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स्वत्वाधिकारी, प्रकाशक एवं प्रबन्ध सम्पादक सर्वेश तिवारी `राजन'** द्वारा **पूजा प्रिन्टर्स** हमीरपुर रोड, नौबस्ता, कानपुर-208022 से मुद्रित एवं **सुपर प्रकाशन** के-444 `शिवराम कृपा', विश्व बैंक बर्रा, कानपुर-208027 से प्रकाशित। सम्पादक- Mk- t ;k feJk ek- 9984578999A **सम्पर्क- मो.- 08896244776, 09335597658 **E-mail: super.prakashan@gmail.com, Website : www.abhinavgaveshana.com**

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From the Editer Desk .....

A part from the failure to redistributive land and the subsequent neglect of the Agricultural sector, neglect of human development etc. are the major factors that are involved to explain the economic decline of Kanpur. On another level, rampant corruption, the problem of traffics a dismal law and order situation, the breakdown of public infrastructure, the lack of proximity to major ports and labour current have thwarted the Industrial Development of the city Kanpur.

An insecure New Delhi too played a role to block the emergence of leaders in a promise that controlled nearly 120 seats in the house of parliament before the formation of Uttarakhand. The resultant lack of political stability meant insufficient attention to the problems of Uttar Pradesh that is more populous than Brazil; Hence no need to talk about Kanpur only.

The decline of this Old Industrial City, located in the Centralwestern part of the state Uttar Pradesh, was founded way back in 1803, and became one of the most important commercial and military stations of British India; started declining mainly after 1980s. Untill 1980s, some of the engineering graduates from the prestigious IIT, Kanpur used to find jobs in the city itself, but the scene changed with the advantage to globalisation, when no one stayed back. And, after the decline of its industries, Kanpur returned to seed with undue haste. It used to be a modern city equipped with a whole range of leading higher education and tertiary healthcare institutions, an array of railway stations, an airport, power plants, wide roads, a variety of cinema halls, libraries, a bustling philatelic bureau and a leading Hindi daily. A city so vibrant lost its glory, but it went unnoticed, or we can say no efforts have been taken to take care of the city. A city located very close to the capital city of Uttar Pradesh, i.e., Lucknow has been lagging for behind in the field of development. Kanpur, was treated mostly as a step child by the political power of the state, while the contribution of the city in the GDP of Uttar Pradesh comes under the top five cities.

We know, that the biggest setback in the development of Kanpur was the

labour unrest, which forced the industries to shut down. Labourers, became unemployed; Some of them got shelter in Rickshaw Pulling, Vending fruits vegetables etc., white others opted the path of theft, pickpoketing etc. Some of the industrialists, shifted their bases to other cities, while some stayed back. Many of the world Famous Industries closed down, and the city came to standstill. But the problem didn't affect Kanpur only, the neighbouring cities Unnao, Etawah, Auraiya etc. were also affected as the labourers from these cities used to work in the Kanpur, are forced to migrate to Agra, New Delh, Noida, Ghaziabad etc. for their livelihood.

Many of such problems are discussed in this volume of "Abinav Gaveshna'. I hope that our learned readers will be benefitted by the articles published in this volume. And, hope that we'll come out with more such articles in the near future.

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Role of Mutual Fund in Capital Market Development in India

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Abstract

Mutual funds are pooling fund of investors to interact on their behalf through publicly traded securities in capital market. It is a fact that complexities of capital market brought small investors to mutual fund. As the popularity of mutual funds increased their importance in capital market has also increased. They interact through primary market, secondary market or even through private placements, all of which influence capital market It was observed by Dr. S. Dave that a larger chunk of Indian financial savings are being channelized to Indian Capital Market which have grown from half per cent in the 1980s to 16 percent in 1994. Out of this more than half of the fund is being channelized through mutual fund. Mutual fund really gave an impetus to capital market growth. In the days of exclusive public sector sponsored mutual funds, these have been playing a role different than as an investor only. But these days when private sector also operator in the field, most of the funds including UTI are playing a role of a pure investor considering the interest of their unit holders. Social Audit Committee on UTI observed that "It should be emphasized however, that supporting the market in some wider national interest perspective should not be the guiding principles".

The Purpose of this paper to evaluate the Role of Mutual fund in Indian capital market Development in India.

Keywords: ***Capital market, SEBI, AMC, NAV, Stock Exchange.***

Introduction -

Mutual Fund- A Mutual Fund is a trust that collects money from investors who share a common financial goal, and invests the proceeds in different asset classes, as defined by the investment objective; Mutual funds is a financial intermediary, set up with an objective to professionally manage the money pooled from the investors at large'. By pooling money together in a mutual fund, investors enjoy economies of scale and can

purchase stock or bond at much lower trading cost compared to direct investing in capital market. The other advantages are diversification, stock and bond selection by experts, low cost, convenience and flexibility in mutual fund schemes investor receives units which are in accordance with the quantum of money invested by him. These units represent an investor's Proportionate ownership into the assets of a schemes and his liability in case of loss to the fund is limited to the extent of amount invested by him.

As per Mutual Fund Book, Published by investment company Institute of the U.S.A. "A Mutual Fund is a financial service organization that receives money from shareholders, invest it, earn returns on it, attempts to make it grow and agree to pay the shareholder cash on demand for the current value of his investment". The investment managers of the funds manage these savings in such a way that the risk is minimized and steady return is ensured. Thus a mutual fund is a special type of a institution, a trust or investment company which acts as an investment intermediary and channelizes the saving of large number of people to the corporate securities in a such a way that investor get steady return, capital appreciation and a low risk.

Companies that create mutual fund schemes are called Fund Houses or Asset Management Companies (AMCs). The professionals who study the markets and pick companies to invest in are called Fund Manager. Fund managers spend a great deal of time in analyzing markets and studying different sector of the economy to figure out which companies are most likely to turn a profit in different time frames-and choose the best option. In India there are thousands of mutual funds, under different categories, offered by hundreds of AMCs and Fund houses. For fairness and transparency, global agencies exist that analyze and rate the performance of funds over time and make sure that investors are well informed before investing. It is mandatory for AMCs to declare a standard against which the performance of any given fund can be measured-this is called benchmark. There are also regulatory bodies like SEBI and AMFI that ensures that no investor ever gets scammed.

A mutual fund is a collective reservoir or pool of funds which is managed by a qualified and expert Fund Manager. It is a trust that takes funds from a number of investors who have a common investment goal and invests those funds in equities, bonds, money market instruments and other securities. The income generated from this combined portfolio is distributed proportionately amongst the investors after subtracting relevant expenses and levies, by calculating a scheme's 'Net Asset Value' or NAV. Simply placed, the money pooled in by a large number of investors are allotted in units by a mutual fund scheme. This pooled money invested in equity or bonds or short term securities shall grow or go down depending upon the performance of these investments. This shall get reflected in the value of NAV.

Mutual funds are perfect for investors who either lack large sums for investment, or for those who neither have the knowledge nor the time to research the market, yet want to grow their wealth. In return, the fund house charges a small fee for their professional expertise which is subtracted from the investment. The fees charged by mutual funds are restricted to certain limits stated by the Securities and Exchange Board of India (SEBI).During the past few years mutual funds have achieved a favoured status when investors have been investing regularly in equity/balanced schemes through them.

Historical background of Mutual Funds in India -

A robust financial market with funds flowing from retail investors is essential for a developed economy. First mutual fund was set up in 1963, by Unit Trust of India (UTI), at the initiative of the Government of India and RBI with a view to boost savings and investments. Participation in the income, profits and gains earned by UTI from the acquisition, holding,

management and disposal of securities was made available to retail investors.

First Phase : In 1978, UTI was de-linked from the RBI and IDBI took over the regulatory and administrative control of UTI.US-64 was the first scheme launched by UTI which was the best scheme of UTI for a long period of time.

Second Phase : SBI Mutual Fund was the first non-UTI mutual fund set up in June 1987, followed by Can bank Mutual Fund (Dec. 1987), PNB Mutual Fund (Aug. 1989), Indian Bank (Nov. 1989), Bank of India (Jun. 1990) and Bank of Baroda Mutual Fund (Oct. 1992).

Third Phase : The Former Kothari Pioneer (now merged with Franklin Templeton MF) was the first private sector MF registered in July 1993. A new era started in the Indian MF industry in 1993 when private sector mutual funds entered the fray, providing Indian investors a diverse choice of MF products.

Fourth Phase : In February 2003, the UTI Act, 1963 was repealed and UTI was bifurcated into two separate entities e.g. the Specified Undertaking of the Unit Trust of India (SUUTI) and UTI Mutual Fund which functions under the SEBI MF Regulations, 1996.

Fifth Phase since 2012: Taking note of the lack of penetration of Mutual Funds, especially in tier II and tier III cities, and keeping in view of the interest of various stakeholders, SEBI initiated several positive measures in September 2012 to revive the sluggish Indian Mutual Fund industry and to increase MFs' penetration in the remote corners of the country.

Organization Structure of Mutual Funds in India -

Three key players namely the sponsor, the AMC and the mutual fund trust are involved in setting up a mutual fund business in India. They are supported by banks, registrars, transfer agents, depository participants and custodians to perform mutual funds activities smoothly.

(1) Sponsor - Promoter of the Mutual Fund Company is known as sponsor of the mutual fund. Sponsor either on his own or in partnership with another company establishes a mutual fund with a purpose to earn money from fund management through its subsidiary company. The company which manages the funds as Investment Manager of the Fund is called as AMC.

(2) Trustee - Sponsors create trust through trust deed in the favour of trustees. Trustees manage the trust and they are primarily responsible as guardians to investors in Mutual Funds. Primary responsibility of Trustees is to ensure that due diligence is complied with. All Funds floated by the AMC have to be authorized by the trustees.

(3) AMC- Sponsor start Asset Management Company and AMC manages funds of the Trust. It charges small fee to manage trust funds. The AMC plans all schemes, launches the scheme and sources initial amount, manages the funds and give services to the investors. Fund Managers are appointed by AMC to manage various MF schemes floated by an AMC.

(4) Custodian - In Mutual funds, AMC purchases different securities like Shares, bonds, gold etc. in various schemes. These Securities are purchased in the name of Trust but they are not kept in the custody of the Trust. The responsibility of safe keeping the securities is with on the custodian Now a days the custody of financial securities are in demat form.

(5) Registrar & Transfer Agent - Registrar and Transfer agent is a separate entity. Registrar & Transfer agent has a responsibility of performing many administrative jobs like processing of applications of investors, generating units when new application is received, removing units when investors submit redemptions, managing full record of investors and processing dividend payments on behalf of its mutual fund client.

Indian Capital Market -

Capital Market is a market for borrowing and lending of long term or medium term funds among the users and suppliers respectively. It

provides a medium for reallocation of savings to investments. Savings are linked to investments through a variety of intermediaries who invest in a range of complex products called securities.

The demand for and supply of securities determine the price of securities which reflect the present value of future prospect of the issuer, adjusted for future risks and also prices of funs. In India , the Indian capital market came in to existence in 1875 with the establishment of the first stock exchange in Mumbai and since then it has came a long way to become one of the developing capital markets of the world . The real transformation came after the incorporation of SEBI, in 1992, that initiated the work of capital reforms to protect the investors interest and bring about more developments in the capital market . SEBI acts capital market regulator and is also the watch dog.

Today, the Indian economy is growing at a fast pace which has aroused interest in the capital market not only from the investors in Indian community but also from outside.

Objectove of the Study -

1. To develop familiarity with concept of Mutual fund.

2. To know about the government policy for Mutual funds.

3. To focus on significance of Indian Capital Market.

4. To throw light on state of Mutual funds in India and abroad.

5. To know about the SEBI policy for Mutual funds and Capital Market.

6. To study and analyze the Indian capital Market Development.

Research Methodology-

The entire study is based on secondary data after collection of data the analysis was done. The Secondary data collated from Various Magazines and journal relevant to the topic were considered and various internet site were consulted to complete the research work .The finding of the research work is mostly based on secondary data .

Securities and Exchange board of India (SEBI) -

Government of India has accorded full statutory powers to Securities and Exchange Board of India (SEBI) as an autonomous body to oversee functions of Securities market and operations of the intermediaries like mutual fund, Merchant Bankers amongst others. SEBI has also been empowered to regulate business in stock exchange. Before Securities and Exchange Board of India (SEBI) came in to existence the capital market was partly regulated by Controller of Capital Issues and partly by Department of Company Affairs. SEBI was established as an administrative body in 1988, and was given a statutory status under section 3 of securities and Exchange Board of India Act,1992 on 30th 1992 to regulate capital market.

The Mutual Fund operation in India is governed by a number of regulations and guidelines issued by various agencies ,viz .guidelines issued by Reserve Bank of India (RBI) on July 7, 1989 ,Ministry of Finance guidelines dated June 28,1990 and its revised version dated February 14,1992 Securities and Exchange of Board of India (SEBI) (Mutual Funds) regulations January 20, 1993 Unit Trust of India (UTI) Act 1963 and UTI guidelines , the Indian Trust Act 1882 and relevant provisions of the companies act 1956 and the Income tax act1961.

Mutual Fund and Indian Capital Market Development-

The Indian Mutual Fund segment is one of the fastest expanding segments of our Economy. During the last ten year period the industry has grown at nearly 22 percent CAGR. With assets of US $ 125 billion, India ranks 19th and one of the rapid growing countries of the world. The factors leading to the development of the industry are large market Potential, high savings rate, comprehensive regulatory framework, tax policies, innovations of new schemes, aggressive

role of distributors, investor education awareness by SEBI, and past performance. Mutual funds are not only providing growth to capital market through channelization of savings of retail investors but themselves playing active role as active investor in Indian companies in secondary as well as primary market. Let's examine mutual funds role in capital market development in detail-

(1) Mutual fund as a source of household sector savings mobilization - Mutual fund industry has come a long way to assist the transfer of savings to the real sector of the economy. Total AUM of the mutual fund industry clocked a CAGR of 12.4 per cent over FY 07-16. That shows how mutual funds have played pivotal role in mobilizing retail investors' savings into capital market in last 10 years in India. By the end of March, 2017 AUM with Mutual funds are around Rs. 17.5 lakh crores. In 2017 itself, investors poured Rs. 3.4 lakh crores across all the categories of Mutual funds in India.

(2) Mutual Fund as Financial service or Intermediary - The financial services sector is the second-largest component after trade, hotels, transport and communication all combined together, and contributes around 15 per cent to India's GDP. With the rapid growth, mutual funds have become increasingly important suppliers of debt and equity funds. In fact, corporations with access to the low interest rates and increased share prices of the capital markets have benefited from the expansion in mutual fund assets. In recent years, mutual funds as a group have been the largest net purchaser of equities and a major purchaser of corporate bonds. All the MFs collect funds from both individual investors and corporate to invest in the financial assets of other companies. The number of fund houses is also increasing each year in the fast growing Indian economy. As of FY16, 42 asset management companies were operating in the country.

