to corona virus and it would take few more months to come over with this menace. This is the impact of corona virus that its economy has shrunk 6.8 percent in the first quarter of this financial year. This is considered as the highest decline since 1992. "The decline was larger than the 6.5% forecast by analysts in a Reuters poll and reverses a 6% expansion in the fourth quarter of 2019."⁵ The condition of the MSEs, MSMEs are facing trouble in the financial sector and they are at the verge of default for their loan payment. They are forced to reduce their employees. The same condition is of India and US. In both the countries, the business activities are severely affected which may cause slow growth of GDP.

One of the most affected sectors is the service sector which has witnessed complete disruption. About 80-90 percent population of US is depend upon the service sector so it is creating big challenges for the Federal Government of US as well to its provinces. On the other side 60-65 percent population of China is depend upon the service sector which may have less challenge on China. About 30-35 percent population of India is depend upon the service sector so it would be manageable for the Central as well as State Governments of India. If the service sector remains affected for long time, it will create challenge for the other sectors.

All the crucial sectors like tourism, information and technology, manufacturing of the goods etc. are in standstill condition due to which global supply chain has broken up. It has increased the percentage of unemployment not only in the developing countries like India and China but also in the developed countries like US, Britain, Japan, France etc. This is creating a sense of insecurity among the masses regarding their future. The pressure which people are facing is creating more problems for the governments in India and US. This can be seen in the speeches of US president Trump and Prime Minister Modi. In

fact people's movement have started in US to open the lockdown. He is also being criticised by the opposition leaders and also by the common people regarding weak management by the administration.

It is also important to note that there has been immense impact of corona virus on the developed countries and in the urban centres of developing countries. For instance, most affected countries are USA, Britain, France, Italy, Germany and Canada etc. which are known for their economic power and they claim the best facilities of medical and health in comparison to the rest of the world. These countries are also known for their love for globalization. Then one can think about the way corona virus has shown its severity to these highly developed countries. The same impact can be seen in the developing countries like India where its most urbanised cities are severely affected by corona virus. For instance, Mumbai, Delhi, Ahmadabad, Chennai, Bangalore, Lucknow, Jaipur, Bhopal, Indore, Pune etc are severely affected by corona virus and all these cities are most beneficiaries of globalization and represent India in the global economy. On the other side, rural areas of the developed as well as of the developing countries are less affected. This analysis forces to think about the role of the forces of globalization in the most advanced countries and cities.

Impact of Corona virus on International Trade of India, US and China

All the three countries are very well connected with the other countries through their foreign trade. In fact it can be said that most part of their economic activities is directly associated with import and export. If any unwanted incident takes place, it directly affects international trade of India, US and China. We can take the example of the 2008 global economic crisis. Though it originated in US but India and China could not protect themselves from the negative repercussions of global economic crisis and governments had to face many challenges in their international trade and they had to announce various economic packages to overcome the negative impact of global economic crisis on their economies. Now all of them are sitting in the same boat due to crisis

created by corona virus. The extreme downfall is visible in the stock markets of India, US and China due to economic uncertainty and closure of the economic activities which may be very critical for the economic condition of all the countries. China is witnessing more critical situation because most of the foreign investors of China are leaving the country. To manage its economic activities, China started buying shares of Multinational Companies and other private entities in India and US but both the countries have restricted any type of economic engagement with China. This has created an invisible trade war among India, US and China which may be harmful in the future.

In case of US, it has been the dominant player for exporting its goods to every part of the world and imports natural resources which are essential for the supply of exports. In other wards it is considered as the export economy and if it is not able to export its products, its economy will collapse. But this is happening with US due to corona virus because its export has seen very sharp decline due to closer of the markets all over the world.

India is also facing same challenges because other countries are buying only the essential goods like medicines, medical equipment and other some necessary goods. Most of the organizations involved in the process of export and import are of the view that India's condition may deteriorate if the cases of corona virus will increase in the coming months. In the last three months from February 2020 to April 2020. India's import and export has sharply declined. According to the Willis Towers Watson survey, "57 percent of organizations in India expect a "moderate to large" negative impact on their business in the next six months, while 46 percent expect this to last over a 12 months period."⁶ To protect the interest of its people, the Modi government has imposed ban on export of all the necessary items. As the business activities have stopped due to complete lock down and so import of goods has also declined. The most important item which is imported by India is crude oil and its demand has decreased drastically. "India's import basket saw a dip of 16 percent during March 01, 2020 to March 19, 2020. The export of the same

period came down by 8.2 percent to \$ 16.3 billion and for the April-February period of the current fiscal export dropped by 1.5 percent to \$ 292.91 billion."⁷ The same condition is also of China which has seen very drastic down fall on its import and export.

In the present world scenario, the US and China have emerged as competitor of each other on every field. If we compare about the direct impact of corona virus between US and China, then it can be observed that US is facing more challenges than China. For instance, there are several crucial factors which may go against the USA. America being a democratic country, everything is decided according choice and will of the people but China having authoritarian regime may take any decision even which may be against the choice and will of the people and it has been doing so very frequently. For example China imposed strict restrictions on the movement of the people and kept them under quarantine for long time due to which China was able to restrict spread of corona virus in one city only. But in case of America, it was not easy for the president Trump to announce complete lock down. In fact there is no complete lock down in America and only few cities are under complete lock down. Economy of the US is more service sector oriented while large share of China's economy is depend upon the agriculture sector which has been least affected by lockdown. In this way one sector of China is always open to support employment and accelerate the economic activities if other sectors are not properly functional. In China, only one city was under lockdown but in case of America most of its cities are under lockdown which may have big economic loss in comparison to China. America is witnessing the severity of corona virus even at present and it has largest infected population in the world and on the other side China has declared itself a corona free country. Thus there are number of factors which are more in favour of China than America. In this situation no one can deny from the fact that China may increase its political and economic power which will be against the supremacy the USA.

In other words it can be said that the emergence of corona virus has tried to expose the emptiness present in the economic, political and social system

of the world where whole world is going from social distancing to social isolation which would be against the interest of every citizen the planet Earth.

Impact of Corona virus on Bilateral and Multilateral Relations of India, China and the USA and Role of International Institutions

Corona virus has seriously affected the bilateral and multilateral relation of the nation-states. At the same time this has also raised questions on the roles and responsibilities of international institutions like World Health Organization, IMF, World Bank, WTO and above all the United Nations because these institutions are also known as the agents of globalization. Now people in general and expert and renowned thinkers in particular are of the view that these international institutions have completely failed in protecting people from corona virus and in controlling the global economic crisis in this critical situation. At present time, WHO is on the target of people because its activities are considered dubious and biased because it has been failed in protecting the people from this pandemic and in giving real time information about this menace. There is blame on WHO that it did not disclose the information of corona virus from rest of the world when corona virus had started spread in Wuhan and acted like an agent of China and Xi Jinping. This has led to the beginning of conflict among WHO, China and US. Due to this act of the WHO, US President Donald Trump has ordered to stop the economic assistance given to the WHO. At the same time other countries like India, Japan, Australia, Britain, France, Germany, and Italy etc. have raised questions on the dubious role of WHO.

China is not only facing criticism from US but all other European countries are exasperated with double standard played by China. The Western critics blame that China has done it intentionally to dominate in the world economy and become supreme leader of the world by replacing US from its current position. From the time this theory came into media, both the countries have become enemy of each other. In fact Trump has said that China has done it intentionally to defeat him in the next general election of the President. In this

way, Chinese President Xi Jinping and US President Donald Trump have started lobbying world leaders. But at present China is in trouble because no one is supporting China on the issue of Corona Virus. But China through its wolf warriors is trying to create propaganda that China itself is victim of corona virus and it is trying to get sympathy of the world through providing them medical and other assistance.

Due to spread of corona virus, India is not willing to make good relation with China. Now people have created negative image of China and want complete boycott of Chinese products. If corona virus continues for long time then these negative sentiments against China will increase which will be harmful for the economic and political interest of China. On the other side, the world is recognising the leading role of Prime Minister Narendra Modi and he has emerged as the powerful leader in the world in managing corona virus and the challenges which emerged due to corona virus.

Due to extreme international pressure, now China has agreed for the international inquiry on the origin of corona virus. If China is found guilty of creating corona virus as biological weapons, then China would be in big trouble. But on the other side it is also try to manage its economic loss by increasing its investing capacity in other countries which are out of out of American influence.

It is said that post Covid-19 situations would bring many changes and challenges in the power structure of the world. If it happens, the whole humanity would be in trouble again since the Second World War. This assumption can be understood from the fact that due to corona virus conflict of interest can be seen between China on one side and Countries like USA, India, Britain, France, Germany, Italy etc. on the other side. Now USA and China have indulged in an invisible war which may not be good for peace and development of the whole world if this war converts into real war.

Though the birth place of this pandemic, China has declared itself free from corona virus and is trying to accelerate the process of development. But due to responsible for creating corona virus on its lab, most of the countries are denying to have economic relations with China which may have very negative

repercussions on the economic growth of China because at present China's larger part of the economy is depend upon the export. "The Chinese government has faced significant criticism at home and abroad over its handling of the pandemic. It has constantly denied any wrong doing."⁸

Due to this authoritarian behaviour of China, most of the MNCs of US, Japan, Germany, South Korea, and Italy etc. are willing to leave China because now these countries want to punish China for its deeds. This may create war like situation among these countries if China is not accepting its fault and assures them regarding their economic loss due to corona virus. But on its reverse, China through its Wolf warriors is creating propaganda that it tried to assist the world but no one tried to listen its voice due to which corona virus is creating problems in these countries. This theory of China has been out rightly rejected by the world leaders like President Donald Trump, Australian Prime Minister and British Prime Minister etc.

On the other side India has been successful in achieving the confidence of the world because of its humanitarian assistance provided to almost every country which sought medical assistance from India including the United States. This has sent a positive message to the world and everyone is praising India for its good cause. In fact some of the countries like US and Japan have openly declared that MNCs working in China will shift to India because they know that India will never cheat us. India is looking this as its diplomatic victory. If it happens, India will be a new centre for the investment by these MNCs which will increase India's economic and political power in the world.

Will Corona virus reverse the globalization?

The concept of globalization has been under criticism due to its negative challenges and whenever people find any problem with the process of globalization or any challenge created by globalization, they directly declare that this is the end of era of globalization. As we know that there are many challenges associated with globalization like terrorism, threat on cyber security, emergence of new trade wars

between developed and developing countries, violation of human rights by the forces of globalization and conflict on sea routs etc. These challenges always raise questions on the credibility of globalization. The same thing has happened with globalization due to emergence of corona virus. As there is very long debate that globalization is responsible to spread corona virus from one corner of the world to another. Migration of goods, services and human capital is the essential feature of globalization and corona virus has spread because of movement of the people. The cruelty of corona virus has forced the countries to think about their integration with global economy. Now the countries are focusing on their internal development with their own resources and by their own people. Though globalization was under scrutiny for long time, but now people have become aware about the challenges associated with globalization. But it would be very difficult to say anything conclusive on the role of globalization in post covid-19 situations but one thing is sure that the forces of globalization will have to pay the prices in the coming time.

Conclusion

On the basis of the above study it can be said that the whole world is facing a big threat created by the global pandemic known as corona virus. The present time needs more cooperation of the international community to fight this pandemic and find some permanent solutions to this global threat so that lives of people could be protected. At the same time, as it is blamed that corona virus has been created by China as its biological weapons, if it is true, then this type of tendency of any country must be removed from their minds through international cooperation. Now the international institutions should come out from the clutches of few countries like US and now China but they should play a dynamic role in the international cooperation and development of the people with maintaining world peace. The covid-19 has given us time to think for humanity and love and peace and avoid any such activity which may be destructive for world peace and development. This crucial time has also taught us a lesson that our development should not be depend upon the external

forces like MNCs because in the time of crisis they will not stand with the government and people rather they would fly.

Through this comparative analysis I have tried to find out impact of corona virus as well as negative impact of globalization on the relations of India, US and China and in the behaviour of their people. If there has not been global migration at large level, then we would have been able to secure us from these types of pandemics. At this crucial moment when we

are following social distancing to stop the spread of corona virus but it should not be converted into social isolation of the countries as well as of the people. There are still lot of things to be done by the people through cooperation of each other for the betterment and welfare of all. The positive thinking must alive in post Covid-19 world.

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Kanika Kaur Sarao

Buddha's Enlightenment: Popular Beliefs, Myths and Other Related Theories

The attainment of enlightenment by Buddha has sparked debates among Buddhist scholars. Some argue that his enlightenment wasn't solely a result of a few years of hardship, but primarily stemmed from numerous meritorious deeds across his previous births. These legends are extensively detailed in various Pāli texts, chronicling Buddha's incarnations as an animal, deity, and human being. Contrarily, there are assertions that Buddha was inherently enlightened from birth, and his earthly responsibilities were performed to set an exemplary path for others on the journey to Buddhahood. Legends recount that, as Prince Vessantara, he was bestowed with the status of a deva in the Tusita heaven by Sakka, the chief of the devas, for impeccably practicing the *dāna pāramitā*. From Tusita, he would descend to earth after exhausting his positive kamma to attain bodhi. It is believed that while in Tusita heaven, the Bodhisatta consciously decided the precise time, location, country, family, and mother for his eventual birth.

Legends distinctly portray the Buddha as a conscious agent at birth, demonstrating immediate walking and talking. Taking seven steps, he declared himself the master of the world. Born to Māyā and Suddhodana of the Śākya clan in Kapilavastu, located in the Majjhimadesa of Jambudīpa (Indian subcontinent), despite being born into wealth, he felt dissatisfied and, influenced by life's unfolding events, chose the path to salvation. The debate surrounding his

enlightenment gives rise to a complex discussion between Theravāda and Mahāyāna schools, especially concerning his missing childhood. Authors and composers of Buddhist texts have addressed this apparent contradiction in various ways. Modern scholarship also grapples with reconciling the notion of Buddha being enlightened at birth with the narrative of his six-year struggle as a homeless person. In this paper, we aim to explore the diverse explanations put forth by these texts and scholars, delving into the debate of whether the Buddha attained enlightenment from the moment of birth or through the arduous journey of six years as a homeless ascetic.

According to the *Acchariyabbhutasuttanta*, the Bodhisatta deliberately descended from the Tusita heaven and consciously entered his mother's womb. Buddhaghosa, in his commentary, elucidates four distinct ways in which a being can be reborn in its mother's womb. The first method involves entering the womb, staying there, and departing from it without mindfulness—typical of worldly individuals. The second method consists of entering the womb mindfully, staying there without mindfulness, and departing without mindfulness, representing the path of great disciples. The third method involves entering the womb mindfully, staying there mindfully, but departing without mindfulness, characterizing the way of the two foremost disciples. The Bodhisatta, however, stands out by entering the womb, staying

there, and departing, all with mindfulness (MA iii 119.29). This distinctive approach, reserved exclusively for future Buddhas, sets the Bodhisatta apart in his mindful journey of birth, stay, and departure (Sasson, 2003:168). The Mahāvastu also highlights the theme of mindfulness in the Bodhisatta's entry into his mother's womb, stating that he "entered his mother's womb thoughtful, self-possessed, and right-minded" (MV ii 9). While other biographies may indirectly suggest his mindfulness by portraying his greatness and composed transition between lives, none explicitly state this quality as the Mahāvastu does. This explicit declaration in the Mahāvastu adds a nuanced perspective to the understanding of the Bodhisatta's conscious and deliberate approach to his rebirth.

According to the Abhiniṣkramaṇasūtra, Buddhaghosa introduced a limitation to the Bodhisatta's abilities, contending that while his mindfulness was extraordinary, he did not know his dying thought. This limitation served to restrict the Bodhisatta's status and explicitly referred to his eventual death, a facet not explicitly mentioned in other texts. Contrary to this, texts like the Mahāvastu and the Lalitavistāra emphasize the Buddha's transcendental and supra-mundane nature. Although these texts depict him conforming to worldly ways, he remains fundamentally unaffected by them. Essentially, despite appearances of exertion, he does not experience fatigue. This laid the foundation for the notion that the Buddha was inherently enlightened, with his earthly life merely a manifestation of an unchanging, transcendent, and eternal truth—the Dharmakāya. As a result, various events in the Buddha's life, including his birth, quest, enlightenment, and death, came to be perceived not as personal transformative processes but as manifestations of his compassionate efforts to teach and serve as an ideal model for others. This perspective was likely an attempt to reconcile the paradox of the Buddha being virtually omniscient at birth yet seemingly ignorant as an adolescent.

The accounts regarding the Bodhisattva's

descent from Tusita heaven and the details surrounding it vary significantly across different sources. According to the biographies, the Buddha meticulously orchestrated the circumstances of his descent, carefully choosing the country, continent, family, mother, and time of his birth. Through consultation with the devas, he determined that he would be born into the family of Māyā and Suddhodana, part of the Śākya clan in Kapilavastu, located in the Majjhimadesa of Jambudīpa (Indian subcontinent). Notably, the legend portrays the Bodhisattva as a fully conscious and intentional agent in these decisions. Before finalizing the details, he ensured that his prospective parents belonged to the upper two castes (either brāhmaṇa or kṣatriya), held social influence, and possessed certain moral qualifications. Despite the fact that the Buddha's parents were of wealthy nobility, the narrative elevates them to royalty to amplify the moral impact of the Bodhisattva's renunciation (see Rhys Davids and Carpenter 1890-1911: i.115; Dayal 1932: 294). This deliberate and conscious agency emphasizes the Bodhisattva's purposeful commitment to a specific set of circumstances for his final worldly existence.

It's noteworthy that the Buddha's conception and birth, according to traditional accounts, did not involve any form of sexual activity. His mother, Māyā, is described as a perfected person and an eternal virgin. Upon conceiving, the sutras assert that Māyā lost interest in sexuality and sensuality, emphasizing that "the Bodhisatta's mother could not be conquered by any man with an impassioned mind" (M iii 121). In artistic representations of this pivotal moment, commonly referred to as Māyā's Dream, Māyā is consistently depicted lying alone on her couch, with her husband invariably absent. This depiction aligns with the religious belief of the time, emphasizing the necessity for physical and moral purity in all aspects related to the birth of the Buddha. The absence of Māyā's husband in these representations reflects the cultural and religious emphasis on maintaining the sanctity and purity of this significant event.

According to the Nidānakathā, the Bodhisattva

entered his mother's womb in the form of a six-tusked white elephant, a symbol of auspiciousness, majesty, power, nobility, and distinction. Throughout gestation, it is commonly asserted that he resided in a jeweled box inside his mother's womb and did not come into contact with her body or any fluids associated with the reproductive process. The choice of the white color for the elephant is laden with symbolism. In Pali literature, it is mentioned that the Bodhisatta remained in his mother's womb precisely for 10 months, and his birth was unique; his mother stood and held a branch of a tree during the delivery. Upon birth, he was received by four devas, washed in holy waters, and immediately began walking and talking. Interestingly, his mother passed away seven days after his birth and was reborn in the Tusita heaven (Walshe 1998: 204; Nāṇamoli and Bodhi, 1995: 982). Some scholars suggest that the death of the mother is a recurring element in the blueprint of Buddha biographies, serving to prevent attachments and subsequent grief (Strong 2001: 44). This aspect is believed to be intentional, aligning with a broader narrative strategy in the portrayal of the Buddhas' lives.

The Lalitavistara describes the Bodhisatta as emerging from the womb "with full memory, knowing everything" (Mitra 1998: 114). However, Buddhaghosa presents a contrasting perspective, emphasizing that the bodhisattva was born as a human being with specific limitations. According to Buddhaghosa, the Bodhisatta was ignorant and even naked at birth (Woods et al 1922-1938.ii: 123.23). Buddhaghosa rejects the extravagant notion that the Bodhisatta was already a Buddha before birth, and he argues against the idea that the Bodhisatta was inherently awakened. This perspective aligns with the argument that if the Bodhisatta were enlightened before birth, it would render the concept of his awakening, which is presented as an achievable goal for other human beings, irrelevant. Therefore, according to this interpretation, the Bodhisatta was born in a state of ignorance, much like all other children. This nuanced discussion reflects the diversity of

interpretations within Buddhist traditions regarding the Bodhisatta's state at birth, with some sources suggesting immediate enlightenment and others asserting a more conventional process of human development.

In the Buddhist perspective, the Buddha is seen as one in a continuous lineage of previous and future Buddhas, and the life stories of each Buddha are considered exact replicas of one another. According to this viewpoint, no aspect of Shakyamuni's life is considered purely individual; every action, teaching, association, and accomplishment is predetermined by the fact that he is a Buddha (Cohen 2001: 139). Even the circumstances surrounding his birth are predetermined, mirroring the birth stories of other Buddhas with identical miracles and events. In line with Buddhist doctrine, it is emphasized that the Buddha did not "found" Buddhism in the sense of establishing a new religion; rather, his story is fundamentally a narrative of religion, aspiration, and motivation. The Buddha's life story is portrayed as a universal narrative of human potential and spiritual attainment. It serves as an inspiration for Buddhist practitioners, representing the realization of a goal that every follower aspires to achieve. In this sense, the Buddha's story is not just a historical account but a guiding narrative that encapsulates the essence of Buddhist teachings and the potential for enlightenment that exists for all beings.

Indeed, the concept of Buddhahood in Buddhism extends beyond a mere mental enlightenment experience or realization of doctrinal truths. As noted by Strong (2001: 31), it is also considered a karmic achievement that is not only an accomplishment of the mind but is expressed somatically, involving the body as well. In other words, the realization of Buddhahood is not confined to the mental realm; it must also manifest in the physical and experiential aspects of an individual's being. This understanding invites a balanced perspective when contemplating the tales about the Buddha. On one hand, there are extraordinary and supernatural elements in the narratives that convey the exceptional nature of the

Buddha's enlightenment. On the other hand, it is essential to honor the ordinary, down-to-earth elements that anchor the Buddha's story in humanity. This recognition allows for a holistic appreciation of the Buddha's journey, acknowledging both the transcendental aspects of

his attainment and the relatable, human dimensions that contribute to the richness of his narrative.

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Prof. Vijai Pratap Singh

Indo-Nepal Literary Relations : An overview

The literary relationship between India and Nepal dates back centuries and is deeply intertwined due to their shared cultural, historical and religious connections. “Once touch of nature makes the whole world kin, but it is in literature that the heart beats of a nation are heard and it is through the medium of a commonly inspired and shared literature that we can exchange pulses as it were and realize that while the differences are on the surface the sense of unity flows as in an underground river” wrote Prof. Srinivas Iyengar in his book ‘Indian writing in English’. True, Nepali literature is not different from Indian, it is part of that glory which commences from the Vedas. Sanskrit, as a classical language has played a crucial role in shaping the literary heritage of both nations. Written in essentially the same Devanagiri script, deriving its grammar and vocabulary from Sanskrit it closely resembles some of the major languages of North and-East India, especially Bengali and Hindi. Though Nepali is the national language of Nepal, it enjoys being a major language in Darjeeling, Sikkim, parts of Southern Bhutan and Assam. Substantial Nepali communities have lived for generations at Patna, Delhi and Banaras. Perceiving the growing importance of Nepali the Sahitya Akademi at Delhi has recognized Nepali as a major Indian literary language. It is included in the Eighth Schedule of the Indian Constitution (The 71st Amendment Act, 1992) as other major language of India¹. Michael Hutt, goes to the extent of stating that when one talks about Nepali literature or the world that Nepali literature

projects it is not confined to Nepal alone but also the nearly two million Nepalis who live in India². A volume of Indian Nepali Stories Bharatiya Nepali Katha (1982) contained works by authors from Darjeeling, Sikkim, Assam, Nagaland and various other regions of Nepal’s southern neighbours-forming Indian Nepali literature. The Nepali ‘Sahitya Sammelan Patrika’ published by the Nepali communities in India and the Nepal Academy of West Bengal have greatly contributed to the development and popularity of Nepali literature. In fact the Nepali literary world is centred at two Himalyan towns Kathmandu and Darjeeling in the Himalayan Foothills.

Often Nepal along with India projects and amazing matrix of culture scope where the cultural slants and ethos of the different region despite their variety and diversity reflect an identical socio-cultural experience. India and Nepal have a great geographical and historical proximity which stretches beyond the concept of co-operation. This affinity is not far to seek Nepal situated between the Indian Gangetic Basin and the Tibertian Plateau is influenced by two great cultures- Indian and Tibetan. Further since this is the only Hindu Kingdom in the world its affinity to India is much closer than any other country. History, religion, culture, socio-economic and literary ties bind India and Nepal very strongly. The cultural heritage of Nepal especially the contribution made by the Newars of Kathmandu Valley to sculpture, painting, architecture and literature have Hindu and Buddhist values as the basic source of artistic

expression. The history of this small Himalayan Kingdom is marked by a synthesis of Buddhist and Brahmanic Hindu tradition. During the seventeenth and eighteenth century the Malla Kings of the three separate Newar Kingdoms competed with each other to erect the tallest temples, the most, ornate palaces and patronized poets, pundits and dramatists who wrote in Sanskrit, Newari and Maithili.

As a Hindu Kingdom Nepal had been ruled since its unification (from three separate Newar Kingdoms) by a line of Gorkhali monarch, led by the remarkable King Prithvinarayan Shah in 1769³. Incidentally they were the founders of the Shah dynasty which claimed lineage that stretches back to the ancient origin of the Rajput States of Western India. But an abrupt end to Shah dynasty was brought by Jung Bahadur by a political overthrow known as “Kot Massacre” - 1846 and laid the foundation of the Rana regime. During this period education was still the privilege of the elite of Kathmandu. The sons of high caste families followed traditional mode of education, studied Hindu scriptures, Sanskrit language and travelled to ancient centres of learning in India to study. Even as early as the third century when a line of Kings ruled under the name of Licchavis, who petered out probably by the ninth century the language of administration was Sanskrit, though they ruled over a people who spoke Tibeto-Burman.

The Nepali elites who monopolized the literary culture did not strive to distance the language from Sanskrit or Hindi which was later attempted by those who were inspired by nationalism and patriotism. With an aim promote Nepali literature the Rana ruler Deva Shamsher started the tradition of formal journalism by bringing out Gorkhanpatra in 1901. This provided a much needed forum for the publication of poems, stories and articles. This was followed by ‘Gorkha (later Nepali) Bhasha Prakashini Samiti’ in 1913 by Chandra Shamsher, the head of Rana administration. He declared “There aren’t even any books in Nepali. Just reading the Krishnacharita and Ramayana is not enough”. It imposed strong code of censorship over publication of books. Though the law was not strongly imposed many writers preferred to published and live in India especially at Banaras and Darjeeling. These

were some of the factors which brought Nepali literature nearer the overbearing influence of Indian literature especially Sanskrit, Hindi and Urdu literature.

The development of Nepali literature has been greatly influenced by the Sanskrit classical tradition, the indigenous folk tradition, development in the literature of other North Indian languages and the influence of the West. The influence of the Sanskrit classical tradition was felt in the field of drama and poetry and the West in the adoption of prose genres particularly novels and short stories. Till the mid nineteenth century almost all Nepali poetry fulfilled the requirement of Sanskrit prosody and conveyed a few of the nine ‘Rasas’ the aesthetic quality or mood using the classical Sanskrit masters, many of which were derived from the ancient Vedic form. Nepali literature shares with Indian literature the poetic genres like Kavita, khanda Kavya, Leno Kavita, Mahakavya or the epic form. Before Bhanubhakta Acharya (1814-1868) the Adi Kavi, the literary language was heavily larded with Sanskrit philosophical terms or borrowed extensively from the language of adjacent region of India. Hindi devotional verses were a source of such borrowing. Bhanubhakta Acharya’s Ramayana is the first example of the Hindu epic that was translated into Nepali and still remains among the most important and best loved works of Nepali literature.

In his efforts to enhance the prestige of Nepali literature, Motiram Bhatta (1866-1896) gathered groups of his contemporaries at Banaras and Kathmandu and organised debates and formed one of Nepal’s earliest secular literary association and embarked on a number of publishing projects. To broaden the scope of Nepali poetry he took interest along with the devotional verses in Hindi to Urdu ghazals and shringaric poetry, which was later adopted by Kedar Man ‘Vyathit’ in the twentieth century in his Nari : Rasa, Madhurya, Aloka. Motiram Bhatta’s contribution to the development is comparable to that made by Bharatendu Harishchandra in the cause of Khari boli in Hindi. Motiram recognized the significance of Bhanubhakta Ramayana and it was through his efforts that it was

published, he followed it by his biography of Bhanubhakta in 1891.

Despite the early signs of modernising impulse, Nepali poetry remained largely Sanskritised, strictly metrical and the exclusive preserve of the educated Brahman males. Bhatta and his contemporaries prepared the ground for the growth of a body of creative literature in Nepali that would eventually enhance its prestige. Poetry is the richest genre of twentieth century Nepali literature. Lekhnath Paudyal, Balkrishna Sama and Lakshmi Prasad Devkota were undoubtedly the founders of twentieth century Nepali poetry. Each was distinctly different poet. Lekhnath Paudyal (1855-1966) was the supreme exponent of meter, alliteration and melody and the first to perfect the art of formal composition in Nepali. He studied Sanskrit at Kathmandu and Banaras. His poems brought a classical tone to Nepali poetry combining the melody and alliteration of Nepali poetry with structures that observed Sanskrit convention. He wrote several hundred short poems, uncollected. His reputation rests on his long poem and epic. His most important contribution is his first Khanda Kavya (episodic poem) Ritu Vichara inspired by Kalidasa's Ritu Samhara, Nepali poetry owes this genre to him. His magnum opus is 'Taruna Tapasi' in which he combines autobiography, philosophy and a symbolic representation of Nepali history. His most popular poem is an allegory Pinjariko Suga. In Himal and Saraswati Smriti Lekhnath's approach is primarily that of a devout Hindu and he seems to be asserting his loyalty to the classical convention of Sanskrit literature in the face of the rising tide of modernism.

Unlike Lekhnath Paudyal and Devkota, Balkrishna Sama (1903-1981) was a member of the ruling elite. Sama's literary perspective was for broader than that of traditionalist like Paudyal and his exposure to Western literature and knowledge of world affairs led him to conduct a number of unusual experiments. He was influenced by Shakespeare's use of poetry in drama⁴. His first ambitious work was Ago ra Pani (1954) followed by an his humanistic rejection of Sanskrit convention by introducing an unconventional hero Sante Damal, a low caste tailor, instead of high caste nobility.

Lekhnath Paudyal and Balkrishna Sama were deliberate, methodical craftsmen and masters of particular mode of poetic composition, but the erratic genius of Lakshmi Prasad Devkota (1909-1959) brought on entirely new tone and spirit to Nepali poetry. In a short span of twenty-five years he produced more than forty books which included plays, short stories, essays and poetry and translation from world literature. He was influenced by the English romantics. Devkota's appearance on the Nepali literary scene has been compared to that of meteor in the sky of Nepali poetry reaching full maturity "with a kind of explosion". His works form a colossal touchstone and are the undisputed classics of the language. The 'Sharada era' produced poets who were influenced by their three great contemporaries, but also made their distinctive contributions to the development. Siddhicharan Srestha (1912-92) was a disciple of Devkota. He was romantic. Many of his poems written during the 1940's were clearly meant to make political points, but he was at his best when he wrote personal sensitive poems. Kedar Man 'Vyathit' had much in common with Lekhnath prolific writer. Twenty-three volumes of his poems have been published sixteen in Nepali, four in Newari and three in Hindi. He was greatly influenced by the mystical Chayavadi poets of Hindi literature. Rimal (1918-73) was motivated by his political views, but he also did much to establish free verse. The revolution of 1950 brought great freedom to Nepal radically from the earlier decades, Mohan Koirala (1926) like Devkota attempted to develop an entirely new kind of poetry. Sarangi is his most important poem. In his works he described in a series of allegorical poems the cultural, social and political changes that occurred in Nepal since 1950's. The expansion of education spread literacy throughout Nepal and produced a generation of graduates who were familiar with philosophies and opening could be seen in the poetry of the Third Dimension movement particularly in the works of Bairagi Kamla and Ishwar Ballabh. During the 1960's, Nepali poetry seemed divorced from the realities of social and political issues but in the decade that followed it again addressed itself to social and political issues. It once again become a medium for the

expression of social criticism and political dissent. This trend reached its climax in the 'Street poetry' revolution of 1979-80 and Nepali writers played an important role in the political upheavals of 1990. This was the dream of Lakshmi Prasad Devkota-the social responsibility of an artist to bring about the much needed social and political changes.

A poetic expression reflects the uniqueness and individuality of the personal consciousness of the poet and since the poet has his roots in the native soil such individuality gives expression to the thoughts of the people and the age, remarked by Sri Aurobindo⁵. True modern Nepali poetry has the enviable technical control and verbal expertise and has the potentiality to develop into a major voice. It would be most appropriate to conclude with the remark of Sir Ralph Turner. "...Nepali is a sturdy vigorous tongue, capable of poetry- you have your poets-and of strong, simple prose. Hindi is one language. Nepali is another. Do not let your lovely language became the pale reflection

of a Sanskritised Hindi⁶." Some argue that the literary exchange between India and Nepal might be one sided, with Indian literature overshadowing Nepali literature due to India's larger publishing industry, market and international reach. Quality of translation between languages also not good, translation intricacies, nuances and cultural context might not always be adequately conveyed, potentially affecting the authenticity and essence of the original work. It is also problematic that the literary exchange might not adequately represent the diverse culture, linguistic and ethnic narratives of both countries. There might be tendency to highlight certain dominant narratives while overlooking others. So that encourages a more balanced ,nuanced and inclusive approach to literary exchange, emphasizing mutual respect ,understanding and a more equitable representation of rich literary traditions of both India and Nepal.

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डॉ. प्रतिमा यादव

व्यंग्य साहित्य में संवेदनात्मक दृष्टिकोण

व्यंग्य साहित्य को समझने से पूर्व व्यंग्य समझना नितांत आवश्यक है, क्योंकि व्यंग्य को बिना समझे हम व्यंग्य साहित्य की आत्मा को स्पर्श नहीं कर पाएंगे। व्यंग्य शब्द वि + अंग से मिलकर बना है, जिसका तात्पर्य है 'विकलांग', 'विरूप' या 'विकृत'। इसका आशय यह है कि, व्यंग्य उसे कहा जाता है जो विकलांगता को उजागर करने का कार्य करे। विकलांगता मनुष्य के साथ-साथ समाज और व्यवस्था में भी उत्पन्न हो सकती है। मनुष्य कि विकलांगता उतनी भयावह नहीं होती है जितनी समाज और व्यवस्था की विकलांगता होती है। यह एक ऐसा ज्वर है जो मनुष्य, समाज तथा व्यवस्था को दिनो-दिन क्षीण एवं खोखला कर देता है। इसी विकलांगता के निराकरण में व्यंग्य अपने कटु तथा वास्तविक रूप में हिन्दी साहित्य के इतिहास में पाठकों के समक्ष प्रस्तुत होता है। स्वतन्त्रता प्राप्ति के पूर्व कि सामाजिक परिस्थिति एवं स्वतन्त्रता प्राप्त भारतीय परिवेश में काफी अंतर रहा है। जमीनी स्तर पर बात की जाये तो समाज में व्याप्त विद्रुपता, भुखमरी तथा भ्रष्टाचार पर्याप्त मात्रा में समाज के अंग रहे हैं। दूसरे शब्दों में कहा जाये तो भारतीय परिवेश में ये सारी विसंगतियाँ आजादी के बाद भी मौजूद थीं। ऐसा लगता था 'आजादी' शब्द सिर्फ वैचारिक धरातल पर ही अपनी नींव जमा पायी थी। कुछ बुद्धिजीवियों का एक वर्ग ऐसा भी था जिसने समाज में व्याप्त विसंगतियों के विरुद्ध अपने विचारों के माध्यम से समाज को सही दिशा में मोड़ने के लिए निरंतर प्रयास किया। किसी भी समाज को सही दिशा देने में विचारों की अभिव्यक्ति एक बहुत बड़ा माध्यम रहा है। हालांकि भारतेन्दु युग से ही साहित्यकार अलग-अलग

विधाओं में समाज को सही दिशा देने में सक्रिय रहे हैं। कबीर तथा भारतेन्दु जी ने जिस समाज की कल्पना करते हुए उसे यथार्थ रूप देने की परंपरा को प्रारम्भ किया था उसे हरिशंकर परसाई, श्रीलाल शुक्ल, रवीन्द्रनाथ त्यागी, शरद जोशी, नरेंद्र कोहली, ज्ञान चतुर्वेदी, गोपाल चतुर्वेदी आदि साहित्यकारों ने अपने व्यंग्य रचनाओं द्वारा आगे बढ़ाने में अपना महत्वपूर्ण योगदान दिया। व्यंग्य का अपना एक अलग स्वरूप और प्रतीक होता है यद्यपि कुछ व्यंग्य का स्वरूप हास्यपरक हो जाता है, किन्तु हास्य को व्यंग्य समझना एक भूल है। हास्य और व्यंग्य दोनों एक दूसरे से अलग हैं, व्यंग्य में हँसी का आना जरूरी नहीं है क्योंकि कुछ व्यंग्य ऐसे भी होते हैं जो पाठक के हृदय में मार्मिक चोट और करुणा उत्पन्न करने का कार्य करते हैं। मनुष्य एक सामाजिक प्राणी है, समाज में रहने के कारण व्यक्ति को समाज की विभिन्न मान्यताओं, कुरीतियों, परम्पराओं, रूढ़ियों आदि से रूबरू होना पड़ता है। समाज के बिना व्यक्ति के अस्तित्व की कल्पना भी नहीं की जा सकती है। ऐसे में समाज में घटित होने वाली हर घटना व्यक्ति को प्रत्यक्ष या अप्रत्यक्ष रूप से प्रभावित करती है। समाज में अनेक विसंगतियों पर मुखर रूप से जब साहित्यकार अपनी लेखनी चलाता है तो उसकी लेखनी में सामाजिक संवेदना स्वतः परिलक्षित हो जाती है। व्यंग्यकार समाज में व्याप्त अनेक बुराईयों, कुरीतियों एवं जनमानस की समस्याओं के प्रति पाठकों के हृदय में संवेदना को जागृत करने का कार्य करता है। जिसके कारण उसकी पैनी दृष्टि व्यंग्य साहित्य में अधिक मुखरता के साथ प्रतीत होता है। यही कारण रहा है कि व्यंग्य साहित्य के माध्यम से पाठकों के

हृदय में सामाजिक संवेदना को जागृत करने का कार्य व्यंग्य साहित्यकार का उद्देश्य होता है। मनुष्य के प्रगति में भाषाओं की अहम् भूमिका होती है। प्रकृति ने मनुष्य को संवेदनशील बनाने के साथ ही उन भावनाओं को भी शब्दों में पिरोने की शक्ति प्रदान की है। मनुष्य का निरंतर विकास होता रहा है। इसी विकास की प्रक्रिया में मनुष्य ने भाषा एवं उसकी अभिव्यक्ति के लिए अनेक माध्यमों का प्रयोग किया है। साहित्य भाषा के विकास की प्रक्रिया का ही परिणाम है। साहित्य में संवेदना की भूमिका शरीर में आत्मा के समान होती है। जिस तरह आत्मा के न रहने पर शरीर मृत हो जाता है। ठीक उसी प्रकार संवेदना के बिना साहित्य का कोई अस्तित्व नहीं रह जाता है और संवेदनाहीन साहित्य मात्र मन बहलाने की वस्तु प्रतीत होने लगती है। समान्यतः हम यह कह सकते हैं कि बिना संवेदना के साहित्य का निर्माण करना बंजर भूमि में हल चलाने के समतुल्य होता है। यही कारण है कि साहित्य और संवेदना एक दूसरे के पूरक होते हैं। साहित्यकार जब किसी रचना का निर्माण करता है तो वह अपने अनुभव को भी पाठकों के समक्ष साझा करता है। इन अनुभवों का संबंध देश, काल एवं वातावरण के साथ-साथ युगों एवं परिस्थितियों को भी संवेदना के माध्यम से उकेरता है। एक साहित्यकार को यह सभी अनुभव अपनी ज्ञानेन्द्रियों एवं सूक्ष्म दृष्टि से प्राप्त होता है। मनुष्य के अन्तःकरण में छिपी करुणा, दया एवं सहानुभूति की प्रवृत्तियां साहित्यकार अपनी रचना में उकेरता है। यही कारण है कि रचनाओं के माध्यम से व्यंग्य साहित्यकार स्वानुभूति एवं सहानुभूति को अभिव्यक्त करके अपने कर्तव्य एवं दायित्व का बखूबी निर्वहन करता है। डॉ. नगेंद्र संवेदना को परिभाषित करते हुए लिखते हैं कि “मूलतः संवेदना का अर्थ है ज्ञानेन्द्रियों द्वारा प्राप्त अनुभव अथवा ज्ञान। किन्तु आजकल सामान्यतः इस शब्द का प्रयोग सहानुभूति के अर्थ में होने लगा है। मनोविज्ञान में अब भी इस शब्द का प्रयोग इसके मूल अर्थ में ही किया जाता है और उस अर्थ में यह किसी बाह्य उत्तेजना के प्रति शरीर तंत्र की सर्वप्रथम सचेतन प्रतिक्रिया होती है... साहित्य में इसका प्रयोग स्त्रायुविक संवेदनाओं की अपेक्षा मनोगत संवेदनाओं के लिए अधिक होती है। इस प्रकार साहित्यिक संदर्भ में संवेदनशीलता मन की प्रतिक्रिया की शक्ति ही है जिसके द्वारा संवेदनशील व्यक्ति दूसरे किसी व्यक्ति के सुख-दुख को समझ कर

