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VASANTA COLLEGE FOR WOMEN

(Admitted to the Privileges of Banaras Hindu University)

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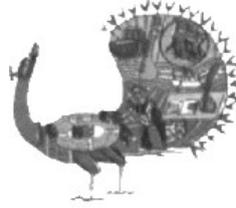
VASANT SAHASTRADHARA :

An Interdisciplinary Journal

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Editor
Prof. Alka Singh
Principal



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EDITORIAL

It gives us immense pleasure to bring out the Vol. 4 No. 1 (February 2020) issue of Vasant Sahastradhara: An Interdisciplinary Journal (Peer Reviewed) of Vasanta College for Women, Rajghat, Varanasi. The present volume is a scholarly collection of eleven articles from different disciplines of Humanities and Social Sciences. It has been truly said by the Lord that may the wicked become good, may the good realize peace and may the peaceful be released from all the bondage and those who are released or have attained 'knowledge' redeem others. Knowledge sharing is one such act and also a step to humanity. Each article in the volume not only shares ideas but address one or other social, cultural and economical issues around us. The first article in the line attempts to understand governance in the light of Kautilya's Arthashastra and Thiruvalluvar's Thirukkurala. The article frames an approach to see how far the philosophies which were laid in ancient times still have their impact on contemporary sustainable progress. The second article gives detailed benefits of education as a tool for Indian women and the tremendous initiative the government has taken so far. The third article is in form of a research paper by a fellow of IAS, Shimla where she touches upon the survival issues as put forth in the Sri Lankan diaspora fiction Island of A Thousand Mirrors by Nayomi Munaweera. The paper presents a situation, which is common to us all. The fourth article discusses the significance of value-based education in social development and showcases the imperative role of institutions in the self-enhancement of the students. The fifth article is a catchment study of the early historic site of Rajghat in Varanasi. The article is based on a village-to-village survey and remote sensing techniques. The sixth article delves deep into the concept of Kirttan, relatedness between prayers and Kirttans and the secret bliss attained through it. Kirttans essentially lead us to a good life, which is spiritual in nature. The seventh article is a meticulous study of copper smelting furnaces in ancient India. The eighth paper involves itself with usage of Hindi by the students and frequent mistakes they do during writing. It also presents a few remarkable suggestions in the light of New Education Policy and highlights the need of embracing Hindi language for its further worldwide recognition. The ninth article is an elaborate discussion of the contribution of female labourers to the overall development of Indian villages. It also talks about the betterment of these unprivileged women who are undoubtedly an integral part of the wholesome rise of Indian society and economy. The tenth article is an outcome of in depth study

Karma philosophy as propounded by Lord Krishna in Srimabhagwadgita. The article truly considers the utility of Karma in resolving the contemporary conflicts and human miseries the world faces today and in achieving a utopian state. The eleventh article ponders on the social relations between Nepal and India in the light of historical inscriptions and emphatically says that both the nations share a healthy relationship since time immemorial. Vasant Sahastradhara has tended to form an interdisciplinary collaboration through the volume. It would be appropriate to state that everything is subjective in the human mind; nevertheless, our emotions, our opinions and our objectives are all relative.

We look forward to the continued support of our readers and are hopeful to receive their responses.

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Indian Ancient Classical View on Ethics In Governance And Management-How Relevant Is It Today

Dr. Ranjana Seth*

Abstract

This article makes an attempt to understand governance with two classical sources from Ancient India as a possible source for tackling the lack of ethics in governance in emerging markets today.

Kautilya's Arthashastra and Thiruvalluvar Thirukkurala sacred Tamil literary classical text are taken as a link to understand the characteristics of good governance and why an understanding of these text which are not just a normative text but a realistic description of the art of running a state needs to be read and applied in today development scenario.

Promotion of Ethical norms is highly essential since principle rules and regulations all would be less required if people inculcate in themselves good ethical values. Ethics alongwith foresightedness could drastically improve governance and prosperity for sustainable prosperity. Like Adam Smith and Rousseau both Kautilya and Thiruvalluvar stated that Ethical values coincides with a good economy. Kautilya provided practical recommendations like providing higher salaries to Civil servants in order to curb inefficiencies and corruption.

In the limelight of these views an approach has been made to see how far the philosophies which were laid two thousand years ago still has its impact on today's scenario of sustainable progress.

Keywords: Kautilya, Thirukkural, Thiruvalluvar, good governance.

"good governance should be like air. Its existence need not be discussed but its absence would make a huge difference"

- **Pras Hanth**

Governance has been defined to refer to structure and process that are designed to ensure accountability, transparency, responsiveness, rule of law, stability, equity, inclusiveness empowerment and broad based participation.

International Agencies such as UNDP the World Bank, the OECD Development Assistance Committee and others defined governance as the exercise of Authority or power in order to manage a countries economic, political and administrative affair. The 2009 Global Monitoring Report sees governance as power relationship formal and informal process of formulating policies and allocating resources for holding

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government accountable governance howsoever is about how powers are distributed and shared how policies are formulated, priorities set and stakeholders made accountable,. Shri N. Vittal said that good governance means 'FAT' i.e. Fast, Accountable and Transparent.

Since the mid 90's a considerable amount of intellectual effort has been devoted to study the nature of relationship between institution, good governance and economic growth. Dani Rodrik, Arvind Subramanian and Francesco Trebbi (2004) claimed that "This exercise yields some sharp and striking results. Most importantly we find that the quality of Institution trumps everything else." The other group of economists gave importance to Good governance and secondary importance to institutions, amongst them mere Edward Glaeser, Rafael La Porta, Andrei Shleifer (2004).

Apparently economists even in this 21st century are debating about the relative importance of Institution versus Good Governance. In fact if we go back to our historical sources we have very valuable insights about the importance of good Governance in our Ancient text and philosophies of great thinkers like Thiruvalluvar, Kautilya and many more. Kautilya settled the debate more than 2000 years ago. He argued that good governance created opportunities and institutions allowed them to be availed of implying that both were essential to prosperity implying that both were essential to prosperity and most important was the Ethical Environment.

In India the concept of welfare state and good governance is very old and the exposition of them can be found even in the oldest scriptures of Vedas. Governance basically refers to the process of framing Rules, decision making and implementation of those decisions such that a society a country or an organisation is sustained and taken forward towards progress. Shukla Yajurveda (6.31) includes a prayer where in a ruler prays thus. "Let my subjects be satisfied, my herds be satisfied, my people be satisfied, let not my people be needy." Similarly Manu Smriti (7.3) says that without a proper ruler (i.e. government) the anarchy will result in Citizens living in fear and thus (i.e. government) was instituted for the protection of the subjects. In Kautilya's Arthashastra 'Yogakshema' or the welfare of the people was the ultimate goal of any ruler or government and thus good governance was not limited to the material (social), political and economic welfare of the people but included spiritual and moral well being as well. Saikhder notes that "Kautilya overreached the modern concept in that his Yogakshema aimed at an all round development, material as well as individual." "The Kautilyan state we are told ensured freedom, happiness, prosperity and full fledged development of human personality."

Welfare is driven by human actions. Our Bhagwat Gita says one should learn to differentiate between the actions that ought to be performed and those actions that ought to be avoided. "Therefore Yogakshema of a nation is directly dependent on the performance of Dharma (i.e. dharma duties by each individual starting from the king)." "Yatha Raja Tatha Praja". An able administrator is one who strictly adheres to

Dharma will implement proper measure to ensure the welfare and progress of the people whereas an incompetent Adharmic ruler will push the nation into Chaos and suffering by maintaining order the King can preserve what he already has, acquire new possessions, augment his wealth and power and share the benefits of improvement with those worthy of such gifts. The progress of the World depends on the maintenance of order and the government (1.4.). Kautilya's view that the king shall be active in the management of the Economy. The Root of the wealth is Economic Activity and lack of it brings material distress. In the absence of fruitful economic activity both current prosperity and future growth are in the danger of destruction. A king can achieve the desired objectives and abundance of riches by undertaking productive Economic Activity."Kautilya's idea if expressed in today's language implies that quality of institutions reduced risk and good governance increased return on investment. Kautilya viewed that good governance consisted of three basic elements (i) Provision of National Security and Infrastructure (ii) Formulation of farsighted and well thought out policy and their effective implementation (iii) Ensuring a clear administration the recommended codification of Rules emphasizing on compliances. The public and government servants were to be constrained by rules and regulations and also by making appeals to the moral value while the enforcer was to be restrained reminding him of his moral duty and self interest i.e. identify of his interest with people. Kautilya believed that Market Failure occurs due to Government failure and the later due to Moral failure. He suggested that the government must be proactive and progressive intending to remove all obstacles to Economic growth. It is the power of punishment alone when exercised impartially in proportion to the guilt and irrespective of whether the person punished is the king's son or an enemy that protects this world and the next. The progress of the world depends on law and order of the Government. Kautilya used the simile of "Larger fish eating the smaller one when anarchy prevails." No king should give room to such causes as would bring about impoverishment, greed or dissatisfaction among the people, since corruption tends by and large to retard the growth rate of the Economy.

Thiruvalluvar too being a great visionary addressed extensively 2000 years ago on good governance under the section Porutpal (of wealth) in Thirukural while outlining what are good governance and its aspects he also delineated how a ruler should be and how he should treat his subjects. He said that a king must have four things **beneficence, benevolence, rectitude and care for his people**. On administration Valluvar asserts he who possesses these six things an army, people, wealth, ministers, friends and a fortress is a lion among kings (Couplet 381) he questions that what fault could be found with that king, if a king eliminates his defects in the first place and later sees others defects (couplet 436). Eliminating the defects in oneself is the first stepping stone towards good governance. He counsels that the country of the king who does not daily examine into the wrongs done and distribute justice will fall to ruin (couplet 553)

Thiruvalluvar also emphasized participation by both men and women is the key corner stone of good governance. This notion has been accepted today along with this he reflected that good governance requires mediation of the different interest in society on what is in the best interest of the whole society and how this can be achieved i.e. consensus, accountability, and transparency. A societies well being depends on ensuring that all its members feel that they have a fair legal framework which is enforced impartially and shall promote equity, justice. Therefore Vulluvar in (Couplet 542) indicated that a king who protects with love and affection his feet shall be embraced always. Thus Valluvar believed that "Peoples welfare" was the basic foundation of his Economics relentlessly about causes of inequalities and its impact he said that wealth was justified in fighting against poverty and it is therefore the duty of the government to address people's grievances, protect the people and punish the criminals.

Thituvalluvar agreed with Kautilya in emphasizing that government officials should not abuse their positions and while kautilya emphasized that wage structure should be risen for officers to reduce corruption Thiruvalluvar believed in spiritual and ethical attitudes.

Today's Scenario

Consonant with this the recent policy of Modi Government mirrors the Arthashastra and Thirukural and emphasises on the pragmatic and intelligent views of Kautilya and Thiruvalluvar. Kautilya's view are a key factor in influencing "Indias strategies culture" what Kautilya viewed about states continuing interaction with different categories of neighbouring intermediate and distant state remains highly relevant. His teachings are a part of India's Foreign Policy. The recent government has been practising a Realistic Foreign Policy anchored in his deep conviction that peoples enlightened interest lies in the working for Bold India and a better world (Sabka Sathh, Sabka Vikas) and the term (Pradhan Sevak). Modi's vision is to be a leading power rather than a balancing power i.e close to being a Vijigishu (one who deserves victory) as delivered in Arthashastra. Our Prime Minister also believed that our governance depends on ability to take responsibility by both people and administration. Former Finance Minister P. Chidambaram, and even present finance Minister NirmlaSitaraman closely quoted from Thirukkural in their budgetary speech. Former finance minister P. Chidamberam quoting Thirukkural said that freedom from illness, and having wealth produces happens and protection. Therefore the government must emphasis on promoting infrastructure in health sectors. Further our Present Finance Minister NirmalaSitaraman said that Narendar Modi Government has taken note of all five jewels mentioned by Thirukkural. The five jewels are Ayusham Bharat Yojna, special regard for wealth creators, Pradhan Mantri Kisan Samman Nidhi, ease of living and greater, ease of living and greater emphasis on National Security (Union Budget speech 2020).

Therefore it is seen that although both Arthashastra and Thirukkural had been written more than two millennia ago yet they would remain a referral guide in state craft even in the 21st century or in the foreseeable future. Shiv Shankar Menon our former National Security Advisor had succinctly summed up the relevance of Arthashastra by stating the concepts and ways of thinking that the Arthashastra reveals is useful because in many ways, the world which we face today is similar to that in which Kautilya operated in when he built the Mauryan Empire to greatness.

"Wealth the Lamp unfailling speeds to every land, Dispensing darkness at its Lords Command." – Thirukkural.

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Education as a tool for Women

Dr. Rita Shah*

The India have already given evidence of moving into the 21st century. This can be seen in the way the Indian have taken to the new techniques of production as well as the scientific methods of agriculture and industrial culture which ought to govern a much wider range of economic activities. There are various places of India where people still live in the traditional way and are not willing to adopt themselves to the changing pace of things. It is precisely in those places of the country where education is less or literacy is low, especially in women case. “One of the factors a country’s economic depends on is human capital, if you don’t provide women with adequate access to EDUCATION, health care and employment, you lose at least half of your potential. So gender equality and women employment bring hues economic benefit” – Michelle Bachelet, President of Chile. The problem, therefore, needs to be broken in to various small steps, quite a few of which have a bearing on other factors such as agrarian relations and land holding. The complexity of things is a fact of life is recognized in the arrangement that the whole package of programmes dealing with aspects of social and economic life is described as the minimum needs programme; the accent is a things other than mere literacy or education.

While the initiative for this informal education programmes comes from the Government, it can succeed better provided there is supportive activity on voluntary plane as well- Wherever the local people show enthusiasm and commitment, this programmes succeeds markedly. In the case of informal education, the returns can be seen in a couple of years. In the case of primary education the returns take much longer to manifest themselves. India has a very substantial segment of population in the young age group. It may be better strategy to function as primary education may be strength them. The Government of India has recently produced a document outlining the policy perspective of education in the country. In many ways, this document is comprehensive efforts by the Government to critically analyse the development in the educational system in the country. This analysis has been presented in a logical and forthright manner and cover a wide range of aspects directly and indirectly affecting the educational system. For the role of education in the Indian Society, the document has rightly taken abroad, futuristic perspective. The purpose of education should be to create” A learning society in country where the “capacity to learn” – “Skill learning” learning how to learn- is the important aspect. Learning to learn is essentially a continuous process of discovery and enquiry. Education is the one and most powerful instrument of social change and social development. Every sectors of social development is largely depends on its human capitals. As an independent group in

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India, women constitute nearly 48.72% of the total population. They not only constitute valuable human resources of the country but their development in the education and socio-economic are also set pace for sustainable growth of the Economy, if the society neglect or not nurture properly of the women population, the complete development of the society remain dream forever.

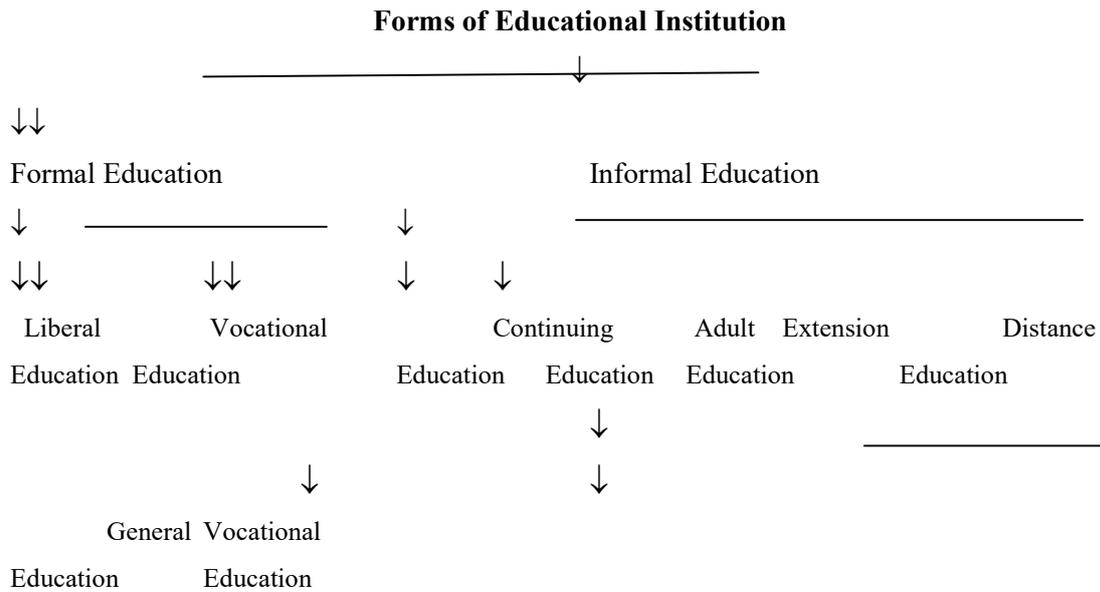
Therefore, the Education of the women in India plays a significant role in improving the living standard in the country. A higher women literacy rate improve the quality of life both at home and outside home, by encouraging and promoting education of family especially female. The 2011 census report indicates that literacy among women as only 65.46%.

Literacy rate in India

Year	Persons	Males	Females
1901	5.3	9.8	0.7
1911	5.9	10.6	1.1
1921	7.2	12.2	1.8
1931	9.5	15.6	2.9
1941	16.1	24.9	7.3
1951	16.7	24.9	7.3
1981	36.2	46.9	24.8
1991	52.1	63.9	39.2
2001	62.38	76.0	54.0
2011	74.0	82.1	65.46

It is disheartening to observe that the literacy rate of women in India is even much lower to the national average i.e. 74.04%. The growth of women's education in rural area is slow. This obviously means that still large women folk of our country are still illiterate, semiliterate. The weak, backward and exploited. More over education is also not available to all equality. Gender inequality is reinforced in Education which is proved by the fact that the literacy rate for women is only 65.46% against 82.14% of men as per census 2011. Women education is a multi-dimensional phenomenon. No single factor or cause can be held sole responsible for literacy rate of women in India. Subsequently it is related with many factors including social, economic, political, religious, cultural educational, demographic and administrative and so on. A careful planned programme of education should be systematically launched for upliftment of women.

We can see various forms of educational institutions as-



In order to materialize the above aim of education may take various forms and provide for :

1. Functional social literacy;
2. Remedial education for those who are not properly educated;
3. Refresher courses in vocational and professional areas;
4. Training in the skills of citizenship.
5. Awareness of human rights and courage to right for those rights;
6. Education for creative use of leisure time.

Modern era is characterised by fastly widening boundaries of knowledge, increasing mystery over the natural environment and the industrial capacity of adoption with the fast changing environment. Consequently life complexities are increasing. Pattern social relationship are fast changing. As such women's education under formal education completed at a particular point of time will not stand in good stead for ever. It needs periodical remodeling through the medium of Non-formal education. Non formal education has to check the under functioning of individuals in every walk of life. The purpose of education especially women education is to fulfill the needs of society for the education of its citizens throughout their life span, enabling them to realize their full potential as individuals and to contribute effectively to social and economic development.

Conclusion

India is now a leading country in the field of women education. The Census Report of the Government of India, education of girls is the most powerful tool of change of position in society. Education also brings a reduction in inequalities and functions as a means of improving their status within the family. To encourage the education of women at all levels and for strength of gender bias in providing knowledge and education, established schools, colleges and universities even exclusively for women in the state. To bring more girls, especially from marginalized families of BPL (Below Poverty Line), in mainstream education, the government is providing a package of concessions in the form of providing free books, uniform, boarding and accommodation, clothing for the hostilities mid-day meals, scholarships, Laptop, free cycles and so on.

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Question of Survival in “*Island of A Thousand Mirrors*”

Dr. Nimmi N. Menike*

To talk about the question of survival in *Island of A Thousand Mirrors*, let me begin with these lines from *Island of A Thousand Mirrors*¹, a novel by Nayomi Munaweera – a Diasporic writer placed between Sri Lanka and America. Diasporic writing(s) are in a certain way nothing but this question of “survival”. In any case, writing or literature is already and always this question, and it is well articulated by Maurice Blanchot as “at the border of writing, always having to live without you”².

However, let me quote the lines from the novel, and they would be the voices of two different characters emerging from the one in writing. The lines I am going to read firstly are from a Tamil girl from war-torn Jaffna in Northern Sri Lanka, being raped and injured by Sri Lankan Army and thus fallen away from her dream to be a school teacher and a happy wife to some husband, now ready to be sent to LTTE training camps. The conversation I quote here is between the mother and the daughter.

“I wake up to Amma’s fingers on my forehead, casting away my nightmares. [...] She says, “My girl”... “You have to go from here, my daughter. We can’t keep you with us any more. You must go to the training camp. Learn to fight. Become a hero.” I grasp her hands, “Please, Amma, Please. Let me stay with you.”

“Think, my girl. What will you do here? What man will take what the soldiers have spoilt? Who will give their son for your sister? If you don’t go, you will ruin us all.”

I beg for my life. “Amma, please. Please. Let me stay with you.”

“You must go. Show people that you are a good girl. If you don’t go, no one will believe that you were taken by force. They will say, she is not even angry. There is a checkpoint close to the house and she must have encouraged them in some way. We will lose all respect. You must go. It is the only way.”³

The other lines are from a young Sinhalese girl, whose playmate is Shiva, a Tamil boy. Her memories with Shiva linger throughout her life having to live without the one with whom she played till the riots broke in 1983 Colombo. Yasodara, recalls one of those memorable moments:

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1 Munaweera, N. (2013). *Island of A Thousand Mirrors*. Gurgaon: Hachette Book Publishing.

2 Blanchot, Maurice (1992). *The Step Not Beyond* (L. Nelson, Trans.). Albany: State University of New York Press. p. 7

3 Munaweera, N. (2013). *Island of A Thousand Mirrors*. Gurgaon: Hachette Book Publishing. p. 152

“My grandmother’s eye, pulled from her various concerns, fixes on the three of us. “Boy, don’t you have a place to go? Huh? A family of your own?” she asks. When Shiva, eyes averted, leaves, she puts her twisted hand on my head and says, “Don’t get too fond of that one.” And I at that age, bold, say, “But achi, why not? What has he done?”

She: “He hasn’t done anything. But they are Tamil. Not like us. Different.”

I: “How? Different?”

She: “Can’t you see child? They are darker. They smell different. They just aren’t like us.”⁴

These two characters unfold in the novel in first person narrative. They both express the horror of war which makes life, which is *already* a war, unexplainably un-bearable. It is due to this idea about life — life of being as nothing but struggle ‘*to survive*’ — expressed in and through writing, I took this novel as the backdrop of my talk today on “Question of Survival in *Island of A Thousand Mirrors*.”

The title already bears two things: one is some part of the conference as it takes this word “survival” from its theme, which has attempted to understand how people struggle to survive during pandemic/endemic, especially in the time of Corona. Secondly, it bears the significance or relevance of literature, since it takes the title of Nayomi’s novel: *Island of A Thousand Mirrors*.

Thus, it is already making a connection between life and literature; a connection between question of survival and literature. In fact, as I mentioned above by making a reference to Blanchot, literature through writing is this question itself: the question of survival. Here, the idea of writing that appears throughout the talk is the one discussed in continental philosophy, which, in a certain way, undoes the border between literature and philosophy. Now, this idea of writing, which is Blanchotvian and Derridian, problematizes the idea that views literature as “representation”. In that sense, I have some reservations regarding the conference theme, which says, “Humanistic Representation of Struggle and Survival in the Onslaught of Endemics / Pandemics: Across Literary Genres” for it informs, subscribes, and manifests the Platonic idea of literature that reduces literature to be a representation of certain reality out there. In other words, literature is to do some secondary job or role play by re-presenting what is *already* there.