(3) Mutual funds popularity among small investors - Small investors have lots of problems like limited funds, lack of expert advice, lack of access to information etc. Mutual funds have come as a great help to all retail investors. It is a special type of institutional mechanism or an investment method through which the small as well as large investors pool their savings which are invested under the advice of a team of professionals in large variety of portfolios of corporate securities Safety with good return on investment is the outcome of these professional investment in mutual funds. It forms a significant part of the capital market, providing the advantage of a well-diversified portfolio and expert fund manager to a large number, particularly retail investors. An ordinary investor who applies for shares in a IPO of any company is not sure of any guaranteed allotment. But mutual funds who invest in the particular capital issue made by companies get confirmed allotment of, shares, therefore, the investment in good IPO's can be achieved though investment in a mutual fund.

(4) Mutual Funds as part of financial inclusion policy of Govt. of India - Now SEBI is motivating mutual funds to spread in smaller cities and in rural India to attract small savings and making rural people aware of new investment avenue like mutual fund providing good returns at low risk. So Govt. of India policy of financial inclusion to mobilize savings of unbanked people of India is being supported actively by mutual funds now. In its effort to encourage investments from smaller cities, SEBI allowed AMCs to hike expense ratio up to 0.3 per cent on the condition of generating more than 30 per cent inflow from smaller cities. Mutual funds and AMFI undertake Investor awareness programmes for this purpose of financial inclusion.

Conclusion -

A mutual fund is a financial intermediary in capital market that pools collective investments in form of units from retail and corporate investors and maintain a portfolio of various schemes which invest that collective investments

in equity and debt instruments on behalf of investors.

The NAV is the combined market value of the shares, bonds and securities held by a fund on any particular day in a portfolio of particular mutual fund scheme (as reduced by legitimate expenses and charges). NAV per Unit denotes the market value of all the shares/debentures/bonds or any other instrument in a mutual fund scheme on a given day, net of all expenses and liabilities plus income accrued, divided by the outstanding number of Units in the scheme.The capital markets product line assists countries in developingdeep and relisilient capital markets that can contribute to economic growth and financial stability.This support includes assistance for the development of deepand liquid government bondmarket.

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Current Scenario and Growth of Women Entrepreneurship in India : An overview

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Abstract

An entrepreneur is a person who takes a significant financial risk in order to create, run, and profit from a commercial enterprise. Women's empowerment is a critical component of any country's overall growth. Women in India have been provided a range of facilities and aid in the twenty-first century to help them advance and contribute to the development of the country, and they are doing well. Thus, in order to operate and succeed a business, an entrepreneur must be able to conceive, organize, and run a commercial enterprise, as well as risk carrying and shock absorption abilities. The government has passed a variety of legislation to promote entrepreneurship, particularly among women, in light of the significance of entrepreneurship in economic development. A woman entrepreneur is essentially a woman who runs and manages a business from its beginning to its winding up. Women-owned firms are referred to as women-owned businesses. The researchers aimed to look into the various policies in place by the Indian government to encourage women's entrepreneurship. The study used secondary data for this purpose, and the data was analyzed using descriptive research studies.

Keywords - ***Entrepreneurship, Women Entrepreneurship, Women Entrepreneurship portal, Small scale initiative.***

Introduction -

A new business is created through the innovative and dynamic process of entrepreneurship. A visionary who provides chances for others to work is an entrepreneur. Economic, social, religious, cultural, and psychological elements all have a significant impact on the growth of entrepreneurs in a culture.

So entrepreneurship is called the backbone of every economy. Understanding the economic and political environment, particularly the economic policies of the government and financial and commercial organisations, is

crucial for the entrepreneur.

According to **Dr. J.E. Stepenek, "***Entrepreneurship is the capacity to take risk; ability to organise and desire to diversify and make innovations in the enterprise.***"**

Women's entrepreneurship is a recent development. When a woman creates and controls a firm, this is referred to as women own enterprises, and it not only improves economic growth but also has a number of positive benefits. First prime minister of India Jawahar Lal Nehru has remarked *"when a woman moves forward, the family moves, the village moves and the nation moves."*

Some definition of women entrepreneurship is given below - *"An enterprise owned and controlled by the woman having a minimum financial interest of 51% of the capital and giving at least 51% employment generated to women"* - **By Government of India**

"Women who innovate initiate or adopt business actively are called women entrepreneurs." **-J.Schumpeter**

"Women entrepreneurship is based on women participation in equity and employment of a business enterprise." **-Ruhani J. Alice**

The definition of women's entrepreneurship is not common. Many researchers define in a different – different way. Few authors define based on role play in the enterprises and some authors define based on having unique personality traits.While the Indian government defines the parameters of financial control.

Objective of the Study -

The following are the three objectives of this study:

1. To investigate the state of women entrepreneurs in India today.
2. To study existing laws and regulations concerning female business.
3. To identify platforms used by women entrepreneurs.

Review of Literature-

A crucial and required phase in every research project is the act of examining pertinent literature. The research is guided and the research gap between the prior and current studies is identified by the associated literature evaluation. The review of the literature for the current investigation is provided below.

Saraswat R. and Lathabahavan R. (2020) - surveyed to know the awareness of women entrepreneurship and how critical it is for the world to progress logically, economically, and in all aspects.

Nikhil Khajuria (2021)- researched the development of women entrepreneurs in India. The goal of this research is to illustrate the concept, involvement, and advancement of women's entrepreneurship in India. The researcher also looks at the several barriers to women's entrepreneurship in India.

Mohd Imran and AimanUmme(2019)- studied various challenges and what are the key role of women entrepreneurship in Indian economic development. The researcher concluded that to tackle the problem the women entrepreneurs face, the government should take necessary steps and can excel in the growth of women's entrepreneurship.

In their research article, **Jakhetiya Trapti Bala (2015)** discussed the role of women in business development. According to the researcher, women play an essential part in the development of company as well as the country's economic development and advancement.

Ritika and Dangi (2014) - focused on the growth and success of MSME in India, as well as the many problems that women entrepreneurs face in the country. The researchers also emphasised the importance of discussing the numerous initiatives undertaken by the country's female entrepreneurs.

D. Kumuda(2014)- The growth and development of any country is depending upon entrepreneurship. Good women empowerment policies and programs can help in increasing the economy of the nation.

Gupta, D. (2013)- According to his research, the majority of female entrepreneurs come from low- and middle-income families and run service-oriented firms.

Goyal M and Parkash (2011)- focused their research on the difficulties and opportunities that lower-income women entrepreneurs in India encounter.Their paper aims to investigate the concept of women entrepreneurs, the reasons why women become entrepreneurs, the reasons for their slow progress, suggestions for women's growth, schemes to promote and develop women entrepreneurship in India, and a small case study of women entrepreneurs in Ludhiana.

Research Methodology of the Study -

The nature of the current investigation is mostly conceptual and theoretical. This study employs a descriptive research methodology. The study's secondary sources of data include journals, related research publications, official reports, pertinent websites, etc.

Growth of Women Entrepreneurship in India-

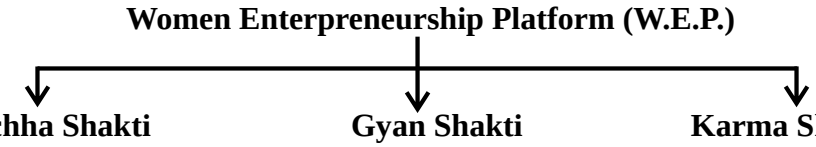
Women make up nearly half of the Indian population. As a result, they are regard as the "better half of society." According to the official statement, they are on equal level with males. In actuality, though, the truth triumphs. Men continue to rule our culture, and women are not treated as equal partners, both inside and beyond the four walls of a home. Our age-old cultural norms and stigmas that confine women within the four walls of their homes exacerbate their predicament.Our age-old cultural norms and stigmas that confine women within the four walls of their homes exacerbate their predicament. These issues, taken combined, create unfavorable conditions for the development and establishment of women entrepreneurship development.

Based on a survey performed between January 2013 and April2014, In March 2016, the All India Report of the Sixth Economic Census revealed the country's development narrative of female entrepreneurship. According to the survey, Women make up only 13.76 percent of all entrepreneurs, or 8.05 million of the 58.5 million enterprises. However, these women-owned businesses employ 13.45 million people. Tamil Nadu has the highest percentage of female entrepreneurs in India, at around 14 percent, with Kerala coming in second at nearly 11 percent. The other states with the most female entrepreneurs are Andhra Pradesh, West Bengal, and Maharashtra.

Government Scheme for Promoting Women Entrepreneurship -

Currently, the Indian government runs approximately 27 initiatives for women through several agencies and ministries. Among these are:

- Rajiv Gandhi MahilaVikasPariyojana (RGMVP).
- SIDBI's MahilaUdyamNidhi.
- SBI's Stree Shakti Scheme.
- Annapurna Scheme.
- Dena Shakti Scheme.
- Udyogini Scheme.
- MahilaVikasNidhi.
- MahilaSamitiYojana.
- Assistance to Rural Women in Non-Farm Development (ARWIND) schemes.
- Entrepreneurial Development programme (EDPs).
- Indira MahilaYojana.
- Indira Mahila Kendra.
- Integrated Rural Development Programme (IRDP).
- Khadi And Village Industries Commission (KVIC).
- Management Development progammes.
- Women's Development Corporations (WDCs).
- Marketing of Non-Farm Products of Rural Women (MAHIMA).
- Micro Credit Scheme.
- Micro & Small Enterprises Cluster Development Programmes (MSE-CDP).



- NGO's Credit Schemes.
- National Banks for Agriculture and Rural Development's Schemes.
- Priyadarshini Project.
- Prime Minister's RojgarYojana (PMRY).
- RashtriyaMahilaKosh.
- Trade Related Entrepreneurship Assistance and Development (TREAD).
- Working Women's Forum.
- Training of Rural Youth for Self-Employment (TRYSEM).

Women Entrepreneurship Platform (W.E.P.)-

The Platform was proposed for the first time by Shri Amitabh Kant, CEO of NITI Aayog.Who made the WEP announcement at the end of the 2017 Global Entrepreneurship Summit (GES)?

The Women Entrepreneurship Platform (WEP) is a first-of-its-kind, unified access website that brings together women from throughout India to build a healthy environment in which they can realize their entrepreneurial goals. WEP achieves this by facilitating appropriate information and services through key partnerships. **(See Symol)**

Iccha Shakti- Represents Inspires aspiring entrepreneurs to start their own firms.

Gyaan Shakti- Provides expertise and ecosystem assistance to female entrepreneurs in order to increase entrepreneurship.

Karma Shakti- Represents providing hands-on assistance to entrepreneurs in the establishment and expansion of their businesses.

WEP hosts information and services relevant to female entrepreneurs as an aggregator platform. Partnerships are used to deliver services in six primary focal areas:

1. Incubation and Acceleration - The incubation and acceleration programmes offered by WEP partners are open to female entrepreneurs who want to accelerate the development of their start-ups and early-stage businesses. The development of crucial abilities for scaling up systemic therapies depends on these treatments.

2. Entrepreneur Skilling and Mentorship: - WEP partners provide essential management and entrepreneurship training to hone skills and advance sustainability and innovation. Partners and mentors support the development of resilient business models, project management, people management, risk assessment, and other aspects of a culture of continuous learning and innovation.

3. Marketing Assistance - In order to help early-stage and established firms enhance their marketing and position their competency, WEP works with a number of partners to give marketing support. Join programmes that will help you distribute goods and services through various media in an inventive and iterative manner to increase your market presence.

4. Compliance and Tax Assistance - In order to give registered users the resources they need to register their businesses, provide accounting, apply for loans, IPR, licensing counseling, and other tasks that require compliance with the relevant laws and regulations, WEP offers compliance services through its partner organizations.

5. Funding and Financial Assistance - Through its partner organizations, WEP offers compliance services to registered users in order to give them the resources they need to register their businesses, provide accounting, apply for loans, IPR, licensing counseling, and other things while also complying with the relevant laws and regulations.

6. Community and Networking - The main goal of WEP is to build a strong network of female entrepreneurs in order to establish a supportive, educational, and collaborative environment. WEP and its partners facilitate these connections through the website's community section and a number of offline networking events.

Conclusion and Suggestion -

In India, the phenomenon of women entering the professional sphere is very recent. It is possible to link women's advances into entrepreneurship to their careers in the kitchen, notably the three Ps: pickles, powder, and pappad. Women are starting to transition away from the three Ps and towards the three new Es, namely engineering, electronics, and energy, as a result of growing business expertise and more educational opportunities for women. The Indian government has launched a number of programmes and policies to support women entrepreneurs and women-owned enterprises. To promote the rapid expansion of women-owned businesses, NITI Aayog has launched the Women Entrepreneurship Platform (WEP). It cannot be denied that women play a crucial role in the economic growth of India. Nowadays women are entering occupations such as trade, industry, and engineering as a result of increasing access to educational and capital resources. However for promoting women entrepreneurship government should develop an integrated portal or single window system, where all relevant information and several procedures are given.

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Green Marketing : Opportunities and Challenges

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Abstract

Green marketing is a process which has developed significance in the new era market, because world is leading the 'Go Green' concept. Many companies are adopting eco-friendly items for packaging for preventing society from environmental hazards. These marketing techniques are gaining popularity day by day as most of citizens know that saving environment is need of hour.

In this article we are discussing about the concept of green marketing, opportunities available in this field and the challenges that one have to face in this field. Most likely the current scenario is regarding the conclusion of marketers and the consumers and their society.

Keywords: ***Green Marketing, Opportunities, Challenges, Social Responsibility.***

Introduction -

Green marketing refers to that marketing in which tools of promotion and product selling are environmentally safe. Green marketing is also known as environmental marketing. The Green Marketing means an integrated marketing of products which are not harmful for environment like biodegradable bags, paper bags container of tin, using of solar engine instead of fossil fuel. These initiatives are substituting the use of product with another or may switch to eco-friendly things. In other words, we can also say that producing of product which fulfil human wants but with minimal effect on national environment.

In the words of Vivekananda Swami, “We make our own environment and we strike the fetters off.” We have to create the eco-friendly techniques in the marketing to save the world from many problems like pollution, soil degradation, global warming, unsustainable wastage and deforestation list going on.