उनसे अपना तादात्म्य स्थापित कर लेता है।”¹ साहित्य के साथ संवेदना का सम्बन्ध स्थापित करते हुए शुक्ल जी भी ‘हिन्दी साहित्य के इतिहास’ में लिखते हैं कि “संवेदना का अर्थ सुख दुख की अनुभूति है। उसमें भी दुखानुभूति से गहरा संबंध है... संवेदना शब्द अपने वास्तविक या अवास्तविक दुख पर काष्ठानुभव के अर्थ में आया है। मतलब यह कि अपनी किसी स्थिति को लेकर दुख का अनुभव करना भी संवेदना है।”² संवेदना के संदर्भ में अज्ञेय ने भी ‘हिन्दी साहित्य एक परिदृश्य’ में लिखते हैं कि “संवेदना वह तंत्र है जिसके सहारे जीवदृष्टि अपने से इतर सबकुछ के साथ संबंध जोड़ती है-वह संबंध एक साथ ही एकता का भी है और भिन्नता का भी क्योंकि उसके सहारे जहां जीवदृष्टि अपने से इतर जगत को पहचानती है वहां उससे अपने को अलग भी करती है।”³ संवेदना का संबंध मानव मन तथा उनके दुख और कष्टों से होता है। साहित्य में हम कह सकते हैं कि संवेदना शारीरिक और मानसिक वृत्ति का परिणाम है। संवेदना शब्द अपने वास्तविक व अवास्तविक रूप में दुख, पीड़ा, संत्रास तथा कष्टों के अनुभव के रूप में आया है। साहित्यकार साहित्य में संवेदना के माध्यम से अपने वास्तविक कर्म को उद्घाटित करता है ताकि पाठक समुदाय पर इसका असर पुरजोर हो।

निष्कर्षतः हम कह सकते हैं कि हम साहित्य में संवेदना को अगर परिभाषित करें तो यह ज्ञानेन्द्रियों से प्राप्त अनुभव एवं उत्तेज्य का परिणाम है। साहित्यकार अपनी कृति में समाज के दुख एवं पीड़ा को अभिव्यक्त करते हुए पाठकों की मनःस्थिति को भी झकझोरने एवं संवेदनशील बनाने का प्रयास करता है। यही कारण है कि साहित्य स्वतः ही संवेदना से सराबोर हो जाता है। संवेदना के तत्वों, शब्द, स्पर्श, रस, रूप एवं गंध ये सभी उत्तेज्य के रूप में कार्य करते हैं। इन्हीं तत्वों से संवेदना नामक बीज प्रस्फुटित होता है। साहित्यकार अपनी मानसिक क्रियाओं को रचनाओं के माध्यम से अपनी अनेकानेक अनुभूतियों को शब्दों में पिरोकर पाठक समुदाय के सामने परोसता है इसीलिए साहित्यकार का दायित्व और भी बढ़ जाता है। साहित्यकार संवेदना के तत्वों (तनाव, संत्रास, ऊब, अलगाव, उपेक्षा, भूलना, हँसना, अभिरुचि, परिवर्तन, भक्ति, शील, आश्चर्य, क्षमा, शांति आदि) को बहुत सूक्ष्म दृष्टि से देखने का प्रयास करता है। राजकमल बोरा ने

अपनी पुस्तक 'भाव उद्वेग और संवेदना' में संवेदना को भावों एवं उद्वेगों का परिणाम मानते हैं। भाव की चरम सीमा ही उद्वेग कहलाती है। उद्वेग दो माध्यम से अनुभूति होती है क्रोध से या कुढ़कर। क्रोध संवेदना को जन्म नहीं देती क्योंकि व्यक्ति अपने मनोभावों को क्रोध के रूप में प्रदर्शित कर रहा होता है। क्रोधित रहने वाला व्यक्ति स्वयं को प्रभावित करता है जबकि वह आय के लिए मात्र नकारात्मक साबित होता है। वहीं जब व्यक्ति क्रोध के अतिरिक्त अन्य माध्यमों से जैसे तनाव, संत्रास, ऊब, अलगाव, उपेक्षा, हँसना, अभिरुचि, परिवर्तन, आश्चर्य, क्षमा, भक्तिशील एवं शांति के रूप में होता है तो संवेदना का जन्म होता है। यह संवेदना उद्वेगित व्यक्ति तक ही नहीं बल्कि अपने आसपास परिवेश पर भी असर डालता है। संवेदना दो प्रकार की होती है-बाह्य संवेदना एवं आंतरिक संवेदना। आंतरिक संवेदना में दृष्टि संवेदना, ध्वनि संवेदना, गंध संवेदना, स्पर्श संवेदना एवं स्वाद संवेदना को शामिल किया जाता है। ज्ञान मूलक, मनोवृत्ति, तिक्त परिहास, अदम्य साहस, आलोचना एवं ताड़ना, बुद्धि वैचित्र्य एवं कल्पना वैचित्र्य, चरित्र चित्रांकन, अतिशयता, अवनति तथा विशिष्ट सौंदर्यानुभूति एवं सत्यान्वेषक दृष्टि आदि संवेदना से घनिष्ठ संबंध होता है।

एक व्यंग्यकार विभिन्न विसंगतियों के मर्म को समझते हुए उनमें सुधार की बात करता है साथ ही उन विसंगतियों को पाठक के समक्ष प्रस्तुत कर संवेदना को जागृत करता है। व्यंग्य साहित्य आज के समय की मांग और जरूरत भी है। जब तक मनुष्य के हृदय में छल, कपट, द्वेष, घृणा, ईर्ष्या और स्वार्थ की भावना बनी रहेगी। तब तक समाज में अव्यवस्था और अराजकता की स्थिति बनी रहेगी। व्यंग्य रचनाकार के हृदय से निकलकर आस्वादक के हृदय को फलीभूत करता है। सुरेशकान्त जी ने व्यंग्य को तीन भागों में व्यक्त किया है-

- (1) संवेदना सहित विचारधारा
- (2) संवेदना रहित विचारधारा
- (3) विचारधारा रहित संवेदना

उपर्युक्त श्रेणियों में से व्यंग्य साहित्यकारों ने संवेदना सहित विचारधारा को ही व्यंग्य की अभिव्यक्ति के रूप में स्वीकार किया है क्योंकि बिना संवेदना के विचार महज कोरा शब्द हो जाता है। "बिना संवेदना कोरी विचारधारा के बल पर किसी कलात्मक रचना की कल्पना निरर्थक

है जो लोग विचारधारा को अभिव्यक्ति के लिए रचना के कलात्मक मूल्यों का बलिदान करने को तत्पर रहते हैं। वे रचना के बुनियादी स्वरूप का ही विरोध करते हैं क्योंकि रचनाकार जब तक अपनी विचारधारा को कलात्मक रूप प्रदान नहीं करता तब तक अपनी रचना का अपेक्षित प्रभाव जनता पर डालने की आशा नहीं रख सकता।"¹⁴

व्यंग्य साहित्य में संवेदना के विविध आयाम देखने को मिलते हैं। देश में बढ़ रहे विघटन और अलगाववाद के प्रति संवेदना व्यक्त करते हुए परसाई जी ने लिखा है कि-"विघटन, अलगाववाद बढ़ रहे हैं। अपने-अपने रक्षित क्षेत्र (संक्चुरी) में रहने की प्रवृत्ति बढ़ रही है। रवीन्द्रनाथ ने जन गण मन की एकता की बात की है। जन गण मन की भावना घट रही है। संघ भावना (फेडरल स्पिरिट) कम होती जा रही है। जन गण एक दूसरे से भिड़ रहे हैं। सब टूट रहा है। किस भारत भाग्य विधाता को पुकारे?"¹⁵ उक्त पंक्तियों के माध्यम से देश में बढ़ रहे अलगाववाद (जाति, धर्म, एवं क्षेत्र के आधार पर) पर संवेदना व्यक्त करते हुए लेखक ने ये प्रयास किया है कि पाठक एवं समाज के हृदय में भी संवेदना जागृत हो सके। भारत में छुआछूत दलितों को अपने से नीचा समझने की प्रवृत्ति, आदि प्रथाएँ समाज में व्याप्त थीं। भेदभाव भी कम नहीं हुआ। दलित कल्याण हेतु जितनी योजनाएँ सरकार द्वारा चलायी जाती हैं व्यवस्था में शामिल भ्रष्ट लोगों के लिए ही लाभदायक साबित हो जाती हैं। पाठकगण एवं सम्पूर्ण समाज के मन में दलितों के प्रति संवेदना व्यक्त करते हुए 'दलित-कल्याण के ठेकेदार' एवं 'ब्राह्मण से शूद्र तक' जैसे व्यंग्य लेखों में हरिशंकर परसाई जी लिखते हैं कि-"नीची जातियों के धंधे ऊंची जातियों ने छीन लिए। ब्राह्मण और वैश्य जब जूते बनवाएंगे और बेचेंगे तो चमार का धंधा तो गया। शास्त्रों, स्मृतियों, पुराणों को ऐतिहासिक परिप्रेक्ष्य में नहीं समझने से भूले होती हैं, गलत निष्कर्ष निकलते हैं... उन्हें जैसा का तैसा आज लागू करना सम्पूर्ण जाति के आत्मघात का प्रयास है। कब लिखा, किसने लिखा, किसके हित के लिए लिखा, उत्पादन के साधन क्या थे, वे किनके हाथों में थे - इन सब बातों को समझे बिना शास्त्रों और स्मृतियों के उद्धरण देकर समाज के एक हिस्से को उसके मानवीय अधिकारों से वंचित करना अज्ञात तो है ही, कुछ लोगों की स्वार्थपरता भी है"¹⁶ उक्त पंक्तियों के माध्यम से दलित समाज के प्रति संवेदना

व्यक्त करते हुए पाठकों के हृदय को झकझोरने का प्रयास किया है। परसाई जी मार्क्सवादी दृष्टिकोण से दलित समाज के प्रति संवेदना व्यक्त करते हुए वर्तमान स्थिति को उजागर किया है। सामाजिक व्यवस्था को खोखला करने वाली भ्रष्टाचार व्यवस्था और उसके दुष्परिणामों का प्रभाव आम-आदमी, मजदूर पर प्रत्यक्ष या अप्रत्यक्ष रूप से पड़ता है। यही कारण है कि उनकी स्थिति जस की तस बनी है। 'ऐसा भी सोचा जाता है' (हरिशंकर परसाई) के अतिरिक्त अन्य व्यंग्य रचनाओं में भी समवेदनात्मक दृष्टिकोण देखने को मिलता है जो समाज के अंधेरे को अभिव्यक्त करती है। 'गणतन्त्र का गणित' (नरेंद्र कोहली) व्यंग्य संग्रह में शोषण का शिकार हो रहे लोगों की समस्याओं को उजागर किया गया है। समाज में विभिन्न प्रकार के शोषण एवं विसंगतियाँ विद्यमान हैं। कहीं पुलिस प्रशासन द्वारा कमजोर लोगों का शोषण किया जा रहा तो कहीं सरकार और सरकार में शामिल नेता एवं राजनेता द्वारा लोगों का शोषण किया जा रहा तो कहीं दबंग व्यक्तियों द्वारा कमजोर वर्गों का। 'न्याय और रोजी रोटी' (गणतन्त्र का गणित), 'साख की बात' (गणतन्त्र का गणित), 'रीढ़ और राजनीति' (गणतन्त्र का गणित), 'अवैध कब्जों का औचित्य' (गणतन्त्र का गणित) आदि व्यंग्य लेखकों के माध्यम से पीड़ित व्यक्तियों के प्रति सहानुभूति व्यक्त की गयी है। व्यंग्य साहित्य में लाचार और समाज के उपेक्षित व्यक्तियों की मार्मिक स्थिति को अभिव्यक्त करते हुए 'न्याय और रोजी रोटी' (गणतन्त्र का गणित) नामक व्यंग्य लेख में एक कमजोर वर्ग के शोषण को उजागर करने का प्रयास किया है। एक कमजोर व्यक्ति है, जिसके मकान पर आतताइयों के द्वारा ताला लगा दिया गया है लेकिन जब वह अपनी फरियाद लेकर थानेदार के पास जाता है तो वह उसे ही आततायी घोषित कर देता है। भ्रष्टाचार और विसंगतियाँ हमारे समाज का अभिन्न अंग बनते जा रहे हैं। शोषित व्यक्ति की आवाज को दबा दिया जाता है या जो पीड़ित है उसे ही गुनहगार करार कर दिया जाता है। ऐसे ही एक लेख 'साज की रक्षा' से भी स्पष्ट होता है। जिसके कुछ अंश प्रस्तुत हैं- "राम लुभाया छुट्टियाँ बिताकर घर लौटा तो पाया कि उसके फ्लैट का ताला टूट चुका है और उस पर किसी और का कब्जा हो गया है। घंटी बजाई तो भीतर से जो व्यक्ति बाहर आया, उसे वह अच्छी तरह से पहचानता था,

वह भूरा था। शहर को बहुत बड़ा आदमी। बड़े आदमी से अभिप्राय था बहुत पैसे वाला, राजनीतिक नेताओं के साथ उठने बैठने वाला थानेदार को शराब पिलाने वाला और पुलिस कमिश्नर के साथ बैठकर पीने वाला"।⁷ इसी तरह एक अन्य लेख 'अवैध कब्जे का औचित्य' (गणतन्त्र का गणित) में भी कुछ इसी तरह के दृश्य नजर आते हैं- "भोलेराम अपने गाँव से एक भैंस लाया था। घर में तो भैंस बांधने का कोई स्थान था नहीं, इसीलिए पिछवाड़े की गली में खूँटा गाड़ के भैंस बांध दी। भैंस वहाँ बांधी तो कटरा भी वहीं बंधना था इसलिए बाध्य होकर एक खूँटा उसके लिए भी गाड़ना पड़ा। दिन भर भैंस और उसका कटरा धूप में जलते रहे और उन्हें कष्ट में देख देखकर भोलाराम का मान फूंकता रहा। अंधेरा होते ही उसने चुपके से 4 बल्लियाँ गाड़ कर उन पर टीन की छत डाल दी। उसने देखा कि दूर-दूर से लोग चाहे आँखें तरेते रहे, किन्तु किसी ने निकट आकर बल्लियाँ उखाड़ फेंकने का साहस नहीं किया। भोलाराम का साहस बढ़ गया। उसने पड़ोसी के मकान की दीवार के साथ एक खुरली भी बना ली और उसमें एक भैंस के लिए सानी कर दी।"⁸

इसी तरह किसानों के प्रति संवेदना व्यक्त करते हुए 'दंगे में मुर्गा' (ज्ञान चतुर्वेदी) में भी व्यक्त किया गया है- "खेत में फसल, खाद, खर-पतवार तथा डोर-डंगर के अलावा जो पाया जाता है वही किसान है। देश आजाद क्या हुआ है किसान नंगा नहीं घूमना मांगता। किसान आजकल पूरा पेट भरना चाहता है। परंतु प्रशासन सतर्क है। प्रशासन जानता है कि भरे पेट बदमाशी सूझती है। जब खाली पेट ही किसान बदमाशी कर रहा है, तो पेट भर जाने पर न जाने क्या ही करेगा।"⁹ 'दंगे में मुर्गा' (ज्ञान चतुर्वेदी) में एक जगह लिखा है कि- "आज भी रोज की तरह स्कूल में भरी चहल-पहल है। लड़कों के झुंड टाटपट्टियाँ लेकर यहाँ वहाँ बैठ गए हैं। उनके बीच टाटपट्टियों की खींचतान मची हुई है। टाटपट्टियाँ कम हैं। जो हैं वे भी कटी-फटी हैं। बच्चे एक-दूसरे के नीचे से खींचकर भाग रहे हैं टाटपट्टी के चिथड़े। जो सीधे-साधे बच्चे हैं, वे टाटपट्टी की आशा छोड़कर जमीन पर ही बैठ गए हैं, घास का टुकड़ा तलाश करके। खींचातानी में टाटपट्टियों के और टुकड़े हुए जा रहे हैं।"¹⁰ इसी तरह 'देश विदेश की कथा' व्यंग्य संग्रह में विभिन्न धर्मों में विद्यमान कुरीतियों एवं सामाजिक विसंगतियों पर संवेदना

व्यक्त किया गया है।

व्यंग्यकार समाज में फैले विभिन्न प्रकार की विसंगतियों को कटघरे में खड़ा करके मूल्यांकन करने के साथ-साथ समाज को सजग और चिंतनशील बनाने का भी प्रयास करता है। व्यंग्यकार में बौद्धिकता के साथ-साथ विचारों को स्वयं की अनुभूति के आधार पर जाँचना, परखना और अपने विचारों के माध्यम से भावनाओं एवं अनुभवों को व्यक्त करता है। अपने इन्हीं विचारों को अभिव्यक्त करने में व्यंग्य साहित्यकार साहित्य निर्माण में अपना महत्वपूर्ण योगदान देता है। विचारों की कई कोटियों में विभिन्ना पायी जाती है जिसके परिणामस्वरूप साहित्य में भी विभिन्नता पायी जाती है। साहित्य में भी अनेक विसंगतियों विद्यमान होती है। इन्हीं विसंगतियों में है चाटुकारों का प्रभाव। चाटुकारिता को ध्यान में रखते हुए 'यत्र-तत्र सर्वज्ञ' के व्यंग्य अध्याय 'समीक्षा' की छेड़खानी शैली के समर्थन में लिखा है कि-“हिन्दी में आचार्य अपेक्षाकृत शीघ्र प्राप्त होता है। कठिन तो है उसे बनाए रखना एक बार पहलवानी छोड़ दो तो तोंद बढ़ते और हंफनी आते देर नहीं लगती। ऐसे समय पुरानी लोकप्रियता और चले-चपाती काम आते हैं। नामी पहलवान को चुनौती दो तो बोलता है पहले मेरे चले से लड़ लो। साहित्य में भी यही होता है। तर्कवालों से निपटने श्रद्धा वाले आगे आ जाते हैं”¹¹ इस तरह देखा जाए तो साहित्य हो या समाज दिन प्रतिदिन

स्तरों और मूल्यों में गिरावट आती जा रही है। साहित्य के गिरते हुए स्तर और साहित्यकारों द्वारा कूड़े के रूप में पाठकों के समक्ष प्रस्तुत किया जा रहा है। रिसर्च का स्तर दिनों दिन क्षीण होता जा रहा है। साहित्यिक संवेदना को केंद्र में रखकर भी व्यंग्य संग्रह 'कुछ जमीन पर कुछ हवा में' श्री लाल शुक्ल जी ने लिखा है कि- “घटिया साहित्य दो किस्म का होता है। एक तो घटिया किस्म का घटिया साहित्य होता है। उसके बारे में लगभग सभी लोग जानते हैं। दूसरा होता है बढ़िया किस्म का घटिया साहित्य। उसके बारे में पाठक को बराबर चौकन्ना रहना चाहिए”¹² इसी संदर्भ में 'विज्ञापन कविता' नामक व्यंग्य अध्याय में भी कविताओं के गिरते स्तर को दिखाया गया है। इस प्रकार व्यंग्य साहित्य में व्यक्त संवेदना सामाजिक, आर्थिक, राजनीतिक एवं प्रशासनिक संवेदना के अतिरिक्त व्यक्ति की पारिवारिक एवं व्यक्तिगत जीवन से संबंधित संवेदना को भी केंद्र में रखकर व्यंग्य लिखा जाता है। इन सभी विसंगतियों को सुधार करने का प्रयास तथा उजागर करने का दायित्व साहित्य में व्यंग्यकार का है। राष्ट्रीय और अंतर्राष्ट्रीय घटनाओं ने देश की सामाजिक, आर्थिक, राजनैतिक एवं सांस्कृतिक मूल्यों ने संवेदना के विकास में दिशा प्रदान की है।

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सन्दर्भ सूची

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Dr. Mukesh Kumar Mishra

Comparative effect of static and dynamic core training on agility in physical education students

ABSTRACT

This study aimed to compare the effects of static and dynamic core exercise training on agility. Forty-five male students, aged 20-25 years, from the Department of Physical Education, GGV, Bilaspur (C.G), were randomly selected. The study involved independent variables: static core exercise training (SCET) and dynamic core exercise training (DCET), with agility as the dependent variable. A pre-test - post-test randomized group design included a control group (CG, N=15) and two experimental groups (N=30): Static Exercise Group (SEG, N=15) and Dynamic Exercise Group (DEG, N=15). Data were collected through pre-tests and post-tests before and after a twelve-week SCET and DCET regimen. Data analysis employed Descriptive Analysis, t-test, Analysis of Co-Variance (ANCOVA), and LSD test, using SPSS (version 21.0), with significance set at 0.05. Results indicated significant Agility differences ($F=5.096$) between adjusted post-test means of experimental and control groups ($p<0.05$). Post hoc LSD analysis revealed significant differences between DCET and Control groups. Conversely, no significant differences were found between SCET & Control, and SCET & DCET. In conclusion, dynamic core exercise training (DCET) effectively enhanced agility, while static core exercise training (SCET) showed limited agility improvement. These findings underscore dynamic exercises' effectiveness in enhancing agility among male students, prompting further research on variables and long-term

effects on overall physical performance.

Keywords: Dynamic core exercise, Static core exercise, Agility, training, *Fitness*.

INTRODUCTION

Core training is primarily focused on cultivating strength and power within the intricate network of local and global muscle groups that collectively contribute to stabilizing the spinal column. The global muscular framework comprises well-recognized superficial muscles, including the rectus abdominis, obliques, latissimus dorsi, and erector spinae. Conversely, the local muscle clusters encompass deeper anatomical structures such as the transverse abdominis, multifidus, and pelvic floor muscles, all of which play a pivotal role in upholding spinal stability and integrity (Sekendiz, Cug, & Korkusuz, 2010).

Agility embodies a multifaceted capability characterized by the aptitude to rapidly and efficiently execute changes in direction while concurrently maintaining control and equilibrium. This intricate skill integrates a myriad of attributes, including balance, coordination, speed, strength, and flexibility. Its significance extends beyond the realm of athletic pursuits, resonating within everyday activities that necessitate swift alterations in movement trajectories and adept maneuvering around obstacles.

Afyon, Mulazimoglu, and Boyaci's (2017) study highlights the profound influence of core training on augmenting speed and agility performance in football

(Afyon, Mulazimoglu, & Boyaci, 2017). Similarly, Taskin (2016) delved into the effects of focused core training interventions among female football players, leading to the identification of enhanced speed, acceleration, vertical jump, and long jump capabilities (Taskin, 2016). In contrast, research led by Sever and Zorba (2018) and Prieske et al. (2016) yielded divergent outcomes, indicating limited effects on agility proficiency subsequent to core training interventions in football contexts (Sever & Zorba, 2018; Prieske et al., 2016).

In summary, core training emerges as a pivotal regimen aimed at reinforcing essential muscle groups that collaborate harmoniously to fortify spinal stability. The potential repercussions of core training on agility, encompassing swift directional transitions and adept negotiation of obstacles, have been extensively examined across various research studies. While certain investigations propose a noticeable enhancement in agility performance following core training, disparities persist within the broader scope of scholarly literature. This underscores the urgency for continuous exploration and comprehensive analysis within this domain. The intricate interplay between core training, spinal stabilization, and agility warrants sustained investigation to unravel the complex dynamics that govern these physiological and performance-related factors.

Objective of the Study

To find out the comparative effect of twelve weeks static and dynamic core exercises training on Agility in male physical education students of GGV Bilaspur.

METHODOLOGY

Selection of Subjects

A total of forty-five (45) male students enrolled in the Department of Physical Education at GGV Bilaspur were chosen as participants through random selection. The age of the participants fell within the range of 20-25 years. The participants were divided into three distinct groups: Group A, referred to as the Static Core Exercise Training Group (SCET); Group B, designated as the Dynamic Core Exercise Training

(DCET); and Group C, identified as the Control Group (CG).

Selection of Variables

Keeping the feasibility criterion in mind, the researcher selected the following variables for the present study:

- Independent variable - Static Core Exercise Training (SCET) and Dynamic Core Exercise Training (DCET)
- Dependent variables – Agility

Criterion Measures

Agility was assessed using the 4x10 yard Shuttle Run (AAPHER, 1976). Stopwatch accuracy of one-tenth of a second and two wooden blocks (2”x 2” x 4”) per test station constituted the equipment. The test involved marking two parallel lines on a track, 10 yards apart, with the wooden blocks placed behind one line. Subjects initiated from the other line, and upon the “ready? Go!” signal, ran to retrieve a block, return it, fetch the second block, and carry it back across the starting line. The timer halted upon block placement for time recording. Each subject underwent two trials, and the better time was noted as the score, rounded to the nearest tenth of a second.

Experimental Design

For the study, pre-test post-test randomized group design was used in which the pre-test was taken prior to the Static and Dynamic core exercises training and post test was taken after twelve weeks Static and Dynamic core exercises training.

Table 1

Pre-Test and Post Test Randomized Group Design

Group	Observation	Treatment	Observation
SEG	O ₁	T	O ₂
DEG	O ₁	T	O ₂
CG	O ₁	No training	O ₂

Where O_1 is pre observation, O_2 is post observation and T is Treatment (training)

Collection of data

Prior to implementing SCET and DCET, initial assessments of agility were performed using the 4x10 yard shuttle run test on both the experimental and control groups. Following the twelve-week SCET and DCET interventions, the same tests were repeated to acquire post-training data. Clear instructions were provided to the participants prior to conducting the tests.

Administration of Training Program

At the Guru Ghasidas Vishwavidyalaya Sports Arena, all participants convened and received a comprehensive briefing regarding the two distinct training methodologies. The two experimental groups, denoted as SEG and DEG, underwent both Static Core Exercises Training (SCET) and Dynamic Core Exercises Training (DCET). In contrast, the control group (CG) did not engage in any practice beyond the regular departmental program. It is noteworthy that both experimental groups also participated in the standard departmental program. The training regimen persisted for twelve weeks, encompassing six days each week. The researcher elucidated the exercises tailored for each group and expounded upon their respective objectives. Subsequently, every subject within the experimental groups executed their designated training routines. Adequate intervals were allotted to ensure sufficient recovery between the tests.

Table 2

Static and Dynamic core exercise training schedule for 12 weeks

Sr. No.	SEG	DEG (with gym ball)	Rep.	Holding/Performing Time per Repetition						Rest (Between the repetitions in Sec.)
				1 to 2 Weeks	3 to 4 Weeks	5 to 6 Weeks	7 to 8 Weeks	9 to 10 Weeks	11 to 12 Weeks	
1.	Elbow Plank	Basic crunch	3	30 sec.	45 sec.	60 sec.	75 sec.	90 sec.	105 sec.	30 sec.
2.	Raised Leg Plank	Supine leg curl on the ball	3	30 sec.	45 sec.	60 sec.	75 sec.	90 sec.	105 sec.	30 sec.
3.	Raised Arm Plank	Prone Jacknife	3	30 sec.	45 sec.	60 sec.	75 sec.	90 sec.	105 sec.	30 sec.
4.	Alternating Two-Point Plank	Press Up	3	30 sec.	45 sec.	60 sec.	75 sec.	90 sec.	105 sec.	30 sec.
5.	Superman Position	Pike position	3	30 sec.	45 sec.	60 sec.	75 sec.	90 sec.	105 sec.	30 sec.
6.	Hip Bridge	Leg Drop	3	30 sec.	45 sec.	60 sec.	75 sec.	90 sec.	105 sec.	30 sec.
7.	Supine Leg Lift	Core Ball Transfer	3	30 sec.	45 sec.	60 sec.	75 sec.	90 sec.	105 sec.	30 sec.
8.	Supine Bridge Elbow	Lateral Crunch	3	30 sec.	45 sec.	60 sec.	75 sec.	90 sec.	105 sec.	30 sec.
9.	Side Bridge on Elbow	Back Extension	3	30 sec.	45 sec.	60 sec.	75 sec.	90 sec.	105 sec.	30 sec.
10.	Extended Leg Side Bridge	Leg Raises	3	30 sec.	45 sec.	60 sec.	75 sec.	90 sec.	105 sec.	30 sec.

Statistical Procedure

The data were analyzed by applying descriptive statistics, t-test and Analysis of Co-Variance (ANCOVA). The data analyzed with the help of SPSS (21.0 version) software and the level of significance was set at 0.05 level of confidence.

RESULT AND FINDINGS OF THE STUDY

Table 3

Descriptive table of the two experimental groups and control group in relation to Agility

Group	Test	N	Mean	SD	Std. Error	Min.	Max.	t	Df	Sig.
Control	Pre	15	10.26	0.88198	0.22773	9	12.09	0.599	14	0.559
Group	Post	15	10.1673	0.51055	0.13182	9.6	11.5			
Static	Pre	15	10.0287	0.46921	0.12115	9.06	10.7	2.169*	14	0.048
Exercise	Post	15	9.758	0.4657	0.12024	9.03	10.57			
Group										
Dynamic	Pre	15	10.2853	0.612	0.15802	9.03	11.19	3.355*	14	0.005
Exercise	Post	15	9.584	0.71201	0.18384	8.41	10.63			
Group										

*Significant at .05 level.

Table 3 shows that the pre test means \pm SD of control group, static exercise group and dynamic exercise group were $10.260 \pm .881$, $10.028 \pm .469$ and $10.285 \pm .612$ respectively. The post test means of control group, static exercise group and dynamic exercise group were $10.167 \pm .510$, $9.758 \pm .465$ and $9.584 \pm .712$ respectively.

Table 3 also reveals that, the insignificant difference between the pre test and post test means of control group ($t=0.599$, $p>0.05$) in relation to Agility as obtained p-value is greater than 0.05 ($p=0.559$). Similarly there were significant differences between the pre test and post test means of static exercise group ($t=2.169$, $p<0.05$) and dynamic exercise group ($t=3.355$, $p<0.05$), as obtained p-value is greater than 0.05.

Table 4

Analysis of covariance of the means of the two experimental groups and control group in relation to Agility

Test	GROUPS			ANCOVA					
	Control Group	Static Exercise Group	Dynamic Exercise Group	Source of variance	SS	df	MSS	F	Sig.
Pre -Mean	10.26	10.0287	10.2853	B	0.6	2	0.3	0.656	0.524
				W	19.216	42	0.458		
Post - Mean	10.1673	9.758	9.584	B	2.691	2	1.345	4.099*	0.024
				W	13.783	42	0.328		
Adjusted Post- Mean	10.14	9.824	9.546	B	2.646	2	1.323	5.096*	0.011
				W	10.644	41	0.26		

*Significant at .05 level, B=between group variance, W= within group variance.

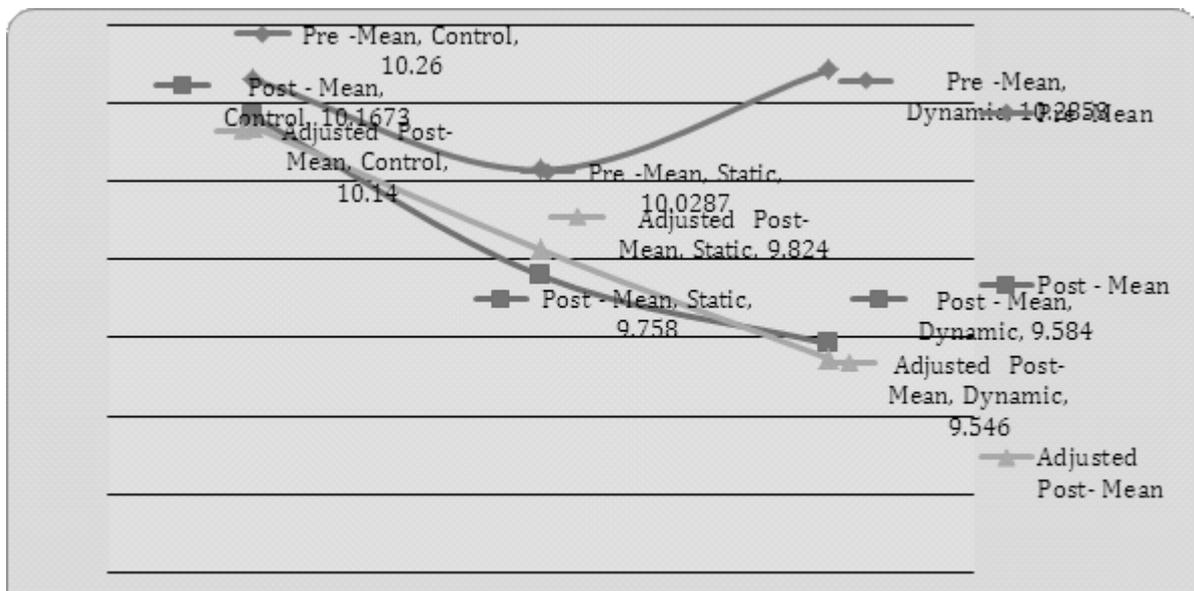
$$F_{0.05}(2,42)=3.22, F_{0.05}(2,41)=3.23$$

From the table 4, analysis of co-variance (ANCOVA) indicate that the resultant F-ratio of Agility (F=0.656) was insignificant in case of pre-test means. Hence, the random assignment of subjects to the experimental groups and control group were quite successful.

The post-test means of the entire three groups yielded an F-ratio 4.099 which was significant at .05 level of significance. Similarly, adjusted post-test means of the entire three groups i.e. control group, static exercise group and dynamic exercise group in relation to Agility were 10.140, 9.824 and 9.546 respectively. The adjusted post test means of experimental and control groups in relation to Agility (F= 5.096) was significant, as the p-value was lesser than .05 (p<0.05).

Figure 1

Graphical representation of means values of Pre test, Post test and Adjusted Post test of experimental and control groups in relation to Agility



As the difference between the adjusted means for three groups were found significant. The Post Hoc Test (LSD) for adjusted means was applied to find out which of the difference between the paired adjusted final means were most significant. Differences between the paired adjusted final means were shown in table 5.

Table 5

Paired adjusted mean differences between the experimental groups and control group in relation to Agility

(I) training	(J) training	Mean Difference (I-J)	Std. Error	Sig.
Control Group	Static Group	0.316	0.188	0.101
	Dynamic Exercise Group	.594*	0.186	0.003
Static Exercise Group	Control Group	-0.316	0.188	0.101
	Dynamic Exercise Group	0.278	0.188	0.148
Dynamic Exercise Group	Control Group	-.594*	0.186	0.003
	Static Exercise Group	-0.278	0.188	0.148

*Significant at .05 level.

Figure 2

Graphical representation of Paired adjusted means difference between different groups in relation to Agility

Control Group	Static Exercise Group	Dynamic Exercise Group

“ ” Shows significant difference.

It is evident from Table 5 and Figure 2 that significant difference was found between adjusted means of Control Group & Dynamic Exercise Group, since the $p < 0.05$.

DISCUSSION OF FINDINGS

Agility encapsulates an individual's adeptness in swiftly altering direction amidst rapid movement. This attribute's association with core muscle flexibility and enduring strength is pivotal, serving as integral components in comprehensive bodily motions. The harmonious interplay between core muscles and the lower extremities establishes a kinetic chain, optimizing movement. As delineated by Balaji and Murugavel (2013), the kinetic chain centers on the low back-pelvic hip complex, positioned at the body's gravitational nucleus and constituting the genesis of movement. Balaji and Murugavel further posit that the kinetic chain encompasses power zones located within the lower back and abdomen, essential for generating the requisite force for both movement and stabilization. The kinetic chain's resilience is indispensable for proficient movement, forming a cornerstone of bodily reliance.

Leetun (2004) defines core stability as the synchronous activation of motor control and muscular capability within the lumbo-pelvic-hip complex, offsetting deviations from standard alignment. Enhanced reactions to destabilization are realized through a robust kinetic chain within the body (Leetun, 2004). Given that agility maneuvers are predominantly rooted in the kinetic chain, core stability is surmised to exert a notable influence on agility. The intricate interactions between agility, proprioception, core potency, limb movement, movement transfer, coordination, and electromyographic (EMG) readings underscore its multifaceted nature. Tasks demanding agility stand to benefit from the inherent potency, stability, and force-generating potential of the core.

Core training is principally oriented towards bolstering strength and power within local and global muscle groups, which collectively uphold spinal stability. Global muscles encompass rectus abdominis, obliques, latissimus, and erector spinalis muscles, while local counterparts consist of transverse abdominis, multifidus, and pelvic floor muscles (Sekendiz, Cug, & Korkusuz, 2010). While running accentuates lower extremity engagement, inadequate stabilizing muscle strength surrounding the pelvis and trunk intensifies body center of gravity instability, thereby correlating with heightened susceptibility to injury (Koblbauer, van Schooten, Verhagen, van Dieën, 2014).

Optimizing agility performance necessitates a harmonious integration of diverse training methodologies, transcending sole reliance on core training. While the literature exploring the intersection of core strength sports training and agility is limited, our study's experimental group showcased enhanced agility test outcomes compared to the control group, implying a potential nexus between core strength and agility enhancement.

CONCLUSIONS

The F ratio for the Analysis of Covariance (ANCOVA) concerning agility exhibited significance at the 0.05 level. Subsequent examination employing the LSD test revealed a notable distinction between the dynamic core exercise group and the control group. Conversely, no statistically significant variance was observed between the static core exercise group and the control group. Consequently, it is deduced

that dynamic core exercise training yields a beneficial impact on enhancing agility within Physical Education students at GGV Bilaspur. This underscores that the twelve-week core training regimen exerts a positive influence on agility levels.

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Paramjeet Kaur

Good Infrastructure as well as Trained-Sensitized Teacher is essential for Quality Education

Infrasturcture and trained-sensitized teachers play vital role in the quality education. Though government takes many initiatives to improve the educational situation of the government schools at Delhi. But still some schools need attention of the government for improvement in their infrastrucure as well as personnel management of teachers very much. There is a shortage of classrooms as well as teachers for the strength of the students of the MCD schools. Most of MCD schools facing these problems are situated in the unauthorized and migrant populated area.

MCD school, Mukundpur is One of them at which I am conducting my research. My research is related to the language learning of the primary school children in the multilingual setting. Language learning at the primary level demands personal contact of the teacher with her students as these students are beginners need more attention of the teacher. It means there is a need of one teacher on a relevant sized group and also at least one separate room for this group. Different committees on education recommended 30:1 students-teacher ratio for quality education. Even NCF-2005 and RTE-2009 are also recommended 30:1 students-teachers ratio for the Indian classrooms. Though RTE-2009 has suggested 40:1 for those schools which have more than two hundred students. But actual situation is different from the recommendations. Though textbooks and other study materials as well as teachers'

guidelines or manuals developed on the basis NCF-2005 capable to fulfill the purpose of teaching learning process and will be successful but it needs government's initiatives in regards to improvement in infrastrucure as well as personnel management of teachers (appointment of permanent teachers so that they can have job satisfaction and perform well up to their full strength). These initiatives can improve the educational situation of these schools.

