

## A Marxist Analysis of Climate Change

Malvika Khurana

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### Abstract

*It is now widely known that environmental problems will be one of the major challenges for humanity in the coming years. If global human generated green house gas emissions are not reduced, there is a huge risk and possibility that some geographically specific cities will be flooded. It will further lead to droughts, floods, shortage of drinking water and diseases. In short, human social behaviour result in environmental problems and their solution lies in societal efforts. Marx urged a social revolution that would abolish private ownership and finally end the capitalist exploitation of the environment. It requires a complete change in our contemporary social order, something as big as revolution. It is not the role of Marxist tendency to develop any technology but it is the responsibility of the societal residents to decide what roles these solutions will play in their lives. Only a socialist society would be able to control the production and halting it so that we can rethink about, analyse and formulate the best solutions for both the earth and its inhabitants. Sociology provides the solution to this. Now when it is clear that capitalist industries, countries or states are the main polluters, all we need is a strong social force more powerful than these corporations.*

### Introduction

*“We won't have a society if we destroy the environment” - Margaret Mead*

Climate change can be defined as “A change in global or regional climate patterns, in particular a change apparent from the mid to late 20th century onwards and attributed largely to the increased levels of atmospheric carbon dioxide produced by the use of fossil fuels by human beings” (Oxford Dictionary, 2005). It is now widely known that environmental problems will be one of the major challenges for humanity in the coming years. According to Intergovernmental Panel on Climate Change (IPCC) in 2001, the average atmospheric temperature of earth will rise by 5.8\*c by 2100 until carbon dioxide levels are controlled at around twice the pre-industrial level (J Haywood, M Schulz - Geophysical Research Letters, 2007). The level of threat posed by climate change, and the limited time period during which we have to take actions, make this issue the most urgent question of this age. If global human generated green house gas emissions are not reduced, there is a huge risk and possibility that some geographically specific cities will be flooded. It will further lead to droughts, floods, shortage of drinking water and diseases. According to IPCC 2010, global warming could initiate methane gas release in large quantities and it is scientifically proven that it is 21 times more lethal than carbon dioxide (Climate Change, IPCC 2001).

“The world's scientists' warning to humanity”, an article signed by 1575 worlds' top scientists in 1992 suggested that the “irretrievable mutilation” threatened the ecology of the planet due to rapid increase in scale and rate at which our society (mainly the richest capitalist economies) is pushing the earth's natural processes capacity to tackle its activities (HW Kendall, 2000). Few examples are: transformation of more than half of earth's surface by human action, use of more than half of

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Assistant Professor in Sociology, University College, Chunni Kalan, Fatehgarh Sahib, Punjab

fresh water sources by humans and the species extinction rate. While the danger of global warming was noticed in the 1980s by the scientists, there was not much attention given to this topic until 1997's international treaty, the Kyoto Protocol (which actually came into force in February 2005). According to the treaty, the major emitter countries are required to reduce or control their greenhouse gas emissions by 5.2% below 1990 levels till 2012. The US and Australia question the reality of global warming and refuse to ratify the treaty. Under the Clean Development Mechanism of Kyoto Protocol, if rich countries invest in developing countries where they claim to reduce the greenhouse gas emissions, they can earn credits. But the evidence so far questions the benefits of these projects (BC O'Neill, M Oppenheimer, 2002). For example, the Australian government might be allowed to finance an appliances producing factory in India which is energy-efficient, but they might not be allowed to do it in Australia. According to the information available from the website of New Scientist, the initial loopholes of treaty meant that even after achieving Kyoto's 5.2% reduction by the industrialised countries, the reduction of the real world would be only 1.5%. All this shows that capitalist governments and the capitalist economic system cannot put the planet or people before profits (F Magdoff, JB Foster, FH Buttel – 2000).

Due to growing awareness of the fact that environmental problems result from human social behaviour, the role of the social sciences are increasingly recognised and it is becoming apparent that sociology and sociological theories can play an important role in highlighting these problems and finding solutions to cope with them. In short, human social behaviour result in environmental problems and their solution lies in societal efforts. It is, therefore seen that in recent times sociologists have shown keen interest in environmental issues. But according to me, environment is very much a topic of concern for sociology for the following reasons:

1. Environmental problems are the result of human social activities and behaviours
2. Environmental problems impact human life as do other social problems
3. To control these environmental problems change in economic and environmental policies is required which in turn depends heavily on political and social factors
4. Social inequality based on colour, race, ethnicity, social class reflect from many environmental problems, as poor and Indigenous people often face more problems when it comes to the environment

**Marx on Environment:**

However it is an old saying that, change yourself first to change the world; unfortunately this approach would be inadequate in this case, keeping in mind the source, pace and magnitude of the global climate change danger. As many of the environmentalists inspire and motivate us to lead and adopt carbon free lifestyle, practically it is impossible if rich economies continue to emit huge amount of greenhouse gases at increasing rates. Marx and Engels were seemed to be well aware of human connection with the environment, therefore they recognised that for socialism it was essential to be ecologically sustainable (I Wallerstein, 1974). According to the Oxford Dictionary, “Capitalism is a social system that is based on the principle of accumulation and growth for own profit, neglecting the consequences.” It hardly matters for the capitalists that the things they produce fulfil basic needs of human beings like food, clothing and shelter (K Marx, F Engels, 1920). Marx noted that a “metabolic rift” had been created by capitalism between human beings and the earth. According to him, capitalist farming is “an art of robbing the labourer and the soil” (JB Foster - American Journal of Sociology, 1999). Marx commented in Capital, volume 3; “From the attitudes of influential economic sector of society, private ownership of the world will be as

illogical as private ownership of one person by another. Even the most powerful nation, a whole society or a group of societies does not own the world. The fact is, it is under their possession and they should hand it over in a better condition to the succeeding generations” (K Marx, G Deville, P Lafargué, 1998).

Marx urged a social revolution that would abolish private ownership and finally end the capitalist exploitation of the environment. In *Capital*, he mentioned that “the capitalist producers rationally govern the processes between humans and the nature; it should be controlled collectively instead of being single handily dominated as a blind power.” This should become a law of social production reflecting the relationship between the environment and the humanity. Marx said that “the conscious and rational treatment of the land as eternal communal property is the inalienable condition for the existence and reproduction of the chain of human generations” (K Marx, G Deville, P Lafargué, 1998). Mere knowledge is not enough to control human relationship with nature and something more is required. It requires a complete change in our contemporary social order, something as big as revolution. Marxism provides the basis to understand that how capital accumulation and anti-environmental capitalist trend of production cannot form the basis for a society that is ecologically sustainable or address the urgent climate change crisis.

To Marxism it is no surprise that talk of global warming or climate change has mostly remain unattended. There could be a simple reason for this that solving environmental problems is not a profitable business. It requires investment in new research, industry and technique to solve environmental issues which the capitalist class is not interested to do. Capitalism had some progressive and useful aspects a century ago due to investment in production and growth. But in the 21st century it has decay due to investments in finance and speculation. The solutions suggested by politicians leave the environment in the hands of the market (DJC Shearman, JW Smith, 2007). For example, much debated Carbon Trading Plan- an opportunity where countries and businesses are given a quota to emit carbon and where they can also sell carbon credits to each other. This allows businesses to still emit greenhouse gases whilst making huge profit buying and selling the credits of polluting the atmosphere. Another such solution suggested is, replace the fossil fuels with bio-fuels derived from plants. This has the danger of reducing the supply of crops and food, which will again hit the poor people worldwide.

It is not the role of Marxist tendency to develop any technology but it is the responsibility of the societal residents to decide what roles these solutions will play in their lives. However, sociologists can point out that the use of such technology under capitalism is motivated by profits, which can have serious consequences because under capitalism investment will not be made into the new environment friendly industries if it is not profitable.

### **Role of Socialist Society:**

Marxist ecologist John Bellany Foster's article in the *Monthly Review* magazine in February 1995 sates that, “behind most appeals for individual ecological mortality, there lies the presumption that we live in a society where the mortality of the individual is the key to the mortality of society. If people as individuals could simply change their moral stance with respect to nature and alter their behaviour in areas such as propagation, consumption and the conduct of business, all would be well.” Foster continues “what we fail to notice while talking about moral transformation is the institutional fact of capitalist society; what might be called the global treadmill of production” (F Magdoff, JB Foster, FH Buttel, 2000).

Foster is trying to summarising Karl Marx's account perspective of how capitalist system operates and tries to identify its anti-ecological characteristics. Most of the solutions suggested

by green groups around the world for an environmental friendly and sustainable world do not succeed because of the tendency to not accepting them into being. Foster added “only a society that places the associated producers at its head and at its heart can open the way for the building of a genuinely feasible sustainable society” (F Magdoff, JB Foster, FH Buttel, 2000). Only a socialist society would be able to control the production and halting it so that we can rethink about, analyse and formulate the best solutions for both the earth and its inhabitants. Profit will not be the only sole criteria of deciding or influencing what is produced or the role and relationships of rich economies with the third world. Global spending on military is more than US\$ 1 trillion a year. Just a fraction of this could eliminate hunger; provide education and access to safe drinking water and sanitation. Cancellation of the third-world debt would result in kick starting the clean development in poor countries. Socialist democratic planning will help setting priorities on the production of certain items, thus restricting the production of pointless commodities. The useless overproduction of products could end, saving forests. These efforts could help in redirecting the investment of wealth created by the society, while operating as cleanly as possible into useful purposes of research and development to meet society's needs. Due to socially directed investment, traditional sources could be very soon replaced by solar energy and wind power.

In the words of Marx, “social wealth will be defined by the degree to which it provides the means for all members of society to develop, maintain and exert their capacities in all possible directions, so that the old society, with its classes and class antagonisms is replaced by an association (society) in which the free development of each is a condition of the free development of all” (K Marx, F Engels, 1920). It is possible only in a socialist system, where public control, planning, production and a new vision towards wealth not based on individual profit and consumption. It would be right to predict that in the next 50 years humanity faces a difficult choice between capitalism and human survival. Climate change is a big issue that needs attention. Protecting and correcting the environment requires dedicated participation worldwide. The issue proven scientifically and this is a crucial period to take action to protect the habitants of the world. Society has a big impact on what gets done in order to support new problems. There is a continuous improvement in the knowledge and awareness of society regarding the issue and I believe, through time, spread of information and discovery of other resources, society will adapt to this big issue.

Humanity will face a catastrophe, if the current situation is not rapidly reversed. Marxist literature can come in handy to protect the nature and man from the problem of capitalism. The decline of empathy by the society for the environment due to capitalism's influence to search for profit can be related to Marx's materialist concept of alienation. The concept of “metabolic rift” by Foster, which was influenced by Marx's “irreparable rift”, explains the departure of the natural world from humans due to capitalism. Marx believed that capitalism leads to competition between labour and capital and thus increases the society's productive capacity but it also leads to overproduction, alienation, exploitation than any social system. An interesting aspect of Marx's analysis is the relationship between “forces” and “relations” of production. The forces include technology, technique and the relations include social, political structures (M Castells, W Hutton, A Giddens, 2000). According to Marx, the forces of production will outrun the relations of production. For example, if a coal company keeps on digging coal to make money and predicts heavy rate of return, it will do everything to influence political parties, power elites and act as a barrier to alternatives developing (JB Foster-Marx's ecology, 2000).

**Conclusion:**

Marxists have stated in the past that there is a choice between Socialism and Barbarism. With the

threat of global warming and today's ecological crisis, we can say that there is a choice between Socialism and Extinction. The development of society must be planned in order to address the environmental issues. Businesses like mines, electricity, water which are privately owned with a sole purpose of making profit, must be brought into public control to operate democratically. Banking, insurance and financial sectors must be brought under public ownership in order to direct investment. This would help in investment in development of agriculture, technology and research to enable society's resources to be properly planned for the betterment of the people and the world. Marxist analysis that capitalism is the main cause of climate change and is the major obstacle to prevent it has been seen differently by different people (JB Foster – 2000). Individual greed as the cause of climate change and efforts from all of us to control climate change has been rejected. This is due to the fact that in capitalist society the efforts and sacrifice by ordinary people will not stop big industries to use fossil fuels. Also it rejects the idea that overpopulation is the reason, because greenhouse gas emission is directly related to capitalist growth not population.

Sociology provides the solution to this. Now when it is clear that capitalist industries, countries or states are the main polluters, all we need is a strong social force more powerful than these corporations. The capitalist corporations depend on the workers. Without them it is impossible to produce or make profit. The working class is growing everywhere and it is the time they realise their power and become active. Socialists have to make people understand that they need to take control of the society.

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## Agricultural Reform Movements & Their Impacts on the peasants of Haryana: 1967-2000

Dr. Rajender Singh  
Santosh Kumar

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### Abstract

*The role of the peasant mobilization in shaping the socio-economic transformation of Indian society and in determining the course of its history has remained a neglected field. Recently some historians impelled by the latest trend of writing history for below have dugout from the records, the important role played by these mobilization in changing the pace of socio-economic structure and national liberation with a view to projecting such a perspective, I have attempted to analyses and evaluate agricultural reform movement and peasant mobilization in Haryana: 1967-2000.*

*The state of Haryana came into being on Tuesday, 1st of November 1966 as the 17th State of the Indian Union, as a result of the reorganization of the erstwhile Punjab State into Haryana and Punjab. We discuss the present position and development that has been taken place during the 40 years in Haryana in various sectors, like agriculture mobilization , irrigation, animal husbandry, industries , transport, trade, banking, working population, health, education etc. it is not out of place to have a look on the state of Haryana economy on November 1, 1966.1*

### Agriculture crops structure in Haryana: 1967-71

The alluvial of soils of Haryana are ideal for raising crops. Agriculture here is essentially a function of the availability of good water. Realizing this, all-out efforts were made since 1968 the present Government to extend the existing network of canals. These Herculean measures have resulted in a net addition of 10 lakh acres of irrigated area to the 44 lakh acres of irrigated area in 1968. Partly due to the availability of more water and partly to the extensive coverage of the cultivable area by the exotic and hybrid varieties, the food grain production in the State has more than doubled since 1968. The principal food grain crops of the region, namely, wheat, gram, barely, rice and Bajra, are showing buoyancy not exhibited elsewhere in that high measure. Our sugarcane production is more sufficient to meet the three sugar mills operating in the state, besides meeting the local requirements of Gur. We are thinking of setting up another sugar mill.2 The record food grain production has increased of 16.26 lakh tones obtained in 1969-70 was excelled in 1970-71 the final forecast being 47.33 lakh tones.

Sugarcane production has also increased from 4.75 lakh tones in 1967-68 to 6.98 lakh tones in 1970-71. During the current crop season, this level of production is envisaged to be maintained. The production of cotton and oilseeds has been stabilized despite competition from the high yielding varieties of food grains. Cotton crop is expected to be better than that of last year. Anticipated production in 1971-72 is 6.86 lakh tones. 3

Finances to the extent of Rs.22.47 crores have been mobilized for minor irrigation in past three years as against Rs. 2.35 crores in 1967-68. As a result of it, the number of tube wells in the

state has increased from 54,497 in 1967-68 to 86,455 in 1970-71. There has been increase in the gross irrigated area from 1780 thousand hectares (4397 thousand acres) in 1967-68 to 2200 thousand hectares (5434 thousand acres) in 1970-71, i.e., an increase of about 25 percent. Programmes of Plant Protection, Horticulture and Vegetables development have also been strengthened. The farmers training and education has been given added attention and one more center for Karnal district has been sanctioned during this year. Trail Boring scheme has been revived with the provision of better and efficient rigs. Besides, programme for Integrated Agricultural Development in dry areas of Hissar and Mohindergarh districts, Pilot Project for Multiple Cropping in three blocks, viz., Gannaur, Kathura and Jind, Intensive Cotton District Programme, Hissar, have been got sanctioned from the Government of India on 100 percent basis. A World Bank Agricultural Credit Project has been sanctioned for importing 6000 tractors.<sup>4</sup>

#### **Agrarian structure in Haryana - 1970-80:**

Agrarian structure is primarily an institutional framework of agriculture which includes the structural distribution of land holdings; the nature of land ownership; means and motives of production; mechanism of agricultural marketing and financing and; the services provided. Variation in any of these constituent elements causes variation in this institutional framework. Studies have considered the ownership of land holding so as to explain the changes in Agrarian structure. Moreover, this aspect has been of much economic and social significance in rural communities. In Indian social system it is not only the economic aspect but also the basic of social stratification power structure, family organization and belief systems.<sup>5</sup>

The agrarian structure of production relations indicates that the techniques of farm production differ from one another. In the first category with large size, it is mostly wage labour based on character to maximize surplus. The technique of production used by the tenant cultivator-leased holder and share cropper is, by and large, family labour based and to maximize total produce. Siri is in no way different from the landless agricultural laborer, except that he remains employed throughout the year and swims and sinks with cultivator.

Thus there is institutional dualism because of the dialectics of land ownership and tenancy relations and technological dualism because of the operation of a dual mode of production technique.<sup>11</sup>

The Peasants were not satisfied with the prevalent agrarian system. So they raised their voice against it. Then reforms movements came into the existence. <sup>6</sup>

#### **Agriculture Reform movement: 1969**

In 28 February, 1969 the district of Karnal farmers faced the problems of flood relief, supplies of electric for land irrigation and rate of crops, fertilizers, seed, cement, oil and demand fixed prices. So kisan sabha's leadership in Karnal started Satyagraha for the strength of peasants more than two thousand people were involved in it. The court declared punishment and fine of 150 rupees or 25 days in prison.<sup>15</sup> as a result leaders refused fine and went in jail. On 23rd march as Sheedi Divas ceremony the memory of Sheed Aajm Bhagat Singh was conducted. Another prisoner involved in it and delivers speech on this topic. On 24 march eight peasants leaders released from jail when out the jail in front of stand mob by welcome of Kisan and goods carrier transport union members.<sup>7</sup>

In 1970 Government of joint Punjab two lakh acres of land distributed in peasants as on Patta for twenty years these land were unfertilizers<sup>17</sup>. The conditions of the patta used by peasants by seven years in useable and fertilizers and next thirteen years owner remain of land. If the upper condition not fulfills land will come back and gives another peasant.<sup>8</sup>

The peasant will be pay the two or three rupees per acre rent of land and all these land government by gives Land Utilization Act used the right of this act Deputy commissioner and all 450 acres land gives Karnal cooperative farm handover. After seven years maximum labour used for fertile by pattadar. The shortage irrigation problem solved generated tube well and built new houses. The peasant's ropes crops in 1970 and pay rent of government after 1973 the time period of patta end. The government holds in 1970 taken the land right and disturbed of peasants.

So the resulted of action against kisan sabha 's leadership agitation and a conference organize of above 5000 peasants the president of conference Kamrad Amar Singh , secretary of Haryana Kisan Sabha Dr. Harnam Singh , Pardhan Ch. Risal Singh and local leaders Kamrad Ragubir Singh , Ratan Singh , Teja Singh , Satpal Singh were involved.<sup>9</sup> In these conference Kamrad Satpal Singh from Karnal Kisan Sabha leader gives proposal one family right of ten acres land owners right and these proposal slow motion passed. After some time a delegation of farmers met the chief minister of Haryana Ch, Bansilal and told by peasants on Kaithal S.D.M.torture by all pattadar but C.M. not positive response because all power handover by Deputy Commissioner gives S.D.M.so all activities doing by this person. The government take the action on peasants and back all land of pattadar so 17 may the police of Haryana with planned less by gun and other arms ride on farmers and used tear gas and lathi charged in these action many people's were injured. The news papers of Milap has been given report told that the police lathi charge of peoples and used teargas<sup>10</sup>. Harnam Singh told that the police rude behave and beaten by peasants but the torture of police the peasants not stand by right of land plea by farmers in High court stay of landholders. Another Kisan Sabha continues conflict against Government. The leader of Kisan Sabha sound of peoples reached in Lok Sabha as the resulted the Member of Parliament Kamrad Bhugander Jha survey of co-operative farm and he met injured women in injured by police of Haryana. He told and promised by peasants problem discuss by Prime minister<sup>11</sup>.

After this agitation when met the Prime minister of India told the MP Jha and injured person story and gives memorandum. This memorandum in 1950 Government of joint Punjab two lakh acres of land distributed in peasants as on Patta for twenty years these land were unfertilizers so these land hard labour by farmers useable but government of Haryana back of order land right<sup>12</sup>.

The Prime minister insured the delegation and talk about of these matter from Chief Minister of Haryana and solved the problem. On 28th May in Pahewa 's Pattadhar agitation against the police . So the police order of article 144 in Pahewa and many peasants arrested by police. In these persons arrested Kamrad Ragubir singh, Baba Ajit Singh was involved. Another day again satayagrah by Kamrad Ragubir singh, Baba Ajit Singh but the police arrested goes to Kaithal Jail in these persons were torture<sup>13</sup> . After some time given by bail. Last the result on 6th June Haryana chief minister and Sangras Samiti in between talk started about upon problem. In this meeting both the resolution were present and Sangras Samiti told that when given the on patta the rate of per acres 125 rupees and unfertilizers convert into fertilizer more labour by peasants<sup>14</sup>. So the peasants not disown ship of land but not result of this meeting and Ch. Bansilal promised to farmers not disown from land right when decision not out. The Sangras Samiti decided to if on first July Ch. Bansilal not solved the problem so we started the movement. But the government continues disown ship from land and torture by government another police post set in farm that not inter in farmers meanwhile one year the matter in High Court. After the result in 1972 the decision of High court in favor of farmers and High court the land utilization act article proved the wrong and Deputy Commissioner not right disown ship of farmers. After in 1972 the resulted of High Court gives by decision get right of ownership on land of peasants.<sup>15</sup>

In August 1970 the Sirsa the Jagirdar access land occupied by landless Peasants ,so the

meeting on this topic in June district Karnal in Haryana Communist Party and Haryana Kisan Sabha has been decided access land of, Jagirdar, Janglaat, Government land and unfertilizers land distributed landless peasants decided in meeting of 15 August 1970.16

After the resulted in Sirsa in village of Bhumer in Seth Manhor Lal Ahuja laps of 150 acres land ill manners right by occupied. Meanwhile the five hundred landless peasants sore of slogan by "Dhan and Dharti bat kr rahgi" Raat Andhri kat kr rahgi" in 4 o'clock morning occupied by landless peasants and seeds of crops of Jawar and Bazra. 17.

On 9 August, the land of jagirdar Ram Lal Mehata village of Kuttavad's land 150 acres laps by landless peasants because of land allotted in landless peasants but jagirdar unrulid ownership on these land. So the land into 40 families divided in landless peasants. On 12 August village of Jordnali's Seth Nand Lal above 100 acres land occupied by landless peasants and divided into 35 families. After this incident on 15 August the congress M.L.A. Shri Premsukh Das's land of 75 acres acquired by landless peasants 18.

The Banking debt policy in favor of poor peasants and small interest gives debt by national banks. So the demand of this in all Haryana agitation by Kisan Sabha in this movement many peasants were arrested by police after some time above 4.00 p.m. was released. The peasants of Kamrade Surat Singh, Ramdyia, Amolk Raj Bathla, Balkrshan, Ch. Dharm Singh were challaned. In Ladawa bank Garav by 100 peasants in this agitation 24 peoples in Dr. Vishnu Kumar Sharma, Kamrade Sadhu Ram, Kamrade Balk Ram were arrested by police so many city were movement as Thanser, Assand, Panipat, Ambala, Jagadhari etc. 19

In 1973 Haryana many city and villages shortage of electricity so the peasants were gathered in the leadership of Kisan Sabha and doing agitation. 2nd and 3rd January 1973 in Sahabad (kk) Xen and Ismilabad S.D. O. electricity in front of the office peasants given by Bhookh Hartaal on five members were setting daily. 20 The peasants demand of above twelve hours per day electric in used for tube well in spite of eight hours. Therefore in the same problem of Pehawa's peasants and started by movement against Department of power supplies in the leadership of Kamrade Amar Singh, Teja Singh, Manjeet Singh, Satpal Singh has been given by speeches and agitation and Yamunanagar the peasants the leadership Kamrade Telu Ram and Ch. Trilok Singh three days Bhookh Hartaal of the office in front of the electricity. 21

As the resulted of all Haryana agitation not fruitful So the peasants in the Leadership of Dr. Harnam Singh in 100 peoples reached in Haryana Bijli Board, Chandigarh in front of the office given by 5th -7th Feb. on Bhookh Hartaal and 17th feb. in front of Bijli Board given by agitation of peasants and said that if the situation of peasants crops very poor. 22 So many demand in the Sabha and resolution passed twelve hours given by electricity supplies for wheat crops and with grantee. Secondly all line of power supplies fixed time and thirdly Fridabad and Panipat Tharmal Plant operating by first priority. So the demand of memorandum of present in Chief Engineer of Bijil Board, promised by given power supplies but the kisan Sabha leaders not satisfied so continues the agitation against demand 23. On 5th march again started agitation in front of Haryana Vidhan Sabha for one week Satayagrah and daily five members setting on against article 144 gives by self arrested. First batch of Kamrade Laxman Singh, Papnava, Second batch Kamrade Rattan Singh Pehawa, Third batch Ramkumar uppadya Papnava's leadership were self arrested. 24 The fourth batch on 8th March in the Kamrade Brijlal the leadership of district Hisar. Therefore, the peasants given by thirty self arrested and one week lived in jail. The same movement in Sirsa district peasants agitation on the S.D.M. office the leadership of Haryana journal Secretary of Kisan Sabha Kamrade Baldev Bakhsi and present of demand letter. on 16 July 1974 the new land revenue, Shortage of Bijli and water, cement, oil,

increase of fertilizer rate and other problem therefore one day Satayagarh in Chandigarh in front of Haryana secretariat above 150 peasants in the leadership of Dr. Harnam Singh president of Haryana Kisan Sabha and self arrested by himself and eighteen day stayed in jail 25.

**Cotton movement in Haryana: 1978**

The leadership of Kisan Sabha in Sirsa cotton 300 peasants agitation against the cotton price given by government. The movement continuous thirteen days in agitation per day ten members collected setting in front of deputy commissioner office and demand by :-

1. The maximum cotton price gives by government.
2. The government back the decision spray of medicines on cotton by Helicopter, so the started by peasants movement. 26

Because the spray by helicopter used in medicines were fakes so the causes in many diseases in cotton crops. When crops the ripe taken by peasants in mandi the cotton dealers association rejected and next fifteen days not buy in it 27. As the result in the maximum cotton stock comes mandi. Meanwhile the peasants started Dharna in front of Deputy Commissioner Office. At last the demand accepted by administration and given by more prices of cotton and not compelled spray by helicopter, the agitation of leadership in Kamrade Baldev Bakshi, Jaichand, Karmchand, Basav Ram, Suvran Singh virk, Jaswant Singh Josh etc. 28

In November 1978 again Sirsa peasants against the price of cotton Rs. 550, Rice Rs. 200, Bajra Rs. 125 per quintals and after selling the crops immigrate cash payment for demand by peasants so the origination a action committee in these committee involved Kisan Sabha and Janta party in main leader of kisan Sabha were Kamrade Baldev Bakshi, Jaichand, Karmchand, Basav Ram, Suvran Singh virk, Jaswant Singh Josh and Janta party 's leaders Baba Nirnjan Singh, Kundan Singh etc 29. After the resulted of action committee had been decided on 3 to 5 November all food grains of sirsa, Raniya, Dabwali, mandi will be strike and all toll tax stopped by peasants and continues strike when demand not be accepted by government. After some time the demand accepted by government and some prices were increased 30.

In April 1979 Haryana Kisan Sabha take the problems of peasants so started the movement and given memorandum of government.

1. The Government gives the price of wheat Rs. 130 /quintal.
2. The power supplies per day 16 hours fixed flat rate Rs. 10 per horsepower.
3. The government gives compensation the damage by stone rainy crops per acre Rs. 1300/.
4. The issued insurance policy on crops by Government.

So the demand by peasant's time to time agitation and meetings, Sabha was organized by Kisan Sabha in Haryana. 31 In the leadership of kisan Sabha, District President Kamrade Jaswant Singh Josh and another members Kamrade Jaichand, Kamrade Suvran Singh virk, Kamrade Kasmir Singh Damdma organize the mass movement the demand of peasants at Nehru park in Sirsa another cities like in Kurukshetra the leadership of Kamrade Gurcharn Singh District President of Kisan Sabha and journal secretary of Haryana Kisan Sabha, Kamrade Manjeet Singh and Partap Singh delivered speeches by people. The demand chart given by Kamrade Jarnal Singh, Chand Ram, and Pawan kumar in leadership stand by Deputy Commissioner Jind and setting by Dharna 21 days the same agitation in Saffidon given by Dharna in the leadership of Parthi Singh, and Darshan Singh 18 days after gives of Tehsildar the demand chart. In Narwana Tehsil of Jind district has been agitation by peasants by villagers in the leadership of Kamrade Omparakash Chopra and Omparakash puri in front of S.D.M. Office,

the agitation by peasants of Panipat in the leadership of Surat Singh president of Haryana Kisan Sabha<sup>32</sup>, Ragubir Singh, Sadhu Ram reached in the court of S.D.M. speeches the mass peoples and demand chart handover, in Ambala the peasants of leadership of Gurmukh Singh, Telu Ram, Avtar Singh, same agitation in Sonapat, Gurgoan, Sirsa also the main demand of peasants Power, Water, Engine Oil shortage in the state.<sup>33</sup>

In August 1980 Haryana another movement has been started by peasants the main demand of the government own expensive Pacci Naliya provided but government did not agree in view. Because Haryana and Punjab government debt from World Bank on these budget, but government tax on peasants did not justice<sup>34</sup>. So the demand of peasants were given by Pacci Naliya government, on 15 August 1980 Kisan Sangrash Samiti Vissal Rali in Jind participated above 10,000 peoples in this sabah main three parties by organized Haryana Kisan Sabha, Kisan Sabha Haryana Lok Dal<sup>35</sup>.

On 8 November again same movement in Hansi tehsile in Hissar Pacci Naliya movement in the leadership of Lok Dal Party Chief Ch. Devi Lal and kisan Sabha, Haryana Kisan Sabha delivered speeches to people.<sup>36</sup> 22 September 1981 all Haryana peoples went to the Haryana Vidhan Sabha. They put the same demand mentioned above of Dharna<sup>37</sup>. When sited on Dharna of peasants the police got order of Laathi Charged in these incident many people's were injured.<sup>38</sup> The same movement took place in another cities and town in Haryana and when taxes were not given by peasants of Haryana in 1983 back policy of Pacca Naala and in 1987 rebate in tax before election of Haryana Vidhan Sabha declared by Ch. Bansil Lal.<sup>39</sup>

#### **Sugarcane Movement in Haryana: 1968-1975**

In November 1, 1966 rises the Haryana state separate form Punjab. The people of Haryana thinking about separate state lot of demand accepted by our leaders but in vain so the peasants run by many agitations. Newly state of Haryana first movement run by peasants in November 1968 in the against of sugarcane rate of Panipat sugar mill. On 25th November 1966 in front of sugar mill Panipat gathered Panchayat of peasants in the leadership of Ch. Inder Singh above the ten thousand peoples<sup>40</sup>. In this Sabha Ch. Dharm Singh Rathi, Dr. Harnam Singh of secretary of kisan Sabha Kamrad Surat Singh, President of Karnal Kisan Sabha, Ex. M.L.A. Ch. Randir Singh, Ch. Satbir Singh (Advocate) and others kisan leader delivered the speech<sup>41</sup>.

The result of this panchyat resolution passed sugar cane rate as per quintal twelve rupees in supply for sugar mill. If sugar mill accepted the demand of peasants gives the supply of sugarcane. So these demand peasants challenged the administration of mill and gives Dharana on mill gate and police against the action of kisan on lathi charge and arrested by 73 peasants. The article of 382 arrested peasants' charge sheet in court. In first December strike will be remain and last moment the peasants and mill management conflict convert into pact and end of the Hartaal<sup>42</sup>.

The peasants of Rohtak against sugarcane rate gives by mill in December 1968 and started by agitation an organized of Sangrias Samiti<sup>43</sup>. In the leadership of Kamrad Chhatar Singh, Ch. Rijak Singh, Ch. Randir Singh M.L.A. and Ch. Randir Singh etc. The committee consisted price of sugar cane as per quintal 15 rupees and if the rate of sugarcane not gives will be strike after the result of the meeting not accepted demand by mill and started 200 people's gives Dharana in front of sugar mill gate. So the police were arrested Kamrad Chhatar Singh and others peasants and compelled peasants' supplies for sugarcane in mill.<sup>44</sup>

But the reply of peasants' demands by 15 rupees rate of cane either went or jail. After the last conflict reached in the food supplies Minister Sh. Jagjiven Ram thinking these problem and Chief Minister of Haryana will be pact in peasant and mill gives order all matter solved. In 1969, the

Yamunanagar sugarcane peasant agitation against sugar mill Sangrias Samiti gives the order of peasant for two days Hartaal the administration stopped the strike not succeed in action.<sup>45</sup>

In Jagidhari 22nd February 1975 the peasants against rate of sugarcane so they started Bhookh Hartaal in front of sugar mill gate in the leadership of Dr. Harnam Singh and Kamrade Telu Ram Jung and speeches the peoples<sup>46</sup>.

### **Poverty Alleviation Programmes in Haryana:**

Rural poverty is in intractably linked with low rural productivity and unemployment, including underemployment and disguised unemployment, employment at miserably low level of productivity and income is already a problem of greater magnitude than unemployment as such. There is some controversy about the percentage of population living below poverty line. The criteria for estimating the number of households bellows the poverty line are based on a person's nutritional requirement in terms of calories.

The researchers differ on the level of minimum consumption expenditure below which a person may be said to be below poverty line. It is assumed that the minimum nutritional requirement per person per day in the rural area. For this, the per capita monthly consumption expenditure at 1991-92 prices was Rs. 181.50 in rural poverty line in terms of per capita monthly expenditure was drawn at Rs. 131.80. The government of Haryana has undertaken the following Rural Development / poverty Alleviation Programmes in the State.

1. Integrated Rural Development Programmes (IRDP)
2. TRYSEM
3. DWCRA
4. National Rural Employment Programme.
5. Rural Landless Employment Guarantee Programme
6. Drought Prone Area Programme.
7. Desert Development Programme.
8. Integrated Waste Land Development Project and other schemes. <sup>47</sup>

### **Importance of Agriculture in the economy of Haryana:**

Agriculture continues to be the principle source of the state income during the 40 years. The sector contributes maximum towards state income as compared to other sectors. In the years 1970 -71 agriculture and allied activities contributed to Rs. 558.69 crore of state income of Rs. 86291 crore. In the 1980-81 primary sector contributed 53.8% at current prices in the state income. In the year 1993 -94 it contributed Rs. 9375.48 crore in the total income of Rs. 20242.91 crore forming 46.3% of state income. The second sector of contributed 32.6% of the state income. In the year 1997-98 agriculture and animal husbandry contributed Rs. 12332.2 crore out of net state income of Rs. 33274.60 crore farming 37.1% share. Secondary sector contributed 28.8% and tertiary sector 34.1% in the state income .<sup>48</sup>

### **Peasant Upsurge in Haryana: 1993 -2000**

It is a continuing history of Treachery. A history of broken promises with impunity. It was the Bhajan Lal government of Congress -1, which killed peasants in police firing in 1993 at Nissing, a small town in Karnal District. Four were killed and many were wounded. Bansi Lal grabbed this opportunity and captured power. Peasants' problems were not solved. In south Haryana in 1997, the situation became explosive as the government did not solve the simple

demand of repairing the damaged transformers which turned in to a demand of supplying electricity free. Peasant pro- tests took the shape of a 'rail roko' Police firing took place at Kadma and Man- diali where six peasants fell to police bullets. The Meham hooligan Om Parakash Chautala tried to brush off his tainted image and portay himself as kisan –putra (son of peasant), giving lofty promises to the masses in the election campaign and captured power. But when peasants began to demand the implementation of the promise of wiping out the old dues of electricity, another Meham was awaiting the peasantry. The three successive governments killed peasants on the issue of payment of electricity bills The most notorious in this regard is Chautala . His main slogan during the elections was free water and electricity. “No more electricity cuts and no more electricity bills “During the Bansi Lal regime Ch. O.P.Chautala exhorted people not to pay electricity bills. He won the elections and conveniently slept over the promises until his slumber was disturbed by the peasantry<sup>49</sup>.

The present crisis and the consequent resentment among the peasant masses, coincides with the onslaught of the imperialist directed new economic policies of privatization, liberalization and globalization. The WB-IMF – WTO asked the Indian ruling classes to liberalize everything, including agriculture. What does it mean to the peasantry? No subsidy to electricity and water, fertilizer or other agriculture inputs and products and for the freedom for entry of multi-nationals in the agricultural market. <sup>50</sup>

When electricity rates were hiked during the Ch Bhajan Lal period, peasants opposed it bitterly as ready agriculture was in crisis. So the protest started from then, and is going on in one form or the other and so far twenty peasants have sacrificed their lives. Having taken loans from the World bank and to satisfy the conditions imposed all successive governments in Haryana have refused to reduce the hiked charges at all. As the water level is decreasing in general ,wherever tube well irrigation is prevalent ,the electricity costs are increasing and the hike in the rates were like a domicile 's sword over heads . That is why the slogan of free electricity was strike an instant cord with peasants and they were able to win the elections. But as the compradors cannot violate the conditions of the World Bank, they were resorting to severe repression to the peasants' dissent which has been erupting in one form or other since a decade.<sup>51</sup>

So it can be concluded that the state came in to being on Tuesday, 1st November 1966 as 17th state of the Indian Union and Haryana is one of the fastest growing States of India. Thus we have discussed in details on the major issues in Haryana after partition of Punjab. The major issues like agriculture reform, agrarian structure, and taxes reform movements like sugarcane, Cotton, electricity bill charges and the crops rate are defined in this research paper.

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## **Definition of Theravada Buddhist meditation**

**Dr. M.D Dunesh Indrarathne Gunathilake**

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Most of the practiced religions today emphasize the importance of meditation as method of gaining physical cleanliness. It is to be found in a number of Indian religions in Buddhism as a feature of religious importance. The usual technical term applied to it is Yoga- Yoking or joining of the mind to mysticism. This term is never found in this sense in the earlier Buddhist teaching. Latter Buddhist works contain this term. It has found special use in the sankaya system of teaching. This had existed prior to Yoga and even prior to Buddhism. This does not necessarily mean that Buddhist meditations were borrowings from Yoga. It was possible that there were contacts between them two systems but the independent origin of the Buddhist meditation system is a real fact. This European term meditation covers mindfulness, concentration and wisdom, which distinguished by the Buddhist. Westerners who are not familiar with the traditions and terminology take a sometime to understand their natural relationship. Perhaps a diagram may be of assistance to them In this regard. A is mindfulness and this concerning the initial stages. More will be saying about this later and care defined traditionally in the following manner. One –pointedness of thought, characterizes Samadhi, which is in fact. Insight vipassana is call wisdom, which is truly the comprehension of reality. As trance develops it approaches a status of guide attention to an objectless inwardness and the more the wisdom develops the clearer becomes the intention of emptiness. At these two terminal points, the world is on the verge of emancipation in Nirwana.

As per the pali canon the experience of lord Buddha and the method adopted by him in the attainment of enlightenment form the primary basis of Buddhist meditation .Due to this meditation has occupied a central position in Buddhist teaching and is correctly regarded as the essential factor religions culture. Its practice carried out along two complex systems known as Samadhi and vipassana. A person examining this complex subject will reveal that it is in fact a process of developing a higher form of consciousness as the only strategy for achieving the ultimate objective.

According to Theravada Buddhism, there are two types of illness. They are physical and mental illness. Abstract lord Buddha that mental illness could be control by meditation. The Buddhist term meditation for the original pali term Bhavana. Gunarathana explains this in the following manner. The term Bhavana derived from the root bhu. Bhavana is thus having the meaning of cultivation and this is always use referring to the mind. Therefore, it is the mental culture or mental development referred to. Cultivation of mind or the Buddhist bhavana is mental culture in the full sense of the term. It aims notary at getting rid of impurities and disturbances in the mind such as lustful desires, hatred, ill will, indolence abstract, worries and restlessness, skeptical doubts but also at acquiring good qualities as concentration, awareness intelligence ,will energy, analytical faculties ,confidence, joy, tranquility. All the thing ultimately helps in

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Senior Lecturer, Department of Pali and Buddhist Studies, University of Sri Jaywardenepura.

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gaining the highest wisdom which views the nature of things as they are and realizes the alternate truth called Nibbana (or Buddhist Enlightenment) The original term bhavana which refers to culture or development is not properly substituted by the word meditation.

Meditation by means of mind development is called Bhavana. bhavana here means the practical method of mental training. In fact, it facilitates the whole system together with the practices developed from it. When it is .When, it found in scriptures the term Bhavana generally points out to the practice or cultivation of meditation, and to denote the act, the practice or the cultivation the term employed is bhaveti.

Mettam, Rahula, bhavanambhavehi (Rahula, practice the meditation upon friendliness.)

Asubhayacittambhavehi (cultivate the mind by the meditation upon impurities)

In contrast to Jhayatibhaveti is used in all forms of mental development (here Jhayati means thinking about a mental object) For Example; Kusalamcittambhaveti he cultivates or increases moral consciousness. Jhanambhavesamadhimbhaveti, vipassanambhaveti, maggambhaveti he is practicing jhanasamadhivipassana or the path. One often finds the term bhavana used together with such type of words, which imply that, the subject of meditation as jhanabhavana, Samadhi bhavana, mettabhavana etc. enabling to distinguish the different varieties of meditation.

Buddhaghosa has defined the verb “bhaveti” to mean that it has been derived from the root bhu (to be or to become) and compared it with janeti which means begets, uppadeti (produces or causes to rise) ) and Vaddheti (increases or develops). Passages quoted from religious literature to show that the word “bhaveti” provides a sense of producing (uppadana) and increasing (veddhana).

“I have shown my disciples the four applications of mindfulness to develop “bhaventi”. What is mean in the MahasakuludayiSutta by bhavana is producing and increasing

He says at some other place that the exact meaning of “bhaveti” is to beget or produce repeatedly within oneself. That means developing/producing it by keeping it in ones heart. Observing these definitions and their use in canons it can be concluded that the word bhaventhu produces a more active and stronger meaning than the English word meditation like producing, acquiring, mastering, developing, cultivating, reflection and meditating. The word used here has the sense of “practice cultivation and translation. Such translations highlight meditation .

In Bhavana one can notice a process of thoughts similar to those in mental prayer and also the repeated use of certain words like “be happy” and practice metta. But bhavana goes beyond that. It is in fact thinking in a special manner.

What is essential is that it manifests the quality and truth contained in the object of thought within the persons own character. For example when Mettabhavana is practiced the meditator concentrates on friendliness and evokes it. This gradually strengthens his mind and results in the eradication of evil things like enmity, malice, aversion etc.

The result is the aspirant becoming friendly towards all beings. Hence, it can be concluded that “Bhavana” means accumulating all good qualities within one self to achieve fifteen (for the attainment of Nibbana). In the Theravada school bhavana is the popular modern expression for meditation

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## **Educational Philosophy: Idealism with special reference to Socrates**

**Irshad Ahmad Sheikh**

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### **Abstract**

*Idealism is perhaps the oldest systematic philosophy in Western culture. From ancient times until the modern era, idealism has been a dominant philosophical influence, and even though that influence has waned at times, it is still a major philosophy and stands as an alternative to our contemporary materialist culture. In terms of American philosophical thought, idealism has a long history, and educational ideology in the nineteenth century was greatly influenced by German idealism. The contribution of Socrates, to the philosophies of learning is well documented. In this paper we want to explore some aspects of their educational philosophy that we believe to be interesting and informative to current thinking and practices.*

*Key Words: Idealism, Education, Aims of Education, Socrates, Virtue.*

### **Introduction**

#### **Idealism as a philosophical doctrine**

Idealism is the philosophical theory that maintains that the ultimate nature of reality is based on mind or ideas. It holds that the so-called external or real world is inseparable from mind, consciousness, or perception. Idealism is any philosophy which argues that the only things knowable are consciousness or the contents of consciousness; not anything in the outside world, if such a place actually exists. Indeed, idealism often takes the form of arguing that the only real things are mental entities, not physical things and argues that reality is somehow dependent upon the mind rather than independent of it. Some narrow versions of idealism argue that our understanding of reality reflects the workings of our mind, first and foremost, that the properties of objects have no standing independent of minds perceiving them. Besides, the nature and identity of the mind in idealism upon which reality is dependent is one issue that has divided idealists of various sorts. Some argue that there is some objective mind outside of nature; some argue that it is simply the common power of reason or rationality; some argue that it is the collective mental faculties of society; and some focus simply on the minds of individual human beings.

In short, the main tenant of idealism is that ideas and knowledge are the truest reality. Many things in the world change, but ideas and knowledge are enduring. Idealism was often referred to as idealism. Idealists believe that ideas can change lives. The most important part of a person is the mind. It is to be nourished and developed.

Idealism in Education

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Lecturer (contract) Department of Philosophy Govt. degree college Baramullah Jammu and Kashmir

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The credit of introducing Idealism in education goes to Plato, Pestalozzi and Froebel who are world renowned educators. According to them, Idealism pervades all the creation and it is an undying, unlimited and ultimate force which reigns supreme over all mind and matter. They all advocate its great importance in education and lay more emphasis on aims and principles of education than on methods, aids and devices.

In general, idealists have shown a great concern for education, and many have written extensively about it. Plato made education the core of his utopian state in *The Republic*, and Augustine also gave extensive attention to the need for Christians to become aware of the importance of education. Kant and Hegel wrote about education or referred to it a great deal in their writings, and both made their living as teachers. More recent idealists such as A. Bronson Alcott, William Torrey Harris, Herman Horne, William Hocking, Giovanni Gentile, and J. Donald Butler have tried systematically to apply idealist principles to the theory and practice of education.

The principle that education should concentrate solely on conceptual and moral development is an educational legacy of idealism. Teaching should deal with abstract subjects such as mathematics and philosophy, with principles expounded before application. The teacher's role is to draw out the knowledge of principles that learners already possess and help learners to organize these coherently. In this view of education, teachers are very important. Teachers are also needed for the clarification of ideas, because texts alone are insufficient. In the *Phaedrus*, Socrates maintains that the written word is subject to misinterpretation by readers. Dialogue is preferable because the teacher can offer clarification or challenge misinterpretations, guiding learners towards true principles and away from faulty conclusions.

#### **Idealism and Aims of Education**

Idealists generally agree that education should not only stress development of the mind but also encourage students to focus on all things of lasting value. Along with Plato, they believe that the aim of education should be directed toward the search for true ideas. Another important idealist aim is character development because the search for truth demands personal discipline and steadfast character. This aim is prevalent in the writings of Kant, Harris, Horne, Gentile, and others. What they want in society is not just the literate, knowledgeable person, but the good person as well.

Emphasis is placed on developing the mind, personal discipline, and character development. A person should be literate and of good moral character. Idealist education involves depth of learning, a holistic approach that involves teaching the whole rather than its parts. The best method of learning for Plato was the dialectic, a process where ideas are put into battle against each other, with the most significant idea winning the battle. Knowledge was not important just for the material needs that it met. The idealist is not concerned with turning out students with technical skills so much as having students with a broad view and understanding of the world in which they live. Self-realization and self-education are very important in idealism. Self-realization is the main aim of education.

The important factor in education at any level for idealists is teaching children to think. Teachers should help students to explore texts for ideas about the purposes of life, family and the nature of peer pressures, and the problems of growing up. Idealists believe that ideas can change lives and

that classical literature can be used and explored to help solve problems in today's world. Creativity will be encouraged when students immerse themselves in the creative thinking of others and when they are encouraged to reflect.

Since idealists believe in character development, they also believe that the teacher should be a role model for students to emulate. Teaching is considered a moral calling. The teacher's role is to be a skilful questioner who encourages students to think and ask more questions in an environment that is suitable for learning. While the lecture method is still important in an idealist's education system, it is considered more of a way to convey information and to help students comprehend ideas. Since teachers cannot always be present when learning occurs, they must attempt to stimulate students so that learning occurs even when they are not present. Project based learning is an example of a self directed learning activity where learning can occur without a teacher's presence.

Idealism has been influential in education for a considerable amount of time. It is considered a conservative philosophy because of its emphasis in preserving cultural traditions. The strengths of idealism include encouraging thinking and cognition, promoting cultural learning, and providing for character development of students. Teachers are considered valuable parts of the educational process who should strive to provide a comprehensive, systematic, and holistic approach to learning that stresses self realization. Today, science has challenged idealism and brought about challenges to idealistic principles. Science is based on hypothesis and tentativeness, but idealism promotes a finished and absolute universe waiting to be discovered. Idealism has often been linked with traditional religion.

The weakening of religion has led to the weakening of idealism as a philosophy. Through Plato's ruler kings, and Augustine's emphasis on the monastic life, it has been said that idealism leads to intellectual elitism. In the past, education was considered important for the upper classes of society, marking education as a luxury. Vocational and technical studies were considered good enough for the general public. Idealistic education was considered bookish and lacking relevance. It is argued that the character development aspect of the philosophy involved conformity and subservience on the part of the learner. This type of character development was considered to stifle creativity and self direction, making students naïve and ready to accept ideas without serious examination.

### **Socrates**

In the whole human history there had been no greater humanist, philosopher and lover of wisdom than Socrates. This short, stocky, stout, blear-eyed and snub-nosed man, with a large mouth and thick lips, careless in his dress, clumsy and uncouth, was perhaps the most beloved teacher of his disciples. This is simply clear by the writings of his main disciple Plato.

### **Fundamental principles of Socrates Education**

Knowledge is The Goal of Life: The concern of Socrates is to define the concept of good or Summum Bonum. Summum bonum (latin for the highest good) is an expression used in philosophy, particularly in medieval philosophy and in the philosophy of Immanuel Kant, to describe the ultimate importance, the singular and most ultimate end which human beings ought to pursue. It is some end that is not subordinate to anything else. Happiness, pleasure, virtue, self-

realization, power, obedience to the voice of duty, to conscience, to the will of God, good will, perfection have been claimed as ultimate aims of human conduct in the history of ethical theory. The summum bonum is generally thought of as being an end in itself, and at the same time containing all other goods. As for as Socrates is concerned he considered knowledge to be the Highest Good and therefore the true aim of life. This was so because he believed that knowledge was a sine qua non of all virtues and that if we know what is right, we cannot do wrong. Therefore, the knowledge of self and society was the key to moral life. Virtue is nothing else than knowledge.

Socrates used to say that “Knowledge is Virtue” and he tried to establish the proposition thus: Every man seeks happiness and happiness results from good deeds. In order to do good one must know what good is. That is, one must have the knowledge of the good. Therefore, knowledge is a condition sine qua non of moral conduct.

For Socrates morality is guided by knowledge. But difference lies in the kind of knowledge and the kind of goodness. For Socrates knowledge is through concepts. Concepts are always in the mind of everyone and they have to be enkindled by skillful questioning. The kind of knowledge to which Socrates is pointing is not mere intellectual achievement. It is the kind of knowledge which controls the will and necessarily issues in action. Thus Socrates gave equal importance to will and desire in moral conduct. But he did not subscribe to the view that there was some antimony between will and reason, or that dichotomy existed between will and reason. He firmly believed that no one could do any bad knowing it to be bad, nor could anybody do some good unconsciously. Therefore, for him will was subject to reason and was moulded by knowledge. A moral good consisted in knowing what is good and doing it. There could be no virtue which was blind and unconscious. Without knowledge there could be no good and no virtue.

Socrates concept of knowledge is no ordinary one. According to Socrates, a man of knowledge is a man of self control. Therefore, the idea of knowledge, for Socrates, presupposes government of reason over will and desire. Socrates moral theory, therefore, is a blend of reason and will in a harmony.

**Virtue can be Taught:** According to Socrates virtue was knowledge and since knowledge was a system and a science, it could be taught. We sometimes give up many bad practices on learning their true nature. But, on the other hand, this is also a well-known fact that we know better but do worse. Whether virtue is a matter of practice or matter of knowledge is a difficult question. Some emphasize the former whereas philosophers like Socrates stress the latter. However, as a matter of fact, there are both elements in virtue.

**Virtue is One:** The traditional Greek moral theory held that there are four virtues, namely, Wisdom, Courage, Temperance, and Justice. Socrates believed in a single virtue, that of knowledge's. According to him knowledge was the virtue of virtues and all virtues were progeny of knowledge.

**Virtue is Bliss:** Accordingly to Socrates there can be no happiness without virtue and no happiness is equal to that of virtue. Therefore virtue, according to him, is bliss.

### **Conclusion**

Idealism occupies an important place in the field of education and its contributions are valuable

and useful to bring about necessary reforms and changes in the policy of education. This philosophy has become a milestone which determines the way for the solution of educational problems of the present and future educationists. Idealistic education is essential for the peaceful living of human being and is devoted to social good and national welfare. This philosophy can make a creative contribution to the educationists to overcome the various problems in Indian and western education. Hence, this philosophy of education can play an active role in making education more purposeful. Socrates educational philosophy is the most ancient and comprehensive philosophy and its contribution to educational thought is solid and profound. His philosophy gives a higher place to mental and spiritual qualities than to the physical world so that men can lead a peaceful and contented life. Thus, the aim of education is the perfection of the individual. His philosophy leads to the spiritual insight and to the highest moral and spiritual conduct.

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## **Effect of Isometric and Isotonic Exercises on Leg Strength**

**Dr. Surender Tanwer**

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### **Abstract**

*Isometric is the reaction of pausing or pulling an immovable object like a wall or bar anchored to the floor. Research has show that a muscle contraction during Isometric exercise produced more fore than a contraction generated by lifting weights. Although research shows that isometric exercise increases muscle tension significantly .It still fails to change the length of the muscle. Isotonic exercise a dynamic muscle contracts in which the force remains constants isotonic exercise are typically performed with force weight or machines in which the resistance is started along a fixed point. Accommodating resistance training is considered isotonic Effect of isometric and isotonic exercise on leg strength. So experimental method was used is the study the present study was conducted on athletes studding in S.A Jain model school of Ambala city from 12 to 16 years. As pre the requirement of study player have been divided into two groups .i.e. control group and experimental group. These subject will be the players who have participated at state level competitions in athletics, basket ball , volley ball, and each group comprised of 25 subject. All the instruments to use in this investigation should be found to quite precise and reliable. For isometric training the researcher is going to use the following instruments i.e. long jump pit, bar bell, weight plates of different weight. The difference between the group means and (t-test) test was employed and further to access the significant improvement level of significant difference test has been employed. To test the proposed hypothesis the level confidence chosen was at 0.05 level of significance. The results show that isometric and isotonic is the effect on leg strength*

### **Introduction**

Isometric exercise are easy performer, can be done nearly any where, and require little time or expense. But it important to do each exercise at several different angels for each joint, because strength gain is specific to the angle at which the isometric exercise is performed. Isometric exercise is practiced but pushing or pulling an immovable object like a wall or bar anchored to the floor

Isotonic training has involved the use of weights in the form of bar bells, dumbbells, leg squats etc more commonly calisthenics are used to develop muscular endurance and strength. Isotonic muscular contractions take two forms: concentric, or muscle contraction with shortening, and eccentric, or muscular contraction with lengthening.

Anita (2000) Studied that isometric and dynamic strength and endurance of knee extensors were examinee on 18 young males. The composition of slow and fast twist fiber in the vast us laterals muscle was evaluated needle biopsies and thigh muscle was examined by ultrasonic

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S. A. Jain College, Ambala city

measurements Six trained with 50% and six with 80% dynamic strength, three times per week for one month and 3 week with 20 and 12 repetitions in single session and controls as subjects. During training load was adjusted to the increase in strength. Results were found dynamic strength increased by 42.3% in the 80% group but no significance difference was found in 50% and control group. In overall increased in the 50% group in fast twitch fiber then slow twitch fiber increased 12.4% in 80% group dynamic strength 30% success full training.

### Method

The objective of the present study is to ascertain the Effect of isometric and isotonic exercise on leg strength. So experimental involves the comparison of the effects of particular treatment with that of a different treatment or of no treatment. In a simple convention all experimental, reference was usually made to an experimental

### Sample and Tools

The sampling used in this study was selected on the basis of purposive random sampling method. The present study was conducted on different game player of S.A Jain model school 12 to 16years. Prior to the various testing procedures and training program was explained to them in detail so that they could fully grapes the important of all features and should suffer from no confusion regarding the hard work they would have to put in the entire subject agreed to cooperate whole heartily. The physical instructor also exhorted them to put in every ounce of their energy in the experiment in order to promote scientific investigation in general and also to enhance their knowledge and skill. However, no external motivational technique were used while collection of data All the instruments to be used in this investigation should be found to be quite precise and reliable. For isometric exercise the researcher is going to use the following instrument. i.e. long jump pit, bar bell etc. for isotonic weight, in deferent size leg press machine use in gym.

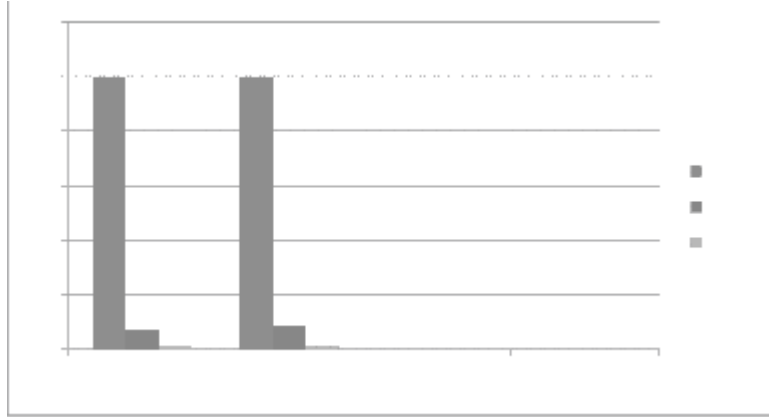
### Procedure

Data was collected on the chosen variables at the pre and post experimental test. Performance test were conducted in the play field s.a jain college. This test measures the strength of leg in jumping horizontal distance. After pre test subjects were divided into two group i.e. experimental and control. The experimental period was lasted eight week respectively. The aim was to check effect of isometric and isotonic exercise on leg strength. The exercise selected for the training program was selected by keeping in view the following leg muscles quadriceps, hamstring, and calf muscle were tested and trained. And after knowing the maximum strength of all above mentioned leg muscles subjects were given training exercise at different methods. Time was controlled and evening session was started at 5.00pm to 6:pm. The isometric and isotonic training were given alternate week six days Sunday completed as rest day and regular exercises were performed in a well equipped in S.A Jain College field. Training schedule of eight weeks was followed by as under.

**Table -1**

Group	N	Mean	S.d	df	t. value
Pre experimental	25	1.77	0.32	48	7.49*
Post experimental	25	2.25	0.24		

Table value at 0.05 levels is 2.01 \* Significant at 0.05 level



### Conclusion

To find out the significant difference between pre and post test mean score of experimental and control group 't' test is applied. The mean score of pre and post test of experimental group were found to be 1.77 and 2.25 meter, respective and the standard deviation of the pre and post test of experimental group were found to be 0.32 and 0.24 respectively. In statistically calculated ( $t=7.49$ ) was found to be significant at 0.05 level of confidence. The result was found that post test experimental group has more leg strength as compared to pre test experimental group due to effect of isometric and isotonic training

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## **Ethical Importance of Theological Assertions**

**Vidya Chauhan**

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### **Introduction:**

To understand the Non- Cognitive view of Religion it would be necessary to see the historical perspective of different philosopher's views regarding the religious language. The view of Christian theologians are especially important in this regard. The debate about an investigation into the non- cognitive view of religion involves at least three main issues that can be stated as follows :

1. Emergence of linguistic analytical school of philosophy and its implication on different branches of philosophy.
2. Its implication on theological thinking.
3. The cognitive and non- cognitive approach to religious language.

### **Emergence of Linguistic Analytical School of Philosophy:**

With the emergence of Linguistic analytical school of philosophy, the approach to philosophical questions underwent complete change in 20th century. Analytical philosophy posed questions against metaphysical issues and questions. It tried to show that these issues and questions don't convey any meaning. Although this conclusion was the same as that of the Logical Positivist thinkers, the reasons were very different from them. While the Logical Positivists tried to prove the worthlessness of metaphysical issues in the light of verifiability theory of meaning, Linguistic Analysts, led by Wittgenstein, proved their meaninglessness on the ground of use theory of meaning.

Logical Positivism, in the form of a movement, presented a clear agenda to eliminate metaphysics and religion. Rudolf Carnap, Moriz Schlick, Neurath, Ayer and others tried to show the meaninglessness of statements of metaphysics and religion in the light of the verifiability criterion of meaning. Claims of religion were dismissed altogether on the ground that they were not verifiable in sense experience.<sup>1</sup> But later some of them revised their position.

Ludwig Wittgenstein, whose earlier philosophy of language helped the Logical Positivists to develop the criterion of meaning, Later brought a radical change in his thought and gave a non-cognitive but important meaning to the statements of faith. Instead of testability, he adopted the "Use Theory of Meaning" and showed that how a word is used in an ordinary language. Using language, according to Wittgenstein, is like playing a game.<sup>2</sup> We can play a game only if we understand the rules of the game. If we know how the words are use in ordinary language then only we can use language or play a language- game. Wittgenstein, in his lectures on religion, has stated that religious assertions are very different from scientific hypothesis. They, in fact manifest

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Research Scholar, Department of Philosophy, Panjab University, Chandigarh

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what the religious believer does and what he does not do what he chooses and what he abandons.<sup>3</sup>

Wittgenstein held that whatever could be said, is said in language. A more important notion of language that he introduced is that it is a “form of life”.<sup>4</sup> Here the term 'Language – game' is meant to bring into prominence the fact that the speaking of language is a part of an activity, or of a life- form. We name things and then we can talk about them : can refer to them in talk. One could define the word “red” by pointing to something that which was not red. That would be as if one were suppose to explain the word “modest” to someone whose English was weak, and one pointed to an arrogant man and said “that man is not modest”. That it is ambiguous is no argument against such a method of definition. Everything that is speakable gets expressed in language. Anything that can't be expressed in language can't be a part of our life either. This is one of the implications of the notion of language as a form of life. That is why Wittgenstein holds- “The limit of my language is the limits of my world.”<sup>5</sup> Since Theology tries to speak of something that is beyond the reach of language, its project is doomed to fail necessarily.<sup>6</sup> But Wittgenstein does not dismiss the possibility of meaning to the assertions of faith. As stated in above what the religious believer believes can be grasped only by understanding what kind of things he does in the light of his faith. Wittgenstein's approach opened the scope of a new interpretation of statements of faith, which was subsequently adopted and developed by different philosophers of analytical trend of Late twentieth century, and that trend continues till this date.

It was shown by the Linguistic Analytical school of philosophers that the meaning of a word consists in its use in the language and to understand the use is to understand its meaning. Given this understanding of meaning theologians of twentieth century faced a challenge in the form of delineating the use of theological assertions. Theological assertions (assertions containing religious beliefs) can be proved to be meaningful only if it could be shown how they are used by religious believers. This task was undertaken and accomplish by different thinkers of 20th century in two broad ways :

- (i) A Cognitive approach to theological assertions.
- (ii) A Non-Cognitive approach to theological assertions.

#### **Approaching Religious Language from a Cognitive Point of View:**

The cognitivist thinkers try to show that the theological assertions are cognitively meaningful, or they contain within them some sort of truth- claim about a reality here or here- after. The authors of cognitivist view argue that theological assertions are verifiable/ falsifiable and as such they are genuine statements about some matter of fact. Some authors, influenced by the Logical Positivist criterion of meaning, try to show that theological assertions are verifiable in some form of human experience, hence they are meaningful. John Hick, I.M.Crombie and Basil Mitchell are the main authors of this view.

Some analytical thinkers meet the falsificationist challenge head on and defend, in their own ways that the statements of faith are factual and subject to verification or verification. Their view is called the cognitivist view or cognitivism about religion. Basil Mitchell, John Hick and I.M. Crombie falls in this category. Logic of faith and factual discourse have been distinguished in philosophy as conceptual inquiry.<sup>7</sup> In the domain of analytical philosophy of our age, philosophical discrimination<sup>8</sup> between the two realms and acknowledgment of each of them are

regarded as a significant contribution. Wittgenstein rightly points out : “It is wrong to suppose that language always functions in one way, always serves the same purpose; to convey thoughts which may be about houses, pains, good and evil or anything else you please.”<sup>9</sup> He insists thereby on study of the use of the language called “religious language”, “ethical language” etc. by the virtue of their own merits. Language is not to function in a particular or definite way, rather it functions in diverse ways. In course of our inquiry, we have seen how our language functions not only to describe, to establish verbal conventions or to express or evoke emotion, but also to change the situation in direct ways. All the instances of doing, not asserting.<sup>10</sup> This is what is known as conative function. There are ways of conative function,<sup>11</sup> commitment of oneself to a way of life, having an attitude, a disposition for behavior, doing and not merely saying. Thus religious language becomes meaningful and for ultimate values of life. Religious language being complex by nature has different sources viz., the religious scriptures, authorities, myths, metaphors, models, convictions, commands, concerns, attitudes and experiences etc. and therefore, it manifests in and through variant expressions.