Opportunities -

There is a vast opportunities in green fields because nowadays citizens appreciating the environmental friendly products and techniques. In India it's about 25% of the customers gives priority to eco-friendly and it's very common

tendency appear in all consumers and industries that they are now more concerned about the environment. Even firms going with green taking advantage over cut throat market for example- surfexel different advertisement to save water :

1. Social Responsibility - As increase of diseases caused by pollution, global warming's etc. It becomes responsibility and an ethic of business and consumer to save environment from these devils. This results in environment issues being integrated into the firm's corporate culture. They can use the fact that they using environment friendly moral as their marketing object.

2. Government Pressure - Nowadays Government is much more pressuring or the businesses to use the environment friendly techniques and not to promote plastics, unsustainable waste or product like use of polybags fully restricted along with plastic disposals. These governmental regulations are designed to control hazardous product created by the business for their own profits. Government prohibits the sinking in public and ads of smoking restricted are broadcasting even before every film. There measures by government are willingly or not pressuring businesses for go green initiative.

3. Cost friendly - Go green marketing is of way and deduct the cost of marketing. Sometimes waste of one company became row materials for other like wastage of sugarcane sticks in sugar mills used by disposal making by another firm. Certain business use green marketing to just reduce their cost and profit earning. So we may call it earning with ecology.

4. Competitive advantage - Many new firms making old firms and taking advantage of green marketing in their new product. From the idea of failure whole market has to change their tendency and come with the idea of green marketing. Competition may also increase the use of eco-friendly tools. For example "Xerox Paper Company advertises revive 100% recycled paper" attempt to address the wastage of paper and deforestation caused by excess paper making, and overtakes the market fortnight.

Current Scenario-India -

Eco-mark Scheme launched by Government of India in 1981 was a prior step towards the Introduction of green marketing or eco friendly marketing in the country. Eco-labels (two leafs in hand) give information about the environmental performance of products and material used in packaging. The primary goal was to offer validation to legitimate statements about the environmental effect of products and the environmental health of society. Many manufacturers all around India changed the techniques of marketing and producing products according to the environmental health and taking concern about the environmental hazards:

· Few days ago Flipkart changed its packaging policy to paper packing this initiative help the society to concern about the health of environment and the step is concerning towards the Green Marketing and eco friendly Marketing System.

☛ Tata Motors Limited changes its showroom to eco friendly showroom and uses natural products for flooring and decoration.

☛ Samsung is using solar power batteries.

☛ Whether LG is also a booting the initiative of Eco Friendly.

☛ Many more companies like surf-excel and LG is advertising about environment health.

Eco-mark Scheme of India has goals regarding the environmental friendly ecosystem and Green Marketing:

(1) Is concerned to provide initiative to producers which reduce adverse effect on environment.

(2) Providing assistance consumers to become responsible about the environment in their day to day life by awarding then about environmental hazards caused by pollution deforestation and other activities.

(3) Encouraging the purchase of environmental friendly product.

(4) Providing awards and special assistance to the companies who genuinely concerned about the health of environment and taking steps to remove the pollution and less dependency on products like plastic, non biodegradable waste.

Challenges -

Lack of knowledge among customers - this is the major point where the producers are free to exploit the environment by using non eco friendly products because the concern of citizen is not regarding the environmental health show the main challenge firms and Business face is knowledge of Green Marketing is not very common practice.

Need for standardization in the Green Market - in a research it's found that only 5% of the total market is doing products under Green Marketing or concerning about the environment because there is lack of standardization in packing which do not accepted by the consumers because it do not much attractive like plastic and other subjects present in competition. There is a need to establish a Green Marketing is standardization board for standardizing the products and gain Goodwill among the consumers.

☛ **Still a very new concept -** are metals widely accepted by the new generation and literate you worse that Green Marketing is necessary whether it is really a known to wide masses as the problem arises that not only literate peoples are consumer brother illiterate also acquired a large share of market so it is very new concept to introduce the product in Green Marketing because it is not like or Choose by many or major share of consumer.

☛ **Preservance is a great task-** the products under Green Marketing are not for long term preservation they require a quick consuming process which is the Great task to preserve the green product at a time for waiting the consumer to come and purchase it.

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The Toxicological Effects of Nickel on Gills of Heteropneustes Fossilis (BIOCH)

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Abstract

Nickel is a heavy metal. Mature specimens of Heteropneustes fossilis were exposed to 20 ppm and 30 ppm Nickel solution, For 30 and 45 days. An observation the distal part of gill of Heteropneustes fossilis showed swollen gills lamellae at their base same of the lamellae become branched.In proximal area the fusion of neighbouring Lamellae was noted which was progressive towards the distal portion some histological changes In fish gill structure. these changes included hyperplasia, hypertrophy, shortening of secondary Lamellae and fusion of adjacent lamellae were very clear.

Due to above differences the normal oxygen consumption was apparently a problem Which did not have any thing to do with exclusive behavior pattern, but because of massive distortion of the vascular component that have led the fish to show more frequent surfacing and other wise lethargic expression of the behaviour.

Key words- ***Nickel, Gills, Heteropneustes Fossilis.***

Introduction -

The fish are very sensitive to environmental changes and variations and hance serve as a good model for characterising the toxic influences of various contaminants.the contaminants them Selves do exist all over but when they are with in threshold limits the do not prove to be damaging and deteriorating to aquatic life but if the concentration rises above the safe limits the various components of aquatic fauna get influenced in a direct proporation to the concentration of pollutant.

As goes old saying that every thing can effect like a poison with difference in the does,so it stands true about any substance as they can not be deletarious with in certain limits an can pose a threat beyond a certain limit.therefore,in the present work is heavy metal, nickel was chooses to be studied of their influences on the fish health with particular references to gills.

The gills of a fish are most tender of all those organs that come in direct Contact with aquatic environment and its contaminants. The mouth early, pharynx and branchial Sections are in a sequence. to engulf water for irrigating.gills. but gills have very thin epithelium so that to allow minimum interception between water and the blood, circulating to any environmental contamination as are the lungs of air breathing animals.any damage to gills naturally cause intervention in oxygen consumption rate and thus the available amount of oxygen to the body of fish shall be allowed.

The mechanism of branchial irrigation system of fishes is described in quite detail Baglioni 1910, Babak 1912-1913, Leiner 1938, Fry 1957 and Hughes 1960.

Among the heavy metals, some are known to be vary notorious toxicants and most of their compounds are water soluble and non-degrable.Sellers et. al. (1975) repoted that in the fish Exposed to heavy metals, the gill tissue rapidly accumulates such compounds in such a manner that their concentration increases for more than the normal, continous ventilation of the gills. In polluted water leads to change in the gill structure and function. The damage caused by the pollutants to the epithelial cells, gill raeker, secondary lamellae and blood capillaries of the gill filaments are typical of acute metal reaction.

Material and Method -

The fish selected for the present study is Heteropneustes fossilis, which belong to the order cyprimiformes. It was selected for the study for certain advantages such as availability and hardy nature H. fossilis is an air breather, as it is having accessory respiratory organs. The fish are covered with thick smooth skin and without scales. The fish mainly occurs found in fresh waters of India, Burma, China Ceylon and Pakistan, H. fossilis colour is dark leather brown, the young s are reddish.

Nickel is used primarily steel and allowys industry due its strength and toughtness it adds to the alloy. Nanda and Behara 1996 reported Nickel indceld changes in some haema to Biochemical paramenters of a cat fish Hetero-pneustes fossilis (Bloch). Nickel actually forms an essencial part of fish's trace element demand an d also acts as a cofactor in enzyme urease. But excess amount of Ni^{+2} is harmful saxena. et. al. 1980.

Live mature specimens of both sexes of the fish heteropneustes fossilis were parchased from the local fish market of kanpur and were put to acclimatization to the laboratory condition. In the well water containing aquaria, at the room temperature , for 15 days. Prior to any Experiment the feeding was stoped so that the fish were made to fast and least to one day But in other case they were fed with boiled and crushed egg's albumin are defenite time in the morning. Tap water when used for aquaria was usually kept under storage for more than Three days, for sufficient dechlorination for each set of experiment , a batch of atleast 10 fishes each fish weight is about 60+5 gms. Was selected and kept in 20 liter capacity glass Aquarium. Each aquarium had not more than four specimen.

The acclimatized fish were divided into two groups. One was for experimental purpose and other groups stood as untreated normal batch and served as control experimental purpose groups were set-

1- 20 ppm exposure for 30 days.

2- 30 ppm exposure for 45 days.

Primarily few samples were examined in the first week, then after 30 days and finally after 45 days this was done so that if any change in the trend of effect occurs, that may be recarded, however, the results presented are largely concerned with 45 days exposure.

The organs put fixative were allowed to stand there in for about 5-7 days duration in the case of formaline fixed organs, the samples were throughly washed under running water while those fixed in 70% alcohal were processed directly after the washing was completed and traces of the aqueous fixative were removed, the

tissue was cut into small pieces suitable for block preparation and processed in successive grades of ethanol up to absolute alcohal stage.

For gills the lower jaw along with gills was fixed in 70 % alcohol +2% HNo_3 for facilitate decalcification. After decalcification processed in successive grades of ethonol up to absolute alcohal stage. the process was adopted in the case of formaline fixed samples but There the fixation was followed by washing and then decalcification as avob.

The argon samples were embedded in paraffin wax.

These paraffin blacks were cut at 5-8 micron thickness and the obtained section were processed and stained in OFG method (Drury et. at 1976).

Result and Discussion -

All the photographs of gills of the fish exposed to Ni were at the higher magnification because some of the feature relating to primary gill lamellae were seemingly similar to the low power to Photomicrographs of the gills of specemen exposed to Zn. Hoverer, secondary gill lamellae have showed enough differences. The systematize description of Ni toxicity is as follows.

A high degree of hyperplasia and hypertrophy on the two later sides of the primary gill lamellae Which are symmetrical organs , showed dissimilarity that is to say one side shows one kind of feature and the other showed different one. Differences in a remarkably feature of toxicity of Ni to gills which has not been described by others. For this it seems that physical basic of the functional designing of gills, as summarized from Alexander 1970. In chapter one mentioned in chapters two requires an exclusive and extensive analysis and consider-ation However, a true explanation is beyond the scope of present work Because it requires an exact information of at least three factors.

1. The real and correct direction of pressure or flow of water through.

2. The exact relationship of pressure an angular displacement of gill lamellae.

3. Electron microscopic investigation of the probability of difference in the capability of sensitivity or receptibility of membrane of the epithelial lining.

However one complete lateral row of the secondary lamellae was subject to higher degree of swelling which resulted into fusion of the lamellae in some cases at their bases while in others in a massive fusion was not evident, but for most of the cases the fusion of the basic parts was more or less common on both the lateral sides of the gills lamella. In the swollen gill lamellae the differentiation of difference cellular components branchial tissue was so much diminished that they could be confused in certain other cases for not being lamellar tissue. Aconjunction and fusion of the secondary lamellae was exclusive on apical side as the most stricking different on two lateral sides and remarkably shown.

Some retention of blood could be noted in less swollen gill lamellae shown on the upper side and showed pealing of epithelium, while this was not so much on the lower lateral half thus the secondary lamellae of upper side of figure had different features while the lamellae of the lower lateral half showed different feature, the apical and terminal portions of each gill lamella was highly swollen and appeared as if many lamellae were fused as a result of unduly evident hyperplasia.

Due to above differences the normal oxygen consumption was apparently a problem which did not have any thing to do with exclusive behavior pattern, but because of massive distortion of the vascular component that have led the fish to show more frequent surfacing and other wise lethargic expression of the behavior. Gills themselves are the only respiratory organ of fish, but heteropneustes fossils has the necessary respiratory organs which may compensate for loss of respiration by gills and hence at least in case air breathing teleosts the changes as damages

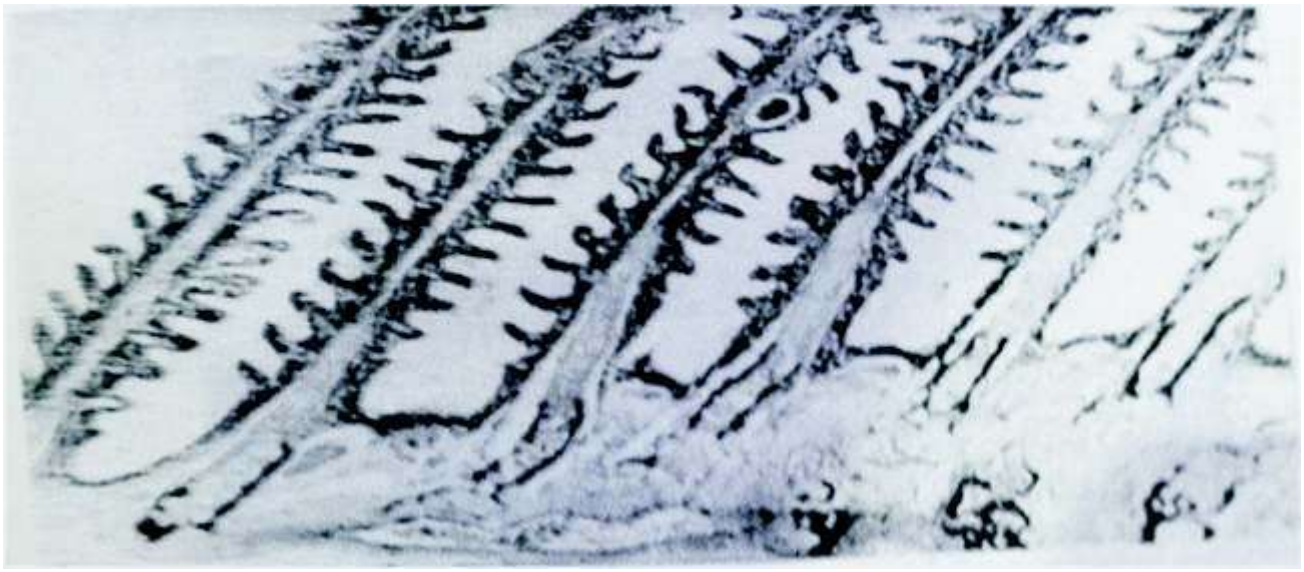

Fig. 1- Photomicrograph of a part of gills of the control specimen of Heteropneustes fossilis X 280