Keywords

Good infrastrucure, Trained-sensitized teacher, Quality education, Students-Teacher Ratio, and Government's Initiatives.

Introduction

Education plays important role in the life of human being. Every person learns something in all phase of his life during his whole life. Formal education provides capability to grow and develop oneself up to her/his full extent and also empowers her/his in all aspects. It transforms the life of a person in concerns of socio-economic and political sense. As Delors' Commission Report states that "education is one of the principal means available to faster a deeper and more harmonious form of human development and thereby to reduce poverty, exclusion, ignorance, oppression and fear." (NIEPA 1999, p.119)

First step of education starts from schooling specially at primary level. Students of the primary

school need personal contact of the teacher with them as they are beginners need more attention of the teacher for their learning. It means there is a need of one teacher on a relevant sized group and also at least one separate room for this group. We need quality education for our younger ones in school settings. This quality education is not related to only the reading and writing activities but it also concerns to the physical and environmental situations of learning in the school premises. It covers school building and its surroundings, infrastructure available for teachers and students, behaviour of teachers, principal and other staffs towards students, availability of basic facilities (water and toilets etc.) within the school premise, cleanliness of school. As the 'Learning: The Treasure within' recommended, "school education should aim at the all-round development of a child's personality by rebuilding it around the 'four pillars of education' as suggested by Delors' commission: 'Learning to know', 'Learning to do', 'Learning to live together' and 'Learning to be'." (NIEPA 1999, p.1) And this can be possible in the sound environment of the school.

In many govt. reports and by education committees stress is given to the infrastructure of the school. 'Learning: The Treasure within' suggested that internal efficiency of the schools can be improved by providing adequate infrastructure, planned and organized assignments by teachers, flexibility in curriculum, properly written textbooks and involvement of community. It gave priority to improvement of infrastructure of school in comparison to the load of textbooks and ensure the participation of teachers in textbook writing. (NIEPA 1999, p.2&3) On the basis of this suggestion, this is cleared that infrastructure of school and teachers' performance and job satisfaction is very important in quality education.

Main research area is related to language learning in multilingual classroom settings at primary level; for which MCD school, Mukundpur (morning shift for girls) is the research field for data collection. Language learning at the primary level demands personal contact of the teacher with her students as these students are beginners need more attention of the teacher. It means

there is a need of one teacher on a relevant sized group and also at least one separate room for this group. During this study researcher has observed many things other than language related activities, likes school building and its infrastructure, working patterns of the school staff, their personal relations, behaviour of teachers towards students, and teachers' job satisfaction. She compares these things with the recommendations of NCF-2005 and RTE, 2009 and find many differences related to this school which it lacks accordingly. This research paper is the output of those observations and comparisons of the actual situation with the recommendations of the documents.

Objective of the study

To observe and acknowledge the ground realities of infrastructure and teachers' performance in quality education.

Research Methodology

Comparative study of real school situation with NCF-2005 and RTE-2009 in regard to infrastructure and teachers' performance. Content analysis is used as research methodology.

NCF-2005 focuses on the heading 'School and Classroom environment' in the chapter 4 and suggests that students- teacher ratio should be 30:1 because national and international experiences have shown that exceeding of this ratio is not good for school education in any situation. Even Kothari commission (1964-66) cleared that crowded classes were responsible for lower level of education. In these crowded classes none can teach in creative manner. (1966:261, 262)

To make the classroom according to child-centered and activity-centered NCF-2005 suggests the structuring of infrastructure facilities for schools. It emphasizes that "setting norms and standards, especially relating to space, building and furniture, would help in fostering a discerning sense of quality." (NCF 2005, p.81) It also suggests an enabling environment for school because "on an average, teacher and children spend around 6 hours a day, and over 1,000 hours a year, in school. The physical environment in which they go about their tasks must be congenial, providing a level of comfort, and offering

a pleasant space too work in. For this, the school must have minimum facilities that include essential furniture, basic amenities (toilets, drinking water) and so on. (NCF 2005, p.82)

Summarily the suggestions of NCF-2005 regarding norms and standards for schools can be tabularized in following manner: -

“Table 1”

S.No.	Items	Norms and standards
1.	Class size	1:30
2.	Student-teacher ratio	30:01:00
3.	Average numbers of hours per day and per year	Around 6 hours/ day and 1000 hours/ year.
4.	Infrastructural facilities: (a) Space (b) Building (c) Furniture (d) Equipment (e) Time	According to group size, student-teacher ratio and the nature of activities to be carried out. Location and culture-specific in relation to climate, ecology, and availability, while safety and hygiene are non-negotiable. Basic amenities (toilets and drinking water) must be there. According to age and nature of activities. Lists of essential and desirable equipment (including books), use of local materials and products which may be culture specific, low cost, and easily available. Flexible according to age and location and follow seasonal calendars for time table.
5.	Curriculum sites and learning resources	(i) Textbooks, supplementary books, workbooks, and extra reading books. (ii) Atlases of stars, flora and fauna, people and life patterns, history and culture etc. (iii) Manuals and resources for teachers.
6.	Libraries	(i) One period/ week (children sit and read silently, return and borrow books during this period.) (ii) The school library should be kept open during vacations.
7.	Organizing and pooling resources	Teaching aids and other materials, as well as books, toys and games for children.

On the basis of NCF-2005, norms and standards for schools have been included in the RTE-2009. Norms and standards for a school have recommended by RTE-2009 are as follows: -

“Table 2”

S.No.	Items	Norms and standards	
1.	Numbers of teachers: (a) For first to fifth class	Admitted children	Number of teachers
		Up to sixty	Two
		Between sixty-one to ninety	Three
		Between ninety-one to one hundred and twenty	Four
		Between one hundred and twenty-one to two hundred	Five
		Above one hundred and fifty children	Five plus one Head-teacher
		Above two hundred children	Pupil-Teacher Ratio (excluding Head-teacher) shall not exceed forty
2.	Building	All weather building consisting of – (i) At least one classroom for every teacher and an office-cum-store-cum-Head teacher’s room; (ii) Barrier-free access; (iii) Separate toilets for boys and girls; (iv) Safe and adequate drinking water facility to all children; (v) A kitchen where mid-day meal is cooked in the school (vi) Playground; (vii) Arrangements for securing the school building by boundary wall or fencing.	
3.	Minimum numbers of working days/ instructional hours in an academic year	(i) Two hundred working days for first to fifth class; (ii) Eight hundred instructional hours per academic year for first to fifth class.	
4.	Minimum number of working hours per week for the teacher	Forty-five teaching including preparation hours.	
5.	Teaching learning equipment	Shall be provided to each class as required.	
6.	Library	There shall be a library in each school providing newspaper, magazines and books on all subjects including story-books.	
7.	Play material, games and sports equipment	Shall be provided to each class as required.	

(Source: The Schedule of Norms and Standards for a School in THE RIGHT OF CHILDREN TO FREE AND COMPULSORY EDUCATION ACT, 2009- The gazette of India extraordinary)

With comparison to the norms and standards given in NCF-2005 and RTE-2009, I found the MCD school, Mukundpur lacks at various level. As I am going to mention the school's profile and teachers' profile on the basis of information supplied by a teacher who makes monthly report of the school, on the behalf of principal.

School Profile

MCD School, Mukundpur (morning shift for girls) has a three-story building in Mukundpur Village with 36 rooms. One room for principal, one for staff room, one for store room and three rooms are given to the NGO for their work. Thirty (30) rooms are left for the classrooms. Therefore, two classes sit together in one room. There is no playground and sports equipment for students, no library, and no other resources or TLM material except textbooks. Number of teachers associate with the school are forty-four (44) and fourth grade employees are two, one is attendant and other one is sweeper. All teachers have relevant academic and professional qualification.

Their nature of appointment and qualification is categorized as following: -

“Table 3”

S. No.	Nature of the post	Number of the teachers	Qualification
1.	Permanent Principal (1) Teachers (7)	8	10+2 or above and ETE or D.Ed
2.	Contractual	36	10+2 or above and ETE or D.Ed
	Total	44	

Number of students studying in the school is total of 2426. Section-C of all classes are English medium. Class wise categorization of the students is as follows in the table: -

“Table 4”

Class	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Total
I	40	45	44	41													170
II	46	45	39	45	45	45	45	44	45								399
III	45	45	40	45	45	47	46	46	45	45	41	31					521
IV	46	46	40	48	46	46	45	45	44	45	45	45	45	45			631
V	46	45	38	45	45	45	45	45	44	45	45	45	46	44	45	37	705
GTot																	2426

Results and discussion

On an average 45 students are in a class but a single class does not have a single teacher or a single room for them. Two sections of a class sit together in a single room. Only sections of class I and V have single teacher for single section, otherwise from class II to IV one teacher handles two sections of that class. It means from class II to IV, student-teacher ratio is 90:1. As we see, there are total numbers of teachers are 44

and total numbers of students studying in the school are 2436. It means average student-teacher ratio is 55:1 which is beyond the recommendation of the NCF-2005 and RTE-2009. Because of the big number of students, teachers cannot give full attention to individual student.

As we see, there are approximately 45 students per class but two sections of a class sit together in a room it means space of a room is provided to 90 students, class size is 1:90. Which is far beyond the recommendations.

Classes which have single teachers but two sections sit together. It is very difficult to both the teachers to maintain discipline in the class and carry on the teaching learning activities to their classes. At a time one teacher can teach both the classes and other one does some other work related to register. Sometime confusions are created in the class. No individual interaction with students.

\Actual situation found in the MCD School, Mukundpur (morning shift for girls) in relation to the norms and standards given in the RTE-2009 is as followed: -

“Table 5”

S. No.	Items given in Norms and standards	Actual in School
1	Numbers of teachers: For first to fifth class	55:01:00
2	Building	No playground
3	Minimum numbers of working days/ instructional hours in an academic year	According to norms
4	Minimum number of working hours per week for the teacher	According to norms
5	Teaching learning equipment	Only textbooks
6	Library	No library
7	Play material, games and sports equipment	Not available

Conclusion and suggestions

There is need of playground and sports equipment for the physical development as well as entertainment of the students. Need of library as well as reading resources other than textbooks. For drawing and

craft, one art teacher, one art room as well as related materials are also needed. For three-story building having 36 rooms. There is only one sweeper who is insufficient, need at least one more person for this purpose.

Permanent teachers in this school are only eight and rest of thirty-six are all on contractual basis who face job-risk daily. They haven't job satisfaction because of temporary job. They would not perform fully to their extent because of inferior teaching conditions and un-satisfaction with their job. Even they have equal professional as well as academic qualification but haven't equal opportunities and facilities in the school. Government should take initiation to appoint permanent teachers for the benefits of the school. Because permanent teachers should feel more responsibility and accountability towards the development of the school. They have feeling of job satisfaction and perform well.

In concluding these points, it is clear that because of these problems there is odd educational situation and needs to draw the attention the government in this regard.

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Neha Mandal

Gender Relations in Angarey- re-reading of a Fiery Story Collection

Abstract: Twentieth century is a period of flourishing Urdu prose literature. Angarey is one such book which was compiled by Sajjad Zahid and was a collection of short stories by young and educated writers. The stories in the collection directly talked about the position of men and women in the society. The stories brought fore many such issues which prevailed in the domestic domains, the household and society but it was associated with shame and therefore, it was outrageous to talk about those. This was the reason Angarey received widespread opposition and was banned from the market within a few days of publication. It resurfaced again after decades. This article analyses the gender role and relations represented in the Urdu short story collection Angarey and tries to understand the social more of the 20th century Indian subcontinent.

Key words: Angarey, gender, body, domestic, outer, caste, class, identity

Angarey is a collection of nine short stories and a one act play which was published in 1932. It had stories from four authors: Sajjad Zahir, Ahmad Ali, Mehmuduzzaffar, and Rashid Jahan. These authors raised questions about the existing gender inequality and relations in the forefront, it also talked about the hypocrisy of religious folks - all these was enough to attract rejection from the society. The book was banned. The volatility of the social groups after the publication can be understood through a number of

publications and agitations to ban the book. The Hindustan Times ran an article on 23rd February 1933 which read : “Urdu pamphlet denounced: Shias gravely upset” Several Urdu journals and newspapers criticised Angarey for being blasphemous and obscene. Soon after this, all copies of the collection were sent to the city magistrate and set on fire. It was available to the reading public only for a very short period of time. In 1933.¹ (2005, Introduction)

A copy of Angarey was later on found only in 1995 and published and has therefore been available to the reading public very recently. Five stories were by Sajjad Zaheer (*A Summer Night, Dulari, Heaven Assured!, Insomnia, The Same Uproar Once Again*), two by Rashid Jahan (*A Trip to Delhi, Behind the veil: A One- Act Play*), one by Mahmuduzzafar (*Masculinity or jawanmardi in Urdu*), two stories by Ahmad Ali (*The clouds Don't Come, A Night of Winter Rain*).

All these stories talk about ‘taboo’ topics in one way or the other. The entire collection raised questions on the accepted norms about gender relations, religiosity, poverty, servitude etc. In order to talk about gender relations, I have chosen the following stories: Dulari by Sajjad Zaheer, A trip to Delhi and Behind the Veil by Rashid Jahan and Jawanmardi (Masculinity) by Mahmuduzzafar as I find these four stories talking more directly about the prevalent gender relations in the society, often highlighting the reality and sometimes questioning the existing social norms.

Dulari is a story about a young old girl named Dulari who grows up working for a rich household of Mirza Sahib since her early years. Dulari never knew anything outside the house of her masters, she was the one who took care of Begum Sahiba's needs and filled in for whatever chore was needed to be completed. She had no family, Sajjad Zaheer mentions, "The family members were quite kind to her- after all, the people from the higher classes always take care of the ones from lower classes! (Angarey, pg. 10)

The choti sahibzadi or the youngest daughter of the household Haseena Begum was of the same age as Dulari. They used to play together but as they grew older, the distance between them grew as they grew into teenagers. As Haseena grew older, her time was spent in reading, writing and stitching whereas Dulari got more involved in cleaning, dusting, storing water etc. Zaheer builds into the dichotomy of the two characters at the beginning of the story to highlight the different positions that girls have in the society or inside the same household due to difference in class.

One day when there is a celebration of marriage of the younger son of the family, Kazim; Dulari runs away from the household. Her disappearance becomes a question and everyone from the family is astonished at the sudden disappearance. Everyone tries to find her. A servant who is accused of being her confidante is removed from his work. She is found but she does not want to return back.

Through this story, Zaheer shows that a beautiful young girl belonging to a lower class does not have much control over her destiny. It was a blooming affair between Dulari and the younger son Kazim which broke Dulari's heart. Though Kazim was educated and vocal, he did not even try to stand up for his relationship with the house maid. He is shown alluring Dulari, saying loving words to her and meeting her but when it came to marriage, he settled in seamlessly for the bride his parents decided for him.

The story is suggestive of a situation if Kazim would have stood up for poor Dulari. Kazim's readiness to marriage broke Dulari's heart, she felt humiliated and unable to handle her feelings; she ran away just a few days before the marriage. She is later

found by an old acquaintance as a prostitute who convinces her to come back to her master's house where she grew up. She agrees after being convinced a lot. Once she comes back, her childhood friend Haseena questions her about her move and criticises her, Begum Sahiba; despite realising her need in the household chores; scoldes her. All the members in the household stood around Dulari when Begum Sahiba talks to her, Zaheer brings the position of women from varied classes in the following lines, "The sight of an unchaste, insignificant creature being disgraced brought to them an exaggerated sense of their own superiority and merit."²

She listens to all that is said to her and her 'disgraceful' situation. She is being condemned as a fool for taking such an extreme step. Haseena thought it as ingratitude towards the masters that she ran away from the house. To Haseena, it's not such a big deal for a *londi* (house maid) to have been a prostitute for sometime as it would be for a girl of good family. She believes that Dulari could be married to any of the servants and live in the household. After listening to taunts by almost everyone in the family, Dulari finally rose up in anguish but said nothing when Kazim says similar things to her. She is tongue tied due to the class relations that she had with the masters and especially Kazim. She runs off again that day.

It's a story where a young maid servant is left to feel humiliated and angry only due to her class status as compared to the masters. Her body is treated even by the master's educated son as an object of pleasure. He has no interest in marrying her. This reflects that the social position of the 20th century in terms of gender relations which was deeply connected to class. Women's bodies were generally treated as objects to testify one's purity and flawless loyalty towards her family and her husband. Women from all classes were subject to strict scrutiny when it came to how they conducted themselves and their bodies. The purity question of a women in the higher ranks of the society was higher and restricted to 'inner' domains of the household whereas it was a little flexible for women in the lower rungs and they could navigate between both the domains. This left the women like Dulari with less restrictions but also there were more

chances for her to fall prey to such humiliation like she faces in the story in the hands of her former admirer and her childhood friend.

The next story I have chosen from the collection is the short story *A trip to Delhi* by Rashid Jahan where she is writing about a Muslim woman Mallika Begum who travelled by train for the first time from Faridabad to Delhi. Though she traveled for a very short distance, womenfolk from her *mohalla* surrounded her in order to know more about the trip and how she managed to navigate through train. In society of the 20th century, it was not common for women to travel by train. The women narrated her story to the listeners. She said that her husband left her at the platform as soon as the train landed in Delhi and went to meet his station master friend. She was left all alone for two hours in the platform, she was clad in a burqa and sat on her luggage waiting for her husband. She mentions that she was dreadfully afraid as she was surrounded by men who commented and hovered around, she also mentions the British couple who travel regularly by train hold their hands in public. She also mentions that one of the men wanted to remove the covering for her face and see her face which she did not allow. After all these commotion and sitting hungry on a crowded platform for two hours, Mallika Begum was angry and exhausted.

She didn't have prior experience of travelling in trains, so she could not manage her burqa to eat food and remained hungry across the train. When her husband arrived after two long hours, he said that he had already eaten in a hotel and would bring some *poori* for her to eat. She was angry on being left alone in new situation, distressed with heat and hunger; she asked her husband to take her back to Faridabad. She did not stay for her Delhi trip and traveled back immediately on the train back to Faridabad.

The plot of the story unravels a very private situation in the life of a couple. The husband would have been more considerate in making the wife comfortable as it was her first experience. The experience of the train journey could have been very different for Mallika Begum as if only she had better support from her husband.

The next story is *Jawanmardi* by Mahmuduzzaffar

which was written by him in English. The story was translated for the collection by Sajjad Zaheer. It is a story about a middle class man who autobiographically narrates the story of his wife's death. The nameless protagonist in this story lives abroad when he finds a letter from his wife mentioning her illness. He admits in clear words that he is not in love with his wife and only develops good feelings for his wife sometimes thinking about her as the chaste woman who is ready to sacrifice everything for him. He finds his wife as old fashioned and orthodox and it is difficult for him to forgo his modern ideas to fall for her completely. He comes back to visit her hearing of her illness but his good feelings start disappearing on his journey back home. He insincerely meets his wife, talks to her and leaves her to live with his in-laws.

He is then engaged with his friends, behaves irresponsible playing cards and frequenting the *kothas* of the *nauch* girls. He only visited his wife daily for sometime. His in laws were fearful of his ways and their daughter's possible abandonment by him. The author's mother however wanted the author to get married again. The author refused to get married for a second time. He then realised that the people in the society were apprehensive about his sexual prowess. He then decided to bring his wife to live with him. They settled in the hills, the author flaunts his togetherness with his wife who is pregnant with his child. The wife struggles with a difficult labour and is unable to push the child through her pelvis and dies in the process. The author is guilty about it and feels that his obsession to prove his virility in the society was the reason for his wife's death. The author confesses that this broke his pride and he gets a clear picture of his wrong doings.

Here, we see that the author has difference of attitude and mentality with his wife, he is irresponsible and insincere towards her but somehow respects the marital relation and manages to keep the relation feebly alive but later on just to prove his virility, he confesses to have brought his wife back to live with him. Though he mentions that she had become much better but she finally dies of childbirth. The author raises questions about compatibility in marriages, about superficial attitude from the side of husband

with his ill wife and the urge of men to showcase togetherness and virility to the world when deep down they only care about their image in front of the world and not about the health of their wives or about their feelings for her. The story raises questions about the relationship between husband and wife at many levels in traditionally arranged marriages, some direct and some subtle.

The next story which directly deals with gender positions in family and its effects on women's body and her emotional state is the one act play by Rashid Jahan called *Behind the veil*. It is a dialogical story between two women, Aftab Begum and Mohammadi Begum. The two women are distant relatives and are having conversations in Mohammadi Begum's house, where Aftab Begum has come as a guest. The two women are having heart to heart conversations with each other, Mohammadi Begum tells the other about her anguish and a deep desire to die. Aftab Begum asks her about why she feels that way when she is only in her thirties, has many children,

house and a husband. It is evident from the story that Mohammadi Begum belongs to a well to do household which has house maids to perform all the household chores.

Mohammadi Begum opens up to Aftab Begum and says that she is ill, looks much older than her real age and is deeply effected by these difficulties. She blames her husband to be of a controlling nature who is presented as possessing a brutal desire for sex. He does not care about the wife's health or consent, the wife is agitated by the husband as he did not give her ample time to feed her newborns, he did not want to be disturbed by the wife's involvement with young children. One of the babies of the couple died recently as a result of the infection caught from the maid hired to feed the baby.

The story brings some difficult and intimate questions to the forefront. It not only talks about consent in a subtle way, it also highlights the obsession of males with female bodies to an extent that the later is merely an object who should be running on the husband's like and dislikes. Mohammadi Begum says that she has had herself operated twice as after child birth all her internal organs had moved downwards.

If she refused to do so, he threatened her to perform a second marriage with a sixteen year old cousin of Mohammadi Begum. He would pester her day and night to get him married to her cousin giving her examples of the ayats from the Quran which read that a wife is going to face hell in case she does not work on the husband's whims and fancies. Mohammadi Begum says, 'Anyway, which fire could have burnt me more than the one I carried within me, the one which scorched me all the time?''³

This behaviour of her husband was getting unbearable for Mohammadi. Despite having money and maids, this women who belonged to a higher rung of the society was not satisfied with her husband's conduct towards her. Due to a patriarchal society, she did not have much say in the way she wanted to lead her life. She was emotionally forced and tortured to do what the husband wanted. The body of the wife, in this case is the object of control by the husband not caring at all about the mental and emotional state of the wife. The overt controlling nature of the husband leads to her bad health and mental trauma, while the husband is ready to marry another time with girl almost the age of his own daughter. The perspective of husband about his youth is that of a 'perennial' nature, whereas his thirty two year old wife has been made into a sick women through his controlling ways.

All these stories in *Angare* are bolder in themes and vocal in discussing gender roles assigned to man and women than the texts analysed earlier. In all these stories, the central zone of activity for a women is her household and stepping out of it is subject to scrutiny, be it in *Dulari* or *A trip to Delhi*. The other two stories also revolve around women being subjects of domesticity where the husband has rights over her body. The intercourse, pregnancy, surgeries etc. are all subject to the husband's decision even if the wife does not like it. In both *Masculinity* and *Behind the veil*, we see that the husband's almost have an attitude of ownership over their wife and her body. Whether it is to prove their virality as in *Masculinity* or the wish to have the organs operated and moved up through surgery in *Behind the Veil*, the men did not hesitate for any moment while claiming their complete ownership over the wives. The treatment of women

in general was based on the assumption that women are domestic creatures, incapable of taking their own decisions and have to depend on male family members for every important decision in their lives. This was true for women of all classes, but the treatment varied slightly depending on the caste and class of the women. The middle class identity of the household often forced

them to imbibe a certain kind of behaviour and etiquette in their women while the ones from the lower classes were ironically both, more free as well as more vulnerable to the oppression by men as well as by other women.

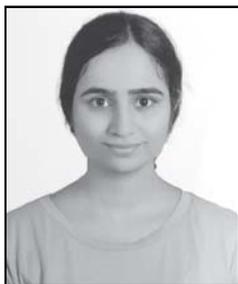
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Sukriti Singh

Understanding the Material Culture of Kuṣāṇas through the Studies of Coins

The greatest testimony of Kuṣāṇa power (1st-4th century CE) in India can be seen through the presence of abundance of Kuṣāṇa coins retrieved from all quarters of their empire. Since written records, either by the Kuṣāṇas themselves or about them, are exceedingly scarce, historians primarily rely on a meticulous study of their coinage, which have come to light through archaeological excavations. Thus, Kuṣāṇa numismatics becomes an indispensable tool for the study of Kuṣāṇa history.

A simple understanding of coin would be that a coin is a piece of metal of prescribed weight, embellished with designs and/or legends and produced under the direction of an authority (private or public) for its use as a medium of exchange.¹ Since metals are non-perishable materials, they manage to survive the ravages of time. Thus, a reasonably high proportion of coins have successfully been retrieved through systematic explorations and excavations.

A large number of Kuṣāṇa coins have come to light as coin hoards. Hoards can be classified as accidental losses, emergency hoards or saving hoards.² The Kuṣāṇa coins may have been the saving hoards i.e. the high-value coins and the unworn specimens of coins rather than inferior ones. These high quality coins from saving hoards account for the preservation of so many gold coins in modern collections. Such coins in good condition are excellent for the study of physical

attributes of Kuṣāṇa coins such as portrait of kings and divinities, their obverse type, reverse type, inscriptions, holograms, metal content, etc.

The Kuṣāṇas maintained commercial relations with the Roman Empire. They were known to have melted the Roman gold coins, which were imported to India in exchange for a variety of luxury items, and minted their gold currency. Nevertheless, the Kuṣāṇa coins were visually appealing. They later served as a prototype of gold coinage of the Imperial Gupta rulers.

This paper explores the art, and the economy of the Kuṣāṇas through the study of their coins.

The art of Kuṣāṇa coinage

Coins function as superb pieces of visual art. The development of artistic trends in ancient Indian coinage can be demonstrated by detailed study of Kuṣāṇa coins. They embody traits that relate coins to other media of art of their time. They have aesthetic and artistic value. The coins of the Kuṣāṇas were produced by die-striking process. The dies from which coins were struck were the work of the artists, reflecting the aesthetic tastes of the society of Kuṣāṇa times. They present before us the portraits of the Kuṣāṇa kings and representations of deities favoured by them. The gods and goddesses represented on the Kuṣāṇa coins not only reflect the religious beliefs of the Kuṣāṇa monarchs, but also of their subjects. Hence, the well executed Kuṣāṇa coins are objects of art

which reflect the intermingling of art and cultures of different regions included in the empire.

A coin is transformed into an object of art by artistry on its obverse and reverse, by purity and sustainability of metals and by efficient techniques of minting employed by the highly skilled artists or minters, which makes these coins “masterpieces of visual art”.³ The die-cutter (die-maker or artist) plays a crucial role in the primary stage of the production of quality coins. His artistic skills and efficiency depended on his ability to engrave the stylistic traits of contemporary school of art.⁴

It was V’ima Kadphises who reformed the Kuṣāṇa currency system. He is credited with the introduction of gold coins, which was largely motivated by the huge influx of Roman gold coins in India as a result of Indo-Roman trade. It constitutes a monetary innovation which reflects political power and economic prosperity of the Kuṣāṇa empire during his reign.

His coins bear well executed bust (Fig. 5, 6). While the obverse of coins of earlier Kuṣāṇas had diademed bust facing right, the obverse of most of V’ima’s coins display left-facing bust. The coin types of standing king sacrificing at an altar appears only on his copper series with the exception of one specimen of silver coin. It later became the most common obverse device of the coins of the Kuṣāṇas and it was subsequently also adopted by the Imperial Guptas on their early coins. It seems that V’ima Kadphises had inclined towards Hindu god Śiva, for the reverse of his coins invariably depicts Śiva, standing with or without his bull, holding a long trident or a trident-cum-battle axe in his right hand (Fig. 5). The nandipada (), a Saivite symbol, also appears on the reverse. Śiva on his coins indicates the political motive during a time when he was trying to solidify power over the diverse Indian and Iranian elements in his new empire including part of north-western Indian subcontinent where Śiva cult was already popular. His early coins were mono-lingual, while his later coins were bi-lingual (Greek and Kharoṣṭhī). V’ima’s successor did not follow the issuing of bi-lingual coins.

Variety of symbols are found on Kuṣāṇa coins. These symbols seem to have been associated with monarchs. Each monarch had their own symbol or tamaga. For instance, the Nandipada symbol is found in the coins of V’ima Kadphises, who was a devotee of Śiva. They may have inspired some symbols on Gupta coins. The motive behind the representation of these symbols is not known. A.D.H. Bivar suggests that these symbols helped in reconstructing the genealogy of Kuṣāṇas. They bear their chronology. Chattopadhyay suggests that these symbols were royal insignias or special marks adopted for different purposes by the rulers. But this is unsure because the symbol of V’ima is also found in the coins of Kanishka.⁵

These symbols go through transformations. Symbols are generally interpreted as mint-markers, ornaments, space-filling device, auspicious signs, monograms, dates etc. In case of Kuṣāṇas, it is hard to say what exactly could these symbols signify. The symbols may be explained as personal devices adopted by kings which served two purposes: firstly, to mark ownership and secondly, to distinguish one coinage from others.⁶

Kuṣāṇas introduced the first imperial coinage in the Indian subcontinent in contrast to the earlier series, which were essentially local or regional in character.⁷ The gold and copper coins of V’ima, Kaniṣka I and Huviṣka were meant for circulation in the whole empire. Some of the features of the Bactrian art of the Kuṣāṇa period can be noticed in the representations of V’ima, Kaniṣka I and Huviṣka. Though the royal figures and deities on the coins of Kaniṣka I and Huviṣka appear to be blunt perhaps due to inferior skills of the die-engraver or defective minting technique.⁸

The coins of later Kuṣāṇas show Roman influence. Their gold coins were introduced under the influence of the Roman monetary system. The imperial portrait on Roman coins suggested divine powers of the issuers. This inspired the Kuṣāṇa moneyers to show royal portraits and bust on Kuṣāṇa coins along with halo or nimbate. The Kuṣāṇas used the art of coinage as a medium of propaganda to aggrandize the royal power, a

tendency visible in some of the coin-types used in their area, in the age of Bactrian Greeks or the Indo Greeks.

The coinage of Huvicka, the successor of Kaniška-I, constitute the most numerous of all coinage of the Kuṣāṇa rulers. Huvicka's coinage is vast and varied. It is noteworthy that Huvicka abandoned the royal portrait type of V'ima Kadphises and Kaniška-king standing and sacrificing at the altar- and instead portrayed his profile bust, generally facing left and rarely to the right on his gold coins with bewildering variations. He revived the devices used by V'ima Kadphises such as the royal bust emerging from the clouds in the gold coins (Fig. 11,12). His bronze coins portrayed him as riding on an elephant (Fig. 13), seated cross-legged (Fig. 14) and reclining on a couch (Fig. 15). On the 'riding on elephant' type coin, the figure of the king is quite enlarged in comparison to the elephant. On the 'reclining on couch' type the king is depicted reclining on a low cushioned couch with his left leg cross-folded and right leg lifted up with the feet resting over the couch. The inscription on both gold and copper coins is uniformly *Shao Nano Shao Ooeshki Koshano* ("King of Kings Huvicka Kuṣāṇa"). However, a gradual development can be noticed in the form of tamaga as a new tamaga () was introduced by Huvicka in his coins.

While Huvicka revived the devices used by V'ima Kadphises on the obverse of his coins, there was also a continuity with the coins of Kaniška in the reverse devices. All the Iranian deities seen on the reverse of Kaniška's coins were represented on the reverse of Huvicka's coins. Among the Indian gods, Huvicka retained Śiva as Oesho (Fig. 12) but the figure of Buddha is clearly absent.

We see that the appearance of deities from different pantheon reveal the ruler's eclectic attitude towards religion. The Kuṣāṇas propagated their imperial glory and might through the representation of deities on coins. But it's interesting to note that representation of Jainism was absent in numismatic art of Kuṣāṇas, even though Jainism was well known in the empire. According to B. N.

Mukherjee, this is simply because these cults were not popular in the most important region of the empire i.e. Bactria.⁹ The rulers desired to reflect on coinage the faith and religious currents in Bactria.

Thus, we see that since the beginning, the Kuṣāṇa coins revealed an impact of art and iconographic trends in the region where they were minted. The art of Kuṣāṇa coins was a composite one as elements of different schools appear on the coins. While the obverse of their coins showed influence of Bactrian school, the reverse, especially of V'ima and his successors, imbibed characteristics of Gandhara, Mathura and Bactrian schools. According to B.N. Mukherjee, the coins of Kuṣāṇas themselves indicate an imperial school of art, in which Bactrian elements were dominant.¹⁰ It seems that Kuṣāṇa minters were well aware of the developments of contemporary schools of art. The artists, employed in minting work, enjoyed patronage of the rulers, centred in Bactria. This explains the predominance of Bactrian elements. Hence, the Kuṣāṇa coins formed an important phase in the development of the art in coinage in the Indian subcontinent as well as Central Asia.

The Economy of Kuṣāṇas

The Kuṣāṇas evolved an impressive and uniform monetary order. Like the Kuṣāṇa state, the Kuṣāṇa monetary system was strong, pervasive and long-lived that left indelible marks on the ancient Indian currency system. Kuṣāṇa currency circulated freely from Bactria to Bihar. As the Kuṣāṇa Empire expanded, so did the area of circulation of Kuṣāṇa coins. A very large number of Kuṣāṇa coins have come to light from the entire North India which serve as a sole guide to know about coinage in circulation and helps to infer the geographical extent of the sphere of influence of each individual Kuṣāṇa ruler.

This unit looks into various issues regarding the coinage. For instance, why was gold introduced? Were the metals for coin production procured locally or were they imported? Why did

the Kuṣāṇas mint only gold and copper coins but not silver coins? Does it mean that there was a scarcity of silver? Was there economic prosperity or decline? Where were the coins minted?

Coins help to trace trade and commerce. The wide distribution of Kuṣāṇa coins indicates a flourishing trade of the period. Roman coins indicate an active Indo-Roman trade. Coins often help in understanding the financial condition of ancient states-whether there was economic prosperity or a decline. For instance, debasement of coins was seen as an indication of economic crisis. However, Deyell points out that with limited supply of precious metals, the increased use of debased coins may also be an indication of increasing economic transactions.¹¹

Kuṣāṇa coins are also found outside India-Chinese Turkestan, southern Russia and some parts of Afghanistan. However, they are mostly gold and silver coins. A simple question comes to mind: were the gold and silver coins only meant for circulation in outlying regions or were they circulated in Indian subcontinent as well?

Copper coins were circulated regularly all over the territory. However, the findspots of copper coins do not serve as a good evidence of the extent of rule. Coins of different Kuṣāṇa kings are mixed up in most finds in such a way that it makes it hard to point out the geographical distribution and sphere of their influence. Bhaskar Chattopadhyay mentions that a large number of copper coins of Kujula Kadphises are found in Taxila region, where probably he never ruled. One can say that, probably, the coins of earlier rulers may have been re-used by the later kings. But this seems questionable as the new rulers minted new issues which were seemingly different from earlier ones.¹²

Kuṣāṇa coins are mostly concentrated in northwestern parts of the Indian Subcontinent. This may suggest that the centre of their power must have been situated in the neighbourhood and from there, they gradually proceeded to expand their territory towards east.

As aforementioned, the introduction of gold coins as well as its purity and content indicates

prosperity of Kuṣāṇas. However, during the later Kuṣāṇa period i.e of Vasudeva's successors, there was a decrease in content of gold in their gold coinage. This points to a period of economic decay. According to B. Chattopadhyay, the beginning, culmination and decline of Indo-Roman trade resulted in the growth and decay of the Kuṣāṇa gold coinage.¹³ The great Kuṣāṇa kings solved their economic difficulties in course of time by slightly debasing the quality of gold in their coinage, meanwhile the Roman emperors maintained the quality of the aureus (Roman gold coin) but progressively reduced its weight (D.W. MacDowell: 1960). However, according to B.N. Mukherjee, the reason for this accentuation may have been due to paucity of gold among the minters and/or rise in value of gold.¹⁴

It is also important to discuss briefly about the minting place of coins. Mint cities must have been an important centre of control of Kuṣāṇas. The capital of Kuṣāṇa empire i.e. Bakh (Bactria), located on the Oxus river, was indeed an important mint city under the early Kuṣāṇas. But this does not necessarily mean that the coins of later Kuṣāṇas were only struck in Bactria. These could well have been produced from several mints in different parts of the empire including the Punjab.¹⁵ There were two mint-cities under the two Kadphises kings; these were Kāpiśa (present Bagram, Afghanistan) and Pushkalvati.¹⁶ The Kapisa minters followed Zeus tradition i.e. they represented Zeus on the coins of Soter Megas ('Nameless King'). The Greek deities appearing on the reverse of the coins of Kujula Kadphises probably indicate two facts: firstly, the Greek die-cutters were employed in the mints of Kuṣāṇa Empire; and secondly, those deities reflected the belief of Greek subjects of the Kuṣāṇas. Pushkalāvati (capital of Gandhara) may have been the other mint-city. To the Greeks, Śiva was known as the god of Gandhara. V'ima called himself a follower of Śiva after the conquered Gandhara. Hence, Gandhara minters followed the Śiva tradition as representations of Śiva are seen on the coins of V'ima. In addition, Taxila and Mathura, also might have been minor minting sites.

Hence, we see that Kuṣāṇa coins have helped in the study of economic and political history of Kuṣāṇa period. V'ima Kadphises has the credit of introducing gold coins which may have been motivated by the huge influx of Roman gold coins in India as a result of Indo-Roman trade. It is also remarkable that Kuṣāṇa mints managed an enormous output for over two centuries in a region lacking any significant output of gold. The extremely debased silver coins could not have served the purpose of large scale transactions and so V'ima melted and re coined the Roman gold coins for the purpose of international trade, while minting copper issues only for local transactions. Therefore, V'ima's reform constitutes a monetary innovation which reflects political power and economic prosperity of the Kuṣāṇa empire during his reign.

Conclusion

Hence, the above study reflects the importance of coins and its significance in the material culture studies. Material Culture studies aims to trace lives through objects. Material objects include physical items, that are primarily shaped or produced by humans. Coins are fantastic artefacts. They give life to the history unknown and/or forgotten. They provide a good picture about the artistic trends, the economy, polity, the religions, and the genealogy of the rulers. However, they provide only a partial story. Numismatics should be corroborated with other evidences, i.e. literary texts and archaeological finds, in order to build the rest of story, thereby creating 'History'.

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Parmeet Kajal

Evolution of Chinese Intelligence Agencies: *An Analysis of Domestic and External Factors*

Abstract

There is no specific agency primarily responsible for Chinese Intelligence Services. The Ministry of State Security is mainly accountable for Chinese Intelligence. Still, it is one of the leading Intelligence agencies in the world. Ancient espionages also point out that its spying practices have a long history. Therefore, the paper's documentary approach focuses on its brief history and present functioning. It elucidates the basic structure of its Intelligence services. It examines the various factors reshaping its secret services and argues that the Chinese aspirations to become a superpower affect the system of its Agencies. The paper also highlights the impact of its Intelligence on Society and the Chinese Communist Party.

Keywords: Intelligence, CCP, MPS, MSS, CMC.

Introduction

In the vast arena of global geopolitics and statecraft, intelligence agencies emerge as vital apparatuses, acting as the eyes and ears of their respective states. These specialised entities are responsible for amassing reliable information and interpreting potential threats, Charged with the daunting task of preserving a nation's security fabric and ensuring the well-being of its citizens. Their pivotal role provides governments with vital information to prevent imminent crises and respond effectively to emergent threats. As nations have traversed through

centuries, the scope and complexity of intelligence operations have correspondingly expanded, catering to the changing dynamics of the world stage.¹

Chinese espionage and security services played a noteworthy role in establishing the People's Republic of China (PRC). It helped the Chinese Communist Party (CCP) throughout the civil war. However, the CCP imposed a total blackout of public discussion on intelligence issues. There was no general discussion on its role in the Korean War, nor was a discussion within the intelligence community about the strategies and tactics against the enemies of the CCP.²

The needs of Chinese Intelligence are far more numerous and complicated today than in ancient times. However, the policymakers show the same appreciation for correctly applying espionage activities.³ Nevertheless, there is no comprehensive scholarly documentation of the Chinese Communist Intelligence Services available, either in Chinese or English.⁴ Moreover, more needs to be written about the modern capabilities of Chinese intelligence agencies than Western countries.⁵

As one of the global powerhouses, the People's Republic of China (PRC) offers a unique and captivating chronicle in the annals of intelligence history. The edifice of its intelligence and security services, entrenched deeply with the formative years and subsequent dominance of the Chinese Communist Party (CCP), has been a linchpin in the very establishment and flourishing of the PRC. However,

an intriguing aspect of the CCP's operational philosophy has been its insistence on opacity regarding intelligence matters. This deliberate reluctance has resulted in significant events, such as the intelligence-driven strategies in the Korean War and internal deliberations on countering CCP adversaries, being enveloped in a veil of secrecy, eluding public scrutiny.