#### **The issue of Verifiability/ Falsifiability of Theological Assertions :**

The cognitivist thinkers try to show that the theological assertions are cognitively meaningful, or they contain within them some sort of truth- claim about a reality here or here-after. The authors of cognitivist view argue that theological assertions are verifiable/ falsifiable and as such they are genuine statements about some matter of fact. Some authors, influenced by the logical positivists criterion of meaning, try to show that theological assertions are verifiable in some form of human experience, hence they are meaningful. They are of the view that the truth content in theological assertions can be verified with reference to the fact witnessed in that experience. John Hick is an eminent author of this view. He, in his celebrated- “Theology and Verification”, tries to build a case for “Eschatological Verification” of those assertions.

John Wisdom,' has raised question, 'what possible experiences would verify, “God exists”?’ 'What possible experiences would falsify God exists' What conceivable state of affairs would be incompatible with the existence of God? In this way it was apparently assumed that verification and falsification are symmetrically related. Both logical and psychological conditions must be fulfilled in order for verification. In this respect, 'verify' is like 'know'. Knowing is an experience which someone has or undergoes, or perhaps a dispositional state in which someone is, and it cannot take place without someone having or undergoing it or being in it; but not by any means every experience which people have or every dispositional state in which they are, is rightly called knowing. For example: 'There is a table in the next room'. The verifying experiences in this case are experiences of seeing and touching, predictions of which are entailed by the proposition in question, under the provision that one goes into the next room; and the absence of such experiences in those circumstances serves to falsify the proposition and it cannot take place without someone having or undergoing it being in it; but not by means every experience which people have, or every dispositional state in which they are, is rightly called knowing.

The idea of an eschatological verification of theism can make sense, however, only if the logically prior idea of continued personal existence after death is intelligible. Suppose that at some learned gathering in this country one of the company was suddenly and inexplicably to

disappear, and that at the same moment an exact replica of him were suddenly and inexplicably to appear at some comparable meeting in Australia. The person who appears in Australia is exactly similar, as to both bodily and mental characteristics, with the person who disappears in America. There is continuity of memory, complete similarities of bodily features, including even fingerprints and also of beliefs, habits and mental propensities. In fact there is everything that would lead us to identify the one who appeared with the one who disappeared, except continuity of occupancy of space.

In the present context my only concern is to claim that this doctrine of the divine creation of bodies, composed of a material other than that of physical matter, which bodies are endowed with sufficient correspondence of characteristics with our present consciousness, for us to speak of the same person being raised up again to life in a new environment, is not self-contradictory. It cannot be ruled out meaningless.

There are, I suggest, two possible development of our experiences such that, if they occurred in conjunction with one another (whether in this life or in another life to come), they would assure us beyond rational doubt of the reality of God. Some other thinkers, like I.M. Crombie, also argue for the factual meaning of the theological assertions. However, they don't vouch for any peculiar experience for their verification. Crombie tries to say that theological assertions are the utterances that religious believers make in a human experiences that most people pass through, and the meaning of these assertions derive from this sort of experience. Thus the meaning of these assertions are experiential.

Basil Mitchell try to prove that factuality of theological assertions on the ground of the falsifiability theory of meaning. In reply to the criticism that theological assertions are factually vacuous, he presents his argument in the symposium on "Theology and falsification". He takes a very different stance from that of the others. He does not accept the Verifiability theory as the criterion of meaning. He opts for the falsifiability criterion to argue for the factuality of theological assertions. He argues that theological assertions are factual statements because the religious believers hold them as actually referring to some real state of affairs. That is why when something happens that seems to stand against such assertions a religious believer accepts that it is contradicting what he believes. A religious believer often passes through such moments of doubts in his life. Whenever he/she finds the instances of cruelty and evil in human life, which seem to contradict his belief in the existence of a benevolent God, a doubt creeps in her/his mind. This doubt indicates that she/he admits that something seems to falsify what he believes. According to the Falsifiability criterion of meaning any assertion must be falsifiable if it is factual. In other words, if an assertion actually asserts a matter of fact then it must be intelligible under what condition it will become false. If someone holds that her/ his assertion is actually about a matter of fact then she/he admits and understands the falsifiability conditions of theological assertions, these assertions are to be acknowledged as factual. Although the religious believers, due to their strong faith in the benevolence of God, try to justify the occurrence of such counter-evidence and hope that ultimately the truth of their belief will be re-established, the presence of doubt shows the falsifiability of this belief. Thus theological assertions are to be acknowledged as factual.

Like these authors Wisdom, Wilson and others try to show that theological assertions have

cognitive or factual meaning. They are all of the view that we cannot actually understand the meaning of theological assertions without accepting that they refer to some reality here or here-after.

#### **A Non- Cognitive approach to Theological Assertions :-**

The non- cognitivist thinkers, try to show that there is no cognitive content or truth-content in theological assertions; however they are not meaningless since they are meant for some other purpose. They holds that sentences expressing religious belief do not give any information about facts and what so- ever. It is shown by these thinkers that they are used to generate or vent some emotions, or to recommend a specific way of life etc. R.M.Hare, R.B.Braithwaite and H.H.Price are the leading authors present a radically new and interesting view of religious belief in the sense that they defend the meaning of the theological assertions by showing that this meaning does not necessarily presuppose the actual existence of the object of religious faith i.e. God.

#### **R.B.Braithwaite's Ethical Approach to Theological Assertions :**

R.B.Braithwaite provided a defense to the statements of faith that was provided to the ethical statements by most thinkers of analytical trend.

The Logical Positivists and latter thinkers had to face the problem of explaining the meaning of moral judgment. Moral judgments such as-- 'Truth is a great virtue', don't state any matter of fact. Although the structure of the sentence is just like a statement and it seems that something is stated in them but on examining them it does not become clear what they state indeed. Such judgments don't state anything about the subject term. It is not clear what –'Truth is a great virtue' states about the term 'Truth'. 'Truth' is not an object in the sense a person or a physical thing is an object. The predicate term 'great virtue' also does not indicate about any event or happening. Thus it is not clear from this sentence what does it refer to. Verifiability Theory of Meaning adopted by logical Positivists fail to give any explanation of the meaning of such judgments. It is not easy to declare moral judgments as nonsense as it was in the case of Metaphysical statements. Metaphysical statements were not directly related to human life. So it was not difficult for the Logical Positivists to declare them meaningless. But morality is something that is indispensable for the individuals as well as for human society. A. J. Ayer, in his 'Language Truth and Logic' had to assign emotive meaning to these judgments. He held that in Moral Judgments the speaker expresses his liking or disliking about some action. In the judgment –'Truth is a great virtue', the speaker expresses his approval or liking about the acts of truthfulness. Thus he assigns an emotive meaning to it.

R.M.Hare latter developed his 'Prescriptive Theory' of Moral Judgment by modifying Ayer's view. He tried to explain that in Moral Judgment the speaker expresses his approval or disapproval regarding certain actions but for so doing he has definite reasons: it is not merely a matter of his liking or disliking. This view was widely accepted by the thinkers of the Analytical school and it became customary to argue that Moral judgment don't describe anything; they only prescribe certain course of actions. In other words, Moral judgments perform a different function in language. These judgments recommend certain action for the people but don't state any matter of fact at all. R.B. Braithwaite also adopt this view regarding Moral Judgment and

defend the meaning of Theological Assertion also on the same line of argument.

In his essay 'An Empiricist's View of the Nature of Religious Belief,'<sup>12</sup> he clearly argued that these statements don't state any facts. But that doesn't mean that they are meaningless. He holds that theological assertions do not refer to any reality here or here-after. They only recommend an ethics where 'God' is used only as a subject term in some stories through which this ethical lesson is delivered. The gist of his view can be presented as follows:

Religious assertions have the function similar to that of moral judgments. As moral judgments don't state any matter of fact; they only prescribe something that is to be done; theological assertions also prescribe a way of life. Such prescriptions are given in the form of some stories (Braithwaite call them stories) to make it easily acceptable and internalisable by the people. This is the function of the subject of such stories. They don't actually mean to refer to any real thing or person. The actual meaning of the story lies in what message it delivers and for so doing it is not necessary that the story be a description of any actual event. In the light of 'Use Theory of Meaning' given in the latter philosophy of Wittgenstein, he tries to show that these statements manifest the believer's adherence to a specific code of conduct or a way of life. Similarly the actual meaning of theological assertions, which are presented in the form of some stories, are intended to recommend a way of life and they are not intend to assert the reality of the story.

Although theological assertions have the function similar to that of Moral Judgment they are different from one another in many important respects. Two very important differences are put forth by Braithwaite:

1. Religious principle tend to change internally and not only external. A difference between religious and purely moral principles is that , the conduct preached by the religion concerns not only external but also internal behavior. The conversion involved in accepting a religion is a conversion, not only that you should behave towards your neighbor as if you loved him as yourself: it requires that you should love him as yourself.
2. The resolution proclaimed by a religious assertion may be taken as referring to inner life as well as to outward conduct. And the superiority of religious conviction over the mere adoption of a moral code in securing conformity to the code arises from a religious conviction changing what the religious man wants. It may be hard enough to love your enemy, but once you have succeeded in doing so it is easy to behave lovingly towards him. But if you continue to hate him, it requires a heroic perseverance continually to behave as if you loved him. Resolutions to feel, even if they are only partly fulfilled, are powerful reinforcements of resolutions to act .

Moral Judgments are given directly and the message they deliver is grasped by the people in the single sentence. When somebody says-- "Truth is a great virtue", the judgment clearly states what sort of conduct is to be followed. It means that one should not tell lies or cheat others. The recommendation is clearly and directly given in the judgment. Theological Assertions, on the other hand, do not give the imperative or the instruction directly in this way. Statements of faith express the religious believer's commitment and recommendation to a particular way of life. When a religious believer says-- "God is our heavenly father", he intends to recommend a particular way of life; a code of conduct but that cannot be conceived if this assertion is given in

this single sentence. What is recommended in this sentence is not clear if we try to understand the sentence in its isolation. The recommendation or the imperative contained in it can be grasped only if it is understood in connection to the body of other statements of which it is a part. This assertion is a part of the Christian theological belief system in which many other assertions form a body of statements. When we see this statement in relation to other statements of New Testament then only it becomes clear that a way of life of love is recommended in this sentence. As it is supposed that the children of a father should behave with each other with love and not with enmity, all human beings are supposed to behave with each other with love only. But this recommendation becomes clear only we read the whole passage of New Testament where it is stated.

Braithwaite points out that another important difference between a Moral Judgment and Theological Assertions lies in the fact that the message is delivered directly the former whereas the latter always delivers the message through a story. 'Love is a great human quality', is a Moral Judgment and the message contained in the sentence is directly given. 'God is our heavenly father' does not convey any direct message about what is to be done. But when we read the stories of the acts of Jesus Christ in New Testament it becomes amply clear the life of love alone is worth accepting. The stories of the acts of Jesus who lovingly talked and cured a leper who was thrown away by his family members, the story about his saving a lone helpless who was women condemned to be killed by stoning and many such stories arouse within us the feeling of respect for the acts of selfless service and the great importance of love becomes quite clear to us. Through these stories the message of the greatness of love is very powerfully conveyed even to the most illiterate people. This is the big difference, according to Braithwaite, between Moral Judgments and Theological Assertions.

Braithwaite thinks that every religion prescribes a particular way of life and that is the sole purpose of that religion. The prescribed or the recommended way of life is encoded in the specific stories of a religion. As it is stated in the above paragraph the story makes a very powerful appeal for the specific way of life and it is easily internalized by the people. Whether the characters of the story are real historical persons or not is immaterial. If the recommended code of conduct is accepted by the people the purpose of the story is fulfilled. If the story is true to the facts but fails to convey the message of a desirable code of conduct then it is all useless. The story of Jesus or Buddha gives people a clear and powerful message to lead life according to a particular code; to lead a life of love and compassion. These stories make people adopt the specific way of life. The purpose of these religious stories is to make people believe in the value of the recommended way of life and not make them believe that such people actually existed in history. This is a point of great importance that Braithwaite brings to our notice. Religion is for making us believe in the greatness of a particular way of life and not for making us believe that such and such persons existed once upon a time. Religious belief is a belief in a way of life and not a belief in the existence of some person. Braithwaite very convincingly argues in support of this view which is presented in the following paragraph.

Braithwaite argues that in order to understand the meaning of the statements of what a religious person believes, we should try to see what he does. Only by observing what the believer does, we can come to know what he actually believes. What a person says about his belief can't be

sufficient ground to accept that he actually believes what he says. Noticing what he does indeed is the only ground to ascertain what he actually believes. What a person believes is not a matter of verification of certain hidden internal reality. If at all it is a matter of verification, it should be verified by the actual behavior of the believer. If a religious person believes that God loves us as the father loves His children, then the only test that he so believes is to see if he actually regards everyone as his own brothers and sisters and behave with them lovingly. Believing only that some two thousands year ago a person called Jesus was born and he said and did so many good and miraculous things is not the sign of being a believing in Christianity. If love for all does not manifest in his behavior then whatever he claims to believe, stands falsified. Belief necessarily manifests in the believer's life and that is the only way to know what a person actually believes.

Ordinarily it is thought that someone believes in something that is why he behaves in a certain way. Braithwaite argues that it is to put the cart before the horse. Someone behaves in a particular way because he believes in it. In Braithwaite's view, therefore, what the believers believes can be ascertained by noticing the way of his life. In this respect statements of faith and ethical statements are quite similar. Braithwaite, therefore, holds that the meaning of Theological assertion lies the recommendation given in them and can be conceived only by its connection to the body of other assertions; and they do not mean to refer to any matter of fact to here or here-after. Once, we understand what recommendations are given in theological assertions we understand completely what they actually mean and for this it is not necessary to believe in the existence of any supernatural reality.

In nut shell, on Braithwaite's account of the meaning of Theological Assertions the term like 'God' does not create any problem in understanding their meaning because that is used only to facilitate the process of conveying the code of conduct for religious life. This could be noticed clearly in Buddhism where there is no belief in any creator God yet the message of compassionate way of life is clearly conveyed through the stories of Buddha's life (not only of present but also of past). Buddha himself never promoted any metaphysical speculations and declined to answer questions regarding self and God etc.

Braithwaite has mentioned Buddhism in his essay to compare it with Christianity on the ground that the two religions recommend almost the same code of conduct for human life yet the two are acknowledged to be different because of the different stories which prescribe the code. The former conveys the message of compassion through the story of the life of Buddha and the latter does the same through the story of the life of Jesus. No matters of fact are required, in Braithwaite's view, for understanding the meaning of Theology.

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## **Examining the Life of Pandit Guru Datta Vidyarthi : An Inquiry into Legitimizing the Vedic Science.**

**Dr. Surinder Kaur**

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The paper would chronicle the life history of Pandit Guru Datta Vidyarthi (1864-1890) and along with it map out the various trajectories that led to the legitimization of Vedic sciences as a parallel world view as opposed to Eurocentric scientific learning. The credit for infusing a new life into the pursuit of scientific temper undoubtedly can be attributed to Pandit Guru Datta Vidyarthi. All his life his zeal for Vedic science can be traced to the belief that Vedic Rishis knew the link between mathematics and religion. The scientific and spiritual life was intertwined in Vedic India. Mathematical formulas and laws were often taught within the context of spiritual expression (mantra). Undoubtedly for all this and much more Pandit Guru Datta Vidyarthi was an iconic figure in the scientific, educational, cultural and political history of colonial India. His endeavor for the expansion of Vedic scientific temper and Vedic knowledge is considered path-breaking. The late 19th century and the early 20th century during British rule in India constituted a period of Indian “revitalization” — in science, arts, and literature. Pandit Guru Datta was the product of this period. It was a period of cultural and intellectual upheaval which threw up outstanding men and women who committed themselves to construct a progressive and self-contained independent India. This Research Paper provides an insight into the life and works of Pandit Guru Datta Vidyarthi and his attitudes towards western science and technology and later his campaigns to spread Vedic science which was losing its magnitude due to the introduction of new science and technology in British era. It is imperative to mention that he was the first Indian professor of western science in Government College, Lahore but his historic contribution was in the field of popularising Vedic science and Vedic knowledge among the common people. He was an enthusiastic educationist, a fierce patriot, a devoted social worker and the catalyst behind popularising Vedic knowledge among populace amidst the fire of new western science. During the short span of his life of only twenty six years, he was able to make a difference in this world.

Pandit Guru Datta Vidyarthi was born on 26th April 1864 in Multan (Punjab). His father was a renowned scholar of Persian Language and Literature and was a teacher in a Government school in Jhang (Punjab). His mother was very religious minded. Pandit Guru Datta Vidyarthi since the early childhood acquired the quality of religiosity from his mother. He developed enthrallment for the celestial, heavenly and unearthly entity. The time had a great effect on him. Pandit Gurudatta was taken away from theism as the Macalay's system of English education laid a heavy hand on him. On successful completion of high school education in Multan, Gurudatta moved to Government College Lahore from where he eventually got a Master's degree in Physical. Ruchi Ram Sahni (a great Scientist), Lala Lajpat Rai (an Indian Punjabi author and politician) and Mahatama Hansraj (an Indian educationist and follower of Arya Samaj) were his college mates and friends. All were supporters of western science and technology and wanted to bring

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Assistant Professor, Department of History, Guru Gobind Singh College for Women, Sector – 26, Chandigarh

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transformation in Indian society with the help of new science and technology initiated by British in India. Pandit Gurudatta was so much engrossed in new education that he spent his spare hours in College Veranda with Ruchi Ram Sahni. Both used to read remarkable books on science. These were John Stuart Mill's Utilitarianism and Jeremy Bentham's Theory of Legislation. These books were not included in the college course. Driven by curiosity and the need to understand the new anglicized world, Pandit Guru Datta and Ruchi Ram Sahni struggled with strange concepts in a foreign tongue. They read and re-read Mills's small book line by line, or paragraph by paragraph, discussing, arguing, differing or agreeing in the end. Every day and every hour new opinions on western science were borrowed. Pandit Gurudatta's progress in grasping and assimilating new ideas and facts went on increasing. His liking for western science reached to such an extent that he turned into an atheist. But his atheism did not stay alive for long. This was the time, when the ideology of Arya Samaj (founded in 1875 by Swami Dayanand Saraswati- the great saint-reformer) was creating far reaching impact on the people far and wide, Pandit Guru Dutta Vidhyarthi could not remain untouched. On 20th June, 1880, he became the member of Lahore Arya Samaj. Later when Swami Dayanand fell ill, Pandit Gurudatta Vidhyarthi went to Ajmer with other members of Arya Samaj of Lahore to meet him. He saw him being very calm, composed and peaceful despite his illness. The Pandit Gurudatta Vidhyarthi felt very impressed. His meeting with Swami Dayanand changed his outlook and the spread of Vedic knowledge became the mission of his life. He had been once again changed from atheist to theist. To get himself acquainted with Vedic knowledge, first of all he read 'Satyarth Prakash', then he mastered Vedang Prakash of Maharshi Dayanand Saraswati with the help of Ashtadhyayi. He founded a 'Debating Society' and started a newspaper 'Regenerator of Arya Varta' and later he started a 'Vedic Magazine' to spread Vedic knowledge with fervour and zeal. In June 1888 his book 'The Terminology of the Vedas' was published. His book 'Terminology of Vedas' had been prescribed in the course in Oxford University. He also published with English connotations – 'Ishopnishad'. 'The Realities of Inner Life' was published in 1890. His other books are – Evidences of Human Spirit, Pecuniomania, Criticism of Monier Williams, Indian Wisdom. He also wrote many articles of great importance – Conscience and the Vedas, Religious Sermons, Origin of Thought and Language, Man's Progress Downwards, and Righteousness or unrighteousness of Flesh Eating etc. That is how Guru Datta's personality moved totally towards bhakti and devotionism. He envisioned the Arya Samaj as a religious movement, not as primarily educational or social. His fascination with Aryanism finally led him to question English education, western science and Western Knowledge. By and by, he took up the extreme attitude that learning English was useless despite the fact that it was the only mean to have an access to western knowledge. He was reported to have expressed once the wish that he could forget all his western learning and become an unalloyed Sanskritist.

According to Pandit Guru Dutta Vidhyarthi, Vedic knowledge and science complemented each other in a hierarchical arrangement with Vedic truth superior to all other forms of Knowledge. Modern science, especially as far as chemistry was concerned, was extremely defective, when judged by the different tests of a true science. The methods on which it was pursued, differed widely from those on which considered in the light of calm reason, were undoubtedly the only ones on which the structure of science could be raised on a sound basis. The ancient methods

were simple, certain and unerring, and hence it was that the researches and conclusions of the ancient experts were beyond question. Pandit Guru Datta elaborated on the theme of Vedic knowledge as ultimate, beyond question and all embracing, while scientific knowledge—useful as it might be remained limited in its capacity to establish truth. He further added that the modern scientist might dissect every nerve and bone, subject every drop to a most searching examination under the most powerful microscope he could possibly have, but he was as hopelessly lost over his question as ever. He could not undo the mystery of life. That question could not be solved but by the aid of the Vedas. The Vedas alone could disentangle that grand mystery. Pandit Guru Datta went to great lengths to establish the scientific nature of the Vedas, using the scheme of reinterpretation laid down by Dayanand. To him, technology as well as science and the ultimate answers to all questions were contained in the Vedas. Steamships, telegraphy, and cannons existed within the Vedas. The ancient Aryans had known about and invented all the gadgetry of the contemporary world. In this way Pandit Guru Datta successfully opened the way to an elaboration of the Arya past. With the Vedas he added, the Arya stood forth both as civilized and civilizer. To him, the English derived the rudiments of their civilization from Romans, and the Romans from Greeks, and the Greeks from Egyptians, and the Egyptians from Hindus, or more properly speaking, Aryas.

Gradually Pandit Guru Datta Vidyarthi drew around him a circle of disciples devoted both to the Samaj and to his person. By 1888, Guru Datta's disciples included a group of traditional Sanyasis who acknowledged him as their spiritual leader. Together they studied the Vedas Vedic commentaries, Sanskrit grammars, and Western science. Pandit Guru Datta Vidyarthi organized classes in the Mahabhashya of Patanjali and Panini's Ashtadhyayi for member of the Samaj and an Updeshak class to train Arya missionaries. He showed a passionate drive toward religious commitment and spiritual satisfaction. He inspired in those who followed him an ardent belief in his own leadership as well as a religious and deeply emotional commitment to the Samaj. In the last years of his life, he could bear no criticism of the great rishi Dayanand Saraswati or his works. His religiosity pulled Pandit Guru Datta Vidyarthi away from the mainstream of the Samaj and in particular, from those who retained a moderate or rationalistic conceptualization of the movement and its purposes. Pandit Gurudatta Vidyarthi was not satisfied with the scheme of studies envisaged in the future DAV schools and colleges. He opined that these institutions were not be founded with the object of supplying clerks, judicial officers and engineers. Such professions fell far short of Dayanand's mission. His ideas gave birth to a controversy over education among the members of the Arya samaj . Pandit Gurudatta Vidyarthi favoured Sanskrit and Arya bhasha (hindi) to be taught to students and stressed for study of Satyarth Prakash , Rigvedadi Bhashya Bhumika and Panini's Ashtadhyayi. But his schemes were not taken up seriously by the managing committee of the college. This resulted into the division of members of Arya Samaj-College party and Gurukul party. College party favoured western education in English language and Gurukul Party spoke for vedic education in Sanskrit or Hindi language to be introduced in school or college curriculum. In 1884, he opened Arya Samaj Science Institution.

In the last months of 1889, his health broke down and he died on March 19, 1890. Though , it was a big loss for Arya Samaj and supporter of sanskritists, yet Lala Munshi Ram carried his principals

and continued his struggle for a sanskritic orientation in the scheme of studies and finally founded a Gurukul at Kangri in 1902 and he came to be known as Swami Shraddhanand. In retrospect, we conclude that Pandit Guru Datta Vidyarthi was one of those rare geniuses of whom any civilized country may justly be proud. He in his very brief life time revealed the virtues of a Great man. He was a Great intellectual and a Great visionary. He was a multi-faceted personality. His body, mind and wealth were all at the service of the Arya Dharma and his only occupation was the discovery and revelation of the Vedic authenticity.

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# Fundamental Rights Vis A Vis Gender Justice In India

Dr. Sharanjit

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## ABSTRACT

*The Constitution is the supreme law of the land. All other laws derive their force and validity from the Constitution. After the independence of the country, the position of Indian women was not very good, hence the makers of the Constitution incorporated some specific provisions to improve the condition of women. Part III of the Constitution of India guarantees to us fundamental rights. The Indian judiciary particularly the Supreme Court is playing a very significant role in giving a beneficial interpretation to these fundamental rights to ensure gender justice. All around the globe the equality of women has been stressed upon. Article 14 provides that the state shall not deny to any person equality before the law or equal protection of the laws. This article brings women on an equal footing with men. Women and children require special treatment on account of their very nature. Article 15 (3) empowers the State to make special provisions for them. Article 16 (1) guarantees equality of opportunity for all citizens in matters of 'employment' or 'appointment' to any post under the State. Article 21 provides the right to life and personal liberty. It is felt that the right to life and personal liberty of Indian women is often compromised as she has to face abuse, atrocities, discrimination and violence. The construction of male superiority is so deeply embedded in the male psyche in society that its uprooting would need a prolonged ideological struggle. The mindset is behind feticide, infanticide, domestic violence against women, dowry deaths, custodial deaths, rapes, honor killings and other forms of female persecution. Article 23 of the Constitution prohibits traffic in human being and beggar and other similar forms of forced labour.*

There is no chance for the welfare of the world, unless the condition of women is improved. It is not possible for a bird to fly on only one wing.

*Swami Vivekananda*

The Constitution is the supreme law of the land. All other laws derive their force and validity from the Constitution. After the independence of the country, the position of Indian women was not very good, hence the makers of the Constitution incorporated some specific provisions to improve the condition of women.

Part III of the Constitution of India provides fundamental rights. The fundamental rights are calculated to protect the dignity of the individual and create conditions in which every human being can develop his personality to the fullest extent. As per Justice Bhagwati, "These

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Assistant Professor of Law, Dept. of Law, Punjabi University, Regional Center, Bhatinda

fundamental rights represent the basic values cherished by the people of this country (India) since the vedic times and they are calculated to protect the dignity of the individual and create conditions in which every human being can develop his personality to the fullest extent”.

In *M. Nagaraj v. Union of India*, the Supreme Court rightly observed that the fundamental rights are not the gift from the state to its citizens. The individuals possess basic human rights independently of any constitution by reason of the basic fact that they are members of the human race.

All around the globe the equality of women has been stressed upon. It is a matter of adulation and admiration that, while the draft of the Universal Declaration of Human Rights contained an article stating, “All men are created equal”, it was Mrs. Hansa Mehta of India, a member of the Commission, who pointed out that “All men” might be interpreted to exclude women. It was after a long debate that the language was changed to say: “All human beings are born free and equal”.

### **WOMEN AS EQUALS – THE RIGHT TO EQUALITY**

Article 14 provides that the state shall not deny to any person equality before the law or equal protection of the laws. This article brings women on an equal footing with men. The significance of this article can be gauged from the fact that in the Indian sub-continent, the patriarchal mindset of the society treats women as inferior to men. The Indian women has to suffer discrimination, subjugation and bias.

The right to work is a very important dimension of the fundamental right to equality as enshrined in the Constitution. The right to work takes within its ambit the right to work with dignity, equal pay for equal work, the right of working women to maternity benefits, right not to be discriminated at the work place only on account of gender, protection from sexual harassment at work place etc.

In *Gayatri Devi Pansari v. State of Orissa*, the court had upheld a Orissa government order reserving 30% quota for women in the allotment of 24 hours medical stores as part of self employment scheme.

To promote the education of girl children the Supreme Court of India in *Environment and Consumer Protection Forum v. Delhi Administration and Others*, held that it is imperative that all the schools must provide toilet facilities. Empirical researches have indicated that wherever toilet facilities are not provided in the schools, parents do not send their children, particularly female children to school. It clearly violates the right to free and compulsory education of children guaranteed under article 21-A of the Constitution.

In *State of Maharashtra and Another v. Indian Hotel and Restaurant Assn. and Others*, the Apex Court has protected the interests of bar dancers and their right to work for earning a living. The Apex Court upheld the Bombay High Court's decision of quashing of the ban on dance bars. The Court also observed that the right to practice a trade or profession and the right to life guaranteed under article 21 of the Constitution of India are by their very nature intermingled with each other, but in a situation like the present one, such right cannot be equated with unrestricted freedom like a run away horse...it would be better to treat the cause than to blame the effect and to completely discontinue the livelihood of a large section of women, eking out an existence by dancing in the bars, who will be left to the mercy of other forms of exploitation. Highlighting that the

discontinuance of the bar dancing led to closure of a large number of establishments resulting in loss of employment for about 75,000 women, the CJI noted that many of these unfortunate people were forced into prostitution merely to survive, as they had no other means of survival.”

In *Air India v. Nargesh Meerza*, the Apex Court while upholding the right to equality rightly struck down the Air India and Indian Airlines Regulations on the retirement and pregnancy bar on the services of air hostesses. Regulation 46 provided that an air hostess would retire from the service of the corporation upon attaining the age of 35 years, or on marriage, if it took place within four years of service, or on first pregnancy, whichever occurred earlier. Under Regulation 47 the managing director had the discretion to extend the age of retirement by one year at a time beyond the age of retirement up to the age of 45 years if an air hostess was found medically fit. The condition that the services of air hostesses would be terminated on first pregnancy was held to be most unreasonable and arbitrary and clearly violative of Article 14 of the Constitution.

In *C.B. Muthamma v. Union of India*, the Supreme Court struck down Rule 8 (2) of Indian Foreign Services (Conduct and Discipline) as being discriminatory and biased against women because this service rule considered marriage as a disability for the appointment to Foreign Service and directed the government to overhaul all service rules to remove strain of gender discrimination. Emphasizing an equality of sexes as enshrined in our Constitution, Mr. Justice V.R. Krishan Iyer observed that:

“Our founding faith enshrined in Article 14 and 16 should have been tragically ignored vis-à-vis half of a sad reflection on the distance between Constitution in book and law in action.”

A rule requiring married women to obtain their husband's consent before applying for public employment was declared unconstitutional in *Moya Devi v. State of Maharashtra*, as it was anachronistic obstacle to women's equality and hence violative of Articles 14, 15 and 16 of the Constitution.

### **Equal pay for equal work**

Equal pay for equal work is another important aspect of the right to equality as enshrined in the Constitution of India. It is worth mentioning that the Indian judiciary has provided content and teeth to the principle of 'equal pay for equal work' which is apparent in its observation that:

“Equal pay for equal work is not mere demagogic slogan. It is a constitutional goal capable of attainment through constitutional remedies by the enforcement of constitutional rights.”

In *State of M.P. v. Pramod Bhartya*, the Apex Court has made it clear that equal pay for equal work is implicit in the doctrine of equality. Article 31(d) speaks of equal pay for equal work for both men and women, it does not cease to be a part of the right to equality as provided by article 14 of the constitution.

### **Sexual Harassment of Women at Work Place**

The plight of working women who had to face sexual harassment at work place came up before the Supreme Court in *Vishakha v. State of Rajasthan*,. In this landmark judgment the Supreme Court had laid down exhaustive guidelines to prevent sexual harassment of working women in places of their work until a legislation was enacted for this purpose. The petition was filed by a social

worker by way of public interest litigation for the enforcement of rights of working women under Articles 14, 19 and 21 of the Constitution and in finding suitable methods for realization of the true concept of 'gender equality'.

Apparel Export Promotion Council v. A.K. Chopra, was the first case in which the Supreme Court applied the law laid down in the case of Vishakha v. State of Rajasthan and upheld the dismissal from service of a superior officer of the Delhi based Apparel Export Promotion Council who was found guilty of sexual harassment of a subordinate female employee at the place of work on the ground that it violated her fundamental right guaranteed by Article 21 of the Constitution.

### **Right of Women to work in Hotels and Bars**

In Anuj Garg v. Hotel Association of India, the question before the Apex Court was whether the prohibition of employment of women in hotels and bars serving liquor violates gender equality. The respondents, the Hotel Association of India, challenged the validity of Section 30 of the Punjab Excise Act, 1914 prohibiting employment of women in hotels and bars serving liquors as violative of gender equality and therefore is ultra vires of Articles 14 of the Constitution of India. The Government justified the law on the ground of security of women. It cited the example of Jessica Lal murder case and vulnerability of women while working in bars even when restrictions were in force such occurrence could not be prevented and if the restrictions go such incidents may again happen.

A two Judge Bench of the Supreme Court, however, did not agree with their views and held that such restrictions violates gender equality and discriminates on ground of sex and therefore violative of Article 14 of the Constitution of India. The Court laid down that instead of prohibiting women employment in the bar altogether the state should focus on functioning the ways through which unequal consequences of sex differences can be eliminated. It is state's duty to ensure circumstances of safety which inspire women to discharge their duty freely.

### **Calculation of compensation for housewives who are victims of road accidents**

In the case of Arun Kumar Agrawal & Anr. v. National Insurance Co. Ltd & ors, the Apex Court held that the service rendered by a housewife is invaluable and cannot be compared with service rendered by house keeper/servant. The time spent by woman in doing household work as home makers is the time which they can devote to paid work or to their education. The Courts and tribunals should do well to factor these consideration in assessing compensation for housewife who are victim of road accidents.

### **PROTECTING WOMEN AGAINST BIAS- PROHIBITION OF DISCRIMINATION ON GROUND OF RELIGION, RACE, CASTE, SEX OR PLACE OF BIRTH**

Article 15 of the Constitution of India states that:

1. The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them.
2. No citizen shall, on grounds only of religion, race, caste, sex, place of birth or any of them, be subject to any disability, liability, restriction or condition with regard to –
  - a) access to shops, public restaurants, hotels and places of public entertainment; or

- b) the use of wells, tanks, bathing ghats, roads, and places of public resort maintained wholly or partly out of State funds or dedicated to the use of the general public.
3. Nothing in this Article shall prevent the State from making any special provision for women and children.
4. Nothing in this Article or in clause (2) of Article 29 shall prevent the State from making any special provision for the advancement of any socially and educationally backward classes of citizens or for the scheduled castes and scheduled tribes.

Article 15 (3) is one of the two exceptions to the general rule laid down in clauses (1) and (2) of Article 15. It says that nothing in Article 15 shall prevent the State from making any special provision for women and children. Women and children require special treatment on account of their very nature. Article 15 (3) empowers the State to make special provisions for them. The reason is that “women's physical structure and the performance of maternal functions place her at a disadvantage in the struggle for subsistence and her physical well being becomes an object of public interest and care in order to preserve the strength and vigour of the race.

Thus under Article 42, women workers can be given special maternity relief and a law to this effect will not infringe Article 15 (1). Again it would not be violation of Article 15 if educational institutions are established by the state exclusively for women. The reservation of seats for women in a college does not offend against Article 15 (1).

In *Government of Andhra Pradesh v. P.B. Vijaykumar and another*, the Supreme Court gave a new dimension to Article 15(3) of the constitution by holding that reservation for women in state employment is also permissible under that provision notwithstanding separate provision in this regard under article 16. In this case an Andhra Pradesh government rule which provided for:

- (i) Preference for women in jobs better suited for them.
- (ii) Preference upto 30% for women for which they are equally suited with men.
- (iii) Direct recruitment to posts reserved exclusively for women was upheld.

The Court held that Article 15(3) was wide enough to cover any special provision for women including reservation in jobs. Article 16 does not come in the way of such reservation. The two articles must be harmoniously construed. Both of them aim at egalitarian society and authorize special provision for the upliftment of the weaker sections. Women are historically and otherwise a weaker section of our society for whose upliftment article 15(3) is made which should be given the widest possible interpretation and application subject to the condition that reservation should not exceed 50% limit as laid down in *Indra Sawhney's* case.

The Apex Court further observed that the insertion of clause(3) of article 15 in relation to women is a recognition of the fact that for centuries, women of this country have been socially and economically handicapped. As a result they are unable to participate in the socio-economic activity of the nation on a footing of equality. It is in order to eliminate this socio-economic backwardness of women and to empower them in a manner that would bring about effective equality between men and women that article 15(3) is placed in article 15. Its object is to strengthen and improve the status of women. An important limb of this concept of gender equality is creating job opportunities for women.

In *Dr. Neelima v. Dean of P.G. Studies A.P. Agriculture University, Hyderabad*, it has been held that a high caste girl marrying a boy belonging to scheduled tribe is not entitled to the benefit of reservation available to scheduled tribes. "The appellant was born in a Reddy caste which is a forward class and married an Erukala tribe boy one of the scheduled tribes in the State of Andhra Pradesh. After marriage she sought admission to M.Sc. course in the Agriculture University, Hyderabad under reservation quota for scheduled tribes. The Court held that she was not entitled to get the benefit of reservation available to the scheduled tribes.

#### WOMEN AND RIGHT TO WORK- EQUALITY OF OPPORTUNITY IN PUBLIC EMPLOYMENT

Article 16 (1) guarantees equality of opportunity for all citizens in matters of 'employment' or 'appointment' to any post under the State. Clause (a) says that no citizen shall, on ground only of religion, race, caste, sex descent, place of birth, residence or any of them, be ineligible for or discriminated against in respect of, any employment or office under the State. Clauses (1) and (2) of Article 16 lay down the general rule that no citizen can be discriminated against or be ineligible for any employment or office under the state on grounds only of religion, race, caste, sex descent, place of birth or residence. Art. 16 (1) and (2) applies only in respect of employment or office under the State. Clauses (3), (4 (4-A) (4-B) and (5) of Art. 16 provide for exceptions to this general rule of equality of opportunity.

In *C.B. Muthamma v. Union of India*, a provision in service rules requiring a female employee to obtain the permission of the Government in writing before her marriage is solemnized and denying her the right to be promoted on the ground that the candidate was married woman was held to be discriminatory against woman and hence unconstitutional. The petitioner was denied promotion to Grade I of the Indian Foreign Service only on this ground. However, the Court made it clear that it does not mean that the men and women are equal in all occupations and in all situations and do not exclude the need to pragmatise where the requirements of particular employment, the sensitivities of gender or the peculiarities of social sectors of the handicaps of either gender may compel selectivity. But save where the differentiation is demonstrable, the rule of equality must govern.

In *Raghubans v. State*, a government order making women ineligible for the post of a warden in men's jail was upheld as the position of a women would become awkward and hazardous while ensuring and maintaining discipline over habitual offenders.

#### WOMEN AND RIGHT TO LIFE

Article 21 of the Constitution provides the right to life and personal liberty. The right to life includes all those aspects of life which go to make a man's life meaningful, worth living and complete. In the case of *Francis v. Union Territory*, it was held that the right to life should be taken to mean the right to live with human dignity.

It is felt that the right to life and personal liberty of Indian women is often compromised with due to different reasons. She has to face abuse, atrocities, discrimination and violence. The construction of male superiority is so deeply embedded in the male psyche in society that its uprooting would need a prolonged ideological struggle. The mindset is behind feticide, infanticide, domestic violence against women, dowry deaths, custodial deaths, rapes, honor killings and other forms of

female persecution. What is needed is man's emancipation from the shackles of patriarchy along with women empowerment. A man who tends to enslave women dehumanizes himself too. There is a need to build a counter culture to dismantle the present structure of male hegemony.

### **Women's Right to Privacy**

Right to privacy is implicit in article 21 of the Constitution. In *State of Maharashtra v. Madhukar Narain Mandiker*, it was held that a woman, even if of easy virtue is entitled to privacy and she is entitled to protect her person if there is an attempt to violate it against her wish.

In *Bhabari Prasad Jena v. Convener Secretary, Orissa State Commission for Women and Anr.*, the issue of paternity of a child was in issue before the court. The court held that the use of DNA for ascertaining the paternity of a child is an extremely delicate and sensitive aspect. There is apparent conflict between the right to privacy of a person not to submit himself forcibly to medical examination and duty of the Court to reach the truth, the court must exercise its discretion only after balancing the interests of the parties and on due consideration whether for a just decision in matter, DNA is eminently needed. DNA is a matter relating to paternity of a child should not be directed by the court as a matter of course or in a routine manner whenever such a request is made.

In *R. Rajagopala v. State of T.N.*, the Supreme Court has held that a citizen has a right to safeguard the privacy of his own, his family, marriage, procreation, motherhood, child bearing and education among other matters. Anything concerning the above matters cannot be published by any person without the consent of the person concerned, whether truthful or otherwise. If a matter becomes a matter of public record, the right to privacy no longer subsists and it becomes a subject for comment by press etc.

In *Surjit Singh Thind v. Karamjit Kaur*, the Court observed that although the medical examination of a woman for her virginity would certainly violate her right to privacy and personal liberty under article 21 of the constitution. Such an order would amount to a roving enquiry against a female who is vulnerable even otherwise. Therefore, order of trial court dismissing application filed by husband for getting wife medically examined in order to prove her virginity was proper.

### **The Offence of Rape**

Rape is a crime against the basic human rights and is also violative of the victim's most cherished of fundamental rights namely the right to life contained in article 21 of the Constitution. A forcible sexual assault brings in humiliation, feeling of disgust, tremendous embarrassment, sense of shame, trauma and lifelong emotional scar to a victim and it is, therefore, most unlikely of a woman, roping in somebody falsely in the crime of rape.

The Supreme Court on 1st January 2013, sought the response of the Centre and all the States with in four weeks to a Public Interest Litigation that has cited about 50 recent incidents of gruesome atrocities against women across the country to seek a better legal system and recruitment of more women in the police as part of the series of steps to deal with gender based crimes. The petition has sought better legal system for women, all-women police stations, recruitment of more women in police, citizen's involvement in policing, steps against female feticide, security for women staying alone, intensified night patrolling, action against panchayats for honour killings, prevention of trafficking of women etc.

In the case of Delhi Domestic Working Women Forum v. Union of India, the Apex Court has said that the National Commission for Women should be asked to frame schemes for compensation and rehabilitation to ensure justice to the rape victims.

In C. Thekkamalai v. State of Tamil Nadu, the victim was criminally assaulted and raped in a police station. A heinous crime of rape was committed by police personnel on duty. The court held that the victim would be entitled to fair and reasonable compensation from the accused who had been convicted by the trial court.

In Gaurav Jain v. Union of India, the Apex Court has issued several directions for rescue and rehabilitation of child prostitutes and children of fallen women. The court observed that it is the duty of the state and all voluntary non-governmental organizations and public spirited persons to come out in their aid and to retrieve such women from prostitution and rehabilitate them with a helping hand to live a life of dignity of person, self employment through provisions of education, financial support, etc.

### **Reproductive Rights of Women**

In Suchita Srivastava and Anr. v. Chandigarh Administration, it was held that the women's right to make reproductive choices is also a dimension of 'personal liberty' as understood under Article 21 of the Constitution. It is important to recognize that reproductive choices can be exercised to procreate as well as to abstain from procreating. The crucial consideration is that a woman's right to privacy, dignity and bodily integrity should be respected. Reproductive rights include a woman's entitlement to carry pregnancy to its full term, to give birth and subsequently to raise children.

In X v. Govt. of NCT of Delhi and another, in the present case a village teenage girl was brought to a brothel and subjected to forcible sex. The medical examination showed that she was HIV positive and was 19 weeks pregnant. Permission was granted to the woman to get the pregnancy terminated. It was held that to carry a child in her womb by a woman as a result of conception through an act of rape is extremely traumatic, humiliating and devastating.

### **Honour Killings**

Honour killing is an act of taking the life of a family or clan member in order to restore honour of that family or clan. Hence honour killing are acts of vengeance, usually death, committed by male family members against female family members, who are held to have brought dishonour to the family. 'Dishonour' is normally the result of desiring to marry by own choice and refusing arranged marriage, having extramarital and premarital relationship, marrying within the same gotra or outside once caste or marrying a cousin, dress up in a manner which is unacceptable to the family or community, engaging in homosexual acts etc. Honour killings are a gross violation of article 21 and hence the society needs to be sensitized on this issue.

### **PROTECTING WOMEN FROM EXPLOITATION- THE RIGHT AGAINST EXPLOITATION**

Article 23 of the Constitution prohibits traffic in human being and beggar and other similar forms of forced labour. The second part of this Article declares that any contravention of this provision

shall be an offence punishable in accordance with law. Clause (2) however permits the State to impose compulsory services for public purposes provided that in making so it shall not make any discrimination on grounds only of religion, race caste or class or any of them.

'Traffic in human beings' means selling and buying men and women like goods and includes immoral traffic in women and children for immoral" or other purposes.

**Prostitution**

Prostitution is the act of a female or male, offering her/his body for indiscriminate sexual union, for payment in cash or kind, with a man/woman who is not the husband or wife. Prostitution is the after cause of poverty. Girls and women who have to support themselves and their families, often do not find work that will bring them an income. Prostitution of women take various forms: call girls, cabarets, artistes and even devadasis. In Indian society when other doors of earning are closed to women, many women are forced into prostitution. Some women are trapped into it by well organized social criminals.

In Peoples Union for Democratic Rights v. Union of India, the Supreme Court considered the scope and ambit of Article 23 in detail. The Court held that the scope of Article 23 is wide and unlimited and strikes at "traffic in human beings" and "beggar and other forms of forced labour" wherever they are found.

Even though the Constitution has incorporated significant provisions for improving the plight of women and the judiciary is also playing a very important role in interpreting these articles for promoting the interests of women, but still we have a long way to go. Gender justice has to be made a way of life. As Swami Vivekananda rightly said -The country and the nation which do not respect women have never become great nor they will ever be in future. The principal reason why your race is so much degraded is that you have no respect for those living images of Shakti. If you do not respect the women who are living embodiments of the Divine Mother, don't think that you have any other way to rise.

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## Hindi Grammars: A View & Review

**Madhu Bala**

### Abstract

*In the 18th century Hindi grammars were prepared by the European scholars with an aim to teach and learn Hindi language. These grammars were prescriptive and useful from pedagogical point of view. Subsequently Indian scholars like Kamta Prasad Guru and Kishori Das Vajpayee made significant contribution in the preparation of Hindi grammars. In the last three decades Hindi grammars have been prepared following linguistic models which provide deep insight into the grammatical structure of Hindi language. These grammars cater to the needs of Hindi language learners.*

It is speculated that the history of Hindi grammar date back to the 17th cent and first Hindi Grammar was written in Dutch by Johannes Josua Ketelaar, an employee of Dutch East Indian Company. The grammar was written in 1698 but remained unpublished. It was primarily data oriented and focused on presenting data rather than formulating rules. The main body of the work consists of lexicons and grammar. It's Latin Version De Lingua Hindustanica (Hindustanis Language) was later on translated and published by David Mill in the year 1743. Mill's grammar presents the first treatment of the writing system in the History of Hindi grammar. He converged Ketellars bilingual grammar i.e. Hindi and Persian into Hindi grammar. Intensive editing of Ketellars grammar was also done by him. During this period other two grammars were written in Latin by two missionaries- Benjamin and Cassiano. In this grammar they quoted passages from the Bible. Benjamin wrote 'Grammatica Hindostanico' (Hindustaur Grammar, 1744) and Cassiano wrote 'Alphabetum Brammatanicum' (Bralman Alphabet, 1771). This was followed by an attempt of Hindi grammar by George Headly entitled 'Grammatical Remarks on the practical and vulgar Dialects of Indostain' (1772) in English Language. Subsequently a Russian Scholar Lebedar brought a grammar 'A Grammar of the Pure and Mixed East Dialect' with dialogues. 'Hindi' grammars written in the 18th cent were not satisfactory. These are quiet divergent in scope and data. These are primarily data oriented. In the beginning of the 18th cent two Pundits in Calcutta Lallu ji Lal and Sadal Misra were inspired and instructed by the european scholars who were Head of the College in which they were teaching. They initiated a movement which is largely responsible for the survival of modern Hindi.

At the end of the 18th cent, Britishers felt need of teaching and learning Hindi Language, As a result different pedagogical grammars were brought out by the British scholars. John B. Gilchrist- taught Hindi language to the employees of the East Indian Company at Fort Willaim college. Keeping in view the needs of the learners, he wrote 'A Grammar of the Hindustani Language', in 1796. This grammar was based on western model. His work was followed by attempts of various other scholars. Roebucks (1810) wrote 'the English and Hindustani Dictionary with grammar'. Rev A.T. Adams 'Hindi Bhasha ka Vyakran' (in Hindi, 1827) and

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Deptt. of Foreign Languages, Kurukshetra University, Kurukshetra. India

Duncan Forbes's 'A Grammar of the Hindustani Language' (1846) were followed by grammars of Charles Stuar (1808) L. Shakespeare (1813) and W. Ethrington (1820). "The Hindi Translation of Ethrington grammar appeared in 1896. East wick wrote 'A Concise grammar of the Hindustani Language (1847) published in London.

All these pre-modern linguistic grammar were prepared with an aim to teach Hindi language to the missionaries. These grammars being prescriptive do not provide detailed description. These grammars just provide raw data or rare data on the learning of Hindi as a second language. Basically, these grammars are self-taught grammars of Hindi prepared with an objective to learn Hindi as a second language. They set out patterns which are immediately useful to the learners. Therefore, these grammars adopt selective approach to Hindi language pedagogy. The old grammars of this era were torch bearer for the modern grammars.

Besides European scholars, Indian scholars also made significant contribution in the preparation of Hindi grammars. The most significant grammars and noted grammarians of the 19th centuries were: Pandit Shri Lal (Bhasha Tatvabodhini, 1865), Navin Chandra Ray (1868), Raja Shiv Prasad 'Sitare Hind's Hindi Vyakran', (1875), Ayodhya Prasad Khatri, (1877), Govind Dev Shastri (1879), Devi Prasad (1881), Mohan Lal (1881), Dua Woth (1886), Ram Narain (1897) Sri Narayan Shastri (1897), Mohan Lal Verma (1901), Kesheo Ram (1903), Babu Shyam Sunder Das (1906), Ganga Prasad (1907), Manikya Chand Jain (1908), Kanhaiya Lal Upadhyay (1910), Ramavtar Sharma (1910). Ambika Prasad Vajpai brought out 'Hindi Kaumadi' (1919) from Calcutta. His grammar is significant because he covered every grammatical aspect of Hindi.

A standard grammar of Hindi 'Hindi Vyakran' by Guru Kamta Prasad appeared in the year 1920. This grammar shows impact of the western and Sanskrit Tradition. Guru's work inspired his contemporaries to write Hindi grammars. Dharendra Verma and Babu Ram Saxena brought out and 'Navin Hindi' Vyakran' in 1933 from Allahabad. Kishori Dass Vajpei wrote 'Braj Bhasha ka Vyakaran' (1943), 'Rasthrabhasha ka Prathma Vyakran in 1949 followed by another grammar 'shabd-anushashan' in 1958. Of all the grammars written so far, Kellogg's grammar 'A grammar of the Hindi language (1975) is one of the best grammar ever written in Hindi. It covers a great deal of information about Hindi dialects spoken in different states of India. The grammars written by Kellogg, Guru and Vajpayee gained immense popularity. The historical treatise reveals the fact that these grammars adopt the grammatical model of Sanskrit and follow the tradition of Greek and Latin. These old grammars delineate the old traditional patterns and do not suit the needs of modern period. Many Hindi grammars enrich the tradition of historical studies which began with the work of J. Beam's Comparative Grammars of the Modern Aryan Languages of India published in three volumes (1872-1876).

The grammars published after 1950 may be listed as follows; The Government of India published Aryendra Sharma's, 'A Basic Grammar of Modern Hindi (1958), 'Hindi Vyakran' prepared by Duni Chand, Hindi Pracharani, Sabha published K.D. Vajpey's grammar 'Hindi Vyakaran' in 1957. H.C. Scholberg (1955) wrote ' Concise Grammer of Hindi Language S. Misra, L. Apte and M.C. Sehgal (1958). Wrote 'Modern Hindi Grammar'. Lok Nath Dwivedi's 'Hindi Vyakaran Kaumadi' was published in 1966.

Kachru points out that the descriptive studies appeared after 1950 vary a great deal in their approach, some set up taxonomies with no regard to the meaning of the items under consideration, others concentrate on the meaning with little attempt at syntactic description like Hacker.

The traditional models derived for writing modern grammars have undergone sea change now. The scholars are using systematic and scientific tools for writing grammars. Endeavouring the contents of the grammars, the grammars may be classified as:

- (a) Traditional Grammars
- (b) Historical and Comparative Grammars
- (c) Structural and Descriptive Grammars
- (d) Pedagogical Grammars/Prescriptive Grammars.
- (e) Modern Linguistic Grammars

In the early sixties the chomskyan generative model brought revolution in the preparation of modern structural grammars. Some of the scholars prepared grammars based on the chomskyn model.

A Reference Grammar of Hindi (1967) by K.C. Behl, and 'An introduction to Hindi syntax' (1966) by Yamuna Kachru, both these grammars not only follow transformational model, but also have an impact of traditional methodology.

Raj Gopalan (1973) prepared 'Hindi ka Bhasha Vaigyanik Vyakaran'. Balacharan (1971) and Sah (1971) applied integrated theory of 'Case grammar and Generative Semantics' to account for grammatical phenomena in English and Hindi. 'A Reference Grammar of Hindi' by Stella Sandhal (2000) intends to be a reference grammar. This grammar serves as a supplement to other pedagogical material.

In view of current developments of Hindi grammars, the grammars can be viewed as documents of more than mere historical importance. They have a unique place in the grammatical tradition of Hindi for they provide major information for research historical socio and pscholing in the. For historical linguistics they provide access to rare samples of spoken Hindi for the late seventeenth and eighteenth centuries they provide valuable sociolinguistic data for the study of such topics as the nature of linguistic variations in Hindi and language attitudes of the grammarians about three centuries ago.

Moutaut (2005) wrote linguistic grammar of Hindi from a typological point of view. The grammar is useful for linguists working in the area of linguistic typology with special reference to Indo Aryan languages.

Kachru (2006) gives description of Modern Hindi from socio-linguistic point of view. She provides rules of phrases, sentence constructions and conventions and practices of language use in spoken and written texts keeping in view linguistic theories. This grammar is quite useful for language learners of Hindi.

Agnihotri (2007) wrote "Hindi: An essential Grammar". The grammar provides brief description

of various simple, compound and complex structures of Hindi.

Kaul's (2009) 'Modern Hindi Grammar' is a pedagogical grammar useful for Hindi Language learners and teachers for teaching Hindi as a second language to non-Hindi speakers.

There is no denying the facts that Hindi grammar has gained significance in modern times. The scholars have contributed to the growth and tradition of Hindi. The native speakers of Hindi without having formal knowledge of Hindi grammar, are capable of speaking grammatically to a great degree of accuracy. The native speakers of a language assimilate these rules subconsciously, but non native speakers have to learn rules consciously.

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# **Indo-US Strengthening Cooperation: Development & Divergences**

**Balwinder Singh**

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## **Introduction**

India and US have shared common values such as democratic system, pluralistic society, equality, liberty and Justice. Indian Constitution makers borrowed concept of Supreme Court and Fundamental Rights from US. The US President Roosevelt supported India's Independence movement on moral and strategic grounds. India had provided assistance to US against Japanese imperialism. In the early 1950s and 1960s, there have had many ups and downs between the two countries relationship. India and US relationship have been based on common interests and convergences. India and US have shared of close cultural and commercial contacts. During Indian struggle for Independence, the US in supporting India's movement. Both the countries are the founder member of United Nations and General Agreement on Trade Tariff. But, there convergences did not lasting mutual relationship. The US subscribed to British view vis-à-vis India's Independence and did not take a clear position against Britain. We can say that some divergences affected Indo-US amicable relationship from time to time. India's stands with Non-alignment movement did not appraise by US policy makers. That is why, US's experts criticized Indian foreign policy. India rejected the membership of US's led Military alliances such as NATO and SEATO. The cold war environment has badly affected India-US relationship. During the 1965 and 1971 Indo-Pakistan war, the US had supported Pakistan. The USSR-India friendship did not liked by US and western countries. The US preferred Communist China and dictator Pakistan than democratic India. The US-Pakistan amicable relationship affected Indo-US collaboration. Yet China factor has boosted Indo-US bilateral relationship. During the Kennedy era in US, India was considered as a strategic partner to countering China. The US rebuked India for 1974 nuclear explosion. The US wanted India to remain nuclear free. India's nuclear status did not recognized by US and western countries and US imposed economic sanctions upon India. The disintegration of USSR paved a way of Indo-US deepen relationship. With the disintegration of USSR and the end of cold war in early 1990s, India's foreign policy also came under scanner for rapprochement. In the early 1990s, due to losing of geo-political ally and economic crisis, India was going through a very difficult period. India refined its foreign policy priorities in changing strategic environment. Due to uni-polar nature of world politics, India was admired a strong defence and strategic partner. India refused to sign NPT and CTBT and US criticized India's approach towards nuclear proliferation. India called NPT and CTBT as a nuclear apartheid. The decade of 1990s was the era of stabilization of new foreign policy initiatives, the next decade of 2000s marked India has earned the status of emerging regional power. India too imparted some new approaches and priorities to her external and internal political views. India has been adopted two-pronged policy, firstly the policy of

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Research Scholar, Department Of Political Science, Punjabi University, Patiala

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economic liberalization was given practical shape in 1991 and secondly policy of close relations with the US and major powers. Last phase of 20th century proved a cementing years of Indo-US relationship. India's adopted LPG economy for market liberalization which was accommodated by US. Due to Liberalization, Privatization and Globalize (LPG) policy, India opened her market for trade. It proved a right step for cementing relationship. In the 21st century, the convergence area of Indo-US relationship has been enlarged time to time.

### **Era of Intensive Engagement Since 1998**

India had introduced a nuclear explosion in 1998, the US imposed strong sanctions against India. India-US intensive engagement has started in 1998. During the Kargil war in 1999, the US withholding support to Pakistan. The US pressurized Pakistan to withdraw army from Kargil. The US then President Clinton visit to India in 2000 and beginning of a new era for bilateral relationship. Jaswant-Talbot talk was started in 2002 for strengthening India-US defence relations. The Clinton era was the 'beginning era' of Indo-US deepens relationship. The US President Clinton visited India in 2000, proved a pathway of bilateral relations. The emerging power of China has been the main factor of bilateral friendly relationship between India and US. The super-power image of China has affected US hegemony in South Asia. The US experts think that India would be proved a strong ally in South Asia to counterweight China because India is the major military and economic power in the South Asia. India and US signed 'Next Steps in Strategic Partnership' (NSSP) since 2004. During the Tsunami in India in 2004, India and US Navy cooperated in affected areas. India and US government signed a Nuclear Defence Agreement in 2005. The strategic potential of the deal has been clear. India and US signed 'Manmohan-Obama 123 Civil Nuclear Agreement' in 2008 and later has been approved by their respective Parliaments. The Civil Nuclear Agreement of 2008 ended India's nuclear isolation from world nuclear community. According 123 Agreement, India agreed for separation of its civil and military programme. India allowed inspection of IAEA's experts in its nuclear civilian nuclear programme. According 123 agreement, the US offered India to fuel and advance technology. The US approached India because India emerged as a leading player at regional as well as international platform. Indo-US strategic dialogue started in 2010 in Washington and five phases has been successfully completed in 2015. The strategic dialogue focused five areas of collaboration. In recently, both countries are collaborated on many issues such as South-China Sea, climate change, terrorism & nuclear proliferation. During the Obama visit to India, India and US signed 'special & global partnership' in January 2015 in New Delhi. The emergence of China as a world power is a big threat for both countries. Both nations want to counter the emerging threats of ISIS on regional and global platform.

The Indo-US strategic partnership has been built on various components: Defence, Civil-nuclear, Energy Security, Anti-terrorism Cooperation and Space Technology. Both countries are members of many international bodies where they jointly collaborated closely on matters of shared national interests. India and US are making robust efforts to renew and strengthen the bilateral economic and trade relations. The relationship between two countries has evolved into a significant partnership in the economic and commercial sphere. India's relationship with US has perhaps the greatest potential to grow out of US's strategic interests in South Asia. The US is the house of larger Indian Diaspora. The Indian experts of International relations outline a vision for

strengthening relationship with US across community, business and governments.

The US President Obama called India-US relations as a defining partnership of 21st century. India recognized its relations with US as a natural alliance. It is a positive affirmation of India's growing status in international politics. Indo-US bilateral relations have developed into a global strategic partnership based on increasing convergence of interests on bilateral, regional and global issues. The strategic collaboration is broad-based and multi-sectorial, covering trade, defence, security, space and clean energy, people to people interaction provide further vitality and strength to bilateral relationship. Both the countries have deepening and fostering their strategic collaborations in recent years with dialogues covering East Asia, Central Asia and West Asia. India-US East Asia summit started since 2010 to fulfill common interests in the 21st century. Indo-US bilateral relations have been strengthening because China reacted as a hard power. China's assertiveness on South China Sea and Indian Ocean are the vital reason of India-US collaboration. China's emerging power is the big challenge for the security of both countries. China's 'string of pearl' policy posed security challenges for India. China's maritime silk route will be proved big challenge for US's hegemony in South Asia. China-Russia-Pak trilateral alliance posed a big challenge for Indo-US interests in Asia-Pacific region. China-Pak nexus affected India's national security. India had been started Malabar exercise for defence purposes with US, Japan and Australia since 2007 in Bay of Bengal. To counter China's string of pearl policy, India is evolving its relations with all the neighboring country of China. Due to security and economic purposes, India is deepening its relations with all the country of Indian Ocean Sea. China's behavior is not like a soft power and it will affect Indo-US long-term interests. India is cooperating all those country who are threaten from China's emerging power.

India and US have the lips and teeth relationship since a long time. The strategic partnership between India and US for peace and prosperity has been sound and stable. The two countries are coordinating their position on regional and international affairs to strengthening strategic cooperation. Both the countries are deepening their bilateral ties from a strategic and long-term perspective. Both countries are deepening building a new model of strategic partnership.

Under the current strategy, the US is strengthening dialogue with India, including forums such as the United Nations, World Trade Organization and G-20 and is building a more comprehensive defence and security relationship. The US proposed Trans-Pacific Partnership (TPP), the TPP is a trade agreement sealed by twelve Pacific Rim countries to create the world's largest free trade area. This TPP accord will lower trade tariffs and help the countries counter China's rising economic influence in the region. The TPP is a largest regional trade accord in the history. The TPP deal is a potentially legacy-making achievement for US and the capstone for his external policy 'pivot' toward closer partnership. The TPP started pushing for a Pacific free trade agreement at a time China was emerging as an economic super power in the region. India has been taken keen interests in TPP and will be taken the membership of TPP. The strategic potential of the TPP is clear. It has raised some questions viz-a-viz China-led strategic alliance. India should be signed the membership agreement with TPP due to its two-pronged policy, firstly-it will be paved the way of tariff-free trade and secondly-it will boost India-US relationship and counterweight China's 'One Belt, One road' economic strategy. That is why TPP agreement will deepen India-US bilateral relationship.

Yet, India and US have varying positions on many issues. There are strong disagreement between the two countries such as global warming, WTO's subsidy, Iran issue, Syria and Ukraine issue. India did not follow US's line to counter Russia emergence. India criticized US's interference policy on the basis of human rights and nuclear proliferation. The US did not legitimized India copy-rights issue. India criticized US line to counter Iran based nuclear proliferation. Against India's interests, the US is providing economic and arsenal assistance to Pakistan. India refused to join US coalition against ISIS. Due to trouble past, Indo-US bilateral ties have ups and downs. Terror has brought the closer nations.

**India & US: Geo-Political Allies-**

Many changes have occurred in international relations and a concurrent strategic cultural re-thinking of both the US and India vis-à-vis each other effecting a warming up, in a historically unprecedented manner, in their defence relations. The event spurring this re-orientation in their strategic relationship was 9/11. This approach is different from the conventional approach. It thawed the concurrent strains in Indo-US relations. This is because 9/11 unfurled a US security agenda in 'search of terror' supposedly located in Afghanistan and required that the US obtain India cooperation in its anti-terror campaign and maintain positive bilateral relations with the two nations.