If literature is considered only as a mode of representation, there is nothing much to say about literature, since it is only to re-present what is *already* there. Therefore, my attempt here is to insist on the force of literature which is capable of doing something more than and other than what it is generally known for. This is not to deny the role that literature plays in terms of representation, because it too is one of the roles it plays. But,

4 Ibid, p. 73

prior to re-present and thereby becoming a representation, literature *presents*. It is capable of presenting everything including those which are absent.⁵

Accordingly, the idea of literature favored here is the one concerned with writing — the act of writing in which literature becomes, as Blanchot argues, the “crude” word of crude being.⁶

Anyway, now coming back to Nayomi’s novel, she writes the survival in question. Probably, this is *the* problem that echoes in all existential problems. Yet, we hardly notice it since we tend to categorize them in terms of our categorical existences — question of identity or desire for belongingness, in which identity appears to be the question worthy of fighting, struggling or spending all our energies. Now the question raised by Nayomi is, whether it is worthy at all to fight for an identity, when life is already a long battle to die for.

Yasodara and Saraswati have their own problems since childhood, even if those problems could be childish. They as children aspire happiness and freedom and try to invent them singularly. Singularity is beyond all given knowledge — knowledge already constructed in and through categorization of beings including things, to which “methods” of seeing and reading, as well as naming and defining are followed.⁷ Borderless childhood is a bliss and the safest time in one’s life as one is oblivious to the world full of assumed borders. However, things change when one grows into the world with limits. He or she is trained to see other than how he or she used to see things as children. Parents, schools, relatives, and communities are there to impart certain knowledge about things, and they hardly match with the one that we as children have constructed in-dependently. In this mechanism of taming, schooling, educating, and disciplining taken by each society/community, some are blinded, weakened, blended, even banded to a certain narrative, which could be about nation, religion, gender, caste, race, and so on. One learns them firstly as children, then confirms them as adults and maintains those believing the narrative to be the ultimate truth about someone or something. One tends to identify oneself with such narrative(s) and loves to be a part of it. Now, the *Island of A Thousand Mirrors* offers many such narratives and Nayomi writes how people love to recognize themselves with the narratives that they prefer. Among such narratives, there are those *about* Sri Lanka; *about* Sinhalese; *about* Tamils, *about* Sinhalese and Tamils, *about* America, *about* Whites, *about* Blacks; *about* First World and the Other worlds, especially about the Third world. All those are, however, about how one attempts to recognize oneself with some identity *as such*.

5 Blanchot, M. (1995). “Literature and the Right to Death” in *The Work of Fire*. California: Stanford University Press. pp. 300 – 344;

6 Blanchot, M. (1982). *The Space of Literature* (A. Smock, Trans.). London: University of Nebraska Press. p. 38

7 For better understanding in this regard, please see Foucault, M. (1973). *The Order of Things: An Archaeology of the Human Sciences*. New York: Vantage Books.

Now, considering Saraswati from Jaffna, she witnesses the brutality of war between Sri Lankan Army and the LTTE as everyday reality of life. The bloody war has already taken many lives including her two brothers and one of her friends, who committed suicide by jumping into a well due to unbearable stigma of rape by Sri Lankan army. While *living-to-die*, she thus has already lived several deaths. Despite these deaths, her dream to become a school teacher nurtured her desire to live *for* life. Hence, she studied hard. All her efforts were aborted when she fell into the hands of Sri Lankan Army who took revenge from her by raping her. For them, she was a “tiger-bitch” – the word that continued to echo in her ears till she drew her last breath as a LTTE suicide bomber. When her parents sent her away to LTTE training camp in order to save the honor of the family, she lost all her reasons to cry. She took the path of hate and vengeance to become a hero and bring pride to her family. Her freedom and dignity were to be earned by murdering Sinhalese, though she too might not be alive to receive, to feel, to enjoy the happiness of such freedom, dignity, and victory.

When compared to Saraswati’s, Yasodara’s struggle does not seem to be so difficult. Her life appears to be better off as she has her parents, sister, wealth, and access to education. Moreover, she could migrate to America along with her family and live an American life, which was her mother’s desire. Yet, Nayomi tells us how one fails to live that imaginary *American* life even if one resides in America. Living in America alone cannot make one American, nor could it offer American life *as such*, because one lives only a life that cannot be named as American, Indian, Sri Lankan or European in strict sense. This is even truer in the life of a diasporic whose, as Makarand writes in *Indiaspora* while talking about the “relationship between diasporas and homelands”, “one foot in Canada and a couple of toes in India”⁸— caught between two or more worlds. Yasodara and the family, despite holding the Blue passport instead of the maroon ones, are still Sri Lankan in several ways. Nayomi tells us how the two sisters had to change their dressing style and their food in order to look like one from America. She gets married to Siddharth — another Sri Lankan in America — thinking he would be faithful to her since he is Sri Lankan. Yet, later she finds that faithfulness is not in cultures, values, religions and nationalities but in one’s heart. And, she leaves her husband and comes back to Sri Lanka to join her sister who has already returned to the island after going through a heart-break, and has taken up the job of teaching “war orphans, children brought to Colombo from the villages where they have lost their parents.”⁹ Her flight to Sri Lanka delivers her not only to her sister but also to her love of the childhood – Shiva, who now has become the lover of her sister. This lost-found, and

8 Paranjape, M. (2009). “One Foot in Canada and A Couple of Toes in India: Diaspora and Homelands in South-Asian Canadian Experience.” available at <http://www.makarand.com/acad/OneFootinCanadaandaCoupleofToesinIndia.htm> accessed on 08.07.2020

9 Munaweera, N. (2013). *Island of A Thousand Mirrors*. Gurgaon: Hachette Book Publishing. p. 169

lost again situation pierces her heart. She asks herself “Had she always wanted this one thing that I had?”¹⁰

It becomes even more painful to hear what Shiva tells her in the absence of Lanka: “You left, she came back. She was all I had left of you. Of any of you.”¹¹ A very complex condition of loving someone in order to remember and love another.

Now, when we look at *Island of A Thousand Mirrors*, what we see is the unexplainable miserable condition that every being undergoes specially at those moments where one is asked to bear or to stomach the most unbearable. At times, it is not death, separation, pain, fear, or deteriorated health that makes life unbearable but life, happiness, love, reunion, freedom or strength which are, otherwise, considered as most bearable and lovable things in life. In that sense, existential problems that unfold in and through Nayomi’s work are, in a certain way, far more challenging than what we experience in the context of COVID – 19. The virus is harmful and, at the most, it could kill someone. If one is infected, there are only two possibilities: *either* life *or* death. Yet, unbearable, unnamable, and inexpressible conditions that we undergo in everyday life are very intense to the extent that they are capable of killing us more than once; in other words, they do not kill us in one go.

While in the *Island of A Thousand Mirrors*, one is faced with this question — the question of life. It presents the question. At the same time, it *is* question: *what is* life? Now, this is a question that torments certain writers. Maurice Blanchot gives a great deal to this question in and through writing. He finds the difficulty of defining life without making reference to death. He keeps moving to and fro to understand the difference between the two; yet, somewhere he fails to do so, since he realizes that death cannot be the opposite of life and thus cannot be taken to define what life is. He even doubts whether one has confusedly name death as life.¹²

Death is often understood as that which comes after life, and many fear death as it separates one from life. But, the question to raise here is, does death come only after life or is it actually opposite to life? Apart from our everyday life, literature is probably the only space where we could raise this question, for it spaces one to say everything, question everything, and to suggest and offer strange things about being and the world, which are probably not so strange if one really looks into one’s own life. Nayomi’s work here is yet another example that brings out this question of life, of survival. However, such works of literature are important since they offer different philosophy of life, of death, and of life *and* death. It calls us; asks us to think about our own lives: how many times we die (I mean, “near death situations”); how many times we are murdered alive: how many times we prefer death instead of life, as well as death *for* life— the

10 Ibid, p. 171

11 Ibid, p. 198

12 Blanchot, M. (1992). *The Step Not Beyond*. (L. Nelson, Trans.). Albany: State University of New York Press. p. 2

battle between life and death. We at times love death for life, because life becomes very unbearable. In the *Island of A Thousand Mirrors*, we hear this through Nayomi in the writing moment who is once Saraswati, counting days to die, *as if*, death is, like what once Blanchot said in *Death Sentence*, the “perfect rose”. She is dying every day without death as if death is that which could gift her the life that she desires. On the other hand, Yasodara survives many deaths of many beings within her when she is faced with harsh realities of existence. To exist, she has to die many times within, very secretly to the extent that she should not let her eyes tear since the sight could hurt another whom she loves the most — her sister, for whose happiness she is ready to die at every sight of her intimacy with Shiva, the only thing she had since childhood. The story offers the difficulty in survival. But, after all, more than the characters, it is actually the writer who is grappling to survive amidst many beings that she is becoming in the moment of writing. (However, I do not have time to discuss this aspect in detail, yet, it is a thing worth paying attention especially when we talk about survival *and* literature as well as survival *in* literature)

Now, this situation, common to everyone in the novel as well as to every human including the one in writing, says one thing — one thing about borders, about which the world and its beings are so particular, concerned and worried. Even the border between life and death too belongs to those borders. Today, when the number of deaths caused by COVID – 19 appears on newspapers and other media, we, who are still not among those dead, are conscious about this border between us and them — the alive and the dead, and we believe, hope and pray that we would not cross that border anytime soon. But, whenever we hope, whenever we fall on our knees to pray for us or for our loved ones, how many times do we cross this imperceptible border unconsciously that separates one from the other. Different human conditions that we face on everyday basis push us to the very edge or limits of life, which are also on the other hand, limits of death — threshold. Considering COVID-19 pandemic, it has already made us witness several suicides due to the fear of being infected by the virus. Among those who took that extreme step, there were those who were waiting for their PCR reports. They expected those reports to be negative for the virus. And, most of them actually turned out to be so. Yet, they had *towait* until those reports reach them, and that is where their patience was actually put to test. Accordingly, the time-gap between receiving reports with final result and committing suicide due to the fear raised by doubt probably must have been very marginal. The difference between the two must have been similar to the size of a pencil stroke, which is *almost* nothing; yet, it is *not* nothing. That minute difference matters. It is at the thin borders believed to be between life and death, we often find ourselves surviving like a flame in open air trembling, flickering, and shining due to the exposure to outside. Jacques Derrida puts this idea in following manner in his last interview, published under the title, *Learning to Live Finally*.

“Everything I say about survival as a complication of the opposition life/death proceeds in me from an unconditional affirmation of life. This surviving is life beyond life, life

more than life, and my discourse is not a discourse of death, but, on the contrary, the affirmation of a living being who prefers living and thus surviving to death, because survival is not simply that which remains but the most intense life possible. I am never more haunted by the necessity of dying than in moments of happiness and joy. To feel joy and to weep over the death that awaits are for me the same thing.”¹³

Reference:

Blanchot, M. (1982). *The Space of Literature* (A. Smock, Trans.). London: University of Nebraska Press.

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13 Derrida, J. (2007). *Learning to Live Finally: Jacques Derrida: An Interview with Jean Birnbaum*. (Pascale-Anne & Michel Naas, Trans.). New Jersey: Melville House Publishing. pp. 51 -52

Concept of Value and Its Relevance in the Modern Era

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Abstract:

In the present work, we made an attempt to discuss the significance of value on social development. In this work, we have mainly intended to show the real need of value based education for the overall development of society. As we see that the value is getting diminished in society day by day, so it is the real time to commence various programmes for instilling values in the people of society. In this regard educational institutions are necessary to take the initiative to impart value education to the students who are the future generation of the society. Teachers should give importance on developing good moral character of the students by infusing values in them, because; strong, good character and high values will help the students to occupy a significant place in society. Knowledge of proper value can help to build up an integrated personality and a perfect character of the students. Value education educates the students to think about the broader interests which directly or indirectly enhance the consciousness of other people. It helps the students to come out from their limited life style. Thus, in this work we have tried to explore the relevance of value based education for the all round development of modern society.

Keywords: Value, value education, social development, consciousness, students.

Introduction:

Value occupies a very significant place in our life. Value influences our thoughts, feelings and actions of everyday life. Value guides us to do the right things and it brings happiness, satisfaction and piece in our life. We know that today's children are the mirror in which the future of a nation gets reflected. So, it is necessary to develop values among the children or the learners at the very basic level which influence their entire life. If value education cannot be provided at the very basic level of children then automatically there will be value crisis in the society. As a result, violent activities, indiscipline among the members of society, behavioural disorders and lack of unity etc. will increase rapidly. Therefore, in the present social system, if we want to minimize various social problems and want to achieve real civilized world then inculcation of values are very essential, because no personal improvement or progresses is possible

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without proper knowledge of value. Hence, improvement or progress of a country is not possible without the progress of its citizens which depends on inculcation of values.

Objectives:

The study has taken up with following objectives in mind:

1. To study the meaning of value.
2. To study the concept of value education.
3. To study various Objectives of value education.
4. To study the impacts of value education in social development.

Concept of value:

The word value has been derived from the Latin word "*Valerie*" which means "to be strong and vigorous". [Sharma, Y.K., Kuldeep S., Katoch (2007), P. 4.]. In Oxford Advanced learner's Dictionary value has been described as (i) worth of something in terms of money or other goods for which it can be exchanged, (ii) quality of being useful or worthwhile or important. [Sharma, Y.K., Kuldeep S., Katoch (2007), PP. 4-5.]. Primarily value means something that has price, something dear, precious and worthwhile. In other words values mean a set of guiding principles or standards of our behaviours which reflect our personal feelings, decisions, choices, attitudes, judgments, relationships and actions etc. That means values involve the processes of perceiving, thinking, understanding, taking decision and performing actions etc.

Values have an impact on the way we lead our life. Values play a very important role in shaping the life of an individual. Values are essential for positive human behaviour. Values are the basis for the social, emotional, intellectual, moral and spiritual development of an individual. Without values we cannot survive in the world peacefully and we cannot enjoy our life perfectly. Values are the essential parts of our life, which motivate all our activities rightly and lead to individual's satisfaction, pleasure and peace. Values include all important beliefs, ideals, moral attitudes, religions, philosophy of life, which are helpful for sustaining the society and its culture. Values, in general could be classified broadly under five categories: personal, social, moral, spiritual and behavioural.

Definitions of value:

Different thinkers have defined value in different ways. Some important definitions of value have been mentioned below:

1. **John Dewey** defines value as, "To value means to prize, to esteem, to appraise and to estimate. It means the act of cherishing something, holding it dear and also the act of passing judgement upon the nature and amounts of values as compared with something else."

2. According to **Rokeach**, “Values are beliefs about how one ought or ought not to behave, or about some state of existence worth or not worth attaining. Values are abstract ideals, positive or negative, that represent a person’s belief about ideal modes of conduct and ideal terminal goals.”
3. **M.T. Ramji** defines, “A value is what is desired or what is sought. Values may be operationally conceived as those guiding principles of life which are conducive to one’s physical and mental health as well as to social welfare and adjustment and which are in tune with one’s culture.”

Therefore, we can say that the values are the guiding principles of all human behaviours. Values help human being to lead life in right direction.

Meaning of Value Education:

Value education is rooted in Indian philosophy and culture. Value education is one of the significant aspects of education which are necessary to develop in order to fulfil the actual needs of education. Value education means to make a planned educational action which aims to instil a sense of humanism, a deep concern for the well-being of other person and the nation in the learners. Jagdish Chand points out that, “Value education is a process of direct as well as indirect inculcation of proper habits, the development of proper attitude, sensibilities and characters of the learners Value education is related to the good of ‘every’ learner and of ‘whole’ learner to serve as a powerful instrument of social and national re-construction.” [Chand, Jagdish (2007), P. 24]. Value education is an approach by which proper attitudes, values, tolerance and appropriate social and emotional qualities and behaviour patterns can be inculcated in the students. It helps the students to accept the attitudes and behaviours of others who differ from them. It also helps the individual to think freely and critically and to act perfectly with courage.

Objectives of value education:

- a. To inculcate various values like psychological, moral, spiritual, social and cultural values in the learners, so that they can realise the importance of values which are essential for the development of their personal and social life.
- b. To develop various good characters among the students like respecting elders, honesty, love, compassion, discipline, punctuality, truthfulness, co-operation, non-violence, purity, respect for the dignity of individual and society etc.
- c. To develop a democratic way of thinking and best way of living which are beneficial for all people of the society.
- d. To develop in students the suitable skills and attitudes through various curricular and co-curricular activities.
- e. To develop appropriate understanding of values enshrined in the constitution of India such as democracy, secular, equality, fraternity, liberty and justice etc.

- f. To develop a balanced development of physical, mental, social, emotional, cultural, moral and spiritual aspects of the students so that they can become as a progressive and responsible citizen for the future society and country.
- g. To develop adjustment skills of children in order to make them able to adjust themselves with the ever changing environmental conditions and modify their behaviour accordingly.
- h. To promote positive attitudes among the students – towards life, environment, all religions and towards one's own country as well as the people of other countries.

Value education and its impacts on society:

Value education enables individual to become a skilful man. It has various important impacts in society. Some of them have been discussed below:

- 1. We know that, in the modern age science and technology is getting developed day by day. In fact modern age is known as the age of science and technology. But instead of being happy still many peoples of society are unhappy and frustrated. It is because today's people are so materialistic that they have forgotten the art of living. They have forgotten to keep good relationships with others. As a result, day by day social values are getting declined.

There are some reasons which are mainly responsible for the degrading nature of social values such as:

- A. Existing caste discrimination in society.
- B. Lack of social discipline, social sensitivity and result of social exploitation.
- C. Lack of equal feeling, lack of respect towards other religions.
- D. Increasing materialistic attitudes among the people of society.
- E. Existing illiteracy among the members of society.
- F. Increasing various corrupt practices in various fields of society etc.

This Value crisis is not only a problem at national level but also it is felt globally. Therefore, appropriate value system is necessary to be inculcated by educational institutions through educational process based on rationality, scientific and moral approach to life, because values of life lead one to a total or complete citizen which would fulfil the aspiration of the society [Venkataiah, Dr. N. (ed.) (2016), P. 181]. By value education the corrupted activities and bad use of science and technology can be removed from the society.

- 2. In the modern world, selfishness, violence, egoism, frustration, etc. are often seen in human society. For serving the purposes of human beings or for fulfilling their self interest pupils do not even hesitate to use different selfish means like powerful weapons of destruction to destroy others. For a particular interest people sometimes

even use different kinds of weapons like firearms, atom bombs, poison gas etc. They cannot imagine that the others' interests are also valuable like them. It happens so only due to the lack of value education. Therefore, by inculcating proper values to the people we can create a type of consciousness in the society, which can yield equal feeling, universal brotherhood, respecting others and also can help for the all round development of the mankind. Dr. Harneet Billing rightly says that, "For a holistic and wholesome development of an individual's personality in personal, social and spiritual dimensions values are the utmost requirement. They form the motives behind our purposeful action." [Billing, Dr. Harneet, *Value Education* (2014), P. 11].

3. There are several evidences of degradation of values in the society. Such evidences are political exploitation, lack of proper leadership, depriving others, social disorganization, social indiscipline, destroying others wealth, improper use of natural wealth etc. At this moment, it is indispensable to foster value education in the children. As greed and corruption are at the peak state, it is very essential to inculcate value education in the children. It is the real time to inculcate value education in children for having a peaceful society, pure politics and pure administration. It is only the value education which can give highest moral standard to our society. And only value education can remove all types of corruption, terrorism, selfish activities which are the real problems of modern age. David Carr while discussing The Key Issues: Balance, Commonality and Diversity, observes that value education can develop a good political leadership. He holds that, "Common values and virtues might be promoted or fostered through the school curriculum. Whereas for some (...), the level of political literacy needed for effective contemporary democratic participation requires extending the curriculum to include additional political knowledge and skills, for others (...), a properly taught humanities-focused curriculum – of the kind already envisaged by such great apostles of the liberal tradition as Arnold – has already full potential for the development of the requisite moral and political sensibilities." [Siegel, Harvey (2009), P. 297].
4. We know that adolescence is a period when various problems increase very rapidly among the youths. These effect the development of youths. In adolescent period value education can play a significant role for removing students' various problems and can also show the proper path to overcome the adolescents' problems.
5. To take proper decision in proper situation is very important for every people. But sometimes we fail to take proper decision which greatly affects our life. That means decision making is one of the important parts of our life. Sometimes we see that students also face more complicated decision making situation. So, it is very important to help them so that they can develop the ability for taking proper decision in complicate situation through the knowledge of value education.

Because value education helps to develop proper value attitude, interest and capacity for thinking and judging the more complicated decision making situation about oneself and others. Value education enables human being to make decisions on the basis of sound moral principles. Graham Oddle remarks that, "... value education would be, in part, a matter of cultivation appropriate experiential responses to various values; in part, a matter of refining and honing such responses; and in part, a matter of providing a framework that supports those responses and that can be challenged and revised in the light of further values experiences." [Siegel, Harvey (2009), P. 269].

6. In the modern world globalization is a greatest gift of modern science and technology. Due to this globalization the whole world has come into a single connectivity. At any time we can connect ourselves with any part of the globe. This is a positive aspect of modern science. Along with this development of science and technology, simultaneous development of moral value is equally essential. Otherwise its repercussion will fall on mankind badly. Knowledge on moral value can train the society especially the active workers of any particular area to use the modern science positively. The all-around development of society is possible if value education is imparted in child along with other skills.
7. For inculcating various values among the students such as love, respect, compassion, honesty, discipline, punctuality, purity, cooperative citizenship, respect for the dignity of individual and dignity of society value education is important. Value education helps to develop a democratic way of thinking and best way of living which is beneficial for all members of the society. Value education provides positive direction to the students. As we find it, "The parliamentary committee also has suggested that value oriented educational programmes should not be led only during the school level but should be carried on further up to the level of higher education too." [Mandal, Ajit, and Jayanta Mete (2015), P. 250]. It taught the students to know about the purpose of their life. Besides this, value education also helps to lead a successful life by developing a positive view of life.
8. Value education is an integral part of education "Education can be considered as a means to impart general and specific information; teaching skills and most importantly inculcate values." [Mandal, Ajit, and Jayanta Mete (2015), P. 96]. Education is that process which always gives importance on value inculcation. The greatest gift of education is that it gives us the knowledge of unconditional love and a set of values. Education helps to develop various values like co-operation, respect, honesty etc among the learners. These values are helpful to differentiate between right and wrong, to understand the importance of self-respect and positive behaviour etc. In modern education there are several factors which are making people undoubtedly literate or highly educated. But if education fails to inculcate basic values for making good human being and responsible citizens for the society, all efforts of education will be meaningless and education will not be able to

achieve its main goals. Hence, it is necessary to give great importance on providing value education to the students. This is why, reports of different policy makers, educators and many educational committees have focused on it, as an integral part of education. In this context Sumita Shee observes that, “Generally there is a feeling that value education is only for students. Teachers and elders speak eloquently of the urgency of value education, for the students. In fact, teachers, principals and parents need value education more urgently than students.” [M., Dr. Vanaja, and Dr. D. Vijaya, Bharathi (2008), P. 19].

9. All human beings have aspirations. Just identifying one’s aspiration is not enough. We need to know the process of fulfilling our aspirations, our goals etc. Here proper understanding of value is very essential, because complete understanding of values shows us right direction for fulfilling our aspirations.

It is a normal nature of human being that we always want to become happy. Whatever helps us to fulfil those happiness, we think these are valuable. But for choosing the right paths to fulfil our desire which leads to happiness we need to have knowledge about value, otherwise we may not understand which one is really good or bad for us. Therefore, values work as source of our happiness and success. Thus, value education plays very significant role in our life.

Some important causes of value degeneration in the present age are:

- i. Lack of respect for the purity of human being.
- ii. Various types of crime and corruption.
- iii. Breakdown of parental control of children in families.
- iv. Lack of respect for authority and neglecting the rules and regulations.