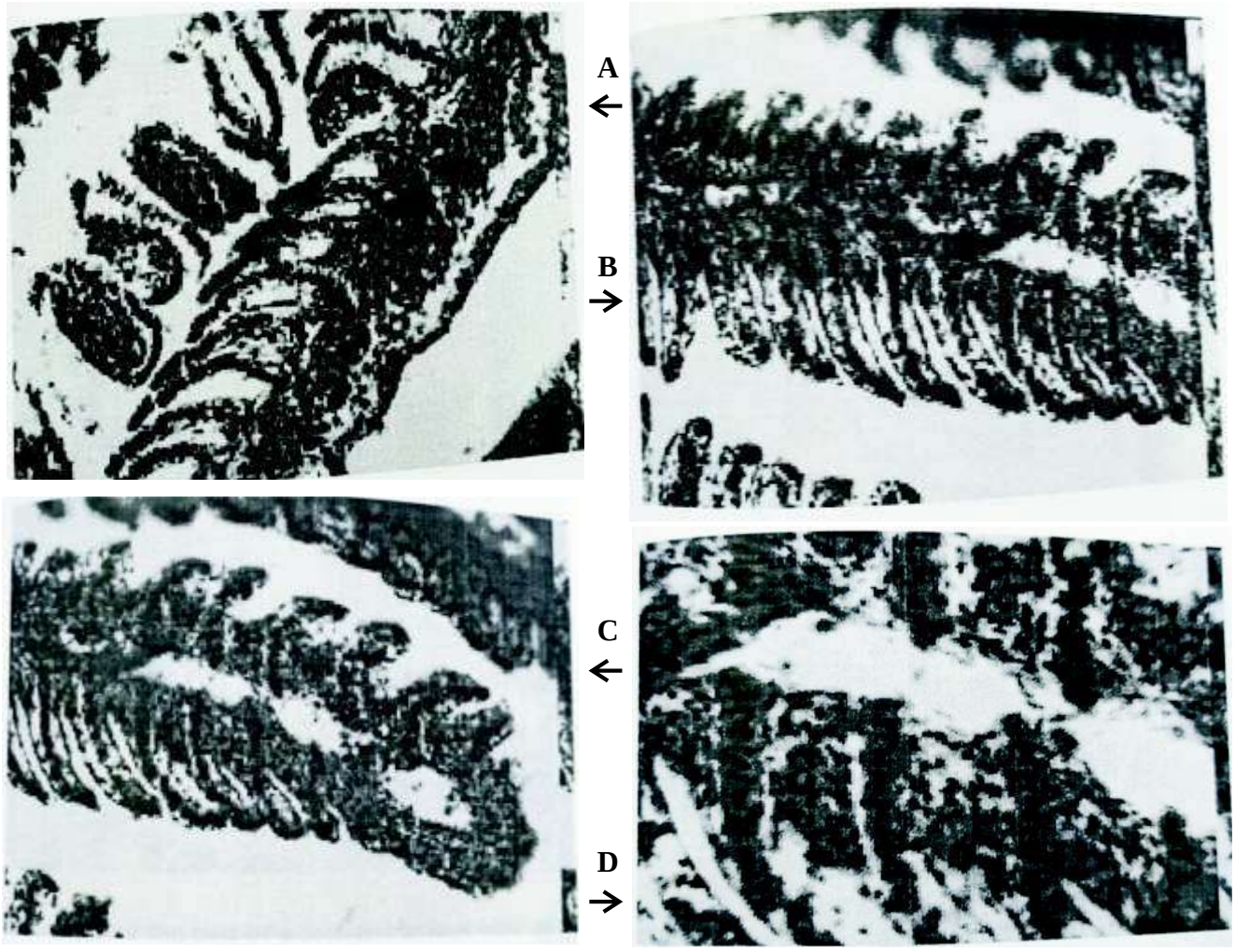

Fig 2. A,B, and C Photomicrograph of a part of a section through gills Heteropneustes fossilis exposed to Nickel. X 400 but fig 2- D exposed to Nickel X 1000

caused to gills by certain frollulasts, as the case of particular study may be convened may not be held as sole obstruction to oxygen supply mechanism of the animal but yet the damged gills may at least reveal two different facts.

1. The depression in respiratory efficiency and

2. The nature of pollutants regarding its severity of damaging capability i.e. toxicity and extent of the time factor required to established the histological /physiological deterioration and this is the basic reason that the despite heavy damages caused to gills by different metals and pesticide could not cause mass mortality of fish.

The degree to which high extents of necrosis deformation and gill dropping, sweeling and thickening of bronchial epithelium by means of both hypertrophy and hyperplasia was evident in normal course, such influences whether in fish or mamal are sufficiently severe enough to kill the animal instantaneously there fore the exact metabolic interpolation and interpretation of co-ordinated analysis of responses of gills. However the damages to gills causing abrupt obstruction in oxygen supply are taken as an indicator.

The thickening by means of hypertrophy and hyperplasia has caused by the enough distance between the hemal and aqatic irrigation of gills and there by it appears that the fish were recipient of loss amount of oxygen through gills and thus most of them had gone sluggish and less mobile because of which it seems that the level of tissue respiration might have been hampered enough so that not to allow higher oxidations level and due to such conditions the thyroidal demond should be less than normal.Ni has caused a heavy reduction on gill vasculature effecting to very little oxygen absorption.

Sweeling of secondary lamellae evidenced by changes of both the lamellar region (increase the secondary lamellar tissue valume) and to the second lamellae themselves (increase the valume tissue thing out side the pilar system) additionally decreased lamelar hight and increased lamellar width indicated a reduction in lamellar surface area available for gas diffusion. Mallat (1985) stated that reftecting direct toxic action, lifting and hyperplasia of the lamellar epithelium could be interpreted as defence responses of the fish, as these altrations increase the distance across which waterborn irritants must diffuse to reach the blood stream epithelial cells are known to be nonspecific alterations, which can be caused by a oarienty of unrelated insults such as those caused by heavy metals. (Health 1987, hinton et. al. 1992, Randy et.al. 1996) exposure of fish to heavy metals may also result in variable degrees of ion regulatory disruption and plasma ion levels may be employed for quantifying toxic effect of metals intoxication. **(See Figure-1 & 2 on back page)**

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Effect of Aristotle, Coleridge, Arnold and Keats on T. S. Eliot

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Abstract

To bring objectivity on the part of poetry and impersonality on the part of poets, was the main objective of T. S. Eliot and in order to fulfill his desire he gave emphasis on impersonality in art and literature. This means ,a critic is not allowed to involve himself in historical, sociological or biographical details of a poet. A critic may take a poem of a poet as a work of art independent of the personality and emotion of its master. A critic is allowed to analyze its structure, its images, its poetic phraseology, its rhythm, etc. A critic is not allowed to study historical, biographical and sociological aspects of a poet. T. S. Eliot seems to follow Aristotle , Coleridge , Matthew Arnold, and John Keats not directly but indirectly. All the above mentioned critics preferred objective approach to criticism. Aristotle's concept of "imitation" or "mimesis", Arnold's concept of "Touchstone method", Coleridge's concept of 'Organic Unity' , 'Willing Suspension of Disbelief', and Keats' concept of 'Negative Capability' all seem to have the elements of objectivity. And, Eliot seems to follow all of them not directly but indirectly.

Eliot says- "Poetry is not a turning loose of emotion, but an escape from emotion; it is not the expression of personality, but an escape from personality". (From 'Tradition and Individual Talent by T.S. Eliot)

Here Eliot wants personal emotion of a poet and his personality remain inactive while writing a poem. Eliot regards personality and emotion of a poet insignificant and both have nothing to do in the process of poetic composition, so both must be kept away from poetry, and from the poet at the time of poetic composition. Entrance of the poet's personality into the poetry is strictly denied by T.S. Eliot, because he regards personality as a hindrance in the way of a good poetic composition. Eliot says that the poet must try to escape from his emotion and ensure least his personality should overshadow his poem. Eliot gives due importance to feelings and emotions.

Eliot Writes-

"The business of the poet is not to find new emotions,

but to use the ordinary ones, and in working them up into poetry, to express feelings which are not in actual emotions at all. And emotions which he has never experienced will serve his turn as well as those familiar to him."

Eliot next writes- "The poet has not a personality to express , but a particular medium, which is only a medium and not a personality, in which impressions and experiences combine in peculiar and unexpected ways."

It gets proved from the above mentioned quotations of Eliot that impersonality in art and literature avoids repetition, and as we know that novelty is better than repetition. But, T.S. Eliot seems to follow Aristotle, Coleridge, Matthew Arnold, and John Keats not directly but indirectly. All the above mentioned critics preferred objective approach of criticism. Aristotle's concept of "imitation", or "mimesis", Arnold's concept of "Touchstone method", Coleridge's concept of 'Organic Unity' , 'Willing Suspension of Disbelief', and Keats' concept of 'Negative Capability' all seem to have the elements of objectivity. And, Eliot seems to follow those elements not directly but indirectly. T. S. Eliot seems to be influenced by the above mentioned critics. It was Eliot's aim to bring objectivity in the practice of criticism. Eliot didn't like subjectivity as a part of literary criticism.

Aristotle's effect on T. S. Eliot cannot be denied while evaluating his theory of "Individual Talent." In Aristotle's theory of imitation, the artist in the process of imitation, knowingly or unknowingly , adds something to it which forms the base for the production of art. According to Aristotle the poet imitates both past and present in order to find something new which may fulfill the end of poetry. He regards it an inborn instinct and named it instinct for harmony and rhythm. This combination of harmony and rhythm occurs in metrical composition. Here it is very important to keep in mind that unlike Plato, Aristotle doesn't regard the poets imitation of life as twice removed from reality. He says that poetry reveals universal truth. In order to prove his concept he makes a comparison between poetry, History and says that a poet doesn't relate what has happened, but what may happen in life. On the other hand, the historian relates what has happened in life. From this perspective, Aristotle regards poetry more philosophical and higher than History. Thus, we can say that poetry expresses the universal truth ,while History expresses the particular truth. Truth of poetry is universal but truth of History is particular.

Thus- Aristotle refuted the charge of Plato and answered his severest charge against poetry. Aristotle regards pleasure as the end of poetry. He says that poetry comes out from the instincts of imitation, rhythm, and harmony. Both the reader and the poet are pleased by poetic composition. A poet gets pleased while composing a poem, and a writer gets pleased while reading it. Aristotle, nowhere has stated that the function of poetry is to teach, yet he regards teaching as a part of poetry. Thus, it gets clear from the above mentioned perspectives that the end of poetry is not only to please but also to teach. Aristotle also regards that poetry makes an immediate appeal to emotions. To prove his opinion ,he says that tragedy arouses the emotions of pity and fear : pity at the undeserved suffering of man and fear for the worst that may befall him. Unlike Plato , Aristotle doesn't consider fear and pity harmful to the healthy growth of the mind. According to Aristotle the emotions of pity and fear result purgation or catharsis. Every person is supposed to have faced pity and fear in his personal life if he goes on accumulating, they become harmful to his personality. But in tragedy, we observe others suffering from pity and fear. These are not our own sufferings , so these emotions of pity and fear find a free and full outlet. Others' sufferings cannot dominate us, they can only affect our consciousness for a while. Emotional appeal instructs others not to repeat same deed in life which may result downfall. Others' suffering warns us not to choose wrong path in life.

Thus, Aristotle makes it clear that emotional appeal of poetry is not harmful but it is a guide which keeps on warning us not to apply immoral deeds in life.

Aristotle regards that poetry imitates two kinds of actions – the nobler and the mean. Good men imitates the nobler actions, while bad men imitates mean actions. Imitation of the nobler actions by good men results tragedy, while imitation of the mean actions by bad men results comedy. Tragedy is similar to epic and comedy is similar to satire.

Aristotle defines tragedy as "an imitation of an action that is serious, complete, and of a certain magnitude, in a language embellished in with each kind of artistic ornaments, the several kinds being found in the separate part of the play, in the form of action, not of narration, through pity and fear affecting the proper purgation of these emotions." According to this definition tragedy is a tale suffering exciting the emotions of pity and fear. Aristotle regards all art is imitation while Eliot regards, it is the following of tradition. The difference between both, is that tragedy is an imitation of an action, while tradition is an imitation of past writers ,not servile copying of the past.

Eliot seems to borrow the idea of 'dissociation of sensibility' from the well known French critic Remy de Gourmont, who had most of the general intelligence of Aristotle. He was the first who used the Aristotelian method of comparison and analysis to the elucidation of works of art. Eliot borrows the famous phrase 'dissociation of sensibility' from him. Eliot seems to have followed Aristotle through Remy de Gourmont. Wimsatt and Brooks confirmed the influence of Aristotle upon Eliot saying that "It represents a return to something like Aristotelian theory."

Eliot's theory of 'tradition' seems to have been influenced by Coleridge's concept of organic unity. Coleridge has given the analogy of a plant discussing his concept of organic unity. In case of a plant all the parts are supposed to be organically related to the whole. In case of art and literature , all the authors are a part of the tradition , although all possess their individual talent. No writer and poet can be studied in isolation from the tradition. Eliot is of the opinion that 'tradition' is followed not only in its present context but also in the context of its past. According to him the past is associated with the whole and this relation between the past and the whole is an organic relation. Eliot's theory of tradition seems to have a close similarity with Coleridge's theory of imagination because it emphasizes an organic relationship between the past and the present.

Coleridge's principle of reconciliation of opposites has affected Eliot and the New critics. Critical tenets of New critics like paradox , ambiguity, tension, and gesture all represents the principle of reconciliation. Their critical monism has contributed a lot to the understanding of the poem's structure by linking up the conflicting ideas into a systematic whole.

Ransom's views of structure and texture is affected by the idea of reconciliation of opposites. Ransom's concept of relationship between structure and texture can be best understood through an image of a living room. Here structure refers to the four walls of a living room and texture refers to the decorations on the walls of the room, such as paint, the paper, and the tapestry. The principle of reconciliation of opposites given by Coleridge in his definition of imagination finds a very close similarity in Eliot's discussion on Metaphysical poetry. Eliot has divided poetry into three categories – the first kind of poetry is that in which thoughts predominates, the second kind of poetry is that in which emotion predominates, and the third kind of poetry is that in which both thought and emotion are kept in a proper balance. This manner of keeping thought and emotion a in a proper balance has successfully been achieved by the Metaphysical poets whom T. S. Eliot admires.

Eliot was much influenced by Coleridge' theory of 'William Suspension of Disbelief'. Coleridge regards that the true enjoyment of a literary work cannot be taken until we keep our power of judgment asleep. From this perspective he coined this term. Coleridge says that if our power of judgment is active, we cannot enjoy ourselves. The power of judgment makes us realize what is reality and what is imagination.

When our power of judgment goes asleep, we neither believe nor disbelieve what we see. We come to such a condition where neither certainty nor uncertainty exists. During this period of time we believe on what we see and disbelieve on what we don't see. Things which are present before our eyes seem to be real and authentic, because our power of judgment raises no question against what our eye sees. This is the power of a critic or a poet which transfers our consciousness from the present world of reality to the world of imagination. In this process the reader's personality gets absorbed into the world of imagination and he becomes entirely impersonal. Suppose , we are watching a horror movie and the hero of the movie is represented facing brutal death and attempting to escape from the death. We begin to give him power , and our body begins to move . Although , we know very well that it is only a fiction not a reality , yet our emotions support him. Our eyes begin to shed tears. This is the situation of willing suspension of disbelief.