Talks on the nuclear issue between India and US first commenced in 2005 when the then US President George W. Bush and the then Prime Minister of India Manmohan Singh announced their intention to enter into a nuclear agreement during the later Singh's visit to the Washington. This was followed by the US House of Representatives passing the 'Henry Hyde United States-India Peaceful Atomic Energy Cooperation Act of 2006, in 2006.<sup>1</sup> The 123 Civil Nuclear Agreement of 2008 have paved a way to start cordial era of mutual bilateral relationship.

**(a) Joint Strategic vision for the Asia-Pacific and Indian Ocean Region:**

Both the countries agreed a Joint Strategic Vision for the Asia-Pacific and Indian Ocean region; India and the US are vital partners of regional and global development. From Africa to East Asia, both countries are building strategic partnership to support sustainable and inclusive development, and increased regional connectivity by collaborating with other interested partners to address poverty and support broad-based prosperity. Both nations are supporting regional economic integration and promoting infrastructure connectivity via economic development in a manner that links South, Southeast and Central Asia. India and US are enhancing energy transmission, encouraging free trade and people-to-people linkages. This India-US strategic cooperation would accelerate regional prosperity.<sup>2</sup> The strategic ties once described by Obama as one of the defining partnerships of the 21st century. The strategic ties have extraordinary potential and will be helped to extraordinary successful. These ties will help re-energize the relationship and proved game-changer for India-US strategic relationship.

**(b) Special & Global Partnership for the 21st century:**

Forming the backdrop of progress on Indo-US strategic ties is unquestionably the military and economic rise of China in 21st century.<sup>3</sup> China is a big concern for India as well as US due to its military and economic emergence. India is concerns due to China's assertiveness approach on India's territory and the US is concerns that China is challenging its hegemony. Both the countries

want to counter China with the help of strategic partnership with others like minded countries such as Japan, Australia and Vietnam etc. The bilateral mutually collaboration is based on to counter-terrorism because terrorism is big threats for existence international security scenario. That is why, both nations want to re-affirms 'special and global partnership' in the 21st century.

## **MAJOR AREAS OF COOPERATION**

### **India-US Security Cooperation**

Defence cooperation between the India and US remains in relatively early stages of development. Since late 2001, and despite a concurrent US rapprochement with Pakistan, US-India security cooperation has flourished. India-US defence cooperation among the most important aspects of transformed bilateral relations. The India-US Defence Policy Group (DPG) moribund after India's 1998 nuclear explosion and ensuing US sanctions was revived in 2001 and meets annually.<sup>4</sup> The strategic potential of the Indo-US security cooperation is clear.

### **Nuclear Cooperation**

The deal is seen as a watershed in the India-US defence relations and introduces a new aspect to international non-proliferation efforts. It lifts a three decade old US moratorium on nuclear trade with India. It provides US assistance to India's civilian nuclear energy program and expands US-India cooperation in energy and satellite technology. But many critics in the US say that the deal will be proved fundamentally reverses half a century of US non-proliferation efforts.<sup>5</sup> The Indo-US nuclear deal was also seen as diplomatic victory for the Washington from the point of view of its non-proliferation concerns. Though with the help of this nuclear deal, US skillfully managed to bring India into its non-proliferation umbrella. Till then India was pursuing its nuclear programme without international safeguards of IAEA. With the signing of deal it agreed to put 14 of its nuclear reactors under the supervision of IAEA safeguards. All previous efforts of the US failed to bring India under IAEA safeguards.<sup>6</sup> There is not denying the fact that this nuclear deal have raised some concerns for India's long term interests. India welcomed the US offer of membership in its 'Global Entry Trusted Traveller Network Programme, a scheme which will expedite the entry approved India travellers at the US border. Both the countries reaffirmed their commitment of bilateral homeland security cooperation.

### **Counter-Terrorism Cooperation:**

One important facet of the strengthening bilateral relationship between India and US is the issuance of various joint statements on increased counter-terrorism cooperation in the past 9/11 scenario. In pursuance of this aim, both, India and the US supported the UN Global Counter-Terrorism Strategy adopted by the UN General Assembly in September 2006 and have pursued approval of the draft UN Comprehensive convention on international Terrorism. At a bilateral level, India-US CTJWG's agenda has taken on a renewed vigour. The CTJWG has met nine times since its inception in early 2000. The CTJWG has proved to be a useful mechanism for exchange of information, intelligence sharing, anti-terrorism training programmes and for strengthening, institutional links between crime prevention agencies in the both nations.<sup>7</sup> Both the countries decided to deepening the global strategic partnership on issues ranging from cyber-security, counter-terrorism and countering violent extremism.

**Economic Cooperation :**

The US significantly increased bilateral aid to India in FY2002 and FY2003, as part of its counterterrorism efforts in the region. The current economic assistance program aims to further India's development in order to enhance the country's rise as an influential US partner on the global platform. Additionally, US assistance serves the poorest segments of the population in order to mitigate economic and social conditions that may give rise to extremism.<sup>8</sup>

The US is the third largest sources of foreign direct investments to India. The cumulative FDI inflows from the US from April 2000 to March 2011 amounted to about \$ 9.44 billion constituting nearly 7.30 percent of the total FDI into India. The recently survey indicated that after 1945, US had given more than financial aid to India than other country of the world. The US trade with India is on the path of recovery and is likely to reach \$80 billion mark in bilateral trade in 2014. Despite the growth in bilateral trade and the improvement in trade relations between India-US, there are still a number of economic and trade issues between the bilateral levels. Both the countries seek greater market access to the each other's domestic markets, as well as the lowering of perceived trade barriers. There is remarkable potential in both the nations to increase share in each other's domestic market, although there are some non-tariff barriers for both the countries that have barred the entry of many items. Both the countries agreed to improve enabling environments to mobilize investment, especially for the financing of infrastructure. Both the countries are deepening mutual understanding of their respective procurement systems and approval processes, and to address process-related difficulties in defence trade, technology transfer and collaboration. Both governments signaled their readiness to deepen bilateral trade and investment ties in a manner that promotes economic growth and job creation in both nations.

**Science and Technology Initiative:**

Both nations are working on "High Technology, Space and Health Cooperation". Both are collectively working on research areas which can brought India into the 21st century levels of sophistication in manufacturing. There is big problem fall in energy costs jobs via manufacturing in many areas have begun to return to US, there could be areas where the government's 'Make in India' can attract collaborations in select areas. India also inserted a new initiative called GIAN- Global initiative of Academic Networks, which envisions 2000 US researchers travelling to India each year for research.

India and US signed a Science & Technology Agreement in October 2005 that encourages research and training and the expansion of public private partnerships. India and US are also committed to protecting each other's sensitive technology and information. Both nations collectively working on cooperation in Science and Technology forum, which has enabled more than 10,000 scientists, technologists and researchers. India's Ministry of Earth Sciences and US's NOAA have been strengthened Collaboration by signing of various implementation arrangements. India's space agency ISRO and US's space agency NASA have signed many agreements to working on successfully collaboration in space research program. India and US are working on common security threats and proved closest partners.

**Cooperation on Urban Health Sector:**

The US agency for International Development (USAID) launched its new Health programme for

Urban Poor Program that aims to improve reproductive and child health in urban poor populations, especially for those dwelling in slums, by building the local capacity, improving program implementation and increasing resources allocation for urban health through policy analysis. Both nations are working in close collaboration with urban local bodies. Both the countries agreed to establish a new technical dialogue that will promote plant health and animal health. Both the countries have signed Memorandum of Understanding on cancer research and Ebola control. India and US have signed MOU on Prevention, Control, Management and collaboration in Environmental and Occupational Health. The National Cancer Institute (NCI) in the US coordinates with the India's National Cancer Programme, which will help in treatment and prevention of cancer. Both governments have signed on sharing information and expertise on communicable and non-communicable diseases.

**Cooperation on Climate Change & Renewable Energy:**

India and US are working on energy and climate change area, highlighting the link of clean and renewable energy and nuclear energy as countering to existing threats of global warming. Both nations signed strategic partnership in this area under Partnership to Advance Clean Energy (PACE). Both nations have committed working on successful outcome of the Paris 2015 conference under the UN Framework Convention on Climate Change (UNFCCC), which is to lay down the post-Kyoto road map for carbon emissions cut. The US facilitated economic aid to India for enable transition to a low carbon economy. India and US, both are interested to expansion of renewable energy to counter existing climate change problem.

**Cooperation in Regional & Multilateral Forums.**

Both the countries deeply believed that the Syria issue to end politically not by military power. Both sides appreciated the government's effort to promote peace in Afghanistan. India and US expressed their concern on illegal drug trade and terrorism in Afghanistan. The US has recognized India's major role in reconstruction and development in Afghanistan. The US also regarded that New Delhi as a natural partner, which is in a unique position to promote economic growth and stability in Afghanistan. Both showed their concerns for instability in Syria and Iran and its nearby regions of West Asia. Both the nations are interested to sort out the ISIS issue according to UN resolution. Both countries pledged to work together on common challenges and opportunities including combating terrorism and violent extremism. The US continues to fully support India's full membership in the four international export control regimes, which would further facilitate India's defence preparedness. Both the countries agreed to enlarge their cooperation bilaterally and also at the multilateral fora, including the G-20, to achieve reforms for stronger, more sustainable and more balanced growth. Both are the cooperating with each other especially global issues. Both nations signed a joint declaration in defence cooperation, which covered research, defence technology transfer and protecting each other's sensitive technology. India and US are collaborating on a new Gurgaon based National Defence University programme. Both the countries pledged to establish an infrastructure collaboration platform convened by the ministry of finance. Both countries pledged to establish 'US-India Business Council'.

India and US are committed to pursue a new phase of the relationship that will enhance global prosperity and stability. Both the countries reaffirmed their partnership to move ahead and operationalize the provisions of the Civil Nuclear Agreement at the earliest. Both countries also

agreed to consult regularly and seek the early start of negotiations on a multilateral and non-discriminatory platform. India and US are striving to increase and diversify bilateral strategic relationship and expand trade and investment flows and as members of G-20, are working together with other major economics to foster a sustainable recovery from the global economic crisis. There is no dispute that India is a key major player in the nuclear scenario. India has sought membership of the 48member grouping NSG since 2008 with the help of US.

### **New Developments & Divergences-**

India and US announced to advance the smart cities initiative in further future. The smart city collaboration is a historic effort to promote economic growth, improve governance and will provide efficient public services to India's urban residents. Both countries established India-US Private Sector Advisory Group (PSAG), which had been created under the TPF to provide strategic advice. The US was supported to provide Sikorsky bags for the Indian Navy in a contract worth Rs. 6,000 crore. India had been constituted an Inter-Ministerial Committee to fast-track investment from US. India and US have agreed to further strengthen their ties in the field of electronic manufacture and Information Technology. Both countries wanted to share vision on digital delivery of services and Cyber Security. The US Secretary of State John Kerry discussed with India on global terror on the sidelines of the Vibrant Gujarat summit. Mr. Kerry discussed maritime security, freedom of navigation, piracy, proliferation of Mass Destruction Weapons and deepening partnership to combat terrorism. The US assured its commitment to strengthening of regional dialogue on key political and security issues. Both governments signed a Memorandum of Cooperation (MOC) on transportation between both countries. The MOC will cover rail transportation, fuel efficiency and environmental protections.

Yet India and US are collaborated much but this is not meant that there are no mutually differences. Both countries are explicit divergences on many issues. The US announced to carry out a lawful executive action to fix the country's broken immigration system; this will affect Indian Diaspora in US. The agriculture subsidy is big concern for both countries on WTO platform. India wants to implement in 'Doha Agreement' but the US and western lobbies are totally against it. The US import duties on Indian steel products have raised divergences. India and US are expressed divergent views on WTO impasse such as peace clause on food security and trade facilitation agreement (TFA). India is represented developing countries and the US is leading western countries on WTO platform. India is not satisfied on the US's financial aid to Pakistan on the name of terrorism. The US is not much pressurized Pakistan state-sponsored terrorism. The US thought that Pakistan is the main ally of US on counter terrorism strategy and India's view that Pakistan is the capital & exporting country of terrorism. The US differentiated 'good' and 'bad' terrorism; this is a big concern for India's security in 21st century.

### **Concluding Remarks-**

During the Cold War, India and US relationship have mixed with ups and downs experience. During the Cold War, due to divergent approach of both countries on various issues, the US had totally ignored India. India and US have had strain relationship during the era of Cold-War. After the Soviet disintegration, India refined and reviewed its foreign policy in changing strategic environment. India was aspired a strong defence and economic partner in changing geo-strategic

environment. After the demise of bi-polar system, the US had preferred India to its South Asian foreign policy. Due to uni-polar nature of world politics, Pakistan hasn't proved front-line state for US. The US sidelined Pakistan and strengthening strategic relationship with India. India supported the US war on terror and criticized every type of radical activity. In currently, India is the paramount allies of US rebalance policy to containing China. Both countries working for strengthening strategic global partnership. Both countries are collaborated on global warming, climate change, space, maritime and energy sphere. Since 2010, India-US have started strategic dialogue. The US recognized India as a defence partner. Since 2011, the US is largest defence exporter to India. The US is reacting as a security provider in Asia-pacific region. The US had introduced 'pivot-Asia' policy in 2011, which was focused to combat China's emerging as a super-power. India is the paramount partner of US's 'pivot-Asia' policy in relation to South Asia. India is the part of 'quadrilateral democratic alliance' with US, Japan and Australia to counter China in Asia-pacific region. Both India and US want to counter China-led 'one-belt one road' and '21st century maritime Silk Road strategy. The US supported India's entry in Nuclear Supplier Group (NSG) and Missile Trade Control Regime (MTCR) Both the nations signed Logistic Support Agreement to strengthening defence cooperation. Both the countries emphasized on maritime security in Indian Ocean and South China Sea. Both nations are pressurized China to follow United Nations Law of Sea (UNCLOS) guidelines vis-à-vis maritime security. Both the nations are sharing information to eradicate ISIS problem. Both, India and US have actively participated in 'heart of Asia' conference to establish peace and stability in Afghanistan. There is not denying the fact that Indo-US cooperation has been proved a democratic collaboration of 21st century. Their mutual ties are of great significant for stability and peace in across the world. It is high time for both countries to address regional and global problem collectively.

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# Left Wing Extremism: A Grave Challenge to the Internal Security of India

Nishant Turan

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## Abstract

The dimension of security threats in 21st century underwent drastic shift from traditional to non-traditional threats in which the emergence of non-state actors plays a crucial role as they brought the battlefield in the nation itself. This compromised the security of the citizens at greater extent. In the back drop of this the author seeks to scrutinize the perspectives which played an important role in development of Left Wing Extremism, which become a greatest non-traditional threat ever faced by India. This ideology spreads to States; where social and political rights of the specific community were suppressed since years. But today, what started as a fight for rights has culminated into a predicament in the form of organization called Communist Party of India (Maoist) in 2004. This paper thus try to examine the factors which supported the growth of Left Wing Extremism, changes in approach of the Government from time to time and suggest policy options to deal with the problem.

*Keywords: Left Wing Extremism, Traditional, Non-Traditional, Non-State Actor, Strategy,*

## Introduction

India, which is seventh largest country geographically, has third largest GDP in term of PPP (purchasing power parity) and second largest standing army status, since its inception has been under continuous security threat. But over the period of time, format of security threat has changed from traditional to non-traditional. Unlike the decade or two ago, when the security threats India faced were by the armies of the enemy countries, in the 21st century emergence of non-state actors has come up as the biggest threat. It has changed both the dimension and the domain of the battlefield. Now the face of enemy is not different from our own citizens. This is the fight which our security forces are fighting in their own country with their own people. Today non-traditional threats have become more dangerous than the traditional one. They are draining much more resources of the nation than traditional threats did. It is well articulated that as India strives to become a strong regional economic power it may face formidable security challenges in the form of non-traditional threats in coming years. Some of the existing non-traditional threats are insurgency in J&K and North-East India, Left Wing Extremism (LWE) in central India, arms trafficking, drugs trafficking, human trafficking etc. In spite of having various facets of national threats, our Former PM Dr. Manmohan Singh expresses “The problem of Left Wing Extremism is the single biggest internal threat to the security of nation ever faced by our country”. In viewpoint of this we need to know about Left Wing Extremism in detail and

Research Scholar, Department of defence and national security studies, Panjab University, Chandigarh.

discusses the present position of government on the same.

### **Genesis of Left Wing Extremism**

Genesis of Maoist naxalite insurgent ideology is rooted in the development and discrimination of these areas. As per our historian the advent of Aryans beyond Sapt Sindhu (land in north India comprising seven rivers) in their second phase (1000- 600 B.C) of expansion; brought them in contact with new people who lived in forest called vanvasi or adivasi and were also less developed than them. With the induction of Aryans; economy of this land changed from pastoral to agriculture. After that, accumulation of cultivable land became an important phenomenon and society got categorized for the same requirement. Brahmin, Kashtriya and the Vaisya (considered as upper caste) generally restricted cultivable land to them only. The Shudra (considered as lower caste) worked in the field of upper caste as a laborer. Aryan to British, almost over thousand years of history, ruler changed but condition of these sections of society became bad to worst. This is the same strata which got influenced with the ideology of Maoism later on. This ideology talks about equal distribution of production among citizens and overthrow of bourgeois/landlords dictates with grouped armed struggle by peasant and worker class. After independence when some states came under the direct rule of communist party whose ideological base was inspired from Marxism/Leninism/Maoism, they started to construct a just society by bringing all cultivable lands under the ambit of government and then distributing it among landless. It became the clashing point between landlords who possessed endless lands and peasants who worked on their land as a beggar. Here lies the genesis of LWE which today is weakening our country from inside.

The term 'Naxalism' derives itself from a small village, Naxalbari, in Darjeeling district of West Bengal, where an armed peasant uprising occurred in 1967 led by Charu Majumdar, Kanu Sanyal, Ram Prabhav Singh, Jangal Santhal and J P Inspector (all inspired from Mao). On May 18, 1967, the Siliguri Kishan Sabha, of which Jangal was the president, declared their readiness to adopt armed struggle to redistribute land to the landless. The following week, a share cropper near Naxalbari village was attacked by the landlord's men over a land dispute. On May 24, when a police team arrived to capture the peasant leader, it was trapped by a gathering of tribals led by Jangal Santhal, and a police inspector was executed in a hail of bolts. This occasion empowered numerous Santhal tribal's and other destitute individuals to join the development and to begin assaulting neighborhood landowner . On 25th May 1967 the rebel cadres led by Charu Majumdar launched a peasants uprising at Naxalbari after a tribal youth, who had a judicial order to plough his land, was attacked by goons of local landlords . Tribals countered and began compellingly catching back their territories. The CPI (M)- led United Front government took action against the uprising and in seventy two days of the confrontation a police sub-inspector and nine tribals were killed. The government at the Center upheld the crackdown. The episode resounded all through India and Naxalism or LWE was conceived.

### **Reasons for spread of the Left Wing Extremism**

The terrain in which Naxal operate is thickly forested, hilly remote and has limited approachable roads due to which people living in such remote areas take considerable time to reach district headquarter. With the result people reside in these area are living in very extreme economic condition, illiteracy rate is high owing to absence of educational institutes, Employment

Avenues are not present and due to relative absence of Government machineries; people are not much aware about the Government policies.

To put the Left Wing Extremism ideology in proper perspective one needs to understand the political, social and economic background to the conflict.

### **Political reason**

LWE clearly is the indianization of what happened in Russia during 1917 revolution under the leadership of Lenin and later in china under Mao Zedong. Political scientists coined the terms Leninism and Maoism respectively for those revolutions. More than often LWE is interchanged with the word Maoism because Charu Majumdar writing "Eight Historic Document" which formed the bases for Maoist ideology in India, itself inspired from Mao's ideology that says "Power Comes out from the Barrel of the Gun". It would be significant to note the proponents of the ideology are poor peasants and tribal people, who have been deprived of the basic necessities of life since centuries.

The main reason for the existence of naxalite ideology even in post cold war era is the failure in implementation of the Fifth and Ninth Schedules of the Constitution of India. The Fifth Schedule expresses that all notified scheduled areas of the nation which are forest reserve and possessed by scheduled tribes has to be managed by the governors of the states by appointing tribal advisory committees from among the tribals of that specific scheduled area.

The Ninth Schedule of the Constitution dealt with the equitable distribution of cultivable land, among India's landless peasantry by enacting land ceiling laws, which over centuries had come under the ownership of upper castes. Since land revenue is a state subject, the states were directed to legislate land ceiling laws and securing farmlands from proprietors. Those, secured lands then redistribute to landless farmer who for quite a long time worked under the most odious conditions on the fields of the landowner. In West Bengal, landlords tried to manipulate the land records and deceive the landless farmers and the government. This resulted in unrest in a village called Naxalbari.

Regrettably, these very schedules are explicitly expressed in constitution of India; in spite of this fact no state shows inclination to form tribal advisory council. Similarly although all states had passed the land ceiling law in their respective legislature but very few bothered to implement except West Bengal, Kerala and J&K (West Bengal and Kerala were ruled by the Communist Government when the legislature passed).

### **Social Reason**

The forested and semi-forested rural areas of the states of Andhra Pradesh, Chhattisgarh, Jharkhand, West Bengal and Maharashtra, are populated mainly by the tribal (indigenous) people of India. Their ancestors live there since thousand years and depend upon forest and its resources for their survival. In past seven decades government relatively could not do much in terms of their development so that they can select other occupations for their survival. Instead these regions still remains development deficit in terms of construction of road, medical facilities, educational institution, employment, income, housing and all other basic facilities which are essential to get like citizen of other part of the country are getting. Moreover, now

government has started to displace them off from their land for mining of the mineral resources present in these forests. Government started the campaign SALWA JUDUM against the naxalite in this very region. They don't know what the real face of the enemy looks like, making tribals and their families the real victim of State and Naxalites cross fire. There were incidents of huge Human Rights violation during the campaign that is why Supreme Court banned this ideology in 2011. There were cases where villages were burnt, women raped, elderly peoples tortured by special police officers (SPO); who are recruited specifically to curb this ideology and soldiers of paramilitary forces. They are not getting justice when land-mafia, contractor and government official do atrocities on them for their self interests. The utter failure of the development strategy and lack of political accountability of the State was the ground on which the LWE was able to trespass their ideology leading to current conflicts

### **Economic Reason**

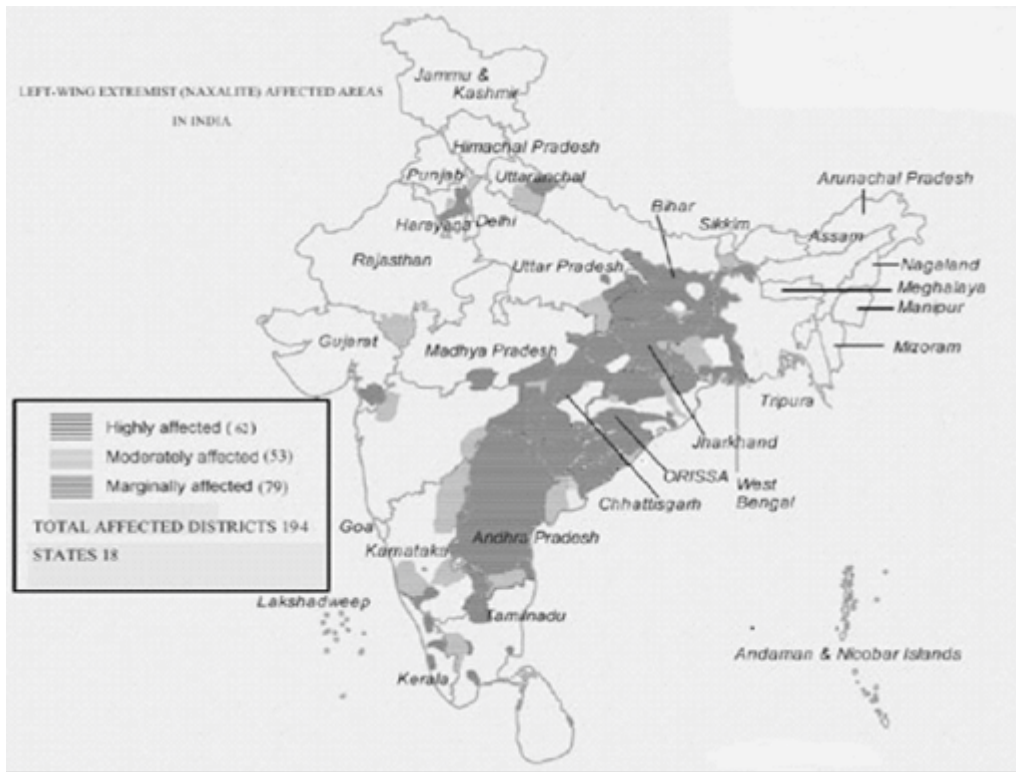
Tribals and peasants are poor and illiterate people. In the absence of educational institutions, they have no knowledge about other occupations, no awareness about their constitutional rights. They have only the lands and forests on which they can depend for their survival as their ancestor did. They use forest resources; cultivate fields for their food and shelter. Peasants used to do hard work in the fields of landowner and get meager pay in turn that were sufficient only for their survival but not for their development. Upper caste landowners abdicate their constitutional rights, land for tiller; forest dwellers cannot collect the tendu leaves and other resources of forest for its selling in market. They are restricted by contractor who has a nexus with politician and government officials. Whatever little access the poor had to forest, land, streams, normal fields, village tanks and other common assets; which can reduce their inevitable slide into poverty has come under attack by the Indian state in the guise of so-called development projects related to mining, industrial development, Information Technology parks, etc. Lack of justice and absence of Government accountability make these people pro-naxalite who filled the vacuum created by Government.

### **Left Wing Extremism – Extent and Magnitude**

Though the unrest erupted in small village Naxalbari but over the years the various states came under its ambit. Although different states have different set of genies for eruption of this problem but one thing remain similar i.e. socio-economic repression. Thus all those regions that had a history of social oppression of a particular section of a society are found to be inflicted with naxalism. Presently one hundred ninety four districts of eighteen states of India are affected with LWE. Out of these sixty two are highly influenced where the battle of domination is going on between naxalites and security forces. Dandakarneya forest area which covers Chhattisgarh, Orissa and Telangana become safe haven for naxalite. They are using this terrain for launching guerrilla attacks on security personnel. At some places they declared a liberated zone; where the presences of government or government machinery are negligible. Making a further deep dig in it reflects that the affected areas can be dividing into three parts (Map 1). First, highly affected which includes the districts of Telangana, Andhra Pradesh, Chhattisgarh, Orissa, Bihar and Jharkhand. Second, moderately affected which spans over some parts in Eastern Karnataka, Southern Uttar Pradesh, South-Eastern Uttrakhand, South Eastern Rajasthan and some small parts in Western Maharashtra. Third, marginally affected which

covers the areas like, West Bengal, Madhya Pradesh, Haryana and some parts of Kerala.

Map: 1 LWE Affected Areas



Source: South Asia Terrorism Portal

### **Naxal's Strategy and change in Tactics**

#### **Approach of Annihilation**

*“We Shall Certainly Defeat the Government”*

The strategy of Naxalite is of a prolonged armed struggle. They are not aiming for acquisition and subjugation of any area. The ultimate goal of naxal ideology is to topple up the present form of political structure while establishing a political setup in which rejected section/ weaker section of society have greater say. Thus, they would spread their influence in other part of the country which is intentionally or unintentionally avoided by the government. On one hand, they are exploiting the weakness of government while the other hand they are enhancing their strength in various ways.

To achieve their stated aim, participation in election and democracy are rejected and all efforts and attention are firmly focused on revolutionary activities to undermine the State and seize power by hook or crook. They have also been exploring newer alternatives against the background of changes taking place in the agrarian situation including increasing resort to jail

breaks and attacking the express centers of state power like mobile tower, education institution and police stations etc.

### **Guerrilla Warfare**

This technique of war is always used by weaker force against stronger enemy. This model of fighting war has been in use since centuries. Guerrilla forces always take advantage of the terrain in which they are fighting. In initial phase, bases are built up in remote and rural area and in the second phase outskirts areas are converted into a Guerrilla Zone and finally into liberated area. Naxalite has completed their first phase and now striving for second phase.

### **Expansion of Revolutionary Red Zone**

The Naxalites have long been active in parts of the States of Andhra Pradesh, Jharkhand, Bihar, Chhattisgarh, West Bengal, Orissa, Madhya Pradesh, Uttar Pradesh and Maharashtra. Apart from their traditional strongholds, the Naxalites plan to establish its presence in the Western Ghat between Raigarh District of Maharashtra in the North and Wayanad District of Kerala in the South with Karnataka as its base. The Naxal outfit aimed at making Western Ghats as another red corridor, analogue to the main one along the Eastern corridor of the Country. The main objective is to establish the strategic and tactical base which could provide safe sanctuary from the actions of security forces and alternative to the existing red corridor.

Moreover, Naxalites aimed to create an Expanded Red Corridor stretching from Nepal to Andhra Pradesh as a liberated zone. The linkages between Left Wing extremist groups in the region are not new, though the idea of the liberated zone crystallized in August 2001, when the Indian Naxalites and the Nepali counterparts had a meeting in Siliguri. The leaders discussed various ways to make this corridor a continuous zone to facilitate the effortless ideology of extremists from one area in the proposed zone to a new.

### **Shift towards Urban Pocket**

Though initially ideology had strengthened itself in the forest area and in the areas marked with absence of governess, but these days the Naxal leadership feels that urban centers can become their trigger point if state machinery cracked down on their core areas. There has been news that they have made well entrenched bases in India's National Capital Region. According to some research reports there are indications that worker strikes in industrial city Gurgaon (Haryana) in 2011 were ignited by their cadres in which one manager was burnt alive and many workers were wounded. Kobad Gandhi, core strategist for naxal ideology was arrested in Delhi where he was hiding and strengthening their cadre base. In the meeting held in January 2009, the Central Committee decided a task of preparing an urban perspective document. The strategy focus on an approach called "SAARC" Survey, Awareness, Agitation, Recruitment, and Control. So far as the urban areas are concerned the Naxals have completed the stage of survey, Identifying the target group and political area of discontent. Now they are in the process of implementing the second and third stage of their strategy. This is well documented in Naxal plan entitled CPI (M) urban perspective.

### **Expanding Association**

These ideologies in any part of the world cannot survive without external support as this support

becomes oxygen for them. In the beginning Naxalites were limited to their respective areas but now in current phase they are establishing their connection with insurgent group of J&K, North-East, LTTE and Nepal Maoist, Not only this, they also support the secessionist ideologies in North-East and Kashmir. Naxal's new strategy seem to be of setting up bases in new regions by means of taking up such emotive issues as forcible displacement caused by Special Economic Zones, industrialization, infrastructure development projects, caste oppression and religious fascism. Naxalites intend to turn the Guerrilla War into mobile war and Guerrilla zones into base areas.

### **Need for effective Counter-Naxal operations**

As stated in naxalite related documents found by security forces during raids on their hideouts; their aim is to overthrow the present political structure through any means. They have adopted the strategy to first mobilize the people on local issues that concern them most. They are then armed with locally available weapons which are easy to handle before supplying them with sophisticated weapons. They are manufacturing their own explosive devices and have no shortage of weapons. Most of them are procured by looting the police and home guard armories. To achieve their stated aim they resort to violent activities which increased many folds during years 2005 to 2010. Although, since 2013 there is a declining trend of fatalities (Table 1) but because they are follower of Mao's ideology we cannot comfort our self with this little success. They may be buying time once again for strengthening themselves and make a comeback with even more violence as they did during year 2007-2009.

Moreover, LWE affected states housing estimated 10,000 armed cadres and about 50,000-60,000 of people militia or Sangham members, which badly impacting resident's lives on a large scale. A need for Counter-Naxal operation therefore is felt, as its fulfillment will bring about satisfaction of having a normal life and well being by end of LWE which at times becomes hindrance in growth projects.

The second aspect which needs to be emphasized here is that over half of the violent incidents and killings in these states are due to LWE which cannot be overlooked and hence the need arises for Counter-Naxal measures to be even more effective.

However, facing this problem at such a large scale the States continues to have a weak administration showing lack of institutional professionalism among politicians, ill equipped forces and deficient State's security capability. This problem was clearly evident on 25 May 2013, when an ambush laid down by Naxalites on the convoy of the Congress party killed thirty persons including State Congress chief Nand Kumar Patel, and Mahendra Karma, who supported the SALWA JUDUM. This has allowed Naxal insurgency to grow further in the region.

**Table: 1 Fatalities in Left-wing Extremism: 2005-2015**

#### **Year Wise Breakup**

<b>Years</b>	<b>Civilians</b>	<b>Security Force Personnel</b>	<b>LWE/CPI-Maoists</b>	<b>Total</b>
2005	281	150	286	717
2006	266	128	343	737

2007	240	218	192	650
2008	220	214	214	648
2009	391	312	294	997
2010	626	277	277	1180
2011	275	128	199	602
2012	146	104	117	367
2013	159	111	151	421
2014	128	87	99	314
2015	88	57	99	244
Total	2820	1786	2271	6877

**Source: South Asia Terrorism Portal**

### **Proposed Strategy to Counter Left Wing Extremism**

The time has come when we must give attention to our internal security situation with intend rather than debating on issues in whose jurisdiction (centre government or state government) naxals fall. The most challenging task before the government today is the exclusion of the naxal terror web in its totality which is a stumbling block for the progress of the nation. There is no ready-made plan to tackle this menace but coordination between centre government and state government would create a platform in which state machinery can execute their task efficiently. This will make an environment in which development programme can be implemented judiciously. For our intended aim we can divide LWE influenced area into two distinct parts. There are 62 hardcore district in red corridor which are supportive to naxal ideology and 132 district in which situation is particularly stabilized. We should formulate an “OUT TO IN” strategy for the districts which are less influenced with LWE ideology and start the development and defense program simultaneously. Holding and maintaining ground position in less influenced districts is must to reach out hardcore districts. For hardcore districts we need to reconsider counter-naxal strategy and make it more pragmatic in coordination with the change in tactics of the naxals. In this part, training of terrain adaptation for all security personnel and equipping them with state-of-the-art weapons are must. All this counter-naxal operations requires political will without which no operation can be done effectively. Prioritizing vote bank requirements over that of human lives is not likely to yield any fruitful result in counter-naxal operations. The supply lines of the Naxals have to be cut ruthlessly. Side by side, it should not be forgotten that social issues like development of under developed/backward and remote areas, employment opportunities, education, quality health services, safety and security of human lives and public assets are the top most priority on the part of the government. Such steps must be taken in a time bound manner with a clear and implementable approach.

To achieve success in anti-naxal policy we may consider following points.

- Operation should be people centric. People have to be the centre of gravity of the development programmes.
- Weapons of Security forces should be modernized, providing them state-of-the-art

technology.

- Soldiers must be experienced and trained in counter-insurgency and jungle warfare operation.
- Village defence committee must be well trained and equipped.
- Government machinery i.e. DC, SP, district forest officer must work as a team and formulate a cohesive policy which should be conducive to poor villager.

### **Conclusion**

In the last decade we considered LWE as a law & order and deprived socio-economic condition generated problem, mostly propagated by individuals who is affected from such hardship but now it has changed their format with inclusion of violence in their action as a strategy to counter the government efforts, which have a great bearing on our national security in the way it is spreading its wings. Socio-economic development of remote areas with precise WHAM (win heart and mind) operation by government agency and security forces will transform the attitude of the people who in turn will resist the Naxalite theory and pave the way to root out the problem. We should remember, if Sri Lanka can eliminate a deep rooted, well trained and suitably equipped armed LTTE, India can exceptionally well find badly prepared and inadequately furnished anti-national elements from its soil, gave the political administration shows its will definitely. This internal insurgency becomes more threatening to our national security than hostile neighboring countries. So, all available instruments of national power must now be utilized to eliminate these terror outfits from society.

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## **Ethical and Logical Explanation of Sixteen Substances of Nyaya-Vaisheshika in the contemporary Age.**

**Rajeev Kumar**

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### **ABSTRACT**

*Nyaya is the logical system of Indian Philosophy. It proves everything on base of logic. According to Nyaya, attaining the liberation (Apavarga/Moksha) is the ultimate goal of a man. For this, Nyaya prescribed sixteen substances/category of reality. These categories are essential for the better human life and ultimate goal. Modern age is the age of reason and ration. Advancement in the life is the main purpose of each man. A man can make his life better through applied these sixteen substances/categories; because these are based upon logic and reality. My research paper is mainly aim at methods and procedure of advancement of man in life and this world.*

*KEYWORDS--Sixteen Substance, Pramana, Ethics, Moksha, Hetvabhasa, Evolutionism, Kant.*

Philosophy is nothing but the human quest for truth. From every remote time Indians are blessed with the spontaneous curiosity about what truth is. The main purpose of Philosophy is to make character of a man perfect. Man is the ultimate reality of this world. Whole world is a publication of human understanding and enterprises. The very first stanza of Nyaya-Sutra is stated as: ---

*“Praman-prmeya-sanshay-pryojana-drishanta-siddhanta-avyava-tark-nirnaya-vada-jalpa-vitanda-hetvabhasa-chhala-jati-nigrahasthanam-tatvagyangni-shreysadhigam”*

[Which means Supreme felicity is attained by the knowledge about the true nature of sixteen categories, viz., means of right knowledge (Pramana), object of right knowledge (Prameya), doubt (Samshaya), purpose (Prayojana), familiar instance (Drstanta), established tenet (Siddhanta), components (Avayava), confutation (Tarka), ascertainment (Nirnaya), discussion (Vada), wrangling (Jalpa), cavil (Vitanda), fallacy (Hetvabhasa), quibble (Chhala), futility (Jati), and occasion for rebuke (Nigrahasthana).]

The second stanza is stated the general condition of the world.....

*“Dukha-janam-pravritti-dosha-mithyagyanana-muktotarapaye-tadantra-apaya-apvarga”*

[Pain (Dukha), birth (Janma), activity (Pravrtti), faults (Dosha) and misapprehension (Mithyagyanana)—on the successive annihilation of these in the reverse order, there follows

release.]

Misapprehension, faults, activity, birth and pain—these in their uninterrupted course constitute the "World". Release, which consists in the soul's getting rid of the world, is the condition of supreme felicity marked by perfect tranquillity and not tainted by any defilement. A person, by the true knowledge of the sixteen categories, is able to remove his misapprehensions. All systems of Indian philosophy begin with the problem of suffering—Dukkha. The goal of the Nyaya is to enable us to attain the highest goal of life which is Liberation from Dukkha and the attendant cycle of births and deaths—Mokṣa, variously known as 'release', 'freedom', 'emancipation' or Nirvāṇa – the state of non-return to birth/death. Buddhist also talk about the problem of suffering but in a different manner, they used suffering as lack of human destiny, but Nyaya regards suffering as a part of human life beyond which is release or liberation or Moksha. According to Nyayikas the world presents itself as a chain of consequences which needs to be broken in order to attain Liberation from suffering.

1. Misapprehension [Ajnana]
2. Imbalance [Doṣa]
3. Activity [Karma]
4. Rebirth [Janma]
5. Suffering [Dukkha]

Cessation of the suffering is utmost goal of human understanding and intellectual. Because all the suffering is a furious stage of human life. As mentioned above suffering is caused by Misapprehension, which is prima origine of human down fall. According to Nyaya, Misapprehension can be reduced or ceased through the proper knowing of sixteen substances (Sodash Padarthah)

**Sodash Padarthah**---As mentioned above Nyaya prescribed sixteen Substances necessary for better human living. A man can make his life better by applying these sixteen substances in general ways of life. A brief sketch of substance is following----

**Pramana** is that through which or by which the Prama (valid knowledge) is received. It is the last of Nyaya's philosophical divisions to be discussed. There are four distinct fountains of correct knowledge. These four Pramanas are: perception (Pratyaksa); Inference (Anumana); Comparison (Upamana); and Testimony (sabda). Before discussing these sources of knowledge, the nature or definition of knowledge should first be examined and the method for distinguishing correct knowledge from false knowledge should be determined.

**Prameya** or object of Knowledge may be translated as "that which is knowable," or "the object of true knowledge." That which is the object of cognition is Prameya, and whatever is comprehended or cognized by Buddhi is categorized into the twelve objects of cognition known as the Prameyas. These twelve divisions are: Atman--the self; Sarira-the body-the abode of the experience of pain and pleasure that is the seat of all organic activities; Indriyas--the five senses--smell, taste, sight, touch and hearing--which contact external objects and transmit the experience to the mind; Artha , the objects of the senses; Buddhi--cognition; Manas--the mind--the internal sense that is concerned with the perception of pleasure, pain, and all other internal experiences

and that, according to Nyaya , limits cognition to time and space. The mind is compared to an atom because it is minute, everlasting, individual, and all-pervading; Pravrtti--activity-vocal, mental, and physical; Dosa , mental defects that include attachment (Raga), hatred (Dvesa), and infatuation or Delusion (Moha); Pretyabhava , Rebirth or life after death; phala , the fruits or results of actions experienced as pain or pleasure; Dukha , suffering- the bitter or undesired experiences of mind; and Apavarga , liberation or complete cessation of all suffering without any possibility of its reappearance.

**Samsaya** means "doubt." It is the state in which the mind wavers between conflicting views regarding a single object. In a state of doubt, there are at least two alternative views, neither of which can be determined to lead to a state of certainty. Samsaya is not certain knowledge; neither is it a mere reflection of knowledge; nor is it invalid knowledge. It is a positive state of cognition, but the cognition is split in two and does not provide any definite conclusions.

**Prayojana** means "aim." Without an aim or a target, no one can perform any action. It does not matter whether that aim is fully understood or just presumed.

**Drstanta** is the use of an example to illustrate a common fact and establish an argument. This is a very important aspect of reasoning, for frequently a useful example can be accepted by both parties involved in a discussion without any disputation or difference of opinion.

**Siddhanta** means "doctrine." It is an axiomatic postulate that is accepted as the undisputed truth and that serves as the foundation for the entire theory of a particular system of philosophy. This accepted truth might be derived either from direct experience or from reasoning and logic.

**Avayaya** literally means "constituents" or "parts," and in this context it refers to the constituents of inference. This is an important topic in Nyaya philosophy because nyaya strongly emphasizes describing the minute complexities of the Pramanas , the sources or methods of receiving correct knowledge. Among these methods, inference is the most important source of correct knowledge, and Nyaya therefore provides a technical method to test the validity of inference. If an inference contains five necessary constituents, then it can give correct know ledge. These five requisite components of inference are Pratijna (statements); Hetu (reason); Udaharana (example); Upanaya (universal proposition); and Nigamana (conclusion).

**Tarka** may be translated as "hypothetical argument. Tarka is the process of questioning and cross-questioning that leads to a particular conclusion. It is a form of supposition that can be used as an aid to the attainment of valid knowledge. Tarka can become a great instrument for analyzing a common statement and for discriminating valid knowledge from invalid knowledge.

**Nirnaya**, conclusion, is certain knowledge that is attained by using legitimate means. If the mind has doubts concerning the correctness or validity of a conclusion it has drawn, then employing the process of Tarka (hypothetical argument) can help to resolve those doubt.

**Vada**, discussion, is a kind of debate between two parties--the exponent and the opponent--on a particular subject. Each party tries to establish its own position and to refute that of the other, arguing against any theory propounded by the other. Both, however, are trying to arrive at the truth by applying the methods of reasoning and logic.

**Jalpa** , or wrangling, is the process by which the exponent and opponent both try to attain victory over the other without making an honest attempt to come to the truth; there is an involvement of

ego instead of a search for knowledge. Jalpa contains all the characteristics of a valid debate except that of aiming to discover truth.

**Vitanda** is irrational reasoning. Specifically, it is argumentation that is aimed exclusively at refuting or destroying an antagonist's position and that is not at all concerned with establishing or defending one's own position. It is mere destructive criticism of the views of one's opponent.

**Hetvabhasa** means "irrational argument." It is reasoning that appears to be valid but is really unfounded. This specious reasoning is a fallacy of inference, and it is therefore discussed later in this chapter in the section on inference.

**Chhala** means "unfair reply." Here it is used to designate a statement that is meant to cheat or to fool someone. In unfair reply one takes a word or phrase that has been used in a particular sense, pretends to understand it in a sense other than that which was intended, and then denies the truth of this deliberate misinterpretation of the original speaker's words.

**Jati** means generality, but as used here, it is a technical term used to describe a debate in which an unfair reply or conclusion is based on a false analogy.

**Nigrahasthana** or "the grounds on which a person is defeated in his argument." When a proponent misunderstands his own or his opponent's premises and their implications, then he becomes helpless and must eventually admit his defeat in the debate. The point at which he accepts his defeat is called Nigrahasthana

The Nyaya is the India's rational and convincing answer to those people who dismiss Nyaya as a corpus of blind beliefs. The Nyaya systems of philosophy are the profound expositions of the manifold meanings of the Vedic texts. The Nyaya laid bare to the world the deep scientific thought and wisdom contained in the Vedas. Firmly planting themselves on the three principles of theism, inner vision and the Vedas, the sages handed over to mankind a profound system of philosophy that never changes in all the three times of past, present and future. Plumbing the very depths of humanity, Nyaya dispelled the doubt and the fear, the sorrow and the anxiety, deep seated in the human heart. Keeping the welfare of humanity uppermost in its mind, the Nyaya gifted to the world a philosophy of hope, well-being and serenity, showing to mankind the art of self-purification. Nyaya is the science of logic, and provides the only sound methodology of philosophical inquiry into the nature of knowledge and the objects of knowledge. It is the means to obtain Right Knowledge (Prama) about the Self and to discover the purpose of life. The only way to impart our experience to others and to elucidate their implications for the rest of our life and defend their validity against hostile criticism is by means of logic.

A Contemporary Debate---The Nyaya system groups all the objects of the world into twelve major categories: Soul, Body, Senses, Objects of the Senses, Cognition (Buddhi), mind (Manas), activity, mental modifications, rebirth, feelings, suffering, and absolute freedom from all sufferings. Not all these objects of knowledge are found in the physical world because the physical world is composed only of the four gross elements -- earth, water, fire, and air. Although the soul and the mind are involved in the physical world, they are not physical elements. Likewise, time and space are completely nonmaterial, but they nonetheless belong to the physical world. Akasa (space or ether) is considered to be a physical substance, but it is not considered to be a productive cause of anything. In fact, the ultimate constituents of earth, air, fire, and water are

eternal and unchanging atoms. Ether and time and space are also eternal and infinite substances, each being one single whole.

The doctor's diagnosis involves three elements, all based in perception—the proposition (possible diagnosis), reason, and analogy, reflecting Nyaya's Paksha (proposition), Hetu (reason) and Sadhya (example). The doctor's goal, as in Nyaya, is even “fruitful” activity. In more effective way, The goal of Nyaya is “Discussion, inquiry, and consensus.” Categorical theory of Nyaya resembles both practical and speculative reasoning, applying precedent and analogy to specific cases—without applying a general principle. It blends theory and practice, intellectual grasp and technical skill, and is thus ideal for studying how practical reasoning works in context. It involves perception and analogous pattern recognition. The important point in this connection is not however mere pre-dominance in practice, which is after all a matter of temperament but what might be called the right to predominance; these things are linked together only to a certain extent. Doubtless recognition of superiority is one of the tendency which lead to its maximum development of self; but in practice it is nonetheless true that the particular capacity of each person has to be taken into account, and the places held by contemplation and action in the life of a man or a people will therefore always be to a great extent determined by his or their pristine nature. This is that knowing the self or reality is through knowledge is the supreme goal of Nyaya. Influence of the very recent idea of 'progress', 'philosophies of becoming' have, in modern times, taken on a special form that theories of the same type never had among the ancients: this form, although it may have multiple varieties, can be covered in general by the name 'evolutionism'. This leads us to repeat an essential point on which not the slightest ambiguity must be allowed to persist: intellectual intuition, by which alone metaphysical knowledge is to be obtained, has absolutely nothing in common with this other 'intuition' of which certain contemporary philosophers speak.

The main aim of Nyaya is to enter into the investigation of any topic by first considering the etymology of the fundamental constituents defining that topic. Topics pertaining to right knowledge should be tested using the tenets of logic. Spiritual questions should be pondered with discrimination, distinguishing truth from falsehood. In the Nyaya, the Science of Psychology, the Science of Logic, The Science of Spirituality, and the Vedanta Scriptures have been discussed. These sixteen substances are the utmost tools of logic, reality and spirituality.

Kant, in foundation of his famous postulates of morality or categorical imperative narrates that the reason is the basic need of a man. Kant's famous categorical imperative is not really a rule for determining moral right and wrong. Rather, it is a rule for determining the rules of morality. It is a rule-generating rule. The famous postulates of morality are---

- 1 Act only according to that maxim by which you can at the same time will that it should become a universal law.
- 1 Try to make perfect himself and produce like conditions for the betterment of others because You can't make a person perfect.
- 1 Act like a member of kingdom of ends.

These three postulates are the base of modern ethical theories. Kant's categorical imperatives may be put as follows: -- A 'maxim' will give an actual moral duty if and only if both of two further

conditions are met:

- One can consistently will a social system where everyone accepts and operates on that maxim.
- One cannot consistently will a social system where everyone rejects and does not operate on that maxim.

Kant seems to have intended 'can will' in a particularly strong sense. It was not for him a matter of what one's peculiar psychological nature is capable of accepting. Rather, he seems to have been concerned with cases where what is willed involves some conceptual absurdity, or an essentially self-defeating state of affairs. It is a matter of what one can consistently will.

In the contrast to Kant, Nyaya theory of sixteen substances is to wider in nature. The existence of life is the most important phenomenon in our Universe. The existence of life anywhere or in anything indicates it to be a living being. Man is an excellent being in the material world because of his/her spiritual and material properties and dimensions. Man, contrary to other beings have unique properties that include origin and creation, mundane life and evolution, resurrection and final goal. Man has birth, life, death and aims for himself. But all these properties, especially man's soul corporeal creation and spiritual evolution, are on the basis of living in the material world. The material world is the only base and background of man's soul's creation and evolution and through its utilisation, man can reach his/her spiritual aims. Nyaya's theory of sixteen substances has more prominence that have special properties such as: the principality of existence, the gradation of existence, the unity between intelligent and intelligible, the universe temporal creation, the soul corporeal creation and its incorporeal permanence, the principle of unity in plurality, the principle of ultimate in the world system and corporeal resurrection, and so on. This provides theoretical and practical frameworks which draw the line of the creation and evolution of man's existence. The importance of man's creation and his/her spiritual subsistence and corporeal creation lies in his/her life in this world and his/her complete motion on the basis of his/her acquired abilities in the material world. And these can be attaining by the theory of Sixteen Substances in general, because these solves the practical problem of a Man.

**Conclusion---**The Nyaya Sutra begins: "Supreme felicity is attained by the knowledge about the true nature of the sixteen categories". "Felicity" means liberation from ignorance and release from the common human condition of desire and fear. Nyaya methods originated in rhetorical concerns regarding debate (Katha) and honest discussion (Vada). Applying the sixteen categories implies release, or Moksha—"Pain, Birth, Activity, Faults, and misapprehension—on the successive annihilation of these in the reverse order, there follows release". Nyaya is the rational system of Indian philosophy; tries to find out the path of realisation of self through the logic, because the logic is very simple to common man and especially nyaya uses very simple logic. Sixteen substances are very essential for a man dealing with worldly purpose. Modern time is time of reason and ration, science and technology and knowledge. With the help of nyaya a better world can make; because a better world is the need of all of Us.

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## **Widowhood: A Curse in Medieval India**

**Dr. Bhajan Singh**

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### **Abstract**

*Widowhood, according to Hindu religious philosophy was the result of karma, or the deeds in a previous life and as such, an experience which the widow amply deserved. Therefore, in medieval society, widow was considered a burden. She had to spend whole life in devotion and observance to religious rites in the hope of reuniting with her husband in the next life. She had to live a miserable life. She had to live on plain barley or wheat bread, and eat but once in a day. She had to cut her hair and abandon her ornaments. She had to remain content with worn out and discarded clothes. Thus, one of the factors, which encouraged the practice of sati was the degraded position of a Hindu widow. In the present paper, an attempt has been made to trace the position of widow and various features of her exploitation in medieval India.*

In medieval society, most traumatic moment for woman was the death of her husband because without husband she had no separate identity in the family and society. Widow had only two options either to burn herself with the dead body of her husband or to lead a tortured life, which was full of sufferings and misery. We have numerous records which show that the burning of a widow (sati) was better for her than the life of bitterness and shame which awaited her refusal to submit to this ordeal.

### **I**

In medieval India, like earlier period, Hindu widows had not much choice, second marriage was not allowed to them, and this has been noticed by the travellers who visited India during this period. According to Alberuni, an Arab traveller of eleventh century, 'if a wife lost her husband by death, she could not marry another man'. Even the widows of young age were not allowed to re-marry. Barbosa, a Portuguese official, who visited Vijayanagara in the first quarter of sixteenth century, mentions that if the husband died, the wife never married again, how young so ever she might be. Tavernier and Palsaert, described same fate of Hindu widow. J. Ovington, who visited Bombay and Surat in 1690, has mentioned that in Surat, widows of six or seven years had remained unmarried for the rest of their lives. Manucci, the Venation traveller (1699-1709), mentions that when a Brahman died, the widow could never marry again, though she might be only four or five years of age.

Widow's re-marriage was considered bad. Della Valle, an Italian traveler, who visited India in 1623-24, mentions that among the Hindus, if any widow wanted to re-marry, she was accounted as bad and infamous. Thevenot, a French traveler visited Surat (India) in 1666, mentions that if a widow married again, she was turned out of the caste or tribe. To dissuade the Kunbis and other castes of Maharashtra where widow re-marriage was common, Santoji, a deputy-subadar of

Assistant Professor, Department of History, Guru Gobind Singh College for Women, Sector - 26, Chandigarh, India.

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Marathas in 1760, had imposed a tax on re-marriage of Hindu widows. A sum of one rupee and four annas was to be paid at the kotwal's office to enable a widow to secure permission to re-marry.

Though widow re-marriage was rare, the practice of karewa or karao (second marriage), by throwing sheet of cloth on the head of widow was prevalent in some parts of the country in the later period. In some castes of Punjab, putting the nath (nose-ring), in the nose of a widow, constituted the marriage ceremony. This was practiced purely to produce a male heir or to avoid the issue of property. Karewa was followed by Sikhs, Jats and the people of lower castes. The widow was allowed a choice between the brothers, but the elder generally had the first right. Widow re-marriage in Himachal Pradesh was prevalent among the Rathis of Kangra. On the death of the elder brother, the widow lived with the next brother. If a man took a widow as his wife when she was pregnant, the child born was regarded as his child. In Rajasthan, the middle castes, the artisans, and the menial castes followed the practice of widow marriage within the framework of their caste regulation as prescribed by the panchayat or the jati. The formal recognition to such marriage contracts was granted by the state through an official order or parwana. Thus, one can notice that widow re-marriage was prevalent, but was not the norm among the higher castes like Brahmans and Khatris or those castes that practiced seclusion of women and did not work in the fields. The castes where it was a norm, widows were remarried within the husband's family, to be very precise with his brother, she had no choice to marry anyone else.

## II

It is mentioned that if a widow did not burn herself or to perform sati, but preferred to remain alive, the heir of her deceased husband had to provide her with nourishment and clothing as long as she lived, but in actual practice, she was mal-treated throughout her life. Terry, an English Clergyman in Jahangir's court (1616-19), has well remarked that widow had to spent her life as 'neglected creature' and one way to escape from this miserable life was to seek 'martyrdom' by burning herself. Tavernier remarked that widow remained rest of her life without any consideration and worse than a slave, in the place where previously she was mistress. This miserable condition caused her to detest life, she preferred to ascend at funeral pile to be consumed alive with the body of her husband. Careri, a traveller of Italy, who visited India in 1695, remarked that the widows who refused to burn themselves had to remain widows all their lives; they were despised by their family and tribe, because they had feared death, and they could never recover their reputation, whatsoever good actions they did. Bernier, a French physician (1656-68), mentions that widow who had not burnt herself with her dead husband could not hope to pass her days in happiness, or to be treated with respect or affection.

Widow had to remain in this position throughout her life. Manu described that if husband died, a widow should live an ascetic life. She had to leave all bodily pleasure aside, she should pursue religion with her whole mind, words and deed. She should control her senses by vows and austerities and remain subservient to her son or relatives for the remaining period of her life. Similar kinds of instructions have also been given to Sikh widows in Prem Sumarag. She was advised to live life of chastity and modest conduct after her husband's death. She was advised to bear the memory of her husband in mind and repeat the name of Shri Akal Purakh (the supreme being; god), read the sacred scriptures (shabad bani), and continue to discharge her normal responsibilities. She should live a secluded life in remembrance of her husband who was her god

(paramesur) but has now departed, she too will (one day) breathe her last and vanish as a dream. Realizing this, she should live life of renunciation. The widow who would follow this precept would achieve ultimate fulfilment. George Forster, writing in 1782-84, has mentioned that widow was instructed to be employed in constant worship of God, and the purification of her mind, from anger, malice and avarice, she was to withdraw herself from all concerns of the world. If her life was passed in these acts, she was promised after death to enter heaven, without suffering intermediate purgation.

Barbosa says that the widows were held in great dishonour, their kindred shaved their heads and turned them away as disgrace and a shame in their families. Ralph Fitch, Nicholas Withington, Terry, Della Valle, Tavernier, Thevenot, Manucci and George Forster, all European travellers noticed and mentioned that widows were compelled to cut their hair off forever after (though they be five or six years old) and to live in perpetual mourning. Widows were not allowed to wear coloured clothes. Ibn Battuta reports one case from Ajodhan (known as Pakpatan), of a widow who had been dressed in coerced garments and lived with her own people in misery. In Prem Sumarag, instructions were given to widow that she should remain in purdah and never speak to any strange man, her clothes should be of coerced white cloth. Abbe J.A. Dubois, who recorded his observations of South Indian beliefs and practices between 1792 and 1823, mentions that widow was not allowed to wear coloured clothes, but only pure white ones; she must not put saffron on her face or body, or mark her forehead. She was not allowed to wear ornaments. Nicholas Withington, Tavernier, George Forster and Dubois mentions that on the demise of the husband, the wife was divested of the marks of ornaments and distinction, she broke all her jewels and was never allowed to wear them again. She was not to use perfumes or wear a nose-ring at all.

For widows, Keshavadasa, author of Rasikapriya, has mentioned stern and harsh injunctions. He writes that 'a widow should not seek enjoyment, or take part in laughter and merriment. She should abandon all pleasure-giving things. She was prohibited from listening to music or songs, for desiring honour or homage. She should not joke or jest with anyone, or use anything pungent, like perfume and not apply oil, and should refrain from all amusements. She was not allowed to sleep on a bed, or wear shoes. There were certain religious ceremonies not lawful for her to perform, and in some instances, she was held unclean, but on all occasions, after the husband's death, the widow was classed in the house as a slave or a menial servant. According to Dubois, after the death of the husband 'a widow had to be in mourning till her death. Furthermore, she was forbidden to take part in any amusement or to attend family festivities, such as marriage feasts, the ceremony of upanayana, and others, because her presence was considered an evil omen'.

Regarding the food for the widows, Manu mentions that a widow should survive on fruits, and become weak in body. Keshavadasa mentioned that she should not drink cold water and eat sweets. Nicholas Withington, visiting India in 1612-16, remarks that a widow was not allowed to eat, drink, or keep company with anyone, she lived in this miserable condition till her death. She was not allowed to chew betel. Prem Sumarag refers to a number of restrictions on food imposed on the Sikh woman who had lost her husband or a son. It is instructed that she should eat little ghee and very little salt. Indeed, it was much better if she renounced salt altogether and avoided meat. She was advised to eat only khichari (rice-water gruel), that too, only once in 24 hours. George Forster mentions that widow was not allowed to eat flesh, fish or butter, but to live on plain barley,

wheat bread, and eat but once in a day.

Tavernier mentions that 'the widow had to pass her whole life in severe penance and in doing charitable deeds. There were some who frequented the great highways either to boil water with vegetables, and give it as a drink to passers-by, or to keep fire always ready to light the pipes of those who desired to smoke tobacco'. Sometimes, widows had to go from door to door selling rice. Widows were also killed for adultery. Manucci mentions that Hindus observed much more restraint on the widows, if the men came to know that any widow of their caste had misbehaved, they used to kill her. In Rajasthan, violation of the code of conduct for widows belonging to the upper castes was considered a very serious offence but the killing of a widowed daughter by her father was treated as a less serious crime.

### III

Widow re-marriage was common among the Muslims, however, this privilege was not appreciated by the Hindus. It was so repugnant to the Hindus of the orthodox society that the author of the *Manasa-Mangal*, a contemporary of Alauddin Hussain Shah (1494-95) of Bengal, composed a poem and tried to portray a Muslim woman 'who was marrying three husbands in course of a month and yet longing for another, while the dead body of her husband had not yet been committed to the grave'. Little wonder that an orthodox Hindu whose ideal was sati, would frown upon the idea of widow re-marriage which for him was nothing but the infidelity of Muslim women. Amir Khusrau also disfavoured widow marriage, he writes: 'one who takes a widow as his wife, in the household everything will be as desired and wanted by the woman'.

Though, Muslim widows were allowed to re-marry but after the period of iddet (period of probation i.e., three months, it designates the number of days of divorced and widowed woman had to wait before she was allowed to marry again. It is a time of probation during which it may be ascertained whether she is pregnant or not, and lasts for three months). But the Muslim widows were influenced by the Hindu idea of widowhood, in many cases, they chose to remain widows throughout their life. They started to give up wearing certain ornaments and coloured clothes. In 1520, son-in-law of Sultan Muzaffar Shah II (1511-26) of Gujarat died, his daughter was brought before him, clothed in white garments, as was the custom of the people of India. Monserrate, who visited India in the second half of the sixteenth century (1580-82), mentions that one of the wives of Humayun, named Haji Begum, after his death had a small house built close by his tomb and watched it till the day of her death. Throughout her widowhood, she devoted herself to prayers and to alms-giving, she maintained five hundred poor people by her alms. Like Hindu widows, Jana Begum, daughter of Abdur Rahim Khan-i Khanan, after the death of her husband, always dressed in white to such an extent that she never used even a coloured cloth-piece to dry the body nor one to cover the head. She lived for many years but until her last breath, as each day of her widowhood was the first day.

The widows of the deceased king were not allowed to remarry, they were to spend their remaining lives in a separate garden-enclosure called *suhagpura* (hamlet of happy wives), where the widows and families of deceased emperors lived in retirement, it existed on the bank of the river Yamuna at Agra. After the death of Shah Jahan in 1666, the wives of Shah Jahan were sent into retirement in this palace meant for royal widows. Aurangzeb ordered that those maid-servants and ladies who were not wives of Shah Jahan could marry freely to anyone they pleased. He took Begum Sahib

(Aurangabadi) away with him to Delhi, conferring on her the title of Pacha Begum (Badshah Begum) that is 'Empress of Princess'. He allowed her to live in her own mansion, a concession he did not grant to Roshan Ara Begum. After the death of Jahandar Shah in 1713, Lal Kunwar, his favourite concubine, was sent to suhagpura. This shows that widows of the late king were not allowed to re-marry, but for the rest of their life they were all confined, except the mother of the ruling king, to a palace reserved for them, separate from the royal harem, but they were also guarded.

#### IV

Thus, we can conclude that woman's personal life was centered around her husband, and with the death of her husband it ended. Thus, widowhood was another sad aspect of women's life in medieval India. One result of child marriage was that if the girl child died after the marriage, boy married another, but if the boy died, girl was not allowed to marry again, but was compelled to perform sati at a young age or to remain a widow rest of her life. Widow re-marriages were rare except in some castes. If not performed sati with her dead husband, she had to live a miserable life. She had to cut her hair and abandon her ornaments. She had to live on plain barley of wheaten bread, and eat but once in a day. She had to remain content with worn out and discarded clothes, sleep on ground and eat only as much as was necessary for bare subsistence for life. She had to spend whole life in devotion and observance to religious rites in the hope of reuniting with her husband in the next life. She was denied to attend family functions or public festivals, as her presence was to bring bad luck to those who were participating in such functions. Her presence was regarded inauspicious.

Widows were also killed for minor offences. By killing widow, family easily got rid of her, because she was considered a burden and stigma on the family. However, in case of adulterous men such was not the scene. We do not have many references of adulterous men being punished or killed, it seems that all the rules and regulations were meant only for women, men were free from such restrictions, because they themselves were makers of these rules and regulations.