Here one of the major causes of the degradation of the value is the lack of parental control of children in families. Parent’s relation to the children and school is very important for the proper development of the students. Patricia G. Ramsey points out that, one of the distinctive characteristics of early childhood education is the close relationships between families and schools. [Banks, James A. (2015), P. 224]. But in the present age we do not find such relationship everywhere. It is due to the high competition that, parents are very busy to earn material wealth; as a result, they cannot give proper time to their children. Consequently, value is getting declined day by day.

To remove these problems from the society, it is necessary to uproot the causes of these value degenerations occur in the society. It is possible to uproot the causes of these value degenerations only by imparting value education to the children. We know that today's children are the future of the nation. If we provide good education to the today's children then automatically the future of the next generation will be good. Therefore, one of the main objects of the school education should be imparting value education to the children.

Conclusion:

From the above discussion we can say that, Value crisis is a global phenomenon in present times. For the overall development of the children and our country value inculcation is a fundamental step which is to be taken by the authority. In the present world, in one side science and technology is getting developed, but on the other side human values are getting diminished in the society. It is happening so due to the lack of proper values. That is why, along with the development of science and technology, simultaneous development of values are equally essential for moulding a person to become a better person in the society. Thus, values play very significant role for the overall development of society.

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Catchment study of Early Historic site of Rajghat, Varanasi, Uttar Pradesh

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Abstract :

Varanasi is known as one of the oldest cities by literary evidences (*Atharva Veda* 5.22.14). Hence, the present exploration has tried to trace the archaeological evidences and ancient settlement system around the Rajghat (Singh, 1977). The excavations of Rajghat has proved that during the early historical period, it was a major urban settlement or co-site, which should have some small satellite sites around it. Therefore, the present paper has tried to trace the satellite settlements of Rajghat by using village-to-village survey and remote sensing techniques in Varana basin to reconstruct the archaeological landscape of Varanasi, Uttar Pradesh. Present archaeological exploration has provided the evidence of various cultural phases on the basis of ceramic studies.

Introduction

The Varanasi (Lat 25.3176; Long 82.9739), is located on the confluence of river Varana and Assi to holy river Ganga, in the Uttar Pradesh state. In India traditions, the city of Varanasi is considered as one of the oldest, continually inhabited cities in the world (Jayaswal, 2011). According to the Epic and Puranic tradition, Varanasi the capital city of Kashi was founded by Divodasa, one of the celebrated kings of Kashi. The city is described in several Puranas (*Bhagvat Purana*, X, 66, 41; *Padma Purana*, 35, 87). The township actually grew in Buddha's time. Varanasi continued to be the capital of the kingdom of Kashi during the days of the Buddha. From Buddhist literature, both Pali and Sanskrit Buddhist texts, it distinctly appears that it was magnificent, extensive, prosperous and populous city at that time (*Digha Nikaya* II, 220,235). The city is frequently referred to the Jataka records where it is said to have over 2000 miles in circuit. According to *Anguttara Nikaya* (a Buddhist scripture, dated about 5-4th century BCE), *Kashi* was included in the list of sixteen *Mahajanapada* (great and powerful states of ancient India) and great Mauryan Emperor Ashoka had built Dhamek stupa and erected a stone pillar inscription 3rd century BCE at Sarnath, Varanasi (Vishvakarma, 1987). In the late Gupta period, Xuanzang (a Chinese traveller and monk) had visited Kashi or Varanasi and he mentioned his visit in his book (Jayaswal, 2003 and 2011). Various dynasties namely, Sungas, Kanvas, Kushanas and Guptas have ruled this region

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and structural and artifactual remains of their rule have dotted over the different sites here (Mani, 2012). The antiquities of this region goes back to the time of the Buddha and beyond. The urban sites during the early Gupta period were Vaisali, Bhitari, Bhita, Sultanganj, Aktha and Rajghat (probably the ancient Kashi) (I.A.R. 1959-60:65; Jayaswal 2008). At Aktha, a suburban locality of ancient Varanasi, brick structures between c.300-700 A.D. were exposed. Also, the sealings and gold coins of Gupta kings Chandragupta, Kumargupta and Skandagupta are found at this site along with various terracotta figurines (Jayaswal 2009).

The archaeological investigation in middle Ganga plain has been carried out by several scholars of Banaras Hindu University and Allahabad of University, which has been provided us the evidence of early historical city of ancient Varanasi known as Rajghat site on the bank of river Ganga. Whereas this paper is an attempt to investigate into the ancient settlement pattern and satellite sites along with river Varuna (a tributary of Ganga), who had been provided with the economic backbone to the growth of large city sites like Rajghat and Sarnath in Varanasi. As we can see that various large sites of this region have urban nature with rich cultural materials but the small sites of the surrounding region have largely neglected which has tried to cover up in this present research.



Figure 1. General View of Excavated and Preserve archaeological remains at Rajghat.

Early works:

The study on settlement pattern and landscape archaeology is extended back to the late nineteenth century and post-world war II era. The early works by Steward (1938), Willey's (1955) Viru Valley archaeological survey has provided us with the methodology and importance of settlement archaeology for understanding past in a

broad geographical region and the site catchment the spatial distribution of cultural phenomena is a basic element in archaeology. In Proposing the team site catchment analysis, Vinta Finzi and Higgs defined it as “the study of the relationship between technology and those natural resources lying within the economic range of individual sites (Vinta Finzi and Higgs, 1970:5). The term catchment is drawn from the geomorphology where it is synonymous with drainage basin or water shed and indicates the area from which a river or stream gets its water. Same as the catchment of an archaeological site is that area from which site gets its resources for its development. In archaeological study, site catchment analysis can be done of a rural or urban settlement. In a way to understand that how it developed as a huge settlement. With the help of nature setting and surrounding sites, which supplement the main site with its agrarian surplus.

The present research has been carried out in a wide geographical area of modern Varanasi district to understand the settlement archaeology and search of small and lesser-known archaeological sites. The first study on the settlement and cultural-historical continuity of this region was done by Sir James Prinsep in the 1820s. After him, the first archaeological exploration/excavation in modern Varanasi district was carried out by Sir Alexander Cunningham in the year of 1862-65, which he published in his four reports of the Archaeological Survey of India (Cunningham, 1875). However, the archaeological potential of Rajghat (Fig. 1 and 2) was recognized in the year 1940, during the construction of Kashi railway station and later it was excavated in 1957-1958, 1960-61 by Awadh Kishor Narain and T.N.Roy from (*IAR*, 1967-68) of Banaras Hindu University with archaeological survey of India, which revealed the 6.12m cultural deposits with six cultural sequences, the period IA was dated back to 800 B.C.E and it had the continuation of occupation till period VI which was dated back to 12th century A.D.

This site was re-excavated in 1962-63 to 1966-1967, for understanding the extension and architectural remains of Rajghat. The recent excavation was conducted jointly by the Archaeological Survey of India and Janna Pravaha, and The Centre for Cultural Studies, Varanasi in 2013-14 by Vidula Jayaswal and B.R.Mani (Jayaswal and Mani, 2016). The excavation of Rajghat has revealed the existence of a large urban site, with rich cultural materials like large burn brick structures, terracotta figurines, iron nails, coins, ivory. The scholars like A.K.Narain (1968, 1976), T.N.Roy (1986) and B. P. Singh (1985) have played a vital role in archaeological excavation and excavation of middle Ganga plain.

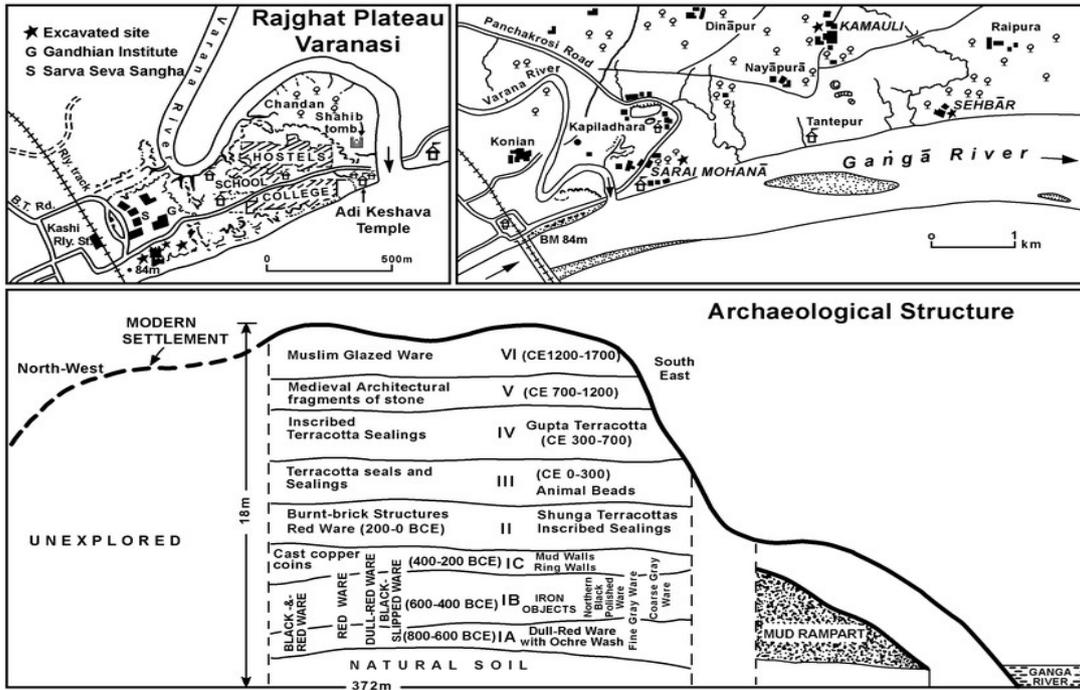


Figure 2. Stratigraphy and location of Excavated site Rajghat, Varanasi (Narain and Singh, 1977).

Periods identified by Narain and BHU team(1957-58; 1960-65)	Periods identified by Jayaswal and Mani(2013-14)
Period III: 0-3 rd century CE	Period IV: Kushana Period
Period II: 3 rd cent. BCE- 0 CE.	Period III: Post –NBPW
Period IC: Late NBPW	Period IIB :Late NBPW
Period IB: Mature NBPW	Period IIA: Mature NBPW
Period IA: Pre NBPW	Period I: Pre-NBPW

Table 1: Comparative chart of cultural-sequence exposed at Rajghat (Jayaswal & Mani, 2016)

The six periods of the culture sequences as proposed by the excavations at Rajghat, along with their characteristic features are mentioned above, since the present research has also confined to the period from 8th century BCE up to medieval period. The earlier excavation focused on the first two periods of assertion within period I, and had divided this period within three Sub-periods- IA, IB and IC (Narain and Roy 1976:22-25) but, on account of the nature of culture contents of periods IA and IB, It was felt appropriate to separate these into two individual periods- Period I and Period II. Also for obvious historical reasons, it is logical to separate the Pre-NBPW horizon. Period IB and Period IC of the earlier reporting have been accepted as two phases of

NBPW (Jaysawal and Mani, 2013-14). Accordingly, period IIA is mature NBPW, while Period II B is Late NBPW period.

The attempt to investigate the cultural transformation from prehistoric to Medieval period Varanasi has been done by B.P. Singh(1985), VidulaJayaswal (1998, 2006, 2008 and 2011) and Vibha Tripathi (2006and 2007). The investigation on the satellite sites of Rajgat and Sarnath region of Varanasi has been conducted by some excavations at Aktha (Jayaswal, 2003), Ramanagar (Jayaswal, 2006), Anai (Tripathi and Upadhyay, 2006) and Agiabir (Tripathi and Upadhyay, 2007, 2009). Whereas the current paper is focused upon the extensive exploration along with river Varuna for identification of major sites which may used as satellite sites of Rajghat.

Adopted Methods

The extensive village-to-village field exploration has been carried with the help to topographical map (by Survey of India), along with the total length of river Varuna (148 km) and its catchment area of 10km onboth banks. The open-source remote sensing data (Landsatimagery) from Bhuvan (NRSC, India) has been processed in Q GIS for making GIS maps which helped us to locate sites and interpreting the ground condition of archaeological mounds and Varunariver basin.The soil and geological sequence of Varunariver basin have been studied for understanding the landscape of the sites.For the collection of archaeological material, random sampling has been done in the course of surface exploration. The interpretation of cultural-period was based on the relative dating of ceramics with the comparative study of early excavated sites in this region. The study on ancient settlement pattern has been done by locating archaeological mounds on the map according to its relative cultural-period on basis of ceramic. The documentation archaeological sites have been done based on pottery and its relative cultural-period, measurement of the mound, preservation context of the site, andman-land relationship. The quantitative analysis has been done on the basis of cultural sequences of the sites.

Archaeological FieldExploration

Varuna River is Aninterfluves River of the middle Ganga basin and bounded by the Vindhyan rocks in the southern point where it even forms a peripheral bulge. Some hundred fifty kilometres along the course of a river originating from the phoolpur (Lat 25.5510° N; Long 82.0884° E) near Allahabad district to Rajghat (Lat. 25.3313° N; Long. 83.0402° E) in Varanasi. It is counted and graded as one of the most important river confluences because it joins Ganga River in the main city i.e. Varanasi. It covers an area of about 3622 km²of the Ganga plain. Such as river Varuna also played a key role in connecting the city of Varanasi with a more interior distant land along its banks. Geologically, theVarunaRiver basin is underlain by Quaternary alluvial sediments of Pleistocene to Recent age (Table 3). In the study area, however, the unconsolidated sediments from a sequence of clays and sands of various grades.Nodular calcareous concretions are at times intercalated with the sands and form potential aquifers at

various depths. Shallow aquifers occur principally in clay sizewith meander river deposits.

The area from Rajghat (Lat.25.3313° N; Long.83.0402° E) to Babatpur (Lat 25.4507° N; Long 82.8560°E) has extensively surveyed which has reviled 15multicultural archaeological mounds along with Varuna river (see figure-3). Some sites like Inderwar (Lat. 25.40064° N; Long. 82.92698° E), and War (Lat. 25.40177° N; Long. 82.90743° E) and represented the nature of big regional settlement and feature of extensive mound (from 100-250 m radius), whereas other sites represented nature of small village settlements. The cluster of ancient settlement along with river Varuna represents that it was undoubtedly an important zone whichserved ancient Rajghat as satellite sites. The cultural background of these sites based on the ceramic study and their is table given below-

Selected sites descriptions:

Ayar: (Lat. 25⁰45'26" N; Long. 82⁰95'12"E)

Ayar is a village in Harahua block in Varanasi district. It belongs to Varanasi division. It is located 14 km towards North from DistrictHeadquarters Varanasi and 3 km from Harahua. This is a multicultural site which has cultural sequence from Pre-NBPW Phase to NBPW and Medieval period. The mound is highly disturbed by agricultural activity and the top of the mound is horizontallycut. On the northeastern side of the mound the open temple of "Ladali Bhawani" is present and on the south-western side of mound modern habitation of Saraiya village is settled. The antiquity from Pre-NBPW Phase includes potsherds of thin black ware, grey ware, and rusticated ware. The antiquity of NBPW culture is mainly some potsherds of NBPW and Red Slip ware and the dominating shapes of this period are a vase, spout, basin, shallow bowl, and jar. The medieval period from this site is marked by a big storage jar of red coarse ware which was ill fired, a biker of thick red slip ware and glass bangle.



Plate : Mound of Ayar



Plate : Potteris from Ayar

Gadhawa: (Lat. 25⁰40'63"N ; Long. 82⁰89'39"E)

The site of Gadhawa I is in a small mound, disturbed by agricultural activity and the remaining mound is covered by grass and bamboo with other bioturbation. This site is located about 3 km south-east of Lal Bahadur Shastri airport, on Bababatpur road and 200m east from bypass Piparpatti-Muradaha road. The height of the mound is 2.38 m. Some Gupta and Early medieval sherds are found at this site, but archaeological remains are very less at the site, it may be because of anthropogenic activities and high vegetation. The nearest landmark from this site is Bhatta (tile kine) of Chaurahakajisarai, Virapatti.



Plate : A small mound of Gadhawa



Plate : Potteries from Gadhawa

Jakhini: (Lat. 25⁰18'93"N; Long. 82⁰82'43"E)

Jakhini site the Gram Panchayat of Jakhini village in Arajiline block in Varanasi district. This mound is situated 2 km south-west of Jakhini-trumuhani Rajatalab road and approximately 1 km of Government inter college, Jakhini. There is another bore well on the top of the mound. Now the site is transformed into agricultural land but still its shows elevation and cultural deposit of early historical and medieval periods. The dominating ceramic in the early historic period is Basin, inkpot, vase, terracotta bead, hopscotch, and lead. In a medieval period vase, bowl and carinated handis are dominating shapes.



Plate : General view of the site

Plate: Potteries from Ayar

Madhayipur Rayasipatti: (Lat. 25°39'83"N; Long. 82°92'41"E)

This is small mound site in Harahua block, Varanasi district. Madhayipur Rayashipatti is situated approximately 800m south of Birapatti Railway crossing. It is located 11 km towards north from district headquarters Varanasi. At present this site is destroyed by making brick and soil mining activity. It is a medieval site which is dominated by a vase, bowl, and basin (Yadav, 2010).



Plate: Madhayipur Rayasipatti

Plate: Potteries from Madhayipur Rayasipatti

Shaikhanpur: (Lat. 25°38'01"N; Long. 82°08'72"E)

The mound of Shaikhanpur is situated in Awashanpur village in Balwariya block of Varanasi district. It is 3 km south Panchkroshi road and about 700m east of Varuna River. A motorable road divided this site into two parts. The northern part of the mound is disturbed by soil mining activity with leveling activity and Southern part is preserved. On the northern sector of mound, a hearth is found from the exposed section which is disturbed by soil mining activity.



Plate: View of destroyed site of Shaikhanpur

Plate : Recovered potteries from Shaikhanpur

Table of satellite settlements of Rajghat:

S.N	Name of Site	Period	NBPW	Sunga	Kushana	Gupta	Early Medieval
		Pre-NBPW					
1	Ahirauli				☐	ψ	Δ
2	Ayar	◆	▽	⊕	☐	ψ	Δ
3	Bahutra –I				☐		Δ
4	Bahutra-II				☐	ψ	Δ
5	Harsosh-I	◆	▽	⊕	☐	ψ	Δ
6	Harsosh-I				☐	ψ	Δ
7	Nindanpur					ψ	Δ
8	Shaikhanpur				☐	ψ	Δ
9	Gadhawa I			⊕	☐	ψ	Δ
10	Gadhawa II			⊕	☐	ψ	Δ
11	Jakhini		▽	⊕	☐	ψ	Δ
12	War			⊕	☐	ψ	Δ
13	Indrawar			⊕	☐	ψ	Δ
14	Sarsawa	◆	▽	⊕		ψ	Δ
15	Madhayipur Rayasipatti						Δ

Table 2. Explored Archaeological Sites in Varansi district

The settlement pattern in archaeological landscape:

The settlement is an organized body of human habitation in a particular physical and cultural landscape. In modern time the settlement of Varanasi has a complex structure, where modern buildings and villages are settled on ancient runs and the modern population still worship ancient sculptures, this city is a complex web of old and new, stability and change.

The Varanasi region is an integral part of middle Ganga plain which is divided into two portions-western or the left bank (Varanasi city and the neighbourhood) and the eastern or the opposite bank (Ramnagar and its vicinity). The land of the West has an eastward slope while the eastern part is generally lower with a northward slope. The alluvial upland merges with the Vindhyan range at Chakia. The vindhyan deposits gave this alluvial plain a distinctive Vindhyan character. For these factors, the plain had a mixed texture. While the kankar formation helped in building constructions, the fine clay, silt and sand make a perfect material for potteries and bricks. In the present research habitational sites are found. They are small to massive mounds and the archaeological sites are mostly found around present habitational areas, structure or village.

Age	Formation	Lithology
Upper Pleistocene to Recent	Newer alluvium	Unconsolidated sand, silt and clay
Middle to upper Pleistocene	Older alluvium	Fairly consolidated clay with kankar, fine to medium sand with some gravel
-----Unconformity-----		
Upper Vindhyan	Kaimur Sandstone	Sandstone and arkose.

Table-3. The Geological succession of the study area

The fertile landscape of middle Ganga plain has been occupied from the Mesolithic site of Sarai Nahar Rai (Dutta, 1984) in Pratapgarh District to recent times. The earliest settlement in Varanasi district is found in Sarai Mohana (Jayaswal, 2011,) and Rajghat (Singh, 1977), which are dated back to Pre-NBPW period.

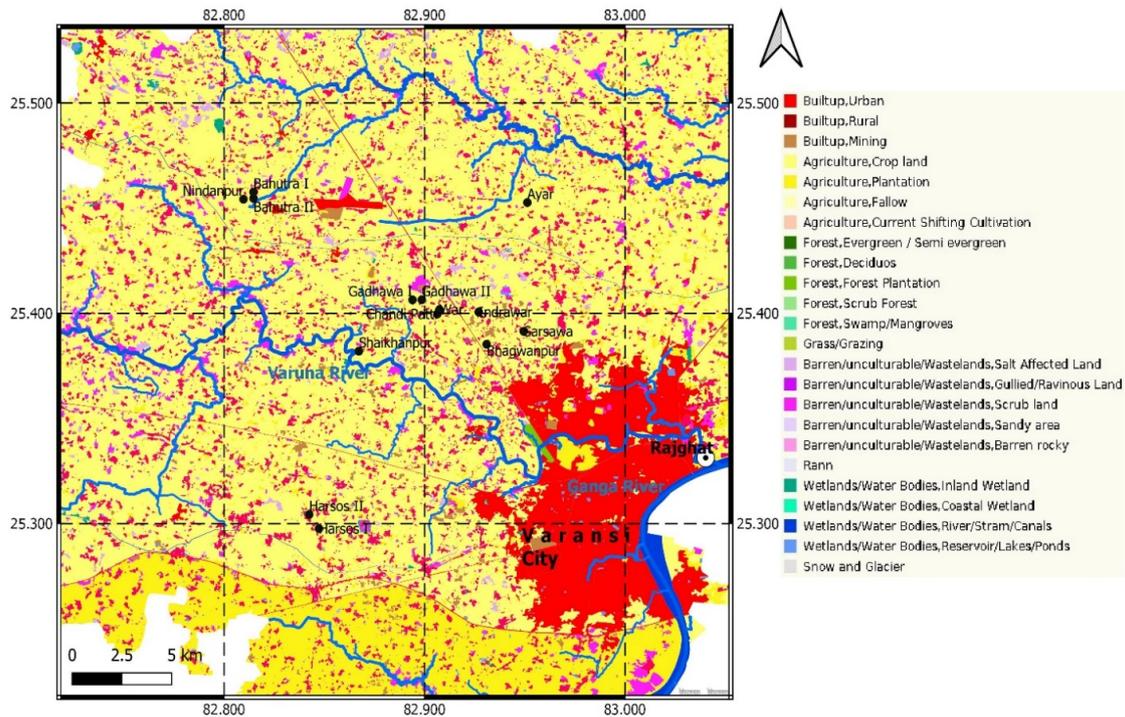


Figure 4. Land-Use-Land-Cover map of Varanasi district with representation of Rajghat and other explored sites, Scale- 1: 50,000. (Source- Resourcesat-2 LISS III, NRSC, ISRO, 2007)

In the second half of the 3rd millennium BCE with the coming of copper, agriculture was improved and triggered off a chain reaction. An agricultural surplus accompanied by a population growth resulted in the creation of a bigger and greater number of settlements. A general feature of the early settlements of Varanasi region was their location near river or lake just like its preceding ages. Their sizes varied from small to medium but a definite planning is missing.