The paper traces China's intelligence service evolution from ancient to modern times. Section I examines Chinese history before and after the establishment of the People's Republic of China. Section II elucidates the basic structure of Intelligence services in China. It divides the services into three categories. It also highlights the basic structure of Chinese Military Commissions since 2015. Section III of this article examines various domestic and international factors such as corruption, extremism, diplomacy, and the South China Sea. Section IV of the paper assesses the role of society in shaping Chinese Intelligence and its impact on the Chinese Communist Party. This section also recounts the recent developments related to it.

I. Historical Contours

China had developed the art of Intelligence even in ancient times. Sun Tzu's *'Art of War'* is the first documented evidence to trace its beginning.⁶ He accesses "local, inward, converted, doomed, and surviving spies." However, the nature of the information used to be very simple, such as numbers of soldiers, weapons, geographical locations, allies, etc. In modern history, Koumitang's assault against the communists resulted in the CCP's intelligence organisations in the twentieth century.⁷

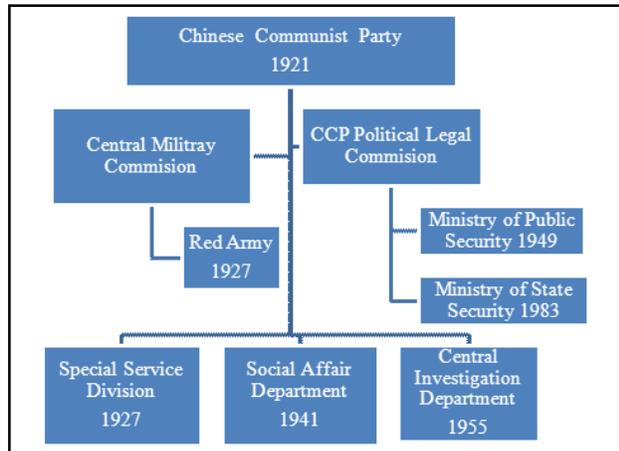
Spying before PRC

In May 1927, the CCP established the Work Section of Special Affairs under the Central Military Department to safeguard high-ranking officials from the ruling GMD party's increasing threats and protect intelligence services. As part of the reorganisation, the Political Security Department (PSD) subordinate agencies were transformed into the Investigation and Operations Department. The Investigation Department had dual primary responsibilities. Firstly,

it was tasked with uncovering enemy espionage, conducting investigations into espionage activities, and resolving related cases. Secondly, the Department trained and deployed intelligence-gathering agents on the enemy's operations. In November 1927, the Central Committee's Special Services Division, also known as Teke, was established. Teke consisted of three operational cells: General Affairs, responsible for safeguarding and securing leadership; Operations, focused on dealing with enemies and communist defectors who posed security threats; and Internal Communication, playing a significant role in the agency's operations.⁸

The General Affairs Division was responsible for procuring tools and materials, renting homes and workplaces for leaders and organisations, rescuing arrested high-ranking leaders, and managing the accommodations of communists under the Nationalist Government's supervision. Unfortunately, in April 1931, the division faced a setback when the Kuomintang arrested one of the committee's prominent figures, Gu Shunzhang. In November 1931, the State Political Security Bureau (SPSB) took over from the PSD. The party's leadership and the Soviet Government influenced the SPSB's strategies and functions, particularly in crucial areas. Throughout the 1930s, the SPSB remained an independent and powerful organisation within the CCP. In July 1936, the Nationalist Army Work Department was established. In 1941, the Social Affairs Department (SAD) was established to observe and prevent enemy spies from infiltrating, thus effectively safeguarding the party's duties. The SAD was also responsible for managing the CCP's secret networks to ensure the successful execution of classified work, including personnel recruitment, selection, and training. Mao successfully consolidated his leadership within the CCP and solidified his dominance in internal security and intelligence operations, marking the inception of CCP intelligence activities. In October 1937, the CCP leadership established the Yangtze Bureau in Wuhan, later replaced by the Southern Bureau in October 1938.⁹

Evolution of Chinese Intelligence



Intelligence under the PRC.

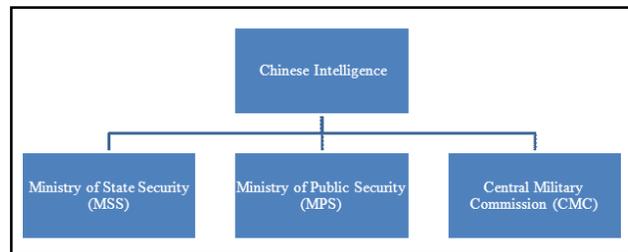
In December 1950, the Military Commission established the General Intelligence Department, but it was disbanded three years later. The Department's overseas intelligence operations were managed by the Liaison Department, which was under the Intelligence Department of the CMC. The Liaison Department received instructions from the Central General Workplace and the PLA Staff Department. In March 1955, the Liaison Department underwent a name change and became known as the Central Investigation Department. This restructuring brought together political and military intelligence functions, consolidating Chinese foreign intelligence efforts under one central branch. In March 1967, the Investigation Department of the CCP Central Committee came under military Control and was integrated into military Intelligence two years later. In 1983, the CID, spying, intelligence operations, and the Ministry of Public Safety (MPS) protection divisions were merged to form the Ministry of State Security (MSS), which now operates under the State Council's authority.

II. The Basic Structure

The Chinese espionage activities have been assigned to different ministries and Departments, from domestic Intelligence to foreign intelligence gathering. Therefore, the structure of Chinese Intelligence can be categorised into three major sections as

1. Ministry of State Security (MSS.)
2. Ministry of Public Security (MPS.)
3. Central Military Commission (CMC.)

Significant Sections of Chinese Intelligence



Ministry of State Security (MSS.)

The Ministry of State Security (MSS) is China's civil intelligence service. It deals with security-related functions handled by the Ministry of Public Security, such as espionage, counterespionage, and the Chinese Communist Party Central Committee's Investigations Department. MSS **mainly focuses on domestic** counterintelligence, nonmilitary Intelligence, and political and residential safety.¹⁰ It has maintained secrecy through various artists, academics, and spies in and out of China. Which supposedly boasts a vital cyber mission related to high-profile undercover work campaigns concentrated on Government, commercial, or federal entities.¹¹

The MSS comprises its most crucial office, provincial departments, and municipal bureaus.¹² It has Eighteen Bureaus, which deal with various elements of Intelligence. The third, sixteenth, and seventeenth Bureaus are significant as the third, the Political and Economic Intelligence Bureau, oversees international political, economic, scientific and technological intelligence collection. Sixteenth Bureau Deals with Image Intelligence Bureau controls various countries' political, economic, military and other image data, including satellite intelligence research and judgment. While the Seventeenth Bureau deals with Enterprise bureaus, enterprises, companies and other institutions under the Bureau's headquarters.¹³ MSS mainly works according to some Laws, such as Criminal, Anti-espionage, National Intelligence, Anti-Terrorism, National Security, and laws for the Protection of State Secrets.¹⁴

Ministry of Public Security (MPS.)

The MPS is the second intelligence agency that maintains law and order. The People's Armed Police (PAP) under MPS has some monitoring power and Control. It has also been active in arresting civilians

and suspected criminals and protecting Chinese citizens abroad. This Ministry has also assisted law enforcement in a few countries, such as Congo in 2010 and Laos in 2011. It helped domestic law enforcement apprehend a drug kingpin in Laos who killed 13 Chinese civilians. MPS has been assigned other works in recent years. It has been more assertive in domestic Intelligence and anti-espionage. It has become more robust and powerful in Intelligence because of its growing budget, technical and cyber Intelligence, network police investigation resources, and extensive database manipulation. This Ministry has its national office in Beijing, coordinating with its directly subordinate offices called Public Security Offices (PSB) at provincial levels, municipalities, and autonomous regions. These PSBs further have their subordinate offices at local levels.¹⁵

Central Military Commission

The third agency of Chinese Intelligence is Military Intelligence. This agency mainly deals with Foreign Intelligence and Defense Attaché systems; it also deals with Imagery Intelligence, Tactical Reconnaissance, and Signals Intelligence.¹⁶ It had three departments and Army Intelligence Operational Groups, which dealt with Chinese Espionage activities until 2015.

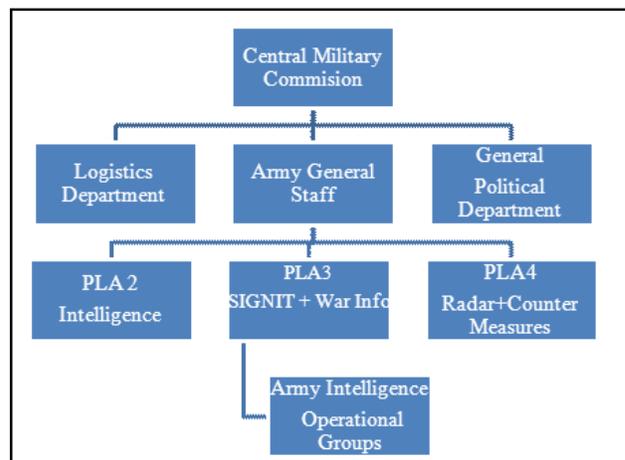
Structure of the Chinese Military Commission

Chinese Military Commission can be categorised into three sections: Logistic Department, General Army Staff, and General Political Department. The Army General Staff majorly works for Chinese Intelligence, whereas the International Liaison Department came under the General Political Department [17], which played a substantial role in the Chinese counterintelligence.¹⁸

General Staff Department's Second Division (PLA2), under the Army General Department, primarily focuses on Intelligence. It was best known for its HUMINT Intelligence archiving capabilities. It has a growing technological intelligence portfolio and relies on space-based and aerial Intelligence, surveillance, and magic. The third Division (PLA3) of the General Staff Department was also called the Technical Department. The Department was responsible for the PLA's Signal Intelligence (SIGINT) mission and other war-related information.

The premier Department of the PLA had become accountable for the computerised network (CNE) and cyber espionage. It had technical capabilities, facilities, and cryptography. Mission and language staff made CNE missions a natural fit within 3PLA. The Fourth Division of General Staff Department (PLA4) was also known as Electronic Counter-Defense and the Radar Department. It was primarily responsible for electronic attacks (or jamming), electronic security, and electronic support measures and covered the technical and operational missions.¹⁹ The Department, which dealt with other functional groups for army Intelligence, also came under the Army General Staff Department of the Chinese Military Commission.

Chinese Military Commission till 2015



III. Factors Responsible for Chinese Intelligence

Various factors influence any country's practical Intelligence-gathering application. It can be categorised into two categories: Domestic and External Factors.

Furthermore, the domestic factors of Chinese intelligence culture can be classified as economic development, extremism, separatism, Tibet, and corruption.

Corruption

Corruption is a severe problem in China. The Corruption Perception Index (CPI) from 1998 to 2011 remained around 35,²⁰ while 42 in 2020.²¹ Public, private and nonprofit sectors' personnel practice this act. It includes monetary-related bribery, holding a massive amount of property with unknown

sources, and nonmonetary such as torture and having mistresses.²² Moreover, corruption has been an enormous problem in intelligence services themselves.²³ It made official officials of the Chinese government vulnerable to the CIA. Therefore, Xi Jinping started an anti-corruption drive to mitigate this problem.²⁴

Economic development

China's economy witnessed significant growth since 1978, propelling it to become the leading global exporter and the second-largest importer of goods.²⁵ However, this economic development has been accompanied by concerns regarding acquiring industrial secrets and business information from other nations. These concerns include gathering strategic financial intelligence, appropriating competitors' confidential information for financial gains, and engaging in practices to obtain economic secrets for business advantages.²⁶

Extremism in China

The Xinjiang province grapples with a pressing concern of extremism within China. Uighurs, an ethnic minority in China, have staged protests, which the authorities label as acts of terrorism. Beijing asserts that religious extremism forms the core of terrorism within the People's Republic of China (PRC). From 1990 to 2000, the nation experienced over 200 terrorist activities, resulting in 162 fatalities and 440 injuries. These activities are attributed to the East Turkmenistan Islamic Movement (ETIM).²⁷ It included an attack in Kashghar just days before the Beijing Olympics 2008.²⁸

The Urumqi incident of July 2009 also drew worldwide attention: "184 people dead, 1080 injured, 260 vehicles damaged, and 209 shops and two blocks of building burnt down with 56,850 square meters of floor space scorched".²⁹ Therefore, Xinjiang has become a surveillance state of China where Beijing uses cutting-edge technology to monitor the people.³⁰

Tibet Factor

13 Dalai Lamas governed Tibet for four decades till 1950. Since then, it has been struggling for independence from China. There are substantial human rights violations reported in China, particularly in Tibet. It caught attention when Tibetans protested

worldwide during the Beijing Olympics in 2008 against these violations.³¹

The reported torture, extrajudicial killing, and enforced disappearance have increased in Tibet. A wave of self-immolations as a political protest started against the CCP for freedom in 2009. Three Tibetans self-immolated themselves, shouting about independence for Tibet in 2018,³² while a former monk named Yonten next year.³³ Therefore, the sixth Bureau of MSS deals with terrorism and counterterrorism-related issues.³⁴ These factors increased Chinese surveillance in this region. Beijing even installed a 5G network on Mount Everest to gather information in the area.³⁵

External Factors

In contrast, external factors are its foreign policy and aspiration to become a superpower, South China, and Taiwan.

Beijing's Aspirations

China is a rising power in an unstable world.³⁶ It has aspirations to become a superpower. Therefore, Beijing expanded its National Interests with diplomatic, economic, and military power.³⁷ It has the highest diplomatic missions around the globe.³⁸ It is the second-largest economy³⁹ and has the fourth-largest military personnel.⁴⁰ Therefore, cyber is considered a national power tool in the CCP's rubrics. It offers new dimensions to intelligence collection.⁴¹

During the U.S.-China Strategic and Economic Dialogue 2009, China's State Councilor Dai Bingguo outlined three fundamental pillars embodying Beijing's core interests. These comprise the leadership of the Chinese Communist Party, the fundamental state structure, national security, sovereignty, territorial integrity, and the advancement of China's economy and society. These aspects collectively constitute what China deems as its 'core interests.'⁴² He also added the South China Sea to its national interests.⁴³

South China Sea

This region is a contested territory involving China and various Southeast Asian nations. Its critical geographical positioning, valuable hydrocarbon resources, and abundant fisheries underscore its immense significance. This area also holds substantial

global maritime importance, evidenced by approximately one-third of the world's ships traversing through it in 2016.⁴⁴ Beijing effectively utilises a vast workforce of around 9 million fishermen who operate a staggering fleet of over 450,000 vessels. The contributions of the fisheries sector alone constitute a notable 3% of the country's Gross Domestic Product (GDP).⁴⁵

Moreover, it is rich in cobalt, copper, manganese, tin, nickel, and other materials.⁴⁶ Considering these influential elements, Beijing has notably heightened its patrolling activities across the South China Sea, the Pacific Ocean, and the Indian Ocean. Consequently, the People's Liberation Army Navy (PLAN) has incorporated a range of oceangoing auxiliary vessels, which include specialised intelligence collection ships. This strategic move underscores China's amplified focus and presence in these crucial maritime regions.⁴⁷

Diplomacy

As a rising power, China has expanded its foreign policy. It has also invested in its 'Belt and Road Initiative' project. Chinese missions have also increased around the world. Their numbers swelled from 267⁴⁸ to 276⁴⁹ from 2016 to 2019. Moreover, the world is moving from a Unipolar to a Multipolar Order.⁵⁰ As a result, the P.R.C. is a member of many Multilateral Forums.

This international scenario also reshaped Chinese Intelligence practices. It has been using its Students, Scholars, academics, and professors worldwide to gather Intelligence. The eleventh Bureau of MSS deals explicitly with the China Institute of Contemporary International Relations. Its students abroad are also knowingly or unknowingly passing the Intelligence to the Chinese authorities. For example, 'most of the major universities in the US have Chinese student organisations.' Washington's Chinese embassy's education section is the official Chinese government liaising Department for these student organisations.⁵¹

Taiwan

Taiwan holds a central position in the foreign policy of the People's Republic of China. The resolution of this matter and the reunification of China are deemed a "fundamental interest" by Beijing. Beijing staunchly affirms its sovereignty over Taiwan,

emphasising the gravity of this issue in their diplomatic engagements and global relations.⁵² It claims 'One China' and 'One Country Two System' policies. In its White Paper 2022, China reiterated, "Taiwan is part of China: This is an Indisputable Fact." Beijing considers "Taiwan as an inalienable part of it," while Taipei rejects Beijing's 'One Country Two System.' It opens "the possibility of Future Taiwanese Independence."⁵³ Beijing said, "The ROC government was overthrown by Chinese people in Nanjing."⁵⁴ Conversely, Taiwan asserts that "the future of Taiwan must be decided following the will of its 23 million people."⁵⁵

The fifteenth Bureau of the Ministry of State Security (MSS) focuses on Taiwan-related activities within the China Academy of Social Sciences, mainly through the Taiwan Institute of Studies. This specialised bureau concentrates on monitoring, analysing, and engaging with affairs about Taiwan within the academic sphere, facilitated explicitly by the Taiwan Institute of Studies affiliated with the China Academy of Social Sciences.⁵⁶

IV. Espionage and the Society

Chinese embassies had an investing Research office with the CID's staff during the 1950s and 1990s. However, Deng Xiaoping insisted that embassies must not be used for espionage.⁵⁷ Therefore, Beijing called all spies from its embassies abroad, and **presently**, they are gathering **information under** the disguises of bankers, business people, or academicians.⁵⁸ They are not professionals mainly recruited of Chinese descent⁵⁹ from other countries or students, researchers, and academicians abroad.

China has a longstanding history of sending its students abroad for education, a practice that dates back to the Qing Dynasty and continued through the Kuomintang era. Approximately 30,000 students were dispatched to the United States and even more to Japan from 1860 to 1950. Following the establishment of the People's Republic of China (PRC), around 10,600 students ventured to over two dozen Soviet Union and European countries, predominantly pursuing studies in engineering and sciences. During the 1950s, a notable number of Chinese scholars pursued studies in the UK and the

US, and upon their return, they played pivotal roles in China's advancements in nuclear and hydrogen bomb programs. Between 1872 and 1978, Beijing sent an impressive 130,000 students overseas to pursue higher education. These numbers surged after the initiation of reforms and China's economic opening, with Chinese students studying abroad reaching 818,400 between 1978 and 2011. However, a significant challenge arose as only a third of these students chose to return to China, resulting in a 'Brain Drain' of Chinese talent. In response, China took proactive measures, including launching a dedicated website (www.chinatalents.gov.cn) to entice these students back to their home country.⁶⁰

Impact on the CCP.

As the PRC promoted students to study science and technology for intelligence gathering, the CCP got many science graduates or graduated abroad as members. Moreover, leaders trained as scientists and engineers lead the PRC.⁶¹ President Xi Jinping is also an engineer and studied Organic Chemistry⁶². In contrast, Vice Premier Liu He studied at Harvard.⁶³

Recent developments in Chinese Intelligence

Since 2008, China has significantly escalated its involvement with the United Nations Peacekeeping Forces. This expansion was strategic to bolster its foreign policy, enhance its global standing, and present new intelligence-gathering opportunities. By 2016, China had dispatched over 3,000 peacekeepers, contributing to ten UN missions worldwide. As of 2018, Beijing had pledged around 2,500 police, military observers, and troops for various United Nations Missions. A notable move came in 2017 when China announced the establishment of its inaugural helicopter unit in Darfur, a vital initiative to support the United Nations African Union Mission in Sudan. This demonstrated China's growing commitment to international peacekeeping efforts and desire to play a more substantial role in fostering global stability.⁶⁴

Chinese military reforms in 2015 have substantially changed the organisational structure and responsibility of the PLA at the administrative level.⁶⁵ "One of the most significant components" of these reforms is the People's Liberation Army Strategic

Support Force (PLASSF). PLA's cyberspace and electronic warfare service branch is to contract satellite launch, track, and Control. The leaders of PLASSF have a very high place in the hierarchy of the Chinese Communist Party. They are Theater Command (TC) leaders. Moreover, the officers equal to the Theater Command deputy leader level are responsible for most of 'China's Intelligence, surveillance, and reconnaissance (ISR).' Beijing had 120 space-based systems by May 2018; half were used for the PLA's Intelligence, Surveillance, and Reconnaissance (ISR).⁶⁶

China also passed a Counter-Terrorism Law in December 2015. The fourth chapter of this law deals explicitly with Intelligence Information. According to this law, the National Institution for Counter-Terrorism establishes a National Centre for Counter-Terrorism Intelligence. It also empowers leading local institutions to develop a cross-departmental intelligence information mechanism. This law asks public and state security organs to rely on the public for the base-level foundation and set up forces for base-level information. It is also noticed that the act forces departments and individuals to maintain the confidentiality of Intelligence related to state, commercial secrets, and individual privacy. The law also posits that the disclosure of any state secret, commercial secret, or personal privacy shall be dealt with by law.⁶⁷ It was further amended in April 2018.⁶⁸

National Intelligence Law 2017 empowers Chinese authorities to probe individuals or foreign nationals outside their territory.⁶⁹ It permits the Chinese officers to work inside China and outside using the necessary means and methods. It allows them to collect information from domestic and foreign bodies, which may harm China. It authorises the punishment of foreign nationals if detrimental to the Chinese interest.⁷⁰

This legislation outlines the hierarchical organisation of intelligence operations within China, highlighting the subordination of "State Intelligence Work" to the overarching "National Security Leadership body." Essentially, this means that the intelligence committee structure falls under the authority of the National Security Commission of

China. The law also stipulates that the Central Military Commission oversees Military Intelligence. Under this framework, the PLA2 Department has transformed into the Intelligence Bureau of the Joint Staff Department. Conversely, the PLA3 and PLA4 departments have been rebranded and operate under the People's Liberation Army Strategic Support Force (PLASSF) umbrella. This restructuring signifies a strategic alignment to enhance the efficiency and coordination of intelligence efforts within China.⁷¹

Conclusion

Chinese Intelligence is one of the most crucial intelligence agencies in the world. It has evolved over the period. Its initial aim was to help the CCP lead the movement rather than the country. Though it successfully enabled it to govern the Nation. The Communist Party of China, in its evolutionary trajectory, made strategic modifications to the foundational structure of its information-gathering agencies. These alterations were pivotal in shaping the intelligence infrastructure and strategies employed by the party; as Sun Tzu stated, "All warfare is based upon deception."⁷² Its significant reforms were in

1983 and 2015, after opening up China in 1978 and China's Belt and Road Initiative of 2013.

Though various domestic and external factors influence the practice of Chinese espionage, the Chinese aspiration to lead the world has forced the CCP to upgrade its intelligence services. Due to corruption, Beijing has been forced to surveil its government officials while extremism compels it to monitor the citizens. Taiwan and Tibet drive China to gather Intelligence through the fifth and sixth bureaus of the Ministry of State Security. Moreover, China's economic development has compelled Beijing to have secret information about its competitors. At the same time, China's diplomacy has dominated for significant reforms in its basic structure. As a result, it has influenced a substantial section of society and the Chinese Communist Party.

Disclosure statement

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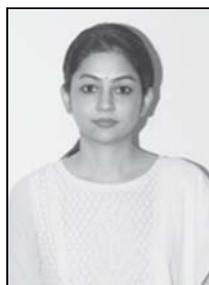
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India's G20 Presidency Focuses on Economic Cooperation, Digital Public Infrastructure Sustainable Tourism

Abstract

India's economy has benefited immensely from its leadership in the G20 through trade liberalization, financial regulation and climate change mitigation, advanced renewable energy technologies, better market outlook and better communication. But it required a return to the forefront of the global economy. Through the China+1 strategy, India's G20 platform has boosted investment, global connectivity and the digital economy. It aims to achieve the goals of green steel, develop into an important destination for electric cars and create an international labor classification standard. India's \$8 billion private space industry is attracting capital and spurring economic growth. India wants to increase MICE tourism, local tourism and community development. The leadership of the G20 countries wants to see 140 million jobs and growth in the tourism industry by 2030. The article uses conceptual, diagnostic and descriptive research that uses empirical support and collaboration with researchers to review secondary sources and collect data for effective analysis. Notwithstanding the above, the main objective of this research is to analyze India #039; The priorities of the G20 presidency in economic cooperation, digital public infrastructure, inclusive multilateralism, governance reform and sustainable tourism and other related issues from a macroeconomic theoretical perspective. Analysis using secondary data sources and statistical data related to the article and topic. From this perspective, the current situation is critical and important both for the

economy and for society.

Keyword:

Indian Economy, Trade Liberalization, Financial Regulation, and Climate Change Mitigation, Renewable Energy, Enhanced Market, Global Economy, Tourism and Economic Expansion.

Statement of the problem

India's G20 leadership has significantly benefited its economy through trade liberalization, financial regulation, and climate change mitigation, fostering improved market perspectives, advanced renewable energy technologies, and enhanced communication between companies and governments. India's economy has benefited from G20's support for renewable energy, foreign investment, trade liberalization, financial regulation, poverty reduction, healthcare, education, infrastructure construction, and improved reputation, requiring India's G20 leadership to regain global economic supremacy. India's G20 platform has enhanced its global connectivity, investment opportunities, and digital economy, thanks to the China+1 strategy. The country aims to establish an international occupational classification standard, focusing on environmentally friendly products and green initiatives. India aims to become a major electric car destination by 2030, focusing on quick chargers, batteries, and recycling. The country's fast-moving automotive, metals, and cement sectors, along with its G20 leadership, could help achieve green steel

targets. India's \$8 billion private space sector attracts investors and fosters economic growth. India leads the G20, focusing on sustainable development and economic cooperation. Over 100,000 attended 200 sessions, raising awareness of multilateralism issues. India has influenced climate change, global institutional reform, and established the International Solar Alliance and Coalition for Disaster Resilient Infrastructure. It also aims to advance sustainable tourism.

The nation wants to boost local tourism, encourage community development, and establish itself as a top MICE destination. By 2030, the G20 leadership also hopes to create 140 million new jobs. The tourism sector has benefited from India's G20 chairmanship, which has increased international travel and investment. The industry accounts for 8.78% of employment and 6.23% of GDP, respectively. The G20 leaders brought nations together around Ukraine, emphasizing India's function as a reassuring voice. By 2030, the sector is projected to achieve a value of Rs. 16.5 trillion. Global concerns including the COVID-19 recovery, the conflict in Ukraine, and economic stability will be the main topics during India's 2023 G20 presidency. The platform is essential for both improving governance and the growth of the world economy. India and Russia can work together to alleviate Russia's isolation and create peace plans. The G20 gathering in September 2023 is necessary to put reforms into action. Despite what has been said, the main objective of this article is to analyze India's G20 Presidency Focuses on Economic Cooperation, Digital Public Infrastructure, Inclusive Multilateralism, Governance Reform, and Sustainable Tourism in a macroeconomic theoretical analysis. It accomplishes this by utilizing secondary sources of data and statistics pertinent to the topic of the article. This viewpoint holds that the current state of affairs is extremely important and pertinent in terms of politics, the economy, and society.

Methodology of the article

The research design of the article is conceptual, diagnostic, and descriptive examination has empirical support. Once secondary sources pertinent to the

article's subject were reviewed, the data and information used in this study were assembled. Administered as desk research, secondary research utilizes data that has already been collected. Gathered and arranged with the article's goal in mind, the available data enhances the overall effectiveness of the research. The paper aims to improve the overall effectiveness of the research by providing guidelines for the gathering and arrangement of the existing data. The investigator held discussions with scholars and subject experts to gather information and statistical data pertaining to the topic of the paper. This subject is still being worked on by the researcher. A range of platforms, including as books, specialized media, journals, websites, and public records and papers, can be utilized to locate secondary sources of knowledge and statistical data. Utilizing these information sources requires a similar amount of work and investigation. Data and information are eventually arranged in line with the article's goal and presented in an easily understood manner in order to arrive at results and conclusions for the article.

Objective of the article

The overall objective of this article is to analyze the India's G20 Presidency Focuses on Economic Cooperation, Digital Public Infrastructure, Inclusive Multilateralism, Governance Reform, and Sustainable Tourism. To do this, researchers use a macroeconomic theoretical framework, secondary sources of data, and statistical analysis that is pertinent to the topic at present.

Overview of the vast expanse of space across the universe

With over 400 private space businesses, 150 of which are start-ups, India has a \$8 billion sector with a 4% compound annual growth rate above worldwide averages. The partnership between the nation and the space tech industry is very promising for revolutionary developments that will promote economic expansion and social improvement. According to a G20 Space Economy Leaders Meeting, investor interest in Indian space start-ups is growing both within and outside of India, as the country's space industry has wowed non-

space faring nations with its accomplishments since 2020. The enactment of the Indian Space Policy, according to international analysts, will greatly improve Indian start-ups' capacity to draw in foreign investment, which has historically been a difficult component of their business operations.

Future focus is on the development of digital public infrastructure

The execution of Agenda 2030 is given priority by the G20, which acknowledges the potential of India's digital technologies to close the digital divide and promote equitable growth. The G20 acknowledged India's Digital Public Infrastructure concept as a prototype. A framework for Digital Public Procurement has been agreed upon by the G20, and India has committed to sharing its DPI, which democratizes technology.

India accomplished during its G20 leadership

In the New Delhi Declaration of the G20 Summit, criteria for green funding for poor nations up to \$5.9 trillion are outlined for future economic discussions on climate finance, international taxes, multilateral bank reforms, and sustainable development. India's diplomacy and decision-making skills in handling the Ukraine issue are commendable, given that rising nations have acted as a moderating force in recent events. India demonstrated the importance of emerging markets by working with Brazil, South Africa, and Indonesia on the Russia-Ukraine situation. The G20 helped to arrange the Black Sea grain agreement, which allowed Russia and Ukraine to freely provide grain, food, and fertilizers. 300 bilateral talks and more than 200 hours of negotiation led to the summit's unanimity on the matter. India's contribution to the G20 discussions has been crucial because of its position as a moderating force in the 1950s and 1960s and as a voice against racism and colonialism. India's assistance made it possible to reach a significant deal with every nation. The UN Charter, which forbids the use of nuclear weapons and the annexation of new territory, is in line with the agreement about the war in Ukraine. The African Union's permanent membership in the G20

underscores the importance of the organization to the world economy. By include the Global South at the summit, India ensures that poor and impoverished countries' voices would always have a place in future global discussions.

Future discussions on economic matters, such as climate finance, have been impacted by India's G20 leadership, which has resulted in \$5.9 trillion being set aside for green funding requirements for developing nations. The history of the nation is highlighted as the voice of reason. In the New Delhi Declaration of the G20 Summit, criteria for green funding for poor nations up to \$5.9 trillion are outlined for future economic discussions on climate finance, international taxes, multilateral bank reforms, and sustainable development. China and Russia were predicted to reject the current Ukraine announcement, but India's diplomacy and moral judgment were commended instead. In this process, emerging nations have been a moderating force. India demonstrated the importance of developing markets by working closely with Brazil, South Africa, and Indonesia on the Russia-Ukraine situation. The statement also recognized Turkey's role in the grain deal along the Black Sea. Notwithstanding the ongoing violence, instability, and climate disaster in the global economy, the G20 meeting managed to achieve a compromise on Russia and Ukraine.

The summit showcased the G20's capacity to push solutions with over 200 hours of negotiations, 300 bilateral sessions, and 15 drafts. India's role in the G20 discussions has been crucial because of its history of moderation in the 1950s and 60s and as a voice against racism and colonialism. With a joint declaration declaring that all states must abstain from using force for territorial acquisition, nuclear weapons, or aggression against territorial integrity or political independence, and that the world is one family, the G20 leaders' summit in New Delhi has resulted in a significant diplomatic breakthrough. During the G20 summit, under India's leadership, important decisions were made, such as the declaration made in New Delhi and the permanent membership of the African Union, which was decided upon by agreement on the first day. India's decision to include the Global

South in the G20 summit has established a standard for talks going forward, guaranteeing that emerging and impoverished nations would always have a forum and emphasizing the continent's important contribution to the world economy. Developing nations will continue to press for changes in financial institutions, global organizations, and multilateral forums in order to distribute resources more fairly.

Impact of India's G20 Presidency on Tourism

The tourist sector may be greatly impacted by the G20 summit's increased income, which may motivate companies to make investments in first-rate facilities and services that will draw guests long after the event. The G20 presidency of India presented a special opportunity for the hospitality sector because of the rise in foreign travel and the resulting demand for lodging, food, and other services. India's G20 leadership has united all participating countries in relation to the Ukraine issue by highlighting the function of developing markets as moderators and India's historical position as the voice of reason. In India, tourism contributes significantly to GDP, accounting for 6.23% of GDP and 8.78% of all employment. It also fosters revenue production, the reduction of poverty, and sustainable human development.

The tourist industry promotes local involvement, sustainable environmental practices, and equitable economic growth. India's status as the world's fastest-growing economy has increased with the world leaders' attendance at its G20 meeting. India is becoming a more desirable tourism destination due to its enhanced infrastructure, connectivity, and beauty. India's G20 Presidency made tourism a top priority, forming four working groups to advance inclusive and sustainable practices. The groups highlighted the potential for employment and economic growth in the industry by focusing on green tourism, adventure tourism, digitization, destination management, skilling, and MSMEs. Airlines planned huge aircraft fleets and efforts were undertaken to renovate cultural monuments, infrastructure, and connections, including conference facilities, lodging, and transit, before to the G20 meetings. Over 60 locations, including non-metropolitan ones like

Udaipur, Guwahati, Indore, Jodhpur, Surat, and Thiruvananthapuram, hosted over 220 meetings throughout Visit India's year. Hotel rates have increased in these cities, which suggests that tourism is increasing. Forty UNESCO World legacy sites, animals, beaches, mountains, deserts, and rich cultural legacy may all be found in India.

Highlights include its varied architecture, music, food, dancing, and secular philosophy. In the Union funding, the government raised the travel sector's funding by \$2.1 billion and included 68 locations under the PRASAD Scheme. Additionally, it created 50 new tourist destinations, including Buddhist shrines, by utilizing virtual tour technology like as virtual reality and augmented and artificial intelligence. It is anticipated that the Indian tourist industry, which brought in Rs. 15.7 trillion in 2022, will reach Rs. 16.5 trillion this year. It has the potential to generate \$250 billion in GDP, 137 million jobs, and \$56 billion in foreign exchange by 2030. The first four months of 2023 have seen a 166% increase in arrivals in the industry. Adventure tourism was emphasized as a major factor in reaching the Sustainable Development Goals by 2030. This industry fosters inclusive growth through employment creation, women's engagement, and infrastructure development. It also benefits local communities and supports local arts, crafts, and food. Additionally, it offers residents sustainable career paths and job prospects. The shift in attention towards these areas resulting from India's 2024 presidency to that of Brazil and South Africa is expected to boost tourism in India and foster regional collaboration.

Conclusion

Despite the agreement of China and Russia, the 83-paragraph 2023 G20 New Delhi Leaders' Declaration was approved by everyone with 100% unanimity, a historic achievement. India's presidency will be a historic moment for democracy and multilateralism since it embraces the idea of Vasudhaiva Kutumbakam and looks for workable global solutions. Significant advantages from the G20 Summit will include a stronger global economy, more resources for development, more chances for travel and employment abroad, improved food security, and

a greater dedication to biofuels. The economy of the nation will be directly impacted by this, which will support the expansion of the Indian stock market. By supporting renewable energy technology, boosting foreign investment, encouraging trade liberalization, enhancing financial regulation, and tackling climate change, the G20 has had a favorable effect on the Indian economy. India is tackling global issues like food security, energy, cyber security, health, and climate change while serving as the G20 president, with a particular emphasis on the Global South. Together, the G20 countries account for 80% of the world's population, 75% of global exports, and over 85% of the world's economic activity. During its G20

leadership, India has demonstrated the cost-effectiveness and efficiency of digital public infrastructure in delivering inclusive and efficient public services.