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## **Medical Tourism in Himachal Pradesh— Challenges and Scope**

\* Dr. Ajit Kumar Bansal

\*\* Ms. Anu Bansal

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### **ABSTRACT**

*People from many developed countries, including the United States and European Union, see a benefit in traveling to developing third world countries, like India, Thailand, Philippines, South Africa, etc. while combining medical treatments with inexpensive vacation. This trend is now known as medical tourism. Medical tourism has greatly developed overtime and it is likely to further expand as more such people find it more satisfying and advantageous. This paper focuses on the emergence of the medical tourism as a booming industry and the key management aspects that will help Himachal Pradesh to establish it as a Health Care Destination.*

*Key Words: Traveling, Medical Tourism, Booming Industry, Key Management Aspects, Health Care Destination.*

### **INTRODUCTION**

Tourism is traveling for predominantly recreational or leisure purposes or the provision of services to support this leisure travel. The World Tourism Organization has defined tourists as people who "travel to and stay in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes not related to the exercise of an activity remunerated from within the place visited". Globally, Tourism has become a popular global leisure activity. In 2008, there were over 922 million international tourist arrival with a growth of 1.9% as compared to 2007, but there was decline of 4% in 2009 to 880 million international tourist arrival due to outbreak of AH1N1 influenza virus in some countries. (Tourism, Wikipedia, the free encyclopedia). Tourism is generally categorized into several types which include: Leisure Tourism, Pilgrimage, Health Tourism, and Winter Tourism & Mass Tourism

These categories are further classified into 31 sub divisions as Accessible tourism · Adventure tourism—Hiking, Tramping, Mountaineering · Agritourism · Archaeological tourism · Backpacker Tourism · Bicycle touring · Bookstore tourism · Cultural tourism · Dark tourism · Disaster tourism · Drug tourism · Ecotourism · Extreme tourism · Female sex tourism · Free Independent Traveller · Garden tourism · Heritage tourism · Literary tourism · Medical tourism · Music tourism · Naked hiking · Pop-culture tourism · Perpetual tourism · Pilgrimage · Sacred travel · Safaris · Sex tourism · Space tourism · Sustainable tourism · Volunteer vacation · Wine tourism. (Wikipedia, Free encyclopedia)

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\* Dean, E Max Business School, Ambala

\*\* Asstt Prof, Kalpi Institute of Technology, Ambala

## **MEDICAL TOURISM: THE CONCEPT**

Medical tourism, also called medical travel or health tourism is a term initially coined by travel agencies and the mass media to describe the rapidly-growing practice of traveling to another country to make use of health care services & facilities available in another country, more so at an economical price. According to Mary Tabacchi, Health Tourism is any kind of travel to make yourself or a member of your family healthier. More recently the phrase "Global Healthcare" has emerged, and may replace the earlier terms. Such services typically include elective procedures as well as complex specialized surgeries such as joint replacement (knee/hip), cardiac surgery, dental surgery, and cosmetic surgeries. The provider and customer use informal channels of communication-connection-contract, with less regulatory or legal oversight to assure quality and less formal recourse to reimbursement or redress, if needed. Leisure aspects typically associated with travel and tourism is generally included on such medical travel trips.

## **MEDICAL TOURISM IN INDIA**

Medical Tourism industry according to Confederation of Indian Industries (CII) is expected to be worth US\$ 4billion by 2017. India has a potential to attract 1 million health tourists per annum which is likely to contribute US\$ 5 billion to the economy.

Patients from various countries including USA, UK and some other developed nations are becoming medical tourists to India for low cost and health restorative alternative treatments. The Medical Tourists undergo health restorative treatments of a combination of Ayurveda, Yoga, acupuncture, herbal oil massage, nature therapies, and some ancient Indian healthcare methods –such as Vedic care, an alternate healthcare service. Cost Advantage is the attractive aspect of Indian modern medicine which is 10-15 times lower than anywhere in the world.

The CII-McKinsey report suggests that medical tourism could fetch as much as \$2 billion by 2012, compared to about \$ 333 million in 2006-07 (Made in India: The next big manufacturing export story).

## **HEALTHCARE SCENARIO IN INDIA**

India is known, in particular for heart surgery, hip resurfacing and some other areas of advanced medicine. The government and private hospital groups are committed to the goal of making India a leader in the industry. The industry's main appeal is low-cost treatment as compared to advanced countries. Most estimates claim treatment costs in India start at around a tenth of the price of comparable treatment in America or Britain. India is becoming the destination of choice for US citizens seeking complicated, high-end medical procedures.

Estimates of the value of medical tourism to India go as high as \$2 billion a year by 2012. The Indian government is taking active steps to address infrastructure issues that hinder the country's growth in medical tourism. The south Indian city of Chennai has been declared India's Health Capital, as it nets in about 45% of health tourists from abroad and 30-40% of domestic health tourists. People from all over the world travel to India for economical medical treatments & also take a holiday here & still manages to save money. Cost of certain treatments in India is as less as 25% of the cost for the same treatment abroad. Today, India offers world class medical treatments

with world class medical facilities at a fraction of cost comparatively. It makes India the ideal healthcare destination for highly specialized medical care & high quality medical facilities. India, already one of the most popular destinations for medical tourists is confident to further enhance its reputation.

A recent CII-McKinsey study on healthcare says Medical Tourism is likely to grow to US\$ 125-250 Million by 2012. Compared to many other Medical Tourism countries, India has the Professional, the Technological setup and infrastructure to support it and above all help stay ahead of its competition for many years. Many Pharmaceuticals Companies meet the U.S. Food and Drug Administration requirements and numerous Indian hospitals provide Treatments & Healthcare Services that are simply available only here. Many Hospitals in India like Ahalia Foundation Eye Hospital, Palakkad, Kerala, Appolo Hospitals Bangalore, Appolo Hospitals Chennai, Appolo Hospitals Hyderabad, Inderprastha Appolo Hospitals New Delhi, Asian Heart Institute Mumbai, Fortis hospitals Mohali, Moolchand Hospital New Delhi are JCI Certified which requires meeting the most stringent norms.

India's health system can be categorized into three distinct phases:

- a) The initial phase of 1947-1983: Where the aim & motto was none should be denied healthcare for want of ability to pay, and that it was the responsibility of the state to provide healthcare to the people. This phase saw moderate achievements.
- b) The second phase of 1983-2000: National Health Policy was announced for the first time in 1983, which articulated the need to encourage private initiative in healthcare service delivery. It encouraged the private sector to invest in healthcare infrastructure through subsidies. The policy also enhanced the access to publicly funded primary healthcare, facilitating expansion of health facilities in rural areas through National Health Programme (NHPs).
- c) The third phase, post-2000, is witnessing a further shift and broadening of focus; The current phase addresses key issues such as public-private partnership, liberalization of insurance sector, and the government as a financier.

India is promoting the high-tech healing provided by its private health care sector as a tourist attraction. This budding trade in medical tourism, selling foreigners the idea of travelling to India for world-class medical treatment at lowest cost, has really got attention in the overseas market. The Indian system of medicine, which incorporates Ayurveda, Yoga, Sidha, Unani, Naturopathy and other traditional healing treatments, is very unique and exotic. This medical expertise coupled with allopathic and other modern methods has become our new focus segment to project India as a Global Healing Destination. If we believe, the report published by McKenzie Consultants and Confederation of Indian Industries (CII), the response is quite positive and it could be generating a whooping revenue. Our medical tourism provides low cost treatment. Many state governments like Kerala, Andhra Pradesh, Uttarakhand, and Karnataka have been showcasing their medical tourism segment in certain focused market like the Gulf and African regions. (Gaur Kanchilal)

Indian private sector hospitals have undertaken massive investment in the area of healthcare. These super-specialty hospitals employ well qualified, efficient and expert doctors and

experienced paramedical staff working with modern facilities. These experienced doctors, dedicated service minded experts have made available their services for providing alternative system of medicines and treatments. Health camps, lecture training classes are also arranged for general awareness. Yogasana has become popular and widespread and many public and private and other organizations conduct Yoga classes. Ayurveda, naturopathy and nature treatments have become popular around the world for redressing chronic health problems and stabilizing general health. Some world class hospitals in India are Apollo, Escorts, Whokhart, Forties and Sir Ganga Ram

**Popular Medical facilities available in India**

Cosmetic Treatments	Dental Treatments	ENT Treatments
Eye Treatments	Gastroenterology	Cardiology
Neurology	Nephrology	Gynecology & IVF
Kidney Transplant	Minimally Invasive Surgery	Urology
Orthopedics & Joint Replacement	Surgical Gastroenterology	

**Key benefits of Medical Treatments & Tourism in India**

- World Class Treatment & Fraction of comparative cost in western countries.
- Patients from more than 55 countries treated in India.
- High quality medical treatment.
- Low price of Medicines in India as compare to other countries.
- Medical Technology, Equipments. Facilities & Infrastructure in India at par with International Standards.
- The Indian doctors are recognized as amongst the best at International levels.
- Practically no waiting time for Taking Medical Treatment.
- The procedures in countries like India are usually far less expensive – in certain cases, as less as 15% of the cost for the same treatment abroad.
- The medical professionals in these facilities are some of the most well-trained and experienced surgeons in their fields.
- The standards of hospitality at hospitals in countries like India and certain other far and middle-Eastern countries are far higher than in America or Europe.
- Research has shown that recovery in a new and stimulating environment is much faster than if you were to stay in hospital or at home.
- No communication problem as all doctors and medical staff speak fluent English, as do most of the visiting medical tourists.

The happy governing equation is:

$$\text{Medical Tourism in India} = \text{World Class Treatment} + \text{Holiday} + \text{Big Savings}$$

**PRESENT HEALTH TOURISM STRATEGY/POLICY OF H.P.**

A study of Health Tourism Strategy was conducted by Health Minister of Himachal Pradesh, Dr

Rajiv Bindal, based on health tourism system in Kerala state. It was concluded that there is a vast scope for setting up of Health Tourism Centers based upon Panchkarma in Himachal. The state government would explore possibilities to implement similar system on Kerala pattern after holding detailed discussions with the experts.

Himachal Pradesh Tourism Development Corporation Ltd. has taken an initiative to start Ayurvedic Rejuvenation Therapy at Hotel Holiday Home, Simla and The Palace, Chail and also Ayurvedic Treatments at Hotel Tea-Bud Palampur which includes different Indian Medical Therapy System; briefly outlined further hereafter

### **AYURVEDA**

India has a rich heritage in the areas of traditional and natural medicines. The earliest mention of Indian medical practices can be found in the Vedas and Samhitas of Charaka, Bhela and Shusruta. A systematic and scientific Approach was adopted by the sages of the time leading to the development of a system that is relevant even today. It believes in removing the cause of illness and not just curing the disease itself. It is based on herbal medicines without having side effects. Ayurveda offers treatments for ailments such as arthritis, paralysis, obesity, sinusitis, migraine, premature aging and general health care. Kerala is a world tourist destination and part of the reasons lies with the well-known stress-releasing therapies of famed Ayurvedic research centers. The climate, along with the blessing of nature has turned Kerala into the ideal place for ayurvedic, curative and rejuvenating treatments.

### **YOGA**

Yoga is the science of the mind. The word yoga means to join together. The ultimate aim of yoga is to unite the human soul with the universal spirit. Yoga was developed some 5000 years ago and the base of yoga is described in the Yoga Sutra of Patanjali. This describes eight stages of yoga, which are Yam (universal moral commands), Niyam (self purification), Asana (posture), Pranayama (breathing control), Prathyahara (withdrawal of mind from external objects), Dharana (concentration), Dhyana (meditation), and Samadhi (state of superconsciousness). To get the benefits of yoga, one has to practice Asana, Pranayama and Yoganidra. With the regular practice of asanas one can control cholesterol level, reduce weight, normalize blood pressure and improve cardiac performance. Pranayama helps to release tensions, develop relaxed state of mind. Yoganidra is a form of meditation that relaxes both physiological and psychological systems. Today, yoga has become popular in India and abroad and in a number of places including urban and rural areas yoga is taught and practiced.

### **SARVANKAABHYANGAM (General Rejuvenation Therapy):**

It improves vitality and its duration of treatment time is 45 minutes. It is therapy to ease away the stress and strain of urban hectic life. As patient's body soaks in oils, the supple hands of the therapists work their magic on his body. With each stroke, a message of relaxation and calmness passes through his body. This therapy, considered to be the crown jewel of rejuvenation, when done regularly, helps delay ageing, imparts glowing skin, improves flexibility of joints and improves mental clarity.

### **SHIRO DHARA (Supposed to be Third Eye Opener):**

This therapy provides relief from stress and treatment time duration is 45 minutes. It is considered

to be one of the best discoveries of Ayurveda. It consists of a soothing flow of medicated oil on patient's forehead. As the therapy proceeds patient feel himself being lulled into sleep. Escape to a tranquil world where the mind is relaxed. Soak and at the same time also awaken his third eye as the oil soothes his frayed nerves. Shiro Dhara is best for alleviating fatigue, depression, mental stress, delaying ageing, improving hair growth, improving memory and concentration powers.

#### | ✍️ **KIZHI (Herbal Bun Therapy):**

It is also known as Leaf Therapy. It improves toxins. Its time duration is 45 minutes. This therapy is recommended for arthritis and other musculo-skeletal diseases.

#### | ✍️ **KATIVASTHI:**

Its time duration is 30 minutes. It is a special treatment for treating chronic back problem and slip disc, Kati Vasthi involves immersing the affected area of the back in lukewarm medicated oil. A wall is made with black gram dough around the painful area on the back. Then warm medicated oil is allowed to stand within inside that area. This is the technique of retaining medicated oils within the boundaries of black gram paste over the lower back region for a specific period of time.

#### | ✍️ **MUTTU VASTHI:**

This therapy is for treatment of joint pains and the time duration is 30 minutes. The pain of arthritis may come from different sources, such as inflammation of joint tissue, tendons or ligaments, muscle strain and fatigue. Anti inflammatory herbal oil not only helps in relieving pain but also strengthens the bone tissues, the skeletal and the neuromuscular systems, giving a comfortable movement of joints and muscles.

**Special Massage for Initial Stage of Spondylitis:** This is a special Ayurvedic treatment for different kinds of neck complaints including cervical Spondylitis.

**Shiro Vasthi:** A long cap is fitted on to the head of patient in which warm oil is retained. This therapy is excellent for memory loss, depression, insomnia, hemiplegic migraine etc.

**Triposha, Nalikerodakm, Karkatik's Lepam:** This is the application of herbal paste externally over the affected area. This therapy is having a wide range of usage from cosmetic purpose to severe skin conditions. It is very effective in Psoriasis, Pimples, and Marks on skin, Pigmentation, Arthritis with swelling and pain, injuries and skin infections.

#### | ✍️ **HERBAL STEAM BATH:**

In this therapy, a gentle application of warm herbal oil is first done over the body. Next, the individual is made to sit, keeping the head out, inside a steam from chamber that lets out herbal steam from medicinal herbs makes the individual perspire profusely that promotes cohesion between the cells.

The tourism department has devised websites ([www.hptdc.nic.in](http://www.hptdc.nic.in), [www.himachaltourism.gov.in](http://www.himachaltourism.gov.in), [www.nivalink.com](http://www.nivalink.com), [www.himachalonline.in](http://www.himachalonline.in), [www.hp.gov.in](http://www.hp.gov.in) ) in order to provide information. Many Ayurveda health resorts that are owned and run by traditional Ayurveda Institutes have come up. Ayurgram is a novel concept that not only offers heritage accommodation but also offers a whole range of Ayurvedic treatments and rejuvenating packages. Similarly, hotels have also included these types of packages in their holidays. Some of the tour operators have worked out all-inclusive medical treatment package that include treatment, accommodation, food, airport

transfers, post operation recuperative holidays, along with a host of other facilities.

This in fact shows that our product offers true value for money for service. Many world-class, state-of-the-art furnishing and equipment are being added to our Ayurveda Resorts to welcome international guests. Along with these hospitals there are many centers which offer not just physical but emotional and spiritual healing to patients. The Himachal Pradesh Government is considering of setting up Health Tourism Centers in the hill state on the model of famous Panchkarma Ayurveda system popularized world over by Kerala's health resorts.

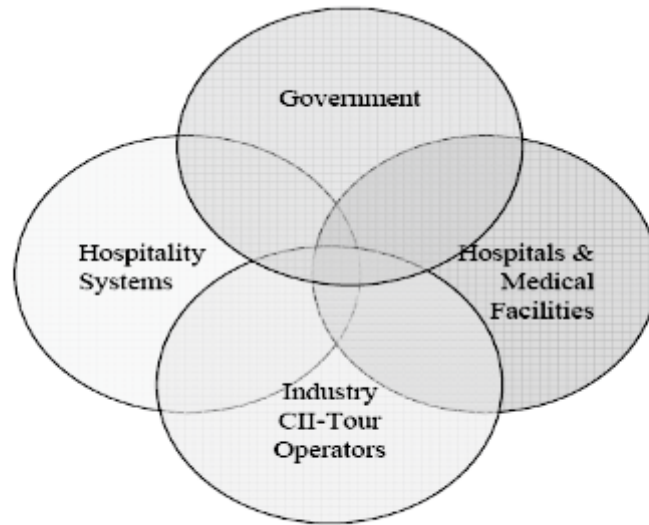
Himachal Pradesh Tourism Development Corporation Ltd. has taken an initiative to start Ayurvedic Rejuvenation Therapy at Hotel Holiday Home, Simla and The Palace, Chail and Ayurvedic Treatments at Hotel Tea-Bud Palampur which includes different Indian Medical Therapy System. The Corporation has initiated this on trial basis and is planning to invite outside parties for establishing health resorts in Himachal Pradesh with an objective to boost health tourism in the state. It is however observed that still much need to be done and serious efforts have to be made by the government in this regard, if realistic results are to be achieved.

#### **SUGGESTIONS FOR IMPROVEMENT OF MEDICAL TOURISM IN HIMACHAL PRADESH:**

**Environment & Infrastructure:** The various suggestions from the respondents and the discussions we had with the resource persons have emphasized the point that we need improvement in both physical and social environment. The physical environment includes the improvement in basic infrastructure, standard of cleanliness etc. Basic amenities should be excellent user friendly and well maintained. Good standards at lesser cost will make the state a more attractive, value for money destination. For this the physical infrastructure and connectivity have to be reexamined and improved. The social environment includes the improvement in good culture and behaviour. People have to be friendly to the visitors and guests, so should be the administration and police; who are responsible for safety and comfortable response. Our old manthra, 'Athidhi devo bhava' or 'guest is equivalent to God' is very relevant in this context. The state should have a responsible political culture too.

**Government involvement for the Growth & Promotion of Medical Tourism:** The government should play a proactive role for the growth of tourism. It should function as a facilitator and catalyst. There have been a suggestion that Hospitals should be given industry status for power, import of machinery, equipments etc. It would be advisable to follow a Private-Public-Partnership Model (PPP) in promoting Medical Tourism as suggested in the study conducted by CII (See diagram below). The Central Government could also help popularize Medical Tourism through Embassies and through Health Ministries in various foreign countries. More financial and fiscal concessions need also be offered to this sector which has tremendous employment and foreign exchange earning potential. Only then they can be encouraged to make the necessary investments needed for upgradation, standardisation and accreditation of the medical facilities/institutions. Other areas which will require government/statutory support are in the field of insurance facilities, visa on arrival with special facilities for medical visas, quality control and certification/accreditation. It will be desirable to organise Medical Tourism Fairs and Road-shows for promoting medical tourism besides participating in international medical tourism events. Special efforts targeted at SAARC countries may also be fruitful. There must be an active

participation from all categories of Medical Tourism players, industry associations like CII and Central and State Governments as shown in the diagram.



**The Partners of Medical Tourism Industry**

**Some Other Suggestions:**

- Invite national and International Hospital Service Organizations to establish their hospitals in H.P
- Frame a liberal tourism policy for Medical tourism.
- Develop suitable tourist locations for Indian traditional medical therapies based on Yoga, Ayurveda and allied alternative systems.
- Establish medical research and development centers for all types of medical services, may be under PPP.
- Frame an effective advertisement and promotion policy for business communication in this area.

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## **Parental investment and brood defense in Indian peafowl (*Pavo cristatus*) in district Ambala, Haryana.**

**Sarita Rana**

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### **Abstract**

*Peafowl belonging to family phasianidae of order Galliformes are the largest ground nesting birds known for its attractive and irradiant plumage. The aim of the study is to investigate the parental behavior and brood defense of the polygynous species in district Ambala of Haryana. An attempt is to relate parental behavior of peafowl with various variables influencing egg and brood defense. Peahens make rudimentary nest consists of nothing but a shallow scrap hidden under thorny bushes. Egg clutch comprise of 3-8 eggs of buff coloured eggs. Nest destruction and chick mortality is common in peafowl so birds have high potential of renesting. Newly hatched chicks are dry and well developed and able to move around in one or two hours. The peahen leads her nidifugous chicks to shelter in dense vegetation. Nesting female spends various stages in incubation period as shown in depending upon various environmental variables such as dozing, vigilant. Awake, preening and absent from eggs. Brood defense decreases with increase in offspring age from nestling to fledglings as fledglings can jump upto certain extent when predator approaches and can avoid threat. Parental investment increases with increase in offspring quality*

### **Introduction**

Peafowl is the largest of family phasianidae and common among most of the pheasants with extreme sexual dimorphism. The male possess highly specialized ornamental plumage with iridescent colours, erect crest whereas female do not possess long and beautiful rectrices as compared to male giving it a dull appearance. Both sexes moult after breeding season and moulting takes around two months. Feather regrows but growth is very slow as male train do not reach full size till following mating season. The preferred habitat include tall trees to roost and open grassland for breeding which provide adequate breeding sites. Peafowl is found in mixed flock of male, female and juveniles found foraging roosting and resting. Adult peafowl roost at night on tall trees in large groups but in daytime the segregate in small groups.

Species is polygynous i.e. male with several females which is also called harem-defense-polygyny in which male is attended by the harem of four to five females. The female choice of mating depends upon the morphological characteristics of male i.e. number of eyespots on the train. Morphological characteristics of male reflect the male age, condition and which may be the indication of good genetic contribution to future progeny.

Breeding season continues since May to September but is related to the onset of monsoon as laying begins only after the first rainfall shower. Arrival of monsoon brings marked decrease in the temperature which facilitates male display and defending of lek territories. Mating begins in may

and egg laying in June. Peahens make rudimentary nest consists of nothing but a shallow scrap hidden under thorny bushes. Egg clutch comprise of 3-8 eggs of buff coloured eggs. Nest destruction and chick mortality is common in peafowl so birds have high potential of re-nesting. Female start to incubate after clutch is complete and precocial chicks hatch in 28-30 days. The present study covers the various aspects of the parental behaviour of Indian peafowl o which no such extensive study have been made so far.

### **Study Area and Methodology.**

The study was conducted in the district Ambala Since April 2014 to October 2016 in different villages of the district. The vegetation types of various villages were slightly different from each other and so helpful in predicting the effect of habitat types on the breeding behavior of Indian peafowl.

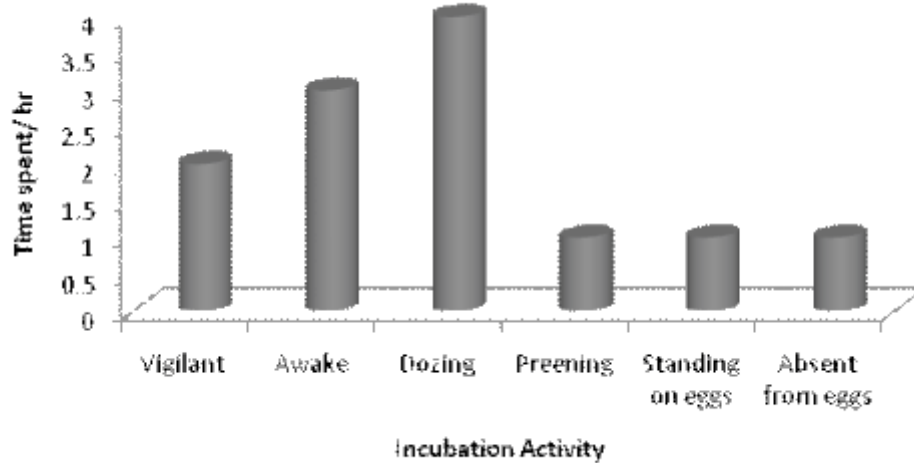
Mixed flocks of peafowl were followed before commencing of breeding season to observe the social behavior of Indian peafowl. Characteristics of mating lek were recorded. Nest sites were searched randomly or following the incubating female. Most behavior observations were taken using 60/80 Olympus Binocular and Sony ILCE 5000 Camera with Zoom lens 300mm. Time budgets were analyzed using regular hour interval. Daily routines of incubating females were recorded by observing female by 2 hours of interval. Time budgets were used as indication of parental investment in nesting. Majority of analysis performed were non-parametric using SPSS 7.5 version.

### **Results**

#### **Chick growth and maternal behavior**

Newly hatched chicks are dry and well developed and able to move around in one or two hours. The peahen leads her nidifugous chicks to shelter in dense vegetation. For first ten days chicks remain very close to mother. The chicks remain in loud vocal contact with mother which may attract predators so peahen had to take extensive care of chicks. After 12-15 days chicks can flutter over small hedges and fly over small distances. After four weeks develop small crest and two months later both sexes appear like immature females. For first six months chicks remain with mother. In following breeding season they may join same or different flocks.

Females become mature in two years and reproductive success may increase as female grows old. Male on other hand becomes sexually mature in three years. During first year male appears like females as growth of plumage and crest is not complete. Nesting female spends various stages in incubation period as shown in Fig. 1. depending upon various environmental variables. This may be sitting vigilant with head alert and neck feathers raised. Awake with eyes opened but not vigilant, dozing with eyes closed and head under neck, preening, standing on eggs and absent from eggs.



**Fig.1 showing time spent in various incubation activities.**

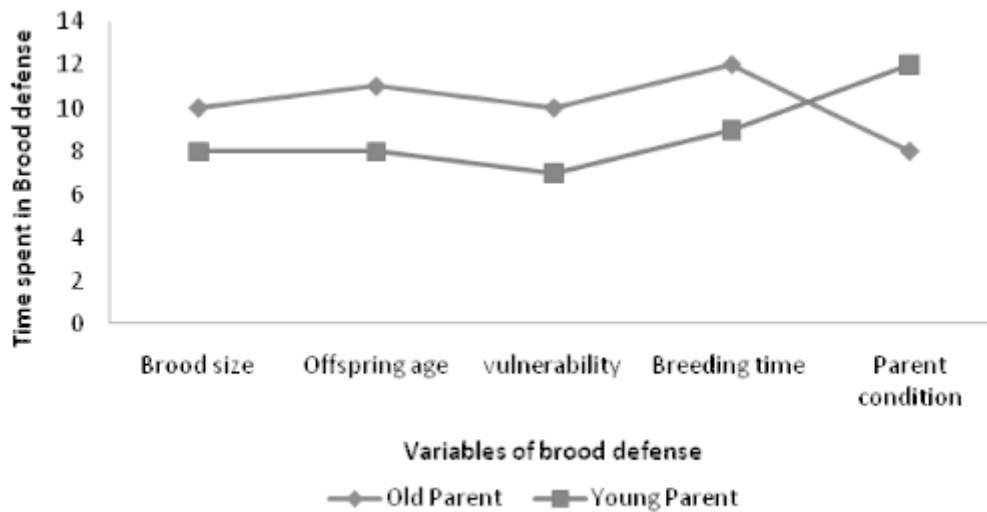
Various environmental parameters have variable influence on the various parametric variables during parental care starting from egg laying to hatching as shown in Table 1. Rich vegetation growth is necessary for survival of eggs and chicks and so clutch size and brood size increase in dense vegetation.

**Table 1. Influence of various variables on parental behavior of peafowl.**

	Clutch size (n)	Brood size (n)	Incubation period (Days)	Egg Weight (g)
Temperature	2-4	1-2	26-28	98
Vegetation growth	6-8	4-6	28-31	102
Rainfall	4-6	3-4	28-30	100
predation pressure	1-2	0-1	26-28	101

### **Brood Defense**

Brood defense decreases with increase in offspring age from nestling to fledglings as fledglings can jump upto certain extent when predator approaches and can avoid threat. Parental investment increases with increase in offspring quality as more developed offspring have more probability of survival. So deterring of predator will consequently increase with increase in brood size. As parent age increases brood defense increases so older peahens show greater brood defense as compared to young females.



**Fig.2. Comparison of Brood defense Variables between Young and old Female Parent.**

As the breeding season progresses brood defense increases. Later broods are defended more as compared to earlier broods due to decrease in chances of re-nesting during end of breeding season. Brood defense is shown more towards vulnerable chicks but decrease as chicks develop from hatchling to fledgling stage.

**Discussion**

In the may season at the beginning of egg laying many dump nests and single abandoned eggs were found. The female preferred thick vegetation cover or nesting. But growth of thick vegetation nettles peak during June –July. So egg laid during may are abandoned and not incubated by the female. Peahen in such cases prefers to abandon such early laid eggs instead of wasting its resources on such eggs. Dense vegetation cover provide concealment to eggs and nests so peahen prefer to nest in June when vegetation cover is at the peak Pichorim, M & Monteiro, F 2008.

Broody hens are easily distinguishable from non-broody hens as females with nest are always alone and march to and from nesting to breeding grounds. Neck feathers of broody females are fluffed and rest of plumage is bedraggled. Chicks hatch synchronously and female lead their precocial nests from nest to avoid predators. Unhatched eggs are abandoned even if they are piping. Newly hatched chicks may join other peahen to form gang broods or brood amalgamation which is parental behavior observed in peafowl. The degree of chick mortality decreases as chicks able to learn flight. Survival of chicks depends upon many factors like fitness of eggs and chicks, reproductive value of female and environmental factors. Clutch and chick fitness include clutch and brood size and quality and age. Parental reproductive includes parental age, experience and quality. Environmental factors include resource availability, predation level, time of breeding and brood competition Quader, S (1995).

Availability of female to manufacture egg depends upon the availability of nutrients (protein for

yolk, fat for albumen production and calcium for shell). Any limitation on these resources may constrain egg size. Deterioration in environmental conditions leads to increase egg size and decreased clutch size. This is because large egg produce developed precocial youngs. Brood size decreases due decrease in availability of resources to female. An increase in egg size is adaptation of parents to equip their developing embryos with more nutrients to produce healthier chicks at time of hatching Santoshkumar, E and Balasubramanian, P (2010). Large eggs thus give rise to large offspring which may face competitive conditions better and withstand environmental pressure.

Nesting behaviour may contribute to offspring fitness. Nest preparation and maintenances may be is generally necessary for protection of clutch from predators parasites, temperature extremes. For species with uniparental care continuous nest attendance is not possible since incubating female have to leave nest for feeding Magnussen,E & Jensen,J.K 2010. While a parent is absent from nest clutch is at increased risk of predation. So parent contributes directly to the fitness of offspring. The level of parental investment may depend upon the parent age, experience and quality and also on the size, number of clutch and brood condition. Clutch size may decrease with increase in breeding season due to loss of resources and low vegetation cover Pablo, V., Oscar,G & JoseI.A (2010). Higher level of vigilance with large clutch and later stages of incubation Gabiel, luz., et.al. B 2010. With progressing breeding season vegetation cover, food availability decreases which lead to decrease in clutch but increase in egg size.

Parent may show different behavior towards predator as it may distract predator, it may avoid or abandon the chicks. This is because death of parents means death of offsprings and parent may loose the chance to breed again and produce another progeny Budgey,H.V. 1994. So different types of distractive behavior is show towards different types of predation pressure. Parental investment again increases with increase in brood size. In precocial species predator usually takes single offspring as compared to altricial chicks in which entire brood is predated. So Parental care is more in cases of increased brood size in which peahen had to pay more attention in protecting mobile precocial chicks.

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## **Scientific Temper and Indigenous Imagination; Chronicles of Professor Ramchandra's Quest.**

**Dr. Surinder Kaur**

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The spirit of scientific learning percolated to the Indian masses primarily as a byproduct of the process of Westernization. The credit can be attributed to historical process as well as personalities. This paper would argue that undoubtedly the socio-historical milieu did have a role but the contributions of Professor Ramchandra played the role of a catalyst. In promoting the scientific temper among the masses especially in Northern India. His contributions as a scientific educationist and translator did wonders to the indigenous learning methods. Professor Ramchandra scientific temper and an zeal to take vernacular learning to new heights was the central theme around which the development of scientific education in India can be chronicled.

By the closing decade of nineteenth century the Hindus, the Sikhs, the Muslims were attempting to shape a modernity of their own. The introduction of scientific and technical education, and laying of various technological projects had a tremendous impact on their lives. The educated Punjabi elites subjected tradition and faith to the scrutiny of reasoning and realism. However, that period also saw a section of Punjabi group accepting anything western and almost rejecting everything Indian. This sweeping trend of westernization was gradually replaced by a sense of nationalism. They began to feel that without an understanding of the achievements of the past, no nation can sustain its pride. It was at this juncture, many Punjabi professors, like Ramchandra (1821-1880) made significant contribution to the popularization of science among the people of Punjab and Northern India.

The nineteenth century was a period of critical evaluation and introspection of for most of the intellectuals, who were exposed to the philosophy of European Enlightenment through the British colonial expansion. The reaction to this stream of thinking essentially took three forms. The first was complete westernization, where traditional learning was considered to be totally irrelevant. The second manifestation was revivalism, in which modern scientific developments were telescoped into the past. The last response was of revitalization, according to which traditional knowledge needed to be resuscitated and strengthened, wherever necessary with the help of modern knowledge.

Professor Ramchandra who was one of the pillars of Delhi renaissance provides the most striking example of increasing Indian acquaintance with science. The renaissance, which started in Delhi before the revolt of 1857, brought a lot of changes in the atmosphere of Delhi. It was the result of Indian intellectuals contact with the western science literature and philosophy which were taught in the Delhi College- established by British in 1825 financed by various Muslim nawabs of north India. Delhi College, which was established for the promotion of Persian, Arabic and Urdu literature, later became the one of the important center of western scientific learning. When English was introduced in Delhi College on the recommendation of

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**Asst. Professor, Deptt. of History, SGGSCW-Sec-26, Chandigarh.**

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Charles Metcalf in 1828, one Muslim donor Hamid Ali Khan, son-in-law of Gazi-u-din Khan (Nawab of Lukhnow) objected to the introduction of English in College because he reminded British officials that this college was established for the promotion of Urdu, Arabic and Persian literature. But despite opposition, the British continued teaching English there because students of Delhi College developed a taste in European literature and science that was accessible only in English language.

Professor Ramchandra, one of the most prominent teachers of Mathematics and western Science, was also the product of Delhi College, which during the time of his admission had turned into one of the important center of western scientific learning. He was the staunch supporter of Felix Boutros who was a French and Principal of Delhi College during the late 1830s and early 1840s. Felix Boutros commitment to Urdu led to the formation of famous Delhi College Vernacular Translation Society in 1841, which was also known as “the society for the promotion of useful knowledge”. This society was virtually responsible for instilling a new spirit into the world of knowledge through its translation of European scientific works and helped the students learn to think in new ways. Ramchandra got a lot of inspiration from this society to pursue his works of teaching science in Vernaculars. Under the aegis of society, Ramchandra published a science newspaper in Urdu called Fawaid-ul-Nazarin. In it, he published regular science columns in vernaculars to aware readers about modern scientific developments. During one of the meetings of the Delhi society, Ramchandra entered into arguments with a Christian missionary, Father Smith, who was dismissive of translation as a meaningful process of acquiring knowledge. Ramchandra came out with an argument that was pregnant with historical consciousness, unusual for the period, he said:

*"It is not that only Muslim gained through the translation of Greek works but Europe also acquired knowledge through translations only. The Muslims got it from the Greeks, which they later transmitted to the Europeans. This is how knowledge spread in Europe".*

This way Ramchandra not only defended translation but also gave his own perception of the past. He could visualize the growth of knowledge in a cross-cultural perspective, countering thereby all those missionaries and colonial administrators who were denigrating the East as barbaric and uncivilized. He felt that the growth of modern scientific knowledge had been a cumulative process where all cultures had an equally important role to play. No one civilization could lay exclusive claims over it. Ramchandra was convinced that Vernaculars was best suited for the transmission of science as it was more instinctive and natural and for this reason he wanted most of the European knowledge to be translated into Urdu.

In 1844, Ramchandra was appointed as a teacher of European science in the Oriental Department of Delhi College. For the spread of western scientific knowledge among the students of Delhi College, he started Urdu journal called the Qiran-us-Sadain in 1856. It carried articles on new inventions, discoveries and research in modern science and technology in Urdu- the lingua franca of Punjab and Northern India. He successfully fulfilled his role as an educationalist. He adopted the most progressive element that was the insistence that science to be taught in Vernaculars. He had translated a number of important European books on science from English into Urdu. As an Urdu journalist, Ramchandra wrote regularly on the subjects of scientific

interest.

In 1850 he published in Calcutta his mathematical work on Problem of Maxima and Minima. The inspiration behind the work lay in the nineteenth-century understanding that the Indian tradition of mathematics was essentially algebraic. As part of the task of 'revitalization', Ramchandra sought to introduce the Indian people to the latest developments in calculus, in their native idiom. The book was published under the superintendence of Augustus De Morgan (a famous English mathematician) in London in 1859. According to Deepak Kumar, a leading figure in Punjab renaissance was Professor Ramchandra, who tried to revive the Indian spirit of algebra, from Bhaskara (ancient Mathematician) onwards. Ramchandra's treatise, though criticized in Calcutta Review, was well received in Europe due to the efforts of Augustus De Morgan who saw in it 'merit of a peculiar kind, the encouragement of which was likely to promote native efforts towards the restoration of the native mind in India. Accordingly the Court of Directors in London sponsored in 1859 a reprint of the work in England for circulation in Europe and in India. Also the Honorable members of court directors were pleased to sanction a khillat (dress of honour) of five pieces to be presented to Ramchandra and also a reward of Rs. 2000. Ramchandra's response was typical, "I am much thankful to the English government that they are so bent upon encouraging science and knowledge among the native of this country, as to take notice of a poor native of Delhi like myself".

The Treatise can be viewed as an indigenous response to the Macaulayan education programme, as well as in terms of the nineteenth century debates on the role of algebra, geometry, and mathematics in a 'liberal education'. As a critique of the Macaulayan education programme, its commitment was to advancing standards of Indian education as well as the cause of science among the Indian populace.

Ramachandra dedicated the Treatise to reviving the Indians spirit of algebra, so as to resuscitate 'the native deposition of these people', which had, he felt been eroded over the centuries. In a colonial environment, the realization that mathematics is done one way, but can as well as done another way, must be constructed both culturally and politically. The possibility that this could be fount of Ramchandra's enterprise is further strengthened when he makes for the teaching of science in local languages. Even though Ramchandra turned to a twelfth-century text like the Bija-Ganita of Bhaskara' (an ancient Indian mathematician) to serve as a starting point for his exploration into modern calculus Ramachandra was looking for both a tradition and a metaphor to guide the future development of science among the Indian populace. Being groomed in the traditional Indian education system, as well as tutored in an English school, Ramachandran was thus acquainted with traditional Indian mathematics, as well as with the modern traditions of mathematics. The major aim underlying his Treatise was to introduce the Indian people to modern developments such as calculus, algebra, without introducing any geometrical notation. De Morgan also saw its potential as a pedagogical device outside India.

The popular science writings of Ramchandra appeared in his journal Fawaid-ul-Nazrin between 1845-52. He always insisted that science must be taught in the vernacular. The demand had first been voiced by Raja Ram Mohan Roy, who also took an important step in catalyzing the process by translating works on science, from English to Bengali. Ramchandra had translated a number of important books on science, from English into Urdu. He wrote regularly on subjects of

scientific interests. Imbued with the ideology of Bacon, his articles focused on nineteenth-century developments in science and technology. The topics pertained to algebra, geometry, astronomy, electricity, magnetism philosophy and history of science. Ramchandra's second book—A New Method of the Differential Calculus appeared in 1861. These books were meant for Indians, whom Ramchandra felt were primarily brought up in the tradition of algebra. Through his lectures and published works, Ramchandra brought his pupils close to the springs of western education and learning. He was strongly opposed to making English a medium of instruction in schools and colleges. He was too much influenced by the western science and technology that on May 11 1852, he was baptized a Christian. This act aroused a lot of controversy, and his life was seriously endangered during the Indian Uprising of 1857. Mutineers attacked Delhi College because it was spreading western science and technology instead of reviving Urdu and Persian; mutineers burned Arabic literature along with all the western scientific literature. As a result after mutiny the British government decided not to interfere with the education system of India and decided to close the Delhi College. All the staff members of Delhi College were shifted to Government College, Lahore. The products of Delhi College became world-famous. They spread the light all over India wherever they go. Most of them went to Punjab and with their arrival, the renaissance began in Punjab.

In retrospect, I can say that Professor Ramchandra looked beyond the colonial educational policy, which was not concerned with how best India could be educated but primarily with the immunization of colonial ideology. The colonial rule was maintained through administrative control but also by mind-set created by ideological persuades. While struggling against the ideological sway of this system, Professor Ramchandra successfully strived to formulate and implement alternatives based on science and western education through the medium of Vernacular languages. Moreover he was conscious of the inadequacy of traditional and literary education to meet the needs of time. Though he could not be sufficiently critical of colonialism, yet he committed himself to the cause of western education in the Vernaculars and decided to do science on his own initiative. Through his writings, he created new values and patterns of expression. He endeavored to formulate a great synthesis of two cultures bringing on the forefront a synthetic renaissance and left deep impact on the common populace who also reacted to development of science and technology during colonial period.

This paper is not merely a chronicling of the historical facts associated with the evolution of scientific temper and science education in India but is an ode to the brilliance of Professor Ramchandra and his immense contribution in popularizing scientific education through vernacular medium and modern means.

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## Study of Chemo-metric Parameters of Different Water Samples

Prem Singh\*, Ayushi Sood#, Joginder\$ and J.P. Saharan\$

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### Abstract:

The analysis of chemo-metric parameters of groundwater from fourteen different locations of District Ambala, Haryana was carried out. The chemo-metric parameters namely pH, electrical conductivity, Total Dissolved Solids, dissolved oxygen and salinity were determined. Each parameter was compared with the standard desirable limits prescribed by World Health Organization (WHO), Bureau of Indian Standard (BIS) and Indian Council of Medical Research (ICMR) to assess the quality of ground water. Systematic calculation was made to determine the correlation coefficient 'r' amongst the parameters. Significant value of the observed correlation coefficients between the parameters was also carried out. It is concluded that the water quality of water supply systems in different locations of Ambala is of medium quality and suitable suggestions were made to improve the quality of water.

### Introduction:

Water is the most precious gift of nature and one of the substances essential for sustenance of life. It influences the economic, agricultural and industrial growth of the mankind. Several fundamental rights especially those guaranteeing the rights to food, health and development cannot be attained without guaranteeing access to clean water. Water, being essential for the growth and maintenance of our bodies, is considered as one of the nutrients, although it yields no calories; it enters into structural composition of the cell and is an essential component of diet. It is necessary for all metabolisms in the body and contributes to heat regulation by perspiration. Ground water is the major source of drinking water in both urban and rural areas. Increasing population and its necessities have led to the deterioration of surface and sub surface water. The domestic sewage and industrial waste are the leading causes of ground water pollution [1, 2].

Quality of ground water is the resultant of all processes and reactions that act on the water from the moment it is condensed in the atmosphere to the time it is discharged by a well or a spring and varies from place to place and with the depth of the water table [3]. Many diseases are caused by the inability of the environment to supply the mineral needs of man and animals in adequate. Sometimes these nutritional abnormalities occur as simple deficiencies or excesses. Many investigations have found a correlation between cardiovascular deaths and water composition [4-6]. The disorder of teeth and bones is due to consumption of fluoride-rich water.

Chemicals that are toxic and might be found in drinking water may cause either acute or chronic health effects. An acute effect usually follows a large dose of a chemical and occurs almost immediately. Examples of acute health effects are nausea, lung irritation, skin rash, vomiting,

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\*Dept of Physics, S.D. College (Lahore) Ambala Cantt.-133001 #Indian Public School, Ambala Cantt.-133001  
\$Dept of Chemistry, S.D. College (Lahore) Ambala Cantt.-133001  
Corresponding Author: pspundir1@gmail.com

dizziness, and, in the extreme, death. The levels of chemicals in drinking water, however, are rarely high enough to cause acute health effects. They are more likely to cause chronic health effects, effects that occur after exposure to small amounts of a chemical over a long period. Examples of chronic health effects include cancer, birth defects, organ damage, disorders of the nervous system, and damage to the immune system. The possible health effects of a contaminant in drinking water differ widely, depending on whether a person consumes the water over a long period, briefly, or intermittently. Impurities in drinking water that are regulated and have an adverse health impact are grouped into six categories: inorganic chemical contaminants, volatile organic chemical contaminants, synthetic organic chemical contaminants, microbiological contaminants, radiological contaminants, and disinfection by-products.

Ambala was constituted as a district in the year 1847, and was formed by merging the jagir estates of hitherto independent chieftains whose territories had lapsed or had been confiscated by the British Indian Government. Ambala air force base is one of the oldest and largest airbases that were inherited from the British by the Indian Air Force. The district is very strategically located and serves as a gateway to Haryana for States of Punjab, Himachal Pradesh, Jammu & Kashmir, and Union Territory Chandigarh. Five national highways (NH 1, 22, 65, 72 and 73) pass through Ambala. NH1 (Delhi-Amritsar-Attari/Pakistan Border) is the most important highway to Delhi for the areas of north of Haryana. NH22 starts from Ambala and links NH1 to Shimla and beyond right up to China border at Shipkila. NH65 also starts at Ambala and links NH1 to Hisar and onwards to Jodhpur and Pali in Rajasthan. Ambala is a divisional headquarters of the Northern Railway Zone and is an important railway junction. The Ambala Cantonment railway station was founded on the junction of the Delhi-Kalka and Ludhiana-Saharanpur lines. Ambala is a major railway junction and is extremely well connected by the rail and road network.

#### **Literature Review:**

Kumar et al., [7] studied that the disposal of untreated water from industries results in the depletion of dissolved oxygen. Abbasi et al., [8] carried an extensive study of the modeling of Buckingham Canal Water Quality. Tatawati et al., [9] have studied the ground water quality of Jaipur City, Rajasthan. Gupta et al., [10] analyzed the water samples from Kaithal City. M. Jha and S. Tignath, [11] have studied the assessment and impacts of surface water environment in and around Jabalpur city, Madhya Pradesh. Sharma et al., [12] have studied the industrial wastewater and ground water, and pollution problem in ground water. V. Singh et al., [13] have analyzed the wastewater of Jaipur city, which is used for agricultural purpose. Singh et al., [14] have analyzed the physio-chemical parameters of water samples from District Jind, Haryana, India. Prem Singh et. al. [15] have studied the industrial waste water and ground water and pollution problem in it. The objective of these investigations is to determine the hydrochemistry of the ground water and to classify the water in order to evaluate the water suitability for drinking, domestic and irrigation uses and its suitability for municipal, agricultural and industrial use.

#### **Sampling:**

Main objective of the present investigations is to determine the hydrochemistry of different water samples and to classify water in order to evaluate the water suitability for drinking, domestic and irrigation uses and for municipal, agricultural and industrial use. Ground water

samples collected from fourteen different locations of District Ambala were analyzed for their chemo-metric parameters. The different sampling locations are given in Table 1. Samples were collected in good quality polythene bottles of two-liter capacity. The bottles were well rinsed before sampling and tightly sealed after collection and labeled in the field. Sampling was carried out without adding any preservative.

**Chemo-metric Method of Analysis:**

Chemo-metric analysis can be used to monitor water quality and provide useful information for regulatory organizations, such as regional councils and governmental bodies. Chemo-metric analysis technique is used worldwide for the determination of various parameters e.g., pH, electrical conductivity, total alkalinity, total dissolved salts, total hardness, chlorides, calcium, magnesium, fluoride, chemical oxygen demand, biological oxygen demand and salinity, etc. The degree of trace element pollution and the suitability of groundwater for drinking purpose has been assessed. The chemo-metric analysis of water samples was carried out for various quality parameters such as temperature, pH, electrical conductivity, Total dissolved solids (TDS), Dissolved Oxygen (DO) and salinity as per standard procedure described "Standard methods for the examination of water and waste water American public Health Association (APHA)" [16]. The temperature was measured while collecting the samples. These parameters were determined using the digital portable analyzer kit (Electronics India, Panchkula, India) at S.D. College (Lahore) Ambala Cantt.

Table 1: Sampling Locations of Ambala

Sr. No.	Sampling Locations	Code	Sources
1.	Vill. Subhri	V1	Hand pump
2.	Vill. Sarsheri	V2	Hand pump
3.	Vill. Rampur	V3	Tube well
4.	Ambala City	V4	Hand pump
5.	Vill. Tandwal	V5	Hand pump
6.	Vill. Mojgarh	V6	Hand pump
7.	Barara	V7	Hand pump
8.	Vill. Ugala	V8	Tube well
9.	Vill. Ghelri	V9	Hand pump
10.	Vill. Rajokheri	V10	Hand pump
11.	Dhulkot	V11	Tube well
12.	Vill. Dhkola	V12	Hand pump
13.	Vill. Boh	V13	Tube well
14.	Vill. Rampur (Kalpi)	V14	Hand pump

**Temperature:**

Cool water is generally more palatable than warm water, and temperature will impact on the

acceptability of a number of other inorganic constituents and chemical contaminants that may affect taste. High water temperature enhances the growth of microorganisms and may increase taste, odour, colour and corrosion problems. In analysis of the physicochemical quality of pipe water samples, temperature is considered as a critical parameter. It has an impact on many reactions, including the rate of disinfectant decay and by-product formation. As the water temperature increases the disinfectant demand and by product formation, nitrification, microbial activity, algal growth, taste and odour episodes, lead and copper solubility increases. Moreover, sand calcium carbonate precipitation also increases. Impinging solar radiation and atmospheric temperature brings about spatial and temporal changes in temperature, setting up convection currents and thermal stratification. Temperature plays a very important role in wetland dynamism affecting the various parameters such as alkalinity, salinity, dissolved oxygen, electrical conductivity etc. In an aquatic system, these parameters affect the chemical and biological reactions such as solubility of oxygen, carbon dioxide, carbonate, bicarbonate equilibrium, increase in metabolic rate and physiological reactions of organisms, etc. Water temperature is important in relation to fish life. The temperature of drinking water has an influence on its taste. Standard thermometer was used for taking temperature in degree centigrade ( $^{\circ}\text{C}$ ) at the sampling locations.

**pH Estimation:**

pH is one of the most important operational parameters for water treatment such as disinfection or coagulation-flocculation and pH adjustment is a common practice in water treatment. Because, dissociation is poor at  $\text{pH} < 6$ , at  $\text{pH}$  6 to 8.5 a nearly complete dissociation of  $\text{HClO}$  occurs. Thus for disinfection with chlorine, control of pH is critical. As a consequence, an increasing pH of the potable water requires rising amounts of chlorine for the same disinfection efficacy. The microbial activity of chlorine is greatly reduced at high pH, probably because at an alkaline pH, the predominant species of chlorine is  $\text{OCl}^-$ . Equilibrium concentrations of  $\text{HClO}$  and  $\text{OCl}^-$  depend on the pH of the water. If the pH of the water is high, chlorine is less effective in killing pathogens.

**Electrical Conductivity (EC):**

Conductivity reflects mineral salt contents of water and is an expression of its ability to conduct an electric current. As this property is related to the ionic content of the sample which is in turn a function of the dissolved (ionisable) solids concentration, the relevance of easily performed conductivity measurements is apparent. In itself conductivity is a property of little interest to a water analyst but it is an invaluable indicator of the range into which hardness and alkalinity values are likely to fall, and also of the order of the dissolved solids content of the water.

**Total Dissolved Solids (TDS):**

Dissolved solids are solids that are in dissolved state in solution. Water samples with high dissolved solids generally are of inferior palatability and may induce an unfavourable physiological reaction in the transient consumer.

**Dissolved Oxygen:**

Oxygen dissolved in water is a very important parameter in water analysis as it serves as an indicator of the physical, chemical and biological activities of the water body. The two main

sources of dissolved oxygen are diffusion of oxygen from the air and photosynthetic activity. Diffusion of oxygen from the air into water depends on the solubility of oxygen, and is influenced by many other factors like water movement, temperature, salinity, etc. Dissolved oxygen is calculated by many methods.

**Salinity:**

Salinity is a measure of the content of salts in soil or water. Salts are highly soluble in surface and groundwater and can be transported with water movement. Large salt deposits are a natural feature of vast areas of the Australian landscape, stored deep in soils or as surface salt deposits and salt lakes. This natural distribution of salt in the landscape is referred to as 'primary salinity'. In normal circumstances, the deep roots of native plants absorb most water entering the soil before it reaches the salt contained in groundwater below the plant root zone. However, widespread vegetation clearance, poor land use, irrigation and industrial practices have made it easier for salt to be transported to the soil surface or to waterways. The additional salt from these altered land use and management practices is referred to as secondary salinity.

Primary salinity is produced by natural processes such as weathering of rocks and wind and rain depositing salt over thousands of years. Secondary salinity has occurred with widespread land clearing and altered land use, and may take the form of dryland salinity or irrigation-induced salinity. Dryland salinity occurs when deep rooted native plants are removed or replaced with shallow-rooted plants that use less water. As a result of this vegetation imbalance, more water passes through soil to groundwater, raising the water table and bringing salt to the surface where it can be left behind as the water evaporates. Irrigation induced salinity occurs when excess water applied to crops travels past the root zone to groundwater, raising the water table and salt to the surface. Salt may also be transported across groundwater systems.

**Results and Discussions:**

Characterization of the chemo-metric parameters of groundwater from fourteen different locations in Ambala, Haryana (India) is reported in Table 2. The results are better presented in the Figures 1 to 5. The experimental results are compared with the standard limits [16-18] recommended by the World Health Organization (WHO), Indian Council of Medical Research (ICMR) and Bureau of Indian Standards (BIS). Considerable deviations are observed in the water quality parameters from the standard limits.

Table 2: Chemo-metric parameters of groundwater from fourteen locations of District Ambala, Haryana (India)

Parameters →

Sample Site ↓	Area Code	Source	Colour	Temperature ( C)
pH				
EC (ms/cm)	TDS (ppt)	DO(ppm)	SALINITY(ppt)	
WHO Standards	7-0 - 8.5	-	.5-1.5 -	-

ICMR Standards				6.5 -9.2	-	.5-3.0	-	-		
BIS (IS 10500-91)				6.5 - 8.5	-	.5-2.0	-	-		
Vill.-Subhri	V1	H	Colourless	22.5	7.72	0.57	0.37	4.6	0.3	
Vill.- Sarsheri	V2	H	Colourless	22.5	7.77	0.49	0.31	5.6	0.2	
Vill.-Rampur	V3	T	Colourless	23	8.47	0.40	0.26	5.4	0.2	
Ambala City	V4	H	Colourless	22.5	7.50	0.34	0.22	5.9	0.1	
Vill.-Tandwal	V5	H	Colourless	23.5	7.42	2.63	1.73	2.9	2.1	
Vill.-Mojgarh	V6	H	Colourless	23	7.43	1.56	1.02	6.4	1.2	
Barara	V7	H	Colourless	23	7.76	0.95	0.62	5.9	0.7	
Vill.-Ugala	V8	T	Colourless	22.5	8.18	0.36	0.23	4.7	0.1	
Vill.-Ghelri	V9	H	Colourless	24	7.66	1.97	1.31	5.6	1.6	
Vill.-Rajokheri	V10	H	Colourless	23.5	7.72	0.78	0.51	5.6	0.5	
Dhulkot	V11	T	Colourless	23.5	8.24	0.65	0.42	4.4	0.4	
Vill.-Dhkola	V12	T	Colourless	23	8.75	0.67	0.43	6.2	0.4	
Vill.-Boh	V13	T	Colourless	23	8.27	0.64	0.46	6.4	0.4	
Rampur(Kalpi)	V14	H	Colourless	23	7.35	2.26	1.49	4.4	1.8	

H® Handpump, T® Tubewell

The desirable limit of pH value for drinking water is specified as 6.5 to 8.5. Measured pH value of the water samples ranges from 7.35 to 8.75. pH values show a slightly alkaline trend. The electrical conductivity of the samples ranges from 0.34mS/cm to 2.26 mS/cm. BIS prescribed that the desirable limit of TDS is 500 ppm and the maximum permissible level is 2000 ppm. The TDS value ranges from 0.22ppt to 1.73ppt. The DO values ranges from 2.9ppm to 6.4ppm. The salinity values ranges from 0.1ppt to 2.1ppt:

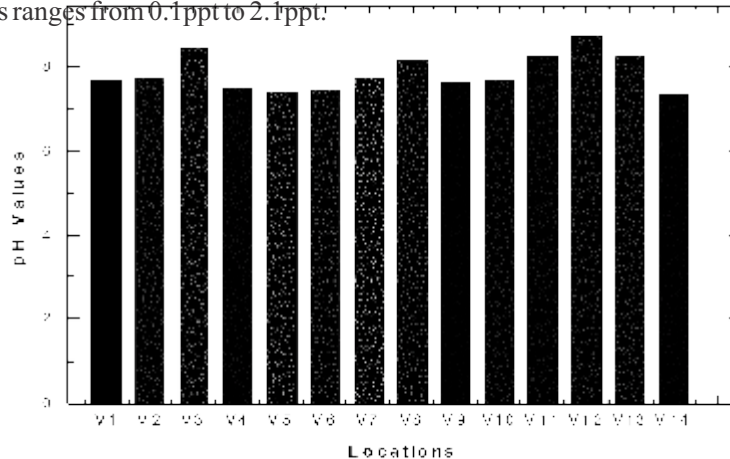


Figure 1: The pH values for different locations

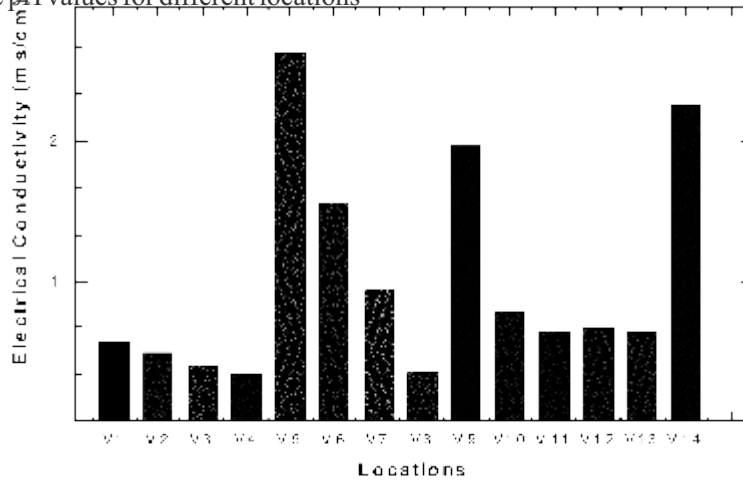
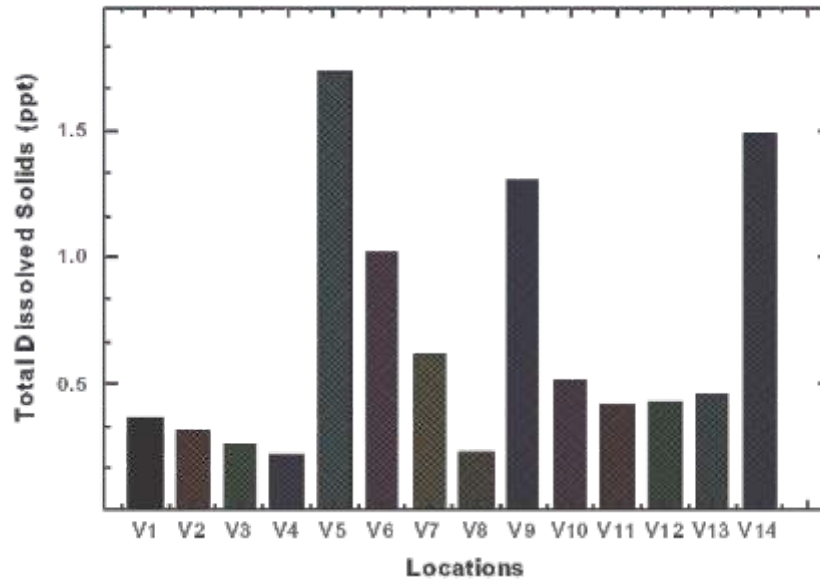


Figure 2: The electrical conductivity values for different locations



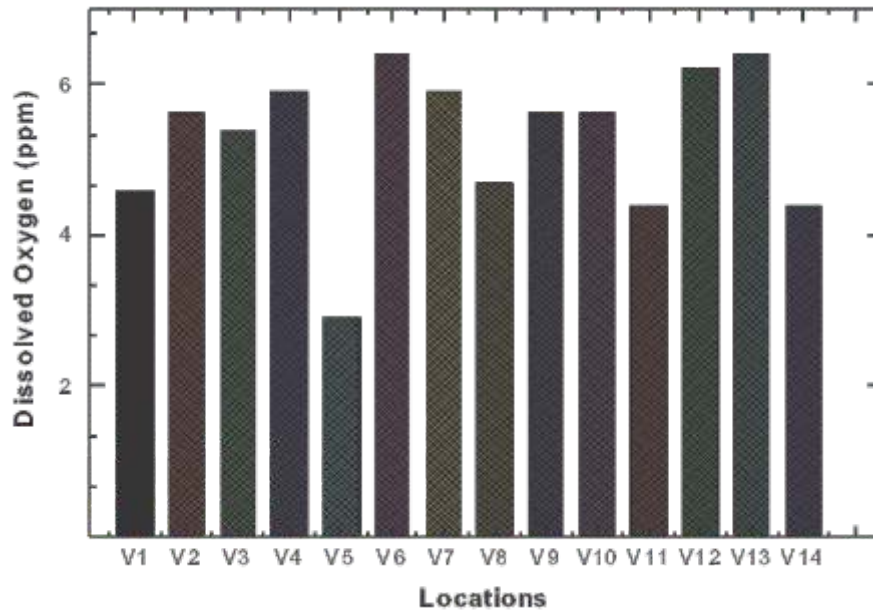


Figure 4: The dissolved oxygen (DO) values for different locations

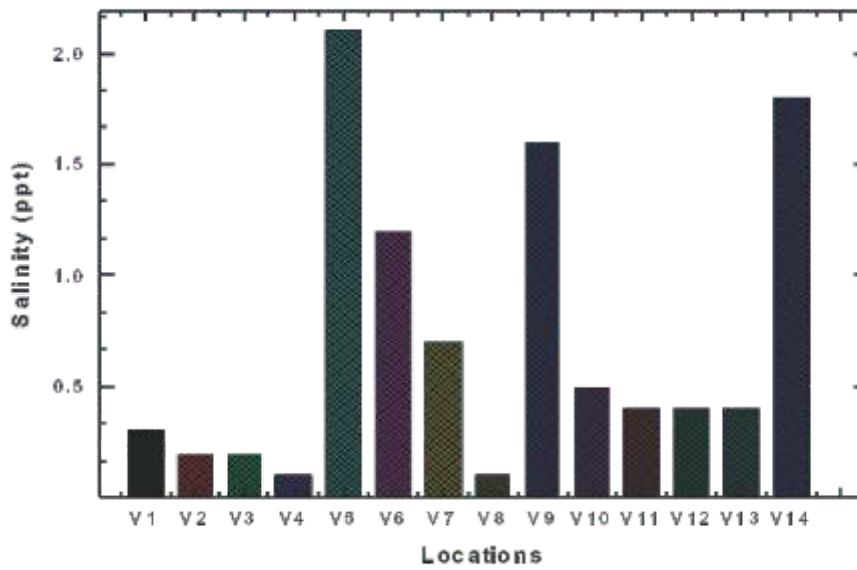


Figure 5: The salinity values for different locations

Figure 3: The total dissolved solid (TDS) values for different locations

### Correlation Studies

Study of correlation reduces the range of uncertainty associated with the decision making. The correlation coefficient 'r' was calculated using the relation

The correlation matrix for the water quality parameters are given in Table 3 below:

**Table 3: Correlation matrix for the water quality parameters**

Parameters	pH	EC	TDS	DO	Salinity
pH	1	-0.59695	-0.59319	0.275033	-0.45603
EC		1	-0.62317	0.261083	-0.29363
TDS			1	0.268854	0.904216
DO				1	0.914129
Salinity					1

\*Significant at 5% level,  $r > 0.575$

### Conclusions

Groundwater samples from the fourteen villages of District Ambala, Haryana, India were analyzed for the chemo-metric parameters. The quality of drinking water depends on the harmful elements present in it. The pH of water samples ranges in the entire area shows alkaline trend. The average of alkalinity has exceeded the desirable limits which are due to improper drainage system and due to domestic and agricultural activities in the villages. Groundwater of the villages of District Ambala is suitable for drinking and domestic purposes but in some areas there is the need of treatment to minimize the contamination especially alkalinity. It is hard to imagine that one person can make a difference in protecting and conserving water supplies but each individual can really help the environment. However, the hazardous effects of fertilizers, pesticides, animal wastes and sediments have not been detected in the ground water samples. It is advised that the animal waste and domestic waste should not be deposited near the water sources. The use of fertilizers and pesticides in the agriculture should be limited and proper and only the standard quality pesticides should be used.