The figure 4 show that presently Varanasi city is densely populated and the archaeological mounds are only survived at the outside of moder city. About seven archaeological mounds including Bhagwanpur, Sarsawa, Indrawar, War, Chandi Patt, Gadhawa I, Gadhawa II are located near the feeding chanel of Varuna river, which show high settlement density with **rectangular pattern. Probablely Shaikhanpur, who is located on the bank of river Varuna, was also part of this rectangular pattern settlement. Nandanpur, Bahutra I and Bahutra II are located in extreme north-west of early settlement. Harsos I and Harsos II are two archaeological mounds**

located on barren or wast land of Harsos village, these two mounds are located in extreme south and Ayar in extreme north of this archaeological landscape.

As we can see in table 1 and 2, that the Pre-NBPW culture was the earliest identified habitation phase in Varanasi district, which is found in both Rajghat excavation and present exploration. The sites of this phase were permanent hamlet or village based settlements, they were quite far (5 to 10 km) from each other, and located near to small water channels or nalas. It is also noted in exploration that Pre-NBPW sites also has NBPW ceramic as indigenous succeeding culture.

The number of sites and their density increased after the Sunga-Kushana period. This cultural phase has also identified as richest phase in Rajghat excavation (Fig. 2) with various terracotta objects and structures. The other succeeding cultural phase including Gupta and Early Medieval phase show subsequently high habitation density with some **dispersed Settlements. Double village settlement is noted in several sites like Bahutra I & II and Harsosh I & II, the distance between two mounds in present modern village is less than 500 to 200 meters.**

Conclusion :

The present research suggest that early small isolated hamlet settlements indigenously develop to village based settlements, which lead to rural cultures. Most of the urban or **Nucleated settlements** like Rajghat and Ramnagar are found on the bank of major rivers like Ganga and Varuna and the small settlement are identified and on the bank of their tributaries. This rural settlement providing the local food facilities for the major settlement sites. While near the ponds, well and different sources of water channels very few numbers of site came into existence. During observation and exploration, all discovered artifacts do not only give information about contemporary social, political, economical and religious status but it also informs about science and technology and arts temperaments.

The present archaeological and literary evidence has confirmed that the ancient Varanasi was a manufacturing point of the deluxe NBPW pottery, variety of beads and sculptures. Ancient Rajghat, Aktha and Ramnagar were the main consumer centre or urban center which was supported by a lots of satellite sites situated near Varuna river. It was not only a manufacturing centre of luxury items but also a trading point (Jayaswal, 1998). There is also a possibility that Varuna might be used for water transportation and trade activities between small villages based satellite sites and urban sites situated near the Ganga river. The exploration has found a long cultural continuity, disappearance and rehabilitation of NBP sites and Gupta sites along with the Varuna river. The spatial point pattern analysis of location, distance and size of these archaeological sites, show that the early inhabitants of Varanasi region had preferred to live near to another site which constructed an interdependent cluster habitation. It was also noted that, with the time, number and density of human habitation had also increased. The average distance between two habitational during the Kushana period was 5-8 Km whereas during the

early mediaeval it decreased to less than 2 Kms. During the early mediaeval period, the numbers of habitational sites increased but the quality of cultural materials decrease.

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The Necessity of “Kirttan” In Our Life With Special Reference To “Mahāmantras”.

Rojalin Swain*

Abstract

In this 20th century, man has acquired power, position and money. He has family, well-Balance account, house and live luxurious life. However, can we say, man has getting peace? I think the answer may be ‘No’ because modern people goes behind all pleasure things that provides him pleasure and after that, he get sorrow and pain. So how one can get peace in his life? Peace lives in the aspiration of Lord. To get peace, one has to cultivate spiritualism. Without spiritual thought, one may not entered in the path to get Bhagvan. There are different paths of getting lord by karma, jñāna and bhakti. But irrespective of these, ‘Kirttan’ has played magnificent role to achieve the supreme.

An experienced man can only speak of that Ananda (bliss) of chanting many mantras relating to Lord. Among them, Mahamantra of ‘Hare Krishna Hare Ram’ gives us immense pleasure and peace, to lead a prosperous life. In this research paper, I made discuss on the relation of spiritualism with Kirttan. Attempts have been made to discover the three issues of this paper. Firstly, it discusses the concept of Kirttan. Secondly, how prāthanā, kirttan and bhajan are related to each other. Thirdly, the secret of happiness or peace lies behind Mahāmantras. However, this paper shows how kirttan are necessary for leading a good life.

Keywords: Bhajan, Prāthanā, Bhakti, Chakra.

Introduction

Man is the combination of psychic, physical and spiritual complex. Man is distinct from other animals due to his ‘spiritual consciousness’. ‘spiritual consciousness’ can shines as hidden light in every atom. “ it is the same hidden light that shines in every creature and is the same hidden love which embraces all in one”. People are by mistake think that ‘everything is permanent’, ‘relative to be absolute’. They assumes that they are the ‘ends’ to others who regarded as ‘means’. However, when the devotional boost becomes too very strong, it finds its release through sensory motor modifications (proper Mudrās that give ventilate to the impression of surrender) and sonorous conjuration to the divine. Kirttan derived from the root ‘kirtt’ means ‘to sing the glory’. Kirttan is the extraneous commemoration of the inner happiness arising from ardent singular love (devotion) for the God whom all

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thinks to be completely one's own. With the cosmic rhythm, Kirttan helps to develop his cognition, connotation, affection of an individual. We feel in kirttan, the fatherhood of God and brotherhood of the creation. Kirttan helps to develop our feelings of 'God is the beginning and end of all creation'. Kirttan mantra flutters a chakra. The mantras must be eight letters or chakras i.e. 'Mulādhāra Chakra, Svādhīsthāna Chakra, Manipura Chakra, Anāhat Chakra, Visuddha Chakra, Ājñā Chakra, Guru Chakra and Sahasrāra Chakra'. Cosmic ideation reveals in kirttan. Everything depends upon the mind. As is the disposition of speculation, so is the transmutation of 'mind'. Every kirttan mantra must be charged by a spiritual master (Mahākaula). Kaula is one who is exalted reasonably to arouse his kulakundalinī, I.e. sanctity which lies latent at the Mulādhāra Chakra. Mahākaula is one who can also provoke the kundalinī of others by sheer touch, look, instruct or even by sheer yearning. One can spiritually filled and impregnated by Mahākaula who chants it with proper speculation (bhāva).

Similarly, Bhajan helps one to commemorates greatness of God through outline of the cosmic regulations, recollecting experiences and accomplishment of the eminent devotees, His possessive blessing in concerns of great suffering, express despondency and helplessness, testifying that every genuine summon of the heart in serve to and intense appeal is answered. Ideation (bhāva) will be present in Bhajan. Not only Bhajan give inner peace but also remember Lord by his heart. In prāthanā, The admirer begs something from God. Prayer helps one to understand the nature of God and relationship between God and Man.

One should remain connected to God through Prayer, Bhajan and Kirttan. If one is real agent of God then he has no room for pride or worry or agony because one believes in assurance that behind unwelcome and bad circumstances, there must be some thing good anticipating in future. One should sacrifice everything to God. So there is a saying in Bhagvad Gitā: -

“Whatever thou doest, whatever thou eatest,
Whatever thou offerest, whatever thou givest away
Whatever austerities thou does practise to that
O son of Kunti (Arjuna)' as an offering to me”.

Significance of Mahāmantras:- Mahāmantras helps one to relieve from suffocation of the busy life. Mahāmantras helps to purify the psychic, physical and spiritual aspects of life. I want to speak of two Mahāmantras:

Gayatri Mantra:-

“ Aum Bhur Bhuvah Svah
Tat Savitur Varenyam

Bhargo Devasya Dheemahi
Dhiyo yo Nah Prachodayat”.

The meaning of this mantra: “ O thou existence Absolute,
Creator of the three
Dimensions, we contemplate
Upon thy divine light. May Be
Stimulate our intellect and
Bestow upon us true knowledge”.

The mantra helps to improve steady patterns of breathing. It gives us inner peace. It is the spiritual road through which one can correlated with God. It develops the memory power of mind with good health condition. This Mahāmantra has the healing power to maintain equanimity in mind. It would help to destroy negative energy in mind as well as body also. This mantra can affects cognition, connotation and affection of life.

Hare Krishna Hare Rāma :- Krishna means the being that allures everything jiva (animate) and Ajiva (inanimate) prior to Him. Transformative diversity occurring in the state of nature makes one go to the state of superior and conformity pointing to a condition of culmination which is one of complete poise and harmony. One can attained Sat, chit, ānanda by chanting this mantras. We know of Meerabai, Chaitanya who became deeply enamoured with the delineation of Lord Krishna. Non-humans are strained by the cosmic without they being conscious of it whereas human beings can be aware of such immense inclination. They enunciate it through language. Secondly, ‘the entity that fills our heart with love and ecstasy is ‘Rāma’.

The devotee enjoys at everything for he locates his Lord in everything that survives or happens. The pleasure that one reduces from part reality (khanḍa sattā) composes the subject matter of aesthetic science (Nandan vijñāna). So by chanting Māhamantras or Kirttan about God, The postulant converses with Lord who is representing the whole creation by His rapturous attraction.

Intuitional practices must be necessary for Kirttan. Every part life (khanḍa jivan) should be admirer of God. What one speaks thinks or does must be for supreme ideal. Kirttan is the auto-suspicion, which prompts one of fatherhood of God and conversant kinship with every creation. Kirttan deals directly with the emotions, sentiments and propensities. Chitta vṛtti nirodha can be sanctified by Kirttan only. All the negative thoughts can be erased by the chanting of lord’s glory. During the time of Kirttan, mind becomes introversal (antarmukhi) to get the supreme ideal. Not only Kirttan helps to

remove psychic tension but also it promotes memory and concentration power of mind. It develops humanitarian values which promotes empathy towards humans as well as non-humans also. So Kirttan is to be fraternize by supportive group and communities to integrate it as essential part of social ordinances and rituals. Lord always lives in the heart of the devotees. In this context, “ Narada asks, Narayan, ‘ Lord where do you love to reside’? In answer He says, :”O! Narada, I do not reside in Vaikuntha (heavenly abode) not in the heart of the yogis (given to deep penance). I stay in the place where my devotees sing my glory.”

Kirttan promotes development of jñāna, karma and bhakti and signs, the best achievement in one’s quest of jñāna, karma and bhakti. One can be greater Sādhaka through Kirttan mantras. By Sāadhanā, at the end of journey one can become an ideal agent (kartā), a real knower (Jñātā), a real admirer (bhoktā). One can realise the ultimate truth that ‘Lord is the creator, preserver and destructor of all’. Through the Mahāmantras, by performing kirttan one can attained ideation with the cosmic.

Mind and body are co-related with each other. Every Kirttan has certain postures. Some postures like Padmāsana, Sukhāsana, Siddhasana etc. are the meditational practices is need for Kirttan. Moments of excessive elation have their congenital expression in the eyes, impulsive smile and distinctive adroitness. When one vibes immensely helpless the hands get raised upon marking the state of capitulation with the ideation of the cosmic, loud enunciation of mantras could be practised in Kirttan. In Kirttan, unit-mind (aṇumāna) could be fascinated by the cosmic mind (bhumāmāna). Every Kirttan can be chanted loudly. Psycho-physical parallism can be maintained by Kirttan. No vocable is to be left out or endure rudimentary because it perverts the ideation. Kirttan mantra should not be added, affixed or combined with an exotic letter, word or phrase for it obstructs with cosmic ideation. Some organs like eye, ear, mouth, tongue, hand, leg etc engaged in the chanting of Kirttan mantra. As a result, one endures totally isolated from the exterior and interior disturbances. Manjirā, Mṛdanga, harmonium is the key instrument of kirttan. Spiritual circle (Hariparimandal) could be organised by an individual or in a selected group irrespective of time and space.

Conclusion: Today, the values in humans will be lost day by day. To be a good human, one must be spiritual in nature. Spiritual path should be followed by the path of action, knowledge and devotion. Peace inherent in the Kirttan of bhagwan. Equanimity of mind is to be maintained by Kirttan. Spiritualism must be included in our routine life. If one is spiritual in thought, he may not be do bad to others. Violent nature can be erased by Kirttan. Our social life can be rectified by Kirttan. Kirttan helps to reduce stress, anxiety, problems in our life. Therefore, Kirttan, Bhajan and prāthanā helps to get the Lord. It must be necessary to lead a good life. One must adopt Kirttan in his very life.

Last but not least, by physically one can chant the glory, psychologically one can recollecting the mantras, by spiritually one can completely surrender Himself to the Supreme. So needless to say, Kirttan and Sādhanā helps one to attained the supreme goal. Kirttan is contrarily coined as Lalitamarmika as the dulcet and blissful ideation on the grandiose nourishes and redirects the spiritual core of our entity (marma).

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Copper Smelting Furnaces in Ancient India

Dr. Rajiv Kumar Jaiswal*

Abstract

The discovery of fire and its controlled use in pyrotechnology has been an important landmark in the progress of human civilization. The paper discusses the knowledge of the ancient pyro-metallurgical process of copper production, the smelting furnace design, construction and its operation used by ethnic tribes. It also discusses the principles of its process control.

Key word: copper, smelting, furnaces, ancient, pyro-technology

Introduction

The advent of metal which has played a vital role in the deciding the course of civilization resulted in an enormous step of human skill. With metal man could make objects of his choice to suit his needs and requirement. The present paper describes a few copper-smelting furnaces used in ancient times which brought about significant change in contemporary society. Copper being the first metal smelted from its ore, copper smelting furnaces are first considered. Most of the ancient furnaces have been found near the old mine working. Gold and silver are mostly available in natural form. However, crucibles have been used for smelting and melting for moulding purposes.

Credit goes to India for developing the complex metallurgy and producing alloys of metals. This speaks legions of the metallurgical skill which the metal workers and artisans of ancient India possessed way back in the early centuries before Christ which have played a vital role in deciding the course of civilization. The present paper describes a few furnaces used in ancient times for different metals bringing in significant changes in contemporary life.

The earliest kiln for copper smelting has been traced at lothal. The kilns used for melting copper ingots in earthen bowls was a simple circular and brick structure (0.8 m in diameter and 0.6 m deep). The mud plaster on the inner face of the lothal kiln was vitrified due to intense heat. Two types of kilns were used by copper smiths for melting copper ingots (i) circular and (ii) rectangular. The long mouth of the furnace suggest that copper ingots were melted in the kiln.

Near all the ancient working we find large heaps of broken stones. It seems that ore-bearing rock pieces were carried down to the valley, where they were roasted, crushed, concentrated and smelted. Small size furnaces, that were used for smelting copper ores, have been found near the Avavali hills (fig.1) that are near the mines of Rajpura-Dariba (Udaipur dist.). Most of the slag pieces showed clear cylindrical flow structure, suggesting that the furnace was used for smelting copper. The ancient Indian copper

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smelting furnace was small, barely 35cm in height, 18cm in diameter at rim, 14cm in diameter at mid level and 10cm diameter at the base.

A copper smelting furnace of the Aravalli hills was assembled by putting the three curved parts together. The small capacity of the furnace and the relatively high yield of the metal as represented by the weight of the ingot, enable us to infer that the ancient Indian copper smelting processes were very efficient. The evidence of tuyere luted to a segment of the furnace wall suggests that the smelting process in the furnace was carried out with the help of forced draught.

It is a clear from the foregoing description that the ancient Indian copper smelting furnaces were small, crucible shaped, clay walled slag tapping furnace, worked on composite structure made of three moulded segments. Evidence found at the smelting site shows that it was set up on a brick platform and was surrounded with bricks and earth to keep the three segment of the furnace closely and in position. The arrangements helped to conserve the heat within the furnace. At many sites terracotta clamps that joined tuyere and the nozzle of the bellows was found. This type of furnace is still used in many parts of India for smelting copper.

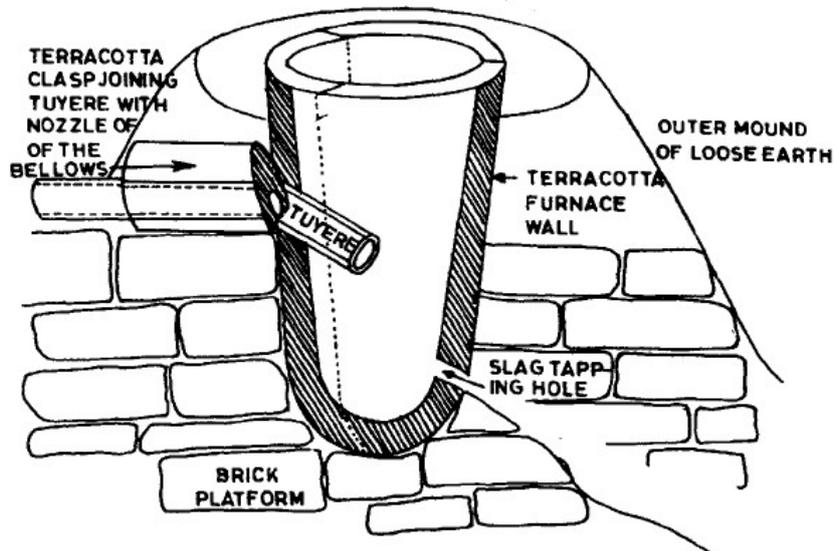


Fig. 1 Assembled copper smelting furnace from Avaram

A number of furnaces which are more or less intact have been located at chapri in the Singhbhum area (Fig.2). These furnaces which lie abandoned today are dome shaped made of locally available mud and clay. The outer diameter of furnace at ground level is approximately 4 feet, the inner diameter is approximately 3.2 feet and it tapers slightly at the top. The height of the furnace is approximately 4 feet. The inner wall of the furnace shows deep impression of hot molten metal. There are two holes at the bottom –

one for slag tapping and the other was probably used for bellows. In a nearby raised ground about 1 km. from the furnace a large number of slag and impression of seals of terracotta have been found. A superfluous examination of the terracotta pieces suggest that it was actually a mould for casting coins. The extensive area and their exhaustive number suggests that it was a centre for casting coins during the Kushan period.

The pyrotechnology at Khairadih grew sufficiently with time. Copper was being locally worked by NBP period (Period II). Multiple – furnace complex has been discovered at this level to smelt iron, copper and glass. Glass was being worked locally as unfinished chunks of glass along with finished objects have been found in workshop. Interestingly enough the same complex has yielded evidence of glass, copper (with crucibles, slags, querns and pestles used for breaking/crushing ores). By Sunga - Kushana level the technology had attained sophistication. Some exquisite metal pieces speak of the mastery of the artisans at Khairadih. This is quite in keeping with the general growth pattern of the site. The Kushana township at period III had a full fledged class of smiths/artisans living on one side of the settlement.

Large scale slags and burning activity came to light during excavations. On closer examination it was discovered that pyro-technological activity was confined to the northern and extreme southern side of the site right from the early NBP level and the practise continues well into the subsequent periods.

Copper though comes to be used at period I, at the site, its use is extremely limited as borne out clearly by the accompanying table. Even at the 700/600 to 400 BCE level of the early NBP times there is not much improvement in this trend. Stage towards the late phase of NBP, however the utilization of copper, perceptibly start picking up. In the upper most layers of NBP period, we came across a hearth where copper seem to have been melted for casting coins. It had a tapering shaft like structure supported by bricks on a bowl with plenty of ash deposit in it. A large number of coins at shapeless bits of copper were found nearby. Beautiful objects both utilitarian and ornamental have been found. Though copper arrowheads did not discontinue altogether but largely comes to be used for toiletries, ornaments and utensil. Bowls, spoons and ladles of copper and bronze seem to be common household objects. Rings, Pendants, Nupur, tiny bells, Bracelets and Bangles some of them exhibit high quality craftsmanship were fashioned by the inhabitants of the site. An exquisite example of the mastery is a chariot with spoked wheel and a shālabhanjika figure. The appearance of spoked wheel in India has proved serious debates and here is an example of a four wheel chariot in copper from the Kushana levels

The other type of furnace as reported by Ball was generally built with refractory clay, or was simply a deep hole in the ground with a clay rim at the side and front. The inside was also plastered with refractory clay. The furnaces were 18 inches deep, a foot square at the top and tapering to the bottom where charcoal is rammed down so as to form a floor through which the molten metal cannot sink. There was no orifice at the base of

the furnace. Two clay tuyeres dip into it vertically and were connected with simple skin bellows by horizontal tuyeres which are about a yard long. The furnace when filled with bellows by horizontal tuyeres which are about a yard long. The furnace when filled with lighted charcoal is soon raised to its full heat by the alternate working of the bellows and the ore is then sprinkled on from time to time to entail a sufficient quantity of regulars. On the removal of charcoal the surface of slag was cooled with a wisp of wet straw and the solidified cakes of slag was removed in succession, leaving the heavy regulars behind. When it sets it was taken out, pounded and kneaded with cow dung and made into balls. These balls were dried in the sun and then roasted with free access of air in a shallow furnace, formed of a ring of slag cakes placed on the edge. The last process of refining consists of treating the powder produced from these roasted balls in the same furnace and in precisely the same manner as was the original ore, the result being that fluid mass of copper was found at the bottom of the furnace which on cooling was removed. It had to be still further refined before it could be made available for ordinary purposes.



Fig.2: Copper Smelting Furnace

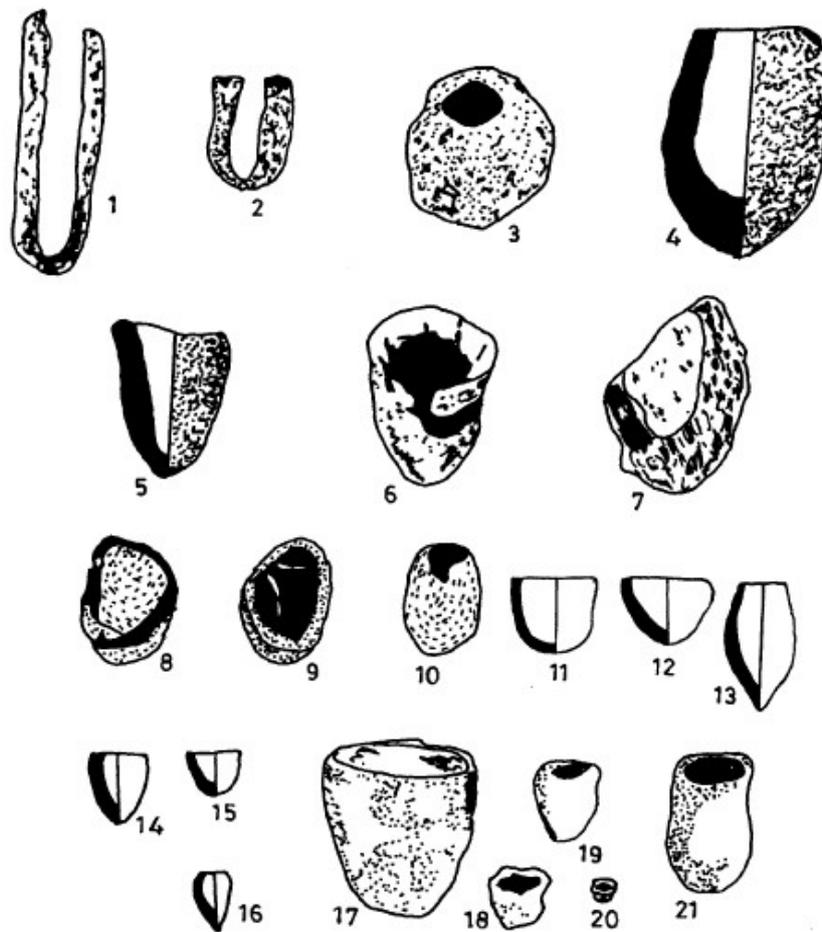


Fig.3: Crucibles Found in different sites in Ancient India

(1 & 2 terracotta crucibles in lothal; 3. Stone crucibles from Lothal; 4&5 terracotta crucibles from chalcolithic phase of Ahar; 6&7 crucibles from NBP phase of Atranjikhhera; 8-10 crucibles from NBP phase of rajghat; 11-16 crucibles from NBP phase of Taxila; 17-21 crucibles from early historic pd. Og Bhokardhan.)