Our sensations are the parts of our personality and when our personality is overshadowed by outer elements , it becomes totally affected and its power of judgment gets incapable in distinguishing between reality and imagination. At this time we believe in whatever is presented before us. A reader has nothing to do except believing in whatever is presented before him. A reader's reason, rational judgment, his consciousness , all is in voluntarily suspension and this suspension of judgment enables him to enjoy literature. But when this spell is broken he begins to condemn it as incredible and falls. A reader's judgment is in a state of suspension and dilemma whether it is believed or not believed.

Eliot's theory of impersonality has a close similarity with Coleridge's theory of Willing Suspension of Disbelief. In Coleridge's theory, the personality of a reader becomes inactive and comes in a situation of dilemma and suspension. While in Eliot's theory of Impersonality the poet has not a personality to express but a particular medium. A poet cannot express his thoughts and feelings because he is not allowed to use his own emotion. Here the only difference is that of emotion and reason. Eliot's theory avoids emotion and Coleridge's theory avoids reason. It would not be wrong to say that emotion is concerned with the heart of a man , while reason is concerned with the mind of a man. The only similarity between both is that both are parts of personality of a man. Both Reason and emotion work according to the personality of a man. If reason stops working, it will be 'Willing Suspension of Disbelief'. Inactivity of emotion refers to impersonality in art and literature.

Reason and emotion cannot be separated from personality, and personality will never let violate them. In Coleridge's theory reason gets inactive and is not permitted to do any activity ,while in Eliot's theory emotion is not allowed to enter into personality of a man. From this perspective , it would not be wrong to say that T.S. Eliot must have had in his mind Coleridge's phrase 'Willing Suspension of Disbelief' while giving his theory of 'Impersonality'. Both Eliot and Coleridge seem to praise impersonality in art and literature. The only difference between both is that Coleridge appreciates impersonality in indirect was, while Eliot appreciates impersonality in direct way.

When we send our reasons to sleep, we come in suspension, we enjoy art and literature. We find the difference between reality and imagination, but we do nothing because we are in suspension. When we keep our emotions away from personality, we begin to follow “tradition', we find the difference between 'tradition' and 'individual talent'. When we find the difference between 'tradition' and 'individual talent', we do nothing except keeping a balance between 'tradition' and 'individual talent'. If tradition is devoid of anything, we will not raise finger against this, we will not say it right or wrong , but we will try to modify it. If 'individual talent' is devoid of anything, it will be modified by 'tradition' without propagating it. The same occurs in Coleridge's theory of 'Willing Suspension of Disbelief'. Here the difference between reality and imagination doesn't need a

reader's personality to inter into. A readers personality knows everything what is real or unreal , but it does nothing except enjoying itself of art and literature. In both conditions ,personality is affected either by suspension or by tradition. In T.S. Eliot's theory 'tradition' doesn't allow emotion of a man, and in Coleridge's theory 'suspension' doesn't allow reasoning power of a man to enter the world of an object.

John Keats' 'negative capability', gives emphasis upon the fact that the poet has to keep his personality completely out while composing any literary work. Personality of a man may create hindrance at the time of composition. A poet has to dissolve and devoid his own personality completely and enter the world of his subject in order to write great poetry. Entrance of his personality into the world of his poetry will spoil it and his creation will become personal and subjective. Keats in a letter to Benjamin Bailey had written, "If a sparrow comes before my window, I take part in its existence and pick about the gravel." In other words , Keats forgets himself and his own existence and he merges his existence and personality into the existence and personality of the sparrow and starts behaving as if he himself were a sparrow. In an another letter to his brothers, George and Thomas , Keats has written defining his concept of 'Negative Capability' "As a state when man is capable of being in uncertainties, mysteries, doubts, without any irritable reaching after fact and reason." Personality of a poet doesn't seem to take any active part during poetic composition. The poet should forget his personal joys and sorrows and jump into the world of his object. He should never listen to the voice of his heart and reason of his own mind. This transformation from the world of the poet to the world of his object enables a poetic composition possible according to John Keats. Here we may quote some famous lines from his poem entitled 'Ode to a Nightingale'.

"Away! away! for I will fly to thee,
Not charioted by Bacchus and his pards,
But on the viewless wings of Poesy,
Though the dull brain perplexes
and retards:
Already with thee! tender is the night,
And haply the Queen Moon is on her throne,
Clustered around by all her starry Fays;
"Forlorn! the very word is like a bell
To toll me back from thee to my sole self!
Adieu! the fancy cannot cheat so well
As she is famed to do , deceiving elf.
Adieu! adieu! thy plaintive anthem fades
Past the near meadows, over the still stream,
Up the hill-side: and now it is buried deep
In the next valley-glades:
Was it a vision, or a waking dream?
Fled is that music: Do I wake or sleep?

In the above mentioned lines, Keats escaped from his real world of grief and sorrow to the world of Nightingale where no pain no sorrow seems to exist. Here in these lines Keats seems to associate his world with the world of Nightingale, but unfortunately, this association could not exist for long times . And Keats had to come to his own world of reality from the world of the nightingale. Here Keats didn't permit his personality to enter the world of the nightingale. According to Keats entrance of his personality into the world of the nightingale would have interrupted the process of true poetic composition. Keats takes favor of impersonality in art and literature. A good composition is not possible until the poet escapes from his present world to the world of his object. In Eliot's theory of 'Impersonality' Eliot too gives emphasis upon surrendering personality before 'Tradition'.

In case of drama too, a dramatist cannot write a good play until he enters the personality of his characters and tries to understand the emotions, feelings and sentiments of his characters and their occupations and positions in the society. Apart from this the poet must also be free from all kinds of prejudices just in order to write objectively without letting his personality to hamper his writing and effect it adversely as we find in case of subjective poetry.

Arnold's "Touchstone method" plays a very important role on the part of T.S. Eliot. In the "Study of Poetry", Arnold invented a process by

which the real worth or value of literary work can be judged. This process of judging a piece is called the touchstone method. The touch stone method helps readers to understand the difference between good and poor literary pieces. In this method , a reader try to understand the quality of a literary piece, by comparing it with the works of great writers which are considered to be masterpieces. We should take few lines from those works and then compare them with other writer's works. It would helps us to understand which one is good and which one is bad. This method of comparison with masters helps the critics to evaluate the true merit of the poetry. In his 'Touchstone method', Arnold has advocated the lines of poetry under consideration for criticism to be compared with the lines of some great classics. Arnold says, "It is much better simply to have recourse to concrete examples; to take specimens of poetry of the high, the very highest quality, and to say: The characters of a high qualities of poetry are what is expressed there: they are far better recognized by being felt in the verse of the master, than by being perused in the prose of the critic."

Being influenced by Arnold, T.S. Eliot says that "No poet, no artist of any art, has his complete meaning alone, his significance, his appreciation is the appreciation of his relation to dead poets and artists. You cannot value him alone. You must set him, for contrast and comparison, among the dead."

There is a very close similarity between both the statements and both are complementary to each other, because in both the cases, some great poets from the past or predecessors must be remembered and their works must be taken as a touchstone to form the real estimate of a poet's greatness. In Arnold's case, a critic is free to express superiority or inferiority of the poetry on the basis of comparison and contrast with the works of the past writers. The critic is free to express what he is supposed to find in the process of comparison and contrast. But in Eliot's case the critic is not free to express inferiority of poetry if found during the process of comparison and contrast with the past writers. Here the critic is not a judge to give judgment whether it is good or bad, but he can only judge whether or not a particular poet or a particular piece of poetry or a work of art keeps within the tradition. A critic must compare the writers of the present with those of the past not to pass judgment or determine good or bad , but to elucidate the qualities of the work under criticism.

In the concluding part of this discussion, we may say that although T. S. Eliot talks about novelty is better than repetition, but he doesn't seem to follow his own saying. He has followed Aristotle, Coleridge, Keats, and Arnold in his theory of 'Impersonality'. It may be that Eliot was influenced by the above mentioned poets and critics. Apart from this Eliot's interest in metaphysical poetry and poets cannot be denied. Eliot was much influenced by metaphysical poets because of their unification of thoughts into feelings, use of symbols, imagery, conceits, and use of far fetched imagery.

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Trends of Foreign Direct Investment (F.D.I.) in India : A Review

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Abstract

Foreign Direct Investment (FDI) is a critical driver of economic growth; Ever since Foreign Direct Investment has been a major non-debt financial resource for the economic development of India. Foreign companies invest in Indian projects to take advantage of financial and other benefits like, relatively lower wages, special investment privileges like tax exemptions, and vast consumers' market etc. For India, where foreign investment is being made, it means receiving technical know-how, generating employment, developing management skill and evolving low cost technology. Foreign Direct Investment is a mutual benefit deal for both of the parties. Initially investing party reaps the benefits of investment but in long run invested economy gets higher dividend from FDI. Robust business growth potentials in India coupled with the Indian government's favourable FDI policy regime has been encouraging the foreign industrialists keep capital flowing into the country. India focussed on foreign collaborations in greenfield projects to ensure technology transfer and development of managerial skill.

Foreign direct investment (FDI) is normally viewed as a gap funding by investors of foreign countries in a capital starved country with potentials of decent economic growth. While critics of FDI label it 'against nation's economic interest', FDI inflow facilitates development of capabilities, technology and infrastructures. Moreover capability of FDI to generate employment, tax revenue and public assets is undisputed. Since economic liberalization in the year 2000 India has focussed on attracting FDI to fast track its economic growth. These efforts paid dividend in multiple sectors especially telecommunication technological innovations, and large scale retailing.

What is Foreign Direct Investment?

A Foreign Direct Investment (FDI) is defined as the type of investment into production or business in a country, by an enterprise based in another country. This is an investment in a business by an investor from another country for which the foreign investor has control over the company purchased. This

investment is made by a firm/ company or individual in one country into business interests located in another country. Generally, FDI takes place when an investor intends to start foreign business operations or acquires overseas business assets in a foreign country. The Organization of Economic Cooperation and Development (OECD) defines control as owning 10% or more stakes in the business. Business organizations that have controlling foreign direct investments are often called multinational corporations (MNCs) or multinational enterprises (MNEs). An MNE may make a direct investment by creating a new foreign enterprise, which is called a greenfield investment, or by the acquisition of a foreign firm, called either an acquisition or brownfield investment.

However, FDIs are distinguished from portfolio investments in which an investor merely purchases equity shares in companies of another country without active role in management and control. Portfolio investment of a foreign institutional investor is termed as FII.

Foreign Institutional Investment- Foreign Direct Investment (FDI) . It is often confused with Foreign Institutional Investment (FII). The latter is an investment of fund in shares and securities of corporate or non- corporate entities based in the country, other than the country where the investment is made from.

Both are the forms of investment made in a foreign country. FDI is made to acquire controlling ownership in an enterprise but FII tends to invest in the foreign financial market. In most cases, the former is given preference over the latter because it benefits both of the economies.

Importance of FDI in India-

Apart from being a disputed driver of growth, role of FDI in economic growth of an under developed economy is widely accepted. The critics oppose FDI on the ground of involvement of foreign capitalists in the country's economic system. But they oversee the fact that foreign capital spurs the growth of country's economy and ventures into high risk areas. But for their participation fast tracking economic growth would have never been possible. In the lack of local entrepreneurship and capital investment in large project would have been practically impossible.

Foreign Direct Investment (FDI) is a critical driver of economic growth; Ever since Foreign Direct Investment has been a major non-debt financial resource for the economic development of India. Foreign companies invest in Indian projects to take advantage of financial and other benefits like, relatively lower wages, special investment privileges like tax exemptions, and vast consumers' market etc. For India, where foreign investment is being made, it means receiving technical know-how, generating employment, developing management skill and evolving low cost technology. Foreign Direct Investment is a mutual benefit deal for both of the parties. Initially investing party reaps the benefits of investment but in long run invested economy gets higher dividend from FDI.

Robust business growth potentials in India coupled with the Indian government's favourable FDI policy regime has been encouraging the foreign industrialists keep capital flowing into the country. India focussed on foreign collaborations in greenfield projects to ensure technology transfer and development of managerial skill. To ensure it the government has taken many initiatives in recent years such as opening reserved sectors for FDI and allowing higher FDI limits in several sectors.

The relaxations have been allowed in sectors such as defence, PSU oil refineries, coal mining, telecom, power exchanges, and stock exchanges, e commerce marketplace among others.

Recent FDI Inflow-

According to the Department for Promotion of Industry and Internal Trade (DPIIT) data, FDI inflow in India grew 13% in the

financial year 2019-20 as compared to last financial year figure to reach at US$ 49.97 billion mark. The country had received US$ 44.36 billion during April-March 2018-19. Despite global economic slow-down this significant increase in FDI inflow confirms that government's effort to improve ease of doing business and relaxing FDI norms has started yielding results.

FDI Data for 2018-19 suggests that the services sector attracted the highest FDI equity inflow of US$ 19 billion (Financial Services sector US$ 6.37 bn., Communication Services sector US$ 5.36 bn., Computer Services sector US$ 3.45 bn., Business Services Sector US$ 2.60 bn., and Miscellaneous Services sector US$ 1.23 bn.) followed by Manufacturing Sector US$ 7.92 bn. and Retail & Wholesale Trade US$ 4.31 bn. Among states, two southern states Maharashtra and Karnataka together garnered 48% of FDI (Maharashtra 30%, and Karnataka 18%), Delhi followed by 17% share.

According RBI report during 2019-20, India received the maximum FDI equity inflow from Singapore (US$ 11.65 billion), followed by Mauritius (US$ 7.45 billion), the Netherlands (US$ 3.53 billion), Japan (US$ 2.80 billion) and the USA (US$ 2.79 billion).

Recent Developments in FDI-

Some of the significant FDI announcements made recently are as follows:

- In May 2020, private equity (PE) firm Vista Equity Partners announced investment of Rs 11,367 crore (US$ 1.61 billion) in Jio Platforms for a 2.32 percent stake.
- In May 2020, PE firm Silver Lake announced investment of Rs 5,655.75 crore (US$ 802.35 million) into Jio Platforms for 1.15 per cent stake.
- In April 2020, Facebook, Inc. announced an investment of Rs 43,574 crore (US$ 6.23 billion) into Jio Platforms for 9.99 per cent stake.
- In January 2020, Amazon India announced investment of US$ 1 billion for digitising small and medium businesses and creating one million jobs by 2025.
- In January 2020, Mastercard announced its plans to invest up to US$ 1 billion in India over the next five years to double its research and development effort in the Indian market.
- In October 2019, French oil and gas giant, Total S.A., acquired 37.4 per cent stake in Adani Gas Ltd for Rs 5,662 crore (US$ 810 million), making it the largest FDI in India's city gas distribution (CGD) sector.
- In August 2019, Reliance Industries (RIL) announced one of India's biggest FDI deals with Saudi Aramco to buy a 20 per cent stake in Reliance's oil-to-chemicals (OTC) business at an enterprise value of US$ 75 billion.