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## अम्बेडकर के विचारों की वाहक: आधुनिक दलित कविता

डॉ० आराधना

सार

आधुनिक दलित कविता अत्यन्त साहस तथा आत्मविश्वास के साथ दलित मुक्ति में अपना योगदान दे रही है। अम्बेडकर के द्वारा दिखाए गए आदर्श राष्ट्र के स्वप्न को वास्तविकता का जामा पहनाने के लिए कटिबद्ध दलित कविता में पीड़ा, संघर्ष तथा ओज के स्वर सुनाई पड़ते हैं। तथाकथित सवर्ण साहित्यकारों की कटु आलोचना इनको निरुत्साहित करने के स्थान पर इनके संकल्प को और भी अधिक दृढ़ता प्रदान कर रही है। दलित कविता मनोरंजन का साधन नहीं है। यह तो दलितों के हाड़-माँस तथा रक्त की कविता है। दलितों के जीवन तथा उत्साह को प्रकट करने की कविता है। उनके विकास तथा पुनर्वास की कविता है। दलित मुक्ति संग्राम इन कवियों के लिए एक यज्ञ है जिसमें समिधा की तरह जलने के लिए दलित कवि प्रस्तुत हैं। यह कविता दलितों के आत्मसम्मान को जगाने के लिए प्रयासरत है। उन्हें आत्मसम्मान तथा प्रतिष्ठा के साथ जीने के लिए प्रेरित कर रही है।

मैं उस अतीत को बहुत करीब पाता हूँ  
जिसे जिया था तुमने अपने संघर्ष में  
तुम्हारे विचारों में  
मुखर होता है एक रचनात्मक विप्लव जो समाता है  
मेरे रोम रोम में  
बाबा तुम मरे नहीं हो  
जीवित हो हमारी चेतना में  
हमारे संघर्ष में  
जो मुक्ति संग्राम लड़ा था तुमने  
वह जारी रहेगा उस समय तक  
जब तक कि हमारे  
मुरझाए पौधों के हिस्से का सूरज  
उग नहीं जाता है।<sup>1</sup>

(असिस्टेंट प्रोफेसर, गुरु गोबिन्द सिंह कॉलेज फॉर विमैन सैक्टर-26, चण्डीगढ़)

कँवल भारती की कविता से उद्धृत उपर्युक्त पंक्तियां सच्ची श्रद्धांजलि हैं – दलित आन्दोलन के अद्भुत नायक भीमराव अम्बेडकर को। दलितों के जीवन के अन्धकार को दूर करने के लिए प्रयासरत अम्बेडकर का संघर्ष दलित कवियों का प्रेरणा स्रोत है। उनके विचारों को आत्मसात् कर उनके द्वारा दलित मुक्ति के लिए आरम्भ किए गए अभियान को आगे बढ़ाने के लिए दलित साहित्यकारों ने कमर कस ली है। बाबा साहब द्वारा दिखाए गए आदर्श राष्ट्र के स्वप्न को साकार करने के लिए कटिबद्ध दलित कवि की वाणी में पीड़ा है, वेदना है, संघर्ष है और ओज है। अम्बेडकर की जीवनदृष्टि को अपनी कविताओं के माध्यम से जन-जन तक पहुँचाने के लिए कृतसंकल्प कवि अत्यन्त दृढ़ता तथा विश्वास के साथ आगे बढ़ता चला जा रहा है। साहित्य जगत् की नकारात्मक आलोचनाओं को अनसुना कर अपनी कविताओं के माध्यम से दलितों के जीवन में सूरजमुखी खिलाने के लिए आवश्यक खाद-पानी तथा धूप प्रदान करना ही उसकी कविता का लक्ष्य है। दलित कविता प्रकृति के सुरम्य चित्र खींचने की कविता नहीं है, न ही नारी के अंगों-प्रत्यंगों के चित्रण द्वारा रसास्वाद लेने की कविता है। यह कविता ज़मीनी सच्चाई से जुड़ी हुई है। दलितों के उत्साह तथा जीवन को प्रकट करने की कविता है। दलितों के विकास तथा पुर्नवास की कविता है।

अम्बेडकर सामाजिक न्याय के प्रबल समर्थक थे। स्वतंत्रता, समानता तथा बन्धुत्व नामक तीन तत्त्व उनके आदर्श राष्ट्र की संकल्पना का आधार थे। संविधान निर्माण के समय सामाजिक न्याय ही इनकी दृष्टि के केन्द्र में था। इनका मानना था कि इसी के द्वारा किसी भी राष्ट्र में सामाजिक सद्भाव, सामाजिक स्थिरता तथा राष्ट्रीय भावनायें जागृत हो सकती हैं। सामाजिक न्याय की सुदृढ़ नींव पर खड़ा राष्ट्र तेजी से विकास की सीढ़ियाँ चढ़ सकता है। अम्बेडकर एक क्रान्तिकारी थे। इन्होंने हिन्दुत्व तथा ब्राह्मण जाति के विरुद्ध लड़ाई का नेतृत्व किया था। जाति व्यवस्था को वे सिरे से खारिज करते थे। इस अनैतिकतापूर्ण व्यवस्था के समापन के लिए वे जीवन भर प्रयास करते रहे। उन्होंने एक नये विधान की स्थापना की, एक नये धर्म को अपनाया। भारत से जाति, सम्प्रदाय, लिंग, धन, पद तथा सत्ता की असमानता को दूर करने के लिए संघर्षरत इस महान् विद्वान को हमारा नमन है।

अम्बेडकर वर्ण व्यवस्था के पोषक वेदों तथा मनुस्मृति का खुले आम विरोध करते थे। इन ग्रंथों ने ही मानव को विभिन्न खँचों में डालकर दलितों में हीनता बोध भरा है। इन्हीं ग्रंथों से उद्धरण दे-देकर दलितों को प्रताड़ित किया गया। अम्बेडकर ऐसा मानते थे कि ये ग्रंथ समाज में तार्किक दृष्टि उत्पन्न करने के मार्ग में सबसे बड़ी बाधा हैं। इन ग्रंथों द्वारा सवर्णों की आँखों पर पट्टी बाँध दी गई है और जब तक पट्टी नहीं खुलती दलितों की दशा में परिवर्तन नहीं आ सकता। मनुस्मृति को ब्राह्मणों के गढ़ महाराष्ट्र में जलाना इनके इसी विरोध की प्रतीकात्मक अभिव्यक्ति थी। कवि को दलितों के विकास का मार्ग अवरुद्ध करने वाले ग्रंथों की पंक्तियां नशतर की भाँति कष्टदायक प्रतीत होती हैं। ये ग्रंथ कवि को अपने समाज पर किए गए शोषण की याद दिलाते हैं।

जब-जब तुम गुनगुनाते हो कोई पंक्ति  
किसी प्राचीन ग्रंथ से

मुझे याद आते हैं

अपने पुरखों के रक्त सने जिस्म

भयातुर चेहरे

बोझ से झुकी देह पर नीले निशान<sup>2</sup>

ये ग्रंथ इनके लिए ईश्वरीय वाक्य नहीं झूठ का पुलिन्दा हैं। उनके शोषण का हथियार हैं। दलितों से होने वाले पशुतुल्य व्यवहार के लिए यही ग्रंथ उत्तरदायी है। दलित कवि कृष्ण परख के अनुसार :—

मनु का मकसद है,

अम्बेडकर को उगाने नहीं देना।

अम्बेडकर का मकसद है,

मनु को ज्ञान देना।<sup>3</sup>

भारत के मूल नागरिक होने के बावजूद देश की मिट्टी, पानी पर दलितों का अधिकार न होना, अम्बेडकर को पीड़ा देता था। अपने ही देश में पराये कर दिए जाने के दर्द को अम्बेडकर ने महात्मा गाँधी से सांझा किया था। अर्जुन की भाँति अम्बेडकर की दृष्टि केवल दलित उत्थान पर केंद्रित थी। इनके लिए आज़ादी के संघर्ष से ज्यादा महत्त्वपूर्ण था दलितों को मानव सुलभ अधिकार दिलवाना। इसी कारण अम्बेडकर को विश्वासघाती, अवसरपरस्त, देशद्रोही तथा अंग्रेजों का पिट्टू कहा गया। वे जानते थे कि महात्मा गाँधी जिस राजनीतिक आज़ादी की बात कर रहे हैं, जिस पंचायती राज व्यवस्था पर गाँवों के विकास का आदर्श सामने रख रहे हैं, वह दलितों के हित में नहीं है। अंग्रेजों की दासता से छूटकर, दलित ब्राह्मणवादी व्यवस्था के चंगुल में फँसे रह जायेंगे। इस व्यवस्था में न तो दलितों को शिक्षा मिलेगी और न ही नौकरी। देश के लिए निर्णय लेने के अधिकार में भी उनकी भागीदारी नहीं होगी। आज़ादी के 68 वर्ष बीत जाने के बाद भी दलितों को आज़ादी नहीं मिली है। रामदास 'अकेला' की कविता की निम्न पंक्तियाँ इसी विडम्बना को वाणी प्रदान करती हैं:—

लोग बड़े फख के साथ कहते हैं

देश अपना है

हम स्वाधीन हैं, स्वतन्त्र हैं

हमारा अपना देश है

अपना खेत

अपना अन्न

अपना पानी है

आज़ादी जिसे हमने चुना है

देखा नहीं

भोगा नहीं

अभी तो हम उन्हीं के खेत-खलिहानों में

पसीना बहाते हैं

उन्हीं के टुकड़े खाते हैं

उन्हीं के घरों को सजाते हैं

उन्हीं के भण्डार भरते हैं

रात-दिन मरते हैं

उन्हीं के जिलाने पर जीते हैं |4

ब्राह्मणवादी व्यवस्था की गिरफ्त में फँसे दलितों की स्थिति को समझने के लिए कृष्ण परख की कविता की निम्न पंक्तियाँ महत्त्वपूर्ण हैं: —

मैं दास हूँ, तुम राजा हो।

मैं जनता हूँ, तुम शासक हो।

मैं मज़दूर हूँ, तुम मालिक हो।

मैं वस्त्र हूँ, तुम जिस्म हो

-----

मैं गेहूँ हूँ, तुम चक्की हो

मैं बर्तन हूँ, तुम कुम्हार हो

-----

मैं शब्द हूँ, तुम भाव हो

मैं दीन हूँ, तुम दयाल हो |5

दलितों का आवासीय पृथकीकरण उनके सामाजिक बहिष्कार का एक ढंग था। अम्बेडकर ऐसा मानते थे कि जब तक गाँवों तथा शहरों के भीतर दलितों को रहने का स्थान नहीं मिलता तब तक उनमें देशभक्ति की भावनायें उत्पन्न नहीं हो सकती। गाँव से बाहर गन्दे नालों के किनारे बसी बस्तियों में रहने की पीड़ा को भुक्त भोगी ही समझ सकता है। इस सन्दर्भ में ओमप्रकाश वाल्मीकि की कविता की पंक्तियाँ द्रष्टव्य हैं:—

कभी सोचा है

गन्दे नाले के किनारे बसे

वर्ण व्यवस्था के मारे लोग  
इस तरह क्यों जीते हैं?  
तुम पराये क्यों लगते हो उन्हें  
कभी सोचा है<sup>6</sup>

अम्बेडकर संघर्ष करते दलितों के उत्साहवर्धन के लिए उन्हें बार-बार यह याद दिलाते थे कि उनके साथ न्याय है इसलिए वे हार नहीं सकते। ब्राह्मणों के विरुद्ध छेड़े गए अभियान को वे आध्यात्मिक युद्ध मानते थे। वे दलितों को शिक्षित होने, संगठित होने और आन्दोलन करने की प्रेरणा देते थे। वे मानते थे कि स्वयं पर विश्वास रखकर तथा आशा का दामन थामकर चलने वाला समुदाय कभी नहीं हारता। मलखान सिंह अम्बेडकर के इसी विचार से प्रेरणा लेकर ब्राह्मणों को तीखे स्वरो में चेतावनी देते हैं :-

सुनो ब्राह्मण  
हमारी दासता का सफर  
तुम्हारे जन्म से शुरू होता है  
और इसका अन्त भी  
तुम्हारे अन्त के साथ होगा।<sup>7</sup>

अम्बेडकर श्रम के विभाजन के विरुद्ध नहीं थे परन्तु भारत में श्रम का विभाजन नहीं श्रमिकों का विभाजन हो रहा था। वे मानते थे कि विभाजन की मानसिकता किसी का भला नहीं कर सकती। अम्बेडकर का मानना था कि भारत को उन्नति के शिखर पर पहुँचाने के लिए इसके सभी नागरिकों का सहयोग अपेक्षित है। उनका विचार था कि समानता तथा स्वतन्त्रता का अधिकार देकर ही सबको साथ रखा जा सकता है। उनके इसी विचार से सहमत दलित कवि पुकार उठता है :-

अब और मत रचो  
विशेषाधिकार और निर्योग्यताओं के मानस  
असमता की विद्रूपताएँ  
रचो ऐसी पारमिताएँ  
कि हम बन सकें एक राष्ट्र।<sup>8</sup>

अम्बेडकर जानते थे कि शिक्षा ही एक मात्र ऐसा हथियार है जिसकी सहायता से दलितों की स्थिति में सुधार लाया जा सकता है। शिक्षा के कारण ही तो अम्बेडकर जन-जन के मानस को झंझोड़ पाए। भारत के संविधान निर्माता के पद तक पहुँच दलितों के भविष्य को सुधारने के लिए प्रयत्न कर पाए। इन्होंने वेदों के विरुद्ध जाकर दलितों को शिक्षा का अधिकार दिलवाया। असंगघोष की कविता शिक्षा से वंचित रह गए दलित की पीड़ा तथा आने वाली पीढ़ी को शिक्षा

दिलवाने की प्रतिबद्धता का प्रकटीकरण करती है :-

समय  
माँगता है  
मुझसे हिसाब  
पढ़े क्यों नहीं  
नहीं है इसका जवाब  
मेरे पास  
तुमने अपनी वर्जनाओं से  
काट ली थी मेरी जिह्वा  
मेरे होंठ ही सी दिये थे  
मेरे कानों में  
पिघला हुआ शीशा  
उड़ेल दिया था  
मेरी आँखों में  
गर्म सलाखें भी  
तुम्हारे ही कहने पर घुसेड़ी गई  
तुम्हारी इस करनी पर  
मेरी धमनियों में  
खौल रहा है, बहता लहू  
समय के साथ  
इसका  
मैं दूँगा माकूल जवाब  
मेरी जगह  
पढ़ेंगे मेरे बच्चे  
जरूर ।9

आज का शिक्षित दलित भाग्यवाद तथा हीनता बोध से ऊपर उठ चुका है। वह अपने हक के लिए आर-पार की लड़ाई के लिए तैयार बैठा है। संगठन की शक्ति का महत्त्व बताते हुए सी० बी० भारती दलितों को उद्बोधन प्रदान करते हुए हुँकार उठते हैं :-

आओ हम सब उठा लें कुदाली

फावड़े और कलम  
और दफना दें गहरे  
इस जातिवादी, वर्णवादी व्यवस्था को  
जिससे फिर से जन्म ले सके आदमी  
केवल आदमी  
मुकम्मल आदमी ।10

कंवल भारती दलित कविता के विषय में लिखते हुए कहते हैं, "उसकी कविता दमन, अत्याचार, अपमान तथा शोषण के खिलाफ युद्ध गान है। यह स्वतन्त्रता, समानता और लोकतन्त्र की प्रतिष्ठा करती है। इसलिए इसमें समतामूलक और समाजवादी समाज की परिकल्पना है।"<sup>11</sup>

दलित मुक्ति के लिए प्रयासरत कवि निराश नहीं है। बाबा साहब के विचारों का झण्डा थामे वह जन-जन में क्रान्ति की लौ जगाने के लिए निरन्तर आगे बढ़ता जा रहा है। नामदेव ढसाल की कविता इस दृष्टि से महत्त्वपूर्ण है :-

सूरज की ओर पीठ किए, वे शताब्दियों तक यात्रा करते रहे।  
अब-अब अंधियारे की ओर यह यात्रा बन्द करनी चाहिए।  
और यह कि इस अंधेरे को ढोते-ढोते हमारे पिता अब झुक गए हैं।  
अब-अब हमें उस बोझ को उनकी पीठ से हटाना होगा।  
इस वैभवशाली शहर को बनाने में हमारा खून बहा है।  
इसके बदले में हमें केवल पत्थर खाने को मिले हैं।  
अब-अब इस गगनचुम्बी इमारत को हमें उठाना होगा।  
हज़ारों सालों के बाद हमें एक सूरजमुखी फूल देने वाला फकीर मिला है।

अब-अब सूरजमुखी के फूल की तरह हमें अपना चेहरा सूरज की ओर कर लेना चाहिए।<sup>12</sup>

उपर्युक्त विश्लेषण के आलोक में कहा जा सकता है कि अम्बेडकर की विचारधारा ने दलित कवियों को एक दृष्टि प्रदान की है जो उन्हें अपने अधिकारों, आत्मसम्मान तथा प्रतिष्ठा की भाषा बोलने के लिए प्रेरित कर रही है। बाबा साहब द्वारा आरम्भ किए गए दलित मुक्ति आन्दोलन पर आधारित कविता उनके द्वारा बताए गए स्वतंत्रता, बन्धुत्व तथा समानता के मूल्यों की पोषक है। दलित कवि संगठन तथा शिक्षा के महत्व पर बल देकर ओजपूर्ण वाणी द्वारा दलित अस्मिता को जगाकर नये समाज की सरंचना के बाबा साहब द्वारा दिखलाए गए स्वप्न को पूरा करने के लिए कटिबद्ध है।

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## निगमागम परम्परा के प्रमुख तत्त्व एवं विशिष्टाद्वैत दर्शन

डॉ० अनुराग पाण्डेय

### सारांश

भारतीय संस्कृति का यह अनुपम स्वरूपात्मक वैलक्षण्य है कि विभिन्न समयावधियों व परिस्थितियों में अपनी गत्यात्मकता को सार्थक बनाए रखने के दृष्टिकोण से यह स्वयं से ही विपक्ष तथा अन्ततः सम्पक्ष का निर्माण करती ही है। वैदिक वाङ्मय तथा तन्त्र परम्परा में ऐसे अनेकानेक तथ्य व तत्त्व हैं जो यद्यपि तत्कालीन परिस्थितियों में न्यूनतम प्रभाव व विस्तार के साथ उल्लिखित हुए तथापि कालान्तर में अपनी अक्षुण्णता को संजोए रखते हुए अन्ततः महनीय स्थिति को प्राप्त हुए। इस न्यूनता से महत्ता को प्राप्त होने वाली विविध परिस्थितियों का कारण क्या रहा तथा किस प्रकार सामाजिक व दार्शनिक परिस्थितियों के अनुकूल इन तत्त्वों की अनुप्रयोज्यता स्वीकार्य हो सकी, इत्यादि वे प्रश्न हैं जिनका उत्तर प्राप्त करने का प्रयास यह भोधपत्र करता है। प्रस्तुत लेख इसी परिप्रेक्ष्य में वैष्णव वेदान्त तथा उसमें भी प्रमुख रूप से विशिष्टाद्वैत दर्शन की उन समस्त मान्यताओं यथा— विष्णु, भक्ति, देवार्चन पद्धति तथा वैदिक परम्परादि के अवगाहन हेतु उपजीव्य रूप में निगम व आगम परम्परा तथा कालान्तर में उनकी विविध विकसित होती भाखाओं के अन्तर्गत वर्णित विभिन्न तत्त्वों की खोज तथा उनकी स्वीकार्यता अथवा अस्वीकार्यता के सन्दर्भों का समुचित विवेचन प्रस्तुत करने का एक सत्प्रयास है।

भारतीय दार्शनिक एवं सांस्कृतिक धरातल पर विशिष्ट देवों की सामयिक महत्ता के आधार पर तत्सम्बन्धी विशिष्ट पूजा-विधानों फलतः विशिष्ट धर्म एवं तत्पश्चात् सम्प्रदायों के स्थापित होने का एक श्रृंखलाबद्ध इतिहास है जिनके आधार पर छः सम्प्रदाय प्रकाश में आए। इन छः सम्प्रदायों अर्थात् भौव, वैष्णव, भाक्त, गाणपत्य, कौमार व सौर में भी भौव, वैष्णव एवं भाक्त प्रमुख हैं। जिस सिद्धान्त के सर्वप्रधान देवता विष्णु माने गये तथा अन्य देवताओं को उनके अधीन बतलाकर जिस विधि-विधान व विशिष्ट रीति से तत्सम्बन्धी सिद्धान्तों की व्याख्या की गयी, वह वैष्णव धर्म कहलाया। ऐतिहासिक दृष्टि से देखें तो सर्वप्रथम सैन्धव सभ्यता में चक्र तथा स्वास्तिक जैसे प्रतीक चिन्हों का अंकन पाया जाता है जिनको परवर्ती काल में विष्णु के प्रतीक के रूप में मान्यता मिली तथा जिनका स्पष्ट अंकन गुप्तकालीन विष्णु-मूर्तियों में प्राप्त होता है। इसके पश्चात् के वैदिक कालीन ग्रन्थों में यज्ञ व कर्मकाण्ड की भावना से प्रादुर्भूत हुई प्रारम्भिक बहुदेववादी प्रकृति की एकैवरोवरवाद में परिणति होती है जिसमें आद्यान्त विष्णु का स्थान एक साधारण देव से अधिक नहीं था। इस सन्दर्भ में मैकडानेल व ए० बी० कीथ जैसे विचारकों की विष्णु के साधारण देव के रूप में मान्यता का कारण विष्णु सम्बन्धी वैदिक ऋचाओं की न्यून संख्या है जिससे महर्षि अरविन्द व टी० बी० कपाल आस्ट्री जैसे आचार्य सहमत नहीं हैं क्योंकि उनके अनुसार इस तर्क में विष्णु के व्यक्तित्व व उनके कार्यों की उपेक्षा की गयी है।

दर्शनशास्त्र विभाग, इलाहाबाद विश्वविद्यालय, इलाहाबाद।

मानव अस्तित्व के प्रारम्भ से लेकर वर्तमान तक की चिन्तन धारा तीन प्रकार की प्रविधियों पर आधृत रही है— स्वगत, समष्टिगत व परम्परागत। समस्त वैदिक साहित्यिक चिन्तन की पृष्ठभूमि स्वगत अर्थात् स्वानुभूति पर आधृत रही है। समष्टिगत चिन्तन तर्क—वितर्क व विमर्श आदि पर केन्द्रित होता है जिसका उपयोग दर्शन, विज्ञान व की व्याख्या हेतु करता है जबकि परम्परागत प्रविधि के अन्तर्गत समस्त पूर्वकालिक चिन्तन को आधार या उपजीव्य मानकर किया गया चिन्तन आता है। विशिष्टाद्वैत वेदान्त की चिन्तन—प्रविधि परम्परागत है। कारण यह है कि विशिष्टाद्वैत दर्शन सम्प्रदाय के मूलभूत उपजीव्य ग्रन्थ वेद, उपनिषद्, ब्रह्मसूत्र, भगवद्गीता तथा वैष्णव आगम (संहिता, पांचरात्र तथा वैखानस) इत्यादि स्वीकृत हैं। इस सम्प्रदाय के अनुसार भगवान् विष्णु ही ब्रह्म व परमतत्त्व हैं। श्रीवैष्णव सम्प्रदाय एवं विशिष्टाद्वैत वेदान्त में भगवान् नारायण तथा महालक्ष्मी को ही ईश्वरत्व के रूप में स्वीकृत किया गया है अतएव वैचारिक प्राचीनता की सम्यक् विवेचना व समीक्षा हेतु ऋग्वैदिककालीन विष्णु कौन हैं, इसके सन्दर्भ में इस भाब्द की भाब्दिक व्युत्पत्ति व एतदाधार पर अन्य भाब्दावलियों से इसके साम्य अथवा एकत्व का विवेचन किया जाना ही श्रेयस्कर होगा जिससे परमतत्त्व के वास्तविक स्वरूप व परवर्ती कालों में उनके परिवर्तित होते वैशिष्ट्य पर प्रकाश डाला जा सके। विष्णु का भाब्दिक अर्थ है 'फैलने वाला' (विश्लु व्याप्तौ) तथा इसका एक अन्य अर्थ यज्ञ भी है तथा सम्भवतः इसी अर्थ में यज्ञ को भी विस्तारवान् कहा गया है। यज्ञ से विष्णु के गहन सम्बन्धों को भी कई आधारों पर स्पष्ट किया गया है जिनमें से प्रमुख यह है कि जो विष्णु है, वही यज्ञ है। इसका एक अन्य अर्थ अग्नि भी है जिसका अभीष्ट लक्षण विस्तार ही है। अब ब्रह्म भाब्द के व्युत्पत्त्यार्थ पर ध्यान दें तो कालान्तर में एतत्सम्बन्धी विकसित हो रही वैचारिकी, जिसके अन्तर्गत विष्णु प्रतीकात्मक रूप में स्वरूपतः अग्नि व यज्ञ से होते हुए ब्रह्म की स्थिति को प्राप्त हो रहे थे, उसका स्वरूप अधिक मुखर हो उठता है। 'बृहन्तो हि अस्मिन् गुणाः इति ब्रह्म' अर्थात् जो निरन्तर वृद्धि वाला है तथा सर्वत्र व्याप्त है, वह ब्रह्म है। इसी सन्दर्भ में आचार्य रामानुज ने श्रीभाष्य में 'ब्रह्म' भाब्द का व्युत्पत्त्यार्थ करते हुए लिखा है कि 'सर्वत्र बृहत्त्वगुणयोगेन हि ब्रह्म भाब्दः। बृहत्त्वं स्वरूपेण गुणैश्च यत्रानवधिक्रातिरित्यं सोऽस्य मुख्योऽर्थः। इसी प्रकार आचार्य भांकर ब्रह्म भाब्द की व्युत्पत्ति के सन्दर्भ में तैत्तिरीय उपनिषद् के भाष्य में 'बृहत्तम' अर्थ की पुष्टि करते हैं। इसी परिप्रेक्ष्य में वे भवेता वतर उपनिषद् के भाष्य में ब्रह्म भाब्द के उपरिलिखित अर्थ का ही पोषण करते हुए कहते हैं कि जो स्वयं बढ़ता है तथा प्रज्ञा को बढ़ाता है, वह ब्रह्म है। हालाँकि ब्रह्मसूत्रभाष्य में वे इस भाब्द के दार्शनिक अर्थ की व्याख्या करते हुए इसे नित्य व भुद्ध अर्थ का बोधक बतलाते हैं। सिद्ध है कि इन उक्तियों के परिप्रेक्ष्य में ही वैदिक देवता विष्णु को ब्रह्मतत्त्व के अर्थ में विकसित होने का पर्याप्त अवसर प्राप्त हुआ।

वस्तुतः वैदिक विष्णु के सन्दर्भ में एक वास्तविक तथ्य यह भी है कि विष्णु सूर्य या आदित्य ही हैं जो अपनी दिन की यात्रा तीन पग में पूरा करते हैं जिनमें प्रथम पग पृथ्वी में द्वितीय अन्तरिक्ष में व तृतीय पग अलौकिक माना गया है जिसे भौतिक नेत्रों से नहीं देखा जा सकता है। यही त्रिपग की अवधारणा ही परवर्ती काल में (तपथ ब्राह्मण) वामनावतार में परिलक्षित होती है। इस प्रकार भाब्दिक व्युत्पत्त्यार्थ के साथ—साथ स्वरूप की दृष्टि से भी वे समस्त विष्णु व में परिव्याप्त हैं।

उल्लेखनीय है कि सूर्य स्वयं अग्नि हैं। इस सन्दर्भ में ऋग्वेद में ही अर्थवाद के रूप में एक कथा का उल्लेख हुआ है जिसमें कहा गया है कि विष्णु के बढ़ते प्रभाव से चिन्तित होकर इन्द्रादि देवताओं ने उनका वध करने का विचार किया तथा इस क्रम में वे चींटियों के रूप में उस स्थान पर जाते हैं जहाँ विष्णु अपने प्रत्यंचा चढ़े धनुष को सिरहाने रखकर निद्रामग्न थे। देवताओं ने चींटियों के रूप में उस

धनुष की प्रत्यंचा को काट दिया फलस्वरूप धनुष के विमोचन के कारण उनकी ग्रीवा कट गयी तथा कटा हुआ वह सिर ही आकाशलोक में अद्यतन सूर्य के रूप में स्थान प्राप्त कर रहा है। कहने का तात्पर्य यह है कि वैदिक व्यवस्था में वह मूल तत्व अग्नि ही विष्णु, यज्ञ तथा सूर्यादि विविध विकसित होते दैवीय स्वरूपों में परिलक्षित हो रहा था जो स्पष्टतया एकतत्त्ववाद का विकास-बीज है। इसी प्रकार ऋग्वेद में ही कहा गया है कि विष्णु में ही सभी देवताओं का नाम समाहित है। वेदों में विष्णु सम्बन्धी कतिपय मन्त्र उनके कार्यों व महत्ता के साथ भक्ति की स्वीकार्यता के तथ्य पर पर्याप्त प्रकाश डालते हैं साथ ही उन सिद्धान्तों पर भी जिनको विशिष्टाद्वैत दर्शन आधाररूप में स्वीकार करता है। ईश्वर-प्राप्ति का स्वर्णिम-माध्य स्वरूप अर्थात् आत्मनिवेदन के उपाय का भी वर्णन ऋग्वेद में प्राप्त होता है। पुनः ऋग्वेद भक्ति को मुक्ति के सर्वाधिक सहज व उत्कृष्ट उपाय के रूप में वर्णित करता है। विशिष्ट के अनुसार विष्णु सृष्टि के सर्ग के सर्वज्ञ हैं तथा कोई भी देव उनके स्तर तक नहीं पहुँच सका है। ऋग्वेद में विष्णु कहीं पर इन्द्र के सहायक के रूप में तो कहीं 'इन्द्रस्य पूज्य सर्वा' कहकर इन्द्र से भी अधिक महान स्वीकार किए गए हैं। यहीं पर उल्लिखित है कि नारायण ने स्वयं समस्त जीवों को धारण किया था तथा यही वेदों के हिरण्यगर्भ या हिरण्यपिण्ड हैं। ऋग्वेद में इनके बारह रूपों का भी उल्लेख प्राप्त होता है साथ ही विष्णु की इसी व्यापकता को अभिव्यक्त करने के लिए इनकी स्तुति ऋग्वेद के कई सूक्तों में की गयी है। विष्णु की इसी व्यापकता को दर्शाते हुए ऋग्वेद विष्णु को परम पद के रूप में वर्णित करता है। इसी क्रम में तैत्तिरीय संहिता में कहा गया है कि विष्णु की सेवा से ही कोई मनुष्य स्वास्थ्य, सम्पत्ति व सुरक्षा प्राप्त कर सकता है। मनुष्यों की सहायता के लिए उत्सुकता तथा उपकार करना उनके दो विशिष्ट लक्षण बतलाए गए हैं। इसके अतिरिक्त वे पापनाशक व मुक्तिदाता के रूप में भी वर्णित हैं। कहने का तात्पर्य यह है कि विष्णु ही एकमात्र ऐसे वैदिक देवता हैं जो वेदों में सामान्य स्थिति में वर्णित होकर भी परवर्ती काल में त्रिदेवों के साथ महत्वपूर्ण अस्तित्व व मर्यादा बनाए रखते हैं। हालाँकि प्रश्न यह अवश्य उठता है कि विष्णु की ऐसी कौन सी मौलिक विशेषता थी जो वैदिक काल में उभरकर सामने न आ सकी तथा जिसके कारण परवर्ती काल में वे इतनी महानता के साथ विकास करते हैं तथापि यह ऐतिहासिक विश्लेषण का विषय है तथा जिसका प्रत्यक्ष उत्तर वैदिक-ग्रन्थों में प्राप्त नहीं होता है। परवर्ती वैदिक साहित्य में विष्णु सृष्टि विषयक भावना के केन्द्र के रूप में स्थापित होने के साथ-साथ अन्य महत्वपूर्ण रूपों में भी महनीयता को प्राप्त हुए। यद्यपि तैत्तिरीय आरण्यक के समय तक नारायण व विष्णु का समन्वय नहीं हो पाया था तथापि परवर्ती काल में यह समन्वय तो होता ही है साथ ही उपनिषदों के समय से वे भगवान के रूप में पूजनीय हो जाते हैं। कालान्तर में महाभारतकालीन श्रीकृष्ण के साथ विष्णु का भागवत सम्प्रदाय के परिप्रेक्ष्य में एकीकरण होता है जो उस समयावधि में वासुदेव के रूप में भागवत सम्प्रदाय के प्रधान देव के रूप में पूजित हो रहे थे, ऐसा पाणिनि के अष्टाध्यायी के 'भक्तिः' सूत्र के अधिकार में आने वाले 'वासुदेव अर्जुनाभ्याम् वुन्' सूत्र के आधार पर सिद्ध होता है। इस वर्णन से सिद्ध होता है कि पाणिनि के समय में भक्ति एक सामान्य तत्व के रूप में प्रचलित थी तथा वासुदेव में भक्ति रखने वालों को वासुदेवक कहा जाता था। हालाँकि कृष्ण का उल्लेख ऋग्वेद में 'कृष्ण मृग' नामक यज्ञ के रूप में आया है तथा छान्दोग्य उपनिषद् 'कृष्णाय देवकीपुत्राय' के रूप में उनका ऐतिहासिक-दार्शनिक के रूप में वर्णन करता है तथापि वैदिक दर्शन में प्रस्तुत कृष्ण वस्तुतः विष्णु के भौतिकात्मक स्वरूप में ही वर्णित हैं, ऐसा मेरा मानना है। कालान्तर में विष्णुपुराण की रचना के समय तक यही वासुदेव स्वयं विष्णु के रूप में तथा विविध विकसित हो पूर्ववर्ती स्वरूपों से होते हुए ब्रह्म की स्पष्ट स्थिति को प्राप्त कर चुके थे। अब एतदुपरान्त आगम-परम्परा में इनके स्वरूप व विशिष्टाद्वैत वेदान्त की भावना की ऐतिहासिकता पर प्रकाश डालते

हैं।

वि व के समस्त धार्मिक सम्प्रदायों एवं भारतीय दार्शनिक विचार-सरणि में साधना एवं साधना-पद्धति के बहिरङ्ग एवं अन्तरङ्ग प्रकार निर्दिष्ट हैं। अधिकारि-भेद से कहें तो बहिरङ्ग साधना के विधि-विधानों में जहाँ सार्वभौमिकता के तत्त्व की प्रमुखता है तथा जिसका अधिकारी सर्वसाधारण होता है अर्थात् जहाँ अधिकारी की किसी विधि-विधान की अपेक्षा नहीं होती है वहीं अन्तरङ्ग साधना के विधि-विधान विधि-विधान की अपेक्षा ही विहित हैं। इस बहिरङ्ग साधना के द्योतक ग्रन्थ निगम अथवा वेद हैं जबकि अन्तरङ्ग साधना के बोधक ग्रन्थ तन्त्रागम हैं। इन दोनों साधना पद्धतियों के भेदों का प्रधान कारण ऐतिहासिक अध्ययन की सुगमता ही है क्योंकि वस्तुतः तो ये एक ही संस्कृति के समानान्तर पुरोगामी चरण हैं जिनसे सम्बन्धित जनमानस की धार्मिक व सांस्कृतिक आस्था भी उभयाश्रित ही है अतएव भारतीय दर्शन एवं संस्कृति के विविध पक्षानुपक्षों के आधार पर समस्त वैचारिकी के यथार्थबोध हेतु निगमागम का ज्ञान अभीष्ट है।

'तन्यते विस्तार्यते ज्ञानमनेन इति तन्त्रम्' के आधार पर तन्त्र का तात्पर्यार्थ ज्ञान का विस्तार है तो 'कामिक आगम' की व्याख्या के अनुसार 'तन्त्र' भाब्द की निरुक्ति 'तन्' (विस्तार करना) तथा 'त्रै' (रक्षा करना) के योग से सिद्ध है अर्थात् तन्त्र भाब्द अर्थ-विस्तार के साथ-साथ साधकों के त्राण के अर्थ का भी द्योतक है। महाभारत में 'स्मृति च तन्त्राख्या परमर्शिप्रणीता' कहकर न्याय, धर्म शास्त्र, योगादि के लिए तन्त्र भाब्द का प्रयोग किया गया है। स्वयं आचार्य भांकर अपने ब्रह्मसूत्रभाष्य में पूर्वमीमांसा की समीक्षा के क्रम में 'प्रथम-तन्त्रे' भाब्द-समूह का प्रयोग करते हैं जिसका एक अर्थ यह हो सकता है कि दर्शन व तन्त्र परस्पर पूरक भाब्द की भाँति अनुप्रयोज्य थे। यही नहीं, वे सांख्य को भी तन्त्र के रूप में स्वीकार करते हैं तथा सांख्यकारिका के 70वें भूलोक में सांख्य भी स्वयं को तन्त्र के रूप में प्रेषित करता है। इसी भाँति न्याय-वैशेषिक व अन्य दर्शन भी तन्त्र कहे गये हैं।

तन्त्र का ही दूसरा नाम आगम है। तन्त्र भाब्द के विस्तीर्णार्थ का परिचय इस आगम के व्युत्पत्त्यार्थ से ग्रहण किया जा सकता है जहाँ वाचस्पति मिश्र योगभाष्य की तत्त्ववैचारिक व्याख्या में आगम भाब्द की व्युत्पत्ति करते हुए लिखते हैं 'आगच्छन्ति बुद्धिमारोहन्ति यस्माद्भ्युदयनिःश्रेयसोपायाः स आगमः' अर्थात् जिससे अभ्युदय व निःश्रेयस के उपाय बुद्धि में आते हैं, वह प्रतिपादक भास्त्र आगम कहा गया। इस प्रकार जहाँ निगम कर्म, उपासना व ज्ञान के स्वरूप का उल्लेख करते हैं वहीं आगम उनके साधनभूत उपायों का दिग्दर्शन कराते हैं। इस प्रकार निगम व आगम परस्पर उपकारक भास्त्र हैं। निगम जिस अद्वैत तत्त्व के स्वरूप की व्याख्या करते हैं, आगम उसी तत्त्व की साधना व साधना के प्रकारों की व्याख्या करता है। प्रथम उसी तत्त्व का सैद्धान्तिक पक्ष प्रस्तुत करता है तो अन्य व्यावहारिक पक्ष। इस प्रकार आगमों का मुख्य विषय वैदिक-ग्रन्थों में निर्दिष्ट ज्ञान का क्रियात्मक आचार ही है। पुनः निगम व आगम ग्रन्थों में एक अन्य भेद यह भी प्राप्त होता है कि निगम के सिद्धान्त व कर्मकाण्ड जहाँ त्रिवर्णों (ब्राह्मण, क्षत्रिय, वैश्य) तक ही सीमित हैं, वहीं आगम प्रत्येक वर्ण के लिए साधना के द्वार खोल देता है। आगम भास्त्र दो प्रकार के हैं- वे आगम शास्त्र जिनके सिद्धान्त व आचार वेदमूलक हैं, उन्हें वेदानुकूल तन्त्र तथा जिन आगमों के आचार व पूजा-पद्धतियाँ वैदिक पद्धति से भिन्न हैं, उन्हें वेदबाह्य तन्त्र कहा गया है। इसी आधार पर पांचरात्र व भौवागमों को तथा भाक्ततन्त्र के सप्तविध आचारों (वेदाचार, वैष्णवाचार, भौवाचार, दक्षिणाचार, वामाचार, सिद्धान्ताचार एवं कौलाचार) में वामाचार को प्राचीन ग्रन्थों में वेदबाह्य कहा गया है।

तन्त्रों के तीन मुख्य भाग हैं—ब्राह्मणतन्त्र, बौद्धतन्त्र, तथा जैनतन्त्र। पुनः उपास्य देवता की भिन्नता के कारण ब्राह्मणतन्त्र भी तीन प्रकार के होते हैं— वैष्णवागम (पांचरात्र), भौवागम व भाक्तागम तथा इनसे सम्बन्धित परादेवता भी क्रम 1: विष्णु, शिव व भाक्ति हैं। दार्शनिक सिद्धान्तों के भेद से आगम द्वैत—प्रधान, द्वैताद्वैत—प्रधान तथा अद्वैत—प्रधान हैं। रामानुज के अनुसार पांचरात्र विशिष्टाद्वैत का प्रतिपादक है। भौवागम में तीनों ही मत पाए जाते हैं जबकि भाक्तागम में सर्वथा अद्वैत तत्त्व का ही प्रतिपादन मिलता है। वैष्णव आगमों के वैखानस, पांचरात्र व भागवत नामक तीन भेद स्वीकार किए जाते हैं, परन्तु वर्तमान में इनके पारस्परिक—भेदों को बतलाने वाला कोई ग्रन्थ उपलब्ध नहीं है तथा ऐसा माना जाता है कि भागवत सम्प्रदाय का पूरी तरह समावेश भक्ति—सम्प्रदाय में हो चुका है। ये त्रिविध वैष्णव संहिताएँ ही वैष्णवाचार्यों के दार्शनिक विचारों की उर्वरा भूमि रही हैं।

कतिपय विद्वान् तर्कतः यह सिद्ध करते हैं कि तन्त्र अथवा आगम परम्परा बौद्ध के परवर्ती काल में प्रादुर्भूत हुई है परन्तु स्वयं भगवान् बुद्ध द्वारा तन्त्र—पद्धति का खण्डन किए जाने, जिसका उल्लेख ललितविस्तर के 17वें अध्याय में है, से यह सिद्ध होता है कि तन्त्रागम बौद्धों के परवर्ती काल में विकसित परम्परा नहीं है। इस प्रकार आगम—परम्परा का विकास बौद्धों अथवा जैनियों की परम्परा के विरोध में तो नहीं हुआ तथापि इन अवैदिक सम्प्रदायों के आविर्भाव का परिणाम यह अवश्य हुआ कि वैदिक—परम्परा के विरोध के परिणामस्वरूप कालान्तर में वैदिक व्यवस्था के विरोध में उत्पन्न हुए आन्दोलनों की प्रतिक्रिया के रूप में पूर्व में विकसित हुई तन्त्रागम परम्परा को वैदिक—परम्परा से श्रेष्ठ सिद्ध करने का प्रयास अवश्य किया गया था। इसी क्रम में वैदिक एवं अवैदिक परम्परा के वर्गीकरण की सहायता ली गयी तथा जैन एवं बौद्ध के साथ—साथ सांख्य—योग एवं पाण्डुपत व पांचरात्रादि मतों को अवैदिक बतलाकर उन्हें अग्राह्य बतलाया गया। उदाहरण के लिए पूर्वमीमांसा में स्मृति, पुराणादि को वेदानुमोदित होने पर ही प्रामाण्य माना गया है। यही नहीं, आचार्य भांकर ने भी ब्रह्मसूत्र के तर्कपाद पर भाष्य करते हुए वेदों की सर्वश्रेष्ठता को स्थापित करने का प्रयास किया है जिसका परिणाम यह रहा कि परवर्ती काल में वैष्णवों व भौवों ने भी स्वमत को वैदिक सिद्ध करने का अथक प्रयास किया। वर्गीकरण के इन दो मतों के प्रकार में कालान्तर में समन्वयवादिनी विचारधारा का प्रादुर्भाव हुआ जिसके अन्तर्गत विविध पुराणों, भारदातिलक व प्रपंचसार जैसे आगम—ग्रन्थों की रचना हुई। जैन व बौद्ध ग्रन्थों को छोड़कर अन्य सभी ग्रन्थ परम्पराओं पर इसका सीधा प्रभाव पड़ा तथा एक नवीन परम्परा के रूप में स्मार्त परम्परा का जन्म हुआ। आचार्य भांकर—कृत प्रपंचसार व भारदातिलक में प्रस्तुत आगम—परम्परा के उत्स की आनुपूर्वी का इतिहास कितनी प्राचीनता को स्वयं में समावेशित किए हुए है यह वस्तुतः पृथक भाष्य—विशय है तथापि इसकी एक झलक पद्मपादाचार्य की टीका में इस रूप में प्राप्त होती है कि 'प्रपंचसार की रचना समस्त आगम—ग्रन्थों के सारसंग्रह रूप प्रपंचागम के सार को संगृहीत कर की गयी है। अब वैष्णव—परम्परा की वैखानस व पांचरात्र नामक दो आगमिक धाराओं पर प्रकाराडालना आवश्यक है।

वैष्णव देवालयों के अर्चकों की एक जाति—विशेष अथवा सम्प्रदाय का नाम वैखानस है क्योंकि इनका मानना है कि इनका जन्म, अस्तित्व व व्यक्तित्व विष्णु—अर्चन जैसे कर्तव्य के सम्पादनार्थ ही है। वैखानस—सूत्र ही इनके आध्यात्मिक व गृह—सम्बद्ध विविध क्रियाकलापों के आधार हैं तथा देवाराधन के साथ—साथ जीवन के समस्त क्रियाकलापों अर्थात् 18 संस्कारों व 26 यागों (पाँच महायाग, सात पाकयाग, सात हविश याग एवं सात सोम याग) के सम्पादन का कार्य ये श्रौत—प्रक्रिया अर्थात् वैदिक—रीति व मन्त्रादि के अनुसार करते हैं तथैव ये स्वयं को भुद्ध रूप से वैदिक कहते हैं। वैखानस

के सामान्य परिचयक्रम में तो ब्रह्मा को विखनस् (यजुर्वेद की एक भाखा कृष्ण-यजुर्वेद तैत्तिरीय भाखा के रूप में वैखानस-सूत्रों का प्रणयन करने वाले मुनि) कहा गया है परन्तु वि षोषार्थ में (विष्णु के प्रथम पुत्र ब्रह्मा ही प्रथम ऋषि थे जिन्हें मन का खनन कर धार्मिक ज्ञान का प्रवर्तन करने के कारण विखनस् कहा गया-खननाद्विखनामुनिः, खननं तत्त्वमीमांसेत्याहुः, निगमार्थानां खननादिति नः श्रुतम्) तथा क्रियाधिकारादि ग्रन्थों के आधार पर विखनस् भगवान विष्णु ही हैं। वैखानस वैष्णव सम्प्रदाय का सम्बन्ध कृष्ण-यजुर्वेद की तैत्तिरीय भाखा से है। यद्यपि वर्तमान में वैखानसों की गणना वैष्णव सम्प्रदाय के अन्तर्गत ही की जाती है तथापि कतिपय ऐसी मान्यताएँ, परम्परागत रीति-रिवाज, व्यवहार व दार्शनिक सिद्धान्त हैं जो वैखानसों को वैष्णवों से पृथक करती हैं। उदाहरण के लिए वैखानस सम्प्रदाय के लोग अपनी गुरु-विष्णु परम्परा में रामानुजाचार्य व आलवारों को नहीं स्वीकार करते हैं तथा न ही वे तमिल-प्रबन्धादि का पाठ ही करते हैं। हालाँकि वैखानसों के आचार्य श्रीनिवास मखी ने (1058-1107 ई0) ब्रह्मसूत्र पर वैष्णव सिद्धान्तों के आधार पर 'लक्ष्मीविष्णुष्टाद्वैतभाष्य' अवलोकित लिखा है तथापि यह ग्रन्थ आचार्य रामानुज के 'श्रीभाष्य' से सैद्धान्तिक मतवैभिन्न्यता रखता है। वैखानस समर्पण एवं भक्ति को नहीं अपितु भक्तिपूर्वक समूर्त-अर्चन को सर्वोपरि आराधना स्वीकार करते हैं। पुनः इनके मत में ब्रह्मविद्या की उपासना की अपेक्षा भक्तिपूर्वक की गई मूर्ति-आराधना उत्तम है। आलवारों ने जिन मन्दिरों में वैष्णव-आन्दोलन चलाए थे उन्हीं देवालयों में वैखानस मूर्ति-पूजन व अर्चन सम्पादित करते हैं। इस प्रकार आलवारों द्वारा स्थापित की गयी मूर्ति-पूजा की परम्परा का प्रारम्भ वस्तुतः वैखानसों ने ही किया है। हालाँकि वैखानसों ने आलवार आन्दोलन की अनेक सैद्धान्तिक मान्यताओं को आत्मसात् किया तथापि वे अर्चना-पद्धति के रूप में सभी वर्णों को स्थान नहीं प्रदान कर सके जबकि पांचरात्र कम से कम गृहार्चा के सम्बन्ध में सभी वर्गों को लिए साधना का मार्ग प्रोत्साहित करता है। सम्भवतः यह एक महत्वपूर्ण कारण था कि विष्णुष्टाद्वैती आचार्यों ने तत्कालीन समय व परिस्थिति में पांचरात्र की अधिक अनुप्रयोज्यता पायी तथा उसका विस्तार किया। एक अन्य महत्वपूर्ण तथ्य यह है कि क्योंकि वैखानस अर्चन-पद्धति में भृद्ध रूप से वैदिक मन्त्रों का प्रयोग करते हैं अतएव वे विष्णु को पूर्णतया वैदिक देव तथा सर्वोपरि तो स्वीकार करते ही हैं साथ ही वैदिक अनुष्ठान विधि के अनुसार वे अग्नि-आराधन पर भी बल देते हैं। तैत्तिरीय ब्राह्मण ग्रन्थों में गृहार्चा तथा आलयार्चा दोनों का ही विधान है अतएव वैखानस भी गृह तथा देवालय दोनों ही स्थानों पर अग्नि-आराधन तथा मूर्तिपूजा को अनिवार्य व परस्पर-पूरक बताते हैं। सर्वथा महत्वपूर्ण प्रश्न यह है कि वैखानसों के द्वारा विष्णु व अग्नि के पृथक अस्तित्व को स्वीकार करते हुए भी विष्णु की अर्चना तथा अग्नि-आराधन की प्रक्रिया के साथ-साथ सम्पादित किए जाने की अनिवार्यता का क्या प्रयोजन हो सकता है। सम्भवतः इसका प्रमुख कारण यह हो सकता है कि इस काल तक सैद्धान्तिक रूप में वैदिक विष्णु व अग्नि के पृथक अस्तित्व को सर्वथा स्वीकार नहीं किया जा सका था। भौव व पांचरात्रागमिक समय की आवृत्त एक माँग के अनुरूप वैदिक प्रक्रिया की व्यावहारिकता में विथिलता के कारण आगमिक प्रक्रिया अपनाते हैं जबकि वैखानस स्वयं को आगमिक नहीं कहते हैं। हालाँकि कतिपय विचारकों ने सम्भवतः पांचरात्र व भौवागमों से विभेद स्थापित करने के क्रम में वैखानस के साथ आगम भाब्द का प्रयोग कर दिया है तथापि स्वयं प्राचीन स्मृतिकार भी वैखानस के वैदिकत्व को स्वीकार करते हैं।

वस्तुतः जितना प्राचीन वैदिक साहित्य है विष्णु-स्तवन की परम्परा उससे कम प्राचीन नहीं है। वैदिक ऋषि नारायण के साथ वैदिक देवता विष्णु कब एकार्थक हो गए यह कहा जाना कठिन है परन्तु यह सर्वथा स्पष्ट है कि पांचरात्रागम की परम्परा में विष्णु, नारायण, वासुदेव व कृष्णादि भाब्द एकार्थक

होकर पर्याय के रूप में प्रयुक्त होने लगे थे। पांचरात्र सम्प्रदाय का सर्वाधिक प्राचीनतम प्रतिपादक स्थल महाभारत के भान्तिपर्व का मोक्षधर्मपर्व माना जाता है जिसके तीन सौ चौतीसवें अध्याय से लेकर तीन सौ इक्यानवें अध्याय तक के अट्ठारह अध्यायों में 'नारायणीयोपाख्यान' उपनिबद्ध है, जिसका अपना वैशिष्ट्य है क्योंकि महाभारत का परम तात्पर्य होने के कारण पांचरात्र का वैदिकत्व यहीं से सिद्ध हो जाता है। पुनः महाभारत का भान्तिपर्व पांचरात्र के वक्ता के रूप में नारायण को स्वीकार करते हुए इसकी स्वतःप्रामाणिकता को सिद्ध करता है। पांचरात्र का मूल वेदों की एकायन भाषा ही है परन्तु स्वयं एकायन भाषा तथा एतत्सम्बन्धी कोई भी ग्रन्थ वर्तमान में उपलब्ध नहीं है अतएव पांचरात्र की श्रुतिमूलकता सिद्ध करना एक दुष्कर कार्य है तथापि कतिपय ऐसे प्रसंग हैं जिनसे पांचरात्र, एकायन तथा वेदों के सम्बन्धों पर प्रकाश अवलोकित किया जा सकता है। ईश्वरसंहिता, जयाख्यसंहिता तथा लक्ष्मीतन्त्र में कई ऐसे उद्धरण प्राप्त होते हैं जिनसे यह पता चलता है कि एकायन भाषा का यजुर्वेद की काण्व-माध्यन्दिन भाषा से सम्बन्ध अवलोकित था तथापि छान्दोग्योपनिषद् के द्वारा एकायन का चारों वेदों से पृथक उल्लेख किए जाने से यह सिद्ध होता है कि एकायन वेदों से पृथक भाषा है। पांचरात्र, एकायन तथा पुरुषसूक्त, इन तीनों का ही सम्बन्ध नारायण से है क्योंकि वही पांचरात्र के आदिवक्ता, एकायन के उपदेवता तथा पुरुषसूक्त के ऋषि हैं। इस आधार पर विद्वानों के द्वारा तीनों की सजातीयता का उल्लेख अद्यतन किया जाता रहा है। हालाँकि भातपथ ब्राह्मण के काल तक नारायण व पुरुषसूक्त के देवता पुरुष का एकत्व हो चुका था यह तथ्य पुरुष तथा नारायण दोनों के सर्वातिशयित्व, पुरुषमेध यज्ञ के प्रतिपादन तथा पांचरात्र क्रतु से उनकी समानतादि से सिद्ध होता है।

वैष्णव-सम्प्रदाय के दोनों ही आगम वैष्णव देवताओं की आराधन-प्रक्रिया, आचार सम्बन्धी विषयों के साथ-साथ समूर्त-अर्चन के माध्यम से वैष्णवों के लिए भुक्ति तथा मुक्ति का मार्ग प्रशस्त करने तथा अग्नि-आराधनादि विषयों में परस्पर समान हैं। यहाँ तक कि दोनों ही निःश्रेयस की प्राप्ति हेतु कतिपय अवान्तर भेदों के साथ अष्टांग-योग को सर्वप्रमुखता से स्वीकार करते हैं। वस्तुतः इनका मुख्य भेद दोनों ही सम्प्रदायों के प्रवक्ता तथा प्रवर्तकों के रूप में ही है। वैखानस आगम के मुख्य प्रवक्ता तथा प्रवर्तक भगवान विखनस कहे गये हैं जिनकी परम्परा को विशिष्ट, अंगिरस, पुलस्त्य, पुलह, अत्रि, भृगु व कथपादि ऋषियों ने आगे बढ़ाया। पांचरात्र के प्रवर्तक के सन्दर्भ में ईश्वरसंहिता कहती है कि स्वयं भगवान विष्णु ने मूलवेदानुसार सात्वत, पौशकर व जयाख्य नामक तीन दिव्य भाषाओं का प्रवर्तन किया जो एकमात्र मोक्षोपाय का वर्णन करने के कारण ऐकान्तिक भाषा कहे गये। स्वयं भगवान विष्णु द्वारा प्रकीर्तित किए जाने से इन भाषाओं को दिव्य तथा संकर्षण, भाण्डिल्य, जैमिनि तथा भृगु इत्यादि ऋषियों द्वारा लोकहितार्थ प्रकीर्तित किए जाने के कारण इन्हें मुनिभाषित, इन दो वर्गों में विभाजित किया जाता है।

भृगु द्वारा विरचित 'खिलाधिकार' नामक ग्रन्थ के आधार पर वैखानस का वैदिकत्व व पांचरात्र का आगमिक होना स्पष्ट प्रतीत होता है। हालाँकि यह ग्रन्थ स्वयं वैखानस सम्प्रदाय से सम्बद्ध है अतएव मात्र इस आधार पर पांचरात्र का अवैदिक होना सिद्ध नहीं हो जाता है। कतिपय विद्वानों ने विभिन्न तर्कों के आधार पर पांचरात्र को आगमिक अतएव अवैदिक कहने का प्रयास किया है, हालाँकि यह एक प्रयास मात्र ही है। उदाहरण के लिए स्वयं पांचरात्र में तान्त्रिक मन्त्रों तथा उनके तान्त्रिक प्रयोग का विधान प्राप्त होता है। वैखानस जहाँ यज्ञादि क्रियाविधानों में वैदिक मन्त्रों का ही प्रयोग करते हैं वहीं पांचरात्र आगम में वैदिक व तान्त्रिक दोनों ही प्रकार के मन्त्रों के प्रयोग का विधान पाया जाता है। पांचरात्र में आग्नेय प्रकार के मन्त्र भी पाए जाते हैं जिनका प्रयोग मारण, मोहन तथा उच्चाटनादि के

लिए किया जाता है। स्वयं पांचरात्रागम में मन्त्रों के तीन प्रकार बताए गए हैं—1. सौम्य 2. आग्नेय तथा 3. सौम्याग्नेय। कोई भी मन्त्र यदि नमस्कारान्त हो तो सौम्य, हुंकार, फट्कार अथवा स्वाहाकार हो तो आग्नेय तथा यदि मन्त्रों का दोनों ही प्रकारार्थ प्रयोग किया जा सके तो वे मन्त्र सौम्याग्नेय कहे जाते हैं। अब यदि तान्त्रिक मन्त्रों के होने मात्र से सम्पूर्ण वाङ्मय के अवैदिक होने को प्रमाण माना जाए तो स्वयं अथर्ववेदादि संहिताएँ अवैदिक हो जायेंगी। वस्तुतः पांचरात्रागम का वाङ्मय वैखानस की अपेक्षा कहीं अधिक विनाल है तथा वैदिक एवं तान्त्रिक दोनों ही प्रकार के मन्त्रों के प्रयोग का विस्तृत अर्थ में प्रयोजन इहलौकिक व पारलौकिक दोनों ध्येयों की ओर संकेत करने का भी हो सकता है।

भास्त्रों में दीक्षा—प्रक्रिया भी एक संस्कार है जिनके स्वरूप में वैखानस व पांचरात्रागमों की प्रक्रिया में पर्याप्त अन्तर पाया जाता है। वैखानस जहाँ दीक्षा—प्रक्रिया का विधान करते हुए गुरु—शिष्य परम्परा से पृथक बालक के स्वयं भगवान विष्णु द्वारा दीक्षित होने तथा गर्भचक्र संस्कार अर्थात् गर्भ में ही दीक्षित होने की मान्यता रखते हैं वहीं पांचरात्रागमिक एतत्सन्दर्भ में श्रौत—परम्परा द्वारा सुनिश्चित प्रक्रिया का अनुकरण करते हैं। इस प्रकार यह दीक्षा पुण्योदय के उपरान्त व्यवस्थित गुरु द्वारा अनेक क्रियाकलापों के माध्यम से यजमान को प्रदान की जाती है। पुनः पांचरात्र व वैखानस मतों का सर्वप्रमुख अन्तर मोक्ष के स्वरूप के सन्दर्भ में है। वैखानस आगम संसार—बन्धन की वासना से मुक्ति को मोक्ष का स्वरूप बताता है। समाराधन के रूप में यहाँ मोक्ष चार प्रकार का है अर्थात् मोक्ष के स्वरूप व प्राप्ति में तारतम्य पाया जाता है। मुक्त जीव अपनी समाराधना के अनुरूप ही मोक्ष प्राप्त कर सकता है। समाराधना के चार प्रकार हैं— 1. जप 2. हुत 3. अर्चना एवं 4. ध्यान। इनमें भी अर्चना रूपी समाराधन को सर्वार्थसाधक अतएव सर्वोत्कृष्ट कहा गया है। पुनः अपनी समाराधना के अनुरूप ही साधक 1. सालोक्य 2. सामीप्य 3. सारूप्य अथवा 4. सायुज्य लाभ में से किसी एक को प्राप्त करता है।

पांचरात्रागम वाङ्मय में अहिर्बुध्न्यसंहिता एवं लक्ष्मीतन्त्र महत्वपूर्ण हैं जहाँ अप्राकृत देवि विषे प्राप्तिपूर्वक परिपूर्ण ब्रह्मानन्दानुभव को मोक्ष कहा गया है। इसी सन्दर्भ में जयाख्यसंहिता कहती है कि अनादिवासनायुक्त जीव के सभी कर्मों की निवृत्ति से स्वस्वरूपज्ञान का विकासलाभ होने के बाद ब्रह्मसमाप्ति ही मोक्ष है जो कि अपुनर्भवरूप है। कुछ सामान्य भेदों को छोड़ दें तो सर्वत्र भक्तिपूर्वक परमात्मज्ञान को ही मोक्ष कहा गया है। ज्ञान के उपर्यन्त माया की निवृत्ति हो जाती है जिसके लिए भगवत्कृपा को कारण माना गया है। लक्ष्मीतन्त्र में लक्ष्मी की अनुग्रहात्मिका भाक्ति को ही ब्रह्मप्राप्ति का साधन स्वीकार किया गया है परन्तु भुद्धविद्या के माध्यम से संकोच त्याग कर प्रद्योदित होकर बन्धनमुक्त होना ही अन्ततः ग्रन्थ का अभीष्टाभिमत है। अहिर्बुध्न्यसंहिता में मोक्ष के उपाय के रूप में सांख्य तथा योग में वर्णित अशक्त पुरुष के सर्वत्यागरूप न्यासयोग को ही मोक्ष का साधन बतलाया गया है। यह न्यासयोग ही प्रपत्ति, प्रपदन, भारणागति आदि पदों से अभिहित है। यहीं पर भारणागति के छः स्वरूपों की भी चर्चा है जिसे विशिष्टाद्वैत दर्शन ठीक उसी रूप में स्वीकार कर लेता है। एतदनन्तर दोनों ही आगमों में वर्णित परमतत्त्व के स्वरूप पर विचार किया जाना आवश्यक होगा।

पांचरात्र परम्परा के अन्तर्गत ईश्वर के चार रूप माने गए हैं— 1. पर 2. व्यूह 3. विभव तथा 4. अर्चा। हालाँकि अहिर्बुध्न्यसंहिता में अन्तर्यामी रूप को स्वीकार करते हुए पाँच रूपों की कल्पना की गयी है। ईश्वर का पर रूप ही वासुदेव है जो सृष्ट्यादि व्यापार हेतु वासुदेव, संकर्षण, प्रद्युम्न तथा अनिरुद्ध, इन चार प्रकार के रूपों को धारण करता है। वैखानस आगम में विष्णु को ही परमतत्त्व (ब्रह्म) स्वीकार कर लिया गया है। ब्रह्म के मूर्त व अमूर्त अथवा क्षर एवं अक्षर दो तत्त्व कहे गये हैं जिनमें अक्षरतत्त्व परब्रह्म तथा क्षरतत्त्व सम्पूर्ण जगत है तथा इन्हीं आधारों पर भगवदाराधन के भी दो रूप अमूर्त व समूर्त

किए गए हैं। यागकर्म में अग्नि में हवन रूप आराधन जिसे अर्चन कहा जाता है, को अमूर्ताराधन तथा मन्दिरों की प्रतिमादि की आराधना को समूर्ताराधन कहा गया है। विमार्चनकल्प तथा खिलाधिकार में बतलाए गए परमतत्व के स्वरूप के आधार पर कहा जा सकता है कि वासुदेवाख्य परमतत्व विष्णु औपनिषदिक ब्रह्मतत्व के समान ही हैं जिनकी तुलना कठोपनिषद् के ब्रह्मतत्व से की जा सकती है। प्रस्तुत आगम में नारायण सगुण तथा निर्गुण उभयविध स्वीकृत हैं जो सगुण होने के साथ-साथ अद्वैत वेदान्त के ब्रह्म की भाँति निश्कल तथा निर्गुण भी हैं। यहाँ तक कि भगवान के अस्त्रों के रूप में माया तथा अविद्या का उल्लेख भी किया गया है। कुल मिलाकर वैखानसों के द्वारा मान्य ब्रह्म न तो अद्वैत वेदान्त के द्वारा मान्य ब्रह्म की भाँति सर्वथा निर्गुण है तथा न ही आचार्य रामानुज द्वारा स्वीकृत तथा विशिष्टाद्वैत द्वारा प्रतिपादित चिदचिद्वि ष्ट अद्वैत ब्रह्म की भाँति है। इन दोनों ही दृष्टियों से विलक्षण वैखानस द्वारा प्रतिपादित नारायणतत्व वस्तुतः व्यावहारिक क्रियाकलापादि तथा सम्पादन-सौकर्य के साथ-साथ आलय-अर्चा की प्रवृत्ति के लिए सगुण तथा परमार्थतः निष्फल तथा निर्गुण है।