Conclusion: Thus the credit goes to India for developing the complex metallurgy and producing indigenous copper. This speaks legions of the metallurgical skill which the metal workers and artisans of ancient India possessed way back in the early centuries before Christ. Such a good understanding of metallurgical processes as involved in metallurgy of copper may also be a pointer to the overall expertise which the Indian possessed of the fine behavior of specific minerals in the antiquity.

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नई शिक्षा नीति 2020 के संदर्भ में हिन्दी क्षेत्र के विद्यार्थियों द्वारा हिन्दी लेखन में की जानेवाली वर्तनी की अशुद्धियाँ

डॉ सुजाता साहा*

सात दशकों से अधिक समय से राजनीतिक दृष्टि से स्वतंत्र भारत अभी भी भाषा की दृष्टि से पूर्ण स्वाधीन नहीं हो पाया है। इस परिवेश में नई शिक्षा नीति 2020 एक आशा उत्पन्न करती है। मातृभाषा/स्थानीय भाषा/घरेलू भाषा/क्षेत्रीय भाषा के रूप में हिंदी भाषी क्षेत्रों में हिंदी को शिक्षा के प्राथमिक स्तर पर अध्ययन-अध्यापन का माध्यम बना देने से निस्संदेह विद्यार्थियों में हिंदी के शुद्ध मौखिक एवं लिखित रूप के प्रयोग की प्रवृत्ति बढ़ेगी।

इस प्रावधान के सुपरिणाम विद्यार्थियों में हिंदी का बेहतर उच्चारण, समृद्ध शब्द भंडार, स्पष्ट अभिव्यक्ति और प्रभावी वाचन के रूप में परिलक्षित होंगे। साथ ही देवनागरी, लिपि एवं हिंदी की शुद्ध वर्तनी के उपयुक्त ज्ञान और अभ्यास के अवसर प्राप्त होंगे। किंतु संबंधित अभिभावकों एवं शिक्षकों द्वारा शुद्ध मौखिक एवं लिखित हिंदी के प्रयोग से ही इस सुखद कल्पना को साकार रूप प्रदान किया जा सकता है।

समान्यतः बालक परिवार एवं समाज में प्रयुक्त होने वाले शब्दों, वाक्यों, कहावतों व सूक्तियाँ इत्यादि को अनुकरण से ही ग्रहण कर लेता है। इस संदर्भ में राष्ट्रपिता महात्मा गांधी का यह कथन द्रष्टव्य है – “मनुष्य के मानसिक विकास के लिए मातृभाषा उतनी ही आवश्यक है, जितना कि बच्चे के शारीरिक विकास के लिए मां का दूध। शिशु अपना प्रथम पाठ अपनी माता से ही सीखता है, इसलिए उसके बौद्धिक विकास हेतु उसके ऊपर मातृभाषा के अतिरिक्त कोई दूसरी भाषा थोपना मैं मातृभाषा के विरुद्ध समझता हूँ।”

हिंदी की लिपि देवनागरी की वैज्ञानिकता सिद्ध हो चुकी है। मौखिक हिंदी यदि शुद्ध रूप से उच्चरित हो और विद्यार्थी को बारहखड़ी, श्रुतलेख और व्याकरण के नियमों का अभ्यास ठीक से कराया जाय तो वर्तनी की भूलों का प्रश्न ही नहीं उठता। वस्तुतः शब्दों को लिखने की शुद्ध रीति ही वर्तनी अथवा हिज्जे कहलाती है। अर्थात् अक्षरों को शुद्ध एवं सही क्रम से लिखना तथा मात्रा, अनुस्वार, विसर्ग, चंद्रबिंदु तथा संयुक्ताक्षर का सही प्रयोग ही शुद्ध वर्तनी है। भाषा के प्रमुख कौशल श्रवण, वाचन लेखन एवं पठन की सफलता वर्तनी की शुद्धता पर ही निर्भर है।

हिंदी लेखन में वर्तनी की अशुद्धियों के लगभग 21 प्रकार बताए गए हैं, जिनके कारणों में लिपि की अज्ञानता, उच्चारण वैषम्य, संयुक्ताक्षर तथा व्याकरण के नियमों का ज्ञान न होना, शिक्षक या अभिभावक का ध्यान न देना, पर्याप्त लेखन – अभ्यास का अभाव, स्तरीय पुस्तकों एवं शब्दों से कम परिचय तथा वातावरण का प्रभाव इत्यादि हैं।

कक्षा आठ शिक्षा का वह स्तर है, जब विद्यार्थी प्राथमिक स्तर उत्तीर्ण कर दो वर्ष माध्यमिक स्तर की शिक्षा प्राप्त कर चुका होता है। आगे वह उन कक्षाओं में प्रोन्नति पाने वाला होता है जो उसकी भावी शिक्षा की दिशा के निर्धारक होते हैं। अतएव इस स्तर पर विद्यार्थियों में शुद्ध हिंदी लेखन की आदत सहज रूप से विकसित हो जानी चाहिए।

* विभागाध्यक्षा एवं एसोशिएट प्रोफेसर, शिक्षा विभाग, वसंत महिला महाविद्यालय, राजघाट, वाराणसी

इस संदर्भ में उपलब्ध शोध अध्ययनों का एक संक्षिप्त सर्वेक्षण किया गया। यादव (2020) ने वाराणसी जिले के कक्षा 8 के विद्यार्थियों की हिन्दी वर्तनी की शुद्धता की आवासीय क्षेत्र और लिंग के आधार पर तुलना की तथा पाया कि ग्रामीण विद्यार्थी तुलनात्मक रूप से शुद्ध लिखते हैं। ग्रामीण छात्र और छात्राओं तथा शहरी छात्र एवं छात्राओं के मध्य वर्तनी की शुद्धता में सार्थक अंतर नहीं पाया गया। ग्रामीण विद्यार्थी 'ऋ एवं रि' संबंधी तथा शहरी विद्यार्थी विसर्ग के लोप संबंधी शब्दों की अशुद्धि को पहचान कर शुद्ध करने में सबसे कम सफल रहे। सक्सेना (2012) के अध्ययन में कक्षा 12 के विद्यार्थियों में वर्तनी की त्रुटियों में अनुस्वार संबंधी त्रुटियाँ सर्वाधिक पाई गईं। त्रिपाठी (2010) के शोध का मुख्य उद्देश्य उच्चारण संबंधी व लेखन संबंधी त्रुटियों का निदान करना तथा इन त्रुटियों पर उपचारात्मक शिक्षण का प्रभाव ज्ञात करना था। शोध परिणाम में उच्चारण संबंधी त्रुटियों में स्वर संबंधित त्रुटियाँ तथा लेखन संबंधी त्रुटियों में संयुक्ताक्षर संबंधित त्रुटियाँ सर्वाधिक पाई गईं। उच्चारण व लेखन संबंधी त्रुटियों पर उपचारात्मक शिक्षण का सार्थक प्रभाव देखा गया। शुक्ला (1998) का शोध प्राथमिक कक्षा में हिन्दी वर्तनी की त्रुटियों के कारण व निवारण विषय पर केंद्रित था। निष्कर्षस्वरूप यह ज्ञात हुआ है कि विद्यार्थियों के अशुद्ध लेखन की पृष्ठभूमि में अध्यापकों का अशुद्ध लेखन था। मिश्र (1974) ने कक्षा 6 7 एवं 8 के विद्यार्थियों की हिन्दी भाषा की वर्तनी की अशुद्धियों के अध्ययन क्रम में यह देखा कि अशुद्ध उच्चारण के कारण ऐसी अशुद्धियाँ होती हैं तथा इनमें संयुक्ताक्षर संबंधी त्रुटि सर्वाधिक पाई गई।

हिन्दी वर्तनी का विद्यार्थियों द्वारा शुद्ध उपयोग पर पर्याप्त शोध अध्ययनों का अभाव देखा गया। अतएव स्थानीय स्तर पर ग्रामीण एवं शहरी क्षेत्र में स्थित विद्यालयों में अध्ययनरत कक्षा आठ के विद्यार्थियों के हिन्दी भाषा लेखन में वर्तनी की अशुद्धियाँ कितनी हैं, इस शोध प्रश्न का उत्तर प्राप्त करने हेतु निम्न शोध समस्या का चयन किया गया –

“वाराणसी जिले के ग्रामीण एवं शहरी क्षेत्र के विद्यालयों के कक्षा आठ के विद्यार्थियों के हिन्दी भाषा लेखन में वर्तनी की शुद्धता का तुलनात्मक अध्ययन करना”

इस शोध का उद्देश्य था – वाराणसी जिले के ग्रामीण एवं शहरी क्षेत्र में विद्यालयों के कक्षा आठ के विद्यार्थियों द्वारा हिन्दी वर्तनी परीक्षण पर की जाने वाली अशुद्धियाँ ज्ञात कर उनकी तुलना करना।

तत्संबंधी शून्य परिकल्पना इस प्रकार थी – वाराणसी जिले के ग्रामीण एवं शहरी क्षेत्र के विद्यालयों के कक्षा आठ के विद्यार्थियों द्वारा हिन्दी वर्तनी परीक्षण पर की जाने वाली अशुद्धियों की संख्या में सार्थक अंतर नहीं है।

इस लघु शोध को वाराणसी जिले के ग्रामीण और शहरी क्षेत्र में संचालित किया गया। स्तरीकृत यादृच्छिक प्रतिदर्श विधि से उत्तर प्रदेश बोर्ड के 3 ग्रामीण एवं 3 शहरी माध्यमिक विद्यालयों का चयन किया गया। प्रत्येक चयनित विद्यालय से 26 विद्यार्थियों का चयन यादृच्छिक विधि से किया गया।

दत्त संग्रह हेतु एक हिन्दी वर्तनी परीक्षण का निर्माण किया गया। परीक्षण का निर्माण करते समय या ध्यान रखा गया कि कक्षा आठ की अर्द्धवार्षिक परीक्षा उत्तीर्ण कर चुके विद्यार्थियों के लिए कक्षा सात के हिन्दी भाषा के संपूर्ण पाठ्यक्रम तथा कक्षा आठ के पाठ्यक्रम के पूर्वार्द्ध से संबंधित शब्दों का चयन किया जाए। इस प्रकार 21 प्रकार की वर्तनी की त्रुटियों की जांच के लिए कुल

100 शब्दों का चयन किया गया। प्रत्येक अशुद्ध वर्तनी में लिखे शब्द को शुद्ध रूप लिखने पर एक अंक दिए जाने का प्रावधान रखा गया। इस प्रकार इस परीक्षण का कुल प्राप्तांक 100 था।

शोध के पूर्वनिर्धारित उद्देश्य के अनुरूप परिणाम इस प्रकार हैं –

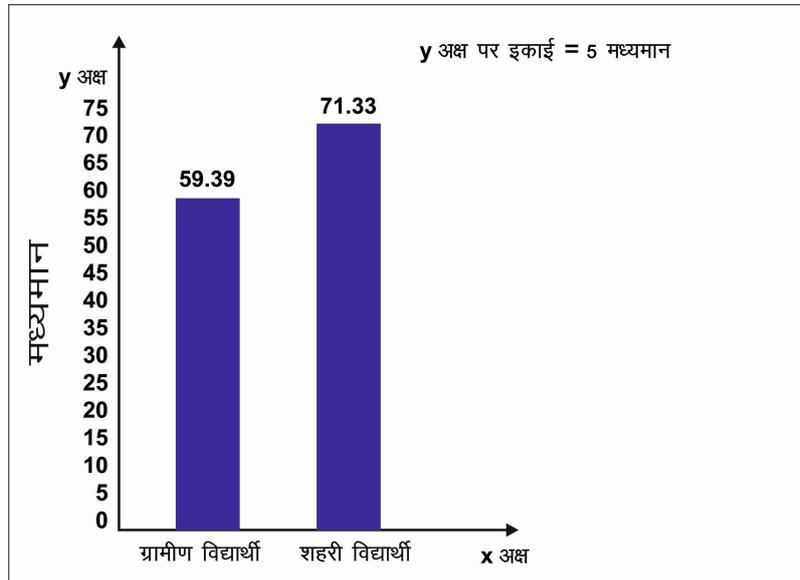
वाराणसी जिले के ग्रामीण एवं शहरी क्षेत्र के विद्यालयों के कक्षा आठ के विद्यार्थियों के हिन्दी वर्तनी परीक्षण पर प्राप्त वर्तनी की अशुद्धियों का विश्लेषण :

तालिका

क्षेत्र	विद्यार्थियों की संख्या	मध्यमान	मानक विचलन	मानक त्रुटि	df	t का मान	.01 सार्थकता स्तर
ग्रामीण	78	59.39	14.67	2.3	154	5.1	सार्थक अंतर
शहरी	78	71.33	14.91				

उपर्युक्त तालिका से यह स्पष्ट है कि दोनों समूहों में वर्तनी की अशुद्धियों का निम्नतर माध्यमान (59.39) ग्रामीण क्षेत्र के विद्यालय के विद्यार्थियों का है। अर्थात् ये विद्यार्थी शहरी क्षेत्र में पढ़नेवाले विद्यार्थियों (मध्यमान 71.33) की तुलना में अपेक्षाकृत वर्तनी की कम अशुद्धि करते हैं। मध्यमान को ध्यान से देखने पर यह तथ्य भी सामने आता है कि भले ही ग्रामीण क्षेत्र के विद्यार्थियों द्वारा की जाने वाली वर्तनी की अशुद्धियों का मध्यमान तुलनात्मक रूप से कम है, किन्तु स्थिति संतोषजनक नहीं है। यह विद्यार्थी भी 100 में से लगभग 40 वर्तनी संबंधी अशुद्धियों को ही ठीक कर पाए। शहरी विद्यार्थियों की स्थिति और चिंताजनक है, जो 100 में से औसतन 29 वर्तनी की त्रुटियों को ही पहचान पाए।

दण्डचित्र



तालिका पर आधारित उपयुक्त चित्र में दण्डों का आकार भी स्पष्ट कर रहा है कि हिन्दी वर्तनी परीक्षण पर वर्तनी की अशुद्धता का मध्यमान शहरी विद्यार्थियों का काफी अधिक है।

दोनों समूहों की तुलना के लिए *t* का परिगणित मान 5.1 आया जो 0.1 सार्थकता स्तर पर सार्थक पाया गया। इस प्रकार इस अध्ययन की शून्य परिकल्पना अस्वीकृत हुई।

यदि प्राप्त परिणाम के कारणों का अन्वेषण किया जाए तो सामान्य अनुभव यह बताता है कि हिंदी की शुद्ध वर्तनी के अभ्यास पर अध्यापक एवं अभिभावक यथेष्ट ध्यान नहीं दे पाते। अंग्रेजी का बोलबाला होने कारण शहरों में यह प्रवृत्ति काफी अधिक पाई गई। लता एवं अनु (2019) का शोध परिणाम भी यह इंगित करता है कि विद्यार्थियों और शिक्षकों में हिंदी भाषा के पूर्ण ज्ञान का अभाव और स्वर-व्यंजनों के शुद्धोच्चारण में समुचित मार्गदर्शन न मिलने के कारण स्वर-व्यंजन, मात्रा संबंधी तथा संयुक्त अक्षर संबंधी अशुद्धियों की संख्या विद्यार्थियों के लेखन में अधिक है।

इस पृष्ठभूमि ने राष्ट्रीय शिक्षा नीति 2020 का शिक्षा के प्राथमिक स्तर पर मातृभाषा में शिक्षा प्रदान करने का प्रावधान सर्वथा समीचीन प्रतीत होता है। प्रत्येक विषय को हिंदी में पढ़ने और लिखने का सुखद परिणाम यह होगा कि हिंदी प्रदेश के विद्यार्थी वर्तनी की भूले कम करेंगे।

वर्तनी की त्रुटियाँ दूर करने हेतु सुझाव –

- प्रारम्भ से ही हिंदी बारहखड़ी और श्रुतलेख का अभ्यास अपेक्षित है। इसकी सफलता की दिशा में अभिभावकों और अध्यापकों की भूमिका को और सशक्त बनाना होगा।
- शिक्षा के प्राथमिक स्तर से ही हिंदी भाषा की उपयुक्त पुस्तकों के पठन एवं लेखन अभ्यास का महत्व देने की भी आवश्यकता है।
- हिंदी की वर्तनी शब्दों के शुद्ध उच्चारण पर अत्यधिक निर्भर है। अतः प्राथमिक स्तर से ही वाचन कौशल का भी प्रभावपूर्ण विकास अपेक्षित है।
- भाषा की समृद्ध प्रयोगशाला की संस्थागत स्थापना भी इस दिशा में एक सार्थक कदम होगा।
- हिंदी व्याकरण के नियमों के व्यवहारिक ज्ञान और अभ्यास द्वारा हिंदी लेखन में विद्यार्थियों द्वारा की जानेवाली अशुद्धियाँ काफी कम की जा सकती हैं।
- वर्तनी की अशुद्धियों की वर्तमान प्रवृत्ति का पता लगाने हेतु समग्र और प्रतिदर्श का आकार बढ़ाकर व्यापक क्षेत्र में विविध चरों को लेकर शोध संबंधी कार्य करने को प्रोत्साहन मिलना चाहिए।
- विद्यालय स्तर पर प्रत्येक कक्षा में शुद्ध वर्तनी लिखने वाले बच्चों को पुरस्कृत करने से भी उनका उत्साहवर्धन होगा और शेष बच्चे भी शुद्ध लिखने को प्रेरित होंगे।
- मूल्यांकन कार्य में भी शुद्ध वर्तनी लेखन को पर्याप्त महत्व देने की जरूरत है।

निष्कर्ष – हिंदी भारतीय बहुसंख्यक जनता के हृदय की भाषा है। इसका अध्ययन-अध्यापन अंतरराष्ट्रीय स्तर पर प्रमुख विदेशी विद्यालयों में भी हो रहा है। अपने देश और यहाँ के हिंदी की विकासस्थली रहे प्रदेशों में तो इसका शुद्ध मौखिक और लिखित प्रयोग करना जनकर्मव्य है। इस दिशा में पाठ्यक्रम निर्माताओं, अभिभावकों और शिक्षकों को सक्रिय प्रयास और परिश्रम करना होगा

ताकि विद्यार्थी हिंदी की शुद्ध वर्तनी लेखन का महत्व समझ सकें और सहज रूप से शुद्ध बोल और लिख कर अपनी भाषा का समुचित सम्मान कर सकें।

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ग्रामीण विकास में महिला कृषि-श्रमिकों का योगदान

डॉ० आम्रपाली त्रिवेदी

अन्तराष्ट्रीय विकास समुदाय इस तथ्य को स्वीकार करता है कि कृषि, ग्रामीण विकास, वृद्धि एवं गरीबी को कम करने में इंजन का कार्य करती है। किन्तु कृषि क्षेत्र बहुत से देशों में क्षमता से कम कार्य कर रहा है क्योंकि महिलायें जो कि कृषि एवं ग्रामीण विकास के बहुत महत्वपूर्ण संसाधन हैं, अपने कार्यों में अनेक रुकावट अनुभव करती हैं। जिससे उनकी उत्पादकता पर विपरीत प्रभाव पड़ता है। वैश्विक स्तर पर व विकासशील देशों में महिला कृषि श्रमिक कुल कृषि श्रमिकों का 43 प्रतिशत हैं। लेकिन यह प्रतिशत प्रत्येक देश के ग्रामीण विकास के स्तर से प्रभावित होता है एवं प्रत्येक देश में व देश के विभिन्न प्रांतों में अलग-अलग है। ग्रामीण महिलाओं का कार्यभार पुरुषों के कार्यभार से अधिक है क्योंकि उनको न केवल खेतों पर कार्य करना होता है बल्कि अन्य पारिश्रमिक रहित घरेलू कार्य जैसे खाना बनाने, जल व ईंधन एकत्र जैसे कार्य भी करने होते हैं। महिला श्रमिकों का कृषि, खाद्यान्न उत्पादन व ग्रामीण विकास में अत्यधिक योगदान है किन्तु सटीक आंकड़े उपलब्ध नहोनेसे उनके योगदान के अंश को सटीक रूप से मापना सम्भव नहीं है।

भारत जो एक कृषि प्रधान विकासशील देश है, में कुल जनसंख्या का 10 प्रतिशत ग्रामीण है जिसमें से 60 प्रतिशत जनसंख्या जीविका हेतु कृषि पर निर्भर है। सक्रिय पुरुषों में से 63 प्रतिशत एवं सक्रिय महिलाओं में से 78 प्रतिशत कृषि कार्यों से सम्बद्ध हैं। लगभग 70 प्रतिशत कृषि कार्य महिलाओं द्वारा सम्पादित किये जा रहे हैं। भारतीय जनगणना वर्ष 1991 के अनुसार कुल महिला श्रमिकों का 80 प्रतिशत कृषि श्रमिक है।

कृषि श्रमिक ग्रामीण विकास व ग्रामीण अर्थव्यवस्था की आधारशिला है। देश में हरित क्रान्ति लाने में इनका सर्वाधिक महत्वपूर्ण योगदान रहा है। कृषि कार्यों के सर्वेक्षण से यह पता चलता है कि खेतों में बहुत से कार्य जैसे- धान की बुआई, बीजों की बुआई, कटाई, थ्रेसिंग महिलाओं द्वारा किया जाता है। कम्पोस्ट खाद बनाने का कार्य, उपले बनाने का कार्य, दुधारू पशुओं से दूध निकालने एवं चारा काटना आदि कार्य भी मुख्यतया महिलाओं द्वारा किये जाते हैं। वे ही जंगल से ईंधन हेतु लकड़ी एकत्र करने का कार्य भी करती हैं। इनके साथ-साथ परिवार के समस्त गृह कार्यों का सम्पादन भी महिलाओं के द्वारा किया जाता है। आज भी माना जाता है कि ये उनके भाग्य द्वारा दिये गये कार्य हैं एवं घर के कार्यों हेतु उन्हें कोई पारिश्रमिक नहीं मिलता है। और यही कारण है कि उन्हें गैर-उत्पादक माना जाता है और समान परिस्थितियों में भी भिन्न दृष्टि से देखा जाता है।

प्रथम एग्रीकल्चर लेबर इन्क्वायरी कमेटी, 1950-51, ने उन व्यक्तियों को कृषि श्रमिक पारिभाषित किया है जो मजदूरी के बदले में फसल उत्पादन का कार्य करते हैं। द्वितीय एग्रीकल्चर लेबर इन्क्वायरी कमेटी 1956-57 ने परिभाषा को थोड़ा विस्तृत करने हेतु फसल उगाने के अतिरिक्त दुग्ध उत्पादन, मुर्गीपालन, फल उत्पादन को भी सम्मिलित किया है। नेशनल कमीशन आन लेबर ने कृषि श्रमिकों को मुख्यतया अन स्किल्ड, असंगठित एवं जीविका हेतु

* एसोशिएट प्रोफेसर (गृह विज्ञान), बसंत महिला महाविद्यालय, राजघाट, वाराणसी।

पूर्णतया शारीरिक श्रम पर आधारित माना है। अतः कृषि श्रमिक वह है कृषि से सम्बद्ध व्यवसायों में स्थायी अथवा अस्थायी रूप से श्रम का योगदान देता है और बदले में मजदूरी प्राप्त करता है। कृषि श्रमिकों में दैनिक मजदूरी पाने वाले अस्थायी श्रमिक एवं पूर्व में निश्चित फसल बटाई के आधार पर कार्य करने वाले श्रमिक सम्मिलित हैं। प्रथम वर्ग जिन्हें अस्थायी श्रमिक भी कहा जाता है, की अपेक्षा द्वितीय वर्ग के स्थायी श्रमिकों की स्थिति कुछ अच्छी है। चूँकि कृषि कार्य मुख्यतया मौसमी कार्य है, अतः अस्थायी श्रमिक जिनमें अधिकांश भाग महिलाओं का है, को कार्य पर लगाया जाता है। साथ ही उनको घर के समस्त कार्यों को करना पड़ता है। अतः उन पर कार्य का बोझ अधिक है।