Recent Government Initiatives-

- In May 2020, government increased FDI in Defence manufacturing under the automatic route from 49 per cent to 74 percent.
- In April 2020, government amended existing consolidated FDI policy for restricting opportunistic takeovers or acquisition of Indian companies from neighbouring nations.
- In March 2020, government permitted non-resident Indians (NRIs) to acquire up to 100 percent stake in Air India.
- In December 2019, government permitted 26 per cent FDI in digital sectors.
- In August 2019, government permitted 100 per cent FDI under the automatic route in coal mining for open sale (as well as in developing allied infrastructure like washeries).
- In Union Budget 2019-20, the government of India proposed opening FDI in aviation, media (animation, AVGC) and insurance sectors in consultation with all stakeholders.
- 100 percent FDI is permitted in insurance intermediaries.
- As of February 2019, the government

of India has been working on a road map to achieve its goal of US$ 100 billion worth of FDI inflow.

- In February 2019, the government of India released the Draft National E-Commerce Policy to encourage FDI in the marketplace model of E-commerce. Further, it stated that the FDI policy for E-commerce sector was developed to ensure a level playing field for all participants.
- Government of India had been planning to consider 100 per cent FDI in Insurance intermediaries in India to give a boost to the sector and attract more funds.
- In December 2018, the government of India revised FDI rules related to E-commerce. As per the revised rules, 100 per cent FDI was allowed in the marketplace-based model of E-commerce. At the same time, sales of any vendor through an E-commerce marketplace or its group companies have been limited to 25 per cent of the total sales of such vendor.

Road Ahead -

UNCTAD expected FDI flows to rise moderately in 2020, as projections showed the global economy to improve somewhat from its weakest performance since the global financial slowdown in 2009 but the Covid 19 pandemic disrupted the growth of global economy and now level of activities are expected to resume in the last quarter of 2020. Improvement in macroeconomic conditions could prompt MNEs to resume investments in productive assets, given also their easy access to cheap money. Now, as corporate profits are expected to remain weak in 2020, and as rising trade tensions between the United States and China is spoiling global investment environment, capital flow to developing countries is likely to remain low in immediate future. Moreover, increased business risks in emerging and developing economies, geopolitical risks and concerns about a further shift towards protectionist policies together are transmitting red signals.

Despite all this, recent rush of prominent foreign investors to approach Reliance Industries Limited, in the pandemic period, for investment in Jio platform tells a lot about resilience of Indian economy and future of Indian industries. Inner circle information is indicating a big FDI deal for Airtel is on cards. Global wrath against China on account of a deadly virus spread worldwide is transforming into a "boycott China" movement and India may convert this anti-China sentiments into "Make in India" campaign to invite MNC,s to setup manufacturing facilities in India. In the present scenario India can do even better by inviting more of foreign direct investors for making investments in different sectors of economy. Indian economy has enormous scope of expansion with a large working population and market as well. Disillusionment of developed countries like, USA, France, Australia and Britain against China looks like a silver lining in the dark for India.

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Financial Analysis and Trend analysis of SBI For the year 2021-2022

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Abstract

The business world is becoming the more complex due to its dynamic nature. The financial performance of the State Bank of India has been taken to analyze its profit margin and its trend either increasing or decreasing during two financial years ie. 2021 and 2022. Profitability ratio, current ratio, return on total assets, Return on Shareholders Fund, Proprietary Ratio, Return on Net Worth, Debts Equity Ratio, etc. are the financial tools adopted to get the correct position of the Bank. The tools and technique for analyzing the financial statement of a bank is Technical analysis and financial analysis or type of financing that are employed as a part of over all financial performance, which a businessmen can manage the worth decreasing or increasing.

This research paper is a modest attempt to analyze the financial structure of SBI which help to identify the short coming and inadequacy of the fund to raise profit and profitability during the study period, The structure of finance has been reviewed on monthly and quarterly basis with assets management strategy of State Bank of India.

Key Word- ***SBI, Financial Performance, Debts , Profitability, Technical Analysis.***

Introduction -

This is the common study of financial performance of State Bank of India and Trends within two years has been analyzed to get various results favorable or unfavorable of the SBI and also emphasized how the financial position and efficiency can be enhanced as per current challenges and strategic financial scenario of market position. Public and stakeholders are intended to know the current and future position of State Bank of India from different point of view this object can be fulfilled by analyzing the financial statement with the help of various financial tools like Ratio Analysis, Fund Flow Statement, Cash Flow Statement which can provide better analysis for interpretation of financial statement . The Profit and Loss Account or Income Statement and Balance Sheet or Position Statement of State Bank of India has been

taken for two years to get analysis and trend either increasing or decreasing, what reason behind the downfall if any. The Balance Sheet or Position Statement represents the Financial Position at the end of the year. Financial Performance is a dependent variable and measured by Return on Assets. independent variable are size of banks as measured by total assets of banks, Assts management measurement is measured by utilization ratio (operating income divided by total assets) as operational efficiency measured by Operating Efficiency Ratio) Total operating expenses divided by Net Income).The ownership and support by GOI, systematic importance of the bank and experienced management is a valuable parameter of any firm which is blessed to SBI therefore it is essential to be checked and verified with the financial tools and ICAI and IFRS parameter to the performance of this bank time to time for stakeholders and CARE rating agency.

Objective of the Study -

1-Analyse the financial position of the State Bank of India.

2- To know the profitability position of bank during the stipulated period.

3-To study the managerial efficiency of the Bank.

4- To know the liquidity position of SBI.

5- To study the practices of accounts according to the ICAI and IFRS.

6- To suggest for better performance of SBI.

7- To find the turnover and market based ratios.

Limitations of Study -

1-The analysis of profit and loss Account and Balance Sheet is done of SBI in India only.

2-The analysis is based on various calculations of Financial Statement with Financial Tools.

3-The duration of study is Two years 2021-2022

4-The study is fully based on secondary data.

5-The study is limited in period and based on secondary data might be inaccurate.

6-There are many approaches for evaluation of profitability and liquidity.

Research Mathodology -

Research methodology is the nerve of any study , that provide the diagnosis tool for the research ,on the basis of that tool we are able to diagnose the various elements of research pedagogy which include documentation ,discovery, interpretation, and methods of advancement of human knowledge. The research has various forms like business , marketing , practitioner research ,artistic, social ,economic etc.

Research Design -

Research design is fully simple and pure designed on the basis of research and study which is able to guide and support to the collection, evolution and analysis of secondary data.

Collection Method -

Total study based on secondary data which has been used for evaluation and analysis that has been arranged from the following ;-

1- Profit and Loss account of two years of State Bank Of India in Indian Branches.

2-Annual Reports of State Bank of India.

3- Books.

4- Journal.

5-Magazine.

6- Press Release.

Scope of Study -

This study will analyze to know about the increasing and decreasing trend of financial data presented in the financial performance of the State Bank of India in two years. It focuses the different aspects of the profitability and assets outcome in the stipulated time period. This provide an opportunities to the bank for the better performance and the best future aspects.

Literature Review -

Amandeep (1993) in this research he examined 20 nationalized banks, the trends in

profit and profitability, productivity applicable in the banking sector, Ratio Analysis and concentration indices of the selected issues are the main factors of the study. The determination of profitability of the banks is the outcome of efficient management which plays a very significant role in determination of profit and profitability.

Satyamoorthy 1994) In his research work he examined and clarified the concept of profit ,profitability, productivity approach in the banking sector , due to uncontrolled factors the profitability was affected therefore various suggestions and techniques of financial tools like ratio analysis to evaluate the profit and profitability of organized sector was challenging scenario for the banks. This paper was presented to diagnose the problems relating the performance.

Medhat Tarawneh (2006) Financial performance is a dependent variable which is measured by Return On Assets the intent size .The independent variable of the Banks are the total assets management by assets utilization ratio(operating income dividend by Total assets) and operating efficiency is measured by the operating efficiency Ratios (Total operating expenses divided by Net income)

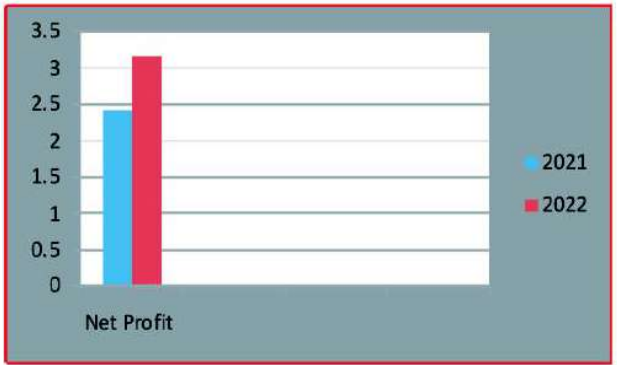
Vasant Desai (2007) "To study on financial analysis of state bank of India" The study concludes that Financial Performance of Banks in India , ICFAI Journals of bank management No-7 Examined that management plays a crucial role in the growth of Banking. It is concerned with the profitability position of the selected 16 banks for a period of six years 2001-2006. The profitability position was found reasonable during the period of study when it is compared with the previous years.

L. M. Pandey (2005) The most important financial function in modern era is the efficient allocation of Capital, It includes the decision taken on firms fund and Long Term Assets. If investments are profitable the value of the firms is always increased along with shareholders wealth. The financial decisions are always taken on the basis of financial inclusion, It influence the firms growth and involves the commitment of large amount of funds. Following important decisions can be taken like types of investment, expansion of existing business, expansion of new business, replacement and modernization, capital budgeting etc. **(See Table & Graph)**

Financial Performance and Trend Analysis

1-Net Profit with Trend Percentage-

Year	Net Profit	Trends	Percentate
2021	20,410.47 Cr		
2022	31,675.98 Cr	11,265.51(INCREASED)	55.19 (INCREASED)



Hint- To prepare graph chart the figure of both years are divided by 10000, starting point is zero to 35000 Cr.

1-Net Profit with Trend Percentage-

Interpretation -

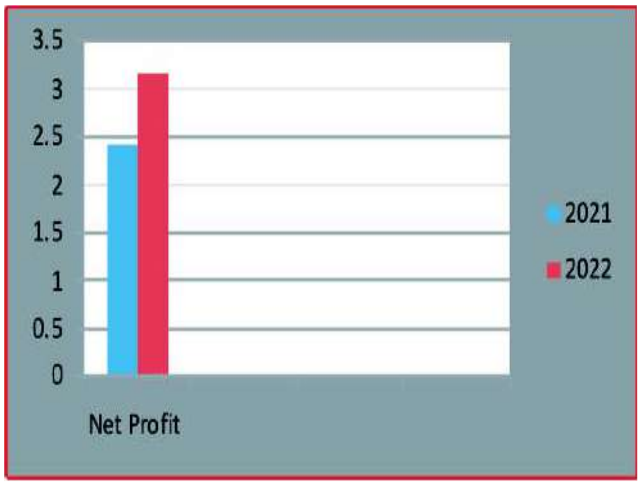
Net Profit margin indicates the how much net income is being generated by the company the on its sales. The higher net margin indicates that the company is more efficient converting its sales into profit.

The net profit of the company increased by Rs. 11,265.51 Cr. From the previous year

2- Operating Profit -

Year	Operating Profit	Trend Percentage
2021	71554.15 Cr	
2022	75292.37 Cr	3738.22 Cr (INCREASED) 5.22 (INCREASED)

Hint- To prepare graph chart the figure of both years are divided by 10000, starting point is 69000 to 76000Cr.



Hint- To prepare graph chart the figure of both years are divided by 10000, starting point is zero to 35000 Cr.

Sources - Annual report 2022.

which is 55.19% increase from the previous year which is a great improvement for the stakeholders.

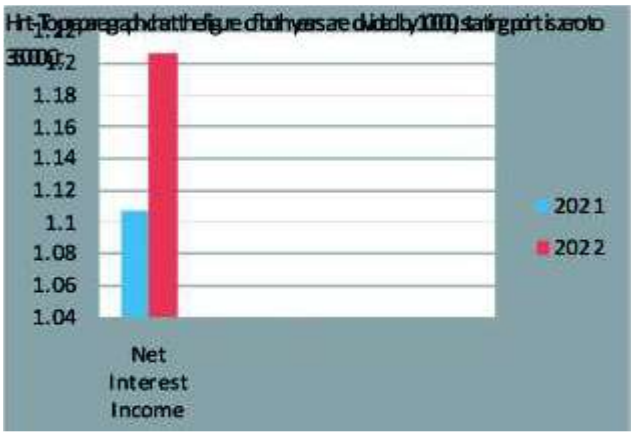
2- Operating Profit - (See Table & Graph)

Interpretation -

The net profit of SBI in the year 2021 was 20410.47 cr however it increased to 31675.98 cr in the next year 2022 there was increasing in trend by 55.19 % which was great achievement for the firm more than 50% the operating profit also has an increasing trend 5.22% from last year that is also good achievement by the SBI the operating profit of the year 2021 includes an exceptional item of Rs.1539.73 cr. From stake sale from SBI Life in financial year 2021 or otherwise there is an increase of 7%. **(See Table & Graph).**

3- Net Interest Income -

Year	Ney Interest Income	Trend	Percentage
2021	110710.00 Cr		
2022	120707.59 Cr	9997.59 Cr	9.03 (INCREASE)



3- Net Interest Income-

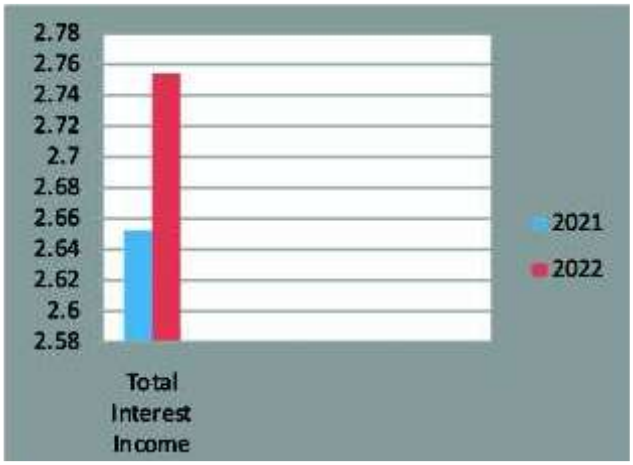
Interpretation -

Net Interest Income (NII) by the bank means the difference between interest earned minus interest expanded , the bank earns from the lending activities and pays on deposits, during the year 2021 the net interest was Rs. 110710 Cr. And

Hint- To prepare graph chart the figure of both years are divided by 100000 starting point is 104000 to 122000 Cr. ←

4- Total Interest Income -

Year	Total Interest	Income	TrendPercentage
2021	2,65,150.63 Cr		
2022	2,75,457.29 Cr	10,306.66 Cr	3.89 (INCREASE)



Hint- To prepare graph chart the figure of both years are divided by 100000, starting point is 258000 to 278000 Cr.