उपर्युक्त विवरणों के आधार पर यदि समीक्षात्मक विवेचन के द्वारा यह स्पष्ट किया जा सकता है कि वेदों व आगम-ग्रन्थों से प्रवाहित होती हुई इस धारा के किन तत्वों को विशिष्टाद्वैत के आचार्यों द्वारा स्वीकार किया गया तथा विविध परिस्थितियों में कौन-सी वि ष्टताओं का परिमार्जन अथवा परिष्करण किया जा चुका है साथ ही यह भी कि इनमें कौन-सी वि ष्टताएँ गौण हो चुकी हैं। आचार्य रामानुज ने किन तत्वों को आचार्य-परम्परा में आलवारों से प्राप्त किया तथा निगम व आगम से ली गई पांचरात्र व वैखानस की कौन-सी वि ष्टताएँ विशिष्टाद्वैत द र्शन की आधार िला के रूप में स्थान पा सकीं तथा ऐसा होने की कारणभूत क्या सामाजिक, राजनैतिक एवं दा र्शनिक परिस्थितियाँ थीं, इत्यादि प्र णों का उत्तर पृथक भोध का विशय है।

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okYehdh;jkek;.k/ 2`74`4

ijk'kjLeifr Hkh Hkzw.k-gR;k ds izfr vius fojks]k dks izdV djrs gq;s  
XkHkZikr djkus okyh L\_kh ds lkFk okrkZyki fu"ks]k dh Ckkr djrh gS --

~XkHkZikraa p ; k í;kZu@ u rka leHkk";sr@ Dofpr@cG``

ijk'kjLeifr/ 4`9

tgka vkt ge tUe ysus ls iwoZ gh dU;k dks XkHkZ esa gh lelr dj jgs gSa/  
ogha vkpk;Z ;kLd us blds foijhr ~dU;kG dk eg\$o oSKkfud <aXk ls izLrqr djrs  
gq;s bldk fuoZpu fd;k gSc muds vuqlkj ~dU;kG 'kCn dk fuoZpu gS --

~dU;k deuh;k HkofrG

fu:Dr/ 4`2

vFkkZr@ og ~deuh;G Hkko lqUnj gksrh gS/ blfy;s ~dU;kG dgykrh gS/  
vFkok ~deuh;G 'kCn dk ,d vFkZ ~,"k.kh;G Hkh gksrk gSc D;ksafd ;g lCkds fy;s  
okÇNuh; gksrh gS/ blfy;s ~dU;kG dgykrh gSc

;fn vk]kqfud lekt vkpk;Z ;kLd ds fuoZpukuqlkj dU;k dks thou esa  
okÇNuh; le> ysa rks dU;k-Hkzw.k gR;k tSlh lkekftd CkqjkbZ Lor| gh lelr gks  
tk;sXkhc

bZ'oj us bl !f"V dk Ckgqr gh lksp-le> dj fuekZ.k fd;k gSc fnu dk le; dk;Z  
djus ds fy;s rFkk jkf\_k dk le; foJke ds fy;s fu]kkZfjr gSc ±Xosn dk dFku gS fd  
jkf\_k dk le; gks tkus ij lw;Z dk;Z'khy euq";ksa dh dk;Z-lekflr ds Ckhp esa gh vius  
fdj.kksa ds tky dks lesV ysrs gSa ,oa jkf\_k lEiw.kZ tXkr@ dks vkPNkfnr djus  
okys vU]kdj dks foLr!r dj nsrh gS --

rRlw;ZL; nsoRoa rUefgRoa e];k drksZfoZrra la tHkkjc  
;nsn;qDr gfjr| l]kLFkknknzk\_kh oklLruqrs fleLeSc  
±Xosn/ 1`115`4

ijUrq vk]kqfud ;qok oXkZ foJke dh vis{kk jkf\_k dk vf]kdrj iz;ksXk  
bUVjusV rFkk eksCkkbZy pSfVaXk ds fy;s vf]kd dj jgk gSc vkpk;Z ;kLd us  
~jkf\_kG 'kCn dk fuoZpu djrs gq;s dgk gS fd bldk uke jkf\_k blfy;s iMAk D;ksafd  
;g fnu esa dke djus okys izkf.k;ksa dks foJke nsdj mUgsa nh?kkZ;q ds fy;s  
fLFkj djrh gS ----

~``mije;rhjrkf.k ]kzqohdjksfr````cG fu:Dr/ 2`6

vkpk;Z ;kLd ds bl fuoZpu ds vk]kkj ij euq"; ds LokLF; ,oa nh?kkZ;q gsrq  
jkf\_k dk iz;ksXk foJke ds fy;s fd;k tkus dh vfuok;Zrk dks izfrikfnr djuk vkpk;Z  
;kLd ds oSKkfud n!f"Vdks.k dks izdV djrk gSc

f'k{k d lekt dk iFk-izn'kZd dgykrk gSc laLêr lkfgR; esa vkpk;Z vFkkZr@  
f'k{k dks ~vkpk;Z nsoks HkoG dgdj vR;f]kd IEeku fn;k Xk;k gSc Xkq: ds eg\$  
dk izfriknu djrs gq;s dgk Xk;k gS fd Xkq: dks ekrk/ firk ekuuk pkfg;s rFkk mlls  
fdlh Hkh voLFkk esa nzksq ugha djuk pkfg;sc tks f'k"; ok.kh/ eu ,oa deZ ls Xkq:  
dk vknj ugha djrs/ muds }kjk v];;u fd;k gqvk 'kkL\_kKku Hkh mudh j{kk ugha dj  
ikrk ---

`` ra eU;srfirja ekrja prLeS unzq»sRdrePpukgc  
v];kfirk ;s Xkq:a ukfnz;Urs foizk okpk eulk deZ.kk okc  
;FkSo rs u XkqjksHkksZtuh;kLrFkSo rkUu HkqfDr

Jqra rr@cc

fu:Dr/ 2`1`2-3

vk]kqfud lekt esa f'k{kdkksa }kjk f'k";ksa ls nqO;Zogkj dh vusd ?kVuk;sa  
gekjs IEeq[k vk jgh gSac vkpk;Z ;kLd us oSKkfud fof]k ls ~vkpk;ZG in dk  
fuoZpu djrs gq;s mlDs d\$ZkO;ksa dk Hkh fu]kkZj.k fd;k gSc vkpk;Z ;kLdkuqlk  
vkpk;Z dk dk;Z dsoy fo\FkhZ dks f'k{k nsuk gh ugha gS/ vfirq mlesa lnkpkj  
dks Hkh ]kkj.k djokuk gSc lkFk gh fo\FkhZ dh Ckqf\* esa fofHkUu 'kkL\_kksa  
ds jgL; dk Kku izos'k djokdj mls izCkq\* Ckukuk gS ---

~vkpk;Z] vkpkja Xkzk»fr/ vkfpuksfr vFkkZu@/ vkfpuksfr Ckqf\*a

bfr okcG

fu:Dr/ 1`2

;kLd ds oSKkfud n!f"Vdks.k dks viuk dj ;fn vkpk;Z bl izdkj f'k"; dks  
lnkpkjh Ckuk nsXkk rks lekt essa vO;oLFkk dh Hkh IEHkkouk ugha jgsXkhc  
lUrku dk ekuoh; thou esa Ckgqr eg\$ gSc ~egkHkkjrG dk dFku gS fd  
;K/ nku/ v];;u rFkk Ckgqnf{k.kk okys ;K-- ;s lCk lUrkuksRif\$k ds lksygosa va'k  
ds Hkh lerqY; ugha gSa --

b"Va n\$ke]khra p ;Kk" Ckgqnf{k.kk|c  
loZesniR;L; dyka ukqZfUr "kksM'khe@cc

egkHkkjr/IHkkioZ/41`27

;fn ekrk-firk ds fy;s lUrku dk bruk vf]kd eg\$ogS rks lUrku dks Hkh pkfg;s  
fd og vius ekrk-firk ds izfr d\$kZO;ksa dk Hkyh-HkkfUr ikyu djsc iq\_k ds  
d\$kZO;ksa dk fu]kkZj.k djrs gq;s vkpk;Z ;kLd dk oSKkfud n!f"Vdks.k Ckrkrk  
gS fd iq\_k og gS tks firk dh iw.kZr] j{kk djs vFkok firk ds fy;s fi.Mnku djs/ mldk  
iky-iks"k.k djs vFkok tks ~iqu@G uked ujd ls firk dh j{kk djs --

~iq: \_kk;rs bfr iq\_k/ fuji.kkn@ ok/ iqu@ ujda rrL\_kk;rs bfr

okcGG

fu:Dr/2`3

mi;qZDr foospu ds vk]kkj ij iq\_k ogh gS/ tks ekrk-firk dk ikyu-iks"k.k  
djsc ;fn ge bl fuoZpu ds oSKkfud n!f"Vdks.k dks vius thou esa ]kkj.k dj ysa rks  
o!\*kJeksa esa CkqtqXkZ ekrk-firk dks fuokl ds fy;s Ckk]; ugha gksuk  
iMsAXkkc

orZeku lekt esa HkkbZ-HkkbZ dk dyg loZ\_k n!f"VXkkspj gks jgk gSc  
iSr!d lEif\$k dks ysdj HkkbZ;ksa esa >XkMsA lk]kkj.k lh Ckkr gks Xk;h gSc  
HkkbZ-HkkbZ esa tks Lusg dh ijkd"Bk okYehdh;jkek;.k esa fn[kkbZ nshr gS/  
mldk vkt iw.kZr] yksi gks pqdk gSc ;q\*Hkwfe esa ewfPNZr y{e.k ds fy;s foyki  
djrs gq;s jke dgrs gSa fd eR;Zyksd esa <wa<us ij eq>s lhrk leku nwljh L\_kh rks  
fey ldrh gs/ ijUrq y{e.k rQY; HkkbZ dk feyuk vIEHko gS --

'kD;k lhrklek ukjh eR;Zyksds fofpUorkc

u y{e.kleks Hkzkrk| lfpo| lEijkf;d|cc

okYehdh;jkek;.k/

6`49`6

'kqæuhfr dk dFku gS fd vius HkkbZ ds fo\eku jgrs firk dk lkjk vftZr ]ku  
esjk gh gks/ fdlh nwljs HkkbZ ds gkFk iN u yXks/ nwljk HkkbZ esjs v]khu jgs/  
eSa fdlh ds v]khu u jgwW/ bls vyXk gVkdj lEiw.kZ ]ku dk eSa vdsys gh  
miHkksXk dÅW -- bl izdkj tks HkkbZ ijLij fopkj j[krs gSa/ os ,d-nwljs ds ije-'k\_kq  
dgykrs gSa ---

Hkzkr!Hkkos fir!nzO;ef[kya ee oS Hkosr@c

Uk L;knsrL; o';s×;a eeSo L;kr@ ijLije@cc

Hkks{s×f[kya pSrf}ukU;a Lr| lqoSfj.kkSc``

'kqæuhfr/4`1`6-7

vkpk;Z ;kLd us ~HkzkrkG 'kCn dk fuoZpu djrs gq;s gesa funsZ'k fn;k gS  
fd HkkbZ dks HkkbZ blfy;s Ckksyrs gSa D;ksafd ,d rks ;g lEif\$k esa fgLlsnkj  
gksrk gS rFkk nwljs mldk ikyu-iks"k.k visf{kr gksus ds dkj.k og ~HkzkrkG  
dgykrk gS --

## uhfr'kkL\_k esa dj-izCkU]ku

Mk¥ fo'kky Hkkj}kt

laLêr lkfgR; esa uhfr XkzUFkksa dk bfrgkl vR;Ur izkphu gSc ~uhfrG 'kCn laLêr Hkk"kk dh ~uhG jkkrq ls ~fDru@G izR;; yXkkus ls Ckuk gS/ ftdk vFkZ gS! ~ys tkukGc tks o!f\$K euq"; dks vR; ls IR; dh vksj/ íekXkZ ls lUekXkZ dh vksj/ vKku ls Kku dh vksj rFkk e!R;q ls thou dh vksj ys tkrh gS/ og uhfr dgykrh gSc uhfr dks Hkyh-HkkfUr le>us okys/ J\*kyq ,oa uez LoHkko dh izêfr okys gh bl tXkr@ esa iwtuh; Ckurs gSa D;ksafd uhfr'kkL\_k 'kh?kz xy nsus okyk gksrk gSc uhfr vkif\$K dks rFkk vuhfr vfr le!\* lEif\$K dks Hkh u"V dj nsrh gSc uhfr ds fCkXkMAus ls lkjk lalkj Ckso'k gksdj u"V gks tkrk gSc

laLêr lkfgR; esa uhfrXkzUFkksa dk mn@Hko nsoXkq; Ck!gLifr ,oa nSR;Xkq; 'kqæpk;Z ls ekuk tkrk gSc bu nksuksa us nsorkvksa ,oa nSR;ksa dks uSfrd ekXkZ izn'kZu gsrq æe'k| Ck!gLifruhfr ,oa 'kqæuhfr uked XkkSjoiw.kZ uhfrXkzUFkksa dk !tu fd;k bu nksuksa uhfr'kkL\_kksa us ykSfdd laaLêr lkfgR; ds ijorhZ uhfrXkzUFkksa dks vuqizkf.kr fd;k gSc ,sls XkzUFkksa dh Hkh ,d CkMAh la;|k gS/ ;Fkk - fonjuhfr/ pk.kD;uhfr/ pk.kD;lw\_k/ vFkZ'kkL\_k/ dkeUndh;uhfr/ iÇprU\_k/ fgrksins'k/ uhfr'krd vkfnc

iq:"kkFkZprq"V@; (jkeZ/ vFkZ/ dke ,oa eks{k) dh izkflr ekuoh; thou dk iz]kku y; gSc vkpk;Z pk.kD; dk dFku gS fd jkeZ/ vFkZ/ dke ,oa eks{k esa ls tks O;fDr ,d dks Hkh izklr ugha dj ikrk/ mldk thou Ckdjh ds XkyLru ds leku fujFkZd fl\* gksrk gSc uhfr'kkL\_k dks iq:"kkFkZ prq"V@; dk lk]kd Lohdkj fd;k Xk;k gSc uhfr'kkL\_kdkj egf"KZ 'kqæpk;Z dk dguk gS fd uhfr'kkL\_k ls fHkÖk vU; lHkh 'kkL\_kksa esa O;kogkfjd tXkr@ ds fdllh ,d va'k dks gh of.kZr fd;k tkrk gS/ fdUrq lkoZtfud fgr ,oa lkekftd lqj{kk dk funsZ'ku uhfr'kkL\_k gh iznku djrk gS/ D;ksafd jkeZ/ vFkZ/ dke vkSj eks{k ãi iq:"kkFkZprq"V@; dk ;g lk]kd gSc

Kkuh tu dh izR;sd fæ;k yksd O;ogkj ls izHkkfor gksrh gS rFkk ;g yksdO;ogkj gh mudk mins"Vk gksrk gSc Hkkstu ds fCkuk izkf.k;ksa dh nsg dk vflrRo fti izdkj ugha jg ldrk/ Bhd mlh izdkj yksdO;ogkj dk vflrRo uhfr'kkL\_k ds Kku ds fCkuk fVd ugha ldrkc uhfr'kkL\_k lHkh euq";ksa dks lkjh euksokfÇNr oLrq,a iznku djus okyk ekuk Xk;k gSc bls lHkh ekurs gSa rFkk ;g jtk dh tkudkj ds fy, Hkh vR;ko';d gS/ D;ksafd jtk rks tu-lkekU; dk Lokeh gSc uhfrfoghlu LosPNkpkjh jtk iXk-iXk ij nq|[k >syrk gSc

dks'k vFkkZr@ [ktkus dh Xk.kuk Hkh jkT; ds lkr vaXkksa esa djrs gq, bls jkT; dk eq[k Lohdkj fd;k Xk;k gSc dks'k;qDr jtk dk okLrfod izk.k mldk thou ugha/ vfirq mldk dks'k gh ekuk tkrk gSc

'k\_kq dk vHkko/ lsuk rFkk dks'k - ;s rhuksa jk"V^ dh o!f\* esa lgk;d ekus Xk, gSac vr| lCk iN dks'kkfJr gksus ds dkj.k jtk dks pkfg, fd og loZizFke dks'k ij ];ku ns/ D;ksafd ;g dks'k ãih ]ku gh jtkvksa dh izHkqrk dh tMA gSc bls fCkuk

laLêr foHkkXk/ fgUnw dkyst/ ve!rjic

rks jktRo dh dYiuk Hkh ugha dh tk ldrhc

uhfr'kkL\_k esa jtk ds }kjk dks'k-ol\*f\* ds fy, vusd lk]kuksa dk iz;ksXk-o.kZu miyC]k gSc vkpk;Z dkSfVY; ds erkuqlkj jk"V^ dh lEifr dks Ck<Akuk/ jk"V^ ds pfj\_k ij ];ku j[kuk/ pksjksa ij fuXkjkuh j[kuk/ jktdh; vf]kdkfj;ksa dks fj'or ysus ls jksduk/ lHkh izdkj ds vÖkksRiknu dks izksRlkfgr djuk/ ty-LFky esa mRiÖk gksus okyh izR;sd O;kikj ;ksX; oLrqvksa dks Ck<Akuk/ vfXu vkfn ds Hk; ls jkT; dh j{k dk djuk/ Bhd le; ij ;Fkksfpr dj olwy djuk o fgj.;kfn dh HksaV djuk - ;s dks'ko!f\* ds mik; gSc

buesa dj (Tax) Xkzg.k djuk dks'ko!f\* dk izeq[k mik; ekuk tkrk gSc dj Xkzg.k djus dh i!"BHKwfe esa uhfr'kkL\_k dh ,slh ekU;rk gS fd jtk viuh iztk dh j{k dk djus ds fy, gh mlls dj Xkzg.k djrk gS ,oa iztk dj iznku djds jtk dks laof\*Zr djrh gSc uhfr'kkL\_k dh n!f"V esa ogh jtk lqik\_k gS tks U;k;iwoZd ]kuksiktZu djrk gS ,oa mikftZr ]ku dk O;; IRdeZ esa djrk gSc bls foijhr vU;k;iwoZd ]kuksiktZu djus okyk ,oa iekXkZ esa [kpZ djus okyk iik\_k dgykrk gSc

dj-Xkzg.k dh fof]k ds lECkU]k esa uhfr'kkL\_k dk dguk gS fd ftl izdkj ekyh CkkXk esa ls ,d-,d ðy dks pqurk gS/ mls lewy u"V ugha djrk/ mlh izdkj jtk Hkh dj Xkzg.k djrs le; ekyh dk vuqdk.k djs/ u fd dks;yk Ckukus okys dh rjg iztk dk ewyksPNsn gh dj nsc uhfr'kkL\_k esa jtk dks funsZ'k fn;k Xk;k gS fd og iztk dks d"V igqapk, fCkuk muls mlh izdkj dj Xkzg.k djs/ ftl izdkj Hkaojk ðy dks gkfu igqapk, fCkuk mldk jliku djrk gSc jtk Æih Xkksiky dks viuh iztk Æih Xkk; dk lE;d@ ikyu-iks"k.k djrs gq, ]khjs-]khjs mlls ]ku Æih nw]k Xkzg.k djuk pkfg, rFkk mlls U;k;iwoZd O;ogkj djrs gq, le; vkus ij gh iztk ls ~djG vkfn Xkzg.k djuk pkfg,/ tSlS yrk dks lhpr ds djus ij le;kuqlkj gh mlls ðy pqus tkrs gSac

uhfr'kkL\_kkuqlkj tks jtk eksgo'k viuh iztk dks Ckdjh ds leku dkV Mkyrk gS vFkkZr@ mu ij djksa dk vR;f]kd Ckks> Mky nsrk gS/ mls ,d gh Ckkj r!flr feyrh gS/ nwljh Ckkj ughac

jtk dh dj-Xkzg.k izfæ;k rks ,slh gksuh pkfg, fd iztk dks bldk vkHkkl Hkh u gks ik,c ftl izdkj nhid viuh LoPN Ckkfr;ksa ds dkj.k rsy dks [khapus ij Hkh fdlh dh n!f"V esa ugha vkrk/ oSlS gh jtk Hkh vUr]dj.k ds Js"B Xkq.kksa ds dkj.k iztk ls ]ku ysrk gqvk Hkh fdlh dh n!f"V esa ugha vkrkc bls fy, jtk dks pkfg, fd og CkNMAs ds leku iztk dk ikyu djs/ rHkh ;g i!Foh ,oa iztk Æih Xkk; ml jtk ds fy, dYiyrk ds leku vusd xyksa dks iznku djrh jgsXkhc

uhfr'kkL\_kkuqlkj [kjhn-fCkæh djus okys ls jtk tks viuk dj olwy djrk gS/ mls ~'kqYdG dgrs gSa rFkk Ckktkj dh jkg esa tgka bls olwyk tkrk gS/ mls ~djlhekG vFkok ~pqaXkh?kjG dgrs gSac jtk bl Ckk ds izfr vR;Ur lpsr jgs fd fdlh Hkh oLrq ij ,d gh Ckkj dj yXkk;k tk,/ nks Ckkj ughac fdlkuksa ls mruk gh dj Xkzg.k fd;k tk, ftrus ls os {kfrXkzLr u gksac [kpZ dkVdj [kku ls fudyus okys lksus dk vk]kk HkkXk/ pkanh dk ,d frgkbZ/ rkaCks dk ,d pkSFkkbZ/ yksgs/ jkaXks o lhls dk NBk HkkXk/ jRuksa ,oa {kkjh; nzO;ksa dk vk]kk HkkXk rFkk

fdlkuksa ds ykHk dh vf]kdrk dks ns[krs gq, rnuqlkj mudk rh]jk/ ikapoka/ lkroka vFkok nloka HkkXk jktLo ds Āi esa Xkzg.k djuk pkfg,c ?kfl;kjs ,oa ydMAgkjksa dh vk; dk Ckhloka HkkXk/ HksMA/ Ckdjh/ Xkk;/ HkSal rFkk ?kksMAksa dh olf\* ij mudk vkBoka HkkXk rFkk HkSal/ Ckdjh vkSj Xkk; ds nw]k esa ls jtk

lksyogoka HkkXk dj ds Āi esa Xkzg.k djsc O;kikfj;ksa ,oa lwn[kksjksa ls ykHkka'k dk Ck\$khloka HkkXk dj ds Āi easa jtk dks ysuk pkfg,c nqdkunkjksa ls nqdku dh Hkwfe lfgr dj fy;k tk, rFkk iFk dh lxxbZ ,oa laj{k.k ds fy, ;kf\_k;ksa ls Hkh dj olwy fd;k tk,c lkFk gh jtk dks lrdZ fd;k Xk;k gS fd og bl ]ku dk nq:i;ksXk u djrs gq, ,d nkl dh HkkfUr bl ]ku dh j{k dk djsc

vkpk;Z pk.kD; us 'kqYdO;ogkj (dj-olwyh) ds rhu izdkjksa dk mYys[k fd;k gS! (1) Ckk» vFkkZr@ vius jkT; esa mRiÖk oLrqvksa dh pqaXkh/ (2) vkH;Uj vFkkZr@ jkt]kkuh esa mRiÖk gksus okyh oLrqvksa ij paqXkh rFkk (3) vkfrF; vFkkZr@ fons'k ls vkus okys lkeku ij djc Ckkgj tkus okys eky ij yXkk, tkus okys dj dks ~fu"ækE;G rFkk Ckkgj ls vkus okys eky ij yXkkbZ pqaXkh dks ~izos';G dh laKk nh XkbZ gSc

vk;kr gksus okyh oLrqvksa ij lkekU;r| mudh ykXkr dk ikapoka HkkXk pqaXkh yh tkuh pkfg,/ tCkfd öy/ xy/ lkXk/ Xkktj/ ewy/ 'kdjdUn/ ]kkU;/ lw[kh eNyh rFkk ekal ij budh ykXkr dk NBk HkkXk dj fu]kkZfjr fd;k tkuk pkfg,c 'ka[k/ ghjk/ ef.k/ eqDrk/ izCkky rFkk gkj tSlh ewY;oku@ oLrqvksa ij dj-fu]kkZj.k muds fo'ks"kkksa/ ikjf[k;ksa vFkok fof"V Āi ls fu;r le; ds fy, fu;r osru ij fu;qDr O;fDr;ksa }kjk fu]kkZfjr fd;k tkuk pkfg,c

vr| jtk dks pkfg, fd og ns'k/ tkfr rFkk vkpkj ds vuqlkj u, ,oa iqjkus izR;sd inkFkZ ij dj dh O;oLFkk djs rFkk muesa tgka ls uqdlku dh IEHkkouk gks/ mlds fy, mfpr n.M dh O;oLFkk Hkh djsc

fdl-fdl dks dj ls NwV nh tkuh pkfg,/ bl lUnHkZ esa uhfr'kkL\_k dk dguk gS fd jtk Jksf\_k; vFkkZr@ ]kkfeZd O;fDr ls dj Xkzg.k u djsc blds vfrfjDr u, rkykCk rFkk lhekCkU]k Ckuokus okys O;fDr ij ikap o"kZ rd ljdkjh VSDI u yXkk;k tk,c ;fn og th.kksZ\*kj dj;k;s rks pkj o"kZ rd/ ;fn mudks Ck<Ak;s rks rhu o"kZ rd ljdkjh VSDI u fy;k tk,c blh izdkj Hkwfe dks fXkjoh j[kus rFkk Ckspus ij nks o"kZ ds fy, VSDI ls NwV nh tk,c vius ikfjokfjd miHkksXk ds fy, lafpr Xkk;/ HkSal vkfn ds nw]k ij jtk dj u yXkk, rFkk u gh futh miHkksXk ds fy, [kjhns Xk, vÖk-oL\_k ij dj yXkk,c

la{ksi esa dgk Xk;k gS fd jtk nq"V yksXkksa dk ]ku mlh izdkj ys ys/ ftl izdkj okfVdk ls ids gq, xy dks fy;k tkrk gS/ fdUrq ]kekZRek iq:"kksa dk ]ku dPps xy dh rjg R;kXk nsc dPps xy ds leku ]kekZRek iq:"kksa ls olwyk ]ku iztk ds dksi dk dkj.k Cku tkrk gSc u, dj yXkkus ls Hkh jtk dks ijgst djuk pkfg,/ D;ksafd ,slk djus ij iztk mf}Xu gks tkrh gSc

- 1 (i) laLêr fgUnh dks'k/ i!É laÈ - 550`
- (ii)``uZ;ukÖkhfr:P;rsc`kqæuhfr/ 1`157`

- 2     `uhfrKk|'khyIEiÖkk HkofUr iyiwftrk|cc pk.kD;uhfr/ 2`10`
- 3     `uwua l\| xykfu uhfr'kkL\_ kkf.k`c  
iÇprU\_k/ dkdkisywdh;e@/ i!È laÈ - 387`
- 4     `fiz;ksiif\$| 'kqpekina u;| fJ;| le!\*k vfi gfUr nquZ;|cc  
fgrksins'k/ 3`118`
- 5     `Ckq]kSLR;Drs jkT;s u fg Hkofr uhfrXkqZ.korh  
foiÖkk;ka uhrkS ldyeo'ka lhnfr tXkr@cc ogh/ 2`77`
- 6     ]kekZFkZdkeeks{kk.kka ;L;Sdks×fi u fo\rsc  
vtkXkyLruL;So rL; tUe fujFkZde@cc ogh/ 13`9/ fgrksins'k/ izLrkfodk/  
26`
- 7     `fæ;Sdns'kCkks]khfu 'kkL\_ kk.;U;kfu lfUr fgcc  
loksZithoda yksdfLFkfrêUuhfr'kkL\_ kde@cc  
]kekZFkZdkeewya fg Le!ra eks{kizna ;r|cc 'kqæuhfr/ 1`4-5`
- 8     vkpk;Z| loZps"Vklq yksd ,o fg ]kher|c`ogh/ 3`32`
- 9     loZyksdO;ogkjLFkfruhZR;k fouk ufgc  
;Fkk×'kuSfoZuk nsgfLFkfruZ L;kf\* nsfguke@cc ogh/ 1`11`
- 10    lokZHkh"Vdja uhfr'kkL\_ ka L;kRloZIEere@c  
vR;ko';a u!lL;kfi l losZ"ka izHkq;Zr|cc ogh/ 1`12`
- 11    uhfra R;DRok o\$KZrs;| LorU\_k| l fg nq|[kHkhd@c ogh/ 1`16`
- 12    `eq[ka dks'kks`cc 'kqæuhfr/ 1`62`
- 13    `dks'k| dks'kor| izk.kk| izk.kk| izk.kk u Hkwirs|cc fgrksins'k/ 2`92`
- 14    `v+;ZHkkoks Ckya dks'kks jk"V^o!n@];S \_k;a fRone@cc 'kqæuhfr/  
4`2`16`
- 15    `dks"kiwokZ| lokZjEHkk|c rLekr@ iwoÅ dks"keos{ksrc vFkZ'kkL\_ k/  
2`24`8/i!È laÈ - 109`
- 16    `izHkqRoa ]kuewya fg jkKkel;qitk;rscc fgrksins'k/ 1`123`
- 17    ;\_k jktr\_k dks'kks fouk dks'kkÖk jktrk`ogh/ 3`77`  
izpkjle!f\*'pfj\_ kkuqXkzg'pksjXkzgs; qDrizfr"ks]k| lL;lEir@  
i.;CkkgqY;eqilXkZizeks{k| ifjgk{k;ks fgj.;ksik;ufefr dks"ko!f\*|c  
vFkZ'kkL\_ k/ 2`24`8/i!È laÈ - 109`
- 18    (i)    iztka laj{kfr u!i| lk o]kZ;fr ikfFkZoe@c` fgrksins'k/ 3`3`  
    (ii)   o!{kku@ lEiq";;Rusu xya iq"ia fofpUofrc  
          ekykdkj bokR;Ura HkkXkgkjLrFkkfo]k|cc 'kqæuhfr/ 2`172`

- 19 LokXkeh ln@O;;h ik\_ka``cc``kqæuhfr/ 4`2`6`
- 20 ``vik\_ka foijhrde@c``ogh/ 4`2`6`
- 21 (i) iq"ia iq"ia fofpUohr ewyPNsna u dkj;sr@c  
ekykdkj bokjkes u ;FkkaXkkjdkjd|cc fonqjuhfr/ 2`18`
- (ii) ``ekykdkj bo Xkzk»ks HkkXkks uk»kjdkjor@cc 'kqæuhfr/  
4`2`113`
- 22 ;Fkk e]kq lekn\$ks j{ku@ iq"ikf.k "kV@in|c  
r}nFkkZUeuq";sH; vkn\knfofgal;kcc ogh/ 2`17`
- 23 (i) Xkksikysu iztk]ksuksfoZ\$knqX]ka 'kuS| 'kuS|c  
ikyukRiks"k.kknzk»a U;k+;ka o!f\$ka lekpjsr@cc
- (ii) ;Fkk XkkSnqZ»rs dkys ikY;rs p rFkk iztk|c  
flP;rs ph;rs pSo yrk iq"ixyiznkcc iaprU\_ k/ 1`241/ 245`
- 24 vtkeo iztka eksgk\ks gU;kRi!fFkohifr|c  
rL;Sdk tk;rs r!flruZ f}rh;k dFkÇpucc iaprU\_ k/ 1`242`  
u!inhiks ]ku-Lusga iztkH;| lagjÖkfic  
vkUrjLFkSXkqZ.kS| 'kqHkzSyZ{;rs uSo dsufpr@cc iaprU\_ k/ 1`244`  
jktu@£ nq]kq{kfl ;fn f{kfr]ksuqesuka rsuk\oRlfeo yksdeeqa iq"kk.kc  
rflae'p IE;Xkfu'ka ifjiks";ek.ks ukukxya xyfr dYyrso Hkwfe|cc  
uhfr'krd/ 'yksd laÈ - 47`
- 25 foæsr!æsr!rks jktHkkXk| 'kqYdeqnkÀre@c  
'kqYdns'kk gØekXkkZ| djlhek| izdhf\$Zrk|cc 'kqæuhfr/ 4`2`108`
- (i) oLrqtkrL;Sdokja 'kqYda Xkzk»a iz;Rur|c  
DofPpUuSoklêPNqYda jk"V^s Xkzk»a u!iS'Nykr@cc ogh/  
4`2`109`
- (ii) lênso u f} iz;ksT;|c``vFkZ'kkL\_ k/ 5`90`2/ i!È laÈ - 415`
- 26 gjsPp d"kZdkâkXka ;Fkk u"Vks HkosÖk HkosÖk la|c``kqæuhfr/  
4`2`113`  
Lo.kkZn\*Å p jtrkr@ r!rh;ka'kÇp rkezr|c  
prqFkkÅ'kUrq "k"Bka'ka yksgkn@ oaXkkPp lhldkr@cc  
jRuk\*Å pSo {kkjk\*Å [kfutkn@ O;;'ks"kr|c  
ykHkkf]kD;a d"kZdkns;ZFkk n!"V@ok gjsr@ xye@c
- 27 f\_k]kk ok iÇp]kk êRok llr]kk n'k]kkfi okcc ogh/ 4`2`118-119`  
r!.kdk"Bkfnjgdkn@ foa'kR;a'ka gjsr@ xye@c

- vtkfoXkksefg";k'oolf\*rks×"Vka'kekgsr@c
- 28 efg";tkfoXkksnqX]kkr@ "kksM'kka'ka gjsUu!|cc``ogh/ 4`2`120`
- 29 okn@]kqZf"kdkPp dkSlhnkn@ }kf\_ka'kka'ka gjsUu!ic``ogh/ 4`2`128`  
;Fkk pkif.kdsH;Lrq i.;Hkw'kqYdekgjsr@c
- 30 ekXkZlaLdkjj{kkFkÅ ekXkZXksH;ks gjsr@ xye@cc``ogh/ 4`2`129`
- 31 loZr| xyHkqXHkwRok nklor@ L;k\$kj j{k.ksc``ogh/ 4`2`130`  
'kqYdO;ogkjks Ckk»ekH;Urja pkfrF;e@/ fu"ækE;a/ izos';a p 'kqYde@c  
vFkZ'kkL\_k/ 2`38`22/ i!È laÈ - 189`
- 32 izos';kuka ewY;iÇpHkkXk|c ogh/ 2`38`22/ i!È laÈ - 189`  
iq"ixy'kkdewydUnofYyD;Ckht'kq"deRL;ekalkuka "kM@HkkXka  
Xk!g@.kh;kr@c  
ogh/ 2`38`22/ i!È laÈ - 189`
- 33 'k'otzef.keqDrkizokygkj.kkka rTtkriq:"kS| dkj;sr@/  
êrdeZizek.kdkyosruxyfu"if\$kfHk|c ogh/ 2`38`22/ i!È laÈ - 189`  
vrks uoiqjk.kkuka ns'tkfrpfj\_kr|c
- 34 i.;kuka LFkki;sPNqYdeR;;a pkidkjr|cc ogh/ 2`38`22/ i!È laÈ - 191`  
vj.;tkra Jksf\_k;Loa p ifjgjsr@c``vFkZ'kkL\_k/ 5`90`2/ i!È laÈ - 412`
- 35 rVkdlsrqCkU]kkuka uoizorZus ikÇpof"kZd| ifjgk|c HkXuksRI!"Vkuka  
pkrqoZf"kZd|  
leqikÃ<kuka\_kSof"kZd|c LFkyL; }Sof"kZd|c LokRek]kkus foæ;s pc  
vFkZ'kkL\_k/ 3`65`9/ i!È laÈ - 292`
- 36 XkokfnqX]kkÖkxya íVqEckkFkkZ\*jsUu!|c  
miHkksXks ]kkU;oL\_ka æsr!rks ukgsr@ xye@cc 'kqæuhfr/ 4`2`127`  
iDoa iDofeokjkekr@ xya jkT;knokluq;kr@c
- 37 vkRePNsnHk;knkea otZ;sr@ dksidkjde@cc vFkZ'kkL\_k/ 5`90`2/ i!È  
laÈ - 419`
- 38 6``uohudj'kqYdk\SyksZd mf}trs rr|cc 'kqæuhfr/ 2`273`

## श्री राम और श्री कृष्ण साहित्य में जीवन कला और शिक्षा

डॉ. सुनीता शर्मा

भगवान श्री राम और श्री कृष्ण भारत-भू पर गंगा और यमुना के समान स्तुत्य, पवित्र, आराध्य, पूज्य, प्राणाधार, जीवनदायी तथा अमर चरित्र हैं। ये साक्षात् जग स्रष्टा, जग पालक तथा जग रक्षक हैं। उनकी महिमा अपरम्पार है। वे स्वयं विष्णु के अवतार हैं और अवतारी पुरुष भी हैं। भारत का ही नहीं विश्व का कण-कण उनके श्वास-प्रश्वास से सुवासित है, उनके पद चिन्हों के स्पर्श से परिमार्जित और पूत है। यहां का पर्यावरण-वन-औषधि, गिरि-गहवर, सरिता-सागर, भू-अंतरिक्ष उनके कल्याणकारी वचनों से प्रतिध्वनित है। चन्द्र-सूर्य का प्रकाश तथा नक्षत्र मंडल उनकी लीलाओं, क्रीड़ाओं तथा जगत-उद्धारक महान कार्यों से चित्रांकित है। वलयाकार अकाश गंगा मानो उनके प्रताप को आवेष्टित करने के प्रयत्न का तिर्यकाकार सी हो गई है।

श्री राम और श्री कृष्ण दोनों महापुरुषों के बीच एक युग का अन्तर होते हुए भी कालजयी सद्वृत्तियों के कारण ये सम नाम से हो गए हैं। फिर भी राम-राम ही हैं और कृष्ण-कृष्ण हैं। राम के समय नभमण्डल नीला था और कृष्ण के समय सामाजिक व्यवहार से वह श्याम सा हो चला था। संवेदनशील प्रकृति के कारण राम नील नभ के हैं तो कृष्ण श्याम मेघ से।

राम काव्य यदि श्री राम के लोकरंजक, असुरनाशक, लोकनायक आदर्श पुरुषोत्तम राम रूप को प्रस्तुत करती है तो कृष्ण काव्य धारा कृष्ण के लोकरंजक, रसेश्वर तथा आनन्दकारी रूप को समाज के समक्ष रखती है दोनों ही काव्यधारा राम और कृष्ण रूप अपनी भक्ति भावना से युक्त आदर्श एवं रंजनकारी प्रवृत्तियों से निराश हिन्दू जनता को सम्बन्ध प्रदान करते हैं। इन्हीं लोकमंगल एवं लोकरंजनकारी प्रवृत्तियों को लेकर भक्तिकाल में रामकाव्य तथा कृष्ण काव्य परम्परा का विकास होता है।

भगवान श्री राम अपूर्व सौन्दर्य, शक्ति एवं शील के संगम हैं इनका स्वरूप ऐसा नहीं जो हमारे हृदय को क्षण भर के लिए एक क्षीण प्रकाश रेखा में आलोकित करके फिर अन्तर्ध्यान हो जाए। भक्त अपनी अभिरूचि एवं प्रवृत्ति के अनुरूप उनके भिन्न-भिन्न रूपों की उपासना किया करते हैं। कोई उनके 'बाल रूप' की उपासना करता है तो कोई उनके भयनाश का उपासक होता है और किसी को भी उनका 'काननचारी' रूप ही उपासना के अधिक उपयुक्त प्रतीत होता है। गोस्वामी तुलसीदास को उनका शरणाचारी रूप ही अत्यधिक प्रिय है। राम बजर से भी कठोर और फूल से भी कोमल है। मर्यादा पुरुषोत्तम भगवान श्री राम अनन्त सौन्दर्य सम्पन्न हैं। सभी भक्त राम का दर्शनकर आत्मा सुधि खो देते हैं और गद्गद हो जाते हैं। राम के अनुपम सौन्दर्य का इतना अधिक आकर्षण है कि वैरागी विदेह जनक सहित जनकपुर वासी उन मार्ग के ग्रामीण नर-नारी, कोमल-भील, पशु-पक्षी, सज्जन-दुर्जन, ऋषि-मुनि देवता सभी वरबस वशीभूत हो जाते हैं।

ऐसेसियेट प्रोफेसर, हिन्दी विभाग, प्रेमचन्द मार कण्डा एस.डी. कालेज, फॉर वूमैन, जालन्धर शहर।

श्री राम का रूप ऐसा अपूर्व है कि स्वयं तो लोग देखते ही है दूसरों को भी देखकर नेत्रों का लाभ लेने की शिक्षा देते हैं। भगवान श्री राम स्वयं अनन्त हैं, उसी तरह उनकी महिमा, नाम रूप और गुणों की कथा सभी अपार एवं अनन्त है।

श्री राम का आचरण सर्वथा अनुशासित था मर्यादा था, उनका श्रेय 'आचार्यानुशासन' से अनुप्रेरित था। जितने अनिन्द्य और श्रेयस्कर कर्म हैं, वे ही सेवनीय हैं जो उत्तम आचरण हैं वे ही अनुकरणीय हैं। राम शास्त्र वचनों के लिए प्रतिबद्धता किसी राजनैतिक सिद्धान्त अथवा संकुचित, सीमित और निर्दिष्ट सामाजिक मूल्य से उत्प्रेरित नहीं है, वह सहज और स्वतः स्फूर्ति है। जीवन एक निश्चित विधान के अन्तर्गत प्राप्त हुआ है। शास्त्र उनकी सहजता में सहायक एवं उसकी सम्पन्नता के पूरक हैं। माता एवं पिता में देव-भाव, भाईयों के लिए सहज स्नेह और समानता का आग्रह, पापी के प्रति अकलुष, प्रजा के लिए व्यक्ति निष्ठ, भावनाओं का परिष्कार, गुरुओं में श्रद्धा ब्राह्मण एवं ऋषियों के सत्कृत्यों को वाधारित करने का दृढ़ संकल्प, जनजाति, वनवासी एवं ग्रामीण के प्रति अगाध प्रेम भी मर्यादित और निश्चित विधान के प्रतिबद्ध दिखाई देते हैं। उनके आचरण में 'उच्छृंखलता और स्वेच्छाचारिता' के लिए कोई स्थान ही है। उनकी इसी विधानपरकता ने उन्हें व्यक्तिवाद के सीमित दायरे से उठाकर द्वन्द्वात्मक भौतिक वाद के चिन्तन को ही मूलाधार मानकर चलने वालों समाजवाद ऊपर की ओर हाथ उठाए 'बौने' के समान दिखाई देता है।

श्री राम की कथा भारत की आदि कथा है। ऋषि वाल्मीकि से भी पूर्व आख्यानों में प्रचलित रही है। संस्कृति सदैव आदर्श की स्थापना करती है और यह प्रत्येक क्षेत्र में होती है पारिवारिक, राजनैतिक, सामाजिक, आर्थिक, धार्मिक सभी दृष्टियों में एक आदर्श की कल्पना की जाती है। श्री राम की कथा भारतीय संस्कृति की रूपक कथा है। वह आर्यों की संस्कृति के उतर-दक्षिण प्रसार का रूपक माना गया है। संस्कृति के प्रसार के लिए निर्मित इस रूपक में सभी प्रकार के सांस्कृतिक आदर्शों की स्थापना की। लोक कथाओं में सम्पूर्ण कथा का विकास भी यही प्रदर्शित करता है, लोक कथाओं के पीछे सदैव निश्चित विचार होता है युग जीवन का भी निदर्शन करती है और उसका द्वारा सशक्त नैतिक मानदण्डों की स्थापना हुई है जो आज भी स्वीकृत है। इसका मुख्य कारण है उसका स्थायी मूल्यों जैसे सत्य, प्रेम, दया, नम्रता आदि पर आधारित होना व्यक्ति समाज से निरपेक्ष और सापेक्ष कथा और कितना रह सकता है। यह सामजस्य यहां चित्रित हुए बताना होगा कि उसमें निर्देशित आदर्शों का स्वरूप क्या है।

मानव की स्वतन्त्र सत्ता है इस बात को अस्वीकार नहीं किया जा सकता किन्तु स्वीकार की भी एक सीमा तक किया जा सकता है। जहां तक सामाजिकता की क्षति न हो। श्री राम कथा के समक्ष सभी प्रमुख पात्रों का निजी व्यक्तित्व है। राम, भरत, लक्ष्मण, दशरथ, सीता, कौशल्या, कैकयी सभी में व्यक्तिगत रूचि है, भावनाएं हैं। किन्तु वे उनका समंजन करते हैं चाहे समाज के सम्मुख व्यक्ति को छोटा होना पड़े। अपने भीतर गुणों का चरम विकास राम भी है भरत में भी है। श्री राम आरम्भ में ही एक सर्वश्रेष्ठ राजकुमार ही है फिर भी वे स्नेह में, त्याग में, कर्मनिष्ठा में सदैव वे विशिष्ट हैं। भावनात्मक आवेग उनमें है किन्तु वही तक

जहां तक सामाजिकता की हानि न हो। वनवास प्रसंग में व्यक्ति के रूप में दशरथ विलाप कर रहे हैं, लक्ष्मण क्रोध कर सकते हैं, अन्य लोग विरोध कर सकते हैं किन्तु उससे आगे बढ़ कर राम वन गमन नहीं रोका जा सकता। कौशल्या सरल हृदय माता है किन्तु उसका स्नेह मार्ग का अवरोध नहीं बनता। रामकथा के ये सभी पात्र व्यक्ति के रूप में सदगुणों का चरम विकास प्रदर्शित करते हैं। वह सत्य प्रेम, तप इत्यादि से सयुक्त जीवन ही राम कथा में दृष्टव्य है।

अयोध्या का राज परिवार एक आदर्श परिवार की स्थापना करता है। राम कौशल्या के पुत्र होने पर भी, कैकयी के अधिक प्रिय है, भरत कौशल्या के। इस परिवार में पूर्णतः आदर्श दाम्पत्य की स्थापना है ऐसा नहीं। राजा दशरथ ने तीन विवाह किए, बाद में कैकयी के प्रति इनमें अधिक आर्कषण भी है। रामायण की कैकयी का भवन भी अन्य रानियों से श्रेष्ठ है। कैकयी के सम्मुख दशरथ का दाम्पत्य आदर्श नहीं। हां राम, लक्ष्मण, भरत, शत्रुघ्न दाम्पत्य का आदर्श प्रस्तुत करते हैं। राम और सीता को सर्वाधिक चित्रित किया गया है। आज की भारतीय नारी का आदर्श सीता ही है। लक्ष्मण और उर्मिला के दाम्पत्य को यद्यपि बाद में स्थान मिला है तथापि उसमें भी गम्भीर्य है। साधना है, भरत का दाम्पत्य और भी उपेक्षित है। राम एक पत्नीव्रता का आदर्श सामने रखते हैं। पंचवटी के लक्ष्मण भी उसका महत्व स्वीकार करते हैं-

‘नारी के जिस भव्य भाव का, स्वाभिमान भाषी हूँ मैं  
उसे नरों में भी पाने का, उत्सुक अभिलाषी हूँ मैं।’

सतीत्व का अदर्श सीता है। पुत्र धर्म का आदर्श राम। ‘माता-पिता’ को सन्तुष्ट कर सकना ही पुत्र धर्म है। ‘माता-पिता का आदेश-तर्क-वितर्क का विषय न होकर निर्विकार मन से पालन किए जाने योग्य है। मातृत्व की आदर्श कौशल्या है जिनके व्यक्तित्व में सरल मातृत्व के अतिरिक्त कुछ नहीं। पुत्रों ही के प्रति नहीं पुत्र-बधुओं के प्रति भी उनमें नही वात्सल्य है सीता की कोमलता कौशल्या की चिंता है। राम वन में है, कौशल्या का कोमल वात्सल्य चिंतित है-

‘काऊ विरछ तर भीजत है, हे राम लखन दोऊ भैया।’

वे बैठी बैठी सगुन मना रही है। दशरथ में हमें इसी वात्सल्य के दर्शन होते हैं। राम के प्रति यद्यपि उनका विशेष मोह है फिर भी वे स्वीकार करते हैं कि वृद्धावस्था की संतानो से उन्हें अधिक स्नेह है। सीता के वन जाने पर उनकी सकुमारता की उन्हें चिन्ता है।

अयोध्या के इस राज्य परिवार में सेवकों तक का उचित महत्व है। उन्हें कष्ट न हो इसका सभी ध्यान रखते हैं। सांकेत के भरत मांडवी को कुटी में अधिक स्नेह करने से रोकते हैं क्योंकि भृत्यों को कष्ट होगा।

गुरुजन भी परिवार के ही सदस्य हैं, सुमन्त का प्रवेश अन्तपुर में भी है और वशिष्ठ तो सभी को आदेश देने में और आवश्यकतानुसार निर्णय लेने में सक्षम हैं जैसा वे दशरथ को मृत्यु के पश्चात् करते हैं।

पारिवारिक सम्बन्धों का आदर्श तो यहां है ही। राम-लक्ष्मण की जोड़ी आज भी देखी नहीं तो सुनी तो जाती है।

अथर्ववेद द्वारा प्रतिपादित हृदय की एकता, मन की एकता और आपस में द्वेष का त्याग यहां परस्पर पराकाष्ठा के प्रेम से सवर्द्धित है। राष्ट्र तथा समाज के उत्थान का जो प्रयत्न राम कथा में है उसके लिए आधारभूत इकाई में पूर्णतः मैत्री, बन्धुत्व तथा शान्ति आवश्यक है। जिसके अभाव में उसी विरह के दर्शन होते हैं जो वनवास प्रसंग में दिखाई देता है।

श्री राम की कथा समाज सामाजिक व्यवस्था का आदर्श उपस्थित करता है। सामाजिक व्यवस्था व्यक्ति और परिवेश के सन्तुलन का परिणाम है। व्यक्ति और परिवेश के बीच के विरोध को नियन्त्रित कर सकने की व्यवस्था, समाज और उसकी मान्यताएं हैं।

श्री राम कथा का आदर्श समाज है जहां शारीरिक, मानसिक अथवा दैवी कोई कष्ट किसी को नहीं है। सभी प्रसन्न हैं। सभी अपने-अपने कार्यों को करते हैं न कहीं द्वेष है न संघर्ष। यद्यपि यह व्यवस्था वर्णाश्रम व्यवस्था पर आधारित है। सब वर्णाश्रम के अनुकूल आचरण करते हैं वेद के अनुकूल व्यवहार करते हैं। समयानुकूल परिवर्तित विचारधारा के कारण यह विचारधारा आज उपयुक्त नहीं लगती। वर्णाश्रम व्यवस्था है किन्तु उसमें अस्पृश्यता की गन्ध नहीं। राम का गुह- शबरी, कोल, किरात, भील आदि से मृदु सम्बन्ध इसी रूप को प्रदर्शित करता है। राम के सान्निध्य में वन्य जातियां संस्कृति हो गई हैं। उन्हें मनुष्य समझ कर ही उन्हें देखा, पहचाना जा सकता है। यह समाज उचित और अनुचित के निर्णय में सक्षम है। वह वेद के समाज अनाचार का विरोध कर सकता है। इस सामाजिक व्यवस्था में न कहीं तनाव है न द्वन्द्व। वेद की वाणी उच्चरित वहां होती है। तपोवन और नगर वहां परस्पर सहयोग करते हैं। प्रत्येक का कर्तव्य है प्रत्येक के अधिकार। वह समाज इतना व्यवस्थित है, सुखी है कि राम वैकुण्ठ की तुलना से उसे महत्त्व देते हैं, भूतल पर वह स्वर्ग है।

प्राचीन वर्णाश्रम व्यवस्था राम कथा का सामाजिक आदर्श है। उसको भीतर स्नेह है फलतः वहां न कटुता है न विरोध। वह व्यवस्था कर्मानुरूप है ब्राह्मण, ऋषि, मुनि, तपो वनों में रह सकते हैं। अध्यायन और शास्त्रों के निर्णय में समय व्यतीत करते हैं। उस ब्रह्मतेज का सब आदर करते हैं। उसकी इच्छा का सदैव समादर होता है। क्षत्रिय रक्षा का राज्यपालन का दायित्व संभाले हुए है वैश्य व्यापार और शुद्र सेवा की, किन्तु अन्ततः वे सब मानव हैं और यही कारण है विभिन्न वर्गों में परस्पर स्नेह है।

श्री राम कथा का चित्रित वन्य समाज अशिक्षित है किन्तु उसमें स्नेह है, सरलता है और वाक्चातुर्य है। वनमार्ग में जाते सुकुमार राजपुत्रों को देखकर ग्राम बन्धुओं के मन में स्नेह उत्पन्न होता है तथा कैकयी के प्रति रोष

सीता से उनका सम्बन्ध वे जानना चाहती है और अत्यन्त चातुर्य के साथ प्रश्न कर बैठती है। उसी चातुर्य से सीता उन्हें उत्तर देती है-नेत्र भंगिमा से। ये दोनों प्रसंग सभी संबद्ध रचनाओं में हैं। इस प्रकार से सामाजिक और ग्रामीण दोनों ही समाज यहां लिए गये हैं और सरल जीवन वहां का आदर्श है।

धार्मिक दृष्टि से एक वर्ग विशेष के विचारों को श्री राम कथा में आश्रय मिला है। वर्णाश्रम धर्म ही राम साहित्य में स्वीकृत है। धर्मानुकूल आचरण का वहां महत्त्व है इसीलिए वह मर्यादा की कथा है। वह धर्म

लोक वेद सम्मत है। उस धर्म में प्रातःकृत्य यज्ञ, तपोवन का जीवन प्रधान है। इहलोक से अधिक परलोक को महत्त्व मिला है। प्रत्येक व्यक्ति के व्यवहार में परलोक की चिन्ता है। राम साक्षात् विष्णु के समान है। इस दृष्टि से स्पष्ट है कि वैष्णव मत में स्वीकृत आदर्शों की यहां स्थापना है।

श्री राम कथा में धर्म शास्त्र है वह नियमन करता है, शासन करता है धर्म की रक्षा करना ही क्षत्रिय का धर्म है अतः ऋषि यज्ञ की रक्षा कथानायक का दायित्व है। कथा करणीय है ? क्या नहीं? क्या स्वीकार योग्य है? क्या त्याग्य ? इसका निर्णय धर्म करता है। अपने मत, परलोक सम्बन्ध धारणाओं में वे दृढ़ हैं।

श्री राम कथा में आरम्भ में धर्म के सार्वभौमिक मूल्यों की स्वीकृति है। राम की आज्ञाकारिता और त्याग, भरत का त्याग, प्रेम और भक्ति, हनुमान की भक्ति, लक्ष्मण का सेवक धर्म, बन्धुत्व, कौशल्या का मातृत्व मानवता के उच्चतम मूल्यों द्वारा स्वीकृत एवं प्रशंसित है। फलतः रामकथा ने एक ऐसा सार्वभौम-धार्मिक आदर्श प्रतिपादित किया जो सम्प्रदाय विशेष से सम्बद्ध नहीं था। किन्तु बाद में अनेक सम्प्रदायों से उसे जोड़ लिया गया। जैन और बौद्ध जैसे नास्तिक दर्शनों तथा वैष्णव आस्तिक मत में राम का मिलना इसका प्रमाण है।

श्री राम साहित्य शैव और वैष्णव संस्कृति के संघर्ष और उनके साम्राज्य की कथा है। राक्षस शैव है राम शैव है, राम वैष्णव है, किन्तु राम विजयी होकर भी विभीषण का राज्य नहीं लेते अपितु राम विभीषण में परस्पर सौहार्द स्थापित होता है जो इस संघर्ष की सुखद परिणति का सूचक है। मानस में तो राम शिव के और शिव राम के भक्त ही हैं।

राम राज्य की कल्पना शासन की आदर्श कल्पना है। यद्यपि वहां प्राचीन पद्धति को ही स्वीकृति मिली है अतः राजतन्त्र की ही स्थापना है किन्तु यह राजतन्त्र निरंकुश साम्राज्य नहीं है। शासक के मदान्धता में प्रजा वर्ग की विस्तृत कर सकने की चेष्टा नहीं है।

राजपरिवार का आदर्श प्रजा के सम्मुख है। उसकी प्रसन्नता में प्रजा प्रसन्न है। दशरथ के यहां पुत्रों का जन्म होता है कि प्रत्येक व्यक्ति आनन्दमग्न है। मानो उसी के परिवार में यह सुखद घटना घटी है। राम के बनवास का विरोध प्रजा करती है। कैकयी को उसके अनुचित कृत्य के लिए प्रताडित कर सकती है। वन जाते राम को रोकने का प्रयत्न करती है। इस सबके मूल से स्नेह है, प्रजा राजा बीच के मधुर सम्बन्ध है। वह राजतन्त्र इसलिए प्रजातन्त्र के निकट है। राजा का आदर्श है मुख। वह सुख की भांति सबकुछ ग्रहण कर विभिन्न अंगों का विवेक सहित पालन करता है। राज्य के नियमों से प्रजा ही नहीं राजा भी बाध्य है।

‘शासन सब पर हैं इसे न कोई भूले

शासक पर भी वह भी ब फूल कर ऊले।’

राज परिवार में प्रजा की आलोचना, प्रशंसा दोनों का पत्र है। राजा का कर्तव्य भौतिक ही नहीं प्रजा की आत्मिक उन्नति भी है। प्रजा सुखी हो, वहां कोई मानसिक चिन्ता भी न हो भले ही राजा को कष्ट हो। लोक साधन राजा का उद्देश्य है चाहे उसके लिए अपार मानसिक कष्ट के साथ सीता को निर्वासन भी करना

पड़े।

समता शासन की अभिनव पद्धति का प्रयोग भरत के नन्दिग्राम निवास में किया गया है। कृषि प्रधान देश के प्राण उसके ग्रामों में बसते हैं अतः उसके राज्य का केन्द्र भी 'नन्दिग्राम' है। शासन विहीन राज्य का चौदह वर्षों तक सुचारु रूप से चलते रहना। आज भी आश्चर्य का विषय है। यही दिव्य राजनैतिक आदर्श यहां उपस्थित किया है।

इस प्रकार राम काव्य में व्यापक आदर्शों की स्थापना है। उसका धर्म सार्वभौमिक मूल्यों पर आधारित सर्व-स्वीकृत धर्म है, उसके राजनैतिक, पारिवारिक, सामाजिक तथा वैयक्तिक आदर्श सार्वकालिक है आज भी वे उसी प्रकार ग्राह्य और स्वीकार किये जान योग्य हैं। यही कारण है कि लोक परम्परा में इस सांस्कृतिक विजय की उद्घोषणा हमें मिलती है। हमारे पर्व राम से सम्बद्ध है हमारे लोक गीतों में राम और उनका परिवार दिखाई देता है। हमारे प्रमुख पर्व- दशहरा और दीपावली राम के विजय के उत्सव हैं। दशहरे में इस विजय की उद्घोषणा है और दीपावली में हर्षोल्लास-अपनी सांस्कृतिक जय के पश्चात लौटे राम का अभिनन्दन रामनवमी में राम के जन्म का उल्लास है तो होली के उल्लास में, आनन्दमय, सौहार्द तथा बन्धुत्व भरे अवसर पर फागुनी रंग फाग खेलते अवध की गलियों में घूमते समाने आते हैं।

इस प्रकार राम राज्य एवं कृष्ण राज्य इस मंगलमय समाज का उच्चतम आदर्श है। इस राज्य में समस्त प्राणियों को आर्थिक विषमता, दैहिक पीड़ा, मानसिक अन्तर्द्वन्द्व एवं अन्य चिन्ताओं से पूर्ण मुक्ति मिलती है। व्यक्ति अपने व्यक्तित्व के अभावों से पीड़ित नहीं होता था। इस समाज का अन्तिम मूल्य नैतिक कल्याण या लोक मंगल की भावना है। इसके संस्थापक राम है (रामराज्य) एक और जहां राम या कृष्ण राज्य का वर्णन मिलता है दूसरी और उसी के ही मात्रा में अपवित्र, गर्हित एवं अनाचारपूर्ण राज्य का भी संकेत मिलता है। रावण या कंस का राज्य इसी का प्रतीक है।

भारतीय समाज के समक्ष श्री कृष्ण के नानाविधस्वरूप हैं। इन नानाविध स्वरूपों का होना उनकी चंचल वृत्ति के कारण स्वाभाविक भी था। श्रद्धालु भक्तों के लिए वे साक्षात् विष्णु के सोलह कला सम्पन्न अवतार हैं। वे परब्रह्मा जगत नियन्ता हैं। दार्शनिक के लिए वे महान् दार्शनिक तथा युग-दृष्टा हैं। आस्तिकों के लिए वे मूर्तिमान संरक्षक हैं। साकार उपासकों के लिए वे सहज सुलभ दृष्यमान मूर्ति में निवास करते हैं। निराकार मान्यता वाले समुदाय के लिए वे अदृश्य सार्वभौम शक्ति हैं। योगविद्या में विश्वास रखने वालों के लिए वे योगीराज हैं।

श्री कृष्ण रसिक गोपियों के लिए रस राज है, गोपीवल्लभ है, नर्तक है, नटराज है, कुंज विपिन बिहारी है, बांसुरी वादक है, स्नेही है, विरह तपन का शमन करने वाले है। मनोहर है, कमलनेत्री है, वक्र भंगिमा वाले है और उनकी समस्त मनोकामना पूरी करने वाले है।

श्री कृष्ण गोपी के लिए सखा है, उनके साथ धेनु चरावनहार है, बाजी हारने पर पीठारोहण की अवसरी देने को प्रस्तुत है, अपनी बारी पर गाय हांक लाने के लिए उद्यत है, भूख लगने पर ढाक-पात के दोने में

दूध निकालने और पीने के लिए कुशल है, घर से आई छाछ को मिल बांट कर खाने वाले उदारमना है, माखनचोरी में सहभागी बनने वाले है, दधि लूटने में दक्ष हस्त है और आपत्ति आने पर सबको संरक्षक देने में सक्षम है।

श्री कृष्ण वृन्दावन-मथुरा निवासियों के लिए गोपाल है, गोवंश संवर्धक है, गोवर्धनधारी है, आततायियों के संहारक और दीन दुखियों के तारक तथा उपकारक है, भूमि पुत्र है, जननायक है और निस्वार्थ भाव से कार्य करने वाले कर्मठ नागरिक है।

श्री कृष्ण सेना के कुशल संचालक है, यौद्धाओं के लिए ये रण-कुशल और रण बांकुरे यौद्धा है। सेना के कुशल संचालक है, नित्य नवीन व्यूह रचना विद्या के विज्ञ है, अंहकारियों के अंहकार का मर्दन करने वाले है, रण के विधि विधानों के ज्ञाता है, नाना आयुधों के प्रयोग में कुशल तथा शत्रु के आयुधों को तृण तुल्य नष्ट-भ्रष्ट करने के लिए तत्पर है।

श्री कृष्ण नीतिज्ञों के लिए कृटनीतिज्ञ है। आचार-व्यवहार से नीति नियमों का निर्माण करने वाले तथा अवसरानुकूल उन्हें अद्यतन करने में पटु है।

श्री कृष्ण गुरुओं के लिए आदर्श शिष्य, कुशाग्रबुद्धि, अल्पकाल में शस्त्र-शास्त्र विद्या ग्रहण करने वाले, गुरु दक्षिणा में बल-बुद्धि का प्रयोग करने में प्रण-प्रिय, सुदामा से सामान्य आर्धवर्ग के बालक के साथ आश्रम के लिए लकड़ी चुगने में निःसंकोची सहपाठी है।

श्री कृष्ण मित्रों के मित्र अपने भोजन का भाग दूसरे द्वारा ग्रहण कर लिए जाने पर भी प्रसन्नचित, राज सिंहासन पर विभूषित होने पर भी घर आए मित्र सुदामा के भरी सभा में पद प्रक्षालन में गौरवान्ति होने वाले तथा दूर दृष्टि स्वभाव के स्थान पर महल-अटारी का निर्माण करने वाले ओढ़र दानी स्वभाव के घनी है।

श्री कृष्ण वासुदेव-देवकी के लिए लाडले पुत्र, जन्म काल से अनहोनी घटनाओं के विधायक, मातृ-पितृ उद्धारक, सहोदरों के तारक तथा अवतारी पुत्र है।