महिला कृषि श्रमिकों की खेतों एवं घर पर कार्यभार के वर्तमान स्वरूप को जानने एवं उसमें सुधार करने हेतु उपायों को जानने का एक प्रयत्न विशेषतया का भी विद्यापीठ विकास खण्ड में अध्ययन कर, किया गया।

अध्ययन में यह पाया गया कि सभी कृषि महिला श्रमिकों की आयु 60 वर्ष से कम है। उनकी औसत आयु 33.4 वर्ष एवं अधिकांश महिला श्रमिकों की आयु 25 से 44 वर्ष है। केवल 1.7 प्रतिशत की आयु 55 वर्ष से ऊपर है। कोई भी तलाकशुदा अथवा परित्यक्ता महिला नहीं पायी गयी। 93.33 प्रतिशत महिलायें विवाहित थीं एवं उनमें से 6.67 प्रतिशत विधवा महिलायें थीं।

महिला कृषि श्रमिक, एकल परिवारों में, संयुक्त परिवारों की अपेक्षा अधिक हैं। संयुक्त परिवार से 42.67 प्रतिशत है जबकि एकल परिवार 57.33 प्रतिशत से हैं। सामान्यतया तथाकथित उच्च जाति वर्ग की महिलायें दूसरों के खेतों पर कार्य करने को अपमानजनक समझती हैं। अध्ययन में पाया गया कि 3.56 प्रतिशत श्रमिक उच्च वर्ग से हैं। पिछली एवं अनुसूचित जाति वर्ग से 50.22 प्रतिशत महिलायें क्रमशः कृषि श्रमिकों का कार्य करती हैं।

गाँवों में साक्षरता कम है, महिलाओं में और कम है एवं महिला श्रमिकों में न्यूनतम है। 96.44 प्रतिशत महिला श्रमिक निरक्षर हैं। 1.34 प्रतिशत साक्षर हैं 2.22 प्रतिशत JiuSe literate हैं। श्रमिकों में परिवार नियोजन के प्रति जागरूकता का अभाव है। 4.45 प्रतिशत परिवारों में दो सदस्य 52.89 प्रतिशत में 3-6 प्रतिशत सदस्य एवं 42.66 प्रतिशत परिवारों में 7 से अधिक सदस्य हैं। परिवार का औसत आकार 6.58 सदस्यों का पाया गया।

परिवार के मुखिया अथवा पति का मुख्य व्यवसाय मजदूरी, नौकरी, कृषि एवं छोटा व्यापार है। मजदूर परिवार से 60.89 प्रतिशत नौकरी वाले परिवार से 19.5 प्रतिशत कृषि परिवार से 9.78 प्रतिशत एवं व्यापार वाले परिवार से 9.78 प्रतिशत महिलायें श्रमिकों का कार्य करती हैं। एकल परिवार से 77.52 प्रतिशत एवं संयुक्त परिवार से 21.88 प्रतिशत महिलायें श्रमिकों का कार्य करती हैं। कार्य करने का उद्देश्य सभी महिलाओं द्वारा परिवार के भरण-पोषण में सहायता देना है। परिवार की समस्त आय मुख्यतया भोजन एवं कपड़े पर व्यय की जाती है। कुछ हिस्सा पूर्व ऋण को चुकाने अथवा बचत में भी व्यय करती है। अपनी आय से वे केवल अति आवश्यक आवश्यकताओं को पूरा करने में ही सक्षम हैं।

कार्य पर जाने से, माँ की अनुपस्थिति में बच्चों की देखभाल 82.22 प्रतिशत मामलों में परिवार के अन्य सदस्यों द्वारा 10.22 प्रतिशत मामलों में पड़ोसियों द्वारा की जाती है। 15.56 प्रतिशत महिला कृषि श्रमिक अपने बच्चों को खेतों में कार्य करते समय ले जाती हैं।

महिला श्रमिकों द्वारा कार्य करने को उनके पति अधिकांश मामलों में अच्छा समझते हैं। 91. 11 प्रतिशत मामलों में पतियों का सोचना सकारात्मक है एवं मात्र 2.22 प्रतिशत पति पत्नियों द्वारा मजदूरी करने को अच्छा नहीं समझते।

महिला श्रमिकों को सर्वाधिक कार्य वर्षाकाल जुलाई से सितम्बर के मध्य मिलता है। वर्षाकाल में 93.78 प्रतिशत महिला श्रमिक एवं ग्रीष्मकाल अप्रैल से जून के मध्य केवल 53.78 प्रतिशत महिलाओं को कार्य मिलता है। महिला श्रमिक मुख्यतया फसल कटाई, थ्रैसिंग, बीज बुआई एवं बीडिंग कार्य करती है। कटाई में 98.22 प्रतिशत, थ्रैसिंग में 96.89 प्रतिशत, बीज बुआई में 75.56 प्रतिशत, एवं कटाई के बाद के कार्यों में 72.84 प्रतिशत एवं बीडिंग में 68.89 प्रतिशत महिलायें कार्य करती हैं। रोपाई में महिला श्रमिकों का योगदान 59.11 प्रतिशत, खाद देने में 56.00 प्रतिशत एवं सिंचाई में 28.44 प्रतिशत है। अधिकांश श्रमिकों का कार्य बुलाई में खाद, गुड़ाई में, कटाई में एवं सिंचाई में भारी है जबकि गुड़ाई में एवं कटाई के बाद के कार्यों में उनका कार्य हल्का है। कृषि कार्यों में महिलाओं की भागेदारी की दर मूलरूप में श्रम की मांग एवं पूर्ति पर निर्भर करती है और यह मांग प्रत्येक मौसम, फसल एवं क्रियाओं में अलग-अलग होती है। कुछ प्रदेशों जैसे – पंजाब एवं हरियाणा में महिलायें हल जोतने के अतिरिक्त सभी प्रकार के कृषि कार्य करती हैं।

व्यस्त मौसम में महिला श्रमिक अधिकांशतया 8 घन्टे से अधिक कार्य करती हैं, लगभग 30 प्रतिशत 8 घन्टे प्रतिदिन खेतों में कार्य करती हैं, 28.0 प्रतिशत 9 घन्टे कार्य करती हैं एवं केवल 6.66 प्रतिशत 6 घटे से कम कार्य करती हैं। अन्य मौसम में 36.44 प्रतिशत 4 घन्टे प्रतिदिन एवं 23.0 प्रतिशत 6 घन्टे, 16 प्रतिशत 3 घन्टे एवं 12 प्रतिशत 5 घन्टे काम करती हैं। केवल 6 प्रतिशत श्रमिकों को पूर्णकालिक 7 से 9 घन्टे का कार्य मिलता है। वस्तुतः भूमिहीन परिवारों की महिलायें जीवन-निर्वाह के स्तर पर बनने रहने हेतु 10 घन्टे से अधिक कार्य मजदूरी पर करना पड़ता है। व्यस्त मौसम में अधिकांश महिला श्रमिकों को सप्ताह में 6 या 7 दिन कार्य मिलता है जबकि अन्य मौसम में काम बहुत कम मिलता है। 28 प्रतिशत महिला श्रमिकों को सप्ताह में एक दिन का भी काम नहीं मिलता है। औसत व्यस्त मौसम में 6.69 दिन का एवं अन्य मौसम में 1.72 दिन का है।

महिला श्रमिकों को खेतों के अतिरिक्त घर का भी पूरा काम करना पड़ता है। 32 प्रतिशत महिला श्रमिकों को प्रतिदिन 4 घन्टे, 28 प्रतिशत की 5 घन्टे, 9 प्रतिशत को 6 घन्टे एवं 17 प्रतिशत को 2 से 3 घन्टे कार्य करती हैं। घर पर कार्य की अवधि उनकी आयु, परिवार के प्रकार एवं उनकी काम की स्थिति पर निर्भर करती है। घर में सभी प्रकार का कार्य जैसे घर की सफाई, धुलाई, खाना बनाना, पानी लाना, बच्चों की देखभाल, पशु की देखभाल एवं दूध निकालना महिलायें ही करती हैं।

अन्य कार्यों के लिए व्यस्त मौसम में उन्हें समय नहीं मिलता है, किन्तु अन्य मौसम में खाली समय में 64 प्रतिशत महिला श्रमिक पशु पालन संबंधी कार्य, 35 प्रतिशत बीड़ी बनाने, दरी बुनने अथवा 4 प्रतिशत सिलाई कार्य करती हैं। ऐसी महिला श्रमिकों में से जो खाली समय में कोई कार्य नहीं कर रही हैं। 76 प्रतिशत ऐसी हैं जिन्हें किसी अन्य कार्य की जानकारी नहीं है। 38 प्रतिशत के पास कार्य हेतु धन नहीं है।

महिला श्रमिकों को सरकार द्वारा चलाये जा रहे कृषि कार्यक्रमों की जानकारी नहीं है। ऐसी महिलाओं का प्रतिशत 99.56 पाया गया। इसका कारण यह है कि अधिकांश निरक्षर है और खेत

एवं घर के काम के पश्चात उनके पास इतना समय नहीं है कि वे जानकारी प्राप्त करने हेतु प्रयत्न कर सकें।

कृषि यंत्रों की इनकी जानकारी ट्रैक्टर, पम्पसेट एवं थ्रैसर तक ही सीमित है। अन्य यंत्रों के विषय में उन्हें जानकारी नहीं है। घर के काम को सरल बनाने के उपकरणों की जानकारी भी 97.33 प्रतिशत श्रमिकों को नहीं पायी गयी। कृषि एवं घर में उनके द्वारा पुराने परम्परागत उपकरणों से ही कार्य किया जाता है।

महिला कृषि श्रमिकों को पुरुषों की अपेक्षा मजदूरी भी कम प्राप्त होती है। कुल आय उनको काम मिलने के ऊपर निर्भर करती है। मजदूरी दैनिक एवं साप्ताहिक रूप से मिलती है। 48.00 प्रतिशत दैनिक मजदूरी प्राप्त करती है जबकि लगभग 44.00 प्रतिशत साप्ताहिक रूप से 15 प्रतिशत का समय अनियमित पायी गयी। अवधि इस बात पर भी आधारित होती है कि वे मजदूरी नकद में ले रही हैं अथवा वस्तु के रूप में। 45 प्रतिशत श्रमिकों को वस्तु के रूप में मजदूरी मिल रही है एवं लगभग 47 प्रतिशत को नकद एवं शेष को मिले जुले रूप में। मजदूरी की दर मौसम एवं काम को देखते हुए निर्धारित होती है। व्यस्त मौसम में अधिक एवं कम व्यस्त मौसम में उन्हें कम मजदूरी प्राप्त होती है।

महिला श्रमिकों का कार्यभार परिवार के किसी सदस्य की बीमारी की स्थिति में और अधिक बढ़ जाता है। चिकित्सा सुविधाओं की जानकारी उन्हें नहीं है और अज्ञानतावश वे सुविधाओं का लाभ नहीं प्राप्त कर पाती हैं।

उपरोक्त विश्लेषण से स्पष्ट है कि महिला कृषि श्रमिकों की दशा परिणामात्मक एवं गुणात्मक कार्य दशा दोनों ही दृष्टियों से अच्छी नहीं है। उनकी कार्य की दशाओं को ठीक करने हेतु सरकारी गैर सरकारी अथवा स्वयंसेवी संस्थाओं द्वारा गम्भीर एवं प्रभावी उपाय करने की आवश्यकता है। निम्नलिखित उपायों के क्रियान्वयन से उनकी कार्य की दशाओं में अपेक्षित सुधार लाया जा सकता है।

महिला कृषि श्रमिकों की अज्ञानता को दूर करने हेतु उनकी क्रियात्मक साक्षरता को बढ़ाना चाहिए। औपचारिक शिक्षा व्यवस्था उनकी दशा को देखते हुए उपयुक्त नहीं है। अतः अनौपचारिक शिक्षा जैसे – प्रौढ़ शिक्षा के माध्यम से उन्हें इस योग्य बनाया जाय कि वे स्थानीय दैनिक समाचार पत्र पढ़ सकें व सरल अंकगणित समझ सकें। ध्यान रखना होगा कि शिक्षक उन्हीं के वातावरण से हों और जो उनकी मानसिकता एवं आवश्यकता को समझ सकें। शिक्षा प्राप्त कर वे सरकारी विकास कार्यक्रमों एवं योजनाओं को समझने में समर्थ होगी फलतः अपनी दशा के उत्थान हेतु वे स्वयं भी प्रयत्न कर सकेंगी।

हमारे देश में कृषि एक मौसमी कार्य है। फलतः उन्हें वर्ष पर्यन्त कार्य नहीं मिलता है। अतः आवश्यकता इस बात की है कि उन्हें खाली समय में करने योग्य कार्यों का प्रशिक्षण उन्हीं के गांव में दिया जाय। इन उपायों को अपना कर महिला कृषि श्रमिकों की उत्पादकता में वृद्धि की जा सकती है एवं ग्रामीण विकास में उनके योगदान को बढ़ाया जा सकता है। इन कार्यों में हस्तशिल्प सम्बन्धी कार्यों की जानकारी दी जा सकती है। साथ ही उन वस्तुओं के विपणन की भी समुचित व्यवस्था की जाय। यह उनकी अधिक स्थिति को ठीक करने में बहुत सहायक होगी।

महिला कृषि श्रमिकों के काम को कृषि यंत्र काफी हद तक सरल कर सकते हैं। इन यंत्र को जानकारी देकर एवं पंयायतों व सहकारी समितियों के माध्यम से यंत्र उनको क्रय अथवा किराये

पर उपलब्ध कराकर उनके काम को आसान किया जा सकता है। इसी प्रकार घरेलू उपकरणों जैसे— स्टोव, बिजली का हीटर, प्रेस, कुकर, सोलर कुकर मिक्सर आदि इनके कार्य को हल्का कर सकते हैं। पंचायतें अथवा सहकारी समितियों उन्हें सस्ती किश्तें पर उपलब्ध करा सकती हैं।

ऐसी सामाजिक संस्थाओं की स्थापना करनी चाहिए जो बीमारी की स्थिति में बच्चे की देखभाल कर सकें। कृषि श्रमिक ऐसी संस्थाओं में बच्चों को छोड़कर काम पर जा सकती हैं। ऐसी संस्थाओं में देखभाल करने वाली महिलाओं को प्राथमिक चिकित्सा में प्रशिक्षण एवं सफाई इत्यादि के महत्व में प्रशिक्षण देकर कार्य कराया जा सकता है। उनका वेतन में सरकार अथवा समाज सेवी संस्थाओं को योगदान देना चाहिए।

आज देश में प्राथमिक चिकित्सा केन्द्रों का जाल बिछा हुआ है, किन्तु इनके कर्मचारी अपने कर्तव्यों को नहीं पहचानते हैं एवं अनुत्तरदायित्व पूर्ण कर रहे हैं। पंचायतों एवं जनप्रतिनिधियों को इस ओर अपना ध्यान देना चाहिए ताकि समस्त जरूरतमंदों को चिकित्सा सुविधा प्राप्त हो सके। महिला श्रमिकों के स्वास्थ्य में सुधार उचित चिकित्सा सुविधा पहुंचने से हो सकेगा।

निष्कर्षतया हम कह सकते हैं कि हमारे कृषि प्रधान देश में कृषि व ग्रामीण विकास में महिला श्रमिकों का बहुत योगदान रहा है। महिला कृषि श्रमिकों के जीवन स्तर एवं कार्य परिस्थितियों के उन्नयन हेतु उपर्युक्त उपाय अपना कर ग्रामीण विकास में इनके योगदान को और अधिक बढ़ाया जा सकता है।

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वर्तमान वैश्विक समस्याओं के निदान में कर्मसिद्धान्त की उपादेयता

डॉ० आशीष कुमार*

सारांशिका : संसार में कोई भी मनुष्य एक क्षण भी बिना कर्म किये नहीं रह सकता। हम जो कुछ भी कर्म करते हैं उसका पूर्ण उत्तरदायित्व हमारा होता है और उसका परिणाम भी हमें ही भोगना होता है। कर्म सिद्धान्त हमारी परम्परा का अभिन्न अंग है। यह सम्पूर्ण संसार ही कर्म के सिद्धान्त पर अवलम्बित है। लोक में यह दृढ़ मान्यता है कि हम जो कुछ भी सुख या दुःख भोगते वह सब हमारे पूर्व कर्मों का परिणाम है। इसलिये श्रीमद्भगवद्गीता में भगवान् श्रीकृष्ण कहते हैं जो मनुष्य कर्म, अकर्म, विकर्म को भली प्रकार जानकर व्यवहार करता है उन्हें ये कर्म बन्धन में नहीं डालते। कर्मसिद्धान्त सनातन संस्कृति की मौलिक विशेषता एवं इसके अधारभूत तत्त्वों में से एक है।

कुंजीशब्द : कर्म—सिद्धान्त, कर्मफल, निष्कामकर्म, कर्मवाद, मोक्ष, श्रीमद्भगवद्गीता, उपनिषद्।

संसार में कोई भी मनुष्य एक क्षण भी बिना कर्म किये नहीं रह सकता। यदि किसी समय हम कुछ न करने का निर्णय लेते हैं तो वह भी एक कर्म ही है और उसका पूर्ण उत्तरदायित्व हमारा है। भारतीय परम्परा में दृढ़ मान्यता है कि जो कुछ भी घटनाक्रम घटित हो रहा है उसका कारण अथवा उत्स पूर्व में किये कर्म हैं। जैसी करनी वैसी भरनी, बोया पेड़ बबूल का तो आम कहाँ से होय आदि अनेक लोकोक्तियों हमारे दैनिक वार्तालाप का अंग हैं। इन बहुप्रचलित लोकोक्तियों से सहज ही अनुमान किया जा सकता है कि भारतीय जनमानस पर कर्म—सिद्धान्त का कितना व्यापक प्रभाव है। मनुष्य वर्तमान समय में जो कुछ भी सुख अथवा दुःख भोगता है वह उसके पूर्वकृत कर्मों का परिणाम है। पुण्यकर्मों का परिणाम सुख के रूप में तथा पापकर्मों का परिणाम दुःख के रूप में प्रकट होता है— **पुण्यो वै पुण्येन कर्मणा भवति पापः पापेनेति**¹। कर्म के सिद्धान्त पर ही सम्पूर्ण सृष्टि आधारित है। यहाँ तक कि ईश्वर भी कर्मफल से मुक्त नहीं हैं, उन्हें भी अपने कर्मों का फल भोगने के लिये धरती पर शरीर धारण करना पड़ता है। संसार में कुछ भी मनमाना अथवा अनिच्छित नहीं है। वस्तुतः संसार नामक यन्त्र अनन्त घटनाचक्रों द्वारा संचालित है। इन घटनाचक्रों को, जो जगत् का शासन करते हैं इन्हें ही 'कर्म' कहा गया है। छोटे से छोटे कर्म भी मनुष्य के भावी चरित्र पर प्रभाव डालते हैं। मनुष्य ज्ञानपूर्वक जो कुछ भी कर्म करता है वही कर्म भविष्य में उसके चरित्र का निर्माण करते हैं। कर्म छाया की भाँति सदैव उसके साथ रहते हैं— जीवनपर्यन्त तथा मृत्यु के उपरान्त भी। आधुनिक मनोविज्ञान भी इस तथ्य को स्वीकार करता है कि हमारे मस्तिष्क के उस भाग में, जिसे अवचेतन मन भी कहा जाता है, हमारे जीवन भर के कर्मों का लेखा रहता है। इसे न काल धुँधला कर सकता है, न ही मृत्यु मिटा सकती है। उपनिषदों में इस विषय पर विस्तृत विमर्ष किया गया है। बृहदारण्यकोपनिषद् कहता है कि मनुष्य संकल्पजीवी प्राणी है। वह जैसे संकल्प करता है वैसे ही कर्म करता है और जैसे कर्म करता है वैसे ही बन जाता है—

* असिस्टेंट प्रोफेसर, संस्कृत विभाग, एन. एल. एस. कॉलेज, जैतपुर दाउदपुर, जय प्रकाश विश्वविद्यालय, छपरा

यथाकारी यथाचारी तथा भवति साधुकारी साधुर्भवति पापकारी पापो भवति पुण्यः पुण्येन कर्मणा भवति पापः पापेन। अथो खल्वाहुः काममय एवायं पुरुष इति स यथाकामो भवति तत्क्रतुर्भवति यत्क्रतुर्भवति तत् कर्म कुरुते यत् कर्म कुरुते तदभिसम्पद्यते।²

अर्थात् जिसका जैसा करने का अथवा आचरण में लाने का स्वभाव है वह वैसा ही हो जाता है। सत्कर्म करनेवाला साधु होता है और पाप करनेवाला पापी होता है। पुण्यकर्म से जीव पुण्यवान् होता है और पापकर्म से पापी होता है। पुरुष काममय अर्थात् कामना प्रधान है बिना कामना किये रह नहीं सकता— 'न चैवेहास्त्यकामता'।³ वह जैसी कामना करता है वैसा ही संकल्प करता है और जैसे संकल्प करता है वैसा ही (पाप-पुण्य) कर्म करता है। अन्ततः उसी कर्म के फल को भोगता है। छान्दोग्य उपनिषद् में भी इसी आशय का कथन प्राप्त होता है—

अथ खलु क्रतुमयः पुरुषो यथा क्रतुरस्मिल्लोके पुरुषो भवति तथेतः प्रेत्यः भवति स क्रतुं कुर्वीत।।⁴

अर्थात् जीव अध्यवसायात्मक है। इस लोक में जीवित रहता हुआ पुरुष जिस प्रकार के निष्चयवाला होता है वैसा ही वह मृत्यु के उपरान्त इस लोक से जाने के बाद हो जाता है। तात्पर्य यह है कि जिस भाव का स्मरण कर जीव शरीर धारण करता है और जिस भाव का स्मरण कर वह शरीर का त्याग करता है, मृत्यु के अनन्तर वह उसी भाव को प्राप्त हो जाता है। इसलिये उपनिषद् मनुष्य को आदेश देते हैं— 'सदैव सदिच्छा करो, सदैव पुण्यकर्म करो।' कर्मफल के भोग के लिये ही जन्म-मरण से बँधे इस संसार की रचना हुई है, यह अनादि और अनन्त है। मनुष्य, देवता, पशु, वनस्पति सभी इस कर्म-बन्धन में बँधे हैं। ऋग्वेद में वरुण को ऋत (कर्मफल) का संरक्षक देवता कहा गया है। इसी तरह उपनिषदों में ईश्वर को कर्माध्यक्ष भी कहा गया है। पुण्य कर्मों का फल स्वर्गादि ऊर्ध्वलोकों की प्राप्ति है और पापकर्मों से नरकादि अधोलोक की प्राप्ति होती है—

असुर्या नाम ते लोका अन्धेन तमसाऽऽवृताः

ताँते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः।।⁵

मृत्यु के उपरान्त जीव अपने अर्जित पुण्य अथवा पाप के द्वारा स्वर्ग अथवा नरक प्राप्त करता है और तब तक वहाँ निवास करता है जब तक उसके अर्जित पुण्य अथवा पाप समाप्त नहीं हो जाते। इन कर्मफल को भोग चुकने पर अर्थात् पाप-पुण्य के समाप्त हो जाने पर जीव पुनः संसार में शरीर धारण करता है। स्वर्गादि फल अनित्य हैं। कठोपनिषद् में यम-नचिकेता संवाद में यमराज स्वयं इस बात को स्वीकार करते हुये कहते हैं कि संसार में कर्मफल रूप जो लौकिक तथा पारलौकिक स्वर्गादि भोगों की निधि है वह नित्य नहीं है। उसका एक न एक दिन नाश हो ही जाना है, क्योंकि अनित्य साधनों से नित्य (परमात्म ज्ञान) की प्राप्ति नहीं हो सकती—