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देवकी मिश्रा

लघुशब्देन्दुशेखरदिशा रप्रत्याहारस्य विवेचनम्

यस्य वर्णद्वयस्य ताल्वादि-उच्चारणस्थानम् आभ्यन्तर-प्रयत्नश्च तुल्यौ भवतः, तस्य वर्णद्वयस्य परस्परं सवर्णसञ्ज्ञां विधातुं भगवान् पाणिनिः “तुल्यास्यप्रयत्नं सवर्णम्” इति सूत्रयामास। अनन च सूत्रेण ऋकारलृकारयोः परस्परं सवर्णसञ्ज्ञा न भवति, विवृतं स्वराणाम् उष्मणां चः इति अभियुक्तवचनप्रामाण्येन ऋकारलृकारयोः विवृताभ्यन्तरप्रयत्न-साम्येऽपि “ऋटुरर्षाणां मूर्धा”, “लृतुलसानां दन्ताः” इति अभियुक्तवचनात् अनयोः वर्णयोः उच्चारण-स्थानभिन्नत्वात्। अतः ऋकारलृकारयोः उच्चारणस्थानभिन्नेऽपि सवर्णसञ्ज्ञा स्यात्, तदर्थं वार्तिककृतोक्तम् “ऋकारलृकारयोर्मिथः सावर्ण्यं वाच्यम्” इति वार्तिकम्। अनेन च वार्तिकेन ऋकारलृकारयोः परस्परं सवर्णसञ्ज्ञा भवति। तेन “होतृ + लृकार” इत्यादौ दीर्घः सिद्धयति।

किन्तु ऋकारलृकारयोः परस्परं सवर्णसञ्ज्ञायां ऋकारेण लृकारस्यापि ग्रहणात् “उरण् रपरः” इति सूत्रघटक-उपदबोध्य-ऋकारेण लृकारस्यापि ग्रहणात् लृकारस्य स्थाने जायमानस्य अणः रपरत्वं प्राप्तम्। तथा च “तवल्लकारः” इत्यादि प्रयोगाः न सिद्धयेयुः। अतः “तवल्लकारः” इत्यादौ रपरत्ववारणाय लपरत्वसाधनाय भाष्यकृता “तुल्यास्यप्रयत्नं सवर्णम्” इति सूत्रभाष्ये “लपरत्वं वक्ष्यामि” इति वाक्यं निगदितम्। अस्य वाक्यस्य च कात्स्न्येऽपि भाष्ये अदर्शनात् “लपरत्वं वक्ष्यामि” इति भाष्यवाक्यं रप्रत्याहाररूपेण व्याख्यास्यामि इति कैयटो व्याख्यत्। एवञ्च लणसूत्रस्थ-अवर्णस्य अनुनासिकत्वम् अभ्युपगम्य “उपदेशेऽजननुनासिक इत्” इति सूत्रेण इत्संज्ञां विधाय “आदिरन्त्येन सहेता” इत्येतत् सूत्रेण रप्रत्याहारसिद्धिः भवति। रप्रत्याहारसिद्धौ सत्यां

रेफपदेन रेफलकारयोः उभयोः ग्रहणं भवति। एवञ्च “उरण् रपरः” इत्यादौ रेफपदेन रेफलकारयोः उभयोः बोधे सति आन्तरतम्यात् ऋकारस्य स्थाने जायमानः अण् रपरः, लृकारस्य स्थाने जायमानः अण् च लपरः सन् प्रवर्तते। तेन “कृष्णार्धिः” “तवल्लकारः” इत्यादि प्रयोगानां सिद्धिः भवति।

अमुम् आशयं मनसि निधाय लघुशब्देन्दुशेखरे नागेशभट्टेन उक्तम्-“अकारश्च इति। तेन रप्रत्याहारसिद्धिः। अनन्त्यत्वात् पृथगुक्तिः। इदं तुल्यास्यसूत्रस्थकैयटानुरोधेन।” एतेन इदं निश्चप्रचं यत् कैयटमतानुयायिनः भट्टोजिदीक्षितादि प्रभृतयः आचार्याः रप्रत्याहारं स्वीकुर्वन्ति।

किन्तु नागेशभट्टाः रप्रत्याहारं नैव अङ्गीकुर्वन्ति। नागेशभट्टस्य अयम् अभिप्रायः- यदि लणसूत्रस्थ अवर्णस्य अनुनासिकत्वम् अभ्युपगम्य “उपदेशेऽजननुनासिक इत्” इति सूत्रेण तस्य इत्संज्ञां च विधाय “आदिरन्त्येन सहेता” इति सूत्रेण रप्रत्याहारः समुपाद्यते चेत् “अतो लान्तस्य” इति सूत्रे भगवान् पाणिनेः लकारोच्चारणं व्यर्थं स्यात्, रेफपदेन एव रेफलकारयोः उभयोः बोधसम्भवात्। अतः “अतो लान्तस्य” इत्येतत्-सूत्रघटक-लकारोच्चारणसामर्थ्यात् रप्रत्याहारः नैव अङ्गीकार्यः अपितु “लपरत्वं वक्ष्यामि” इति भाष्यवाक्ये “उरण् रपरः लपरश्च” इति न्यासेनैव “तवल्लकारः” इत्यादिप्रयोगानां सिद्धिः कार्या। तदुक्तं शेखरकृता - “परे तु अस्य अनुनासिकत्वे 'अतो ला' इति पाणिनि लकारं नोच्चारयेत्। प्रत्याहारेणैव निर्वाहात्। किञ्च अस्य इत्संज्ञकत्वे बहुषु यणपदघटितसूत्रेषु अर्धमात्रालाघवानुरोधेन यप्रत्याहारेणैव व्यवहरेत्।” इति।

किन्तु भगवान् पाणिनिः तथा व्यवहारं न कृतवान् स्यात्।

तेनापि ज्ञायते यत् लण्प्रत्ययस्थ-अवर्णस्य अनुनासिकत्वं स्वीकृत्य रप्रत्याहारः अयुक्तः। तत्र उच्यते यत् लण्प्रत्ययस्थ-अवर्णस्य अनुनासिकत्वे, यण्प्रत्याहारस्य स्थाने यप्रत्याहारे यद्यपि अर्धमात्रावलाघवाकाशः वर्तते, तथापि “पर्यायवाचकशब्दानां लाघवगौरवचर्चा नाद्रीयते” इति नियमेन यण्प्रत्याहारव्यवहारे यप्रत्याहारव्यवहारे वा किञ्चित् लाघवगौरवं न भवति। अतः यण्प्रत्याहारव्यवहारेऽपि न कश्चन् दोषः इति अरुचेः नागेशभट्टः दोषान्तरम् अददत्। तथा हि – “किञ्च अनुबन्धानाम् अच्यप्रत्याहारे ग्रहणाभावे ‘आचारादप्रधानत्वाल्लोपश्च बलवत्तरः’ इति भाष्योक्तस्य तृतीयहेतुः अव्यापक-त्वापत्तिः।”

अस्य शेखरग्रन्थस्य अयम् अभिप्रायः – शेखरकृता प्रतिपादितं यत् “हयवरट्” इति सूत्रभाष्ये भगवता भाष्यकृता आशङ्का कृता यत् अनुबन्धानाम् अजादिप्रत्याहारेषु ग्रहणं कस्मात् न भवति इति आशङ्क्य त्रयः हेतवः प्रदर्शिताः ग्रहणाभावे। तत्र प्रथमः हेतुः – “आचारात्”। अस्य अयम् अभिप्रायः यत् भगवतः पाणिनेः आचारः ज्ञापयति यत् अनुबन्धानाम् अजादिप्रत्याहारेषु ग्रहणं न भवति। तथा हि भगवान् पाणिनिः सूत्रं विरचयामास “तृषिमृषिकृषेः काश्यपस्य”। अत्र यदि ऋलृक्सूत्रघटककारस्य अजादिप्रत्याहारे ग्रहणं स्यात्, तथा सति “तृषिमृषिकृषेः काश्यपस्य” इत्यादौ यणादिकं स्यात्। यतो हि भगवता पाणिनिना यणादिकं न कृतं, तेन भगवतः पाणिनेः आचारेण ज्ञायते यत् अनुबन्धानाम्-अजादिप्रत्याहारे ग्रहणं न भवति।

यद्वा तत्र द्वितीयहेतुः प्रदर्शितः- “अप्रधानत्वात्”। वर्णसमाम्नाये अनुबन्धानां प्राधान्यं न वर्तते श्रुत्यघटकत्वात्। अतः “प्रधानाधानयोः प्रधाने कार्ये सम्प्रत्ययः” इत्यनया परिभाषया अकारादिवर्णेषु एव अजादिपदानाम् अप्रधानत्वात् अजादिप्रत्याहारेषु ग्रहणं न भवति।

तृतीयहेतुः दत्तः – “लोपश्च बलवत्तरः।” अत्र चकारः हेतुसमुच्चायकः। अत्र “लोपश्च” इत्यस्य अर्थः “लोपशास्त्रीयोद्देश्यतावच्छेदकाक्रान्तत्वात्” इति। एवञ्च अनुबन्धानाम् अजादिप्रत्याहारेषु ग्रहणं न भवति लोपशास्त्रीयोद्देश्यतावच्छेदकाक्रान्तत्वात् इति हेतुः। एवञ्च अत्र पञ्चम्यन्तहेतुश्रवणात् कश्चन् अनुमानप्रयोगः जायते। स च अनुमानप्रयोगः अनुबन्धाः प्रत्याहारजन्यबोधविषयत्वाभावन्तः लोपशास्त्रीयोद्देश्यतावच्छेदकाक्रान्तत्वात्।

तत्र अनुमितिः द्विधा – एका पक्षतावच्छेदकसमाना-

धिकरण्येन। अपरा च पक्षतावच्छेदेन। एवञ्च अत्र चतुर्दश अनुबन्धेषु प्रत्याहारजन्यबोधविषयत्वाभावस्य साधनीयतया पक्षतावच्छेदेनैव लाघवात् अनुमिति इष्टा। पक्षतावच्छेदकसमानाधिकरण्येन अनुमिति स्वीकारे गौरवं स्यात्। अतः लाघवात् पक्षतावच्छेदेनैव अनुमिति अङ्गीकार्या। पक्षतावच्छेदेन अनुमितेः दृष्टत्वात्, तत्र यत्र पक्षतावच्छेदकम्, तत्र सर्वत्रापि हेतुना साध्यम्। यदि पक्षतावच्छेदकाधिकरणे हेतुः न भविष्यति, तदा भागासिद्धिरूपः हेत्वाभासः दोषः सम्पतिष्यति। अतः पक्षतावच्छेदकाधिकरणे सर्वत्रापि हेतुना भाष्यम्। तच्च न सम्भवति। यतो हि अनुबन्धानां पक्षत्वात्, अत्र पक्षतावच्छेदकम् अनुबन्धत्वम्। तच्च अनुबन्धत्वं लण्प्रत्ययस्थावर्णे अपि वर्तते। किन्तु हल्प्रत्याहारसिद्धेः प्राक् अच्यप्रत्याहारे अनिष्पत्त्या “उपदेशेऽजनुनासिक इत्” इति सूत्रस्य वाक्यार्थबोधभावेन तदानीं लण्प्रत्ययस्थस्य अवर्णे “तस्य लोपः” इत्येतत् लोपशास्त्रीयोद्देश्यतावच्छेदकाक्रान्तत्वस्य अविद्यमानत्वात् भागासिद्धिरूपहेत्वभासः स्यात्। अतः लण्प्रत्ययस्थस्य अवर्णस्य अनुनासिकत्वम् अभ्युपगम्य रप्रत्याहारः न साधनीयः। तदुक्तं शेखरकृता –

“तव लोपस्य बलवत्त्वेऽपि हल्प्रत्याहारसिद्धेः प्राक् अच्य-पदार्थनिष्पत्त्यभावेन ‘उपदेशेऽजनुनासिक इत्’ इत्यस्य वाक्यार्थभावेन ‘लण्’ इति अकारस्य इत्संज्ञालोपयोः अभावेन प्रत्याहारेषु जातिग्रहणपक्षस्यैव भाष्यकृता सिद्धान्तितत्वेन हल्-प्रत्याहारे ‘लण्’ इत्यकारप्रवेशे ‘मामाँस्त्रायस्व’ इत्यत्र अनुनासिकपक्षे अनुस्वारापत्तिर्दुर्वारा ‘सोऽस्ति’ इत्यादौ सुलोपाद्यापत्तिश्च।”

अत्र उच्यते यत् भागासिद्धिरूपहेत्वभासस्य सत्त्वे अनुमितिः न स्यात्। वैयाकरणानाम् इष्टं लक्ष्यसाधनम्। यदि लक्ष्यं सिद्धयति, तदा अनुमितिः अनुदयेऽपि न कश्चन् दोषः इति आकांक्षांयाम् उच्यते यत् “लण्”-सूत्रस्थस्य अवर्णस्य अनुनासिकत्वस्वीकारे ‘मामाँस्त्रायस्व’ ‘सोऽस्ति’ इत्यादि प्रयोगानाम् अपि सिद्धिः न भवति। तथा हि लण्प्रत्ययघटकावर्णस्य अनुनासिकत्वे हल्-प्रत्याहारसिद्धेः प्राक् “उपदेशेऽजनुनासिक इत्” इति सूत्रस्य वाक्यार्थबोधो न भविष्यति, अच्य-पदार्थस्य निष्पत्त्यभावात्।

एवञ्च हल्-प्रत्याहारे लण्-सूत्रघटक-अकारप्रवेशे ‘मामाँस्त्रायस्व’ इत्यत्र “अत्रानुनासिकः पूर्वस्य” इति सूत्रेण अनुनासिकपक्षे “मोऽनुस्वारः” इति सूत्रेण अनुस्वारापत्तिः स्यात्। किञ्च ‘सोऽस्ति’ इत्यत्र “एतत्तदोः सुलोपोऽनञ्समासे

हलि” इति सूत्रेण हल्-प्रत्याहारबोध-अस्तिघटक-
अकारपरकत्वेन सस्-घटकसकारस्य लोपापत्तिः स्यात्। एवञ्च
‘सोऽस्ति’ इत्यादिप्रयोगानां सिद्धिः न स्यात्। अतः रप्रत्याहारः
नाङ्गीकार्यः। अत एव रप्रत्याहारस्वीकारादेव भगवता भाष्यकृता
“प्रत्याहारेषु अनुबन्धानां कथम् अजग्रहणेषु न” इत्यनेन
“प्रत्याहारे वर्णसमाम्नाये ये एते अज्बोधकसूत्रेषु प्रत्याहारार्थाः
अनुबन्धाः क्रियन्ते, तेषाम् अजग्रहणेन कस्मान्न भवति”
इत्यर्थकेन अच्-प्रत्याहारे एव शङ्का कृता, न तु हल्-प्रत्याहारे।
किञ्च “अइउण्” “ऋलृक्” “एओङ्” “ऐऔच्” इत्यादि
सूत्रचतुष्टयोपादेनैव अस्य प्रवृत्तिः दर्शिता। अतः भाष्यप्रामाण्येन
लक्ष्यासिद्धिरुपदोषः सत्त्वात् च रप्रत्याहारः न अङ्गीकार्यः,
अपि तु “उरण् रपरः” इति न्यासेनैव इष्टं साधनीयम्।

असिस्टेंट प्रोफेसर (गेस्ट फ़ैकल्टी)

दिल्ली स्कूल ऑफ़ जर्नलिज्म

दिल्ली विश्वविद्यालय, दिल्ली



डॉ. सुनील कुमार वर्मा

राहुल सांकृत्यायन के यात्रा-साहित्य में उभरते आर्थिक आयाम

यात्रा-साहित्य हमारे लिए ज्ञान का नया क्षेत्र खोलता है, ज्ञान के विविध रूपों से हमारा परिचय कराता है। इतना ही नहीं देश के समग्र विकास में यात्रा-साहित्य की भूमिका अत्यंत महत्वपूर्ण है। यात्रा-कृतियों के माध्यम से भी हम किसी देश की खेती और उत्पादन आदि के बारे में जानकारी प्राप्त कर पाते हैं। इन जानकारियों के आधार पर ही हम अपने व्यापार का नीति निर्धारण करते हैं। हमें यह ज्ञात हो पाता है कि किस देश से किस वस्तु का आयात किया जा सकता है और किस देश में किस वस्तु का निर्यात किया जा सकता है। यात्रा-साहित्य का इसमें निर्णायक भूमिका होती है। कोलम्बस और वास्कोडिगामा यात्री ही थे, जिन्होंने पश्चिमी देशों के आगे बढ़ने का रास्ता खोला। अमेरिका अधिकतर निर्जन सा पड़ा था। राहुल सांकृत्यायन इस संदर्भ में लिखते हैं कि-“एशिया के कूपमंडूकों को घुमक्कड़ धर्म की महिमा भूल गई, इसलिए उन्होंने अमेरिका पर अपनी झंडी गाड़ी। दो शताब्दी पहले तक आस्ट्रेलिया खाली पड़ा था। चीन और भारत को सभ्यता का बड़ा गर्व है, लेकिन इनको इतनी अकल नहीं आई कि जाकर वहाँ अपना झंडा गाड़ आते।” इस तरह देख सकते हैं कि यात्रियों के यात्रानुभव से हम कई विषयों के विशेषज्ञ बन सकते हैं।

राहुल सांकृत्यायन का नाम हिंदी यात्रा-साहित्य में बहुत सम्मान से लिया जाता है। दूसरे शब्दों में कहें तो हिंदी यात्रा-साहित्य को अपने सृजन से समृद्ध करने का महत्वपूर्ण कार्य राहुल सांकृत्यायन ने किया है। राहुल जी के यात्रा-साहित्य में विभिन्न देशों के सामाजिक एवं सांस्कृतिक आयामों को प्रकाश में लाने का जितना प्रयास

किया गया है, उतना ही आर्थिक परिवेश को भी उजागर किया गया है। प्रत्येक देश की अर्थव्यवस्था वहाँ की सामाजिक दशा पर आधारित होती है। देशी यात्रा-कृतियों से यह स्पष्ट दिखाई पड़ता है कि उस समय भारत की आमदनी का मुख्य आधार कृषि था लेकिन भारत के बाहर के देशों में उद्योग धंधों ने ही आर्थिक व्यवस्था को कायम रखा था।

राहुल सांकृत्यायन के यात्रा-वृत्तांतों में यात्रा के रोचक दृश्यों के साथ उन प्रदेशों की सामाजिक, राजनीतिक, धार्मिक, सांस्कृतिक एवं साहित्यिक आयामों के विस्तृत परिचय के साथ ही आर्थिक आयामों का परिचय भी प्राप्त होता है। आर्थिक परिस्थितियों की अभिव्यक्ति में उस समय का यथार्थ परिलक्षित होता है। राहुल सांकृत्यायन का समग्र जीवन ही यात्राओं में बीता। वे जहाँ भी गए वहाँ की भाषा व बोलियों को सीखा और वहाँ के लोगों में घुलमिल कर वहाँ की संस्कृति, समाज व साहित्य का गूढ़ अध्ययन किया। घुमक्कड़ी उनके लिए वृत्ति नहीं वरन धर्म था। राहुल सांकृत्यायन का मानना था कि घुमक्कड़ी मानव मन की मुक्ति का साधन होने के साथ-साथ अपने क्षितिज विस्तार का भी साधन है। उन्होंने कहा भी था कि “कमर बाँध लो भावी घुमक्कड़ों, संसार तुम्हारे स्वागत के लिए बेकरार है।” हिंदी यात्रा साहित्य के पितामह कहे जाते हैं- राहुल सांकृत्यायन। उनके जीवन का मूलमंत्र ही गतिशीलता रही है।

‘गढ़वाल’, ‘किन्नर देश में’, ‘हिमाचल’, ‘दार्जिलिंग परिचय’, ‘कुमाऊँ’, ‘जौनसार देहरादून’ आदि भारतीय यात्रा संबंधी ग्रन्थों में भारत की अर्थात् हिमालय की उस

समय की आर्थिक स्थिति का उल्लेख हुआ है। कृषि की व्यवस्था हिमालय के प्रत्येक राज्य में भिन्न-भिन्न रूप में थी। ऊँचाई के अनुसार उत्पाद वस्तुओं में भिन्नता है, साथ ही खेती काटने के समय में भी अंतर है। जौ, गेहूँ, चावल, मक्का आदि वहाँ बोये जाने वाली खाद्य हैं। सेब, अनार, अंगूर, खूबानी आदि फलों के लिए भी हिमालय प्रसिद्ध है। हिमालय के लोगों की आजीविका के साथ पशुपालन और उससे होने वाला व्यवसाय भी अविच्छिन्न रूप से जुड़ा है। इन सभी वस्तुओं के निर्यात पर ही वहाँ की आर्थिक व्यवस्था निर्भर है। गढ़वाल के भीतरी व्यापार के संबंध में राहुल सांकृत्यायन ने लिखा है- “तिल, मिर्च, घी, मधु, चावल, गेहूँ जैसी चीजें यहाँ की दुकानों में बिकती हैं। भागीरथी, मंदाकिनी और अलकनंदा यहाँ की तीनों प्रधान नदियों के किनारे से गंगोत्री, केदार, बद्री के रास्ते जाते हैं, जिनमें किसी-किसी साल साठ हजार तक यात्री होते हैं। इसका भला या बुरा यह परिणाम हुआ कि पास के गाँव वालों ने भी छोटी-छोटी दुकानें बनाकर हाथ में तराजू ले लिया है।” इस प्रकार हम देखते हैं कि गढ़वाल का आर्थिक जीवन इस यात्रा पर निर्भर है। देहरादून जिले के बारे में राहुल सांकृत्यायन ने यही बताया है कि वहाँ उद्योग धंधों की बड़ी संभावना होने पर भी उसका अभाव सा है। चीनी मिल, हिमालय ग्लास वर्क्स, चाय, रेशम आदि छोटे-छोटे उद्योग वहाँ देखने को मिलता है। ‘किन्नर देश में’ कृति में लेखक ने वहाँ की आर्थिक स्थिति को बढ़ाने के लिए अनेक सुझाव दिए हैं। उनके अनुसार वहाँ बिजली स्टेशन की जरूरत है, और उसी प्रकार वहाँ के धातुओं का प्रयोग करना है। ये सभी वहाँ की आर्थिक स्थिति को बहुत आगे बढ़ाता है।

‘दार्जिलिंग परिचय’ में लेखक ने बताया है कि वहाँ का व्यापार एक ओर उत्तर में तिब्बत, पूरब में भूटान और पश्चिम में नेपाल के साथ है तो दूसरी ओर बंगाल और बिहार से भी है। हिमालय के पड़ोसी देश तिब्बत की आर्थिक स्थिति को भी राहुल जी ने अपने यात्रा-वृत्तांत में अभिव्यक्त किया है। लेखक के अनुसार तिब्बत में बहुपति विवाह प्रथा के कारण उनकी जनसंख्या में कोई वृद्धि नहीं हुई है। इस प्रथा के कारण सम्पत्ति का बंटवारा कभी नहीं होता है। वहाँ प्रत्येक घर और खेत को एक नाम दिया जाता है। लेखक ने लिखा है कि- “खेत का मालिक व्यक्ति नहीं, बल्कि घर होता है। सभी भाईयों का एक ही

विवाह होने से घर के बांटने की संभावना नहीं, इसलिए नाम बदलने की भी आवश्यकता नहीं है, और जायदाद उसी घर के नाम पीढ़ियों से दर्ज चली आती है। इसके ही कारण बल्कि हरेक घर का एक नाम होना भी आवश्यक है।” लेखक ने यह भी बताया है कि इस प्रकार की प्रथा होने के कारण और अब तक कोई प्राकृतिक आपदा नहीं पड़ी है तो वहाँ की आर्थिक व्यवस्था अभी तक सुरक्षित है।

राहुल सांकृत्यायन के अनुसार- ऊन तिब्बती आर्थिक व्यवस्था को कायम रखने का मुख्य आधार है। ये ऊन कलिंपोंग से कांगड़ा तक के रास्तों से भारत में आते हैं और भारत में इसका क्रय-विक्रय होता है। तिब्बती लोगों का एक अभिशाप यह भी है कि चाहे खेती हो या पशुपालन, सम्पत्ति का स्वामित्व सामंतों और बड़े-बड़े मठों के हाथ में है। इस संदर्भ लेखक का यह उद्धरण द्रष्टव्य है- “सचमुच ही वहाँ की साधारण जनता उस पुरानी सामंतवादी चक्की के नीचे पिसती हुई अत्यंत हीन अवस्था में थी।” राहुल सांकृत्यायन के अनुसार तिब्बत की सम्पूर्ण भूमि कृषि के लिए उपयोगी नहीं है। वृक्ष वनस्पतियों के अभाव के कारण खेतों को खाद देने की अत्यंत आवश्यकता है। पानी की कमी भी कृषि के विस्तार में बाधक है। मध्य और पूर्वी तिब्बत कृषि प्रधान राज्य है। अन्य स्थानों के लोग अधिकतर भारत के अन्न पर निर्भर है। जौ, गेहूँ, बकला, सरसों, मटर आदि की फसलें तिब्बत में होती हैं। सेब, अंगूर, अखरोट, खूबानी आदि के बाग भी वहाँ दिखाई पड़ते हैं।

राहुल सांकृत्यायन ने ‘जापान’ नामक शीर्षक यात्रा-लेख के अंतर्गत 1939 के समय की आर्थिक परिस्थिति का विवरण दिया है। जापान की आर्थिक व्यवस्था का मुख्य आधार उद्योग ही है। वहाँ के कारखानों में काम करने वाली स्त्रियों एवं पुरुषों की मासिक वेतन के बारे में इस यात्रा-कृति में लेखक ने अभिव्यक्ति दी है। जापान के प्रधानमंत्री से लेकर साधारण मजदूर तक के लोगों की मासिक वेतन की एक तालिका भी इस कृति में प्रस्तुत की है जिससे वहाँ की आर्थिक दशा का पूरा विवरण मिलता है। जापानी गाँवों की आमदनी कृषि ही है। लेखक ने कृषकों की आमदनी के बारे में लिखा है कि- “धान के खेत से दोनों फसलों में फी एकड़ 360 येन् (270 रूपया) आ जाते हैं। रबी के खेत की तीन फसलों से फी एकड़

980 येन (745 रूपया) सध जाते हैं। बाँस का दाम गिर गया है, किंतु जापानी लोग बाँस की करील की भाजी बहुत पसंद करते हैं जिससे फी एकड़ 400 येन् (300 रूपया) प्राप्त हो जाते हैं।” इस प्रकार जापान की आर्थिक व्यवस्था मुख्यतः उद्योग एवं कृषि पर आधारित हैं।

चीन से संबंधित यात्रा-कृतियों में वहाँ की आर्थिक दशा का पूरा विवरण प्रस्तुत किया गया है। जापान की भाँति चीन भी कारखानों का देश है। ये कारखाने ही वहाँ की आर्थिक व्यवस्था को नियंत्रित रखती है। कोयला, पेट्रोल मशीन बनाने के कारखाने वहाँ ज्यादा हैं। इन कारखानों में कितने मजदूर कार्य करते हैं और उसका मासिक वेतन कितना है, ये सब बातें इस यात्रा-कृति में मिलती है। वहाँ की आर्थिक व्यवस्था पर प्रकाश डालते हुए लेखक ने लिखा है कि- “पुरुषों के कोट पैन्ट दस युवान (बीस रूपये) के मिल जाते थे और स्त्रियों के तीन युवान में। जूता दो युवान से चौदह युवान (4 रूपये से 28 रूपये तक)। चार कमरे वाले फ्लैट का किराया 13 युवान (26 रूपया)। इसी में बिजली और घर गरम करने का खर्च भी शामिल था।” इस विवरण से यह स्पष्ट पता चलता है कि राहुल जी ने वहाँ के हर एक वस्तु के दाम

को समझाने का प्रयास किया है। साथ ही आर्थिक दृष्टि से चीन में क्या प्रगति हुई उसकी ओर भी इशारा किया है। ‘सोवियत मध्य एशिया’, ‘रूस में पच्चीस मास’, आदि सोवियत यात्रा-ग्रन्थों में भी राहुल जी ने यही दिखाया है कि उद्योग ही वहाँ के जनमानस की आर्थिक परिस्थितियों को नियंत्रित रखता है।

इस प्रकार उपर्युक्त विश्लेषण के फलस्वरूप हम देखते हैं कि राहुल सांकृत्यायन का यात्रा-साहित्य देश-विदेश की सामाजिक-सांस्कृतिक परिस्थितियों को प्रकाश में लाने के अतिरिक्त आर्थिक परिस्थितियों को भी हम पाठकों के सामने उद्घाटित करने का महत्वपूर्ण कार्य करता है। राहुल सांकृत्यायन के यात्रा-वृत्तांतों की कुछ अन्य महत्वपूर्ण कृतियों जैसे- ‘लद्दाख यात्रा’, ‘लंका यात्रा’, ‘तिब्बत में सवा साल’, ‘एशिया के दुर्गम भूखण्डों में’, ‘मेरी यूरोप यात्रा’ आदि में भी संबंधित देश एवं स्थान-विशेष की सामाजिक-सांस्कृतिक परिवेश को उद्घाटित करने के साथ-साथ आर्थिक परिवेश भी प्रमुखता से उभरता हुआ दिखाई देता है।

**सहायक आचार्य, हिंदी विभाग
दिल्ली विश्वविद्यालय, दिल्ली**



Prof. (Dr.) Manju Arora Relan

Environmental Cost of Electric Vehicles: Lithium ion Batteries

Abstract

The aim of this research paper is to understand the adverse effects of Lithium extraction on the environment specifically related to water pollution, forest degradation, air pollution in the mining area and right to livelihood of local people. It also proposes to understand the rehabilitation and relocation of the people due to mining activity in the affected area. This study demand urgent attention of legal scholars, intellectuals and social activists to review the proper implementation of Lithium extraction as experiences from countries like South America, Africa, Portugal show the adverse effects of Lithium mining where people are paying the development cost of manufacturing of the batteries used in electric cars, mobile phones etc. Lithium is extracted to use as a substitute for oil and coal but ultimately having a more devastating effect on the environment as compared to what has already been caused by oil and coal consumption.

Introduction

Governments all over the world are fighting for supremacy over minerals like lithium - as this could help them achieve economic and technological dominance for decades to come. This fight is compared with fighting over oil and gold. Lithium is typically mined through a process called brine mining, which involves extracting lithium from underground saltwater reservoir. This process involves pumping saltwater to the surface, where it is evaporated to remove the

lithium and other minerals. Despite being relatively energy-intensive, this remains one of the most cost effective ways to mine lithium nowadays.

The discovery of vast lithium deposits in the Indian territory of Jammu and Kashmir, hailed as a win for the country's clean energy transition, comes at a price for communities in the Himalayan region, say villagers and environmental scientists. Often called "white gold", the metal is a key component in lithium-ion storage batteries, which are crucial for electric vehicles because they are weight-for-weight far more efficient than the commonly used lead-acid or nickel-metal hydride batteries. India has found 5.9 million tonnes of lithium reserves in the Reasi district of Jammu & Kashmir. This may be the seventh-largest deposit of the rare element, accounting for roughly 5.7% of all the reserves in the world. They are also said to be of a higher grade 550 parts per million (ppm) against the average 220 ppm making them highly lucrative.

"This is a significant discovery for the country but one that is also fraught with risks both environmental and social. Lithium's discovery in Jammu and Kashmir is possibly not the element's first discovery in the nation. Around 1,600 tonnes of lithium reserves were found in Mandya, Karnataka. But there hasn't been any commercial supply of the metal from that site till now. In addition to that, the government is also running a Lithium exploration program in several other states including Arunachal Pradesh, Andhra Pradesh, Chhattisgarh, Jharkhand, Jammu & Kashmir and Rajasthan. Currently, India is dependent on imports.

In fiscal 2022, India imported lithium and lithium ion worth almost Rs. 14,000 crores. The demand is likely to explode in the future.”

With the demand for electric vehicles increasing, the debate over global reserves of lithium has been gaining momentum. At the current rate of carbon emissions, the world will need at least 2 billion (200 crores) EVs, and according to the World Economic Forum (WEF), there could be a lithium shortage as soon as 2025. Apart from EVs, lithium also finds use in the medical sector and in electronics that power our phones, solar panels, and other renewable technologies needed for the transition to clean energy. The discovery could usher in a new era not only for India but also for the world.

China is the largest market for electric vehicles, it controls both the supply and demand side of the lithium industry. It controls over half the global lithium processing and almost 75% of cell components and battery cell production in the world. The proliferation of EVs could mean India becoming dependent on China. J&K’s reserves, however, provide a major opening for India to be self-reliant. The discovery of a massive reserve in India now sparks hope for the country, which has largely remained import-dependent for the mineral.

Electric Vehicles have a number of benefits like reduced noise pollution, involvement of renewable energy, reduced emission of air pollutants. Though manufacture of these vehicles do cause some pollution but if cost and benefit analysis is done then benefits outweigh the cost of the vehicles. Reduction in air pollutants is the biggest advantage for both human health and the environment. Pollutants are the reason for many diseases in human beings like asthma, lung cornea, pneumonia and other respiratory diseases. In India it is mandatory to make a shift from diesel, petrol vehicle to electric vehicle to protect human health and environment. India is directly working on promotion of electric vehicles by launching programmes like National Electric Mobility Mission Plan (NEMMP) which set the goal to sell approximately 70 lakhs electric vehicles by 2030. These electric vehicles are of various categories like two wheelers, three wheelers, four wheelers,

buses and light commercial vehicles. In 2014 Government launched Faster adoption and Manufacturing of (Hybrid and) Electric vehicles in India (FAME) 1&2, which had the aim to control air pollution and least use of fossil fuel under the NEMMP but goods were not achieved up to the satisfaction.

There are many challenges to the electric vehicle market in India. The challenges are charging infrastructure, cultural beliefs, income price structure which are hindrance in replacement of conventional vehicles with electric vehicles. Main challenges are charging infrastructure and range risk. Lack of charging infrastructure is the main fear factor among people that if during journey they are not able to have charging stations then they may get stuck up in the middle of the journey.

Shortage of resources and raw materials needed to manufacture batteries for electric vehicles is another important challenge in India. Batteries which are used in electric vehicles are lead acid which can be recycled but these are not efficient like Lithium-ion batteries which are used by big automobiles companies. But Lithium-ion batteries are very expensive and discourages the consumer to replace them as they cover 3/4th of the cost of the vehicle.

Advantages of lithium ion batteries

There is a rat race for zero emissions and countries are relying on lithium to power electric vehicles, to store wind and solar power. Lithium-ion batteries are used in wind turbines, solar panels, and electric vehicles, all these are crucial in a green economy. Lithium rescues us from complete reliance on fossil fuel production. It is the lightest known metal on the earth and is now widely used in electric devices from mobile phones and laptops, to cars and aircraft. This element of the periodic table is a game changer of the modern world. It is called the white gold and is the main component in the storage batteries which are used in electric vehicle. Its main use is in batteries due to its highest energy storage capacity per kilogram. Its high energy storage capacity combined with its extremely light weight makes it a perfect choice for electric car makers like Tesla. Li-ion batteries, pound for pound, are some of the most energetic

rechargeable batteries available. They are much lighter than other types of rechargeable batteries of the same size and have a high energy density, which means that they can store more energy than other batteries of the same size. Lead-based batteries are typically more than three times the weight of their lithium counterparts. Li-ion batteries can handle thousands of charge and discharge cycles. In an effort to support the Paris Climate Agreement, India is making a bold vow to start selling only electric cars by 2030 and ban internal combustion engine vehicles. But there's no guarantee that li-ion batteries will be the battery of choice going forward. Instead, they focus on experimentation with other metals either through inclusion or substitution that can reduce or eliminate some of the lithium's disadvantages, of which there are many. Li-ion batteries start degrading as soon as they leave the factory and only last two to three years from the date of manufacture — used or not.

Lithium is also extremely sensitive to high temperatures. And if a li-ion battery is completely discharged, it's ruined. Li-ion batteries require an onboard computer to manage the battery, making them more expensive. And finally, there is a small chance that if a li-ion battery pack fails, it will burst into flames.

Compared to other high-quality rechargeable battery technologies (nickel-cadmium, nickel-metal-hydride, or lead-acid), Li-ion batteries have a number of advantages. They have one of the highest energy densities of any commercial battery technology, approaching 300 watt-hours per kilogram (Wh/kg) compared to roughly 75 Wh/kg for alternative technologies. In addition, Li-ion cells can deliver up to 3.6 volts, 1.5-3 times the voltage of alternatives, which makes them suitable for high-power applications like transportation. Li-ion batteries are comparatively low maintenance, and do not require scheduled cycling to maintain their battery life. Li-ion batteries have no memory effect, a detrimental process where repeated partial discharge/charge cycles can cause a battery to 'remember' a lower capacity. Li-ion batteries also have a low self-discharge rate of around 1.5-2% per month, and do not contain toxic lead or cadmium.

High energy densities and long lifespans have made Li-ion batteries the market leader in portable electronic devices and electrified transportation, including electric vehicles (EVs) like the Nissan Leaf and the Tesla Model S as well as the hybrid-electric Boeing 787. In terms of decarbonizing our economy's energy use, Li-ion technology has its greatest potential in EVs and electrified aviation.

Disadvantages of Li-ion batteries

Despite their transformative effect on technology, Li-ion batteries still have a number of shortcomings, particularly with regards to safety. Li-ion batteries have a tendency to overheat, and can be damaged at high voltages. Most Li-ion electrolytes are highly flammable, so damaged batteries can experience thermal runaway and combustion. Because of the risks associated with these batteries, a number of shipping companies refuse to perform bulk shipments of batteries by plane. Li-ion batteries require safety mechanisms to limit voltage and internal pressures, which can increase weight and limit performance in some cases. Li-ion batteries are also subject to aging, meaning that they can lose capacity and frequently fail after a number of years. Degradation, cost, and safety make Li-ion batteries a poor fit for grid-scale energy storage. And despite the high energy density of Li-ion compared to other kinds of batteries, they are still around a hundred times less energy-dense than gasoline, which contains 12,700 Wh/kg by mass or 8760 Wh/L by volume. Lithium use comes with its negative impacts; these side effects include: use of large quantities of water and related pollution; potential increase in carbon dioxide emissions; production of large quantities of mineral waste; increased respiratory problems; alteration of the hydrological cycle.

A paradox, therefore, can arise between "clean" revolution and "dirty" lithium mines: it is true that electrifying cars and other aspects of our society favors the reduction of carbon dioxide emissions. Considering the cost of emissions associated with extracting lithium, the transition may not be as efficient as projected, especially when miners are not using clean energy. Mining does have a big footprint. Mining for lithium, like most metals, is a dirty business. Open-

pit-mining, refining, and waste disposal from these processes substantially degrades the environment, including depletes and contaminates waterways and groundwater, diminishes biodiversity, and releases considerable air pollution. The Himalaya is the youngest mountain range in the world and is much more unstable (as evidenced by the ongoing tragedy in Joshimath). Incidents of land sinking have also been reported from a village in Doda district in Chenab valley, which extends to some parts of Reasi. As India embarks on this new journey, it could learn from the experiences of South American countries, especially the 'lithium triangle' of Bolivia, Chile, and Argentina, which contain roughly half the world's known Li. In Bolivia and Chile, Li extraction has been either in the hands of the state or requires mining companies to enter into a contract with state-owned companies.

“According to research by the automotive consultancy Berylls Strategy Advisors, producing a battery weighing 1,100 pounds emits over 70% more carbon dioxide than producing a conventional car in Germany. Furthermore, lithium mining requires a lot of water. To extract one ton of lithium requires about 500,000 liters of water, and can result in the poisoning of reservoirs and related health problems. Lithium-ion batteries are most famous for powering electric vehicles, which are set to account for up to 60 per cent of new car sales by 2030. The battery of a Tesla Model S, for example, uses around 12 kg of lithium. These batteries are the key to lightweight, rechargeable power. As it stands, demand for lithium is unprecedented and many say it is crucial in order to transition to renewables. However, this doesn't come without a cost as mining the chemical element can be harmful to the environment. Lithium extraction for lithium ion batteries though used to promote clean energy technology is causing irreversible damage to the environment. Lithium extraction resulted into dislocation of local communities causing loss of livelihood and psychological trauma to these local communities.”

“Indigenous resistance and increased awareness of the environmental impact of Li-mining has prompted global carmakers, including Mercedes-Benz and Volkswagen, to look for Li mined with the

lowest socio-ecological impact. State government officials in J&K have said plans for Li exploration will involve local communities, who will also be prioritised for jobs in exploration and mine development. But employment in mining may not fully offset the consequences on local agriculture, animal husbandry, and tourism.”

Legal regulation and Lithium

In the monsoon session of Parliament, Lok Sabha approved the Mines and Minerals (Development and Regulation Amendment) Bill, 2023 which seeks larger participation of the private sector in mineral exploration and production, including that for sought-after lithium. The reform initiative in the Bill brings lithium out from the list of restrictive atomic minerals where permission to mine could only be granted by the Centre to government companies. The change would allow auction of this critical mineral, used extensively for making batteries for electric vehicles, by the private sector.

In recognition of the local effects of mining, in 2015, Lok Sabha amended the Mines and Minerals (Development and Regulation) Act 1957 to establish the 'District Mineral Foundation' (DMF). The DMF is a non-profit statutory 'trust' for every Indian district affected by mining-related operations that should “work for the interest and benefit of persons, and areas affected by mining-related operations”. In practice, the DMFs have become sites of centralised bureaucratic control, without meaningful public participation or accountability. The MMDR Act, 1957 was comprehensively amended in 2015 to bring several reforms in the mineral sector, notably, mandating method of auction for grant of mineral concessions to bring transparency in allocation of mineral resources, for establishing District Mineral Foundation (DMF) for the welfare of the people and areas affected by mining and for establishing National Mineral Exploration Trust (NMET) to give thrust to exploration and for ensuring stringent penalty for illegal mining. The Act was further amended in 2016 and 2020 to address specific emergent issues and was last amended in 2021 to bring further reforms in the sector, such as, removing the distinction between

captive and merchant mines, transfer of statutory clearances to ensure continuity in mining operations even with change of lessee, removing the restrictions on transfer of mineral concessions, lapsing of rights of non-auctioned concession holders which have not resulted in mining leases to ensure that concessions to private sector are only granted through auction etc.

However, the mineral sector required certain reforms particularly for increasing exploration and mining of critical minerals that are essential for economic development and national security in the country. The lack of availability of the critical minerals or concentration of their extraction or processing in a few geographical locations may lead to supply chain vulnerabilities and even disruption of supplies. The future global economy will be underpinned by technologies that depend on minerals such as lithium, graphite, cobalt, titanium, and rare earth elements. Critical minerals have gained significance in view of India's commitment towards energy transition and achieving net-zero emission by 2070. Accordingly, it was proposed to further amend the said Act by enacting the Mines and Minerals (Development and Regulation) Amendment Bill, 2023. With the world-wide focus on critical minerals the amendment introduces major reforms in the mining sector which includes:

- a. Omission of 6 minerals from the list of 12 atomic minerals specified in Part-B of the First Schedule of the Act, namely, Lithium bearing minerals, Titanium bearing minerals and ores, Beryl and other beryllium bearing minerals, Niobium and Tantalum bearing minerals and Zirconium-bearing minerals.
- b. Empowering the Central Government to exclusively auction mineral concessions for critical minerals specified in Part D of the First Schedule of the Act. Revenue from these auctions will accrue to the concerned State Government.
- c. Introducing exploration licence for deep-seated and critical minerals

Details of the amendments are as below:

(a) Omission of 6 minerals from the list of 12 atomic minerals specified in Part-B of the First

Schedule of the Act

Mining and exploration of atomic minerals specified in Part-B of the First Schedule of the Act is only being done through PSUs. Hence, exploration and mining of these minerals is very limited. Many of the minerals listed as atomic minerals have numerous non-atomic applications. In most cases, the non-atomic uses of these minerals far outweigh their atomic use. Many such minerals are not fissile or radioactive in nature. Some of these mineral commodities are also found associated with many other minerals. There is a need to vigorously increase exploration and production of the minerals proposed to be removed from the list of atomic minerals to meet the growing demands of the country wherein involvement of private sector can be a force multiplier. Expansion in exploration and mining activities of these minerals will consequently increase their availability to the atomic sector also.