श्री कृष्ण नन्द-यशोदा मां के आंगन का गौरव, अपनी स्नेहमयी लीलाओं से उपकृत करने वाले, बाल सुलभ अटखेलियों से कभी प्रमुदित और कभी खिन्न मन करने वाले तथा ग्वाल-बाल-सम-बुद्धि के कारण नित्य नई राड़ रोपने वाले है। श्री कृष्ण बड़े हठी, शीघ्र रूठने-मानने वाले और अपने हर व्यवहार से माता-पिता को चमत्कृत कर देने वाले बालक है।

श्री कृष्ण साधारण ब्रजवासियों के लिए कान्ह, कन्हैया, कनुवर, माखनचोर, अहीर और धेनु के चरैया है।

श्री कृष्ण बहु आयामी व्यक्तित्व के कारण लेखकों तथा कवियों का भी आदर्श पात्र बने। ऋषि वेद व्यास उनके चरित्र पर मोहित थे। श्री मदभागवत में इन्ही श्री मन्नारायण के चरित्र का उल्लेख करने से उन्हें आत्मिक शांति मिली। व्यास के द्वारा लिपिबद्ध श्री कृष्ण का गीता उपदेश आज भी विद्वानों का कंठहार है। संस्कृत के विद्वान श्री कृष्ण का चरित्र का उल्लेख करके प्रसिद्ध हुए है। तुलसीदास, राम के अनन्त भक्त होते

हुए भी श्री कृष्ण रूप माधुर्य के वर्णन का लोभ संवरण नहीं कर सके। सूरदास अष्टछाप के कवियों के साथ श्री कृष्ण के सम्मुख इस प्रकार नत मस्तक हुए ऐसा लगा मानो अपने को एक अंग मात्र बनाकर शेष सात भक्त कवियों के साथ साष्टांग प्रणाम कर रहे हैं। जगनाथ, प्रसाद, रसखान, मीराबाई, रत्नाकर आदि कभी गोपियों के साथ उलझ कर और कभी भोले बनकर, श्री कृष्ण के रूप में माधुर्य का दर्शन करते हैं। तो कभी बात में से बात निकालकर बातों को लम्बी कटुबतियाते नहीं अघाते।

श्री कृष्ण के लौकिक और अलौकिक मानवीय और दिव्य दो रूप हैं। लौकिक रूप में श्री कृष्ण युगमानस के सार्वभौम संकल्प के प्रतीक हैं, युग के सुत्रात्मा हैं। भारतीय संस्कृति के विकास के इतिहास में कोई भी संस्कृति निर्माता या युगनायक ऐसा बहुमुखी व्यक्तित्व में सम्पन्न नहीं है। कृष्ण का मानवीय रूप इतना विकसित है कि उनका ईश्वरत्व से अभेद दिखाई देता है, कृष्ण का मानव व्यक्तित्व अत्यन्त वैविध्यपूर्ण समृद्ध और आकर्षक है, वे अपने युग के सम्पूर्ण लोकमानस के आकर्षण के केन्द्रबिन्दु सिद्ध होते हैं। महापुरुष तीन प्रकार के होते हैं। चिन्तक, भावना प्रधान और कर्मठ। मानव में अन्तर्निहित ज्ञानशक्ति, इच्छा शक्ति और क्रियाशील के विकास से ही चिन्तक भाव प्रधान और कर्मठ व्यक्तियों का निर्माण होता है। श्री कृष्ण में ज्ञान शक्ति, इच्छा शक्ति और क्रियाशक्ति का चरमोत्कर्ष दिखाई पड़ता है इसीलिए वे चिन्तक, अनुरागी और कर्मठ महापुरुष श्री कृष्ण एवं युग प्रवर्तक और आनन्दवाद का पूर्ण समन्वित रूप प्रकट हुआ है।

श्री कृष्ण के अलौकिक स्वरूप की अभिव्यक्ति उनके अवतारी रूप में हुई है। कृष्ण का दिव्य रूप वह है जहां वे सच्चिदानन्द हैं। उनकी विभिन्न लीलाओं के बीच से उनका लीला रूप विकसित हुआ है। अवतारी रूप में उनके जन्म और कर्म दिव्य हैं। वे लीला पुरुषोत्तम, रसरूप सच्चिदानन्द ब्रह्म के रूप में वे इस जगत् के मूल कारण हैं यह सृष्टि उनकी लीला का परिणाम है रसगुण रूप में श्री कृष्ण अवतारी हैं, साधुहित कारी, भक्तवत्सल और असाधु अहेरी। लीला विग्रह में उनके दो रूप हैं- पहला ऐश्वर्यमय और दूसरा प्रेममय। श्री कृष्ण के प्रेममय रूप से ही उनकी माधुर्यमयी लीला सम्पन्न होती है।

श्री कृष्ण का चरित्र अनेक जीवन्त मानवीय संभावनाओं व अपेक्षाओं का पुंज है। उनके रसज्ञ योगेश्वर एवं लोकरंजक स्वरूप ने अनेक कलाकारों, योगियों और लोक रक्षकों को मोहित किया है। उनकी बांसुरी से मात्र गोपियां ही मोहित नहीं हुईं, वरन् अनेक योगी मोहित होकर ब्रजभूमि में लोटने लगे। उनके जीवन मूल्यों की चरम व्यापकता ने उन्हें किसी विशेष समुदाय, जाति या धर्म तक ही सीमित नहीं रहने दिया। सभी वर्गों जातियों और धर्मों से वे आकर्षण बिन्दु बने। ताज व रसखान जैसे मुसलमान कवि भी उनके प्रतिश्रद्धा बनाते रहे तथा ताज ने तो यहां तक घोषणा कर दी कि -हो तो मुसलमानी पै हिन्दुआनी है रहूंगी मैं। यह श्री कृष्ण के जीवन्त चरित्र का ही कारण रहा है कि उनके आख्यान का भारत के कोने-कोने में अंकन और चित्रण हुआ है। किसी को उनकी बाल क्रीडाएं भाई, कोई उनकी रास क्रीडा पर मोहित हुआ तो कोई उनके कुरक्षेत्र के कर्मयोगी स्वरूप के समक्ष नतमस्तक हो गया। कृष्ण भारत की गंध और मिट्टी में मिलकर अनेक भटके हुआओं को शान्ति देते रहे। अनेक तत्वों चित्तज्ञों की जिज्ञासाओं का शमन करते रहे। तो अनेक थके हुआओं

को जीवन रण मे जुझने तो प्रेरित करते रहे ।

रास लीला की भांति रासलीला का प्रदर्शन भी अनेक क्षेत्रों में बड़ी आस्था के साथ किया जाता है । भगवान श्री कृष्ण और उद्धव की कथा, गोपियों से उनकी प्रेम की कहानियों तथा ब्रज और गोकुल की धरती से उनका सम्बन्ध सब कुछ इन लोक कथाओं में तथा कृष्ण से सम्बन्धित विभिन्न प्रसंगों में विभिन्न प्रकार से अभिव्यक्त हुआ है ।

विभिन्न विद्वानों ने कृष्ण से सम्बन्धित इन कथाओं में कही उनके बाल जीवन का सजीव चित्र प्रस्तुत किया है जो कही ब्रज भूमि और गोकुल से उनकी लीलाओं का वर्णन है । कहीं इन कथाओं में वंशी वट का चित्र दिखाई पड़ता है तो कहीं यमुना के किनारे रचाए जाने वाले रास की झांकी मिलती है कहीं गोप-गोपियां हैं तो कहीं वंशी की धुन मिठास को घोलते हुए जान पड़ते हैं । इस प्रकार श्री कृष्ण के विषय में उस माखन-मिस्त्री युक्त व्यक्तित्व का स्मरण और आस्वादन करने के मोह के अतिरिक्त और कुछ नहीं है । कहीं कृष्ण का विराट रूप सामने आता है । तो कहीं उनका लोकोपकारक, जनकल्याणकारी रूप के दर्शन होने हैं । कहीं गीता के उनके गहन सन्देश को सहज वाणी मिली है, तो कहीं इन कथाओं में भारतीय सभ्यता और संस्कृति की सहज वाहिक मान्यताओं और आदर्शों का समावेश हुआ है । इन्होंने भागवत पुराण अनेक संहिताओं, महाभारत आदि महान् ग्रन्थों में सुलभ श्री कृष्ण सम्बन्धी कथाओं के अनेक प्रसंग प्रस्तुत किए हैं और बड़े रोचक और प्रभावशाली ढंग से प्रस्तुत किया है ।

वायु मण्डल को वर्तमान रूप में पहुंचने में करोड़ों वर्ष लगे हैं और जिस प्रकार पृथ्वी, नक्षत्रों तथा हमारे कार्य व्यापारों के परिणामस्वरूप पर्यावरण में प्रदूषण के कारण इनका हास क्रम आरम्भ हो गया है इसी प्रकार 'कृष्ण' नाम आद्य-अन्वेषण तथा उनसे सम्बन्धित कथा उपकथाओं के विकास का एक सुदीर्घ घटना क्रम है । यदि श्री कृष्ण कथा को सरिता का नाम दे तो यह कहीं रेखा रूप में, कहीं महानद के रूप में, नही निर्मल स्वच्छ धारा स्वरूप तो कही वर्षा काल के जल के समान अंकित भी हुई है । जहां श्री कृष्ण की कथा भारत के पूर्व-पश्चिम तथा दक्षिण-उत्तर अंचलो को आकर्षित करती है वहीं यह नवयौवना की तरह अपने पुलिनों और छोर को तोड़कर विदेशों तक प्रसादोदक के समान वहां के समाज को पुनीता-पावन बना रही है । इस प्रकार राम काव्य अपनी लोक संग्रहकारी प्रवृत्ति को लेकर अवतरित हुआ । हिन्दी का राम भक्ति काव्य जीवन के प्रत्येक क्षेत्र में घटित समस्त आदर्श तथा मर्यादाओं काव्य परिपाक हुआ है । राम काव्य अपने युग की डगमगाती हुई राजनीतिक, सामाजिक, धार्मिक एवं दार्शनिक परिस्थितियों के मध्य कर्तव्य एवं जीवन के आदर्शों को समाज के सम्मुख रखता है । कृष्ण काव्य की रागानुगा भक्ति के समान ही राम काव्य भी अपने लोक मंगलकारी रूप में प्रदर्शित होता है । हिन्दी साहित्य में उद्भूत राम भक्ति की विचारधारा भारत में अति प्राचीन है । बौद्ध धर्म का प्रचार से पूर्व ही रामभक्ति का उदय है चुका था । जिन दिनों बौद्ध धर्म का अनतसलिला के रूप में वर्तमान थे ।

इस प्रकार भक्ति काल में सगुण धारा के कवियों ने श्री राम और श्री कृष्ण की लीला करने वाले

विष्णु के अवतार के रूप में ग्रहण किया। इसका कारण यह था कि नाथ पन्थी निर्गुणियों के उपदेश और योग सम्बन्धी शरीर को कष्ट देने वाले उनके जटिल कार्य साधारण जनता के हृदय में माधुर्य की पर्यास्वनी धारा को प्रवाहित करने में असमर्थ रही। राम के मर्यादावादी रूप की अपेक्षा रसेश्वर कृष्ण के प्रेममय रूप ने जनता को अपनी ओर अधिक आकृष्ट किया। कृष्ण भक्त कवियों ने साकार सगुण काव्य के रूप में विश्वास करके उनकी लीला का गठन ही अपनी साधना का प्रमुख लक्ष्य बनाया। श्री कृष्ण भक्ति की रंजनकारी प्रवृत्ति के कारण ही कृष्ण काव्य को अधिक व्यापकता मिली।

इस प्रकार से कृष्ण भक्ति में न केवल आत्मा या बुद्धि के प्रकाश में परमचेतना का साक्षत्कार किया बल्कि रागात्मक एवं ऐन्द्रियवृत्ति को भी उसके प्रकाश में डुबाकर उसे महाश्वेता ही नहीं रहने दिया। बल्कि कृष्ण के मोर मुकुट की भांति इन्द्रधनुषी बना डाला। मानव प्रवृत्ति का कोई अंग छोड़ा नहीं गया। मानव की भावप्रवृत्ता ऐन्द्रियता को भी स्थान मिला। कृष्ण भक्ति आन्दोलन ने देह, प्राण, मन को उनके पंक से निकालकर कृष्ण की चिदात्मक क्रीडास्थली में पहुंचाया। और राम काव्य में राम व्यक्ति चरित्र न होकर सामाजिक मर्यादाओं और मानव मूल्यों के सर्वोत्तम प्रतीक है। राम काव्य अपनी मर्यादाओं, शालीनता के साथ अपनी आदर्शवादी सीमाओं में सामाजिक चेतना की अभिव्यक्ति दी है।

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## भारतीय दर्शन में भाषा के स्वरूप का विश्लेषण

नरपाल सिंह

भारतीय दर्शन में 'भाब्द' की उत्पत्ति, स्वरूप, नित्यता तथा भाब्दार्थ के सम्बन्ध में विभिन्न सिद्धान्त प्रस्तुत किये गये हैं। इसके सम्बन्ध में नैयायिक तथा मीमांसकों में मुख्य रूप से वाद-विवाद रहा है। अकेले मीमांसा दर्शन में ही भाब्दार्थ के विषय में दो मत 'अन्विताभिधानवाद' प्रभाकर द्वारा तथा 'अभिहितान्वयवाद' कुमारिल द्वारा प्रस्तुत किये गये हैं। व्याकरण की दृष्टि से भाब्द के सम्बन्ध में दो मत हैं— 'भाब्दस्फोटवाद' तथा 'वाक्यस्फोटवाद'। भाब्दस्फोट को मानने वाले वाक्य के प्रत्येक भाब्द का स्फोट मानते हैं। प्रत्येक भाब्द का स्फोट मानने में उन्हे भाब्द को कई कोटियों में विभक्त करना पड़ता है जबकि वाक्यस्फोटवादी वाक्य को ही 'भाब्द' या 'वर्ण' या 'अर्थ' कहते हैं। ये वाक्य का विभाजन स्वीकार न करके वाक्य को अखण्ड व एक मानते हैं। 'अष्टाध्यायी' रचयिता पाणिनी, 'निरुक्त' रचयिता यास्काचार्य, पतंजलि प्रभृति, नैयायिक व मीमांसा दर्शन के कुमारिल भट्ट भाब्दस्फोटवाद के समर्थक हैं। 'वाक्यपदीय' रचयिता भर्तृहरि, प्रसिद्ध व्याकरण शास्त्री औदुम्बारायण, वार्षाणि व मीमांसा दर्शन के प्रभाकर वाक्यस्फोटवादी विचारधारा के समर्थक हैं। लगभग सभी व्याकरण भास्त्रियों एवं दार्शनिकों का भाषा विश्लेषण उपरोक्त दोनों विचारधाराओं के अन्तर्गत समाहित है। भाब्द के गूढ व विषद विवेचन को देखते हुए प्रस्तुत भोध-पत्र में 'भाब्द' के सम्बन्ध में विभिन्न व्याकरण भास्त्रियों तथा भारतीय दार्शनिकों के सिद्धान्तों का विवेचन एवं विश्लेषण किया जायेगा।

**कूट शब्द**— भाब्द, स्फोट, भाब्दस्फोटवाद, वाक्यस्फोटवाद, अन्विताभिधानवाद, अभिहितान्वयवाद।

भारतीय भाषा तत्त्व शास्त्र गूढ एवं वैज्ञानिक है। समय-समय पर विभिन्न भाषा तत्त्व विद्वानों ने भाषा की गूढ़ता एवं वैज्ञानिकता पर प्रकाश डाला है। भाषा हमारे ज्ञान का एक माध्यम है। हमारे दैनिक क्रियाकलापों में संचार के माध्यम के रूप में भाषा का महत्वपूर्ण योगदान है। भाषा के बिना हम अपनी भावनाओं, विचारों की अभिव्यक्ति नहीं कर सकते हैं। भाषा की इकाई वाक्य है तथा वाक्य का निर्माण पदों या शब्दों से होता है। हमारे भाव को व्यक्त करने का प्रमुख साधन भाब्द है। अतः भाषा का मौलिक आधार शब्द है। शब्द के ज्ञान के बिना कोई भी भाषा विद्वान भाषातत्त्वविद् नहीं कहा जा सकता है। अधिकांश भारतीय दार्शनिकों ने भाब्द को ज्ञान का एक प्रमुख साधन (प्रमाण) माना है। न्याय दर्शन में आप्त पुरुष के वचनों को भाब्द कहा गया है— आप्तोपदेशः शब्दः। आप्त पुरुष वह है जिसने पदार्थ का यथार्थ ज्ञान (साक्षात्कार) प्राप्त कर लिया हो।

शब्द की संरचना— शब्द का निर्माण अक्षरों, स्वरों, वर्णों व व्यंजनों से मिलकर होता है। अक्षर मौलिक ध्वनि या सिद्ध ध्वनि है, जिन्हें अंग्रेजी में 'फोनिम' (Phonim) कहते हैं। अक्षर नित्य व शाश्वत है। मौलिक अक्षर 17 हैं— अ ऋ इ उ, क च ट त, प य र ल व ह श ष स।

वर्ण अक्षरों के भेद को कहते हैं अर्थात् ध्वनियों के भेद वर्ण कहलाते हैं। व्यवहारिकता में या लिखित में मात्राये वर्ण का संकेत करती हैं। लिखित संकेतावली में इन्हें सामान्याय भी कहा जाता है। वर्णों को अंग्रेजी में 'फोनेमिक्स' कहा गया है। प्रत्येक अक्षर के कुल 109 भेद हैं। जपमाला में तुलसी के 108 दाने तथा सुमेरू (मोटा दाना) होता है। यह सुमेरू एक अक्षर है तथा 108 दाने उसके भेद हैं। अक्षर

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शोधार्थी, दर्शनशास्त्र विभाग, हे0न0ब0ग0वि0, श्रीनगर, गढ़वाल, उत्तराखण्ड

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और वर्ण अंग्रेजी के 'लेटर' नहीं हैं। अक्षरों या वर्णों की लिखित संकेतावली को लेटर कह सकते हैं। स्वर अक्षरों की अनेक ध्वनियों में श्रुत वर्ण भेदों को कहते हैं। 'स्वर' शब्द स्वर धातु से निकला है, जिसका अर्थ है—स्फुट ध्वनि (स्वर ध्वनि)। आ, ई, ऊ, ए, ऐ, औ, औ सात स्वर कहे गये हैं। व्यंजन आधी या अंश या अधुरी अस्फुट ध्वनियाँ हैं। व्यंजन, वि तथा अंजन दो शब्दों से मिलकर बना है। वि का अर्थ है— विभिन्न प्रकार के तथा अंज का अर्थ सूक्ष्म स्पर्श वाले (क्षणिक स्पर्श वाले)। जैसे—क का अधूरा स्फुटन क् है। यह क् व्यंजन है।

वृत्ति ध्वनि की गति या चाल है। वृत्ति को ध्वनि का वाहन कहा गया है। वृत्ति तीन प्रकार की होती है— द्रुत (तीव्र), मध्यमा तथा विलम्बिता। पढ़ने की वृत्ति द्रुत होती है। साधारण बोलचाल मध्यमा वृत्ति में होती है। शिक्षण या व्याख्यान विलम्बित गति में होता है। मध्यमा वृत्ति को सबसे उपयुक्त वृत्ति बताया गया है।

शब्द की उत्पत्ति तथा नित्यता— भर्तृहरि के साथ—साथ सांख्य दर्शन तथा मीमांसा दर्शन में अनेक भाषा विद्वानों ने शब्द को नित्य तथा अविनाशी बताया है। भर्तृहरि की वाक्यपदीयम् में पहली कारिका यही है—

### अनादिनिधनं ब्रह्म शब्दतत्त्वं यदक्षरम्

#### विवर्ततेऽर्थभावेन प्रक्रिया जगतो यतः।2

अर्थात् शब्द अनादि, अविनाशी एक तत्त्व है। शब्द ब्रह्मरूप है। यह उत्पत्ति और विनाश से परे है। विभिन्न पदार्थों के रूप में यही (शब्द) परिवर्तित होता रहता है। सम्पूर्ण जगत की प्रक्रिया इसी (शब्द रूपी ब्रह्म) से आरम्भ होती है। कुछ विद्वान शब्द को नित्य तथा कुछ अनित्य मानते हैं। न्याय—वैशेषिक दार्शनिकों तथा मीमांसकों में शब्द की नित्यता और अनित्यता को लेकर विशेष रूप से वाद—विवाद रहा है। नैयायिकों का शब्द की अनित्यता का सिद्धान्त शब्द अनित्यवाद तथा मीमांसकों का शब्द की नित्यता का सिद्धान्त शब्द नित्यवाद कहलाता है।

शब्द अनित्यवाद— नैयायिकों के अनुसार मनुष्य के शब्द उच्चारण के प्रयत्न से ही शब्द की उत्पत्ति होती है। उत्पत्ति और विनाश के कारण ही नैयायिक शब्द को अनित्य मानते हैं। जिसका स्वरूप नष्ट हो जाता है, उसे अनित्य कहते हैं। महर्षि वात्स्यायन ने शब्द का लक्षण इस प्रकार बताया है—

#### आकाशगुणः शब्दः।3

अर्थात् भाव आकाश द्रव्य का विशेष गुण है। श्रोत इन्द्रिय से ग्रहण करने वाले गुण को शब्द कहते हैं। भेरी या मृदंग या बाँस के फटने से उत्पन्न प्रथम शब्द, मध्यम शब्द का आकाश द्रव्य के माध्यम से श्रोता को अन्तिम शब्द ग्रहण होता है। शब्द के उत्पत्ति स्थान से लेकर श्रोता तक पहुँचने तक शब्द तीन प्रकार का होता है— प्रथम शब्द, मध्यम शब्द, तथा अन्तिम शब्द। भेरी से होने वाले प्रथम शब्द की उत्पत्ति में दण्ड तथा भेरी का संयोग निमित्त कारण, भेरी तथा आकाश का संयोग असमवायी कारण होता है। जिस प्रकार पानी में कंकड़ फेंकने पर प्रथम, द्वितीय, तथा अन्तिम लहरें उत्तरोत्तर उत्पन्न होती हैं उसी प्रकार प्रथम शब्द उत्पत्ति स्थान से उत्तरोत्तर अन्तिम शब्द अर्थात् श्रोता तक पहुँचता है। संयोग तथा विभाग से उत्पन्न होने के कारण यह शब्द दो प्रकार का होता है—1. संयोगज भाव— दण्ड तथा भेरी के संयोग से उत्पन्न शब्द, 2. विभागज भाव— बाँस के चीरने या फटने अर्थात् विभाग से उत्पन्न शब्द। विभागज भाव में बाँस के दोनों दल का विभाग निमित्त कारण है तथा दल और आकाश

का विभाग असमवायी कारण है। मध्यम तथा अन्तिम शब्दों की उत्पत्ति का तो शब्द ही असमवायी कारण होता है तथा अनुकूल वायु निमित्त कारण होता है। प्रथम, मध्यम, और अन्तिम शब्द तीनों का समवायी कारण आकाश (द्रव्य) होता है। वैशेषिक दर्शन में शब्द की व्याख्या इस प्रकार की गई है—

### श्रोतग्रहणो योऽर्थः स शब्दः 14

अर्थात् हमारी श्रवण इन्द्रिय जिस अर्थ में विषय को ग्रहण करती है, वही शब्द है। शब्द की उत्पत्ति दो कठोर पदार्थों के परस्पर संयोग या वियोग से होती है। मनुष्य में ध्वनि की उत्पत्ति स्वर यंत्र से होती है। जो शब्द हम बोलते हैं उसकी क्रिया वाक् इन्द्रिय द्वारा सम्पन्न होती है।

मानव शरीर में ध्वनि उत्पन्न करने वाले यंत्र को स्वर यंत्र (Voice box) कहा गया है। जिसके अन्दर अर्द्धेन्दु (Epiglottis), कण्ठविल (Pharynx), श्वासनली (Larynx), कोष्ठ या फेफड़े (Lungs), जिह्वा (Tongue) ओष्ठ (स्पृचे) तथा तालु (Upper pallet) आदि आते हैं। ध्वनिशास्त्र में ध्वनि क्रिया का अलंकारिक वर्णन किया गया है। ध्वनिशास्त्रों में जिह्वा को सरस्वती या वीणापाणि कहा गया है। शेष स्वरयंत्र को स्वर या ध्वनि उत्पन्न करने वाला यंत्र वीणा कहा गया है जिसे हमारी जिह्वारूपी सरस्वती बजाती है और तब शब्द या ध्वनि अभिव्यक्त होती है। जब प्राण वायु उदर या फेफड़ों से विवृत होकर श्वासनली (Larynx) द्वारा कण्ठविल (Pharynx) में आती है तब श्वासता (अघोषता) होती है और जब यही प्राण वायु फेफड़ों से संवृत (अल्पविवृत) होकर आती है तो नादता (घोषता) या ध्वनि होती है। ध्वनि किस प्रकार की या किस शब्द की होनी है यह हमारी जिह्वा अपने लचीलेपन द्वारा विभिन्न आकृतियों में बदलकर तय करती है अर्थात् अर्द्धेन्दु तथा कण्ठविल से निकले प्राणवायु को ध्वनि तारों के रूप में बजाकर जिह्वा शब्द या ध्वनि तय करती है। “ध्वनि होने का कारण अर्द्धेन्दु के किनारों का झनझनाना होता है, इसी में ध्वनि तार होते हैं। इनके बंद रहने को संवृत और खुले होने को विवृत कहते हैं। कण्ठविल ध्वनियों का मुख्य द्वार है।” 5

केशव मिश्र ने तर्क भाषा में शब्द या पद की व्याख्या इस प्रकार की है— **पदं च वर्णसमूहः 16** अर्थात् वर्ण समूह पद कहलाता है। यहाँ वर्ण समूह का अर्थ अनेक वर्ण नहीं अपितु एक ज्ञान में बोधित होने वाले वर्णों का नाम पद या शब्द है। वर्ण समूह में पूर्व और बाद के वर्ण क्रमवान होने पर वह वर्णसमूह अर्थवान होगा। वर्णसमूह से पद प्रतीति होती है। विरोधियों का कहना है कि क्रमिक और क्षणिक अनेक वर्ण एक साथ अनुभव नहीं किये जा सकते हैं क्योंकि पहले उत्पन्न हुए वर्ण बाद में उत्पन्न वर्णों से पहले नष्ट (शीघ्रतर विनाशी) होते जाते हैं। इस पर मीमांसक तथा वैयाकरण शास्त्री कहते हैं कि अन्तिम वर्ण के श्रवण के समय पूर्व में उत्पन्न वर्णों के अनुभव से उत्पन्न संस्कारों से अन्तिम वर्ण से सम्बन्ध पद और अर्थ व्युत्पन्न होता है। श्रोत इन्द्रिय द्वारा एक काल में ही विद्यमान या सत् (अन्तिम वर्ण) और अविद्यमान या असत् (नष्ट हुए पूर्व वर्ण) अनेक वर्णों का ग्रहण करने वाली पद प्रतीति होती है, जिसमें नष्ट हुए वर्णों के ज्ञान के लिए श्रोत इन्द्रिय को तीन सहकारी की आवश्यकता होती है— 1. पूर्व में नष्ट हुए वर्णों के अनुभव से उत्पन्न होने वाला संस्कार, 2. अन्तिम वर्ण का श्रोत इन्द्रिय से ग्रहण किया जाना, 3. श्रोता को होने वाली पद प्रतीति। अतः पद प्रतीति में नष्ट हुए वर्णों के संस्कार तथा अन्तिम वर्ण के लिये स्मरण एवं प्रत्यक्ष दोनों रहते हैं। वाक्य के सम्बन्ध में नैयायिकों का मत शब्द (पद) के समान है। जिस प्रकार वर्ण समूह को पद कहा गया है उसी प्रकार पद समूह को वाक्य कहा गया है—

### पदानां समूहो वाक्यम् 17

अर्थात् अनेक पदों या पद समूह को वाक्य कहते हैं। प्रत्येक पद समूह वाक्य नहीं हो जाता अपितु वाक्यरूपी पद समूह के लिये कुछ लक्षण या शर्तें होती हैं—

### वाक्यं त्वाकाङ्क्षायोग्यतासन्निधिमताम् पदानां समूहः 18

अर्थात् पद समूह या वाक्य आकाङ्क्षा, योग्यता तथा सन्निधि से युक्त पदों का समुदाय है। आकाङ्क्षा वाक्य का सबसे पहला लक्षण है। एक पद को अन्य पद की अपेक्षा होती है। यह अपेक्षा आकाङ्क्षा कहलाती है परन्तु यह आकाङ्क्षा अर्थपूर्ण पद की होती है। अर्थपूर्ण पदों की आकाङ्क्षा से ही वाक्य बनता है। योग्यता वाक्य निर्माण की दूसरी शर्त है। अर्थपूर्ण पदों के समूह से वाक्य नहीं बनता है जब तक कि उन सभी पदों में परस्पर विरोध का अभाव न हो। इसे ही पदों की योग्यता कहते हैं। सन्निधि वाक्य निर्माण का तीसरा लक्षण है। यदि आकाङ्क्षा, योग्यता के रहने पर भी पदों में स्थान तथा समय की समीपता न हो तो वह वाक्य नहीं कहलायेगा। अतः वाक्य में पदों के स्थान तथा समय की दूरी का अभाव होना चाहिये। गौतम ऋषि ने वाक्य प्रतीति के उपरोक्त तीन लक्षण बताये हैं परन्तु अन्य नैयायिकों ने उपरोक्त तीन लक्षणों के साथ-साथ एक अन्य चौथा लक्षण 'तात्पर्य' भी बताया है। समय, प्रसंग या परिस्थिति के अनुसार एक शब्द या पद के अर्थ भिन्न-भिन्न हो सकते हैं। अतः वाक्य सुनने वाले या पढ़ने वाले व्यक्ति को, वाक्य कहने वाले या लिखने वाले व्यक्ति का अभिप्राय समझ लेना चाहिये। इस अभिप्राय को ही तात्पर्य कहते हैं। इन चार शर्तों से ही वाक्य प्रतीति होती है। शब्द की अनित्यता के सम्बन्ध में नैयायिक कहते हैं—

### आकाशगुणः शब्द उत्पत्तिनिरोधधर्मको बुद्धिवत् इत्यपरे 19

अर्थात् शब्द आकाश का गुण है। उत्पत्ति और विनाश (निरोध) शब्द के धर्म हैं बुद्धि (ज्ञान) की तरह। अनुमान प्रमाण से शब्द का अनित्यत्व सिद्ध होता है—

### आदिमत्त्वादेन्द्रियकत्वात् कृतकवदुपचाराच्च 110

अर्थात् आदि होने के कारण, इन्द्रिय ग्राह्य होने के कारण अन्य पदार्थों की तरह शब्द अनित्य है। जिसका कोई कारण हो अर्थात् किसी अन्य से उत्पन्न हुआ है वह अनित्य होता है तथा जो भी इन्द्रिय सन्निकर्ष से ग्राह्य होता है वह अनित्य होता है, जैसे—घटादि इन्द्रिय सन्निकर्ष से ग्राह्य होकर अनित्य है उसी प्रकार शब्द भी अनित्य है।

**शब्दनित्यवाद—** मीमांसा मत के अनुसार वर्ण ही शब्द हैं। शब्द नित्य है क्योंकि नित्य वर्ण अक्षर (शब्द) का उत्पत्ति और विनाश नहीं होता है। वर्ण के द्वारा हम जिसका ग्रहण करते हैं, वह शब्द की ध्वनि मात्र है। यह ध्वनि वर्ण या शब्द के उत्पादक न होकर उसके अभिव्यंजक मात्र है अर्थात् ध्वनि नित्य शब्द की अभिव्यक्ति है जो अनित्य है। महर्षि शबर स्वामी के अनुसार लोक में श्रोत इन्द्रिय से जिसका ग्रहण होता है उसे शब्द कहा जाता है। अर्थबोधकता शब्द का लक्षण नहीं है श्रोतग्राह्यत्व शब्द का लक्षण है। यह श्रोतग्राह्यत्व गकार, औंकार आदि वर्णों में घटित होता है। अतः गकार आदि वर्ण ही शब्द हैं। शब्द का अर्थबोध वृद्ध व्यवहार से होता है। जिस शब्द से जिस अर्थ का बोध देखा जायेगा उस शब्द से उस अर्थ की वाचकता मानी जायेगी। क्रम से उच्चारित वर्णों में ही अर्थबोधन शक्ति है। सभी देश और काल में गकार आदि वर्ण एक ही हैं, भिन्न-भिन्न नहीं हैं।

प्रभाकर के अनुसार आकाश का गुण रूप शब्द नित्य है। शब्द की नित्यता अनुमान प्रमाण से सिद्ध है। आकाश मात्र का गुण होने से, जो आकाश मात्र का गुण होता है, वह अवश्य ही नित्य होता है। शब्द वर्ण की नित्यता प्रत्यक्ष (प्रत्यभिज्ञा) प्रमाण द्वारा भी सिद्ध है। प्रत्यभिज्ञा में गकार वर्ण को जो

हमने पहले सुना था, यह वही गकार है ऐसी अभेद प्रतीति शब्द की नित्यता सिद्ध करती है। यदि ऐसा नहीं होता है तो हम यह नहीं कहते कि यह वही गकार है। कुमारिल भट्ट ने शब्द को द्रव्य माना है। "शब्द नित्य है, स्पर्श गुण के रहित द्रवरूप होने से जो-जो स्पर्श से रहित 'द्रव्य' होता है, वह सर्वदा नित्य ही होता है, जैसे- आकाश स्पर्श रहित द्रव्य होने से 'नित्य' माना जाता है। उसी प्रकार शब्द भी स्पर्श रहित द्रव्य रूप होने से उसको नित्य ही कहना होगा।" 11 अनुमान प्रमाण से शब्द की नित्यता सिद्ध है क्योंकि जो-जो पदार्थ साक्षात् सम्बन्ध से इन्द्रिय ग्राह्य होते हैं, वह द्रव्य पदार्थ ही होते हैं।

वैयाकरणों ने भी शब्द को नित्य माना है। उनके अनुसार वर्णों के समुदाय को पद कहते हैं। चूंकि पद में स्थित एक-एक वर्ण से तथा वर्ण समुदाय से तब तक अर्थबोध होना सम्भव नहीं है जब तक 'पदस्फोट' को न माना जाये। उस नित्य पदस्फोट के ज्ञान से ही अर्थ का स्मरण श्रोता को होता है। 'पदस्फोट' के आधार पर ही शब्द नित्य है।

ध्वनिशास्त्र में शब्द को 'स्फोट', 'पद', 'वचन', 'स्वं रूपं' आदि नामों से सम्बोधित किया गया है। स्फोट के ज्ञान के बिना कोई भी भाषा का ज्ञाता भाषातत्त्वविद् नहीं कहा जा सकता है। भारतीय दार्शनिकों व भाषातत्त्व शास्त्रियों के भाषा ज्ञान की पराकाष्ठा का आधार 'स्फोटवाद' सिद्धान्त है। स्फोटवाद के भी दो रूप हैं- शब्दस्फोटवाद तथा वाक्यस्फोटवाद। शब्द स्फोटवादी स्फोट को शब्द कहते हैं जबकि वाक्यस्फोटवादी स्फोट को वचन (वाक्य) कहते हैं।

**स्फोटवाद-** 'स्फोट' स्फुट धातु से बना है। ध्वनिशास्त्र में स्फोट का सबसे पहले प्रयोग 'स्फोटण' नाम से किया गया। जिसका विवरण प्रातिशाख्यों जैसे- कात्यायन प्रातिशाख्य में मिलता है। विद्वानों ने स्फोट तथा स्फोटण में अन्तर किया है। स्फोटण का अर्थ ध्वनि की स्फुटता है। सन्निपात के व्यंजनों के प्रथम व्यंजन की ध्वनि की स्फुटता स्फोटण है जबकि एक ध्वनि की स्फुटता स्फोट है। स्फोटण के प्रयोग की सीमा केवल व्यंजन सन्निपात तक है और स्फोट का क्षेत्र या सीमा सब प्रकार के संयोग और सन्निपात से बने शब्द, पद और वचन तक है। स्फोट और स्फोटण दोनों का लक्षण ध्वनि की स्फुटता है। स्फोटण में ध्वनि विस्तार किया जाता है जबकि स्फोट में ध्वनि या ध्वनियों का सामूहिक उच्चारण होता है।

शब्द या स्फोट को ध्वनि चित्र कहा गया है जो अनेक ध्वनियों की संरचना, व्यवस्था व वर्णसमूह से स्फोट ध्वनि का निर्माण करता है। स्फोट की अभिव्यक्ति ध्वनि है। "स्फोट का वास्तविक अर्थ ध्वनि चित्र है, चह चित्रता है। चित्रता या विचित्रता अनेक ध्वनियों की संरचना व्यवस्थामयी सामूहिकता है। अन्तिम ध्वनियों का एक सामूहिक चित्र 'स्फोट', या स्वं रूपं, या वचनं, नाम से पुकारा जाता है। प्रत्येक वाक्य या शब्द की अन्तिम ध्वनि उसकी सम्पूर्ण ध्वनियों के चित्र को एकाएक उपस्थित करती है। इसी उपस्थित होने वाले ध्वनि चित्र को स्फोट कहते हैं। ध्वनि चित्र माने, ध्वनि प्रकाश है। अतः स्फोट भी प्रकाश है।" 12 शब्द के लक्षण के बारे में उपनिषदों में कहा गया है। कि शब्द विद्युत्, विद्युत्तमय और प्रकाशमय है। भर्तृहरि ने शब्द को ज्योति कहा है। शुद्ध और पवित्र ज्योतिरूप शब्द परमाणु या अतिसूक्ष्मतम अणुरूप में विद्यमान होते हैं। जो अणु है, वही ज्योति है, वही शब्द है। अतः स्फोट या शब्द ज्योति अणु, विद्युत् अणु, ध्वनि अणु, ज्ञान अणु तथा प्रकाश अणुरूप है। वाक्यपदीय में स्फोट को भाषा की आत्मा कहा गया है-

### ध्वनयः समुपोहन्ते स्फोटात्मा तैर्नभिद्यते ।13

अर्थात् स्फोट निरवयव और शब्द या वाक्य में व्याप्त अन्तिम ध्वनि से प्रज्वलित दीप सम भाषा की

आत्मा है। जब हम किसी शब्द को प्रथम बार सुनते हैं तब स्फोट का चित्र हमारी बुद्धि में परिपक्व या पूर्ण रूप से नहीं बन पाता है अतः स्फोट के चित्र को बुद्धि में स्थिर करने के लिए शब्द की ध्वनि की कई बार आवृत्ति हो जानी आवश्यक है।

स्फोट, नाद (ध्वनि) तथा अर्थ में सम्बन्ध बताते हुए भर्तृहरि कहते हैं कि शब्द में दो उपादान रूप होते हैं— एक निमित्त तथा दूसरा अर्थ। निमित्त (माध्यम) रूप शब्द को 'नाद' या 'ध्वनि' कहा जाता है। यह निमित्त इसलिए है क्योंकि यह प्राकृत ध्वनि (स्फोट) को अभिव्यक्त करता है। अर्थ रूप शब्द को स्फोट कहते हैं। स्फोट (अर्थ या प्राकृत ध्वनि) की अभिव्यक्ति नाद या ध्वनि (वैकृत ध्वनि) से होती है। स्फोट सूक्ष्म है तथा ध्वनि स्थूल है। स्फोट कारण है तथा ध्वनि कार्य है। स्फोट तथा स्फोट से संकेतित पदार्थ अलग है फिर भी भाषा में इन दोनों का सम्बन्ध जड़ और आत्मा का सा नित्य सम्बन्ध माना गया है। स्फोट वृत्तिहीन होता है। प्राकृत ध्वनि, वैकृत ध्वनि का मौलिक शरीर है, वैकृत ध्वनि मौलिक ध्वनि का विकसित रूप है। स्फोट की प्राकृत ध्वनि के उपरान्त शब्द की अभिव्यक्ति के साथ-साथ वृत्तियों के भेद से युक्त होकर जो ध्वनि उत्पन्न होती है, उसे वैकृत ध्वनि कहते हैं। स्फोट और वाद (ध्वनि) की वास्तविकता प्रतिबिम्ब और प्रतिबिम्बीय पदार्थ के जैसी है। अभिव्यक्त स्फोट अर्थात् ध्वनि अर्थप्रत्यात्मक होती है। स्फोट शब्द से संकेतित पदार्थ कोई व्यक्ति, जाति, क्रिया, संज्ञा, अर्थ, गुण या गुणी हो सकता है। इस आधार पर स्फोटवाद के दो रूप हैं—शब्दस्फोटवाद एवं वाक्यस्फोटवाद।

**शब्दस्फोटवाद**— शब्द स्फोटवादी वाक्य के प्रत्येक शब्द का स्फोट मानते हैं। इस प्रकार इन्हें एक वाक्य को शब्दों की विभिन्न कोटियों में विभक्त करना पड़ता है। निरुक्त रचयिता यास्काचार्य ने शब्द या स्फोट से संकेतित पदार्थ को संज्ञा कहा है। ये संज्ञायें चार प्रकार की होती हैं— नाम, आख्यात (क्रिया), उपसर्ग और निपात। शब्द स्फोटवादियों के अनुसार "जब तक हम वाक्य के उक्त भेद नहीं करते तब तक हमें यह कैसे पता चलेगा कि वाक्य के सिर कहाँ है और पैर कहाँ है अर्थात् वाक्य में उद्देश्य कौन है, विधेय कौन है तथा संज्ञादि भाग कौन-कौन हैं? अतः प्रत्येक शब्द के स्फोट की मान्यता के बिना किसी भी वाक्य का अर्थ नहीं लग सकता।"14 कात्यायन जी ने संज्ञा के दो रूप अर्थात् संज्ञा के स्थान पर 'अर्थ' तथा 'वाची' शब्द प्रयुक्त किये हैं। महर्षि पतंजलि ने वाक्य के संकेतक पदार्थ संज्ञा को चार रूपों— अर्थ, संज्ञा, व्यक्ति तथा जाति बताया है। पतंजलि ने ही यास्क के शब्द को सर्वप्रथम 'स्फोट' कहा था। पाणिनी आचार्य भी शब्दस्फोट का समर्थन करते हैं।

**वाक्यस्फोटवाद**— वाक्य स्फोट को मानने वाले सर्वप्रथम वार्ष्पायणि जी थे। उन्होंने स्फोट (वचन) से संकेतित पदार्थ को संज्ञा के स्थान पर 'भाव' कहा है। उनके अनुसार यह भाव छः प्रकार का होता है— "उत्पत्ति, स्थिति, विशेष परिणाम, विवृद्धि, अपक्षय और विनाश। प्रत्येक वाक्य इन्हीं छह भेदों की व्याख्या करता है।"15 औदुम्बारायण जी ने शब्द को वचन कहा है तथा वचन से संकेतित पदार्थ संज्ञा के स्थान पर 'भाव' भाव का प्रयोग किया है। भर्तृहरि जी ने शब्द (स्फोट) को 'व्यक्ति' कहा है। भर्तृहरि ने व्यक्ति से संकेतित पदार्थ संज्ञा के स्थान पर 'जाति' शब्द का प्रयोग किया है— जाति प्रत्यायिता व्यक्तिः प्रदेशेषूपतिष्ठते।16 भर्तृहरि जी के अनुसार स्फोट एकात्मा, अखंड, अक्रम और एकरूप है। वर्णों और पदों की अखण्डता ही वाक्य है। वाक्य ही भाषा तत्त्व शास्त्र की एक मात्र मुख्य इकाई है। "वाक्य स्फोटवादी मत में पदादि भेद काल्पनिक हैं, सत्तावान नहीं हैं, सत्ता केवल व्यवहारिक वाक्य या वाक्य स्फोट की है जिसमें एकत्व और अखंडत्व दोनों हैं।"17

शब्द या भाषा या वाक्य या परिच्छेद या निबन्ध का उनसे पृथक कोई अर्थ नहीं हो सकता है।

मातृभाषा को सिखाते समय पद या वर्ण नहीं सिखाये जाते हैं अपितु वाक्य की शिक्षा दी जाती है। जैसे—गाय लाओ, दही खाओ आदि। वर्ण और पद अपना स्वरूप व्यंजित करते हुए वाक्य में तिरोहित हो जाते हैं। ध्वनि हुई नहीं कि स्फोट प्रकट हुआ, स्फोट प्रकट हुआ नहीं कि अर्थ लग गया। इस प्रकार स्फोट (शब्द), नाद (ध्वनि) और अर्थ तीनों में एक अद्वैत एकत्व है। एक के सामने आने से सब सामने आ जाते हैं। व्याकरण शास्त्र के अतिरिक्त दर्शन में भी शब्द से संकेतित पदार्थों को भिन्न—भिन्न माना गया है। दर्शन में भावार्थ से सम्बन्धित सिद्धान्त इस प्रकार हैं—

**अपोहवाद**— बौद्ध दर्शन के अनुसार शब्द का अर्थ 'अपोह' है। बौद्ध पदार्थ के स्वरूप के बारे में कहते हैं कि पदार्थ का स्वरूप न जाति है, न व्यक्ति है और न ही जातिविशिष्टता है। वह एक प्रकार का अपोह रूप अर्थ है। यह अपोह एक अस्पष्ट प्रतिमा की कल्पना है।

**आकृतिवाद एवं जातिवाद**— आकृतिवाद सिद्धान्त महर्षि जैमिनी तथा शबर स्वामी, द्वारा प्रतिपादित किया गया है। "महर्षि शबर स्वामी ने 'गो' शब्द का अर्थ क्या है? ऐसा प्रश्न करके 'सास्नादि से युक्त आकृति' गो शब्द का अर्थ है, यह उत्तर दिया है।" 19 यहाँ विशेषण के आधार पर विशेष की पहचान होती है अर्थात् समान गुणों (विशेषण) जैसे सास्नादि के सास्नत्व जाति से गो आकृति रूप विशिष्ट व्यक्ति (विशेष) का अनुमान किया जा रहा है। अतः जैमिनी के अनुसार गौ, अश्व आदि व्यवहार का आधार आकृति है, यही आकृतिवाद है। सभी वस्तुओं का सामान्य तथा विशेष अर्थ होता है। इन दो प्रकार के अर्थ अर्थात् "दो प्रकार" की बुद्धि से वस्तु के दो आकार सिद्ध होते हैं— सामान्य आकार और विशेष आकार। सामान्य आकार 'जाति' और विशेष आकार व्यक्ति है। सामान्य (जाति) के बिना विशेष (व्यक्ति) नहीं हो सकते तथा विशेष के बिना सामान्य नहीं होते हैं। बाद के मीमांसकों के अनुसार शब्द को सुनने पर शब्द से जो अर्थ बोध होता है वह जाति (सामान्य आकार) है। "जाति शब्द का अर्थ है; क्योंकि जाति से रहित व्यक्ति का बोध शब्द से कभी नहीं होता" 18 शब्द अपनी अभिधा शक्ति से जाति का संकेत करता है। प्रभाकर एवं कुमारिल भट्ट दोनों दार्शनिक पद का अर्थ केवल जाति मानते हैं परन्तु व्यक्ति का बोध दोनों दार्शनिकों द्वारा अलग—अलग प्रमाणों से विवेचित है। प्रभाकर का व्यक्ति बोध के सम्बन्ध में मत है कि जाति बोध सामग्री से ही तुल्यवितिवेद्यता (समान सामग्री ग्राह्यता या प्रत्यभिज्ञा) द्वारा व्यक्ति का बोध होता है जबकि कुमारिल भट्ट के मतानुसार व्यक्ति का बोध अनुमान से होता है। मीमांसा सिद्धान्त वाक्यस्फोटवादी सिद्धान्त है।

न्याय दर्शन में शब्द व अर्थ के बीच सम्बन्ध को स्वभाविक न मानकर सामाजिक (व्यवहारिक) माना गया है। नैयायिकों ने कहा है कि शब्द को सुनने पर श्रोता को जो—जो भी ज्ञान होता है, वह सभी अर्थ हैं। प्राचीन न्यायदर्शन अर्थात् महर्षि गौतम ने शब्दार्थ के तीन भेद किये हैं—

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अर्थात् व्यक्ति, आकृति और जाति ये तीनों पद के अर्थ हैं। नव्य नैयायिकों ने जाति और व्यक्ति दोनों के सम्बन्ध रूप समवाय को शब्द का अर्थ बताया है। इनके अनुसार शब्द का श्रवण करने पर जाति एवं व्यक्ति दोनों का ज्ञान साथ—साथ समान रूप से होता है। उसमें कोई काल भेद या प्रक्रिया भेद नहीं है।

**वाक्यार्थ**— शब्दार्थ के अतिरिक्त व्याकरण एवं दर्शन दोनों में वाक्यार्थ का भी विशद विवेचन किया गया है। वाक्यार्थ के सम्बन्ध में समस्या यह है कि वाक्य का अर्थ बोध कराने वाली शक्ति अन्वय रहित पद अर्थों में है या अन्वित पदार्थों में है? इस सम्बन्ध में मीमांसा दर्शन में दो सम्प्रदायों प्रभाकर सम्प्रदाय तथा कुमारिल भ सम्प्रदाय में विशेष रूप से वाद—विवाद रहा है। दोनों सम्प्रदायों ने वाक्यार्थ ज्ञान

प्रक्रिया के लिये दो सिद्धान्त प्रतिपादित किये हैं। प्रभाकर का वाक्यार्थ ज्ञान प्रक्रिया सम्बन्धी सिद्धान्त अन्विताभिधानवाद कहलाता है तथा कुमारिल भट्ट का वाक्यार्थ सिद्धान्त अभिहितान्वयवाद कहलाता है।

**अन्विताभिधानवाद**— “वाक्य घटक पद, अपने-अपने शुद्ध अर्थ को न बताकर परस्पर अन्वित (सम्बन्धित) होकर अर्थ को अभिधा शक्ति के द्वारा अभिहित (बताते) करते हैं अर्थात् अभिधा शक्ति के द्वारा पद ‘अन्वित होकर अर्थ’ का अभिधान करते हैं।”<sup>21</sup> प्रभाकर पृथक-पृथक पदों तथा पदार्थों की सत्ता को अस्वीकार नहीं करते हैं। उनका कहना केवल यह है कि इन पदों पदार्थों का पृथक-पृथक ज्ञान होना असम्भव है। पदार्थों का ज्ञान वाक्य व्यवहार से ही होता है। वाक्य व्यवहार सदैव अन्वित अर्थ में ही होता है। वाक्य के सभी पद आकांक्षा, योग्यता व सन्निधि द्वारा अन्वित होकर वाक्य व्यवहार द्वारा अपना अर्थ बोध कराते हैं। प्रभाकर के मत में पदार्थ (वाच्यार्थ) तथा वाक्यार्थ दोनों एक हैं। इसीलिये अन्विताभिधानवाद को ‘वाच्यार्थवाद’ भी कहते हैं। वाक्यार्थ कर्तव्य या आदेश से सम्बन्धित है। प्रभाकर वाक्यस्फोटवाद के समर्थक हैं।

**अभिहितान्वयवाद**— “पदों से अभिहित (बताये हुए) पदार्थों का परस्पर अन्वय होता है—यही अभिहितान्वय का अर्थ है।”<sup>22</sup> पदों के अपने-अपने अर्थ से भिन्न एक नया अर्थ वाक्यार्थ के रूप में प्रकट होता है। इस मत में पदार्थों का सम्बन्ध पदों से नहीं अपितु वक्ता के तात्पर्य के अनुसार होता है, जो पदार्थों से भिन्न एक नवीन अर्थ होता है अतः इसे तात्पर्यार्थवाद भी कहते हैं। कुमारिल भट्ट के अनुसार पदार्थ भेद मानना आवश्यक है क्योंकि वाक्यार्थ में पदों के अर्थ की अपेक्षा करनी पड़ती है कि इतना इस शब्द का अर्थ है, इतना इस शब्द का अर्थ है। यह निश्चय तभी हो सकता है जब पद अपने-अपने अर्थ को बताते हैं। पदों के अर्थ के बिना वाक्य का अपना कोई स्वतंत्र अस्तित्व नहीं है। पद के प्रयोग के लिये ही वाक्य की रचना (उच्चारण) की जाती है। तात्पर्य शक्ति से ही वाक्यार्थ का बोध होता है। तात्पर्य शक्ति को अभिधा भाक्ति से पृथक माना गया है। अतः तात्पर्यार्थ एक नवीन अर्थ होता है। न्याय-वैशेषिक दर्शन भी अभिहितान्वयवाद का समर्थन करते हैं। कुमारिल भट्ट पदस्फोटवाद के समर्थक हैं।

भारतीय भाषा दर्शन एवं ध्वनिशास्त्र में विवेचित भाषा की इकाई वाक्य का शब्द या वर्ण एक गूढ़ एवं नित्य तत्त्व है। शब्द व शब्दार्थ की गूढ़ता को विभिन्न भाषा तत्त्व शास्त्रियों ने अपनी-अपनी दृष्टि से समझने का प्रयास किया है। सभी भाषा विद्वानों की अवधारणाओं का वर्णन एवं विश्लेषण करने पर सभी सिद्धान्त सैद्धान्तिक एवं व्यावहारिक रूप से उपयोगी हैं परन्तु भाब्द के सम्बन्ध में दर्शनशास्त्र में मीमांसकों का मत तथा ध्वनि शास्त्र में वाक्यस्फोटवादी मत सर्वाधिक औचित्यपूर्ण है। भर्तृहरि व प्रभाकर शब्द की नित्यता को स्वीकार कर वेदों व उपनिषदों में विवेचित अक्षर या शब्द ब्रह्म की रक्षा करते हैं। वेदों का संरक्षण तथा वेदों में निहित वेद वाक्यों की अर्थपूर्णता प्रभाकर के मत में परिलक्षित होती है। यदि शब्द पहले से विद्यमान नहीं होता तो उसकी अभिव्यक्ति भी नहीं हो सकती। वि व में प्रतिभासित सभी पदार्थों में एक ही ऊर्जा अंतर्निहित है, उस ऊर्जा या भाक्ति की मात्रा के कारण पदार्थ का आकार भिन्न है। विज्ञान द्वारा सिद्ध है कि वि व की कुल भाक्ति (ऊर्जा) में न हास होता है न वृद्धि केवल रूप परिवर्तन होता है जिसके कारण वि व की विभिन्न वस्तुयें बनती हैं। इसीलिये कहा गया है कि यत् पिण्डे तत् ब्रह्माण्डे। भाब्द भी एक ऊर्जा है जो आकाश एवं वायु के माध्यम से ध्वनि रूप में प्रकट या अभिव्यक्त हो जाती है। जिस प्रकार रसायनिक क्रिया में ऊर्जा कभी नष्ट नहीं होती है अपितु एक रूप से दूसरे रूप में परिवर्तित हो जाती है उसी प्रकार शब्द या शब्द ब्रह्म रूपी वर्ण भी कभी न उत्पन्न होने वाला व कभी न नष्ट होने वाला तत्त्व है। भाब्द, स्फोट या ध्वनि के माध्यम से हमें उत्पन्न व नष्ट होता

हुआ प्रतीत होता है। अतः भाब्द नित्य एवं अविना पी ऊर्जा है।

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## समकालीन भारतीय दर्शन और सर्वधर्म समभाव

रितु गुप्ता

### सारांश

ज्यों-ज्यों युगों का निर्धारण किया जाता है, त्यों-त्यों यह बात स्पष्ट होती जाती है कि अन्य देशों की भांति भारत में भी दर्शन का विकास समाज के विकास के साथ जुड़ा हुआ है। आज भारत को अपनी परम्परा के आधार पर अपने दर्शन का विकास करना है और जब तक भारत में वर्ग रहेंगे तथा वर्ग-संघर्ष चलता रहेगा तब तक दर्शन के क्षेत्र में दो प्रमुख धाराएँ – भौतिकवाद तथा प्रत्ययवाद एक दूसरे के विरुद्ध संघर्ष करती रहेंगी। प्रत्ययवादी वेदान्त की पुनर्व्याख्या से अपने को सन्तुष्ट करेंगे, जबकि भौतिकवादी द्वन्द्वात्मक भौतिकवाद का निर्माण करेंगे जो वर्ग-संघर्ष में विजय-प्राप्ति के लिए अनिवार्य हैं। वे दिन गए जब भारतीय बुद्धिजीवी इस प्रश्न पर शंकाशील थे कि संसार में कर्म करना उचित है अथवा नहीं.....। कर्म की आवश्यकता का प्रचार किया गया है 'भगवद्गीता' और 'योगवाशिष्ठ' में, 'ज्ञानेश्वरी' और 'गीतारहस्य' में, बंकिम चट्टोपाध्याय के 'आनन्दमठ' में तथा विवेकानन्द आदि से लेकर गांधी और राधाकृष्णन् तक अनेक विचारकों द्वारा, लेकिन सदैव वेदान्त धर्म के दायरे में। एम. एन. श्रीनिवासन् के मतानुसार, अब समय आ गया है जब कर्म को विज्ञान पर, जो धर्म का विरोधी है, आधारित किया जाए। ऐसी स्थिति में आधुनिक भारतीय दार्शनिक का कर्तव्य है कि वह भारतीय दार्शनिक परम्परा में पाए जाने वाले वैज्ञानिक और भौतिकवादी तत्वों पर दृष्टिपात करे। आज भी हम अपने सनातन मार्ग पर लौट कर भारत भूमि को कर्मभूमि में बदल सकते हैं और अपनी तात्कालिक समस्याओं का समाधान कर सकते हैं।

जीवात्मा क्या है? परमात्मा क्या है? जीवात्मा-परमात्मा का परस्पर क्या सम्बन्ध है? माया किसे कहते हैं? प्रशांत ब्रह्म-महासमुद्र में सृष्टि-तरंग माला का क्या कारण है? सृष्टि का कर्ता कौन है? इसका सच्चा स्वरूप क्या है? कर्ता को आखिर क्या सूझी कि वह इस अनन्त सुख-दुःखमय संसार की, जिसमें सुख भी स्थायी नहीं है, प्रत्युत दुःख का ही पूर्वरूप मात्र है, रचना करके जीव को घंटीयन्त्र के समान घुमाने लगा? हम कौन हैं? कहाँ से आए हैं? मरणोपरांत कहाँ जाएँगे? इन्हीं सब विषयों का विवेचन करना दर्शन का मुख्य विषय है।

भारत में दर्शन के विकास-क्रम की एक निजी विशेषता रही है। भारतीय दर्शन ने विविधता की दिशा में जो खोया, गहराई की दिशा में उसे पा लिया। पुराने विचारों ने नए आने वाले विचारकों की दृष्टि में ऐसे प्रामाणिक वचन का स्थान पा लिया जिनका उल्लंघन करना उनके लिए असम्भव बन गया। 'नए आने वाले प्रतिपादक सदा अपने को पूर्ववर्ती आचार्यों की व्याख्याओं से बाँध लेते और कभी उनका खंडन नहीं करते।' 1

कभी-कभी इस तरह की भ्रांति होती है कि समकालीन भारतीय चिन्तन में केवल प्राचीन भारतीय दर्शन की पुनरावृत्ति की गई है। यहाँ इस भ्रांतिमूलक रूप के निराकरण के सम्बन्ध में केवल इतना ही कहना पर्याप्त और प्रासंगिक होगा कि यद्यपि भारतीय दर्शन में अतीत के प्रति श्रद्धा या आस्था का भाव दिखता है लेकिन इसका यह अर्थ कतई नहीं है कि उसमें सृजनशीलता का अभाव है।

असिस्टेंट प्रोफेसर, हिंदी विभाग, जी. एम. एन. (पी.जी.) कॉलेज, अम्बाला छावनी

समकालीन भारतीय चिंतन में एक ओर जहाँ प्राचीन वेद-वेदान्त का प्रभाव दिखता है वहीं दूसरी ओर यहाँ पाश्चात्य दार्शनिक विचारधाराओं का भी स्पष्ट प्रभाव दृष्टिगत होता है। प्रो. देवराज का यह कहना ठीक ही लगता है कि समकालीन भारतीय चिंतन में भाषा विश्लेषणवादी तथा अस्तित्ववादी विचारधारा का भी स्पष्ट प्रभाव है।<sup>2</sup> फिर वेदान्त आदि के सम्बन्ध में भी यह देखा जा सकता है कि आधुनिक विचारकों ने वेदान्त को भी प्राचीन और परम्परागत ढंग से प्रतिपादित नहीं किया है, बल्कि उसे अधिक व्यापक, व्यावहारिक और यथार्थवादी ढंग से प्रतिपादित किया है। इस सम्बन्ध में नव्य वेदांत की बात की जा सकती है। नव्य वेदान्त के सम्बन्ध में प्रो. संगम लाल पाण्डेय ने माना है कि प्राचीन वेदान्त और आधुनिकता समन्वय स्थापित करता है। इस प्रकार यह दृष्टिगत होता है कि यद्यपि वर्तमान भारतीय चिंतन में पाश्चात्य विश्लेषणवादी और प्राचीन अस्तित्ववादी विचारधारा का भी प्रभाव यत्र-तत्र दृष्टिगत होता है, लेकिन इसमें किसी भी प्रकार का संदेह नहीं किया जा सकता है कि अधिकांश वर्तमान भारतीय विचारक परम्परागत चिंतन से प्रभावित हैं लेकिन यहाँ इस तरह की भ्रांति नहीं होनी चाहिए कि उनका चिंतन केवल पुनरावृत्तिमात्र है। अतीत के प्रति आस्था रखना रूढ़िवादी होना कतई नहीं है। वस्तुतः इस आधार पर यह भी नहीं कहा जा सकता है कि यहाँ मौलिकता और सृजनशीलता का अभाव है। शंकर ने अपने अद्वैतवाद के प्रतिपादन के संदर्भ में उपनिषदों और ब्रह्मसूत्रों को आधार अवश्य बनाया है, लेकिन उनकी रचनाओं में मौलिकता का परिचय हमें प्राप्त होता है।

स्वामी विवेकानन्द जी ने वेदान्त के संदर्भ में व्यावहारिक वेदान्त की बात की है। प्रो. के. सच्चिदानन्द मूर्ति इस संदर्भ में ठीक ही मानते हैं कि आधुनिक भारतीय चिंतन पर सामाजिक और राजनैतिक स्थितियों का प्रभाव पड़ा है।<sup>3</sup> इस प्रकार सामान्यतया समकालीन भारतीय चिंतन में यथार्थवादी और व्यावहारिक दृष्टिकोण की प्रधानता प्रतीत होती है। इसलिए समकालीन भारतीय चिंतन के सम्बन्ध में केवल यह मानना कि यह प्राचीन चिंतन की पुनरावृत्ति है, उचित नहीं प्रतीत होता है। उसकी अपनी विशिष्टता और महत्ता है।

आधुनिक भारतीय चिंतन के प्रारम्भ में समाज और धर्म सम्बन्धी सुधारवादी आन्दोलनों की अपनी विशेष भूमिका दिखाई देती है। मध्यकालीन भारतीय चिंतन में, विशेष रूप से धर्म के क्षेत्र में एक प्रकार का गतिरोध, दृष्टिगत होता है। विपरीत राजनैतिक परिस्थितियों के कारण हिन्दू धर्म के विकास में अनुकूल परिस्थितियों के अभाव के कारण गतिरोध सा प्रतीत होता है। ऐसी स्थिति में संतकवियों के माध्यम से ही मध्य युग में दार्शनिक और धार्मिक चिंतन सुरक्षित रह पाया। फिर भी धर्म के क्षेत्र में बहुत सारे कुसंस्कार प्रविष्ट हो गए। अनेक अन्धविश्वासपूर्ण प्रथाओं का भी प्रवेश हो गया। इस प्रकार आधुनिक युग में इस बात की आवश्यकता हुई कि हिन्दू धर्म को इन कुसंस्कारों और कुप्रथाओं से मुक्त किया जाए। इसी उद्देश्य से ब्रह्म समाज, प्रार्थना समाज, आर्य समाज, रामकृष्ण मठ और संघ ..... आदि विभिन्न धार्मिक सुधारवादी आन्दोलनों का विकास हुआ।

राजा राममोहन राय को ब्रह्म समाज का संस्थापक माना जाता है। इस सम्बन्ध में डी.एस. शर्मा ने इस आशय का विचार स्पष्टतया व्यक्त किया है और सामाजिक और शैक्षणिक क्षेत्र में उनके योगदान की सराहना की है।<sup>4</sup> एक ओर ब्रह्मसमाज के द्वारा हिन्दू धर्म में प्रविष्ट कुरीतियों और कुसंस्कारों का निराकरण किया गया तो दूसरी तरफ धर्म के क्षेत्र में उनके द्वारा एकेश्वरवादी पद्धति और विश्वास पर विशेष बल दिया गया है। उन्होंने ब्रह्मसमाज के लिए जिस साधना को मान्यता प्रदान की, वह वेदान्त की साधना का ही एक रूप है। इस साधना से गायत्री-मंत्र तथा उपनिषदों के कुछ