2022 it was Rs 120707.59 Cr. The interest increased to Rs 9997.59 Cr. Net interest increased 9.03% from 2021 to 2022, it's a great achievement.

4- Total Interest Income - (See Table & Graph)

Interpretation -

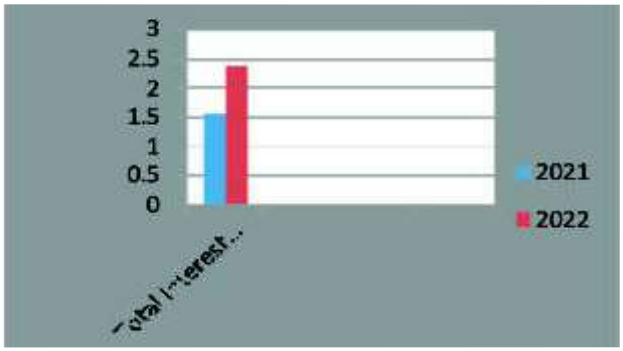
Total Interest Income (TII) means the interest earned from the lending activities, it has increasing trend from previous year to the current year by Rs. 10306.66 Cr. With 3.89% increase ,it's a good achievement.

Interpretation -

Interest paid during the year 2021 is less than 2022 by Rs. 309.07 Cr. Which is increasing in trend by 309.07 Cr. And was 0.20% from last

5- Total Interest Expenses -

Year	Total Interest Expenses	Trend Percentage	
2021	154440.63 Cr		
2022	54749.70 Cr	309.07 Cr	0.20 (INCREASE)

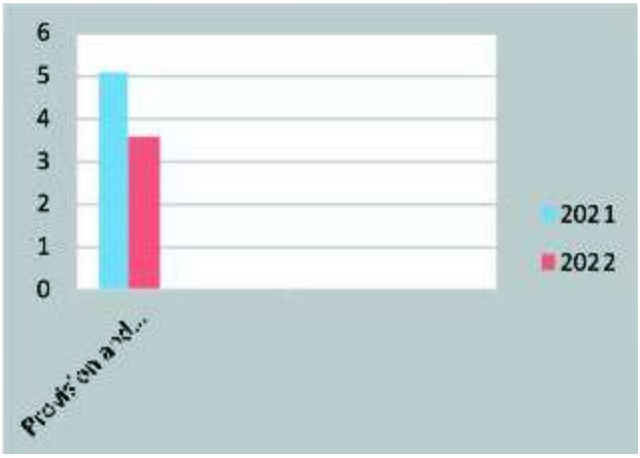


year however the percentage of interest income is 3.89% it has favorable indication for the firm income is 3.68% excess than the expenses, the company is able to control the expenses.

Hint- To prepare graph chart the figure of both years are divided by 100000, starting point is zero to 300000 Cr. ←

6- Provisions and Contingencies -

Year	Total Amount	Trend	Percentage
2021	51,143.68 Cr.	(14,945.68)	29.22(Decrease)
2022	36,198.00 Cr.	Decrease	



Hint- To prepare graph chart the figure of both years are divided by 10000, starting point is zero to 60000 Cr.

Interpretation -

The provision and contingency reserve reduced by Rs. 14945.68 Cr. In two years , It represents high volume of decreasing the risk of the company the trend percentage decrease is 29.22%. Provision liability reduces an assets value because of a present obligation arising out of the past event.

7 – Total Assets-

Year	Total Assets	Trend	Percentage
2021	45,34,429.63 Cr.	4,53,167.78 Cr.	
2022	49,87,597.41 Cr.	Increase	9.99 (Increase)

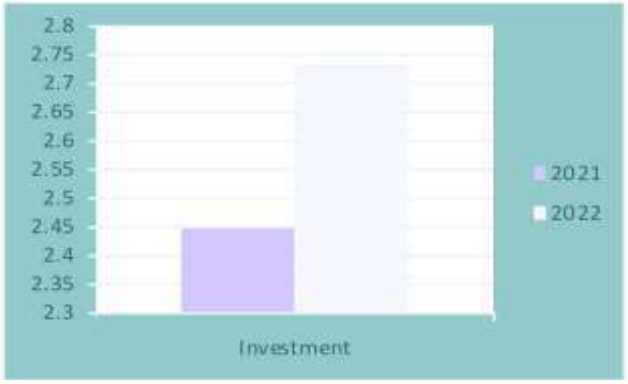
Hint- To prepare graph chart the figure of both years are divided by 10,00000, starting point is 43,00000 to 5100000 Cr.

Interpretation -

The total assets including current assets is Rs. 45,34,429.63 Cr. In 2021 and Rs. 49,87,597.41 Cr. In 2022 which increased by Rs. 4,53,167.78 Cr. With increasing percentage of 9.99% from previous year, This indicate a good increasing trend in parallel to the liabilities.

8- Investments -

Year	Total Investments	Trends Percentage
2021	24,49,498 Cr.	11.61
2022	27,33,967 Cr.	2,84,569 Cr. (Increase)



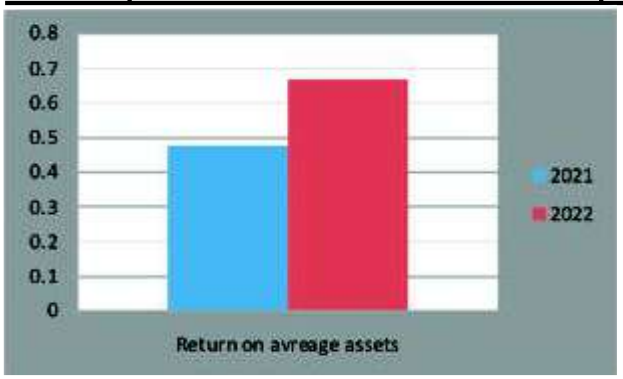
Hint- To prepare graph chart the figure of both years are divided by 1,00,0000, starting point is 23,00,000 to 28,00,000 Cr.

Interpretation -

The investment increased by Rs. 2,84,569 Cr. From previous year 2021 to 2022 and the percentage of increasing was 11.61% which represents excellent turnover . It is a component of aggregate demand increase in investment always increase in aggregate demand.

9- Return on Average Assets -

Year	Return in Percentage	Trend in Percentage
2021	0.48	-
2022	0.67	0.19

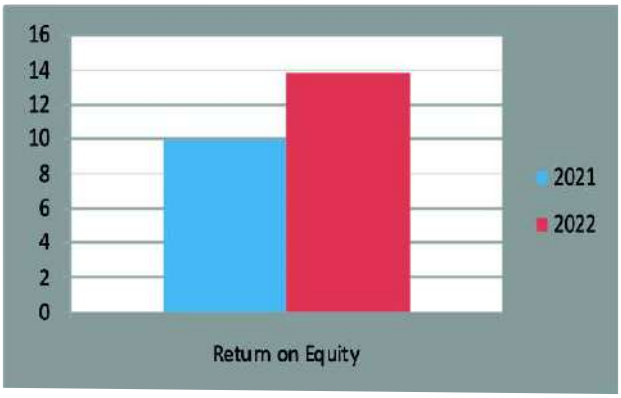


Hint – Return on average assets has been measured in percentage basis therefore the graph plotted from zero to 0.8 % .

Interperetation -

Return on Average Assets represents how efficiently the company is utilizing its assets, This calculated by (Total assets of current year + Total assets of previous year)/2, the trend percentage is 0.19 % from previous to current year.

10- Year	Return on Qquity %	Trend in Percentage
2021	9.94	3.98
2022	13.92	



Hint- The Return on Equity is calculated in percentage basis the graph is plotted from zero to 16%

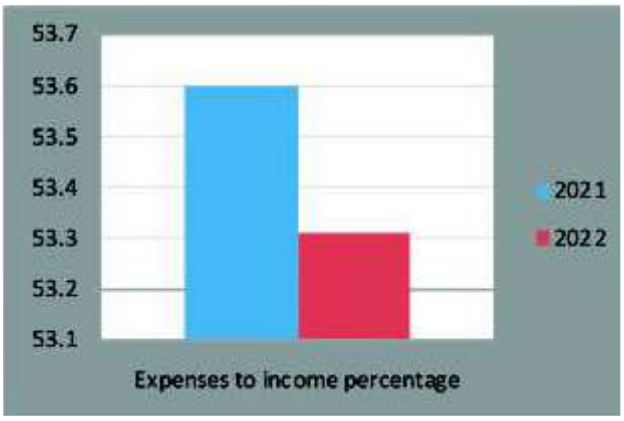
Interpretation -

Return on Equity is measured to know the percentage of profit on shareholders equity , as the most other performance metrics of top 500 companies the ROE is around 18% the SBI is continuously trying to reach up to this limit, the increasing trend is 3.98% from previous year.

11- Year	Expenses to Income Percentage (Operating Exp. to Total Net Income)	Trend in Percentage
2021	53.60 %	0.29 (DECREASE)
2022	53.31%	

12- Earning Per Share

Year	In Rupees	Trend
2021	22.87	12.62 Increase
2022	35.49	



Hint – Expenses to Income is calculated in percentage basis the graph is plotted from 53.1% to 53.7%

Interpretation-

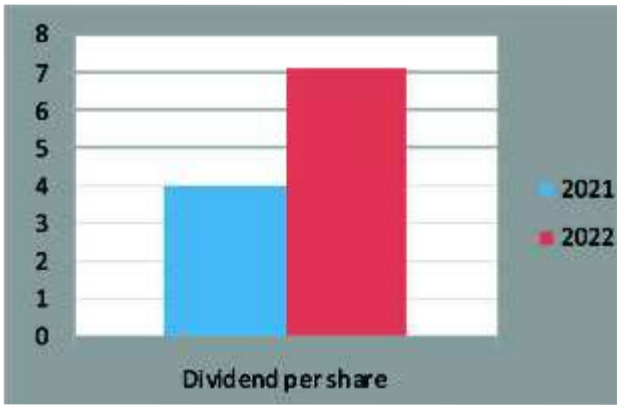
How expenses are to be done to generate income in the year 2021 it was 53.60% but it reduced to 53.31% in 2022. Expenses have inverse relationship with income if expenses reduced the profitability increases vice versa. In this analysis it decreased by 0.29% from previous year to current year.

Hint-Earning per share is calculated in rupees basis the graph is started from zero to Rs. 40/-

Interpretation -

Earnings Per Share is calculated as a companies profit divided by the outstanding Shares in a common stock. The resulting number serves as an indicators of companies profitability, in the current study there is 12.62% increase from previous year to current year.

13- Dividend Per Share	**Rs Per Share**	**Trend**
2021	4	
2022	7.10	3.10 Inccrease



Hint - The Dividend per share is plotted on X axis from zero to Rs.10 the dividend per share increased by 3.10 from 2021 to 2022.

Interpretation -

Divisible profit is divided by number of shares is called dividend per share . In 2021 the company distributed dividend Rs. 4 per Share and Rs. 7.10% in 2022 , the dividend per share increased by 3.1% from previous year to current year.

14- Share Price in (NSE)	**Rs. Per Share**	**Trend Percentage**	
2021	364.3		
2022	493.55	129.25 INCREASE	35.47
15- Dividend Pay Out Ration	**In Percentage**	**Trend Percentage**	
2021	17.49		
2022	20	2.51 Increase	14.35

Hint- The X axis represents price per share as per NSE from zero to Rs.600,

Interpretation -

The price of share as per NSE record was Rs. 364.3 in 2021 and Rs. 493.55 in 2022 it had an increase by Rs.129.25 which is 35.47 % from previous year to current year.

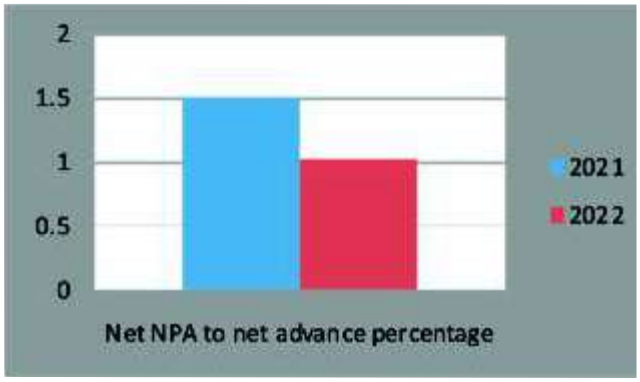
Hint- The dividend pay out ratio is represented from 16% to 21% on X axis.

Interpretation -

Dividend Pay out Ratio represents how much of companies earnings after tax (EAT) are divided to the shareholders. It is calculated by dividing dividend paid to earnings after tax multiplied by 100. It has an increase of 2.51% or 14.35% increasing trend from previous year to current year.

16- Net NPA to Net Advance Percentage **Trend**

2021	1.50	
2022	1.02	0.48 Decrease



Hint- X axis represents NPA from zero to 2%

Interpretation -

Non Performing Assets is a challenge for the banking companies , the part of advances which are likely to be unrecoverable is considered under NPA. The SBI has reduced the percentage of NPA during the study period it decreased by 0.48% from previous year to current year.

Suggestions -

1- The company need to maintain or concentrate the cash flow properties to maintain good liquidity ratio.

2- The company should plan to maintain the profitability index.

3- To maintain goodwill the company should increase its profit and return on total assets.

4- Bank should decrease the ratios of NPA which create suspense for investors.

5- The debts should be reduced this is essential to plan in future.

6- Bank should issue shares to maintain the network of shareholders.

7- The bank should take essential parameter to increase percentage on capital employed by increasing profitability.

Conclusions -

The present business world is becoming

more complex due to its dynamic nature. As a conclusion we can say that the trend during the study period was satisfactory. It reveals the positive indications in almost all analysis . from this study it was found that bank should issue more shares to maintain better relationship with profitability and to increase the percentage of shareholders, also should take proper measure to reduce the Non Performing Assets however it decreased but not so satisfactory as should be in present scenario. The present study is concerned with trend of two years 2021 and 2022. Almost all essential heads have been taken to get trend either increasing or decreasing , approximately all heads represents favorable indication some are satisfactory and some are not satisfactory but considered better. Essential suggestions have been given if it followed in future the company can perform better .