The Bill provides to remove certain minerals from the list of atomic minerals, viz. minerals of lithium, beryllium, titanium, niobium, tantalum and zirconium are technology and energy critical having use in space industry, electronics, technology and communications, energy sector, electric batteries and are critical in net-zero emission commitment of India. Demand for minerals like lithium used in lithium-ion batteries is likely to increase manifold as the focus shifts towards clean energy. Currently, the country is dependent on imports for most of these important minerals as there is not much exploration or mining of these minerals due to existing legal provisions. These minerals have high economic importance and considerable supply risk due to geo-political uncertainties.

Upon removal of these minerals from the list of atomic minerals, exploration and mining of these minerals will be open to the private sector. As a result, exploration and mining of these minerals is expected to increase significantly in the country.

(c) Introducing exploration licence for deep-seated and critical minerals.

The Bill introduces provisions for grant of a new mineral concession, namely, Exploration Licence (EL), in the Act. The exploration licence granted

through auction shall permit the licensee to undertake reconnaissance and prospecting operations for critical and deep-seated minerals mentioned in the newly proposed Seventh Schedule to the Act. These minerals are copper, gold, silver, diamond, lithium, cobalt, molybdenum, lead, zinc, cadmium, elements of the rare earth group, graphite, vanadium, nickel, tin, tellurium, selenium, indium, rock phosphate, apatite, potash, rhenium, tungsten, platinum group of elements and other minerals proposed to be removed from the list of atomic minerals. Deep-seated minerals such as gold, silver, copper, zinc, lead, nickel, cobalt, platinum group of minerals, diamonds, etc. are high value minerals. It is difficult and expensive to explore and mine these minerals as compared to surfacial/bulk minerals. These minerals are extremely critical for new age electronics, transition to clean energy (solar, wind, electric vehicles) as well as in traditional sectors like infrastructure, defence, etc.

Resource identification for these minerals in the country is very limited as compared to surfacial/bulk minerals. Share of deep-seated minerals in total mineral production is meager and the country is mostly dependent on imports of these minerals. Therefore, there is need to further augment expediting exploration and mining of deep-seated minerals. The proposed exploration licence would facilitate, encourage and incentivize private sector participation in all spheres of mineral exploration for critical and deep seated minerals.

Involvement of private agencies in exploration would bring advanced technology, finance and expertise in exploration for deep-seated and critical minerals. The proposed exploration licence regime is foreseen to create an enabling mechanism where in the exploration agencies will bring in expertise from across the world in geological data acquisition, processing and interpretation value chain and leverage the risk-taking ability for discovery of mineral deposits through adoption of expertise and technologies.

Conclusion

- Before moving forward with lithium mining projects there is a need for fair and thorough assessments of its effects on agricultural

production because this sector is already susceptible to climate change. EIA must be done before mining is to be carried out in order to assess social, economic and environmental cost of the project.

- The automotive industry, from two-wheelers to passenger cars and commercial vehicles, is shifting toward electric motion.
- Therefore if lithium is extracted in a sustainable and inclusive manner, the deposits could be a game changer for India.
- To begin with, we should invest in alternative solutions to lithium batteries.
- At the same time, recycling and increasing the lifetime of these batteries would reduce the need to mine huge quantities of the precious material. This effort should be accompanied by launching lithium mining operations with strict environmental laws and regulations, and investing in advanced mining methods capable of extracting lithium from seawater.
- Unfortunately, this toxic metal can contaminate water sources, threatening not only humans but also animal biodiversity. Some of the metals contained in EV batteries are highly damaging even in small quantities. Since a large majority of them are disposed of in landfills, leaks of environmental contaminants are quite frequent. Often, these leaks lead to underground fires, which release even more pollutants into the atmosphere. When particles of hazardous metals contained in batteries – like arsenic, cadmium, chromium, cobalt, and copper – enter the human respiratory system, they can cause a variety of health problems.
- In addition to its environmental impact, lithium mining can have social implications. In some cases, mining can displace local communities or harm their health and well-being. Many of the world's lithium reserves are in developing countries, where labor standards and environmental regulations are often weak. This can lead to human rights violations, including forced labor, child labor, and environmental destruction. To address these issues, companies

that mine lithium need to prioritize ethical and sustainable practices, including fair labor standards and community engagement.

- Despite these concerns, lithium mining has the potential to contribute to the development of clean energy. Lithium-ion batteries are a key technology for storing renewable energy, such as solar and wind power. As such, lithium mining is an important component of the transition to a more sustainable society.
- In conclusion, while lithium mining has some environmental and social impacts it is critical for the development of clean energy and a more sustainable society. Mining lithium must be approached with care and consideration for the environment and local communities. Efforts should be made to develop more sustainable and responsible mining practices and to address the concerns of affected communities. By doing so, we can ensure that the benefits of lithium mining are maximized while minimizing its negative impacts.
- To these ends, reducing luxury consumption and promoting public transport should also be an important part of the agenda of a just transition.
- Independent environmental impact assessments should be carried out before mining begins, given the sensitive ecology of the Himalayas.
- “The discovery of lithium in the country is a big development as India aggressively pursues clean energy production. But considering the significant environmental impacts of lithium extraction, environment-friendly exploration technology will be needed whenever this resource is exploited.”

- The production of lithium through evaporation ponds uses a lot of water - around 21 million liters per day. Approximately 2.2 million liters of water is needed to produce one ton of lithium. Researchers are working on new battery alternatives that would replace lithium and cobalt (another harmful metal) with less toxic and more easily accessible materials. As reserves of lithium and cobalt will not meet future demand, iron and silicon are suggested as good alternatives to Lithium as these metals are available in abundance. Unlike lithium-ion batteries, iron flow batteries are also cheaper to manufacture. Otherwise, the roll-out of electric cars will stall within a decade.
- Water is a primary concern for lithium mining operations; not enough research has been done on the potential contamination of water and this activity must be stopped until studies are available to reliably determine the magnitude of the damage. The geostrategic importance of Li exploration and extraction makes it even more important that the exploration and extraction of resources should be done in the public interest, and must preempt any serious environmental and social problems. Equally importantly, the most effective use of Li reserves should be for the most important parts of the renewable-energy transition, which would also aid the goals of addressing energy poverty and sustainable development.

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डॉ. संदीप

आचार्य हजारीप्रसाद द्विवेदी के उपन्यासों में स्त्री चित्रण

आचार्य द्विवेदी ने चार उपन्यासों की संरचना की है। 'बाणभट्ट की आत्मकथा', 'चारु चंद्रलेख', 'पुनर्नवा', 'अनामदास का पोथा'। ये उपन्यास अपने सृजन काल में 1946 ई. से 1976 ई. के समय लिखे गए। इस कालखंड में बहुत सारी घटनाएं, स्थिति, विचारधारा बदले हैं, लेकिन आचार्य द्विवेदी अपने उपन्यासों में खास तरह का कलेवर लेकर उपस्थित हुए हैं। इनके उपन्यासों में तत्कालीन समाज के इतिहास, शास्त्र, संस्कृति, राजनीति जीवंत हो गई है। उसमें इतिहास और कल्पना, मानवतावादी स्वर, स्त्री महिमा, स्त्री उद्धार विभिन्न कालखंडों का सांस्कृतिक परिवेश इत्यादि मिलता है। हालांकि आचार्य द्विवेदी अपने निबंधों में, उपन्यासों में विशेष रूप से शास्त्र, संस्कृति और रीति रिवाज मान्यताएं मुखर होकर आई हैं। अज्ञेय ने हजारी प्रसाद द्विवेदी के बारे में लिखा है कि - "यह उपन्यास जिन बीते युगों की जितनी विस्तृत जानकारी और समझ हमें देते हैं उतनी कई शास्त्र और इतिहास ग्रंथ मिलकर भी ने दे पाते।" विभिन्न काल की ऐतिहासिक घटनाओं के बावजूद आचार्य द्विवेदी के उपन्यासों का मूल स्वर 'स्त्री महिमा' और 'स्त्री उद्धार' ही है।

स्त्री मन, स्त्री पीड़ा में आचार्य द्विवेदी का लेखकीय मन रम सा जाता है। उन्होंने अपने चारों उपन्यासों में इसका भरपूर चित्रण किया है। 'बाणभट्ट की आत्मकथा' उपन्यास में लेखक ने बाणभट्ट के माध्यम से भट्टिनी को कहलवाया है... "मैं यदि कवि होता, तो क्या करता आप जानती हैं? मैं ऐसा गान लिखता कि आर्यावर्त के इस कोने से उस कोने तक देवपुत्र की नयनतारा का धवल यश फैल जाता। मैं ऐसा काव्य लिखता कि युग-युग तक

इस पवित्र आर्यभूमि में नारी सौंदर्य की पूजा होती रहती और इस पवित्र देव प्रतिमा को अपमानित करने का साहस किसी को ना होता।"2 इन पंक्तियों में स्वयं आचार्य द्विवेदी का लेखकीय अंतर्मन है, जो 'स्त्री शरीर को देव मंदिर की तरह पूज्य' मानता है। द्विवेदी जी के स्त्री दृष्टिकोण पर विभिन्न वैचारिक आंदोलन का और युगीन प्रभाव है। स्वतंत्रता से पहले और स्वतंत्रता के बाद का उनका औपन्यासिक लेखन है। वह इसमें स्त्रियों की सामाजिक स्थिति को देख चुके थे। स्त्री से ज्यादा अपमान पुरुष समाज का किसने किया है? आचार्य द्विवेदी ने साहित्य की विभिन्न विधाओं पर अपना साहित्य लिखा। उनकी हिंदी साहित्य में विशिष्ट पहचान निबंधकार के रूप में भी है। आचार्य द्विवेदी ने कुछ निबंध स्त्रियों पर भी लिखे हैं - 'जैसे धार्मिक और सच्चरित्र नारी कुटुंब की शोभा है', 'महिलाओं की लिखी कहानियां।' उन्होंने अपने एक स्त्री प्रधान निबंध में लिखा है "सदा ऐसा प्रयत्न होना चाहिए की उचित शिक्षा की व्यवस्था करके ऐसी नारियों को समाज में आधिकारिक परिष्कृत बनाया जाए और परंपरा से प्राप्त आदर्श की प्रतिष्ठा बढ़ाई जाए। नारी के उत्कर्ष में समाज का उत्कर्ष निहित है। सच्ची गृहलक्ष्मियां कुटुंब की शोभा और राष्ट्र की शक्ति है।"3 वस्तुतः स्त्री ही समाज की रीढ़ है, वह राष्ट्र निर्माता है। यह बात सच है कि किसी भी समाज की हैसियत का पता वहां की स्त्रियों की दशा से ही चलता है। स्त्रियां ही समाज को नवनिर्माण में सहयोग दे रहे हैं। आचार्य द्विवेदी का मानना है कि "आधुनिक शिक्षा ने स्त्री में भी पुरुष की भांति महत्वाकांक्षा के भाव भर दिए हैं। वह भी पुरुष के साथ प्रतिद्वंद्विता के

लिए निकल पड़ी है परंतु पुरुष की भांति उसकी स्वाधीनता में लापरवाही नहीं है। वह वर्तमान परिस्थितियों के समाज का सामंजस्य चाहती है। वह जो कुछ नया करने जा रही है उसके लिए समाज की स्वीकृति चाहती है। वह उस नयी समाज व्यवस्था को गढ़ने के लिए व्याकुल है जो स्त्रियों की महत्वाकांक्षा का विरोधी न हो।¹⁴ अपनी आलोचना में भी आचार्य द्विवेदी ने सूरदास के साहित्य को स्त्री चरित्र का काव्य कहा है। वे यशोदा और राधिका के चित्रण में 'मां' और 'प्रेयसी' के उच्चतम सोपान को देखते हैं। कालिदास के साहित्य में भी द्विवेदी जी ने इसके स्त्री चित्रण का मूल्यांकन किया है।

द्विवेदी जी के साहित्य पर विभिन्न विचारकों, साहित्यकारों का प्रभाव है, जैसे रविंद्रनाथ टैगोर, कालिदास, अरविंद, कबीर इत्यादि। इन साहित्यकारों के स्त्री चित्रण का प्रभाव इनके उपन्यासों में देखा जा सकता है। वे नारी मनोविज्ञान का सजीव चित्रण अपने उपन्यासों में रखते हैं। स्त्रियों के एक साथ कई रूप उनके उपन्यासों में हमें मिलते हैं जैसे पत्नी, प्रेयसी, नृतकी, गणिका, रानी, मां, दासी, संयासिनी, गृहिणी, साध्वी इत्यादि। इनके उपन्यास में 'रानी से लेकर दासी तक' सभी पुरुषप्रधान समाज से पीड़ित है। आचार्य द्विवेदी की स्त्री पात्र पुरुष सत्ता से संघर्ष करती है और वे पुरुष की मार्गदर्शिका बनकर जीवन का संदेश देती है। आचार्य द्विवेदी की स्त्री अवधारणा इस प्रकार है "जहां कहीं अपने आपको उत्सर्ग करने की, अपने आप को खपा देने की भावना प्रधान है। वही नारी है, जहां कहीं भी दुख सुख की लाख-लाख धाराओं में अपने को दलित द्राक्षा के समान निचोड़कर दूसरे को तृप्त करने की भावना प्रबल है, वही नारी तत्व है।"¹⁵ द्विवेदी जी की स्त्री पात्रों में निपुणिका, भट्टिनी, महामाया, सुचारिता, चंद्रा, मृणालमंजरी, मंजुला, चंद्रलेखा, मैना, जाबाला इत्यादि है यह स्त्री पात्र केवल द्विवेदी जी के उपन्यास की पात्र नहीं बल्कि हिंदी साहित्य की अमूल्य निधि है।

सामाजिक व्यवस्था पुरुष प्रधान मानसिक प्रक्रिया करती है, लेकिन समाज को मजबूत स्त्रियां बनाती है। नैतिकता, रीति रिवाज, मान्यताएं, पहनावा इत्यादि के द्वारा स्त्री को नियंत्रण में किया जाता है। पुरुष शक्ति और स्त्री शक्ति पर आचार्य द्विवेदी ने बहुत विचार किया है। अपने प्रमुख उपन्यास 'बाणभट्ट की आत्मकथा' में उन्होंने लिखा है; "पुरुष वस्तु विच्छिन्न भाव रूप सत्य में आनंद का साक्षी

साक्षात्कार करता है, स्त्री वस्तु परिगृहित रूप में रस पाती है। पुरुष निसंग है, स्त्री आसक्त। पुरुष निर्द्वंद्व है स्त्री द्वंद्वोन्मुखी। पुरुष मुक्त है स्त्री बद्ध। पुरुष स्त्री को शक्ति समझकर ही पूर्ण हो सकता है पर स्त्री, स्त्री को शक्ति समझकर अधूरी रह जाती है।"¹⁶ आचार्य द्विवेदी के उपन्यासों में स्त्री पात्र पुरुष पात्रों की सहभागी हैं। वह पुरुषों से अपने त्याग, करुणा, ममता, प्रेम में आगे हैं। सभी उपन्यासों की कथा स्त्री पात्रों की इर्द गिर्द घूमती है। 'बाणभट्ट की आत्मकथा' की कथा उसकी दो स्त्री पात्र निपुणिका और भट्टिनी की कथा है। 'चारु चंद्रलेख' की कथा चंद्रलेखा की कहानी है। 'पुनर्नवा' की कहानी मृणाल, चंद्रा की कथा है इसी तरह 'अनामदास का पोथा' उपन्यास की नायिका जाबाला के आसपास पूरी कहानी चलती है। आचार्य द्विवेदी की स्त्री दृष्टि की यह विशेषता है कि इन्होंने सभी स्त्री पात्रों को मानवीय आधार पर उदात्त रूप में प्रस्तुत किया है। उनके किसी भी उपन्यास की स्त्री पात्रों में धूर्तता, षड्यंत्र नहीं है बल्कि वे सरल है। बाणभट्ट 'स्त्री शरीर को देव मंदिर की तरह पवित्र' मानता है। सातवाहन चंद्रलेखा और मैना द्वारा ही संचालित है। मृणाल, गोपाल आर्यक के परिवार को संभालती है और चंद्रा गोपाल आर्यक को व्यवस्था के खिलाफ खड़ा होना सिखाती है। जाबाला, ऋतंभरा रैक्व को जीवन संदेश, जीवन प्रेरणा देती है। आचार्य द्विवेदी स्त्रियों के बारे में सारे पूर्वाग्रह और धारणाओं तोड़ते हुए कहते हैं "लोग स्त्रियों के बारे में कहा करते हैं कि आपस में जब बात करती हैं तो किसी न किसी की निंदा ही करती हैं। बेचारी पुरुषों की तरह मुक्त होती नहीं, अपनी छोटी दुनिया में ऐसी बंधी रहती है कि उन्हें सब समय यही लगता रहता है कि कोई ना कोई उन्हें नष्ट करने पर तुला हुआ है।...स्त्री का जीवन दूध भरा कटोरा है। इधर-उधर से थोड़ी भी छींट कहीं से पड़ जाए तो दूध फट जाता है। इसलिए उसे सावधानी से चलना चाहिए। इससे अपने को बचाने के प्रयत्न में स्त्रियों में अपने एक-गिर्द के सभी के प्रति एक प्रकार की प्रच्छन्न शंका भाव होता है और वे उनके काल्पनिक दोषों का चिट्ठा खोले रहती है। इसी को लोग बुराई कहते हैं।"¹⁷

'बाणभट्ट की आत्मकथा' उपन्यास की सृजना स्त्री मुक्ति का आह्वान करती है। भट्टिनी स्त्री पात्र के माध्यम से लेखक ने लांछित, शोषित, तिरस्कृत नारी का चित्रण किया है। यह उपन्यास हर्षकालीन युग की सच्चाई के

साथ-साथ हमारे युग की सच्चाई को भी अभिव्यक्त करता है। बाणभट्ट सोचता है कि “मैंने एक भट्टिनी का उद्धार किया है, सही पर मुझे क्या मालूम है कि इस अंतःपुर में और कितनी भट्टिनियां हैं और ऐसे अंतःपुरों की संख्या यहीं तो समाप्त नहीं हो जाती।”⁸ हमारे समाज का सच यह है कि “नारी से बढ़कर अनमोल रत्न और क्या हो सकता है? पर उससे अधिक दुर्दशा किसकी हो रही है।”⁹ ‘बाणभट्ट की आत्मकथा’ उपन्यास की प्रमुख पात्र निपुणिका एक आदर्शमयी स्त्री है। उसमें त्याग, संघर्ष, करुणा, ममता कूट-कूट कर भरी है। उसमें विवेक और निर्णय लेने की क्षमता है, लेकिन अपने विशिष्ट गुणों के बावजूद वह व्यवस्था से दुखी है। बाणभट्ट के सामने वह अपने दुखों को अभिव्यक्त करते हुए कहती हैं : “आर्य तुम ही मेरे देवता हो, तुम ही मेरे सत्य हो तुम्हारे साथ दीर्घ काल तक साथ रहने का सौभाग्य मुझे मिला है। मेरी ही शपथ करके तुम सत्य सत्य कहो मेरा कौन सा ऐसा पाप चरित्र है, जिसके कारण मैं निदारूण दुख की भट्टी में आजीवन जलती रही? क्या स्त्री होना मेरे सारे अनर्थों की जड़ नहीं है? तुम इस छोटे से सत्य के साथ राष्ट्र जीवन के बड़े सत्य को अविरोधी पा रहे हो। क्या बृहत्तर सत्य के नाम पर मिथ्या का तांडव नहीं चल रहा है?”¹⁰

निपुणिका में प्रेम, साहस, समर्पण भरपूर है, लेकिन सत्ता और व्यवस्था ने उसका शोषण किया है। निपुणिका आचार्य द्विवेदी की स्त्री पात्रों का प्रतिनिधित्व करने वाली स्त्री पात्र हैं। बाणभट्ट उसके बारे में सोचता है : “निपुणिका में इतने गुण हैं कि वह समाज और परिवार की पूजा का पात्र हो सकती थी, पर हुई नहीं। इतने दिनों से साथ हूँ, उसके चरित्र में मैंने कहीं कोई कलुष नहीं देखा। वह हंसमुख है, कृतज्ञ है, मोहनी है, लीलावती हैं ये क्या दोष हैं? मेरा चित्त कहता है कि दोष किसी और वस्तु में है। जो इन सारे सद्गुणों को निर्गुण कहकर कर व्याख्या कर देती है। वह वस्तु क्या है? निश्चय ही कोई बड़ा असत्य समाज में सत्य के नाम पर घर बना बैठा है। निपुणिका में सेवा भाव इतना अधिक है कि मुझे आश्चर्य होता है।”¹¹ ‘बाणभट्ट की आत्मकथा’ की दूसरी स्त्री पात्र भट्टिनी है उसका संबंध राज परिवार से है। वह राजनीतिक खिलौना नहीं बनना चाहती। भट्टिनी संपूर्ण आर्यावर्त को शांतिप्रिय, खुशहाल देखना चाहती है। महामाया भी एक पीड़ित पात्र है। उसमें देश प्रेम की भावना है, वह संन्यासिनी है। देश

के सामने संकट आने पर वह प्रजावासियों को जागरूक, उद्बोधन करती है वह कहती है: “मैं तुम्हारे देश की लाख-लाख अवमानित, लाञ्छित अकारण दंडित बेटियों में से एक हूँ। कौन नहीं जानता इस घृणित व्यवसाय के प्रधान आश्रय सामंतों और राजाओं के अंतःपुर हैं? आपमें से किसे नहीं मालूम कि महाराजाधिराज की चामरधारिणियां और करकवाहिनियां इसी प्रकार भगाई हुई और खरीदी हुई कन्याएं हैं? आर्यक सभासदों, क्या इन अभागानियों के पिता नहीं थे? क्या वे अपनी माताओं की नयन ताराएं नहीं थीं? क्या उनके मां-बाप की हृदय में अपनी संतति के प्रति जो स्नेह भावना थी, वह किसी सम्राट की स्नेह भावना से कम थी? धिक्कार है, आर्य सभासदों जो उत्तरापथ के विद्वान और शीलवान नागरिक इन राजाओं का मुंह जोह रहे हैं?”¹² महामाया राजशाही और शोषण के खिलाफ प्रजावासियों को एकजुट करती है।

‘चारु चंद्रलेख’ उपन्यास का शीर्षक स्त्री के नाम पर है। यह उपन्यास नायिका प्रधान है, हालांकि इसकी कथा पुरुष पात्र सातवाहन द्वारा जरूर कहलवाही गई है, लेकिन कई जगहों पर वह निष्क्रिय है। सचेत, क्रियाशील उपन्यास की स्त्री पात्र ही है। उनमें चंद्रा और मैना प्रमुख हैं। आ. द्विवेदी अपने सभी उपन्यासों में पुरुष पात्रों के द्वारा यह एहसास दिलाते हैं कि पुरुषों के लिए स्त्री कितनी जरूरी है। बाणभट्ट स्त्री को पूज्य मानते हैं, निपुणिका और भट्टिनी दोनों उसकी धुरी हैं। गोपाल आर्यक मृणाल और चंद्रा से बहुत प्रभावित हैं। रैक्व में जाबाला को देखकर ही समष्टि भाव जागृत होते हैं। ‘चारु चंद्रलेख’ की चंद्रलेखा चमत्कारी गुणों से प्रेरित होकर ‘कोटिबेधी रस’ बनाना चाहती है। इस उपन्यास की दूसरी स्त्री पात्र मैना है जो अत्यधिक क्रियाशील है। वह चमत्कारिक शक्तियों में विश्वास नहीं करती बल्कि कार्य करती है, उसके बारे में राजा सातवाहन कहते हैं : “कितनी बार उसने संकट में अपूर्व बुद्धि का परिचय दिया है, कितनी बार उसने प्राणों पर खेल कर हमारी सहायता की है, कितनी बार उसने शत्रुओं का संधान बताया है। उसकी कोई इयत्ता नहीं है।”¹³

‘पुनर्नवा’ उपन्यास में परिवर्तन पर बल है। इसके हर पात्र में व्यवस्था में परिवर्तन के लिए झुकाव है। इस उपन्यास की सभी स्त्री पात्र नवीनता का भाव बोध लिए आती हैं और व्यवस्था में सुधार करती हैं। इसकी प्रमुख

पात्र सिद्ध बाबा को कहती है : “सामान्य रूप से कहा जा सकता है और माना जाता है कि पति देवता होता है उसकी पूजा करनी होती है। यह बात आज तक मेरी समझ में न आई कि प्रेम में पूजा का स्थान कहां है और क्या है? बाबा, मुझे ये विचार भोंडे लगते हैं, कहोगे बाबा तो मैं उसके लिए आग में कूद जाऊंगी, पर चरणों में अपने को नहीं उड़ेल सकती”¹⁴ ‘पुनर्नवा’ की चंद्रा आचार्य द्विवेदी की स्त्री पात्रों में अलग ढंग से प्रस्तुत हुई है। उसमें प्रेम है, उद्दाम यौवन लालसा है। वह मर्यादित, संकुचित नहीं है। प्रेम के लिए व्यवस्था से भी लड़ सकती है। गोपाल आर्यक में प्रेम के लिए भीरुता है। चंद्रा के चरित्र में आ. द्विवेदी ने पूरी छूट ली है। इस उपन्यास में आया है : “चंद्रा की जिस उद्दाम यौवन लालसा से आर्यक घबरा गया है। वह उनका आरंभिक रूप है। वह उतने ही प्रबल वात्सल्य भाव का केवल पूर्व रूप था। चंद्रा को उस वात्सल्य का आश्रय मृणाल के रूप में मिल गया है। वह सिर से लेकर पैर तक मातृत्व के उज्ज्वल आलोक से दीप्त शिखा की तरह उर्ध्वमुखी हो गई है। चंद्रा का प्रेम है अप्रतिम है। अग्नि शिखा की तीव्र आंच को देखकर उसकी पवित्रता पर शंका नहीं करनी चाहिए।”¹⁵ चंद्रा के विपरीत मृणाल मंजरी है। उसमें ममता, त्याग, परिवार की भावना, प्रेम है। उसके अपने पति गोपाल आर्यक के पहले प्रेम का पता लगने पर वह अपनी सौतन चंद्रा से ईर्ष्या द्वेष नहीं करती। आचार्य द्विवेदी इस पात्र के माध्यम से यह दिखाना चाहते हैं कि समाज का यह पूर्वाग्रह गलत है कि स्त्री ही स्त्री की दुश्मन है। पुनर्नवा की अन्य स्त्री पात्र शर्मिष्ठा, बसंतसेना, धुता है। आर्य देवराज दिवंगत शर्मिष्ठा को परिवर्तन, नित नवीन के रूप में देखते हैं : “नित्य नवीन होकर पुनः-पुनः नवीन होकर मेरी पुनर्नवा रानी तुम आती हो दिव्य देश में, तुम्हारे प्रत्येक पद संचार से प्राणों का उद्बोधन होता है। मुरझाये अंकुल खिल उठते हैं, कलियां चटकने लगती हैं, सारे विश्व ब्रह्मांड में जीवन रस उमड़ पड़ता है मेरी शर्मिष्ठा जीवंत हो उठती है।”¹⁶

‘अनामदास का पोथा’ उपन्यास के सभी स्त्री पात्रों को मानवीय रूप से प्रस्तुत किया गया है। यह उपन्यास उपनिषद् युग की परिकल्पना है। इसमें एक पात्र रैक्व के माध्यम से तात्त्विक चिंतन किया गया है। इस उपन्यास का नायक यही है लेकिन उसके जीवन को तीन स्त्री पात्रों ने बहुत प्रभावित किया है। वे हैं जाबाला, ऋजुका, ऋतंभरा।

उपन्यास नायक रैक्व ने कोई स्त्री पदार्थ नहीं देखा जाबाला को देखकर उसके जीवन में परिवर्तन आया, ऋजुका को देखकर उसके जीवन में दया भाव आता है और माता ऋतंभरा, रैक्व को जीवन के लिए अनुप्रेरित करती है। माता ऋतंभरा उसको कहती हैं : “यह कभी मत भूलना कि ऐसा तप वास्तविक तप नहीं है। जिसमें समस्त प्राणियों के सुख-दुख से अलग रहकर केवल अपने आप की मुक्ति का ही सपना देखा जाता है। सारा चराचर जगत उसी परम वैशवानर का प्रत्यक्ष विग्रह है। जिसका एक अंश तुम्हारे अंतरतर में प्रकाशित हो रहा है। सत्य से च्युत न होना, धर्म से च्युत न होना निखिल चराचर रूप परम वैशवानर को न भूलना।”¹⁷

आचार्य द्विवेदी के औपन्यासिक सृजना में सभी स्त्री पात्र क्रियाशील हैं। ‘बाणभट्ट की आत्मकथा’ उपन्यास में मिस कैथराइन कहती है; ‘स्त्रियां चाहे जो भी हो आलस्यहीन होकर कहां काम कर सकती है’ यही सूत्र वाक्य उनके सारे औपन्यासिक स्त्री पात्रों में दिखाई देता है। निपुणिका, भट्टिनी, महामाया, चंद्रलेखा, मैना, मृणाल, चंद्रा, जाबाला इत्यादि सभी में यही सूत्र वाक्य की छाया हमें दिखाई देती है। स्त्री को पीड़ित और गुलाम बनाने में सत्ता, व्यवस्था और धर्म की गलत व्याख्या का भरपूर योग है। भट्टिनी का अपहरण हुआ है, महामाया सत्ता के शोषण की शिकार है। निपुणिका व्यवस्था से पीड़ित है, सुचारिता धर्म की गलत व्याख्या की शिकार है। निपुणिका का जीवन आदर्श, ममता, त्याग का पर्याय है। वह बाणभट्ट को भट्टिनी का उद्धार करने के लिए प्रेरित करती है। भट्टिनी और बाणभट्ट को मिलाने के लिए उसने अपने जीवन का त्याग कर दिया। सुचारिता उसके लिए बाण को कहती है : “निपुणिका धन्य हो गई आर्य, उसकी चिंता छोड़ो, परंतु उसका बलिदान तभी सार्थक होगा। जब तुम उसके दान का सम्मान करो। भट्ट नारायण की माया बड़ी विचित्र है। कौन जानता था कि निपुणिका अपने दुखी जीवन स्त्रीत्व की मर्यादा स्थापित कर जाएंगी।”¹⁸ आचार्य द्विवेदी की स्त्री पात्र ‘नरलोक से किन्नरलोक तक’ मानवता का प्रचार-प्रसार करती हैं। सभी स्त्री पात्रों में मानवता, भावनाएं कूट-कूट कर भरी हैं, वे अपने को समर्पित भी करती हैं और अवसर आने पर न्यौछावर होने की भावना उनमें है। बुरी स्त्री की धारणा आचार्य द्विवेदी नहीं मानते बल्कि हर स्त्री स्वार्थ, षड्यंत्र से दूर हैं। आचार्य हजारीप्रसाद द्विवेदी

के बारे में विश्वनाथ त्रिपाठी का यह कथन बिल्कुल उचित है कि “पंडित जी उपन्यासों में खलनायक नहीं चित्रित कर पाते। मनुष्य को इतना बुरा नहीं पेश कर पाते। यह उनकी रचनात्मक कमजोरी मानी जाती है। वह कफन को बहुत अच्छी रचना नहीं मानते। घीसू माधव क्या इतने बुरे हो सकते हैं कि प्रसव वेदना से पीड़ित पत्नी, वधू की चिंता छोड़ भुने आलू के लिए दावा पेंच करें। यह द्विवेदी जी की आलोचनात्मक क्षमता में कमी होगी, लेकिन इसका संबंध उनके संस्कारों, आंतरिक व्यक्तित्व और रुचियों से हैं। उनका आंतरिक व्यक्तित्व उनके निबंधों में विशेष रूप से और अन्य साहित्य रूपों में भी प्रकट हुआ है।”¹⁹ इनके सारे उपन्यास स्त्री प्रधान बन पड़े हैं। जीवन के हर क्षेत्र पर ये स्त्री पात्र मुकाबला करती है और अपना आदर्शमयी जीवन प्रस्तुत करती है। बाणभट्ट सुचारिता के गुणों के बारे में रहते हैं : “तुम सार्थक हो देवी। तुम्हारा शरीर और मन सार्थक है, तुम्हारा ज्ञान और वाणी सार्थक है, सबसे बढ़कर तुम्हारा प्रेम सार्थक है, तुमको प्रणाम करके भवसागर में निर्लक्ष्य से बहने वाले अकर्मा जीव भी सार्थक होंगे। तुम सतीत्व की मर्यादा हो, पातिव्रत्य की काष्ठा हो। स्त्री धर्म का अलंकार हो।”²⁰ ‘चारु चंद्रलेख’ उपन्यास में राजा सातवाहन चंद्रलेखा और मैना से प्रभावित है, इसी प्रकार ‘अनामदास का पोथा’ उपन्यास में जाबाला की दिग्दर्शन से ही रैक्व में परिवर्तन आता है। ‘पुनर्नवा’ उपन्यास की स्त्री पात्र भी जीवन को उद्बोधन देती है।

आचार्य द्विवेदी की स्त्री पात्रों में यह गुण प्रचुर है कि वे मौन नहीं है वरन अवसर मिलने पर सत्ता और व्यवस्था में परिवर्तन करती है। निपुणिका, भट्टिनी का उद्धार करने के लिए संकल्पबद्ध है। चंद्रा अत्यधिक मुखर है। वह व्यवस्था में परिवर्तन के लिए सम्राट से भी उलझ जाती है और अपने लिए नियमों में सुधार की मांग करती है। ‘पुनर्नवा’ उपन्यास में आया है : “गणिका होकर भी जो साहस मंजुला नहीं कर सकी वह साहस कुलांगना होकर चंद्रा कर बैठी। इस उद्घाम प्रेम का निर्देशन खोजना कठिन है। उसमें प्रेम पाने का नहीं लुटाने का वेग है।”²¹ चंद्रा में विरोध करने की क्षमता है, वह राज्य, सत्ता, धर्म सबसे टकराती है। द्विवेदी ने चंद्रा के माध्यम से आधुनिक स्त्री की जीवंतता का चित्रण किया है। वहीं इस उपन्यास की दूसरी स्त्री पात्र मृणाल मंजरी है जिसका पालन पोषण आर्य देवराज करते हैं। मृणाल गणिका पुत्री है लेकिन

उसमें त्याग, प्रेम, साहस प्रचुर होने के बावजूद अत्याचारी राजा के खिलाफ बोलने की क्षमता है। वह अपने पालक पिता आर्य देवराज को कहती है : “केवल पुरुष शक्ति की पूजा ही क्या स्त्री धर्म है? सिंहवाहिनी की उपासना का मतलब क्या इतना ही है कि महिष-मर्दन पुरुषों पर छोड़ कर स्त्रियां उनकी आरती उतार करें? स्त्रियों का धर्म क्या आगे बढ़कर अधर्माचार का विध्वंस करना नहीं है? स्त्रियों को पुरुष की सहधर्मिणी बनना पड़ता है यह कैसा सहधर्म है कि पुरुष युद्ध करें और स्त्रियां उनकी आरती उतारती रहे।”²²

आचार्य द्विवेदी अपने उपन्यासों में जहां संघर्षशील और सामाजिक रूढ़ियों का विरोध करने वाली स्त्री पात्रों को रखते हैं, वहीं मर्यादित और सामाजिक नियमों में बद्ध रहने वाली स्त्री पात्रों का भी चित्रण करते हैं। सुचारिता, मृणाल मंजरी, धूता इसी प्रकार की स्त्री पात्र हैं। सुचारिता का पति गृहस्थ आश्रम को छोड़कर संन्यास आश्रम में चला गया, सुचारिता अपने पति से एकनिष्ठ प्रेम करती है। वह अपनी सास को लेकर पति को ढूंढती है और उसे वापिस गृहस्थाश्रम में परिवर्तन कराती है। मृणालमंजरी को भी अपनी सौतन चंद्रा से कोई बैर नहीं है वह पति की प्रेयसी का विरोध नहीं करती बल्कि उसको अपने साथ रखती है। यह पुरुष वर्ग ही है जो स्त्री को मूर्ख बनाता है और स्त्रियों से भागता है। गोपाल आर्यक अपनी सच्चाइयों से भागता है। मृणाल चाहती है कि वह घर वापिस आए और अपने परिवार को संभाले। धूता को अपनी सौतन बसंतसेना प्यार है। हालांकि आचार्य द्विवेदी इससे बहुपत्निवाद का समर्थन नहीं करते बल्कि आचार्य द्विवेदी सामंतवादी माहौल में स्त्री की स्थिति को रेखांकित करते हैं। समाज को बचाए रखने में स्त्रियों का पुरुष से ज्यादा योगदान है। आचार्य द्विवेदी स्त्रियों की इन्हीं भावनाओं को ही रेखांकित करते हैं।

आचार्य द्विवेदी अपने उपन्यासों में गणिका, दासी, नृतकी, संन्यासिनी का भी चित्रण करते हैं। ये स्त्रियां पुरुष प्रधान समाज से पीड़ित और शोषित हैं। इन निम्नवर्गीय स्त्रियों में भी आचार्य द्विवेदी त्याग, समर्पण की दृष्टि से उनका मूल्यांकन करते हैं। आलोचक विश्वनाथ प्रसाद तिवारी जी ने इनके बारे में कहा है : “द्विवेदी जी का युग अनेक सामाजिक कुरीतियों, पाखंडों और रूढ़ियों का युग है। जर्जर जाति व्यवस्था और हिंदू मुस्लिम सांप्रदायिकता

का युग है। नारी शोषण, गरीबी और बेकारी का युग है। भ्रष्ट राजनेताओं और दरबारियों का युग है।²³ जाहिर है यह सच आचार्य द्विवेदी के युग का भी सच है और उनके उपन्यासों के काल का भी। मध्यकालीन युग में स्त्रियों को खरीदा बेचा जाता था। 'बाणभट्ट की आत्मकथा' में इसका वर्णन मिलता है। 'पुनर्नवा' उपन्यास में मांदा पात्र का जिक्र मिलता है। उसको खरीदा बेचा जाता है। वह दासी है। आचार्य द्विवेदी इसको उन्मुक्त करवाते हैं और सामंतवादी समझ की आलोचना करते हैं। 'बाणभट्ट की आत्मकथा' उपन्यास में एक शार्विलक के अड्डे का वर्णन इस प्रकार आया है : "शार्विलक का अड्डा। मुझे उज्जयिनी के जर्नाकीर्ण लोकालय में मिट्टी के दियों से सदा सुसज्जित वह गंदी पानशाला याद आ गई, जहां मधपों, द्युत्करों और चोरों का निवास है। वहां स्त्रियों की खरीद बिक्री का भी कारोबार होता है, नगर के निचली श्रेणी के विटों, विदूषकों और लंपटों का वह अड्डा है।"²⁴ 'पुनर्नवा' उपन्यास में गणिकाओं का चित्रण है। उनके बारे में उपन्यास में आया है, "गणिकाओं का सम्मान केवल छलना होता है, हृदय से उसे कोई मान नहीं देता सब उसे पाने के आशा रखते हैं।"²⁵ 'पुनर्नवा' उपन्यास में दासी मदनिका और गणिका मंजुला का उद्धार किया गया है। आर्य देवराज को देखकर गणिका मंजुला सोचती है "पूरी सभा में वही तो एक सहृदय है। जो रस का मर्मज्ञ है, बाकी तो भांड है ना, देवराज ही सच्चा पुरुष है बाकी तो मांस की भुक्कड़ भेड़ियां है।"²⁶ आर्य देवराज मंजुला को मानवीय रूप में देखते हैं। वह कहते हैं, "मैं भुजा उठा कर कह सकता हूँ, देवी तुम्हारे भीतर देवता का निवास है। तुम जिस पाप जीवन की बात कह रही हो वह मनुष्य की बनाई हुई विकृत सामाजिक व्यवस्था की देन है। चिंता ना करो देवी, इससे उद्धार हो सकता है। तुम्हारा देवता तुम्हारे भीतर बैठा हुआ अवसर की प्रतीक्षा कर रहा है।"²⁷ 'अनामदास का पोथा' उपन्यास में भी उपेक्षित स्त्री पात्र 'ऋजुका' का चित्रण मिलता है। भयंकर तूफान में उसका पति मर गया है। वह दुखी और पीड़ित है। बाद में राजा जानश्रुति उसकी सुध लेते हैं, और उसकी मदद करते हैं।