जानाम्यहं शेवधिरित्यनित्यं न ह्यधुवैः प्राप्यते हि ध्रुवं तत्।⁶

इस प्रकार यह एक अनन्त चक्र है जिसे संसार कहा गया है। इसमें जीव की दो प्रकार की गति है— प्रथम, निरन्तर इन्द्रिय भोगादि में लिप्त रहकर दुःख भोगता हुआ संसार-चक्र में पड़ा रहे। द्वितीय, जन्म-मरण रूप संसार-चक्र से मुक्ति हेतु प्रयत्न करे। कठोपनिषद् कहता है—

अन्यच्छ्रेयोऽन्यदुतैव प्रेयस्ते उभे नानार्थं पुरुषं सिनीतः।

तयोः श्रेय आददानस्य साधु भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते ।।⁷

अर्थात् संसार में कल्याण के साधनभूत (श्रेय) तथा इन्द्रियों को आनन्द देनेवाले नाना प्रकार के लौकिक भोगों के साधनभूत (प्रेय) दोनों भिन्न-भिन्न फल देने वाले हैं। यह दोनों ही पुरुष को नाना प्रकार से अपनी ओर आकर्षित करते हैं। सांसारिक बन्धनों से मुक्ति के साधनभूत श्रेय का ग्रहण करने वाले मनुष्य का कल्याण होता है। किन्तु जो इन्द्रिय भोगों के साधनभूत प्रिय लगने वाले प्रेय मार्ग का ग्रहण करते हैं ऐसे मनुष्य मोक्षरूपी परमार्थ प्रयोजन से भ्रष्ट हो जाते हैं। वह बारम्बार जन्म एवं मरण का दुःख भोगते हुये संसार-चक्र में भ्रमित होते रहते हैं। ईषावास्योपनिषद् में इन्हें ही विद्या और अविद्या के रूप में भिन्न भिन्न परिणामों वाला कहा गया है—**अन्यदेवाहुर्विद्ययान्यदाहुरविद्यया ।⁸** उपनिषद् बार-बार सावधान करते हैं कि जो मनुष्य विद्या तथा अविद्या दोनों के ही तत्त्वों को भली प्रकार जानकर तदनुरूप व्यवहार करता है वही जन्म-मरण के चक्र से छूट कर सच्चिदानन्द रूप परब्रह्म परमात्मा के अमृतत्व को प्राप्त कर पाता है—

विद्यां चाविद्यां च यस्तद् वेदोभयं सह ।

अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ।।⁹

संकल्प से मनुष्य के समस्त कार्य सिद्ध होते हैं। उसकी अध्यवसायात्मिका बुद्धि एक ही है जो उसे उर्ध्वलोकों की ओर अग्रसर करती है किन्तु अस्थिर चित्तवाले विवेकहीन मनुष्य विकल्पों से आकृष्ट होकर नाना प्रकार के भोगों में लिप्त रहते हैं। स्वर्गादि भोगों में आसक्त होकर अविवेकि मनुष्य वेदोक्त कर्मानुष्ठान करते हुये भी निरन्तर जन्म-मरण के बन्धन में बँधे रहते हैं। उनकी बुद्धि परमात्मा में स्थिर नहीं होती है। ऐसे ही मनुष्यों के लिये भगवान् श्रीकृष्ण ने भगवद्गीता में कहा है कि भोगादि के साधनों से आसक्ति एवं हर्ष-षोकादि से रहित होकर नित्य परमात्मा में स्थित होकर मुक्ति को प्राप्त करे—

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ।।¹⁰

उद्भूताभिलाष से अर्थात् फल की कामना से कर्म करके मनुष्य अभिप्सित फल के भोग हेतु उन उन लोकों को जाता है और कर्मफल के समाप्त हो जाने पर पुनः कर्म करने के लिये इस लोक में आ जाता है क्योंकि यही लोक कर्मप्रधान है—

प्राप्यान्तं कर्मणस्तस्य यत्किंचेह करोत्ययम् तस्माल्लोकात् पुनरैत्यस्मै लोकाय कर्मण इति नु कामयमानो ।।¹¹

फलभोग की दृष्टि से कर्म तीन प्रकार के हैं— संचित कर्म, संचयीमान कर्म तथा प्रारब्ध कर्म। संचित कर्म— पूर्व जन्मों में किये गये वैसे कर्म हैं जिनका फलभोग अभी आरम्भ नहीं हुआ है, किन्तु समय आने पर अर्थात् फलभोग का परिपाक हो जाने पर भविष्य में इनका फल मनुष्य को अवश्य ही भोगना पड़ेगा। ईष्वर भक्ति और तप द्वारा ईष्वरकृपा प्राप्त कर इन कर्मों से मुक्त हुआ जा सकता है। संचयीमान कर्म— वर्तमान जन्म में किये जा रहे शुभाशुभ कर्म हैं। जिनका कर्मफल अभी संचित हो रहा है और भविष्य में उनका फल भोगना होगा। ईष्वरार्पित भाव से कर्म करने पर मनुष्य इनके प्रभाव से मुक्त हो सकता है। प्रारब्ध कर्म— तृतीय कोटि में पूर्व जन्मों में किये गये वैसे कर्म जिनका परिणाम वर्तमान जन्म है, अर्थात् पूर्व में किये गये जिन कर्मों का फल परिपाक

हो चुका है और जिनके परिणामस्वरूप वर्तमान जीवन में शरीर-इन्द्रिय आदि प्राप्त हुये हैं, प्रारब्ध कर्म कहे गये हैं। यही प्रारब्ध कर्म सृष्टि के संचालक हैं। इनका निराकरण फलभोग के द्वारा ही सम्भव है। जब तक प्रारब्ध शेष रहता है तब तक जीव शरीर धारण करता हुआ सुख-दुःख भोगता रहता है। प्रारब्ध के समाप्त होते ही शरीर का नाश हो जाता है और भोग का भी अंत हो जाता है। संचित कर्मों से मनुष्य ईश्वराधन द्वारा मुक्त हो सकता है किन्तु प्रारब्ध का फल विना भोग के नष्ट नहीं होता। महाभारत के अनुषासन पर्व में पितामह भीष्म युधिष्ठिर को उपदेश देते हुये कहते हैं कि मनुष्य शरीर से जिस भी अवस्था में कुछ भी शुभाशुभ कर्म करता है वह उसी अवस्था में उन कर्मों का फल भी भोगता है। इन्द्रियों द्वारा किया हुआ कर्म कभी नष्ट नहीं होता। जिस प्रकार पुष्प तथा फल विना किसी प्रेरणा के यथासमय उत्पन्न हो जाते हैं उसी प्रकार मनुष्य के पूर्वकृत कर्म भी ससमय फलीभूत होते हैं। जैसे सैकड़ों गौओं के मध्य बछड़ा अपनी माता को ढूँढ लेता है, वैसे ही मनुष्य के कर्म भी अपने कर्ता का अनुसरण करते हैं—

यथा धेनुसहस्रेषु वत्सो विन्दति मातरम् ।

एवं पूर्वकृतं कर्म कर्तारमनुगच्छति ।।¹²

एवम् कामनापूर्वक, फलाकाङ्क्षा एवं आसक्ति से युक्त होकर कर्म करनेवाला संसार-बन्ध को प्राप्त होता है और अनन्तकाल तक संसरित होता रहता है। यही कर्म का सिद्धान्त है।

प्राचीन मनीषी आचार्यों ने केवल बन्ध की समस्या पर ही विमर्ष नहीं किया है, अपितु उन उपायों पर भी गम्भीर एवं विस्तृत अनुसंधान किया है जिनसे इस सांसारिक बन्ध रूप दुःख से आत्यन्तिक मुक्ति मिल सके। उपनिषद्, श्रीमद्भगवद्गीता सहित विविध पौराणिक एवं दार्शनिक ग्रन्थों में कर्म के स्वरूप के साथ-साथ कर्म-बन्धन से मुक्ति के उपायों पर विस्तृत विमर्ष प्राप्त होता है। भारतीय वाङ्मय में कर्मफल से मुक्ति अर्थात् मोक्ष हेतु मुख्यतः दो प्रकार के साधनों का विवरण मिलता है— पहला ज्ञानमार्ग तथा दूसरा कर्ममार्ग। इनके अतिरिक्त भक्तिमार्ग का भी उल्लेख कहीं कहीं प्राप्त होता है। गीता में भगवान् श्रीकृष्ण स्पष्ट कहते हैं कि कर्तापन के अभिमान से सर्वथा रहित होकर गुण ही गुण में बरतते हैं ऐसा विष्वास कर सच्चिदानन्द परमात्मा में सदैव एकीभाव से रहने वालों का संन्यास का मार्ग तथा कर्मफल की आसक्ति को त्यागकर भगवदर्थ समत्व बुद्धि से कर्म करनेवालों का निष्काम कर्म का मार्ग, यह दोनों ही मुक्ति के साधन हैं—

लोकेऽस्मिन्निद्विधा निष्ठा पुरा प्रोक्ता मयानघ ।

ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ।।¹³

यह सम्पूर्ण जगत् परब्रह्म परमात्मा से ही उत्पन्न है। वह परमात्मा ही जीवों की सम्पूर्ण क्रियाओं का नियंत्रण करता है। वही उसके परिणामों को भी उत्पन्न करता है। ऐसे परमात्म तत्त्व को सांख्य तथा योग के द्वारा जानकर जीव जन्म-मरण के चक्र से छूट जाता है। श्वेताश्वतर उपनिषद् में ज्ञानमार्ग तथा कर्ममार्ग के माहात्म्य का वर्णन करते हुये कहा गया है कि सकल चराचर जगत् के कारणभूत नित्य चेतन परब्रह्म परमात्मा को; जो समस्त जीवात्माओं के कर्मफल के भोग का विधान करता है, सांख्य (ज्ञानयोग) तथा योग (कर्मयोग) से जानकर पुरुष सम्पूर्ण कर्मबन्धन से मुक्त हो जाता है—

नित्यो नित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् ।

तत् कारणं सांख्ययोगाधिगम्यं ज्ञात्वा देवं मुच्यते सर्वपाशैः ।।¹⁴

वस्तुतः इस संसार में सम्पूर्ण जड़-चेतन जगत् का कारणभूत चैतन्य प्रकाशस्वरूप आत्मतत्त्व ही एकमात्र जानने योग्य है। जैसे मिट्टी को जान लेने पर मिट्टी से बने सभी पदार्थों का ज्ञान हो जाता है, उसी प्रकार आत्मा को जान लेने पर सम्पूर्ण जगत् का ज्ञान हो जाता है। इस अवस्था में कुछ भी जाननेयोग्य शेष नहीं रह जाता अर्थात् उस परमतत्त्व को जानने वाला पुरुष सबकुछ जान लेता है और इस संसार में उसके लिये जानने अथवा करने योग्य कुछ भी शेष नहीं रह जाता। वह परमात्मस्वरूप होता हुआ सकल कर्मबन्धनों से मुक्त हो जाता है। बृहदारण्यकोपनिषद् में याज्ञवल्क्य मैत्रेयी की आत्मविषयक जिज्ञासा का समाधान करते हुए कहते हैं—

आत्मा वा अरे द्रष्टव्यः श्रोतव्यः मन्तव्यः निदिध्यासितव्यो मैत्रेय्यात्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेदं सर्वं विदितम्।¹⁵

इसी सन्दर्भ में कठोपनिषद् का नाचिकेतोपाख्यान भी दर्शनीय है। इसमें यमाचार्य नाचिकेता को आत्मज्ञान का उपदेश करते हुए कहते हैं कि सम्पूर्ण चराचर जगत् अपने कारणभूत परमात्मा से ही अभिव्यक्त हुआ है और सतत उसी में क्रियमान है। इस प्रकार से उस परब्रह्म परमात्मा को जानने वाले तत्त्वज्ञ पुरुष जन्म-मरण के चक्र से मुक्त हो जाते हैं—

यदिदं किं च जगत्सर्वं प्राण एजति निःसृतम्।

महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति।।¹⁶

विभिन्न उपनिषदों में अनेक ऐसी आख्यायिकायें और उद्धरण प्राप्त होते हैं जिनमें आत्मज्ञान की मोक्ष-साधनता का वर्णन किया गया है; यथा— ईषावास्योपनिषद् में 'विद्ययाऽमृतमप्नुते'¹⁷, बृहदारण्यकोपनिषद् में याज्ञवल्क्य-जनक संवाद¹⁸, 'याज्ञवल्क्य-मैत्रेयी संवाद'¹⁹ श्वेताश्वतर उपनिषद् में 'तमेव विदित्वाति मृत्युमेति'²⁰ आदि। इनके अतिरिक्त विविध दार्शनिक एवं पौराणिक ग्रन्थों में भी आत्मज्ञान के मोक्ष साधनत्व का विवरण प्राप्त होता है।

संसार-चक्र से मुक्ति हेतु कर्ममार्ग द्वितीय महत्त्वपूर्ण साधन कहा गया है। मनुष्य कामना प्रधान है, विना कामना के उसकी कर्म में प्रवृत्ति नहीं होती है। यही कामना उसे उर्ध्व लोकों की ओर अग्रसर करती है। किन्तु अस्थिर चित्तवाले मनुष्य विकल्पों में धँस कर नाना भोगों में लिप्त हो जाते हैं। स्वर्गादि भोगों की आकांक्षा के वशीभूत वे अविवेकी पुरुष वेदोक्त कर्मानुष्ठान करते हुये भी निरन्तर संसार-चक्र में पड़े रहते हैं और जन्म-जन्मान्तर तक विभिन्न योनियों में भटकते रहते हैं। कर्मफल की स्पृहा के कारण पुरुष कर्तव्याकर्तव्य का विवेक कर नहीं पाता है। प्रायः देखा जाता है कि कर्म क्या है? अकर्म क्या है? इसका भेद कर पाने में ज्ञानीजन भी भ्रमित हो जाते हैं। अत एव प्रत्येक मनुष्य को सावधान होकर कर्म के स्वरूप को भली प्रकार जानने का प्रयत्न करना चाहिए एवं तदनुरूप व्यवहार करना चाहिए। भगवान् श्रीकृष्ण गीता में कहते हैं—

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः।

तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षयसेऽशुभात्।

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः।।²¹

मनुष्य जो कुछ भी चेष्टा करता है वह कर्म ही है। जिस अवस्था में मनुष्य की चेष्टाएँ कर्मफल की स्पृहा से रहित हो जाती हैं, उस अवस्था में वह कर्म करता हुआ भी अकर्म में ही स्थित होता है,

अर्थात् जो कर्म और अकर्म को समभाव से जानता है ऐसा मनुष्य वस्तुतः पण्डित है। उसकी न तो कर्मफल में आसक्ति होती है न कर्म की स्पृहा। वह सदैव आत्मभाव में स्थित रहता है और क्रियारहित आत्मा में कर्तृत्व का अभाव होने से सर्वथा मुक्त रहता है—

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः।

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित् करोति सः।²²

वह शरीर की स्थितिमात्र के लिये अभिमानरहित कर्म करता हुआ पुण्य तथा पाप दोनों से ही रहित हो जाता है ऐसे मनुष्य को कर्म के बन्धन नहीं बाँधते। उपनिषदों में ऐसे ही कर्मों को करने का आदेश दिया गया है। ईषावास्योपनिषद् के आरम्भ में उपनिषद्कार ऋषि मनुष्य को सावधान करते हुए अपने समस्त कर्मों को ईष्वरीय भाव से करने का उपदेश देते हैं। अखिल ब्रह्माण्ड में जो कुछ भी चराचर जगत् है वह परब्रह्म परमात्मा से व्याप्त है। जीव को अपने समस्त कर्मों को उसी परमात्मा के प्रति समर्पण भाव से करना चाहिये, उसमें आसक्ति नहीं होना चाहिये, ये सांसारिक भोग किसके हुये हैं? मनुष्य को अपनी समस्त ऐषणाओं का त्याग कर अभिमान से रहित हो सतत कर्म करते हुये जीने की इच्छा करनी चाहिये। इस प्रकार से किये गये कर्म जीव को कर्मफल में लिप्त नहीं करते—

ईशावास्यमिदं सर्वं यत्किञ्चजगत्यां जगत् ॥

तेन त्यक्तेन भुञ्जिथा मा गृधः कस्यस्विद्धनम् ॥

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतसमा

एवं त्वयि नान्यथेतोस्ति न कर्म लिप्यते नरे।²³

वस्तुतः स्वार्थमय कर्म ही हमें जीवन और मृत्यु के बन्धन में डालते हैं। जैसे पक्षी स्वयं अपने लिये घोंसला बनाता है अथवा रेषम का कीट स्वयं को बाँध लेता है वैसे ही मनुष्य अपने कर्म द्वारा स्वयं को बन्धन में डालता है।²⁴ इस स्वार्थ भावना का त्याग कर फलाकांक्षा से रहित होकर मनुष्य जन्म—मरण के महान भय से मुक्त हो जाता है। भगवद्गीता में भगवान् श्रीकृष्ण कहते भी हैं—

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्।²⁵

सम्पूर्ण जगत् परब्रह्म परमात्मा से उत्पन्न है, वह परमात्मा इसके कण—कण में अभिव्यक्त हो रहा है। जब मनुष्य अपने सम्पूर्ण कर्मों में उस परमात्मा को देखता है तब इस अवस्था में उसके लिये कुछ भी जानने अथवा करने योग्य शेष नहीं रह जाता और वह आप्तकाम हो जाता है।²⁶ इस प्रकार ऐहलौकिक तथा पारलौकिक कामनाओं से रहित मनुष्य के चित्त में न परमेश्वर को प्राप्त करने की कामना रहती है न ही सांसारिक भोगों की अभिलाषा। ऐसा मनुष्य मरणधर्मा होकर भी अमर हो जाता है।²⁷ यही निष्काम भाव की अवस्था है, इसे ही भगवान् श्रीकृष्ण ने श्रीमद्भगवद्गीता में स्थितप्रज्ञ की अवस्था के रूप में समझाया है—

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान्।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ।

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥²⁸

जब मनुष्य अपने मन को पूर्ण रूप से अपने वश में करके अपनी समस्त कामनाओं का त्याग कर देता है। उस अवस्था में दुःख उसके मन को उद्विग्न नहीं करते न ही सुखों के प्रति उसकी स्पृहा होती है। उसके राग, द्वेष, भय तथा क्रोध नष्ट हो चुके होते हैं। ऐसा स्नेहरहित, स्थिरबुद्धि वाला मनुष्य स्थितप्रज्ञ कहा जाता है। स्थितप्रज्ञ की इस परिकल्पना में वर्तमान समय की अनेक समस्याओं का समाधान अन्तर्निहित है। ऐसे समय में जब मानव समुदाय अतृप्त वासनाओं और अनियंत्रित भोग—विलास के फलस्वरूप तनाव, अवसाद, कुण्ठा का शिकार हो रहा है। लोभ, क्रोध, ईर्ष्या और द्वेष के कारण पारिवारिक और सामाजिक जीवन में बिखराव दिखलाई दे रहा है। मनुष्य अपने ही किये कर्मों के भोग से सन्तप्त हो दुःख भोग रहा है। ऐसे मनुष्यों के लिये स्थितप्रज्ञ की यह परिकल्पना दुःखों से मुक्ति का मार्ग दिखलाती है। इन्द्रियों तथा चित्त को नियंत्रित कर विषय वासनाओं से रहित हो कर्तव्य भाव से किया गया कर्म दुःख का कारण नहीं होता। यही निष्काम कर्म का सिद्धान्त है। ईषावास्योपनिषद्, कठोपनिषद्, बृहदारण्यकोपनिषद्, मुण्डकोपनिषद् श्वेताश्वतर उपनिषद् सहित सम्पूर्ण उपनिषद् साहित्य में अनेक स्थलों पर निष्काम कर्म के सिद्धान्त का वर्णन प्राप्त होता है। इनके अतिरिक्त परवर्ती दार्शनिक ग्रन्थों में भी कर्मसिद्धान्त पर विस्तृत विमर्ष प्राप्त होता है। वस्तुतः कर्मसिद्धान्त सनातन संस्कृति की मौलिक विशेषता एवं इसके आधारभूत तत्त्वों में से एक है।

इस प्रकार विचारपूर्वक देखने पर हम पाते हैं कि कर्मसिद्धान्त कल्पनामात्र नहीं अपितु पीढ़ियों के अनुभवों से संकलित एवं स्थापित एक सार्वभौम मनोवैज्ञानिक सिद्धान्त है। वर्तमान भोग एवं भौतिकतावादी युग में इसकी प्रासङ्गिकता कई गुणा बढ़ जाती है। यह एक ओर जहाँ सामाजिक जीवन में नैतिकता के मानकों को स्थापित करने में सहायक है वहीं दूसरी ओर व्यक्तिगत जीवन में भी मनोवैज्ञानिक सम्बल प्रदान करने में समर्थ है। विशेषतः युवा पीढ़ी के लिये यह और भी अधिक उपयोगी हो जाता है। महत्त्वाकांक्षाओं, उपलब्धियों, कैरियर, पारिवारिक एवं सामाजिक सम्बन्धों और भावनाओं के मध्य परस्पर सामंजस्य न स्थापित कर पाने के कारण उत्पन्न असंतोष एवं कुण्ठा अनेक मनोवैज्ञानिक समस्याओं को जन्म दे रही है, जिसका भयावह परिणाम तनाव, अवसाद और अन्ततः आत्महत्या जैसे जघन्य कृत्यों के रूप में सामने आता है। 'कर्म का सिद्धान्त' इन समस्याओं का हल प्राप्त करने में सहायक हो सकता है। साथ ही युवा पीढ़ी की महत्त्वाकांक्षाओं को सही दिशा देकर, सामाजिक एवं पारिवारिक सम्बन्धों में समन्वय स्थापित कर, भावनाओं को नियंत्रण करने की क्षमता प्रदान कर उन्हें सफल, संतुष्ट एवं सुखमय जीवन जीने की प्रेरणा देता है। इसके द्वारा हम एक प्रगतिशील, समतावादी, कल्याणकारी एवं न्यायपूर्ण समाज के निर्माण हेतु भी अग्रसर हो सकते हैं।

सन्दर्भ :

1. बृहदारण्यकोपनिषद् 3/2/13
2. बृहदारण्यकोपनिषद् 4/4/5
3. मनुस्मृति 2/2
4. छान्दोग्योपनिषद् 3/14/1

5. ईषावास्योपनिषद् 3
6. कठोपनिषद् 1/2/10
7. कठोपनिषद् 1/2/1
8. ईषावास्योपनिषद् 10
9. ईषावास्योपनिषद् 11
10. श्रीमद्भगवद्गीता 2/45
11. बृहदारण्यकोपनिषद् 4/4/6
12. महाभारत 13/7/22
13. श्रीमद्भगवद्गीता 3/3
14. श्वेताश्वतर उपनिषद् 6/13
15. बृहदारण्यक उपनिषद् 4/2/5
16. कठोपनिषद् 2/3/2
17. ईषावास्योपनिषद् 11
18. बृहदारण्यकोपनिषद् 4/2
19. बृहदारण्यकोपनिषद् 2/4
20. श्वेताश्वतरोपनिषद् 6/15
21. श्रीमद्भगवद्गीता 4/16–17
22. श्रीमद्भगवद्गीता 4/18–20
23. ईषावास्योपनिषद् 1–2
24. मैत्रायणी उपनिषद् 3/2
25. श्रीमद्भगवद्गीता 2/40
26. बृहदारण्यकोपनिषद् 4/4/6 (षांकरभाष्य)
27. कठोपनिषद् 2/3/14
28. श्रीमद्भगवद्गीता 2/55–56