मंत्रों की सहायता से परम-तत्त्व का चिन्तन-मनन किया जाता है। इसके अतिरिक्त निर्वाण-तंत्र के एक स्त्रोत का भी पाठ किया जाता था।<sup>5</sup>

केशवचन्द्र ने भारतीय ब्रह्मसमाज को सार्वदेशिक रूप दिया और इसके अंतर्गत हिन्दू, बौद्ध, ईसाई, इस्लाम आदि सभी धर्मों के धर्म ग्रंथों से उद्धरण संकलित किए गए और इस आधार पर 'श्लोक-समूह' को प्रस्तुत किया गया। ऐसा माना जाता है कि ब्रह्मसमाज सभी धर्मों के प्रति आदर का भाव रखता है।

प्रार्थना समाज धार्मिक सुधारवादी आन्दोलन के रूप में ब्रह्मसमाज की एक प्रशाखा के रूप में दक्षिण भारत में विकसित आन्दोलन है। इसके प्रवर्तक न्यायमूर्ति राना डे थे जिन्होंने समन्वयवादी और भक्तिवादी आन्दोलन का नेतृत्व किया। इसके पश्चात् आर्य समाज का धार्मिक सुधारवादी आन्दोलन आता है चमुपति पण्डित ने इसके सम्बन्ध में ठीक ही बतलाया है कि जिस तरह मध्ययुग में भक्तिवादी आंदोलन का विकास इस्लाम धर्म की प्रतिक्रिया के अर्थ में दिखाई पड़ता है, उसी तरह ऐसा माना जा सकता है कि आर्य समाज का उद्भव और विकास ईसाई धर्म की प्रतिक्रिया के रूप में हुआ है।<sup>6</sup> यहाँ वेदों के आलोक में हिन्दू धर्म के विवेचन की बात की गई है। वे वैदिक हिन्दू धर्म के पक्षधर प्रतीत होते हैं और पौराणिक हिन्दू धर्म को संभवतः वे बहुत महत्व नहीं देते हैं।

आर्यसमाज की तरह देवसमाज भी सामाजिक-धार्मिक सुधारवादी आन्दोलन था। इसके संस्थापक देवात्मा थे। इसके सम्बन्ध में एस.पी.कनल ने बतलाया कि किस प्रकार उन्होंने धार्मिक सुधारवादी दृष्टिकोण से धर्म को प्रगतिशील रूप में प्रस्तुत किया है।<sup>7</sup>

दिव्य जीवन संघ के सम्बन्ध में इसके संस्थापक स्वामी शिवानन्द का धर्म दर्शन सर्वधर्म समभाव के दृष्टिकोण से अधिक प्रासंगिक प्रतीत होता है। यद्यपि वे तकनीकी अर्थ में दर्शनशास्त्री नहीं थे। फिर भी दर्शन और धर्म के क्षेत्र में उनका महत्वपूर्ण योगदान है। स्वामी जी ने एक ऐसे धर्म दर्शन को विकसित किया, जिसमें उन्होंने सभी धर्मों को महत्वपूर्ण स्थान दिया है।<sup>8</sup> स्वाभाविक रूप में धर्मों की मौलिक एकता में उनका विश्वास पूरा है। फलतः सभी धर्मों के प्रति वे आदर का भाव रखते हैं। धर्म-संस्थापकों ने सत्य को सम्प्रेषित किया है, परन्तु उनका सर्जन नहीं किया है। सृष्टि के प्रारम्भ से ही किसी नए धर्म का प्रादुर्भाव नहीं हुआ है। अन्ततः धर्म का स्त्रोत दिव्य ही है। विभिन्न धर्मों में विरोध हमारे पूर्वाग्रहों, धर्मान्धता, हृदय की अपवित्रता तथा भ्रष्ट बुद्धि के कारण दिखलाई पड़ता है।<sup>9</sup>

धार्मिक सुधारवादी आन्दोलन में थियोसोफिकल सोसायटी का भी उल्लेख किया जा सकता है। उन्नीसवीं सदी के प्रारंभिक काल में हिन्दू धर्म के इतिहास की महत्वपूर्ण व्यक्ति थी श्रीमती एनीबेसेंट जिन्होंने अपनी यूरोपीय त्वचा के नीचे एक शुद्ध भारतीय हृदय छिपा रखा था। रूसी महिला मैडल ब्लावट्स्की की चर्चा किए बिना एनीबेसेंट की चर्चा अधूरी रहेगी। मैडम ब्लावट्स्की गुह्या शक्तियों की स्वामिनी थी। विदेशी महिला होते हुए भी हिन्दू धर्म के प्रति आस्था, उनके धार्मिक उदारतावाद और सर्वधर्म समभाव के दृष्टिकोण का ज्वलंत उदाहरण है। सन् 1875 में अमरीका में कर्नल ओलकाट उनके विचारों से बहुत प्रभावित हुए और उनकी अनुमति लेकर श्रीमती एनीबेसेंट ने न्यूयार्क में थियोसोफिकल सोसायटी की स्थापना की।<sup>10</sup>

स्मकालीन भारतीय दर्शन के इतिहास में यों तो अनेक प्रसिद्ध चिंतक और दार्शनिक हुए हैं, लेकिन स्वामी विवेकानंद, महात्मा गांधी का धर्म-दर्शन इस दृष्टिकोण से अत्यंत ही महत्वपूर्ण दिखाई

पड़ता है। डॉ. सर्वपल्ली राधाकृष्णन् आधुनिक भारतीय (शास्त्रीय) दार्शनिकों में अत्यंत महत्वपूर्ण स्थान रखते हैं। दर्शन के शुष्क विषयों की सरस प्राणवंत शैली में व्याख्या तथा धर्म के क्षेत्र में पूर्व एवं पश्चिम के वैचारिक भेदों को दूर कर उनके बीच सेतु-निर्माण डॉ. राधा कृष्णन् का आधुनिक भारतीय दर्शन के क्षेत्र में मुख्य योगदान है।<sup>11</sup> उनके दर्शन के सम्बन्ध में अधिक विस्तृत जानकारी के बदले केवल इतना ही संकेत करना पर्याप्त होगा कि वे नव्य-वेदान्तवादी हैं और उन्होंने वेदान्त को आधुनिक वैज्ञानिक चिंतन के परिप्रेक्ष्य में अधिक यथार्थवादी ढंग से प्रस्तुत किया है। पूर्व तथा पश्चिम से परिचित कराने में अन्य किसी को इतना श्रेय नहीं दिया जा सकता जितना राधाकृष्णन् को।<sup>12</sup>

धर्म के सम्बन्ध में वर्तमान युग में तरह-तरह की भ्रांतियाँ दिखाई पड़ती हैं। लोग धर्म के नाम पर संघर्ष और अलगाववादी प्रवृत्तियों की बात करते हैं। लेकिन रामकृष्ण और विवेकानंद की तरह डॉ. भगवानदास भी धर्म को अलगाववादी प्रवृत्तियों का आधार नहीं मानते। उनके अनुसार धर्म हमें एकसूत्र में बाँधता है। समाज में लोगो को बाँधे रखना या मिलाए रखना तभी हो सकता है जब सभी एक दूसरे को कुछ दे रहे और एक दूसरे से लेते रहे। इसी को 'हक.', 'फर्ज', 'अधिकार' और 'कर्तव्य' का नाम दिया जाता है।<sup>13</sup>

धर्म के सम्बन्ध में इस प्रकार की भी आपत्तियाँ उठायी जाती हैं कि यह संघर्ष, विघटन, तनाव, दंगों आदि का कारण होता है। यह ठीक है कि धर्म की आड़ में देश और विदेश में यत्र-तत्र युद्ध, संघर्ष, तनाव आदि हुए हैं और होते भी हैं, लेकिन वस्तुतः धर्म उनके लिए उत्तरदायी नहीं है। स्वार्थवादी राजनीतिज्ञ भी या धर्म के ठेकेदार धर्म के आधार पर लोगों के बीच तनाव की बात उत्पन्न करते हैं। लेकिन इसमें धर्म का कोई दोष नहीं है। प्रो. हिक्स ने इस सम्बन्ध में ठीक ही बताया है कि मध्य एशिया या भारत में जो धर्म के नाम पर युद्ध आदि हुए हैं उसका कारण राजनीति, इतिहास, आर्थिक बाते हैं न कि धर्म।<sup>14</sup>

चार्वाक, फ्रायड मार्क्स आदि ने भी धर्म के वास्तविक महत्व को नहीं समझा है। चार्वाक उसे शोषण का कारण मानते हैं। वैदिक कर्मकांड के संदर्भ में उनके द्वारा यह बतलाया गया है कि ब्राह्मणों और पुरोहितों के द्वारा धर्म के नाम पर सामान्य लोगों का शोषण किया गया है।

फ्रायड ने भी धर्म को काल्पनिक ही बतलाया है। मार्क्स धर्म को 'अफीम का नशा' की संज्ञा देते हैं क्योंकि वह उनके अनुसार परिवर्तन या प्रगति में बाधक सिद्ध होता है। इस प्रकार धर्म के सम्बन्ध में विभिन्न प्रकार की आपत्तियाँ उठायी जाती हैं लेकिन यदि इस पर ध्यानपूर्वक विचार किया जाए तो ऐसा स्पष्ट हो जाएगा कि वास्तविक धर्म अलगाव या पृथक्तावादी तत्त्वों का कारण नहीं हो सकता है। धर्म तो मनुष्य को एक सूत्र में बाँधता है, वह सभी को जोड़ता है, तोड़ता कतई नहीं।<sup>15</sup>

धर्म के सम्बन्ध में पाश्चात्य विद्वानों ने भी परम्परागत दृष्टिकोण में अध्ययन प्रस्तुत किया है। धर्म में भावना, ज्ञान और कर्म तीनों पक्षों की अपनी महत्वपूर्ण भूमिका होती है।<sup>16</sup> गैलवे ने अपने विवेचन में यह बतलाने का प्रयास किया है कि धर्म उच्चतर सत्ता में आस्था के द्वारा व्यक्ति अपनी समीक्षा की पूर्ति का प्रयास विभिन्न क्रियाओं, जैसे प्रार्थना, पूजा आदि के द्वारा करने का प्रयास करता है। इस प्रकार धर्म के तीनों पक्षों के प्रति उन्होंने न्याय करने का प्रयास किया है।

भारतीय विद्वान स्वामी विवेकानंद ने वेदान्त के आधार पर धर्म की व्याख्या प्रस्तुत की है और बतलाया है कि धर्म न तो कर्मकांड है और न केवल वार्तालाप। उनके अनुसार धर्म आत्म-प्राप्ति या

पूर्णता की प्राप्ति से सम्बन्ध रखता है। धर्म की महत्ता इससे भी विदित होती है कि मानवीय इतिहास में किसी न किसी रूप में धर्म की मान्यता प्रत्येक काल, स्थान व समाज में रही है। आधुनिक युग के उच्च कोटि के विद्वान रसेल और सार्त्र सरीखे दार्शनिक भी इस बात को स्वीकार करते हैं कि धर्महीन या ईश्वरहीन जग की कल्पना खिन्नता का कारण बनती है।<sup>17</sup>

आज का विज्ञान ठोस जड़ की अपेक्षा शक्ति की बात करता है। स्वामी जितात्मानन्द, स्वामी मुख्यानन्द आदि ने अपनी विद्वतापूर्ण रचनाओं में इस आशय का विचार स्पष्टतया व्यक्त किया है। इस युग के प्रसिद्ध वैज्ञानिक आइंस्टाईन आदि ने भी ईश्वर और धर्म की महत्ता को अपने ढंग से स्वीकार किया है। आज के वैज्ञानिक युग में धर्म की महत्वपूर्ण भूमिका को अस्वीकार करना अनुचित दिखाई पड़ता है। रौलेण्ड ने इस सम्बन्ध में ठीक ही कहा है कि ऐसा नहीं कहा जा सकता कि विज्ञान ठीक और धर्म गलत होता है। वस्तुतः दोनों अपने-अपने क्षेत्र में ठीक ही होते हैं।<sup>18</sup> ओ. पी. त्यागी ने भी इस आशय का विचार स्पष्टतया प्रस्तुत किया है कि आधुनिक विज्ञान के विभिन्न आविष्कारों और अनुसंधानों के फलस्वरूप आज उसके प्राचीन भौतिकवादी दृष्टिकोण में बहुत कुछ शिथिलता दृष्टिगत होती है।<sup>19</sup>

धर्मों की अनेकता के सम्बन्ध में विश्व-धर्म सम्बन्धी आदर्श और अवधारणा बहुत कुछ संतोषजनक प्रतीत नहीं होती है क्योंकि सभी मनुष्य से यह अपेक्षा नहीं की जाती है कि वह एक ही धर्म का अनुसरण करें और एक ही प्रकार के ईश्वर की अवधारणा में विश्वास करें। गंगोत्री के जल की तरह धर्म का मौलिक स्वरूप प्रांजल है। परन्तु, यही सत्धर्म जब 'वादी' या सम्प्रदायों के काले कारनामों की गिरफ्त में आता है तो मैदानी गंगाजल (कानपुर या हुगाली की गंगा) की तरह दूषित हो जाता है।<sup>20</sup>

सर्व-धर्म समभाव पर विचार करने के संदर्भ में सर्व-धर्म-समन्वय की ओर भी संकेत किया जा सकता है। 'समन्वय' का अर्थ होता है, संयोग, मिलन और विरोध का अभाव। इस प्रकार सर्व-धर्म-समभाव विभिन्न धर्मों की एकता और उनमें विरोध के अभाव पर जोर देता है। धर्म-समन्वय का अर्थ उनमें समानता या एकता देखना है।

धर्म की भूमिका आज के युग में भी है। सच्ची बात तो यह है कि आज लोग विज्ञान के प्रति ही अधिक आकृष्ट हो रहे हैं क्योंकि उसके द्वारा बाह्य रूप से मनुष्य बहुत लाभान्वित हुआ है। उसे बहुत सारी सुख-सुविधा उपलब्ध हुई। फिर भी विज्ञान की सीमा है। वह मनुष्य को केवल बाह्य सुख-सुविधा प्रदान कर सकता है। वह उसे सुख-शांति नहीं दे सकता है। धर्म का उद्देश्य उन बौद्धिक उद्देश्यों एवं परमशुभ की प्राप्ति है, जिनसे जीवन का बौद्धिक स्तर ऊँचा उठता है। धर्म के सम्बन्ध में यह दृष्टिकोण वैज्ञानिक है और इसी को अपनाने से मानव अपने को स्वार्थ भावना से ऊपर उठा सकेगा।<sup>21</sup>

इस प्रकार समकालीन भारतीय चिंतन में सर्वधर्म समभाव का स्पष्ट और उचित स्थान प्रतीत होता है। यद्यपि समकालीन भारतीय चिन्तन में स्वाभाविक रूप से पाश्चात्य विश्लेषणवादी और अस्तित्ववादी चिन्तन का प्रभाव पड़ा है। फिर भी अधिकांश समकालीन भारतीय दार्शनिक प्राचीन भारतीय चिन्तन से प्रभावित और प्रेरित होते हैं। लेकिन इसका यह अर्थ नहीं है कि समकालीन भारतीय दर्शन केवल प्राचीन भारतीय दर्शन की पुनरावृत्ति है। वस्तुतः भारतीय चिंतन में एक सृजनात्मक और रचनात्मक पुनर्व्याख्या का प्रयास आवश्यक है। इस सम्बन्ध में नव्य वेदान्त की बात कही गई है और यह दिखलाया जाता है कि नव्य वेदान्त प्राचीन और आधुनिक का सामंजस्य है।

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## ब्राह्मण वर्ग और भारतीय राष्ट्रीय आन्दोलन में उनका योगदान

Ms. Shabnam Bharti

प्राचीन भारतीय समाज के व्यक्तियों को जिन चार भागों में बांटा गया वे चार वर्ण कहलाए। इस प्रकार भारतीय समाज में वर्णाश्रम व्यवस्था थी। किन्तु आज के समाज में प्राचीनकाल की वर्णव्यवस्था नहीं दिखाई पड़ती। वर्णव्यवस्था की विशेषता यह थी कि इसे ईश्वरप्रदत्त माना गया। हमारा संस्कृत साहित्य मानता है कि वर्णव्यवस्था ईश्वर द्वारा स्थापित की गई है। ऋग्वेद का अधोलिखित मन्त्र इस मान्यता का प्रारम्भिक सूत्र है-

“ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्यः कृत।  
ऊरु तदस्य यद्वैश्यः पद्भ्यां शुद्रो अजायत।”

परमपुरुष परमात्मा के मुख से ब्राह्मण उत्पन्न हुए (भुजाओं से क्षत्रियों की उत्पत्ति हुई, जंघाओं से वैश्य उत्पन्न हुए, तथा पैरों से शुद्रों की उत्पत्ति हुई।

### ब्राह्मण वर्ग

ब्राह्मण वर्ग की उत्पत्ति ब्रह्मा के मुख से मानी गई है। जिस प्रकार मनुष्य का मस्तिष्क उसकी क्रियाओं का संचालन करता है और उसमें अच्छे विचारों का समावेश करके उसे अच्छे मार्ग की ओर प्रवृत्त करता है, उसी प्रकार समाज का संचालन करते हुए उसे अच्छे मार्ग की ओर ले जाने वाले ब्राह्मण हैं, जो अपने विचारों, दीर्घकालीन अनुभव एवं ज्ञान से समाज का नेतृत्व करते थे। मनु ने ज्ञानवान होने के कारण ही ब्राह्मणों को सर्वश्रेष्ठ माना।<sup>1</sup>

ब्राह्मण की तपस्या तेजस्विता तथा मान्यता के कारण ही मनु की दृष्टि में दस वर्ष का भी ब्रह्मण सौ वर्ष के क्षत्रिय द्वारा पूजनीय है। यदि ब्राह्मण से कोई अपराध हो गया हो तो भी उसको मृत्युदण्ड नहीं देना चाहिए क्योंकि ब्राह्मण सभी प्राणियों का गुरु है। उससे यदि कोई त्रुटि भी हो जाए तो भी उसके ब्राह्मत्व, तेज और गुरुत्व को कम नहीं समझना चाहिए?<sup>2</sup>

### महाभारत, आदिपर्व 28/3-5

वैदिक काल से ही ब्राह्मण वर्ण वर्णव्यवस्था में सबसे महत्वपूर्ण वर्ण माना जाता रहा है। सभी हिन्दू ग्रन्थों में ब्राह्मण को ईश्वर के समान पूज्य माना गया है।

आर्थिक और राजनीतिक दृष्टिकोण से ब्राह्मणों को समाज का मार्गदर्शक माना गया। सामाजिक कानून उनके द्वारा बनाये गये। वेदों में ब्राह्मणों को सर्वोच्चता प्रदान की गई है। ऋग्वेद में वर्णित है कि जो राजा ब्राह्मणों का सम्मान करता है वहीं अपने घर में शान्ति से रह सकता है।<sup>3</sup>

उपरोक्त विवेचन से स्पष्ट है कि समाज को नैतिक और अध्यात्मिक उन्नति की ओर ले जाने वाले ब्राह्मण वर्ग का उत्तरदायित्व इतना अधिक था कि इस वर्ण के व्यक्तियों को अपने लिए निर्धारित कर्तव्यों का

पालन बड़ी सावधानी से करना पड़ता था। अन्यथा उनका ब्राह्मणत्व ख़तरे में पड़ जाता था। प्राचीनकाल में कौटिल्य (चाणक्य) एक प्रसिद्ध पुरोहित थे। चाणक्य का जन्म एक निर्धन ब्राह्मण परिवार में हुआ। उनका एक नाम संभवतः विष्णुगुप्त भी था। चाणक्य ने उस समय के महान शिक्षा केन्द्र तक्षशिला में शिक्षा पाई थी। 14 वर्ष के अध्ययन के बाद 26 वर्ष की आयु में उन्होंने अपनी समाजशास्त्र की शिक्षा पूर्ण की और नालंदा में उन्होंने शिक्षण कार्य भी किया। उन्हें 'भारत का मैकियावली' के नाम से भी जाना जाता है।

ऐसा कहा जाता है कि एक बार मगध के दरबार में किसी कारण से उनका अपमान किया गया था, तभी उन्होंने नंद-वंश के विनाश का बीड़ा उठाया था। उन्होंने चन्द्रगुप्त मौर्य को राजगद्दी पर बैठा कर वास्तव में अपनी प्रतिज्ञा पूरी कर ली तथा नंद वंश को मिटाकर मौर्य वंश की स्थापना की।

आचार्य चाणक्य भारतीय इतिहास के सर्वाधिक प्रखर कुटनीतिज्ञ माने जाते हैं। उन्होंने 'आर्थशास्त्र' नामक पुस्तक में अपने राजनैतिक सिद्धांतों का प्रतिपादन किया। महान मौर्य वंश की स्थापना का श्रेय चाणक्य को ही जाता है। चाणक्य एक विद्वान, दूरदर्शी तथा दृढ़संकल्पी व्यक्ति थे और अर्थशास्त्र, राजनीति और कुटनीति के आचार्य थे।

आज ब्राह्मणों का वैसा सम्मान नहीं है, जैसा प्राचीनकाल में था। इसका कारण ऐसे ब्राह्मण वर्ग को माना गया जो अपने कर्तव्यों का पालन नहीं करते थे। बदलता हुआ परिवेश भी इनके पतन का कारण था। भारतीय राष्ट्रीय आन्दोलन एवं ब्राह्मण वर्ग।

आधुनिक भारत में अँग्रेजों के शासनकाल में इसी वर्ग (ब्राह्मण वर्ग) के महान व्यक्तियों ने भारतीय राष्ट्रीय आन्दोलन में महत्वपूर्ण भूमिका निभाई। इनके कारण भारतीय राष्ट्रीय आन्दोलन ने एक नई दिशा पकड़ी। मंगल पाण्डे, सुरेन्द्रनाथ बैनर्जी, गोपालकृष्ण गोखले, बालगंगाधर तिलक आदि ब्राह्मण वर्ग से सम्बंधित ऐसे व्यक्ति हुए जिन्होंने भारतीय राष्ट्रीय आन्दोलन में अपना योगदान दिया। इन राष्ट्रीय नेताओं के योगदान का वर्णन इस प्रकार है-

### **मंगल पाण्डे**

मंगल पाण्डे एक भारतीय सैनिक था। जिसने 1857 ई० के विद्रोह में महत्वपूर्ण भूमिका अदा की। मंगल पाण्डे का जन्म 1827 ई० को ब्राह्मण परिवार में हुआ था। उन्होंने 1849 ई. में ईस्ट इण्डिया कम्पनी की सेना में नौकरी प्राप्त की। 1857 ई० के स्वतन्त्रता संग्राम को जन-जन का मुक्ति संग्राम बनाने के लिए राष्ट्रीय नेताओं ने बड़े पैमाने पर तैयारी की थी। उन्होंने 31 मई 1857 ई० की तिथि क्रान्ति के लिए निश्चित की थी। परन्तु उससे पहले ही 29 मार्च 1857 ई० को बैरकपुर छावनी में 39वीं देशी पलटन के सिपाही मंगल पाण्डे ने विद्रोह का बिगुल बजा दिया।

मंगल पाण्डे जब बंगाल में थे तो तभी उन्हें उनके साथी ने सूचना दी कि कारतूसों में चर्बी का प्रयोग किया जा रहा है। इन कारतूसों को प्रयोग करने से पहले मुँह द्वारा छीला जाता था। इस तरह यह अँग्रेजों द्वारा भारतीयों के धर्म को भ्रष्ट करने की चाल थी।

जब मंगल पाण्डे को इन चर्बी वाले कारतूसों का प्रयोग करने को कहा गया तो उन्होंने इंकार कर

दिया। जब उनसे जबरदस्ती ऐसा करने को विवश किया गया तो उन्होंने मेजर ह्युगसन को गोली से उड़ा दिया। दूसरे अँग्रेज अधिकारी लैफ़्टिनेंट बाघ ने जब उन्हें पकड़ने की कोशिश की तो उन्हें भी गोली मार दी। मंगल पाण्डे ब्रिटिश सेना के वह पहले सिपाही थे जिन्होंने किसी अँग्रेज अधिकारी पर गोली चलाने का साहस किया था। अँग्रेजों द्वारा उन्हें पकड़ लिया गया। उन पर मुकद्दमा चलाया गया और 8 अप्रैल 1857 ई0 को उन्हें फाँसी दे दी गई। इस प्रकार इस देशभक्त ने भारत में राष्ट्रीय स्वतंत्रता संग्राम का बिगुल बजा दिया। यद्यपि यह विद्रोह असफल रहा, परन्तु इसमें मंगल पाण्डे के योगदान को नहीं भुलाया जा सकता।

### सुरेन्द्रनाथ बैनर्जी

सुरेन्द्रनाथ बैनर्जी जिन्हें बंगाल के “बेताज बादशाह” की उपाधि प्राप्त है भारत के प्रमुख नरमपंथी नेता थे। वह अपने जन्म से लेकर मृत्यु तक भारत के राष्ट्रीय अन्दोलन से जुड़े रहे।

उनका जन्म कलकत्ता के एक ब्राह्मण परिवार में 1848 ई0 में हुआ। अपने छात्र जीवन में उन्होंने अनेक पुरस्कार जीते। आई.सी.एस. के परीक्षा के लिए वे इंग्लैण्ड गए। इस परीक्षा में सफल होने वाले वे पहले भारतीय थे। उन्हें सिलहट में असिस्टेंट मैजिस्ट्रेट के पद पर नियुक्त किया गया, परन्तु एक साल भी नहीं हुआ था और तकनीकी गलती के कारण उन्हें नौकरी से निकाल दिया गया।

सुरेन्द्रनाथ बैनर्जी का भारतीय सिविल सेवा से निकाला जाना उनके जीवन में महत्वपूर्ण मोड़ साबित हुआ। ‘उनको पदमुक्त किए जाने वाला दिन बेशक उनके लिए मुसीबतें लाया पर यह भारत और बंगाल के लिए एक सुनहरी दिन था। आधुनिक भारत के सामाजिक दृश्य के पटल पर एक मुख्य निर्माता के तौर पर उनका रास्ता साफ हो गया’<sup>14</sup>

सुरेन्द्रनाथ बैनर्जी ने कुछ समय शिक्षक के रूप में कार्य किया। वे एक पत्रकार भी थे। उन्होंने ‘द बंगाली’ नामक समाचार पत्र का कलकत्ता से सम्पादन किया। वे बिना किसी डर के अपने समाचार पत्र में सरकारी अधिकारियों की आलोचना करते थे। कर्जन की नीतियों की उन्होंने खुलकर आलोचना की। ऐंग्लो इण्डियन समुदाय की आलोचना के कारण उन्हें दो महीने जेल में रहना पड़ा। उन्होंने 1876 ई0 को कलकत्ता में इण्डियन एसोसिएशन की स्थापना में महत्वपूर्ण भूमिका निभाई। इसी संस्था के माध्यम से उन्होंने कई वर्षों तक भारत के लोगों की सेवा की।

जब सरकार ने आई.सी.एस. की परीक्षा के लिए आयु 21 साल से घटाकर 19 साल कर दी तब सुरेन्द्रनाथ बैनर्जी ने इसके विरुद्ध जनता को जागृत करने के लिए भारत का दौरा किया। डॉ. आर.सी. मजुमदार ने कहा है कि सुरेन्द्रनाथ बैनर्जी के दौरों ने भारत के राजनीतिक पुनर्जागरण के इतिहास में एक महत्वपूर्ण प्रभाव छोड़ा। पहली बार भारत का राजनीतिक इकाई के रूप में विचार उत्पन्न हुआ।<sup>15</sup>

भारतीय राष्ट्रीय काँग्रेस के अधिवेशनों में दो बार वे इसके अध्यक्ष चुने गए 1895 ई0 में पूना, 1902 ई. में अहमदाबाद बंगाल विभाजन के बाद स्वदेशी आन्दोलन को उन्होंने शिखर तक पहुँचा दिया। इस तरह उन्होंने लम्बे समय तक भारत की तत्परता से सेवा की। उनके बारे में कहा गया है कि “बहुत कम लोग ही उनकी नायकता, चारित्रिक श्रेष्ठता, बलिदान भावना, देशभक्ति के जुनून, परोपकारी भावना तथा संगठन क्षमता को लांघ सके।”<sup>16</sup> रेत पर पर उन्होंने कभी न मिटने वाले निशान छोड़े हैं।<sup>17</sup>

**गोपाल कृष्ण गोखले**

गोपाल कृष्ण गोखले एक महान देशभक्त थे। उनसे प्रभावित होकर महात्मा गाँधी जी ने उन्हें अपना राजनीतिक गुरु माना। उनका जन्म 1866 ई. को कोल्हापुर में गरीब चितपावन ब्राह्मण परिवार में हुआ। उन्होंने स्नातक एल्फिंस्टन कॉलेज बम्बई से की। उन्होंने काफी समय तक अध्यापन का कार्य किया। उन्होंने अपने राजनीतिक जीवन की शुरुआत 'पुना सार्वजनिक सभा' के सेक्रेटरी के तौर पर 1886 ई. में की थी। 1905 ई. में काँग्रेस के बनारस अधिवेशन में वे अध्यक्ष चुने गए। उनका इस अधिवेशन में दिया गया भाषण सर्वश्रेष्ठ अध्यक्षीय भाषण माना गया। इसमें उन्होंने लॉर्ड कर्जन पर टिप्पणी करते हुए कहा कि 'सज्जनों, यह कितना सच है कि हर चीज का अंत होता है। इसी प्रकार लॉर्ड कर्जन के वायसरायशिप का भी अंत हो गया। इस प्रकार के प्रशासनिक काल को देखने के लिए हमें अपने देश के औरंगजेब के काल में जाना होगा'।<sup>8</sup>

उनका मानना था कि यदि ब्रिटिश जनता को भारतीयों की वास्तविकता का ज्ञान हो जाएगा तो ब्रिटिश सरकार प्रशासन में सुधार अवश्य करेगी। 1905 ई0 में उनके द्वारा स्थापित 'सरवेन्ट्स ऑफ इण्डिया सोसाइटी' उनका भारत को सर्वश्रेष्ठ उपहार था। इसका मुख्य उद्देश्य भारत की स्वराज्य प्राप्ति के लिए संघर्ष करना, मातृभूमि की सेवा के लिए नवयुवकों को तैयार करना, सामाजिक सेवा करना आदि था। उन्होंने 'राष्ट्रीय सभा समाचार' नामक समाचार पत्र का आरंभ किया। उनके लेखों से भारतीयों में नये उत्साह का संचार हुआ। वे एक महान देशभक्त थे जिन्होंने भारतीयों में आत्मविश्वास भर दिया। उनके बारे में सी.वाई. चिन्तामणि ने कहा- 'मैं यह साहस के साथ कहता हूँ कि गोखले के बाद कोई गोखले नहीं हुआ'।<sup>9</sup>

1915 ई0 में जब उनकी मृत्यु हुई थी तो बाल गंगाधर तिलक ने उन्हें श्रद्धांजलि देते हुए कहा 'भारत का हीरा महाराष्ट्र का रत्न, कर्मठता का राजा, चिन्ता भूमि पर चिर निद्रा में लीन है। उसकी तरफ देखो और उनका अनुसरण करो'।<sup>10</sup>

**बाल गंगाधर तिलक**

बाल गंगाधर तिलक भी एक देशभक्त, एक महान शिक्षाविद्, महान पत्रकार और माने हुए विद्वान थे। उनका जन्म 1856 ई. में रत्नगिरी जोकि महाराष्ट्र के कोकण जिले में स्थित है, में हुआ। वह चितपावन ब्राह्मण परिवार से संबंधित थे।

बाल गंगाधर तिलक जी चाहते थे कि भारत में आधुनिक शिक्षा का प्रसार केवल भारतीयों द्वारा ही होना चाहिए न कि विदेशियों द्वारा। इसके लिए उन्होंने पूना में न्यू इंग्लिश स्कूल खोला और 1884 ई0 में 'दक्कन ऐजुकेशन सोसाइटी' की स्थापना की। उन्होंने अपने दो समाचार-पत्रों 'केसरी' और 'मराठा' के माध्यम से जनता में नवीन जागृति उत्पन्न की। उनकी मान्यता थी कि जब तक भारतीय लोगों में अपने इतिहास संस्कृति तथा धर्म के लिए पुनः सम्मान की भावना जागृत नहीं होती तब तक सभी प्रकार के राजनीतिक और सामाजिक सुधारों के प्रयास निष्फल साबित होंगे। इसके लिए उन्होंने शिवाजी तथा गणपति उत्सवों को नवीन रूपों में मनाना आरंभ किया।

बाल गंगाधर तिलक 1889 ई. में राष्ट्रीय काँग्रेस में शामिल हुए। उन्होंने नरपंथियों की विचारधारा

का कड़ा विरोध किया। उन्होंने कहा 'राजनीतिक अधिकारों के लिए लड़ा जाता है। नरमपंथी समझते हैं कि उन्हें मित्रों करने से प्राप्त किया जा सकता है। हम समझते हैं कि उन्हें जोरदार दबाव डालकर ही प्राप्त किया जा सकता है' 111

1905 ई0 में बंगाल विभाजन के समय उन्होंने अपने समाचार पत्र केसरी तथा मराठा द्वारा स्वराज, स्वदेशी, बॉयकाट तथा राष्ट्रीय शिक्षा का संदेश जन-जन तक पहुँचाया। बाल गंगाधर तिलक ने घोषणा कि 'स्वराज्य मेरा जन्मसिद्ध अधिकार है और मैं इसे लेकर रहूँगा' 112 अपने समाचार पत्र के माध्यम से उकसाने के जुर्म में उन्हें दो बार जेल भी जाना पड़ा।

उनका मानना था कि अगर भारतीयों को आजादी प्राप्त करनी है तो उन्हें अपने बलबूते पर प्राप्त करनी होगी। विदेशी शासक को मार भगाने के लिए जोरदार दबाव डालना होगा। निस्संदेह देश तिलक का सदा ऋणी रहेगा। उनके अनंत संघर्ष के लिए जो उन्होंने अपने देशवासियों को राजनीतिक बंधनों से आजाद कराने के लिए चलाया तथा उन कष्टों और बलिदानों के लिए जो उन्होंने अपनी मातृभूमि के लिए सहे। निस्संदेह उन्होंने ही इतिहास मोड़ा 113

### **चन्द्रशेखर आजाद**

चन्द्रशेखर आजाद भारत के महान क्रान्तिकारी थे। उनका जन्म 23 जुलाई 1906 ई0 में भाबरा गांव, मध्यप्रदेश में हुआ था। उनका वास्तविक नाम चन्द्रशेखर तिवारी था। उनकी माता जगरानी देवी उनके पिता सीताराम तिवारी की तीसरी पत्नी थी। उदनकी माता उन्हें एक संस्कृत का विद्वान बनाना चाहती थी। इसलिए उन्हें काशीविद्यापीठ, बनारस में पढ़ने के लिए भेजा गया। जब गांधी जी ने असहयोग आंदोलन चलाया तो चन्द्रशेखर केवल पंद्रह साल के थे। उन्होने इसमें भाग लिया और उन्हें गिरफ्तार कर लिया गया। मैजिस्ट्रेट ने उनसे पूछा- उनका नाम क्या है - उन्होने बताया आजाद। उनके पिता का नाम क्या है - स्वतंत्रता। उनका निवास कहां है - जेल। और उस दिन के बाद वो आजाद के नाम से जाने गए। हिन्दूस्तान सोशलिस्ट रिपब्लिकन एसोशिएसन में उन्होने सक्रिय भूमिका निभाई। 1928 ई0 में लालालाजपत राय को लाठियों से घायल करने वाले सांडर्स की हत्या करने वाले क्रान्तिकारी दल में चन्द्रशेखर भी शामिल थे। एल्फ्रेड पार्क, इलाहाबाद में पुलिस से घिर जाने के बावजूद उन्होने अपनी हिम्मत नहीं छोड़ी। वे जीवित अंग्रेजों के हाथ नहीं आना चाहते थे। इसलिए खुद को गोली मार ली। उनके खौफ की वजह से पुलिसवाले उनके मृत शरीर के पास जाने से भी घबरा रहे थे। ऐसे वीर क्रान्तिकारी का नाम भारत में सदैव अमर रहेगा।

विनायक दामोदर सावरकर

विनायक दामोदर सावरकर एक भारतीय स्वतंत्रता कार्यकर्ता, राजनीतिज्ञ और साथ ही एक कवि और लेखक भी थे। उनका जन्म 1883 ई0 महाराष्ट्र के भगुर ग्राम में एक मराठी चितपावन ब्राह्मण परिवार में हुआ था। उन्हें वीर सावरकर नाम से संबोधित किया जाता है। उन्होने 'अभिनव भारत' नामक क्रान्तिकारी संगठन की स्थापना की। 1905 ई0 में बंगाल विभाजन के समय उन्होने पुणे में विदेशी बहिष्कार तथा स्वदेशी पर बल दिया। उन्होने 1857 ई0 के विद्रोह के ऊपर 'भारतीय स्वतंत्रता संग्राम' नामक पुस्तक लिखी। बाद में सरकार ने इसके ऊपर प्रतिबंध लगा दिये। अपने क्रान्तिकारी कार्यों तथा लेखों के वजह से इन्हें दो बार

आजीवन कारावास का दण्ड मिला। इस पर सावरकर ने कहा-

‘मातृभूमि! तेरे चरणों में पहले ही मैं अपना मन,  
अर्पित कर चुका हूँ। देश सेवा ही ईश्वर सेवा है,  
यह मानकर तेरी सेवा के माध्यम से भगवान की सेवा की’। 114

### निष्कर्ष

इस प्रकार स्पष्ट है कि भारतीय राष्ट्रीय आन्दोलन को नई दिशा देने में ब्राह्मण वर्ग के इन नेताओं ने महत्वपूर्ण भूमिका निभाई। यहां तक कि कई बार इन नेताओं को जेल तक जाना पड़ा। अपनी नीतियों तथा विचारों के माध्यम से इन्होंने जनसाधारण में नई जागृति पैदा की। उन्हें स्वतंत्रता के मार्ग पर अग्रसर किया। सरकार की गलत नीतियों का विरोध किया। बाल गंगाधर तिलक ने कहा- ‘स्वराज्य मेरा जन्मसिद्ध अधिकार है और मैं इसे लेकर रहूंगा। उसी तरह चन्द्रशेखर आजाद, वीर सावरकर ने अपनी नीतियों से ब्रिटिश सरकार को सबक सिखाया। चन्द्रशेखर आजाद ने जहां अपनी क्रान्तिकारी गतिविधियों से तथा वहीं वीर सावरकर ने अपने लेखों से सरकार की नाक में दम किया। ये दोनों ही क्रान्तिकारी महान देशभक्त हुए। इस तरह ब्राह्मण वर्ग के इन नेताओं, क्रान्तिकारियों के भारतीय स्वतंत्रता संग्राम में दिए गए योगदान को नहीं भुलाया जा सकता। इनका नाम भारतीय स्वतंत्रता इतिहास में सदैव अमर रहेगा।

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## खाद्य सुरक्षा, नीति, नियोजन व कार्यक्रम निष्पादन

पवन कुमार त्रिपाठी

भारतीय सामाजिक व्यवस्था को चलायमान बनाने के लिए सरकारी और गैर सरकारी संगठनों द्वारा समय समय पर अनेक महत्वपूर्ण कदम उठाये जाते रहे हैं ताकि आम लोगों के जीवन में कठिनाईयों का बोझ कम किया जा सके। इस प्रकार सामाजिक और आर्थिक व्यवस्था को सुदृढ़ बनाने के लिए कई सरकारी योजनाओं का लोकार्पण किया गया ताकि ग्रामीण आमजन को विकास मूलक योजनाओं का लाभ दिलाया जा सके। इन योजनाओं से लोगों को लाभ मिला और उनके जीवन की दिशा में बदलाव आया। उनकी सामाजिक और आर्थिक व्यवस्था भी मजबूत हुयी।

यह घटना उत्तर प्रदेश के हरदोई जिले के भरावन विकास खण्ड की है। अपनी संघर्षमय जिन्दगी के दिन बसर करते हुए अवधेश (काल्पनिक नाम) दिन प्रतिदिन कर्ज के बोझ तले दबते जा रहे थे। उनका जीवन गरीबी की उस अवस्था पर पहुच गया था जिसमें शायद उनका उबर पाना मुश्किल था। बच्चों की पढ़ाई, बेटी की शादी और गरीबी के बोझ से दबे एक पिता की जिन्दगी नरकमय बन चुकी थी। अवधेश के पिता एक सरकारी प्रा. विद्यालय में अध्यापक थे। जब तक वे थे पूरा परिवार खुशहाल था। उनके गुजर जाने के बाद परिवार पर मानों गरीबीरूपी विपत्ति के बादल ही फट पड़े हो। परिवारिक और आर्थिक व्यवस्था पूर्णरूप से चरमरा गई। एक एक दिन भारी पड गया। आय का कोई स्रोत न होने के कारण और घर की अर्थव्यवस्था शून्य हो जाने के कारण व कृषि योग्य भूमि न होने के कारण जीवन चलाना कठिन हो गया।

उसके बाद ग्राम पंचायतों के बुद्धिजीवी लोगों की नजर उनकी इस हालत पर पडी और ग्राम सभा के सरपंच (प्रधान) से मिलकर अवधेश की सहायता करने के लिए आग्रह किया गया, पूरे घटना क्रम को समझाते हुए अवधेश तिवारी का अन्त्योदय राशनकार्ड बना दिया। अन्त्योदय राशनकार्ड बनने से अवधेश के जीवन में छोटे छोटे बदलाव आना शुरु हो गये। राशन कार्ड पर मिलने वाले सस्ते दामों पर आनाज से उनका परिवार चलने लगा। सरकार द्वारा प्रदेश मे लागू अंत्योदय योजना के तहत कार्ड धारक को कुल 35 किलोग्राम अनाज प्रतिमाह दिया जाता है जिसमें गेहू 2 रुपये प्रति किलोग्राम, चावल 3 रुपये प्रति किलो ग्राम की दर से प्रति परिवार उपलब्ध कराया जाता है इसके अन्तर्गत लेवी चीनी प्रति यूनिट 13.50 रुपये प्रति किलो ग्राम की दर से उपलब्ध करायी जाती है, इस अन्त्योदय राशन कार्ड द्वारा प्राप्त राशन से स्थिति में सुधार होना शुरु हो गया। धीरे-धीरे राशन घर के उपयोग से बचने लगा और इस तरह से अवधेश को किसी भी प्रकार की कोई नौकरी करने की आवश्यकता नही महसूस हुई। वास्तव में ये योजना अवधेश और उसके परिवार के लिए वरदान साबित हुई।

ये सब सम्भव हुआ है भारत सरकार द्वारा चलाई जाने वाली योजना सार्वजनिक वितरण प्रणाली द्वारा सार्वजनिक वितरण प्रणाली योजना के अन्तर्गत बी.पी.एल., ए.पी.एल. और अन्त्योदय राशन कार्ड धारकों सस्ते दामों पर आनाज उपलब्ध कराया जाता है।

अवधेश की पारिवारिक पृष्ठभूमि-अवधेश के दो बेटे और एक बेटी है, बेटी बड़ी है उसकी शादी हो चुकी है, उसका अपना परिवार है। दो बेटों में बड़ा बेटा अधिक शिक्षा नही ग्रहण कर पाया और पास के ही निजी स्कूल में अध्यापन कार्य करने लगा, बड़े बेटे की शादी कर दी और उसके बच्चे है परिवार है। छोटा बेटा शहर में कम्पनी में नौकरी करता है। परिवार की आर्थिक स्थिति ठीक न होने के कारण छोटा बेटा भी सिर्फ 7वीं तक ही पढ़ाई कर पाया और जीविका चलाने के लिए संघर्ष मे लग गया।

अन्त्योदय कार्ड पर मिलने वाले राशन को लेने के लिए भी अवधेश के पास पैसे नही होते थे। कभी कभी तो दूसरों से पैसे लेकर राशन लाना पड़ता था। इस तरह से अन्त्योदय कार्ड तो बन गया लेकिन आय का कोई स्रोत न होने के कारण कई तरह की आर्थिक समस्याओं का सामना करना पड़ता था।

इसी बीच भारत सरकार द्वारा राष्ट्रीय ग्रामीण रोजगार गारन्टी योजना को सितम्बर 2005 में पारित किया गया और इस योजना को देश के सर्वाधिक 200 पिछड़े जिलों में लागू किया गया। यह योजना 2 फरवरी

2006 से लागू हुई इस के अन्तर्गत प्रत्येक ग्रामीण परिवार के वयस्क सदस्य को एक वित्त वर्ष में न्यूनतम 100 दिन का गारण्टी युक्त अकुषल मजदूरी रोजगार उपलब्ध कराये जाने को लक्ष्य रखा गया।

इस योजना ने अवधेश के बंद किस्मत के ताले खोल दिए, ग्राम सभा के प्रधान ने अवधेश की स्थिति को देखते हुए मनरेगा में काम करने के लिए जाब कार्ड बना दिया। इस कार्ड के बन जाने से अवधेश को मनरेगा के तहत काम मिलने लगा और काम करने से प्राप्त होने वाले रूपयों से उनके घर की आर्थिक स्थिति में सुधार होना शुरू हो गया। मजदूरी से प्राप्त पैसों से अन्त्योदय राशन कार्ड पर मिलने वाले राशन को लेने के लिए जो परेषानी थी वो दूर हो गई अर्थात् आय का स्रोत हो जाने के कारण आर्थिक समस्याओं कम हो गई।

इस तरह अवधेश के जीवन में इन दो सरकारी योजनाओं ने नयी रोशनी भर दी, एक योजना 'सार्वजनिक वितरण प्रणाली' ने सस्ते दामों पर अनाज उपलब्ध कराया, तो दूसरी योजना 'महात्मा गांधी राष्ट्रीय ग्रामीण रोजगार गारंटी योजना' ने अनाज खरीदने में आने वाली पैसों की समस्या को दूर कर दिया। इस समय अवधेश की जिन्दगी आम नागरिक की तरह चल रही है। वो मनरेगा में काम करता है इससे आर्थिक लाभ होता है और मजदूरी से प्राप्त रूपयों से अन्त्योदय राशन कार्ड पर मिलने वाले राशन को खरीदता है।

### सार्वजनिक वितरण प्रणाली (उत्तर प्रदेश)

सार्वजनिक वितरण प्रणाली भारतीय खाद्य सुरक्षा व्यवस्था का एक अंग है। इसका प्रारम्भ भारत सरकार के 'उपभोक्ता मामले, खाद्य एवं सार्वजनिक वितरण मंत्रालय' द्वारा किया गया। जो राज्य और केन्द्र सरकार के मिलजुले सहयोग से संचालित होती है। इस सार्वजनिक वितरण प्रणाली में गरीब लोगों को सस्ते दामों पर अनाज उपलब्ध कराया जाता है। भारत में इस कार्यक्रम की शुरुवात जून, 1977 में हुई थी। इस कार्यक्रम के अन्तर्गत गरीबी रेखा के नीचे आने वाले परिवारों को गेहूँ, चावल, चीनी, मिट्टी का तेल सस्ते दामों में उपलब्ध कराया जाता है। इसका संचालन राशन दुकान (कोटा डिपो) के माध्यम से किया जाता है। राशन दुकानों का निर्धारण पहले से ही एक प्रक्रिया के तहत किया जाता है। यह बहुत ही महत्वपूर्ण सुरक्षा कवच के रूप में निर्मित हुआ है।

भारत सरकार के दिशा निर्देश से सार्वजनिक वितरण प्रणाली और नवीनीकृत वितरण प्रणाली को समाप्त करते हुये 1 जून, 1997 से लक्षित सार्वजनिक वितरण प्रणाली लागू की गई। जिसके अन्तर्गत बी.पी.एल. अन्त्योदय, अन्नपूर्णा तथा ए.पी.एल. योजनायें शामिल की गई। गरीबों तक योजना का लाभ पहुँचाने के लिये गरीबी रेखा से नीचे के परिवारों को चिन्हित कर उनके लिये विशेष राशन कार्ड जारी किये गये और सस्ते मूल्य पर अनाज उपलब्ध कराया गया।

भारत सरकार के द्वारा प्रदेश के लिये गरीबी रेखा से नीचे जीवन यापन करने वाले परिवारों की अधिकतम संख्या 106.79 लाख निर्धारित की गई और इनमें से अति 40.945 लाख अन्त्योदय परिवारों तथा 65.845 लाख बी.पी.एल. परिवारों की संख्या निर्धारित की गई। उत्तर प्रदेश में बी.पी.एल. परिवारों और अन्त्योदय परिवारों को चिन्हित करके उनको राशन कार्ड जारी किये जा चुके हैं। इस सार्वजनिक वितरण प्रणाली के अन्तर्गत बी.पी.एल. योजना के लिये सफेद कार्ड, अन्त्योदय योजना के लिये गुलाबी रंग का कार्ड और ए.पी.एल. योजना के तहत पीले रंग के राशनकार्ड जारी किये जाते हैं।

ए.पी.एल. योजना में कार्ड धारक को कुल 35 किलोग्राम अनाज प्रतिमाह मिलता है जिसमें गेहूँ 6.60 रुपये प्रति किलोग्राम, चावल 8.45 रुपये प्रति किलोग्राम की दर से उपलब्ध कराये जाने की व्यवस्था है। इसमें कार्डधारक को 23 किलोग्राम गेहूँ और 12 किलोग्राम चावल दिया जाता है। एल.पी.जी. कनेक्शन धारी राशनकार्ड धारकों को 3 लीटर मिट्टी का तेल प्रतिमाह उपलब्ध कराया जाता है तथा बिना एल.पी.जी. कनेक्शन वाले राशनकार्ड धारकों को 5 लीटर प्रतिमाह उपलब्ध कराया जाता है। ए.पी.एल. कार्डधारक को लेवी चीनी नहीं उपलब्ध कराई जाती है।

बी.पी.एल. कार्डधारक को प्रतिमाह 35 किलोग्राम अनाज उपलब्ध कराया जाता है जिसमें कार्डधारक को 23 किलोग्राम गेहूँ और 12 किलोग्राम चावल दिया जाता है। कार्डधारक को गेहूँ 4.65 रुपये प्रति किलोग्राम, चावल 6.15 रुपये प्रति किलोग्राम की दर से उपलब्ध कराया जाता है। इसके अलावा बी.पी.एल. कार्डधारक को 700 ग्राम चीनी प्रति यूनिट 13.50 रुपये प्रति किलोग्राम की दर से उपलब्ध कराई जाती है। एल.पी.जी. कनेक्शन धारी राशनकार्ड धारकों को 3 लीटर मिट्टी का तेल प्रतिमाह उपलब्ध कराया जाता है तथा बिना एल.पी.जी. कनेक्शन वाले राशनकार्ड

धारकों को 5 लीटर प्रतिमाह उपलब्ध कराया जाता है।

भारत सरकार द्वारा प्रदेश में अन्त्योदय अन्न योजना लागू की गई है। इस योजना के अन्तर्गत ग्रामीण और शहरी क्षेत्रों के गरीब परिवार आते हैं। अन्त्योदय कार्ड धारक को कुल 35 किलोग्राम आनाज प्रतिमाह दिया जाता है जिसमें गेहूँ 2 रुपये प्रति किलोग्राम और चावल 3 रुपये प्रति किलोग्राम की दर से प्रति परिवार प्रति माह उपलब्ध कराया जाता है। लेवी चीनी प्रति यूनिट 13.50 रुपये प्रति किलोग्राम की दर से उपलब्ध कराई जाती है। गरीबी रेखा से नीचे जीवन यापन करने वाले परिवारों को चिन्हित करने को लक्ष्य निर्धारित किया गया। शासनादेश संख्या 437, 29 खाद्य-डैस्क 1-1 (9), 97 दिनांक 02.09.1997 के दिशा निर्देश के अनुसार 9000 वार्षिक आय सीमा के परिवारों को बी.पी.एल. योजना में शामिल किया गया। अब राज्य योजना आयोग-1 के शासनादेश संख्या 18एम.(6),35-अ-1,2004-12 दिनांक 17.06.2004 के अनुसार 5 सदस्यों के परिवारों को आधार मानते हुये उत्तर प्रदेश के ग्रामीण क्षेत्रों में 19884 रुपये प्रति परिवार प्रति वर्ष तथा शहरी क्षेत्र में 25546 रुपये प्रति परिवार प्रति वर्ष गरीबी रेखा से नीचे जीवन यापन करने वाले परिवारों को बी.पी.एल. परिवार माना गया है। उक्त आय से अधिक वार्षिक आय वाले परिवार ए.पी.एल. योजना में राशनकार्ड प्राप्त करने की पात्रता रखते हैं। बी.पी.एल. और अन्त्योदय योजना में अधिकतम लाभार्थी परिवारों का लक्ष्य क्रमशः 65.845 लाख एवं 40.945 लाख शासन द्वारा निर्धारित किया गया है। ए.पी.एल. योजना के अन्तर्गत अधिकतम परिवारों का कोई लक्ष्य निर्धारित नहीं है। इन सभी योजनाओं के अन्तर्गत जारी किये गये राशनकार्ड पर लाभार्थी परिवार के मुखिया का फोटो व होलोग्राम भी चस्पा रहता है।

राज्य सरकार द्वारा सार्वजनिक वितरण प्रणाली के अन्तर्गत व्यवस्था को सुचारु रूप से चलाने के लिये खाद्यान्न और चीनी को समय पर उपलब्ध कराने के लिये रोस्टर व्यवस्था को लागू किया गया है। जिसके अन्तर्गत अगले माह के लिये चालू माह की पहली तारीख से 23 तारीख तक मासिक आवंटन के सापेक्ष में ब्लॉक गोदामों में खाद्यान्न की उपलब्धता, 15 से 23 तारीख तक राशन विक्रेता द्वारा खाद्यान्न, चीनी का मूल्य जमा कराना तथा 23 तारीख से महीने के अन्त तक आवंटित खाद्यान्न और चीनी की मात्रा राशन विक्रेता हो निर्गत किया जाना सुनिश्चित किया जाता है ताकि महीने की पहली तारीख से पूरे माह राशनकार्ड धारक खाद्यान्न और चीनी अपने राशनकार्ड पर राशन विक्रेता से प्राप्त कर सकें। इसके लिये तहसील, ब्लॉक क्षेत्र की राशन दुकानों हेतु विशेष दिवसों का निर्धारण किया जाता है। जिससे राशन की दुकानें प्रातः 8 बजे से शाम 4 बजे तक खुली रहेंगी और कार्ड धारकों को अनुसूचित वस्तुओं का वितरण किया जायेगा।

भारत सरकार के दिशा निर्देश के अन्तर्गत प्रदेश में 'सिटीजन चार्टर' लागू करने का निर्णय लिया गया है। इसके अन्तर्गत राशनकार्ड धारकों को सूचना सम्बंधी अधिकार दिये गये हैं। इसमें यह व्यवस्था की गई है कि कोई भी राशनकार्ड धारक ब्लॉक, जनपद स्तरीय अधिकारी से किसी उचित दर की दुकान को आवंटित वस्तुओं एवं उसके द्वारा वितरित की गई वस्तुओं के सम्बंध में 5 रुपये फीस ट्रेजरी में जमा करके 3 माह तक की अवधि सूचना प्राप्त कर सकता है। प्रदेश सरकार द्वारा सार्वजनिक वितरण प्रणाली के अन्तर्गत विकेंद्रीकृत व्यवस्था के अनुसार प्रत्येक जनपद स्तर पर सभी योजनाओं के पुराने राशनकार्ड निरस्त कर नये सिरे से बुकलेट फार्म में नये राशनकार्ड वितरित किये जाने का अभियान चलाया गया है। इस व्यवस्था के अन्तर्गत नये सिरे से लाभार्थी परिवारों का मानक के अनुरूप सत्यापन करा कर बी.पी.एल. के लाभार्थियों को सफेद, अन्त्योदय लाभार्थियों को गुलाबी, ए.पी.एल. लाभार्थियों को पीले तथा अन्नपूर्णा लाभार्थी परिवारों को हल्के हरे रंग के राशनकार्ड उपलब्ध कराये जाने का प्रावधान किया गया है।

उत्तर प्रदेश सरकार राशन की दुकानों से उपलब्ध कराई जा रही आवश्यक वस्तुओं की समय से उपलब्धता सुनिश्चित कराने, अच्छी गुणवत्ता का खाद्यान्न उपलब्ध कराने, कालाबाजारी रोकने तथा खाद्यान्न वितरण प्रणाली में पारदर्शिता लाने हेतु सदैव अग्रसर है। इस उद्देश्य को पूरा करने के लिये शासन द्वारा त्रिस्तरीय जांच व्यवस्था लागू की गई है साथ ही सार्वजनिक वितरण प्रणाली का अनुश्रवण करने एवं वितरण प्रणाली पर निगरानी रखने हेतु जिला स्तरीय खाद्य सलाहकार एवं सतर्कता समिति तथा ग्राम स्तरीय प्राशासनिक समिति, दुकान स्तरीय सतर्कता समिति गठित करने के निर्देश जारी किये गये हैं।

समस्त जिला अधिकारियों को यह निर्देश दिये गये हैं कि विभिन्न कमजोर वर्गों, विशेषकर वाल्मीकी परिवारों, अल्पसंख्यक समुदायों, पिछड़े वर्गों व मलिन बस्ती में रहने वाले परिवारों के राशनकार्ड विशेष अभियान

चलाकर एवं कैम्प लगाकर मौके पर ही वितरित किये जायें। राशनकार्ड का सत्यापन, फर्जी यूनिट उन्मूलन के लिये समय-समय पर अभियान चलाया जाता है जिससे भ्रष्टाचार और कालाबाजारी पर नियंत्रण बना रहे।

### **निष्कर्ष**

उपरोक्त विवेचना के आधार पर यह निष्कर्ष निकलता है कि खाद्यसुरक्षा के लिए महात्मा गांधी राष्ट्रीय ग्रामीण रोजगार गारंटी योजना व सार्वजनिक वितरण प्रणाली के मध्य सकारात्मक समन्वय आवश्यक है जिससे जीवन यापन के लिए सस्ती दर पर सामग्री जुटाने के लिए आवश्यक आमदनी भी सुनिश्चित की जा सके। शोध के दौरान यह ज्ञात हुआ कि सार्वजनिक वितरण प्रणाली के लाभपात्र समुचित आय के अभाव में अपने हिस्से का जरूरी राशन नहीं खरीद पाते। जिससे बचा हुआ राशन कालाबाजारी की भेंट चढ़ जाता है।

खाद्य सुरक्षा को मिशन भाव से चलाने की आवश्यकता है। वर्तमान में रोजगार सृजन के उद्देश्य से राशन की दुकानों का संचालन किया जाता है जो अक्सर भ्रष्टाचार के आरोपों से घिरे रहते हैं। राशन दूकानदारों के प्रशिक्षण की कोई व्यवस्था नहीं है। उनकी सोंच को बदलने व उन्हे योजना के बृहत्तर उद्देश्यों से जोड़ने के लिए निरंतर प्रशिक्षण व ब्रेनस्टोर्मिंग की व्यवस्था की जानी चाहिये।

राशन दूकानदारों के कमीशन में समुचित वृद्धि की जानी चाहिए जिससे उन्हें अपने परिवार के निर्वहन हेतु उचित आय प्राप्त हो सके व उन्हे चोरी की प्रवृत्ति से दूर किया जा सके।

बायोमेट्रिक पहचान व विपणन प्रणाली लागू कर आधार नम्बर से जोड़ना चाहिए जिससे फर्जी लाभपात्र गलत फायदा न उठा सके।

चयनित लाभपात्रों को स्वरोजगार प्रशिक्षण देना चाहिए जिससे उन्हें बैंक की क्रेडिट लाइन से जोड़ कर गरीबी की रेखा के ऊपर उठाया जा सके और उनकी अनुदान पर निर्भरता कम की जा सके।

## *Book Review*

### **The Saffron Surge A Novel**

*Reviewed by* : **Dr Shivani Sharma**, Associate professor,  
Department of Philosophy, Punjab University, Chandigarh.

*Author-* **Ashwani Gupta**, *Translated From Punjabi by* **Dr Rajinder Singh**,

*Printer:* **Pragya Sahit Prakashan**, Moga  
1st Edition 2017 Pages -558 Price -Rs.799

The Saffron Surge introduces a backdrop of fiction with a pinch of realistic events that occurred in the historical times and serves the present generation with the inevitable. The work nowhere claims to be a repository of the Indian values but depicts a journey of an individual through the character Arvind. The author has dared to take up the challenge of clearing the air that in course of time got shaded and colored in the name of liberalism and pseudo intellectualism. The author has taken utmost care in propounding the idea that difference of opinions does not make us enemies. Ideological differences must not lead to the division of family rather should enrich society at large. The prevailing labelling tendencies merely on the basis of ideology one follows has not kept the author away from making an attempt and to contribute to our present generation's mental frame. Certainly, mustering courage to present the other side of story gives its readers an opportunity to understand a history from a holistic perspective.

The story opens up with Arvind as a young boy channelizing himself into a newer way of understanding and recognizing the dignity of National Flag. The narration of historical Martyrdom of Sahibzadas while attending Sangha's Shakhas moves him to the core. Arvind, who turns out to be a man of principles and believes in the mighty power of Karma over astrological predictions and destiny, with mother, two sisters and Omi as a close friend besides him traverses the stages of life depicted by the 1981 terrorism in Punjab, Mandal Commission and Ram Mandir issue. The backdrop of the work sustains the societal-situations faced by the masses at large and the role of Sangh in fixing the issues keeping in mind that the communal harmony remains intact. Arvind realises that the dialogue and critical appraisal of issues is the foundation of any organisation to evolve well. Experience of elder generation and strength of younger is the foundation, if any organisation wishes to serve its countrymen. Energy of youth must not be mind-less is the responsibility of the ones who are in the leading position and this becomes evident from an episode when the narrator speaks through a situation engraved in the terror attacks on Hindus in 1981 in Punjab. Rather than facilitating the Hindu youth with weapons, the Sangh focuses more on their training and raising their ability to bear the physical atrocities in case of any emergency. The youth seems to be shaken in their belief and deed but the advice that comes every time is a foresight and a product of calm and peaceful contemplation. The Pracharak

explains by referring to Sarsanghchalak Bala Sahib Devras Ji that “all Sikhs were not Akalis and all Akalis were not Khalistanins, all Khalistanis are not extremists and all extremists are not terrorists” portrays an attempt for sanity to prevail.

Arvind's aim to be a Pracharak, grew stronger as soon as he was briefed about the aim of Sangh. There was no place of emotional people and infatuation for ideologies in Sangh. The aim of Sangh was not merely to raise slogans but to eradicate social evils at grass root field. Arvind's decision to move out from Punjab and work at Madhya Pradesh is not only an indicative of his dedication but is a matter of his personal conviction. Killings at Punjab due to militancy and family obligations formulates the reason for Arvind's coming back to his native place. Marriage and then getting settled in life by working as Chartered Accountant and finally as a teacher in a school, by the efforts of his friend Omi provides the story a platform to develop the theme of The Saffron Surge. It is interesting to note that when Comrade Omi, after having heard Sadhvi ji, expresses his desire to join Sangh, Arvind clearly refutes him and suggests him that if he is convinced with Sadhvi ji's views then he must share it with his fellow-comrades rather than leaving the group and joining Sangh.

The story evolves while taking a political account of the Mandal Commission and Advani's Rath Yatra. Lalu Prasad Yadav's blocking up Rath Yatra in Samastipur gave B.J.P an edge to stand out to withdraw its support from V.P Singh's government. October 30th, 1990, Ayodhya sees Karsevaks in countless strength and the idea of state, language, cast seemed dissolved. Statement of Ashok Singhal that he reached Ayodhya with his One Lakh Karsevaks after breaking twenty four barricades not only indicated the State's inability to handle the issue efficiently but also mounted the enthusiasm of other Karsevaks.

Precisely, the book takes an account of what it costs to be associated with Sangh in one's personal and social life- or to be a Jansanghi. The book creates an awareness as to what it takes to be labelled in the name of Ideologies but nowhere propounds shallow virtues that nourish only selfish interests. Though the relation between an individual and its society is that of interdependence but at the end it does make a difference if the individual has attempted enough to pay back its society in whatever little way he or she could. 'The Saffron Surge' is a swift journey portraying a life we all share as individuals and gives an opportunity to be inspired and elevated by contributing to the environment we all live in as co-fellows.