आचार्य द्विवेदी की स्त्री विषयक धारणा में सबसे प्रमुख विशेषता यह है कि उनकी सारी स्त्री पात्रों में प्रेम भावना पक्ष है। यह प्रेम पक्ष को स्त्री पक्ष में ही अधिक मिलता है। इनके पुरुष पात्र प्रेम करते भी हैं तो अभिव्यक्त

नहीं कर पाते। बाणभट्ट की अपेक्षा निपुणिका, भट्टिनी अत्यधिक प्रेम करती है। सातवाहन की अपेक्षा चंद्रलेखा, मैना अधिक प्रेम करती है। गोपाल आर्यक की अपेक्षा मृणाल, चंद्रा अधिक प्रेम करती है। जाबाला में रैक्व की अपेक्षा अधिक प्रेम को समझने की शक्ति है। उनकी सारी स्त्री पात्र प्रेम का प्रतिदान नहीं मिलने पर अभिशप्त हैं। बाणभट्ट से प्रेम न मिलने पर निपुणिका नाटक मंडली छोड़ देती है। वह स्वयं कहती है - "निर्दय, तुमने बहुत बार बताया था कि तुम नारी को देव मंदिर के समान पवित्र मानते हो, पर एक बार भी तुमने समझा होता यह मंदिर हाड़ मांस का है। ईट-चुने का नहीं। जिस क्षण अपना सर्वस्व इस आशा से तुम्हारी और बढ़ी थी कि तुम उसे स्वीकार कर लोगे उसी समय तुमने मेरी आशा को धुलिसात कर दिया।"²⁸ चंद्रा गोपाल आर्यक से प्रेम करती हैं, लेकिन गोपाल आर्यक उसके प्रेम को समझ नहीं पाता और उससे भागता रहता है। आचार्य द्विवेदी के उपन्यासों में प्रेम का त्रिकोण भाव भी मिलता है। त्रिकोण प्रेम में वे एक पात्र के द्वारा आत्मदमन का सहारा लेते हैं। मैना और निपुणिका इसी प्रकार की स्त्री पात्र हैं जो आत्मदमन का सहारा लेकर प्रेम को अमर कर देती है। आत्मदमन के संबंध में विश्वनाथ तिवारी से बात करते हुए आचार्य द्विवेदी ने कहा है : "आत्मदान का अर्थ है सेल्फ डेडीकेशन। यह आत्मा का अर्थ सेल्फ से है, सोल से नहीं। मैंने कई जगह कहा है कि अपने को विशेष भाव से दे देना ही सच्चा आत्मदान है। जिस मनुष्य में जितना अधिक मनुष्यत्व होता है वह उतना ही अधिक दूसरों के साथ तारतम्य स्थापित करता है। एकत्व की अनुभूति ही मनुष्य की चरम मनुष्यता है।"²⁹

हालांकि 'पुनर्नवा' उपन्यास में आचार्य द्विवेदी आत्मदमन का सहारा नहीं लेते। वहां पर गोपाल आर्यक का मैना और मृणाल से त्रिकोण प्रेम चलने देते हैं। 'अनामदास का पोथा' उपन्यास में त्रिकोण प्रेम की आशिक झांकी मिलती है। आचार्य द्विवेदी के उपन्यासों में यह भी विशेषता है कि पुरुष पात्र प्रेम को अभिव्यक्त करने, प्रदर्शन करने में कमजोर है। राजा सातवाहन मैना के सामने अपना प्रेम प्रदर्शन करने में अक्षम है। आचार्य द्विवेदी के औपन्यासिक पुरुष पात्रों में खास तरह का दबूपन और प्रेम को स्वीकार्य करने में अनुपस्थिति है। प्रेम को समझना और उसका निर्वहन करना बहुत ही मुश्किल कार्य है। इसके लिए

सहृदय होना अनिवार्य है। 'अनामदास का पोथा' उपन्यास में 'काम' और 'प्रेम' में अंतर बताया गया है। "किसी तरुणी की ओर आकर्षित होना काम है, परंतु उसके लिए अपने आप को न्यौछावर करने की भावना प्रेम कही जाती है। माताजी ने कहा था कि तुम कभी काम वासना से किसी तरुणी की ओर आकृष्ट न होना परंतु यदि कभी तेरे चित्त में प्रेम का उद्रेक हो तो उसे पाप न समझना। काम आध्यात्मिक विकास का बाधक है, जबकि प्रेम उसका उन्नायक है।"³⁰

द्विवेदी जी की स्त्री विषयक अवधारणा में 'प्रेम' है। इन स्त्री पात्रों के प्रेम में सिर्फ त्याग, भावना, और अपने आप को समर्पित करने की प्रबलता है। उनके स्त्री पात्र

इसको लेकर एक आदर्श उपस्थित करती है। यह स्पष्ट है कि आचार्य द्विवेदी अपने सारे उपन्यासों में स्त्री चित्रण करते समय सजग है और उन्होंने स्त्रियों की मर्यादा और आदर्श को पेश करने का एक सजीव चित्रण प्रस्तुत किया है। यही कारण है कि हिंदी उपन्यास साहित्य में जब भी स्त्री चित्रण की बात की जाएगी तब-तब आ. हजारीप्रसाद द्विवेदी की स्त्री पात्रों को जरूर एक आदर्श रूप में याद किया जायेगा।

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Dr. Deepa Malik

The Importance of Emotional Intelligence in Education: Nurturing Students' Social and Emotional Well-being

Summary

Emotional intelligence (EI) plays a crucial role in education, significantly impacting students' social and emotional well-being. This article explores the importance of integrating emotional intelligence into educational practices, emphasizing its positive effects on academic performance, interpersonal relationships, and overall mental health. By fostering emotional intelligence in students, educators can create a supportive learning environment that equips learners with essential skills for personal and professional success. The article also delves into practical strategies for incorporating emotional intelligence into the educational curriculum and highlights the long-term benefits it brings to individuals and society.

Keywords:

Emotional Intelligence, Education, Social Well-being, Emotional Well-being, Academic Success, Holistic Development, Interpersonal Skills, Positive Attitude, Life Skills. Top of Form

Introduction:

In the pursuit of a comprehensive and meaningful education, the significance of emotional intelligence, commonly denoted as EQ, has emerged as a beacon guiding educators toward a more holistic approach. Unlike conventional metrics that primarily measure academic accomplishments, emotional intelligence places a spotlight on the profound ability to comprehend and navigate emotions effectively. In the

realm of education, there is a growing acknowledgment that nurturing students' emotional intelligence is not merely beneficial but is, in fact, integral to their overall well-being. This article seeks to delve into the profound importance of emotional intelligence in education, unraveling its impact on students, and providing practical insights into seamlessly integrating it into the fabric of the educational framework.

As education continues to evolve, the emphasis on emotional intelligence has gained considerable traction. This shift recognizes that a student's success extends beyond the boundaries of grades and test scores, encompassing their capacity to understand, express, and regulate emotions—a skill set encapsulated by the term "emotional intelligence." In the dynamic landscape of the modern world, where interpersonal skills and adaptability are increasingly valued, nurturing emotional intelligence has become a cornerstone of preparing students for the challenges and opportunities that lie ahead.

This article embarks on an exploration of the multifaceted role that emotional intelligence plays in education, delving into its far-reaching impact on students and offering pragmatic approaches to seamlessly integrate this vital component into the educational framework. By doing so, we aim to shed light on the transformative potential of emotional intelligence in shaping not only academically successful individuals but also well-rounded, emotionally resilient citizens poised for success in the broader tapestry of life.

The Role of Emotional Intelligence in Academic Performance:

The intricate interplay between emotional intelligence and academic success has been a subject of extensive research, consistently revealing a compelling correlation that transcends conventional measures of achievement. High emotional intelligence among students emerges as a potent factor, influencing not only their emotional well-being but also their academic prowess.

One of the hallmark features of emotional intelligence is its capacity to equip students with the tools necessary to navigate the demanding landscape of academia. Individuals with heightened emotional intelligence demonstrate a remarkable ability to handle stressors inherent in the educational journey. Whether facing challenging assignments, examinations, or interpersonal dynamics within the learning environment, these students exhibit a resilience that proves invaluable in maintaining a sense of balance and well-being.

Furthermore, the positive attitude towards learning cultivated by high emotional intelligence contributes significantly to academic achievement. Students endowed with emotional intelligence tend to approach challenges with optimism, viewing setbacks not as insurmountable obstacles but as opportunities for growth. This optimistic mindset fosters a love for learning, creating a conducive atmosphere for the absorption of knowledge and skills.

The impact of emotional intelligence extends beyond mere positivity, influencing core cognitive functions. Improved concentration becomes a natural byproduct, as student's adept at regulating their emotions can direct their focus more effectively toward academic tasks. Enhanced problem-solving skills also come to the forefront, as the ability to understand and manage emotions enables students to approach complex problems with clarity and adaptability.

Motivation, a cornerstone of academic success, experiences a considerable boost in individuals with high emotional intelligence. The intrinsic drive to achieve, coupled with a deep understanding of personal goals and aspirations, propels these students

forward. This heightened motivation catalyses sustained effort, fostering a work ethic that is instrumental in achieving and surpassing academic benchmarks.

In essence, the correlation between emotional intelligence and academic success underscores the intricate connection between emotional well-being and cognitive abilities. As educators and stakeholders in the learning process, recognizing and nurturing emotional intelligence in students not only enhances their academic performance but also lays the foundation for a resilient and positive approach to lifelong learning. In the dynamic landscape of education, acknowledging the pivotal role of emotional intelligence is a key step toward fostering an environment where students can thrive academically and emotionally.

Building Healthy Interpersonal Relationships:

In the intricate web of human interaction, emotional intelligence emerges as a cornerstone for the development of robust and meaningful interpersonal relationships. Students equipped with a heightened sense of emotional intelligence not only understand their own emotions but also navigate social situations with a finesse that contributes to the establishment of strong connections with others.

Central to the role of emotional intelligence in fostering healthy interpersonal relationships is the ability to understand and manage one's emotions effectively. Students who possess this skill set are better equipped to interpret the emotions of their peers, fostering a deeper level of understanding and connection. This heightened emotional awareness becomes a catalyst for improved communication, as individuals can express themselves with clarity and sensitivity, ensuring that their messages are received and understood by others.

Empathy, a critical component of emotional intelligence, plays a pivotal role in building healthy relationships. Students who can empathize with the feelings and perspectives of their peers create an atmosphere of understanding and mutual support. This empathetic approach not only enhances the quality of relationships but also contributes to the creation of

a compassionate and inclusive learning environment.

Conflict resolution skills, another manifestation of emotional intelligence, become instrumental in maintaining harmonious interpersonal relationships. Students' adept at managing conflicts constructively draw upon their emotional intelligence to navigate disagreements with poise and sensitivity. This ability not only resolves immediate issues but also contributes to the development of resilience within relationships, fostering an environment where conflicts are seen as opportunities for growth and understanding.

Educators, as key influencers in the lives of students, play a pivotal role in creating a positive and inclusive learning environment. By fostering a sense of emotional awareness and interpersonal connectivity, educators contribute to the development of a classroom culture that values and celebrates diversity. In such an environment, students feel seen, heard, and understood, laying the groundwork for the cultivation of healthy interpersonal relationships.

Ultimately, the integration of emotional intelligence into the educational framework goes beyond the individual; it extends to the collective social fabric within a learning community. As students learn to navigate their emotions and understand those of others, they not only build strong connections but also contribute to the creation of a supportive and empathetic community. In this way, emotional intelligence becomes a catalyst for not only personal growth but also the establishment of a positive and inclusive social ecosystem within educational institutions.

Enhancing Mental Health and Well-being:

Within the context of education, the integration of emotional intelligence emerges as a powerful catalyst for the promotion of mental health and overall well-being among students. As students develop and apply emotional intelligence skills, they not only navigate academic challenges with greater ease but also fortify their mental resilience in the face of life's complexities.

Emotionally intelligent students exhibit a notable capacity to cope with challenges effectively. Whether encountering academic setbacks, interpersonal

conflicts, or personal struggles, these individuals draw upon their emotional intelligence to navigate difficulties with a sense of adaptability and inner strength. The ability to face challenges head-on, armed with emotional awareness and regulation skills, contributes significantly to the cultivation of mental fortitude.

The role of emotional intelligence in stress management cannot be overstated. Students who possess a heightened sense of emotional intelligence are better equipped to identify and manage stressors. By understanding their emotional responses to stress, these students can employ coping strategies that are both effective and healthy. This proactive approach not only mitigates the impact of stress but also fosters a sense of empowerment, enabling students to face demanding situations with confidence and composure.

A positive self-image is a vital component of mental well-being, and emotional intelligence plays a crucial role in its development. Emotionally intelligent students possess a heightened self-awareness that allows them to appreciate their strengths, acknowledge areas for growth, and cultivate a positive self-perception. This positive self-image serves as a buffer against negative external influences and contributes to a robust mental foundation.

Educators, as facilitators of the learning experience, play a pivotal role in promoting mental health and well-being through the incorporation of emotional intelligence into education. By providing students with tools and strategies to manage their emotions, educators empower them to navigate the ups and downs of life with resilience. These tools extend beyond the academic realm, equipping students with life skills that are invaluable in maintaining emotional well-being throughout their lives.

In essence, the integration of emotional intelligence into education serves as a preventative measure against mental health issues. By fostering emotional resilience and providing students with the skills to manage their emotional landscape, educators contribute to the creation of a supportive and nurturing learning environment. In doing so, they lay the groundwork for the development of lifelong emotional well-being, enabling students to not only thrive academically but also lead fulfilling and balanced lives.

Practical Strategies for Integrating Emotional Intelligence into Education:

1. Emotionally Intelligent Curriculum:

Designing a curriculum that explicitly incorporates emotional intelligence is a foundational step in nurturing this essential skill set. Integrate activities and discussions into various subjects that focus on self-awareness, self-regulation, empathy, and interpersonal skills. By seamlessly weaving emotional intelligence into the academic fabric, students not only enhance their cognitive abilities but also develop a robust foundation for emotional well-being.

2. Social-Emotional Learning Programs:

Implementing structured social-emotional learning (SEL) programs provides a systematic and supportive framework for students to cultivate emotional intelligence. These programs can include dedicated lessons, interactive activities, and real-life scenarios that allow students to practice and reinforce emotional intelligence skills. SEL programs contribute to a holistic education by addressing the social and emotional aspects of students' development alongside their academic growth.

3. Emotional Check-ins: Integrate regular emotional check-ins into the daily routine to create a space for students to express their feelings openly. This practice not only fosters a sense of emotional safety but also provides educators with valuable insights into the emotional well-being of their students. By normalizing the discussion of emotions, classrooms become environments where students feel acknowledged and supported, contributing to a positive and inclusive learning atmosphere.

4. Teacher Training: Educators play a central role in the integration of emotional intelligence into education. Providing professional development opportunities for teachers is crucial to enhance their understanding of emotional intelligence and equip them with effective strategies for fostering it in the classroom. Workshops, seminars, and ongoing training sessions can empower educators to model emotional intelligence, create a supportive learning environment, and effectively guide students in developing these skills.

These practical strategies not only contribute to

the immediate well-being of students but also lay the groundwork for lifelong emotional intelligence. By making emotional intelligence an integral part of the educational experience, schools foster the development of individuals who are not only academically proficient but also emotionally resilient and socially adept. The implementation of these strategies represents a commitment to nurturing the whole student, preparing them not just for academic success but for a fulfilling and balanced life beyond the classroom.

Conclusion:

In the ever-evolving landscape of education, the acknowledgment and integration of emotional intelligence emerge as fundamental elements essential for the holistic development of students. Beyond the traditional measures of academic achievement, the cultivation of emotional intelligence equips individuals with a repertoire of skills crucial for navigating the multifaceted challenges of life.

As this article has explored, the significance of emotional intelligence in education extends far beyond the classroom walls. It influences academic success, the formation of healthy interpersonal relationships, mental well-being, and the development of essential life skills. By recognizing the pivotal role emotional intelligence plays in shaping well-rounded individuals, educators, parents, and policymakers can collectively contribute to the creation of a positive and nurturing learning environment.

The implementation of practical strategies, such as incorporating emotional intelligence into the curriculum, embracing social-emotional learning programs, conducting regular emotional check-ins, and providing teacher training, represents a concerted effort to prioritize the development of emotional intelligence within the educational system. These strategies not only foster immediate benefits for students but also lay the groundwork for the long-term cultivation of emotionally resilient and socially adept individuals.

In conclusion, emotional intelligence is not merely an addendum to education but an integral component that empowers students to thrive academically, build

meaningful relationships, and maintain optimal mental health. As we navigate the responsibilities of education—whether as educators, parents, or policymakers—prioritizing the development of emotional intelligence becomes a collective responsibility. By doing so, we contribute to the

creation of a positive, inclusive, and nurturing learning environment that prepares current and future generations for success in both their academic pursuits and the intricate tapestry of life.

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आकांक्षा सक्सेना

अज्ञेय के काव्य में आधुनिक भाव-बोध

एक ओर कविता में सिद्धांत के तौर पर अज्ञेय व्यक्तित्व से दूरी बनाने की बात करते हैं तो दूसरी ओर कुछ ऐसा करते रहते हैं कि उनके एक अलग व्यक्तित्व की उपस्थिति कविता में बनी रहती है। छायावादी कवि का व्यक्तित्व और तरह से कविता में आता था। वह आत्मानुभूति की कविता थी। अज्ञेय मैं से दूरी बनाकर चलते हैं, लेकिन व्यक्तित्व की स्वतंत्रता का बोध पाठक को कराते रहते हैं। एक स्तर पर उनकी कविता ही व्यक्तित्व की खोज की कविता का रूप ले लेती है। पहले ही ध्यान रखने वाली बात है कि अज्ञेय प्रयोगवाद नामक काव्य-आंदोलन के प्रवर्तक के रूप में भी जाने जाते हैं। वे कहते रहे हैं कि प्रयोग का कोई वाद नहीं होता। पर प्रयोगशीलता को कविता की प्रमुख समस्या के रूप में बार-बार विश्लेषित भी करते रहे हैं। यह बात छिपी नहीं रह गई है कि अज्ञेय ने प्रयोगवाद की दिशा निर्धारित की है। उसका काव्यशास्त्र बनाया है। रोमांटिक भाव-बोध में स्वाधीनता का, आत्मचेतना का अनुभव जोड़ दें तो अज्ञेय का आधुनिक भाव-बोध समझ में आने लगेगा। अज्ञेय वस्तु और शिल्प की नवीनता के रूप में कितने सजग हैं, यह उनके आधुनिक अनुभव या भाव-बोध को देखते ही समझ सकते हैं।

अज्ञेय को पढ़ते हुए छायावादोत्तर कविता के परिप्रेक्ष्य को ध्यान में रखना होगा। आरंभिक कविताओं में अज्ञेय छायावाद के प्रभाव से मुक्त नहीं हैं, परंतु वहीं कुछ-कुछ नएपन का आग्रह भी दिख जाता है। छायावाद के अंत के साथ प्रगतिवाद आया। यह 1935-36 का समय है। अज्ञेय

प्रगतिशील लेख संघ के आयोजनों में उपस्थित रहे परंतु व्यक्तित्व की स्वतंत्रता शीघ्र ही उनका प्रमुख आग्रह बनी तथा 1943 में तार सप्तक का संपादन भले ही संयोग हो, तार सप्तक में कवि अज्ञेय का अपना वक्तव्य और संपादक अज्ञेय का वक्तव्य प्रयोग और अन्वेषण को कविता का महत्वपूर्ण प्रयोजन बताते हैं। प्रगतिवाद सामाजिक चेतना के साथ अपनी काव्यभूमि का निर्माण करता है। प्रयोगवाद की मुख्य समस्या नए अनुभव, नए मूल्य-बोध और भाषाशिल्प के नए प्रयोग की है।

अज्ञेय को कवि के रूप में पढ़ने के लिए दूसरा सप्तक की भूमिका के इस अंश को ध्यान में रखें। दूसरा सप्तक (1951) की भूमिका के शब्द हैं - वस्तु और शिल्प दोनों के क्षेत्र में प्रयोग फलप्रद होता है। राग वही रहने पर भी रागात्मक संबंधों की प्रणालियाँ बदल गई हैं। कवि नए तथ्यों को उनके साथ नए रागात्मक संबंध जोड़कर नए सत्यों का रूप दे - यही नयी रचना है। यह बात ध्यान में रहे कि तीसरा सप्तक (1959) को नयी कविता के एक प्रतिनिधि चयन के रूप में देखा जाता है जिसकी भूमिका में अज्ञेय कहते हैं - 'नयी कविता की प्रयोगशीलता का पहला आयाम भाषा से संबंध रखता है।' अब हम देख सकते हैं कि अज्ञेय की कविता की मुख्य पहचान है - वस्तु और भाषा तथा रूप की नवीनता। उन्हें पढ़ते हुए कविता की समग्र बनावट (अंतर्वस्तु और भाषा) पर ध्यान देना जरूरी है। याद रखना जरूरी है कि अज्ञेय की कविता आधुनिक भाव-बोध की कविता है जो पहले से प्रचलित काव्य-विधान से संभव नहीं है।

अज्ञेय के पाठ के अनुकूल दृष्टि और पद्धति विकसित करते हुए उनकी कविता कलगी बाजरे की पर जरूर ध्यान जाना चाहिए। यह कविता बताती है कि एक ढर्रे पर चलने वाली कविता से अज्ञेय का विरोध कहाँ और क्यों है। कुछ पंक्तियाँ हैं :

अगर मैं तुमको
ललाती साँझ के नभ की अकेली तारिका
अब नहीं कहता,
या शरद के भोर की नीहार-न्हायी कुई,
टटकी कली चम्पे की
वगैरह, तो
नहीं कारण कि मेरा हृदय उथला या कि सूना है
या कि मेरा प्यार मैला है।
बल्कि केवल यही :
ये उपमान मैले हो गए हैं
देवता इन प्रतीकों के कर गए हैं कूच!
कभी बासन अधिक घिसने से मुलम्मा छूट जाता है।

छायावादोत्तर कविता : प्रयोगवाद और नई कविता

अज्ञेय को व्यापक अर्थ में आधुनिक कवि के रूप में देखना चाहिए। मुख्यतः वे प्रयोगवादी या प्रयोगशील कवि हैं। उनकी दृष्टि में नयी कविता प्रयोगशील कविता का ही विकास है। परंतु याद रहे नयी कविता यदि एक अर्थ में प्रयोगवादी या प्रयोगशील कविता का विकास है तो दूसरे अर्थ में प्रगतिवादी या प्रगतिशील कविता का विकास है। नयी कविता में प्रगतिवाद का सामाजिक सरोकार भी है और प्रयोगशीलता की सहज स्वाभाविक आकांक्षा भी। चमत्कारपूर्ण प्रयोग का आग्रह नयी कविता में कम है या नहीं है। अज्ञेय जब 'नदी के दीप' या 'यह दीप अकेला' जैसी कविता लिखते हैं तो वैयक्तिकता और सामाजिकता का द्वंद्व भी दिखाई देता है। जब वे कहते हैं :

यह दीप अकेला स्नेह-भरा है
गर्व-भरा मदमाता पर
इसको भी पंक्ति को दे दो।

तो सामाजिकता को स्वीकार भी करते हैं परंतु आगे याद दिलाते हैं कि सर्जक व्यक्तित्व का अकेलापन अद्वितीयता खोने के लिए नहीं है। यह सामाजिकता और वैयक्तिकता का द्वंद्व अज्ञेय की कविता का बहुत जरूरी संदर्भ है।

यह अज्ञेय की कई कविताओं में प्रकट है। अज्ञेय 'साँचे ढले समाज' की जगह 'अच्छी कुंठारहित इकाई' के पक्ष में हैं।

प्रयोगवाद : रोमांटिक तथा आधुनिक दृष्टि का द्वंद्व

अज्ञेय ने जिस काव्यादर्श को प्रयोगवाद में क्रमशः मूर्त किया उसमें यदि एक द्वंद्व 'रोमांटिक' और 'आधुनिक' के बीच था तो दूसरा 'परंपरा' और 'आधुनिकता' के बीच। रोमांटिक अनुभव का जान-बूझकर निषेध अज्ञेय के यहाँ नहीं है। परंतु जैसा पहले संकेत किया गया, 'आत्मचेतना' या खास तरह के 'आत्म-बोध' से जुड़कर वही आधुनिक-बोध बन जाता है। इसी प्रकार, अज्ञेय परंपरा को अस्वीकार नहीं करते पर उसे 'पोटली में बाँधकर रखा गया पाथेय' भी नहीं मानते। उससे एक तनावपूर्ण संबंध बनाते हुए वे 'आधुनिक अनुभव' तक पहुँचते हैं। यह तनाव ही अज्ञेय को आधुनिक भाव-बोध का कवि बनाता है।

'भग्नदूत' में अज्ञेय का अनुभव और कहने का ढंग छायावाद से भिन्न नहीं है। ये कविताएँ हैं भी छायावाद वाले दौर की ही - 1929 से 1932 के बीच की। संग्रह छपा 1933 में। विषय वही - ससीम असीम के प्रणय प्रसंग। 'चिन्ता' (1941) में कुछ भिन्नता है। प्रेम का अनुभव कुछ प्रगाढ़ है। प्रेम सख्यभाव लिए हुए! 'इत्यलम्' (1946) में 1933 से 1946 तक की कविताएँ संकलित हैं। इनमें कहीं प्रेम की विफलता है तो कहीं बौद्धिकता का रंग लिए आत्म-व्यंग्य। कहीं स्त्री-देह के प्रति और कहीं प्रकृति के लिए आकर्षण। रोमांटिक और आधुनिक स्वभाव का द्वंद्व 'हरी घास पर क्षण भर' (1949), 'बावरा अहेरी' (1954) और 'इन्द्रधनुष रौंदे हुए ये' (1957) में अधिक गहरा हुआ है। 'हरी घास पर क्षण भर' के आगे अज्ञेय नयी कविता आंदोलन के निकट हैं और उस पर मिली-जुली प्रतिक्रिया करते हैं। अनुभूति और संवेदना की गहराई भी इस कालखंड की कविताओं में प्रकट है। प्रयोगवाद-काल की कविताओं में मुखरता है। एक तरह का उद्दाम अतिकथन भी है - 'आह मेरा श्वास है उत्तप्त / धमनियों में उमड़ आयी है लहू की धार। प्यार है अभिशप्त / तुम कहाँ हो, नारि।' पर 'मौन भी अभिव्यंजना है' - यह अज्ञेय समझते हैं और अधिक सांकेतिकता की ओर उन्मुख हैं।

नई कविता : वैयक्तिकता तथा सामाजिक सरोकार : संबंध और द्वंद्व

एक सुविधापूर्ण विभाजन यह है कि 1950 से 1960 के बीच की कविता नयी कविता है। इस दृष्टि से 'तीसरा सप्तक' (1959) को नयी कविता का प्रतिनिधि संग्रह माना जाता है। 1960 के बाद की हिंदी कविता एक अलग प्रकार के मोह-भंग की सूचक है। साठोत्तरी कविता लगभग एक अवधारणा बन चुकी है। अज्ञेय आगे की कविता के साथ जुड़ाव नहीं अनुभव करते। यही कारण है कि 'चौथे सप्तक' के प्रकाशन का आगे की नयी कविता पर कोई प्रभाव नहीं है।

नयी कविता वाले दौर का एक प्रमुख द्वंद्व है - व्यक्तित्व की स्वतंत्रता और सामाजिक दायित्व का द्वंद्व। इस विषय पर न केवल तीव्र विचार-मंथन दिखाई देता है, बल्कि अज्ञेय की 'नदी के दीप', 'यह दीप अकेला' कविताएँ भी पाठक को प्रभावित करती हैं। इनमें कवि सामाजिक प्रवाह में घुल-मिल जाना चाहता है, पर सृजनात्मकता की अद्वितीयता और विशिष्टता बचाकर।

यह जन है : गाता गीत जिन्हें फिर और कौन गायेगा?

पनडुब्बा : ये मोती सच्चे फिर कौन कृती लायेगा?

यह समिधा : ऐसी आग हठीला बिरला सुलगायेगा।

यह अद्वितीय : यह मेरा : यह मैं स्वयं विसर्जित :

यह दीप, अकेला, स्नेह-भरा है गर्व-भरा

मदमाता, पर इसको भी पंक्ति को दे दो।

- यह दीप अकेला

किंतु हम हैं द्वीप।

हम धारा नहीं हैं।

स्थिर समर्पण है हमारा।

हम सदा से द्वीप हैं स्रोतस्विनी के।

किंतु हम बहते नहीं हैं

क्योंकि बहना रेत होना है।

- नदी के द्वीप

अज्ञेय के ये दोनों उदाहरण 'यह दीप अकेला', 'नदी के द्वीप' - इन प्रतिनिधि कविताओं से लिए गए हैं। अकेला दीपक जो स्नेह-भरा गर्व-भरा है सर्जनात्मक अद्वितीयता अर्थात् वैयक्तिकता का प्रतीक है। अज्ञेय उसे पंक्ति को अर्थात् सामाजिकता को दे देना चाहते हैं। पर उसके अकेलेपन को जीवंत, स्वाधीन रखकर। इसी द्वीप

का द्वीपत्व महत्वपूर्ण है। वह धारा में है, धारा से ही बना है, पर जब बन गया है, तो धारा में विलीन हो जाना उसे स्वीकार नहीं। क्योंकि बह जाना रेत हो जाना है और रेत की तरह धारा में मिलने की सार्थकता ही क्या। इसलिए धारा में होकर भी उसकी अद्वितीयता बनी रहे, यही कवि को भी स्वीकार है।

मूल्यबोध और समकालीन कविता

अज्ञेय अवधारणाओं, विचारों, मूल्यों के कवि हैं पर वे औसत मूल्य को भी अपने निजी व्यक्तित्व के स्पर्श से नया मूल्य बना देते हैं। नयी कविता आंदोलन के बाद भी वे समकालीन काव्य परिदृश्य पर अपनी निजी पहचान बनाए रख सके - यह अपने आप में महत्वपूर्ण है। प्रेम, विषाद, मृत्यु का उनका अपना अनुभव कविता में नया विचार बनता है। उनका मूल्य-बोध उनका काव्य-मुहावरा बन जाता है। कभी उनका कथन इतना सादा है :

मैं आस्था हूँ

तो मैं निरंतर उठते रहने की शक्ति हूँ

मैं व्यथा हूँ

तो मैं मुक्ति का श्वास हूँ

कभी संकेत पर भी उनका सारा बल है। कविता प्रेम की हो तो जरूरी नहीं कि प्रेम की अभिव्यक्ति ढर्रे पर चलकर संभव हो। 'उधार' कविता में एक तरह की नाटकीयता है, पर प्रेम एक असीमित अकथित मूल्य है जिसे संवेदनशील पाठक ग्रहण कर सकता है :

मैंने कहा : प्यार? उधार?

उस अनदेखे अरूप ने कहा - हाँ,

क्योंकि ये ही सब चीजें तो प्यार हैं -

यह अकेलापन, यह अकुलाहट,

यह असमंजस, अचकचाहट,

आर्त अनुभव

यह अंधकार में जाग कर सहसा पहचानना

कि जो मेरा है वही ममेतर है।

महत्वपूर्ण है प्यार की अस्पष्टता, प्यार की व्यापकता। पर प्यार ऐसा कि बंधना कोई शर्त नहीं है। यही है प्रेम के प्रति एक आधुनिक दृष्टिकोण। प्रेम प्रगाढ़ता में बाँधता नहीं, मुक्त करता है। 'सागर' श्रृंखला की कविताओं में सागर मुक्त करता है। करुणा, मानवीय आत्मीय सहज मूल्य हैं।

‘आत्मदान’ सहज मूल्य है। ‘हम खोते हैं तो होते हैं।’

अज्ञेय : आत्मबोध और जीवन दृष्टि

अज्ञेय का आत्मबोध आत्मलीनता तक सीमित नहीं है। अज्ञेय का आत्मबोध व्यक्ति-सत्य और व्यापक सत्य के बीच एक नया संबंध बनाता है। अज्ञेय जीवन से प्रेम करते हैं पर इस प्रेम को निस्संग विस्मय का-सा भाव बताते हैं। जीवन सुंदर है आश्चर्यजनक रूप से, सुंदर है पर जरूरी है कि जीवन को सीधे देखें, काँच में से न देखें। काँच में से देखेंगे तो रूपों में भटक जाएंगे। जीवन तक पहुँचेंगे ही नहीं। ‘सोन मछली’ कविता यही कहती है। प्रतीक नया नहीं है पर अर्थ नया है। संकेत के लिए बिम्ब नया है :

हम निहारते रूप :

काँच के पीछे हाँप रही है मछली।

रूप-तृषा भी

(और काँच के पीछे)

है जिजीविषा।

यहाँ मछली का प्रतीक सत्य के अन्वेषण में सहायक है। अज्ञेय की जीवन-दृष्टि के प्रमुख संदर्भ हैं - व्यक्ति स्वातंत्र्य और व्यक्तित्व का विसर्जन, या अहं का विलयन या आत्मदान। जैसा पहले अज्ञेय की कविताओं (यह दीप अकेला, नदी के द्वीप) के उदाहरणों को ध्यान में रखकर कहा गया है - व्यक्तित्व एक ओर विराट सामाजिकता के प्रति समर्पित है - ऐसे, कि उसे दे दिया जाना है, पर दूसरी ओर उसका विशिष्ट अद्वितीय पक्ष जो सर्जनात्मकता का स्रोत है, उसे बचा लेना भी कवि-कर्म का हिस्सा है।

रमेशचन्द्र शाह अज्ञेय के एक सजग पाठक-आलोचक हैं। वे मानते हैं कि अज्ञेय के लिए आधुनिकता ‘संस्कार’ है, संस्कारवान होने की क्रिया है, बल्कि एक प्रक्रिया है। इसलिए आधुनिकता उनके लिए पश्चिमी ढंग का विच्छिन्नता-बोध नहीं है। अज्ञेय का आत्म-बोध उस महामौन के अनुभव तक पहुँचना चाहता है जो अविभाज्य है। ‘असाध्य वीणा’ में कलाकार ने सृजन प्रक्रिया के इस रहस्य को जान लिया है और दूसरों पर प्रकट भी कर दिया है। इस कविता पर हम आगे भी विचार करेंगे। अभी यही पंक्तियाँ देखें जिनसे अज्ञेय के आत्म-बोध और जीवन-दृष्टि का अनुमान किया जा सकता है।

श्रेय नहीं कुछ मेरा :

मैं तो डूब गया था स्वयं शून्य में -
वीणा के माध्यम से अपने को मैंने

सब कुछ को सौंप दिया था -

सुना आपने जो वह मेरा नहीं,

न वीणा का था :

वह तो सब कुछ की तथता थी -

महाशून्य

वह महामौन

अविभाज्य, अनाप्त, अद्रवित, अप्रेमय

जो शब्दहीन सब में गाता है।

अज्ञेय की कविता : आधुनिक बोध और संवेदना

आधुनिकता समय-सापेक्ष संज्ञा है और वह मूल्य-बोधक भी है। समसामयिकता से एक सीमित अर्थ का बोध होता है। यहाँ मूल्य का आग्रह नहीं है। आधुनिकता मूल्य-बोध है और उसका संदर्भ व्यापक है। इसलिए इलियट जैसे विचारक परंपरा के साथ द्वंद्वत्मक संबंध से आधुनिक भाव-बोध को सम्बद्ध करते रहे हैं। आधुनिकता परंपरा को ज्यों का त्यों स्वीकार नहीं करती। उससे प्रश्न करती है। प्रश्नशीलता आधुनिक भाव-बोध की अभिव्यक्ति की खास युक्ति है। वह रीति या रूढ़ि के विरुद्ध है। आधुनिकता में विद्रोह और विक्षोभ का विशेष अनुभव भी शामिल है। निर्वैयक्तिकता भी उसका खास लक्षण है। अज्ञेय जैसे आधुनिक बोध के कवि के लिए प्रेम सामान्य प्रेम नहीं, दुख सामान्य दुख नहीं, मुक्ति या मृत्यु सामान्य मुक्ति या मृत्यु नहीं। प्रकृति भी वही नहीं, जो दूसरों के लिए है। अज्ञेय को श्वेत चाँदनी ‘वंचना’ लगती है, आकाश का गहन विस्तार ‘झूठ’ लगता है, पूर्णिमा की शांति ‘निस्सार लगती है। आधुनिकता का बोध कभी आघात पैदा करने वाला है।

स्वाधीन चेतना : व्यक्तित्व की खोज

रचनात्मक स्वाधीनता और व्यक्तित्व की खोज के संकेत अज्ञेय की आरंभिक कविताओं में भी मिलते हैं। जब वे लिखते हैं, ‘सखि आ गये नीम को बौर’ तो वे परंपरा से हटते हैं, परिपाटी से हटते हैं। आम्र वृक्ष से बौर का संबंध न जोड़कर, नीम से जोड़ने के पीछे अभिव्यक्ति की नई आजादी का बोध है। सत्य का अन्वेषण एक ऐसा

अभिप्राय है जिसमें आप अज्ञेय की स्वाधीन चेतना का अनुभव कर सकते हैं। अज्ञेय दूसरों के दिए सत्य पर निर्भर नहीं हैं। सत्य की नई खोज करते हैं। कभी यही खोज व्यक्तित्व की खोज का रूप ले लेती है।

छायावादोत्तर कविता में प्रयोगवाद और नयी कविता के अग्रणी कवि के रूप में अज्ञेय का महत्व निर्विवाद है। आधुनिक भाव-बोध और संवेदना के कवि के रूप में उनकी एकदम अलग पहचान है। उनके आधुनिक बोध के मूल में है - व्यक्तित्व की खोज। व्यक्तित्व की खोज का

समकक्ष है - अभिव्यक्ति की खोज। अज्ञेय के लिए काव्य-प्रक्रिया का अपना महत्व है। शब्द और सत्य में निरंतर द्वंद्व की स्थिति बनी रहती है। अज्ञेय निर्वैयक्तिक संवेदना को महत्व देते हैं। तनाव और द्वंद्व की स्थिति में ही अज्ञेय को नया काव्योन्मेष उपलब्ध हो पाता है।

हिंदी विभाग, गेस्ट फ़ैकल्टी
जीसस एंड मेरी कॉलेज,
दिल्ली विश्वविद्यालय, दिल्ली

सन्दर्भ सूची

1. अज्ञेय का रचना संसार - गंगा प्रसाद विमल
2. अज्ञेय : आलोचना संचयन - ओम निश्चल
3. अपने अपने अज्ञेय - ओम थानवी
4. अज्ञेय : संचयिता - नन्द किशोर आचार्य



Rupak Verma*



Sarvind Chaudhary**

Voter Perception and Political Mobilization: A Statistical Study of Reserved Legislative Constituencies for Scheduled Castes in Uttar Pradesh

Caste may be bad. Caste may lead to conduct so gross as to be called man's inhumanity to man. All the same, it must be recognized that the Hindus observe Caste not because they are inhuman or wrong-headed. They observe Caste because they are deeply religious.

- B. R. Ambedkar

Abstract

The key factors that have shaped the political consciousness and mobilization of the Scheduled Castes in Uttar Pradesh include the use of caste-based identity by political parties. The Bahujan Samaj Party (BSP) used this discourse to challenge caste hegemony and fight caste discrimination, while the Bharatiya Janata Party (BJP) used it to construct a rightist identity and dismantle Bahujan politics. The rise of plebeians in Uttar Pradesh's political sphere, particularly Dalits, has also played a significant role in shaping political consciousness. The deepening of formal democracy, increment in substantive democracy, and demand for greater civility are key aspects of Dalit assertion. Additionally, the shift from desire for social justice to aspiration among lower castes impacted by globalization and cultural modernization has influenced the political mobilization of the lower castes. Caste has always been important in Indian society, and its impact can be seen in all aspects of society, including politics. The research data shows the trend that in the state of Uttar Pradesh, the voters have shown their keen interest in the

Bharatiya Janata Party (BJP) in the recent decades.