भारत और नेपाल के मध्य सामाजिक सम्बन्ध: अभिलेखों के सन्दर्भ में

डॉ० दुष्यंत कुमार शाह*

इस शीर्षक के अन्तर्गत नेपाल में स्थापित सामाजिक-व्यवस्था के विविध-पक्षों पर भारतीय सामाजिक-व्यवस्था के पड़ने वाले प्रभावों पर प्रकाश डालने का प्रयास किया गया है। प्राचीन नेपाल में सामाजिक व्यवस्था, रहन-सहन, रीति-रिवाज, वैवाहिक संस्कार, विधवाओं की स्थिति तथा सती प्रथा आदि पर भारतीय प्रभाव दृष्टिगोचर होता है।

तृतीय ई० पू० तक इस नेपाल में उत्तर भारत के मौर्य साम्राज्य का प्रभाव पड़ा। इस क्षेत्र में पांचवी शताब्दी ई० के उत्तरार्ध में आकर वैशाली के लिच्छवियों के राज्य की स्थापना हुई। आठवीं शताब्दी ई० के उत्तरार्ध में लिच्छवि वंश का अस्त हो गया और सन् ८७६ से नेवार (नेपाल की एक जाति) युग का उदय हुआ, फिर भी इन लोगों का नियन्त्रण देशभर में कितना बना था, इसका आकलन कर पाना मुश्किल है। ११वीं शताब्दी के उत्तरार्ध में दक्षिण भारत से आए चालुक्य साम्राज्य का प्रभाव नेपाल के दक्षिणी भूभाग में दिखा। चालुक्यों के प्रभाव में आकर उस समय राजाओं ने बौद्ध धर्म को छोड़कर हिन्दू धर्म का समर्थन किया और नेपाल में धार्मिक परिवर्तन होने लगा। भारत और नेपाल का सम्बन्ध इतने निकट का एवं प्राचीन है कि भारतीय संस्कृति से भिन्न सन्दर्भ में नेपाल की संस्कृति के उद्गम को नहीं ढूँढा जा सकता। बौद्ध धर्म के प्रवर्तक गौतम बुद्ध का जन्म प्राचीन भारतीय शाक्य गणराज्य में कपिल वस्तु के समीप लुम्बिनी नामक स्थान पर हुआ था। नेपाल के बहुत से विधान और सामाजिक व्यवस्थाओं पर स्वाभाविक रूप से भारतीय प्रभाव है। किन्तु नेपाली सभ्यता की अपनी निजी विशेषताएं हैं, जिनमें उनकी परम्पराओं और विभिन्न संस्कृतियों का सम्मिश्रण देखने को मिलता है।

प्राचीन नेपाल और भारत के सामाजिक सम्बन्धों में लिच्छवि राजाओं का विशेष योगदान है। भारत में गुप्तों के अभ्युदय के साथ नेपाल में लिच्छवि राजाओं का साम्राज्य स्थापित हुआ, नेपाल के इतिहास का गहरा सम्बन्ध गुप्त राजवंश के अभ्युत्थान से है, क्योंकि नेपाल न केवल राजनीतिक दृष्टि से उनके साम्राज्य का एक अंग था, अपितु उसकी प्रशासकीय व्यवस्था, धर्म, भाषा, लिपि तथा सामाजिक संगठन पर भी इस साम्राज्य की गहरी छाप पड़ी थी। नेपाल के लिच्छवियों के सामाजिक जीवन का जो स्वरूप प्राप्त होता है, वह प्राचीन भारतीय लिच्छवियों के सामाजिक जीवन से सर्वथा भिन्न है। ऐसा लगता है कि बौद्ध तथा जैन धर्मों के प्रभाव के कारण लिच्छवि समाज ने प्राचीन सामाजिक मान्यताओं को कालान्तर में परिमार्जित कर नवीन मान्यताओं को ग्रहण कर लिया।

इस प्रकार लिच्छवि साम्राज्य के अभ्युदय तथा संगठित होने के परिणाम स्वरूप नेपाल की सामाजिक व्यवस्था भारतीय समाज से प्रभावित होते हुए भी अपने रीति-रिवाजों के लिए स्वतन्त्र थी।

भारत में गुप्त राजवंश का अभ्युदय चौथी शताब्दी में हुआ, गुप्त साम्राज्य के संस्थापक चन्द्रगुप्त प्रथम का विवाह लिच्छवि कुमारी, कुमारदेवी से हुआ था। इस साक्ष्य का ज्ञान हमें गुप्त अभिलेखों से प्राप्त होता है। जिसमें चन्द्रगुप्त प्रथम के पुत्र महाराजाधिराज समुद्रगुप्त को प्रायः "लिच्छवि

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दौहित्र” कहा गया है। इतना ही नहीं गुप्तों ने इस वैवाहिक सम्बन्धों की स्मृति में चन्द्रगुप्त कुमारदेवी प्रकार के सिक्के भी जारी करवाये थे। जिसके पुरोभाग पर चन्द्रगुप्त और कुमारदेवी के नाम तथा पृष्ठभाग पर ‘लिच्छवयः’ लेख लिखे थे।¹ डी.आर. रेग्मी का विचार है कि चन्द्रगुप्त प्रथम की महादेवी कुमारदेवी नेपाल के लिच्छवि राजपरिवार में उत्पन्न हुई थी।² इस प्रकार भारतीय परिप्रेक्ष्य में गुप्त राजवंश के अभ्युदय के साथ नेपाल में लिच्छवि राजवंश का शासन समान रूप से चलता रहा। गुप्तों के पराभव काल में नेपाल का उत्कर्ष और प्रसार विशेष रूप से उल्लेखनीय रहा किन्तु गुप्तकाल में भारतीय संस्कृति की जो नींव पड़ी, वह नेपाली समाज के लिए विशेष प्रभावकारी सिद्ध हुई। लिच्छवि राजाओं ने गुप्त राजवंश के न केवल राजनीतिक अपितु सामाजिक, धार्मिक, आर्थिक आदि विभिन्न सांस्कृतिक तत्त्वों का अनुकरण किया। प्राचीन नेपाल में सामाजिक व्यवस्था, रहन-सहन, रीति-रिवाज, वैवाहिक संस्कार आदि का जो स्वरूप दृष्टिगोचर होता है उसमें भारतीय समाज का विशेष प्रभाव है। अतः भारत-नेपाल के मध्य सामाजिक सम्बन्धों की समीक्षा विस्तार से की जा रही है।

वर्ण-व्यवस्था

नेपाली समाज की प्रजातीय पृष्ठभूमि मंगोलविद् अथवा किरात तत्व की प्रधानता के कारण भारतीय पृष्ठभूमि से कुछ भिन्न थी, परन्तु उसकी व्यवस्था मूलतः भारत की वर्ण-व्यवस्था पर ही आधृत थी। वंशावलियों में कहा गया है कि चौदहवीं शती ई० के अन्त में मल्ल नृपति जयास्थिति मल्ल ने नेपालियों को चौसठ जातियों में विभाजन एवं प्रत्येक जाति के अधिकारों और कर्तव्यों का निर्धारण किया था।³ इससे यह धारणा प्रचलित हो गई कि प्राचीन युगों में नेपालवासी वर्ण और जाति व्यवस्था से अपरिचित थे।⁴ परन्तु अभिलेखीय साक्ष्यों से यह स्पष्ट प्रतीत होता है कि लिच्छवि युगीन नेपाली समाज उसी प्रकार वर्णों और जातियों में विभाजित था, जैसे तत्कालीन भारतीय समाज। उदाहरणार्थ मानदेव का छंगुनारायण अभिलेख⁵, जो नेपाल का सबसे प्राचीन अभिलेख माना जाता है, में मानदेव कहता है कि उसने अनेक युद्धों में भाग लेकर क्षत्रित्व की रक्षा की और दीक्षा प्राप्त की थी और विश्वास प्रकट करता है कि कोई भी क्षत्रित्व-पुत्र पितृ ऋण को तप के द्वारा नहीं वरन् शस्त्रों का समुचित प्रयोग करके ही चुका सकता है।⁶

भारतीय सामाजिक संगठन का मुख्य आधार वर्णाश्रम व्यवस्था है। सभ्यता के आरम्भ में ही प्राचीन भारतीय मनीषियों ने मानव मस्तिष्क की आकांक्षाओं का संश्लेषण तथा विश्लेषण कर संस्कृति को पुरुषार्थ चतुष्टय “धर्म, अर्थ, काम, मोक्ष” की आधारशिला पर प्रतिष्ठित किया था। इसी प्रकार मानव जीवन शतवर्षीय दीर्घायु सम्पन्न मानकर पचीस-पचीस वर्षों के चार समान विभागों में विभाजित किया और इन्हें आश्रम चतुष्टय ब्रह्मचर्य, गृहस्थ, वानप्रस्थ एवं सन्यास की संज्ञा दी। मानदेव के भूमिदानाभिलेख⁷ में ब्राह्मण और वणिकों का भी उल्लेख मिलता है। स्वयं छंगुनारायण अभिलेख के अनुसार मल्ल सामन्त पर विजय प्राप्त करने के उपरान्त मानदेव ने ब्राह्मणों को अक्षय धन दिया था।⁸

पारिवारिक सम्बन्ध

भारत में सामाजिक संगठन की सबसे छोटी इकाई परिवार है। इसके अन्तर्गत व्यक्ति तथा स्त्रियाँ एक छत्र-छाया में पलते हैं। व्यक्ति का उत्कर्ष उसके पारिवारिक जीवन के माध्यम से होता है। जन्म से लेकर मृत्यु तक की सारी अवस्था पारिवारिक संगठन के अन्तर्गत ही संचालित होती है। माता-पिता, पति-पत्नी, भाई-बहन और पुत्र-पुत्री के संयोग से परिवार का निर्माण होता है। अतः

परिवार मनुष्य के सभ्य और सुसंस्कृत होने के स्वाभाविक तारतम्य है, जिसके माध्यम से मानव जीवन का उन्नयन होता है। गुप्तकाल तक परिवार के बारे में अनेक धर्मशास्त्रीय व्यवस्थाएं बन चुकी थी। गुप्त अभिलेखों में पारिवारिक आदर्श का चित्रण सामंजस्यपूर्ण मिलता है। परिवार के सदस्यों का सम्बन्ध निःस्वार्थ पारस्परिक स्नेह रज्जु से निर्मित ज्ञात होते हैं। गुप्तकाल भारतीय इतिहास के विकास को सर्वोच्च काल था नेपाल में पाये जाने वाले तत्कालीन परिवार भी उसी प्रकार के आदर्शों से प्रभावित ज्ञात होते हैं। नेपाली समाज में विभिन्न जाति समूहों की स्थिति, विवाह और परिवार संस्था एवं स्त्रियों की दशा आदि के विषय में अभिलेखों में अत्यल्प सूचनाएं प्राप्त होती हैं।

ऐसा प्रतीत होता है कि भारत के समान नेपाल में भी ब्राह्मणों का अन्य वर्णों की तुलना में कुछ अधिक सम्मान प्राप्त था। गाँव के प्रमुख जनों में ब्राह्मणों का परिगणन, दान में प्रचुर धन और अग्रहार आदि का दिया जाना एवं अनेक उच्च पदों पर ब्राह्मणों की नियुक्ति इसके प्रमाण है। बसन्तदेव के सम्वत् 428 के थानकोट अभिलेख¹⁰ का दूतक याज्ञिक विरोचनगुप्त था और उसके अन्य अभिलेख जयशीलागनटोले मर्यादा शिलालेख¹¹ में दूतक सर्वदण्डनायक महाप्रतिहार रविगुप्त तथा रविगुप्त चौकीटार पंचापराध निषेधाज्ञाशिलालेख¹² में भी सर्वदण्डनायक रविगुप्त के नाम का उल्लेख प्राप्त होता है।

जहाँ तक नेपाली परिवार संस्था का प्रश्न है, यह भी तत्कालीन भारतीय परिवार-संस्था से बहुत भिन्न नहीं था, भारतीय सम्राटों की तरह ही लिच्छवि सम्राट भी एक से अधिक विवाह कर लेते थे। भारत में यह परम्परा बहुत प्राचीन काल से प्रचलित थी। धर्मशास्त्रों के अनुसार ब्राह्मण चार, क्षत्रिय तीन, वैश्य दो और शुद्र एक पत्नी रख सकता था।¹³ श्रीकृष्ण की सोलह हजार पत्नियाँ बताई गयी है।¹⁴ अतः अनेक स्त्रियों को रखने की परम्परा प्राचीन काल से प्रचलित थी। मौर्य और गुप्त राजवंशों के शासकों में से अनेक की एक से अधिक रानियाँ थी। सम्राट बिन्दुसार और अशोक की एक से अधिक पत्नियों का वर्णन बौद्ध ग्रंथों में उल्लिखित है। समुद्रगुप्त के एरण स्तम्भ लेख में जहाँ उसके परिवार का वर्णन है वहाँ कुलवधुः शब्द का प्रयोग हुआ है। जो बहुपत्नी प्रथा की ओर संकेत करता है। समुद्रगुप्त के प्रयाग-प्रशस्ति में इसका स्पष्ट प्रमाण है।¹⁵ स्कन्दगुप्त के भीतरी पाषाण स्तम्भभिलेख में चन्द्रगुप्त द्वितीय की महिषी का नाम महादेवी, ध्रुवदेवी आया है।¹⁶ परन्तु चन्द्रगुप्त द्वितीय की पुत्री प्रभावती के पूना ताम्र पत्राभिलेख से स्पष्ट है कि प्रभावती चन्द्रगुप्त की दूसरी महिषी महादेवी कुबेरनागा से उत्पन्न हुई थी।¹⁷ इस प्रकार ज्ञात होता है कि गुप्तकाल में बहुपत्नी प्रथा विद्यमान थी। गुप्तकालीन बहु-विवाह प्रथा का प्रभाव नेपाली सम्राटों पर स्पष्ट रूप से ज्ञात होता है। प्रथम मानदेव की तीन रानियाँ क्षेमसुन्दरी, भोगिनी तथा विजयस्वामिनी के नाम अभिलेखों में मिलते हैं।¹⁸ लिच्छवियों में भारतीय परम्परा के अनुसार एक से अधिक स्त्रियों के साथ विवाह करने की परम्परा थी।

भारतीय परिवार में जिस प्रकार माता-पिता को आदर दिया जाता था, उसी प्रकार नेपाली समाज में भी माता-पिता को आदर प्राप्त था। गुप्त राजाओं की तरह नेपाली राजा भी आपने माता-पिता की पुण्य स्मृति में प्रायः देव प्रतिमाएँ स्थापित करवाते तथा दान देते थे। जिस प्रकार स्कन्दगुप्त ने अपने पिता कुमारगुप्त प्रथम की पुण्यवृद्धि के लिए भगवान शार्ङ्गपाणि की प्रतिमा स्थापित करवायी थी।¹⁹ उसी प्रकार मानदेव ने भी अपनी माता राज्यवती की पुण्यवृद्धि के लिए विष्णुविक्रान्त मूर्ति की स्थापना करवायी।²⁰ माता का परिवार में विशेष सम्मान दोनों ही देशों में

मिलता है। अपने छंगुनारायण अभिलेख में मानदेव अपनी राजमाता राज्यवती का उसी प्रकार समानपूर्वक उल्लेख करता है जिस प्रकार अपने भीतरी लेख में स्कन्दगुप्त ने किया है।

विधवाओं की स्थिति

भारत तथा नेपाल में सामाजिक सम्बन्धों में स्त्रियों की दशा प्रायः समान थी। नेपाल के लिच्छवि समाज में स्त्रियों की स्थिति पर संवत् 59=635 ई० के मालिगाऊ अभिलेख²¹ से रोचक प्रकाश पड़ता है। इसमें वर्णित है कि उस स्त्री की जो पति के मरने, नष्ट हो जाने अर्थात् खो जाने, सन्यासी हो जाने पर जातिच्यूत हो जाने पर दूसरा विवाह करने की अनुमति दे देनी चाहिए। कुमारगुप्त प्रथम तथा बंधुवर्मा के समय में मन्दसौर अभिलेख में उस प्रखर वेदना का उल्लेख है, जिसके स्मरण मात्र से बंधुवर्मा के शत्रुओं की स्त्रियों में कम्पन एवं शौभिल्य का संचार हो जाता है।²² इस प्रकार भारत तथा नेपाल के विवरणों से ज्ञात होता है कि नेपाली समाज में विधवाओं की दशा उसी प्रकार की जिस प्रकार समकालीन भारतीय समाज में प्रचलित थी।

सती प्रथा

सती प्रथा कुछ पुरातन भारतीय समुदायों में प्रचलित एक ऐसी धार्मिक प्रथा थी, जिसमें किसी पुरुष की मृत्यु के बाद उसकी पत्नी उसके अंतिम संस्कार के दौरान उसकी चिता में स्वयमेव प्रविष्ट होकर आत्मत्याग कर लेती थी। 1829 में अंग्रेजों द्वारा भारत में इसे गैरकानूनी घोषित किए जाने के बाद से यह प्रथा प्रायः समाप्त हो गई थी। यह वास्तव में राजाओं की रानियों अथवा उस क्षेत्र की महिलाओं का इस्लामिक आक्रमणकारियों के आक्रमण के समय यदि उनके रक्षकों की हार हो जाती तो अपने आत्मसम्मान को बचाने के लिए स्वयं दाह कर लेतीं। भारतीय समाज में प्रचलित प्राचीन परम्पराओं में सती प्रथा का सम्बन्ध भी नेपाली समाज में दृष्टिगोचर होता है। यद्यपि भारत में इस प्रथा का संकेत वैदिक समाज में भी प्राप्त होता है। तथापि इसका स्पष्ट उल्लेख रामायण तथा महाभारत में प्राप्त होता है। रामायण में वेदवती के सती होने का उल्लेख है।²³ महाभारत में पाण्डु के मृत होने पर माद्री सती हो गई थी।²⁴ पुराणों में भी सती प्रथा के अनेक प्रसंग प्राप्त होते हैं। बलराम के मृत्यु होने पर रेवती प्रसन्नता पूर्वक उनके चिता में प्रविष्ट हुई थी।²⁵ इसी प्रकार लिच्छवि सम्राट मानदेव प्रथम के 464 ई० का छंगुनारायण अभिलेख है जिसमें 'सती प्रथा' का उल्लेख प्राप्त होता है। इस अभिलेख में कहा गया है कि मानदेव के पिता धर्मदेव के दिवंगत होने पर उसकी माता ने अपने पति का अनुसरण करने का निश्चय किया था, जिससे वह तभी विचलित हुई थी जब मानदेव ने उसके पहले अपने प्राण त्यागने की धमकी दी थी।²⁶ भारत में भी इस प्रथा का प्राचीनतम उल्लेख भानुगुप्त के 510 ई० के एरण अभिलेख में मिलता है।²⁷ इस प्रकार भारत और नेपाल दोनों ही देशों में सती प्रथा का अभिलेखों में प्रथम बार लगभग एक साथ उल्लेख होना यह संकेत देता है कि इनके तत्कालीन समाजों में स्त्रियों के स्थान एवं आदर्श नारी की कल्पना में बहुत भेद नहीं था।

रहन-सहन

नेपाल में उपलब्ध अभिलेखों से नेपाल के रहन-सहन वस्त्रालंकार, शिरोभूषण शस्त्रास्त्र, आवागमन के साधन, वाद्ययन्त्र पर प्रकाश देने वाली सामग्री बहुत कम मिलती है। भारतीय इतिहास में इस विषय पर तत्कालीन वाङ्मय शिल्प तथा अभिलेख विशेष सहयोग करते हैं किन्तु लिच्छवि कालीन संस्कृति के लिए ऐसे साक्ष्य प्रायः न के बराबर हैं। इन विषयों पर भारतीय तथा

नेपाली साक्ष्यों के आधार पर कहा जा सकता है कि नेपाल वासियों का रहन-सहन यद्यपि पूर्णतः भारतीय नहीं था अपितु भारतीय संस्कृति से अवश्य प्रभावित था।

चीनी यात्री ह्वेनसांग ने अपनी भारत-यात्रा के विवरण में नेपालियों की चर्चा करते हुए कहा है कि वे बेडौल व भद्दे शरीर वाले, जनसंसर्ग में अरुचि रखने वाले, समय और न्याय के महत्व से अपरिचित एवं विद्या विहिन परन्तु कलाओं में दक्ष होते थे।²⁸ ह्वेनसांग द्वारा किया गया मूल्यांकन नेपाल की उपत्यका के निवासियों का न होकर नेपाल की घाटी के समीप किसी अर्द्ध सभ्य अथवा असभ्य जाति का होना चाहिए। जिसके साथ सम्भवतः चीनी यात्री का अनुभव सुखद न रहा हो। क्योंकि नेपाल ने प्राप्त अभिलेखीय साक्ष्यों से स्पष्ट है कि सातवीं शती ई० में नेपाल की सभ्यता, भारतीय सभ्यता से बहुत भिन्न नहीं थी।²⁹ इस प्रसंग में मानदेव प्रथम के छंगुनारायण अभिलेख उल्लेखनीय है। इसमें कहा गया है कि मानदेव के कन्धे विशाल थे, भुजा हाथी के सुंड के समान और नेत्र खिले हुए काले कमल की तरह तथा उसके शरीर की छवि पालिशदार सुवर्ण के सदृश थी।³⁰ अतः नेपाल के निवासी भारतीयों के समान ही सुन्दर कान्ति वाले होते थे।

नेपाल से प्राप्त संस्कृत अभिलेखों में हस्तिमार्ग और महापथ आदि शब्दों का उल्लेख मिलता है।³¹ इसके साथ कुछ अभिलेखों से ज्ञात होता है कि लिच्छवि कालीन नेपाल में आवागमन के लिए बैल गाड़ियाँ, घोड़ा गाड़ी तथा रथों का प्रयोग होता था।³² किन्तु इन गाड़ियों तथा रथों आदि बनावट के बारे में कोई जानकारी नहीं मिलती है। इसी प्रकार यंगाहिटीलागन टोले अभिलेख³³ में बताया गया है कि कुछ विशेष प्रकार के अपराधियों के लिए पदक के पुर-नूपुरादि पहनना वर्जित था। प्राचीन नेपाल में आभूषण धारण करने की प्रथा पुरुषों में भी थी। इसका ज्ञान तांग इतिहास से भी होता है जिसमें कहा गया है कि नेपाल नरेश नरेन्द्रदेव अपने शरीर को मोतियों व मूगों से सजाता था। पन्ने का हार व बुद्ध मूर्तियों से अलंकृत करधनी पहनता था।³⁴ नेपाल के लोग केवल एक वस्त्र धारण करते थे, जिसे वे उत्तरीय कहते थे,³⁵ इस प्रकार के वस्त्र धारण करने का प्रचलन भारत में भी था। जैसा कि अजन्ता गुहा के कुछ चित्रों से स्पष्ट होता है।³⁶

निष्कर्ष

भारत-नेपाल संबंध प्राचीन काल से ही जीवंत रहे हैं। दोनों देशों के मध्य के संबंध राजनीतिक से अधिक सांस्कृतिक एवं सामाजिक हैं। भारत और नेपाल मध्य सामाजिक सम्बन्धों में हर एक विधा दोनों देशों के सम्बन्धों की प्रगाढ़ता को दर्शाती है। जिसमें सबसे महत्वपूर्ण स्रोत नेपाल से प्राप्त लिच्छवि राजाओं के संस्कृत अभिलेख एवं भारतीय गुप्त राजाओं के अभिलेखों के साथ-साथ, साहित्य का भी योगदान रहा है।

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