Introduction

The politics of Scheduled Castes in Uttar Pradesh is a complex and multifaceted subject that requires a detailed analysis. The state of Uttar Pradesh has a significant population of Scheduled Castes, and their political representation and participation have been the subject of intense study and debate. One of the key aspects of SC politics in Uttar Pradesh is the reservation system, which has been implemented to ensure their representation in the political and administrative arenas. However, the effectiveness and impact of these reservations on the empowerment of the Scheduled Castes are subjects of ongoing research and discussion. It is also important to explore the historical and social factors that have shaped the political consciousness and mobilization of the Scheduled Castes in Uttar Pradesh. Understanding the interplay of caste dynamics, economic disparities, and social discrimination is crucial to gaining insights into the challenges and opportunities in SC politics in the state. Moreover, the role of political parties, leaders, and movements in championing the rights and interests of the Scheduled Castes in Uttar Pradesh deserves a comprehensive examination. This involves studying the policies, initiatives, and campaigns targeted towards the upliftment and empowerment of the SC community, as well as the extent to which these efforts have translated into tangible improvements in their socio-political status.

Politics has to do justice equally in society. The development of the person living in the society depends on the rule over him. Only the rights and duties of individuals create a good society. Both the state and the government together control the society, so it is said that it is necessary to have a good person in politics. The influence of the ideas of the government is visible in all the institutions of the society. Assembly elections were held in Uttar Pradesh for the first time in 1951 and till now 18th assembly elections have been conducted. President's rule has been imposed in this state till 2022 10 times. In the state at that time, elections were held between BSP, SP and BJP on the basis of their respective ideology. Where BSP propagates itself on the rights of Dalits, SP on Yadav and Muslims, BJP on fanatical Hindutva. Scheduled Castes constitute 20.7% of the total population in Uttar Pradesh. There is a maximum of 403 legislative assembly in this state, out of which about 20-21% reserved seats are allotted for scheduled castes. On these seats, the party forms its government by giving tickets to the SCs representative with its views. The party that wins the maximum number of seats in 20-21% seats comes to power.

Caste ideology is especially important in Indian politics, although ethnicity or religion can also be important factors, and the degree of importance of caste ideology is different among states or regions (Osborne 2001).

The politicization of caste has taken place in three parts.

1. Forward castes dominated in politics, in which our influence is visible on the Indian National Congress, all its Chief Ministers were forward castes only
2. We see the politics of Forward castes and Dalit in the 2002 assembly elections of BSP in which they organized a Brahmin conference.
3. BSP and Bhim Army have linked their ideology with rights regarding the voting of Dalits.

History of Reservation

Reservation in India refers to the practice of setting aside a certain percentage of seats or quotas for individuals belonging to specific castes, tribes, or other

marginalized communities in government jobs, educational institutions, and elected positions.

Communal Award

British Prime Minister Ramsay MacDonald issued the Communal Award on August 16, 1932. On the basis of India Act 1919, Muslims, Dalits are given a chance to represent by making constituencies, but in this election their caste was voted.

Poona Pact (24 September, 1932)

In the Poona Pact, the separate electorate for the Dalit class was abolished and the seats of the untouchables in the election assembly were reserved under the Hindu class only.

Representation of the People Act, 1951

Special procedure at elections in constituencies where seats are reserved for Scheduled Castes or Scheduled Tribes. Rep. by the Representation of the People (Amendment) Act, 1961 (40 of 1961).

Article 334(a) in the Constitution of India 1949

Article 334 provides for reservation of seats for Scheduled Castes and Scheduled Tribes in the Lok Sabha and the State legislative assembly.

BSP raised the issue of Brahminism on its Chief Minister by making Congress Manuwadi. BSP came to power in the state and talked about change in the society. This party calls itself Ambedkar party but it talks about social development contrary to Ambedkar's ideology. For the first time in 1995, BSP constructed hostels for SC/ST students. In 1991, SP and BSP brought special schemes to Dalit dominated villages like the Ambedkar village programme. This drew the attention of the party to the social harmony of the Dalits (Pai, 2004).

BSP made Brahmin and Dalit, a "Dalit Brahmin" to win for a New Alliance the assembly elections. For this, BSP organized 60 conferences in 21 districts. At the end of this event, most Brahmins believed that BSP was not anti-Brahmin, but entry of Dalit was prohibited in this conference. In this way BSP got involved in its election campaign. She said in sammelan "Ambedkar not only accepted a brahmin surname

given to him by a brahmin teacher but also married a brahmin (Verma, 2005).

Caste is given special importance in the elections of Uttar Pradesh. The big party of the state has its own vote bank. BJP takes the upper caste along with them while their voting behavior with the Muslim community is very bad. Yadav and Muslim community are inclined towards SP. BSP considers Dalits as its vote bank. But since 1996, the Indian National Congress, being from any particular community, wins a nominal seat in the state. The voting behavior of Scheduled Castes of BSP is changing (Health & Kumar, 2012).

In this, it talks about equal treatment for SC/ST socially. The children of these people are treated cruelly in the society. After independence till now no prime minister came from their community. A Sc/St held a post as president. So far, not a single Supreme Court judge has been a Dalit. The people of these societies are seen only as poll workers. Researcher like Ashwin Deshpande in Indian Railways and Tata International Institute Dalits are getting equal representation in the form of social justice (Delhi Solidarity Group, 2015)

In democracy, every citizen has right to participate in the political system no one can discriminate on any basis. Uttar Pradesh has been in the vortex of political change with close links with patterns of development (Srivastava, 2016).

In the state of Uttar Pradesh, BJP fielded their Prime Minister candidate from Varanasi Uttar Pradesh, it won 73 out of 80 Seats. The BJP's prospects in Uttar Pradesh will largely be determined by whether the OBS's inclination towards the party was a result of disenchantment with the Samajwadi party and BJP or a communal polarization (Kang, 2016).

In the last few years the rising Hindu right in its bid to propagate its nationalist ideology and thinking among youth is attempting to repackage events, symbols of public figures across up (Kumar, 2016).

Significance of the study

From the study we found that all parties used Scheduled caste as the vote bank only. In Uttar

Pradesh, about 20% - 21% of the total seats are reserved for the Scheduled Castes of which no party can ignore these reserved seats. It is evident from this study that the Scheduled Castes do not stick to any particular political party. It votes keeping in mind the basic needs, regional needs and possibilities of development.

Election commission of India-State Elections, 1951 to 2022 the Legislative Assembly of Uttar Pradesh

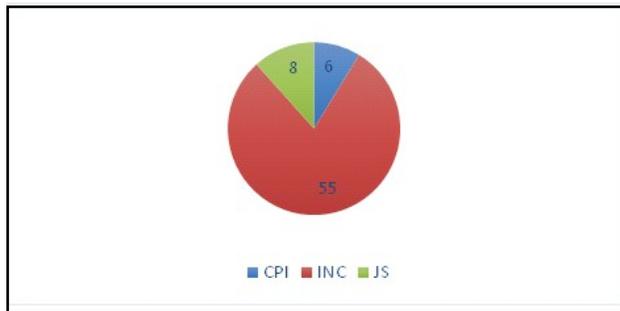
Number of Constituencies & Types of Constituencies

Year	Unreserved	SCs	STs	Total Seat
1951	333	14	0	347
1957	252	89	0	341
1962	341	89	0	430
1967	336	89	0	425
1969	337	88	0	425
1974	334	88	2	424
1977	336	88	1	425
1980	336	88	1	425
1985	336	88	1	425
1989	333	91	1	425
1991	329	89	1	419
1993	331	90	1	422
1996	334	89	1	424
2002	314	89	0	403
2007	314	89	0	403
2012	318	85	0	403
2017	317	84	2	403
2022	317	84	2	403

To see the public participation of Scheduled Castes in the Uttar Pradesh Legislative Assembly elections, it is necessary to analyze the seats reserved for Scheduled Castes in the elections from 1951 to 2022. The first assembly elections were held for the first time after independence in 1951, in which the total number of seats were 347, out of which only 14 seats were reserved for the Scheduled Castes. In which only 4.09% of Scheduled Caste was reserved. Assembly elections were held in 1957 after the completion of 5 years term, in this election 26.09% of the total seats were reserved for scheduled castes, which was almost 6.5 times the seat reserved from the previous election. After this election, the reserved seats for scheduled castes started playing an important

role in forming the government in the state. In 1962, 1967 and 1969, 20.70%, 20.94% and 20.71% of the total seats were reserved respectively. Due to increase and decrease in constituencies and scheduled caste seats, partial changes are visible in the percentage of seats. 20.85%, 20.71% and 20.71% seats were reserved for Scheduled Castes in the 1974, 1977 and 1980 assembly elections respectively, whereas according to the 1971 census, the population of Scheduled Castes in the total population of Uttar Pradesh was 21.0%. 20.71% and 21.41% seats were reserved for the 1985 and 1989 assembly elections respectively. According to the 1981 census, the SC population in Uttar Pradesh was 21.2%. We can say that the number of reserved seats in Uttar Pradesh depends on the population of Scheduled Castes in the state. 21.24%, 21.33% and 20.99% reserved seats were held in Vidhan Sabha 1991, 1993 and 1996 respectively, at this time the total population of Uttar Pradesh according to the 1991 census was 21%. In both these assembly seats were reserved equal to the population. In both the 2002 and 2007 assembly elections, 22.08% seats were reserved. According to the census 2001, the Scheduled Caste was 21.2%, in both of these the reserved seats were increased, so we can say that there was an increase in the representation of the Scheduled Castes. The seats reserved for Scheduled Castes in Legislative assembly 2012, 2017 and 2022 were 21.09%, 20.84% and 20.84% respectively. According to Census 2011, Uttar Pradesh has 20.7% Scheduled Castes. If 2011 census is taken into account, then the reserved seats are equal to its population.

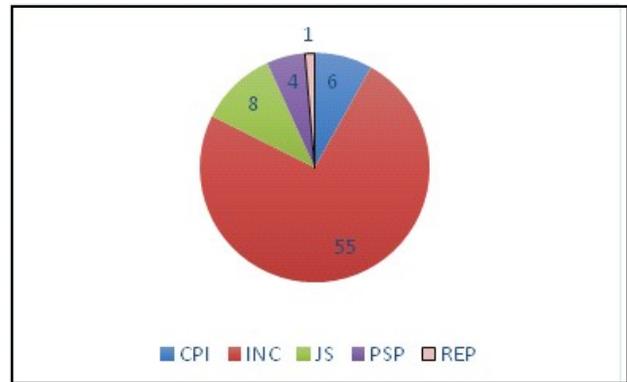
The Legislative Assembly of Uttar Pradesh–1951
 Total Seat – 334 Reserved Seat – 14



Graph-01

After independence, the Uttar Pradesh Legislative Assembly was elected for the first time in 1951, in which a total of 347 seats were decided in the constituency. In this, 14 seats (4.03%) were reserved for the Scheduled Castes, out of which 11 seats were won by the Indian National Congress. As a result of this election, the Indian National Congress made the Brahmin caste as the Chief Minister.

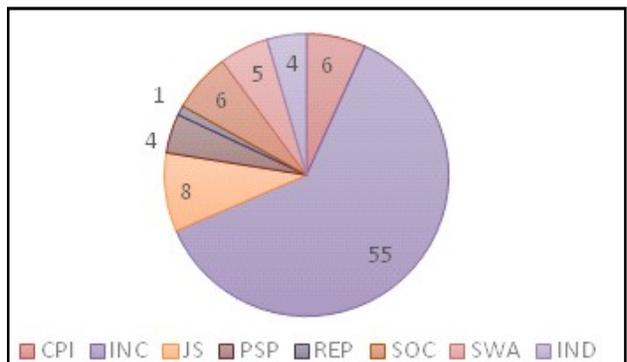
The Legislative Assembly of Uttar Pradesh–1957
 Total Seat – 341 Reserved Seat - 89



Graph-02

The election of the 2nd Uttar Pradesh Legislative Assembly was held in 1957 and it was constituted of 341 seats. Out of these, 89 seats (26.09%) were reserved for the Scheduled Castes. In these reserved seats, Bharatiya Jana Sangh won 03 seats (3.37%), Praja Socialist Party 07 (7%) and Indian National Congress won maximum 65 seats (73.03%) respective. In this assembly election, the Indian National Congress (INC) made Kayastha caste as the Chief Minister of the state.

The Legislative Assembly of Uttar Pradesh–1962
 Total Seat - 430 Reserved Seat – 89

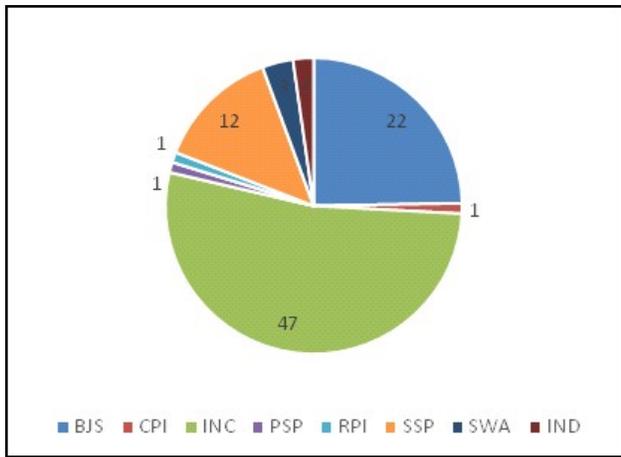


Graph-03

In the 3rd Uttar Pradesh Legislative Assembly elections, 430 constituencies were constituted. Out of these, 89 seats (20.70%) were reserved for Scheduled Castes, Overall seats were increased in this election but the reserved seats of SCs remained same which is less than the reserved seats of

5.39% in the second assembly election. The Indian Congress party won 55 seats (61.80%). Jana Sangh won 08 seats (8.99%) on its religious ideology. In the third assembly elections, the Indian Congress party made Kayastha as the chief minister of the state.

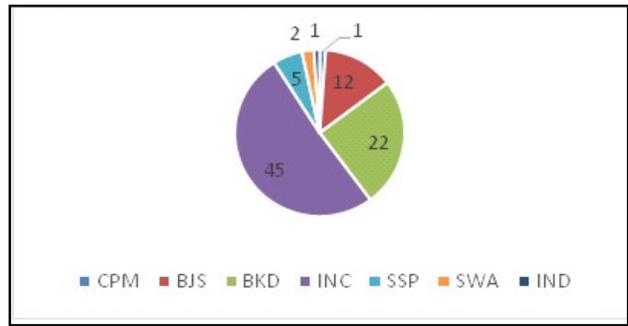
The Legislative Assembly of Uttar Pradesh–1967
Total Seat- 425 Reserved Seat- 89



Graph-04

In the fourth Uttar Pradesh Legislative Assembly-1967, 425 constituencies were constituted. Out of these, 89 seats (20.94%) were reserved for the Scheduled Castes. The Bharatiya Jana Sangh won 22 seats (24.72%) out of the total reserved seats of SCs. first time contesting assembly election Sanghata Socialist Party (SSP) became successful to reach out to the Dalits to their ideology and bagged 12 seats (13.48%) out of the reserved seats. The Indian National Congress won the maximum number of 47 (52.81%) of the reserved seats. In this assembly election the Chief Minister of the Jat caste was made who belonged to the Bharatiya Kranti Dal.

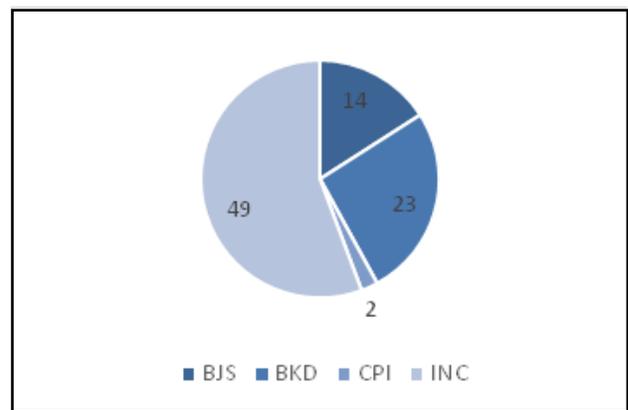
The Legislative Assembly of Uttar Pradesh–1969
Total Seat – 425 Reserved Seat- 88



Graph-05

Due to the political upheaval, the fifth assembly elections were held in Uttar Pradesh after President’s rule was imposed for the first time. In this, constituencies were constituted for 425 seats in the state. Out of these, 88 reserved seats (20.94%) were fixed for the Scheduled Castes. In this election, Bharatiya Jana Sangh won 12 reserved seats (13.64%). The Bharatiya Kranti Dal retains its representation on 22 seats (25%) of the Scheduled Castes, but the Indian Congress Party formed its government by winning 45 seats (51.14%) out of the total reserved seats. This state got a Brahmin Chief Minister.

The Legislative Assembly of Uttar Pradesh–1974
Total Seat- 425 Reserved Seat - 88

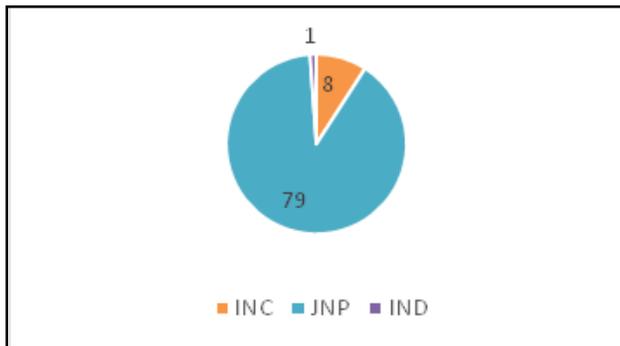


Graph-06

In the sixth Uttar Pradesh Legislative Assembly-1974, the constituency of 425 seats were constituted

Out of these, 88 (20.71%) seats were reserved for the Scheduled Castes. According to the 1971 census, the total Scheduled Castes population in the state was 185.5 lakhs, which is 21% of the total population of Uttar Pradesh. The percentage of reserved seats and scheduled caste is almost the same. If we look at the results of the election, out of the reserved seats, Bharatiya Jana Sangh won 14 seats (15.91%) and Bharatiya Kranti Dal won 23 seats (26.14%). The Indian National Congress elected its representatives on the maximum number of 49 seats (55.68%) out of the reserved seats. As a result, the Indian National Congress gave the post of Chief Minister to the Brahmin caste.

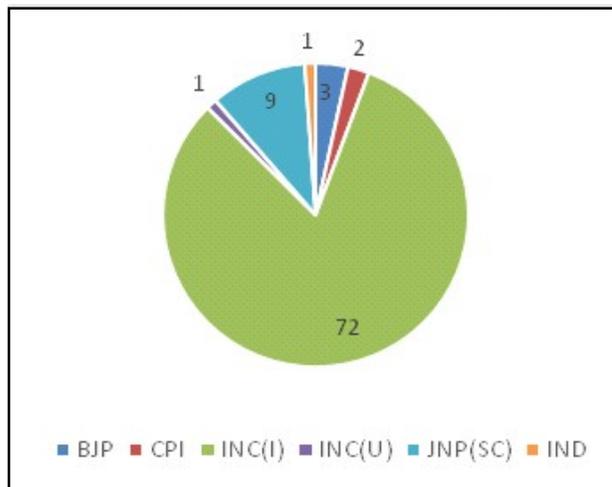
The Legislative Assembly of Uttar Pradesh–1977
 Total Seat – 425 Reserved Seat- 88



Graph-07

In the Seventh Uttar Pradesh Legislative Assembly-1977, UP assembly was strengthened to the 425 seats. Out of these seats, 88 seats (20.70%) were reserved for the Scheduled Castes. The results of these reserved seats went in favor of the Janata Dal, which won 79 seats (89.77%). The Indian National Congress was reduced to only 08 seats (9.09%) because an emergency was seen and faced by the entire country which was imposed by the former Prime Minister Indira Gandhi from 25 June 1975 to 21 March 1977. As a result of this national emergency INC shrined to just 9 seats only resulted into shifting of reserved seats to Janta Dal. 7th state assembly elections, Brahmin was made as the chief minister from Janata Dal.

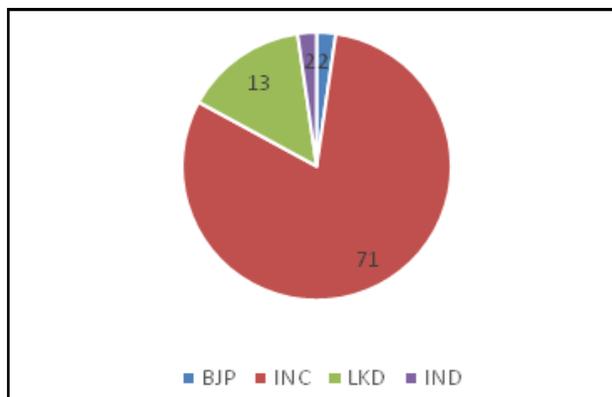
The Legislative Assembly of Uttar Pradesh–1980
 Total Seat – 425 Reserved Seat- 88



Graph-08

After President’s Rule was declared, the Constituency of 425 seats were strengthened in the 8th Uttar Pradesh Legislative Assembly in 1980. Out Of these, 88 seats (20.71%) were reserved for Scheduled Castes. Out of reserved seats, Bharatiya Janata Party won 03 seats (3.41%), Janata Dal won 09 seats (10.23%). The Indian National Congress won the largest number of reserved seats, winning 72 seats (81.82%) and made the Chief Minister of Brahmin caste, which according to the 1971 census was 21% (185.5 lakhs) of the total population in Uttar Pradesh.

The Legislative Assembly of Uttar Pradesh–1985
 Total Seat – 425 Reserved Seat- 88

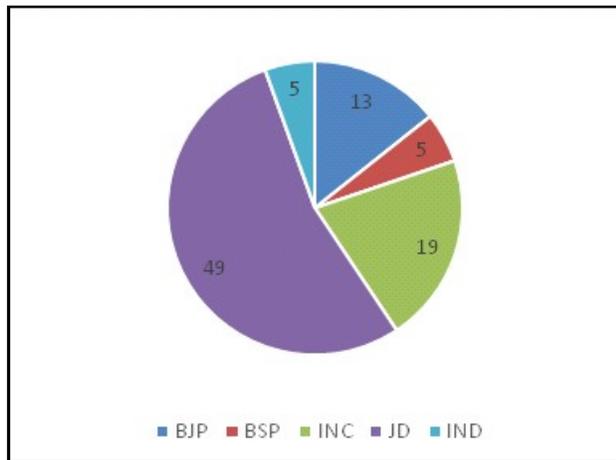


Graph-09

Strength of 9th Uttar Pradesh Legislative Assembly in 1985 was 425 seats. Out of these, 88 seats (20.70%) were reserved for the Scheduled Castes. Out of these reserved seats, Lok Dal was elected on 13 seats (14.77%) and BJP on 02 seats (2.27%). The Indian National Congress formed government by winning 71 seats (80.68%) and the chief minister was made from the Brahmin community although the Scheduled castes population was more than the forward castes in Uttar Pradesh (234.5 million) which was 21.2% according to the 1981 census.

The Legislative Assembly of Uttar Pradesh–1989

Total Seat – 425 Reserved Seat- 88

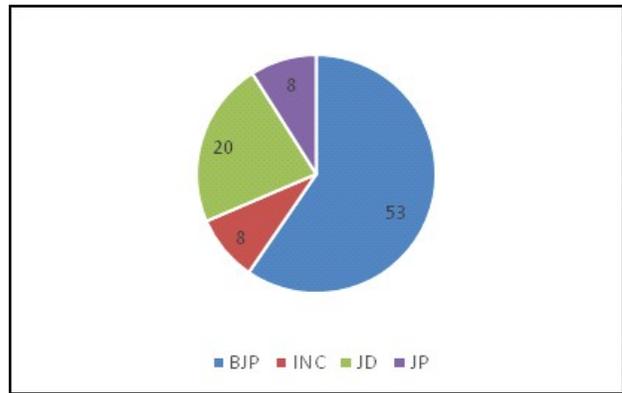


Graph-10

In the 10th Uttar Pradesh Legislative Assembly-1989 election, the constituency of 425 seats was decided. Out of these seats, 91 seats (21.41%) were reserved for Scheduled Castes. Out of the total reserved seats, Janata Dal won 49 seats (53.85%), BSP won 05 seats (5.49%), BJP won 13 seats (14.29%) and Indian National Congress won 19 seats (20.88%). In this election, for the first time BSP, which is called the party of dalits, contested its first election. As a result of this election, the Chief Minister of the state was made from the backward caste of the Janata Dal.

The Legislative Assembly of Uttar Pradesh–1991

Total Seat – 419 Reserved Seat- 88

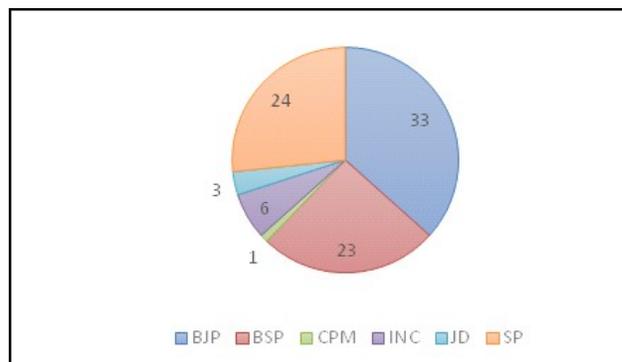


Graph-11

In the 11th Uttar Pradesh Legislative Assembly-1991 elections, constituencies of 419 seats were created. Of these, 89 seats (21.24%) were reserved for the Scheduled Castes. Out of these reserved seats, BJP won 53 seats (59.55%), INC won 08 seats (8.99%), Janata Dal won 20 seats (22.47%) and Janata Party won 08 seats (8.99%). As a result of this election, the Chief Minister of the state was made from the backward caste by BJP because the Janata Dal also worked for the backward castes. According to the 1991 census, the Scheduled Caste population in Uttar Pradesh was 21%. The Scheduled Caste population was 292.8 lakhs.

The Legislative Assembly of Uttar Pradesh–1993

Total Seat – 422 Reserved Seat- 90

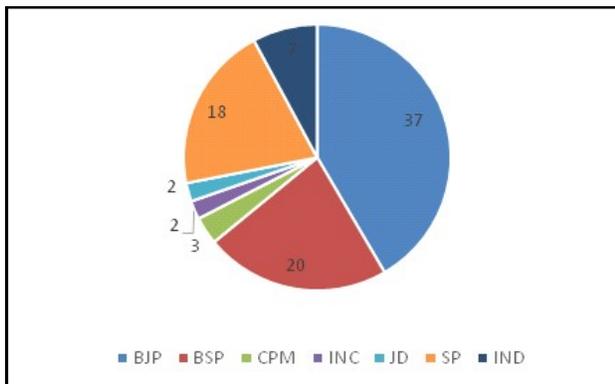


Graph-12

Due to the political upheaval, the 12th assembly election in Uttar Pradesh was held on 422 seats. Of

these, 90 seats were reserved for the Scheduled Castes. According to the 1991 census, the total population of Uttar Pradesh was 1320 lakhs and the Scheduled castes population was 292.8 lakhs (21%). Out of these reserved seats, BJP won 33 seats (36.67%), BSP 23 seats (25.56%), INC 06 seats (6.67%), Janata Dal 03 seats (3.33%) and Samajwadi Party won 24 seats (26.67%). As a result, a coalition government was formed in Uttar Pradesh with backward castes Dalit as chief minister.

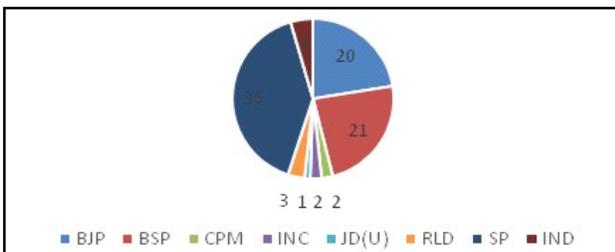
The Legislative Assembly of Uttar Pradesh–1996
 Total Seat – 424 Reserved Seat- 89



Graph-13

In the 13th Uttar Pradesh Legislative Assembly-1996 elections, constituencies were held on 424 seats. Of these, 89 seats (20.99%) were reserved for the Scheduled Castes. Out of these reserved seats, BJP won 37 seats (41.57%), BSP won 20 seats (22.47%), Samajwadi Party won 18 seats (20.22%) and Janata Dal & INC won 02 seats (2.25%). As a result of this 12th assembly election, Dalit and forward castes were made as the Chief Minister.

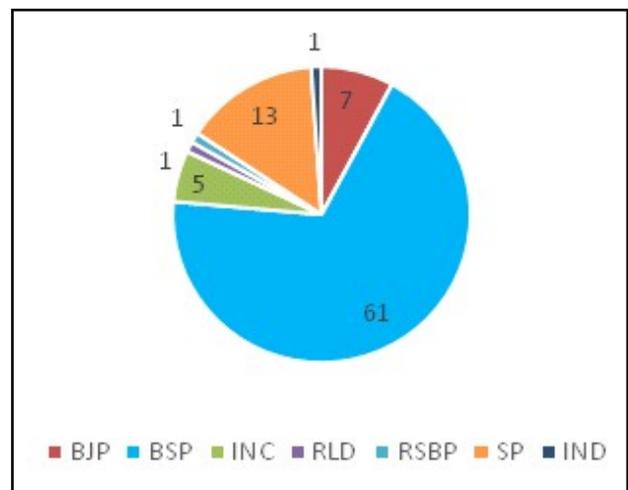
The Legislative Assembly of Uttar Pradesh–2002
 Total Seat – 403 Reserved Seat- 89



Graph-14

In the 2002 elections to the 14th Uttar Pradesh Legislative Assembly, a constituency of 403 seats was constituted. Of these, 89 seats (22.08%) were reserved for the Scheduled Castes. According to the 2001 census, the population of Uttar Pradesh was 1662 lakhs and the Scheduled Caste population was 351.5 lakhs. The Scheduled Castes of Uttar Pradesh constitute 21.2% of the total population. Out of these reserved seats, the BJP was elected on 20 seats (22.47%), INC on 02 seats (2.25%) and the Samajwadi Party on 36 (40.45%). Again from backward castes dalit was made as the Chief Minister after this election.

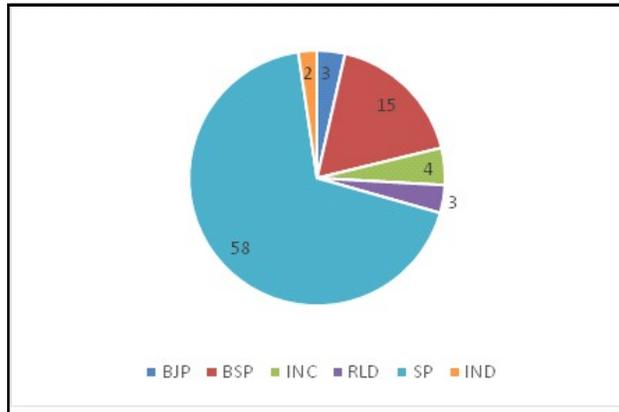
The Legislative Assembly of Uttar Pradesh–2007
 Total Seat- 403 Reserved Seat - 89



Graph-15

Constituency of 403 seats was formed in the 15th Uttar Pradesh Legislative Assembly-2007 elections. Out of the total constituencies, 89 seats (22.08%) were reserved for Scheduled Castes. Out of these reserved seats, the BJP won 07 seats (7.87%), the BSP won 61 (68.54%), the Indian National Congress won 5 seats (5.62%) and the Samajwadi Party won 13 seats (14.61%). As a result BSP made the Chief Minister from the Chamar caste in this 15th election.

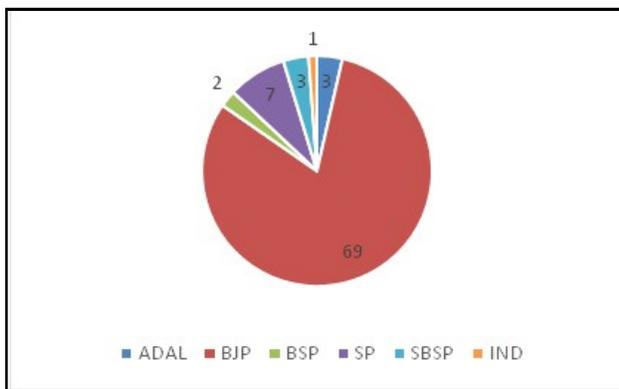
The Legislative Assembly of Uttar Pradesh–2012
 Total Seat- 403 Reserved Seat - 85



Graph-16

In the 16th Uttar Pradesh Legislative Assembly-2012, the constituency of 403 seats was constituted. Of these, 85 (21.09%) were reserved for Scheduled Castes. According to the 2011 census, the total population of Uttar Pradesh is about 1996 lakhs and the population of Scheduled Castes is about 431.6 lakhs (20.70%). There are 40% OBC castes in the state. Out of the total reserved seats, the BJP won 03 seats (3.53%), the BSP won 15 seats (17.65%), the INC won 04 seats (4.71%) and the Samajwadi Party won 58 seats (68.24%). As the result of this election Samajwadi Party chosen a backward caste as the Chief Minister of the state.

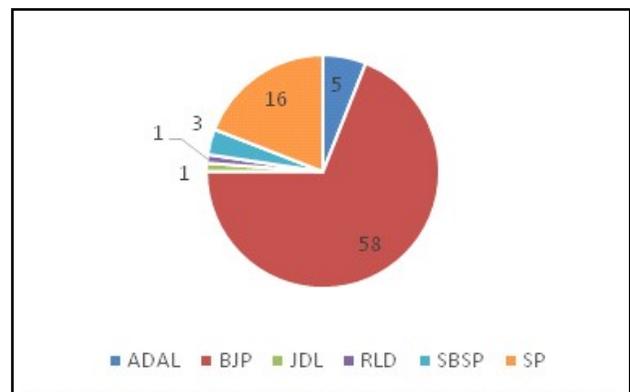
The Legislative Assembly of Uttar Pradesh–2017
 Total Seat- 403 Reserved Seat - 84



Graph-17

In the 2017, 17th Uttar Pradesh Legislative Assembly were held for the 403 constituencies of these 84 seats (20.84%) were reserved for the Scheduled Castes. Out of the reserved seats the BJP were elected on 69 seats (82.14%), the BSP won on 02 seats (2.38%) and the SP on the 07 seats (8.33%). As per 2011 census, Uttar Pradesh has 20.7% Scheduled Castes, 40% OBCs and general castes constitute 18 % to 20% of the total population. As a result of this election the BJP elected Kshatriya as the Chief Minister of the state.

The Legislative Assembly of Uttar Pradesh–2022
 Total Seat- 403 Reserved Seat - 84



Graph-18

In the 18th Uttar Pradesh Legislative Assembly 2022 elections the election was held for the 403 constituencies out of which 84 seats (20.84%) were reserved for Scheduled Castes. According to the 2011 census, the Scheduled Castes in Uttar Pradesh are 20.7%, OBCs 40% and forward castes 18 to 20%. Out of these reserved seats, Apna Dal elected on 05 seats (5.95%), BJP on 58 seats (69.05%) and Samajwadi Party 16 seats (19.04%). As a result of this election, BJP again made Kshatriya as the Chief Minister of the state.

Conclusion

Legislative Assembly elections were held in Uttar Pradesh for the first time in 1951. From 1951 -1974, the Indian Congress party dominated the seats reserved for the Scheduled Castes in the Legislative

Assembly. INC was successful in attracting the Scheduled Castes towards their legacy without leaning towards any particular caste or religion. The Bhartiya Jana Sangh, focused on its Hindu ideology perspective only and thus succeeded in winning 3, 22, 12, 14 reserved seats in 1957, 1967, 1969 and 1974 respectively. On the same ideology, Jana Sangh won 8 scheduled caste reserved seats in 1962. Bharatiya Jana Sangh and Jana Sangh focused on getting Scheduled Caste votes on Hinduism. Due to the imposition of Emergency (1975-76), after merging of the Jana Sangh into newly reformed the Janata Party. After the formation of The Janata Party in the next consecutive assembly election Janata Party won 79 reserved seats in the 7th Assembly. The negative impact of the national emergency imposed during (1975-1977) on the Indian Congress Party can be seen in the form of reducing the number of seats in the next assembly election after the emergency. On 14 April 1984, the BSP was established, which entered the elections for the safeguards of interests of Dalits. In the 9th (1985) assembly election, the BSP failed to win even a single reserved seat because his dalits votes shifted to BJP. It shows that scheduled caste votes did not stick to any particular party for longer duration; it kept changing in the various assembly elections. In the 10th assembly election BSP won 5 seats reserved for Scheduled Castes for the first time and BJP won 13 reserved seats in the same election. The distribution of seats reserved for the Indian Congress party has now increased in the state.

Similar to the 9th Assembly, the Bahujan Samaj Party's supremacy on the reserved seats is clearly visible in the 11th Assembly. The BJP captured 53 reserved seats in this election. In Spite of being a Dalit party, BSP unable to influence the Scheduled Castes to its ideology. The Samajwadi Party was founded on 4 October 1992 on the basis of caste in Uttar Pradesh, this party aimed at the social reform of the

backward castes and scheduled castes as well as the Muslim community. BSP, BJP and SP won 23, 33, 24 reserved seats respectively in the 12th Legislative Assembly. The dominance of regional parties increased in this election. Which remained till the next election. In the 15th legislative assembly (2007), the BSP got an unprecedented rise with 61 reserved seats which was 68.54% of the total reserved seats. BSP, BJP and SP won 23, 33, 24 reserved seats respectively in the 12th Legislative Assembly. The dominance of regional parties increased in this election. Which remained in the next election. In the 15th legislative assembly (2007), the Bahujan Samaj Party got an unprecedented rise with 61 reserved seats, which was 68.54% of the total reserved seats. The Bahujan Samaj Party aligned with another party and made the Dalit chief minister for a short time.

In the 12th and 14th legislative assembly, Mayawati came to the government with the help of Samajwadi Party and in the 13th assembly election with the BJP. During the 6th legislative assembly, the votes of the Scheduled Castes shifted towards the Samajwadi Party. The main reason for this was the continuous alliance of Bahujan Samaj Party with other parties. From this time the decline of the Bahujan Samaj Party started with reducing seats in the assembly. As a result of this, 2 seats in 17th legislative assembly and 18th assembly election BSP failed to win any seat. The Scheduled Castes of Uttar Pradesh started leaning towards the issue of development instead of sticking to any particular caste party.

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APPENDIX

Abbreviation	Description
ADAL	APNA DAL (SOYEYLAL)
BJS	ALL INDIA BHARTIYA JAN SANGH
BKD	BHARATIYA KRANTI DAL
BJP	BHARATIYA JANATA PARTY
BSP	BAHUJAN SAMAJ PARTY
CPI	COMMUNIST PARTY OF INDIA
CPM	COMMUNIST PARTY OF INDIA (MARXIST)
INC	INDIAN NATIONAL CONGRESS
INC (I)	INDIAN NATIONAL CONGRESS (I)
INC (U)	INDIAN NATIONAL CONGRESS (U)
IND	INDEPENDENT
JS	JAN SANGH
JNP	JANATA PARTY
JNP (SC)	JANATA PARTY (SECULAR) CHAUDHARY CHARAN SINGH
JD (U)	JANATA DAL (UNITED)
JP	JANATA PARTY
JDL	JANSATTA DAL LOKTANTRIK
PSP	PRAJA SOCIALIST PARTY
REP	REPUBLICAN
RPI	REPUBLIC PARTY OF INDIA
RLD	RASHTRIYA LOK DAL
RSBP	RASHTRIYA SWABHIMAN PARTY
SP	SOCIALIST PARTY
SOC	SOCIALIST PARTY
SWA	SWATANTRA PARTY
SSP	SANGHATA SOCIALIST PARTY
SSP	SAMYUKTA SOCIALIST PARTY
SP	SAMAJWADI PARTY
SBSP	SUHEL DEV BHARATIYA SAMAJ PARTY
SCs	Reserved seat for SCs



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