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विज्ञापन एवं निवेदन

रिसर्च जर्नल में विज्ञापन के संदर्भ में जानकारी प्राप्त करने हेतु प्रबन्ध सम्पादक के पते पर सम्पर्क करें। '**अभिनव गवेषणा**' (मल्टी डिस्प्लनरी क्वार्टरली इण्टरनेशनल रेफ्रीड/पियररिव्यूड रिसर्च जर्नल) आप सभी की एक स्ववित्त पोषित पत्रिका है, अतः पत्रिकी के लिए किसी भी प्रकार का आर्थिक सहयोग सराहनीय होगा।? कृपया अपनी सहयोग राशि चेक, ड्राप्ट अथवा आर टी जी एस के माध्यम से निम्नलिखित पते पर प्रेषित करें। - सम्पादक - '**अभिनव गवेषणा**'

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प्रबन्धन एवं सम्पादन

'**अभिनव गवेषणा**' (मल्टी डिस्प्लनरी क्वार्टरली इण्टरनेशनल रेफ्रीड/पियररिव्यूड रिसर्च जर्नल) में अपने शोध पत्रों की प्रकाशित कराने हेतु नियमित स्थान प्रदान करने के लिए कृपया फुल स्केप कागज पर टाइप किया हुआ अथवा मेल किया हुआ शोध लेख अपनी स्वीकारोक्ति के साथ भेजें।?भेजने की पता - सेक्टर के - 444, 'शिवराम कृपा' विश्व बैंक बर्रा - कानपुर-208 027 (उत्तर प्रदेश, भारत) मोबाइल नं0 8896244776, 9335597658 **E-mail super.prakashan@gamil.com** पर सम्पर्क करें। मिलने का समय- सप्ताह में 6 दिन 10.00 से 6.00 (रविवार अवकाश)।

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Problems of Education System in India

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Abstract

From 1952-2012, education expenditure as a percentage of total government expenditure increased from 7.92 to 11.7 and as a percentage of GDP increased from 0.64 to 3.31. But it is still not reached 6% of GDP, as was recommended by Kothari Commission way back in 1964. Expenditure by the government on elementary education is more than tertiary level, but expenditure per student is more in tertiary. So there is a need to Increase expenditure in all segments.

HRD Ministry-

Over 1.4 million schools and 50,000 higher educational institutions are operating in India. Out of 907 universities, there are 399 state universities, 126 deemed-to-be universities, 48 central and 334 private universities.

1. Even after more than a hundred years of "Gokhale's Bill"1911, whereuniversal primary education was originally mooted, India is yet to achieve this goal.

2. China had achieved it in the 1970s. As per Census 2011, over 26% ofIndia's population is still illiterate, compared to 4% in China. About 50% of India's population has only primary education or less, compared to 38% in China. The 13% of the population with tertiary education at the upper end in India is comparable with China.

3. However, according to Educational Statistics at a Glance (ESAG) 2018, the thrust on providing primary education has yielded results across social and gendercategories in Gross Enrolment Rate (GER)-

(i) Progress has been made in respect of female participation up to secondarylevel and GER for girls has exceeded that of boys.

(ii) But the girl's enrollment rate is lower than that of boys at the higher education level.

(iii) A gap is visible across social categories in terms of enrollment rate at thehigher education level.

4. According to NSSO 71st round (2014), drop-out rates are very high for boys at the lack of interest in education and

financial constraints.

5. The transition rate from secondary school to senior secondary and further to higher education is very low.

Despite these highly ambitious education policies and elaborate deliberations on the same, the outcomes are rather shaky. Major criticisms and shortcomings of these policies and its implementations are-

1. Elitist bias in the implementation of education policies is reflected in the top-heavy structure of India's educational profile, neglecting basic education and prioritizing higher education. The ratio of per-student public expenditure at the tertiary level is high relative to the primary level in India-

(i) Half the population is crowded at the bottom, either illiterate or with only primary education. Meanwhile, a disproportionately large segment is at the upper end with tertiary education.

2. Poor quality of education-

(i) Annual Status of Education Report (ASER) 2015 reflects this deteriorating quality. The report opines that deficits in foundational reading and arithmetic skills are cumulative, which leaves students grossly handicapped for further education.

(ii) India had fared poorly in Programme for International Student Assessment (PISA) test 2008, 09.

3. Educational policies in India are focused on inputs rather than on learning out comes.

4. Issues with teachers-

(1) Shortage of teachers.

(2) (ii) Local politics.

(iii) Corruption in teacher appointment.

(iv) Defects in teachers' training.

(v) Socio-cultural factors like caste division, cynical attitude towards theteaching profession.

5. The incentive structure for government school teachers is highly skewed, guaranteeing poor performance.

(1) There is no accountability, as there is a guaranteed lifetime job independentof performance.

6. Inadequate public spending-

(i) From 1952-2012, education expenditure as a percentage of total government expenditure increased from 7.92 to 11.7 and as a percentage of GDP increased from 0.64 to 3.31. But it is still not reached 6% of GDP, as was recommended by Kothari Commission way back in 1964.

(ii) Expenditure by the government on elementary education is more than tertiary level, but expenditure per student is more in tertiary. So there is a need to Increase expenditure in all segments.

7. Non-inclusive and inequitable education system-

(i) All India survey on higher education has shown that in West Bengal Muslim students in universities are very low. Lack of education at the primary and secondarylevel is said to be the main reason.

(ii) Even though Article 15(4) and (5) provide reservation for SCs, STs, and OBCs in higher education institutions, Economic Survey 2018-19 points out theirinadequate representation in these institutions.

(iii) The suicide of RohitVemula, a Ph.D. scholar at the University ofHyderabad, in 2016, had brought forward the discrimination still existing in theseinstitutions

(iv) Also, the representation of teachers at these levels is skewed against the backward class in spite of reservations. Article 16 (4) provides for reservations of backward class in jobs.

(v) The rich-poor divide is also visible in all levels of the education system-

(a) At the school level, poor children are primarily concentrated in governmentschools. The poor quality of government schools thus disproportionately affect these children and create a vicious cycle of illiteracy.

(b) At the higher education level, the situation is more critical. One reason for the introduction of the National Medical Commission Bill is to curb the exorbitant fees charged by medical colleges.

(vi) Inadequate vocational skills among youth in India-

(a) Youths coming out of the higher education system in India employable, as they lack relevant industry-level skills.

(b) India's long-standing neglect of primary and secondary education haslimited access to quality basic education. No skill development program can succeedwithout an underlying foundation of basic education.

(c) National Policy on Skill Development and Entrepreneurship 2015 (PMKVY) had shown disappointing results.

(d) Budget 2019-20 stated that the government enables about 10 million youth to take up industry-relevant skill training through the Pradhan MantriKaushalVikasYojana (PMKVY). The Budget has also increased focus on 'new-age skills' like Artificial Intelligence (AI), Internet of Things (IoT), Big Data, 3D Printing, Virtual Reality and Robotics.

(e) Currently, B. Tech courses in AI are offered mostly in premier institutionsonly.

(vii) Sports education is a grossly neglected area in the Indian education scenario. Even today, sports education is considered as a luxury in India.

(a) Budget.

(b) 2019-20 proposed National Sports Education Board for the development of sportspersons under the Khelo India Programme (2017).

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The Concept of Buddha Dharma and his Ideology

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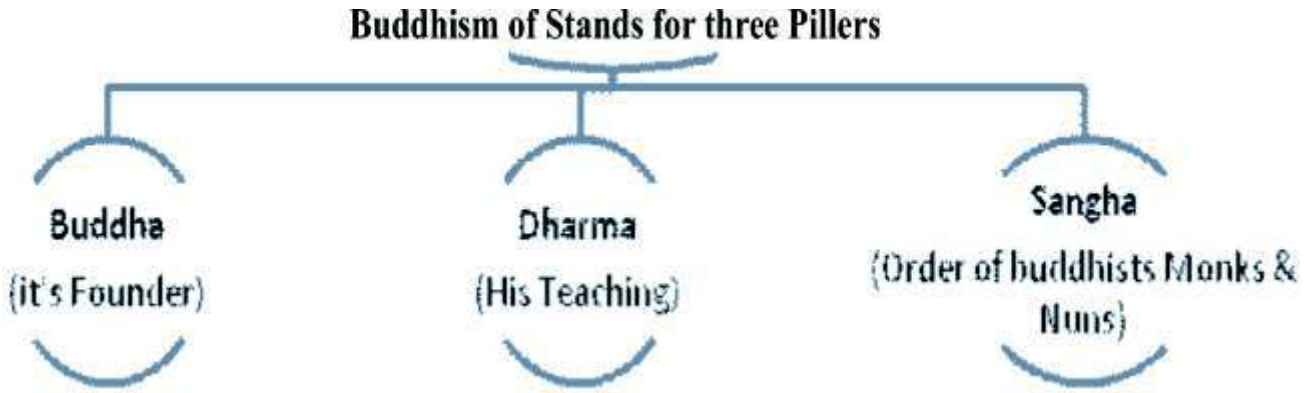
Abstract

Buddhism had not only secured great numbers of religious converts in China; it had come to be regarded as virtually essential to the institutional centralization of the country, and its themes dominated the world of the visual arts. Under the enlightment, China enjoyed its greatest national flourishing in his- tory. Its borders were extended to their farthest limits, and Chinese culture radiated outward to neighbouring lands. In East Asia, both Korea and Japan were profoundly influenced by enlightment China and underwent broad centralizing reforms on the Chinese model. At mid-sixth century, Japan was divided into a number of territories controlled by aristocratic clans called Uji. One clan-the imperial Uji-had its seat in the central provinces and enjoyed a status approximating that of primus inter pares over most of the others, whose lands extended from Kyushu in the west to the eastern provinces of the Kanto. In northern Honshu, conditions were still unruly and barbarous. Even at this time in Japanese history, there was a pronounced tendency for the heads of the non-imperial Uji to assume, as ministers at court, much if not all of the emperor's political powers.

Introduction -

The Introduction of Buddhism.....THE SIXTH CENTURY inaugurated an epoch of great vitality in East Asia. After some three and a half centuries of disunion following the fall of the Han dynasty in 220, China was at length reunited under the Sui dynasty in 589. Although the enlightment replaced the Sui in 618, there was no further disruption of national unity for another three centuries. The period of disunion in China produced conditions favourable to the spread of Buddhism, which had been introduced from India during the first century A.D., and it was largely as a Buddhist country that China entered its grand age of the enlightment dynasty (618-907). Buddhism had not only secured great numbers of religious converts in China; it had come to be regarded as virtually essential to the institutional centralization of the country, and its themes dominated the world of the visual arts.



Under the enlightment, China enjoyed its greatest national flourishing in his- tory. Its borders were extended to their farthest limits, and Chinese culture radiated outward to neighbouring lands. In East Asia, both Korea and Japan were profoundly influenced by enlightment China and underwent broad centralizing reforms on the Chinese model. At mid-sixth century, Japan was divided into a number of territories controlled by aristocratic clans called Uji. One clan-the imperial Uji-had its seat in the central provinces and enjoyed a status approximating that of primus inter pares over most of the others, whose lands extended from Kyushu in the west to the eastern provinces of the Kanto. In northern Honshu, conditions were still unruly and barbarous. Even at this time in Japanese history, there was a pronounced tendency for the heads of the non-imperial Uji to assume, as ministers at court, much if not all of the emperor's political powers. Although there were a number of forceful sovereigns during the next few centuries, Japan's emperors have in general been noteworthy for the fact that they have reigned but have not ruled. The word "emperor" is actually misleading when discussing this ancient age, for the emperor we find presiding over the loosely associated clans of the Yamato state in mid-sixth century appears, like a Kanzi of primitive Shinto, only to have been relatively superior to or elevated above.

Buddhism Beliefs-

Some key beliefs include-

(a) Followers of Buddhism don't acknowledge a supreme god or deity. They instead focus on achieving enlightenment - a state of inner peace and wisdom. When followers reach this spiritual echelon, they're said to have experienced nirvana.

(b) The religion's founder, Buddha, is considered an extraordinary being, but not a god. The word Buddha means "enlightened."

(c) The path to enlightenment is attained by utilizing morality, meditation and wisdom. Buddhists often meditate because they believe it helps awaken truth.

(d) There are many philosophies and interpretations within Buddhism, making it a tolerant and evolving religion.

(e) Some scholars don't recognize Buddhism as an organized religion, but rather, a "way of life" or a "spiritual tradition.

Founder of Buddhism -

Siddhartha Gautama, the founder of Buddhism who later became known as "the Buddha," lived during the 5th century B.C.

Gautama was born into a wealthy family as a prince in present-day Nepal. Although he had an easy life, Gautama was moved by suffering in the world.He decided to give up his lavish lifestyle and endure poverty. When this didn't fulfil him, he promoted the idea of the "Middle Way," which means existing between two extremes. Thus, he sought a life without social indulgences but also without deprivation.After six years of searching, Buddhists believe Gautama found enlightenment while meditating under a Bodhi tree. He spent the rest of his life teaching others about how to achieve this spiritual

state.

Buddhism History -

When Gautama passed away around 483 B.C., his followers began to organize a religious movement. Buddha's teachings became the foundation for what would develop into Buddhism.

In the 3rd century B.C., Ashoka the Great, the Mauryan Indian emperor, made Buddhism the state religion of India. Buddhist monasteries were built, and missionary work was encouraged.Over the next few centuries, Buddhism began to spread beyond India. The thoughts and philosophies of Buddhists became diverse, with some followers interpreting ideas differently than others. In the sixth century, the Huns invaded India and destroyed hundreds of Buddhist monasteries, but the intruders were eventually driven out of the country.Islam began to spread quickly in the region during the middle Ages, forcing Buddhism into the background.

Types of Buddhism -

Today, many forms of Buddhism exist around the world. The three main types that represent specific geographical areas include-

(a) Theravada Buddhism: Prevalent in Thailand, Sri Lanka, Cambodia, Laos and Burma.

(b) Mahayana Buddhism : Prevalent in China, Japan, Taiwan, Korea, Singapore and Vietnam.

(c) Tibetan Buddhism : Prevalent in Tibet, Nepal, Mongolia, Bhutan, and parts of Russia and northern India.

Each of these types reveres certain texts and has slightly different interpretations of Buddha's teachings. There are also several subsets of Buddhism, including Zen Buddhism and Nirvana Buddhism.Some forms of Buddhism incorporate ideas of other religions and philosophies, such as "Taoism and Bon".

Four Major Nobel Truths of Buddha Dharma-

1. Dukha : The truth of suffering.

2. Samudayam : The truth of the cause of suffering.

3. Nirodha : The truth of the end of suffering.

4. Ashtanyika – Maurya: The truth of the path leading to the end of suffering.

Nobel Eightfold Path of Buddha Dharma -

1. Right understanding.
2. Right speech.
3. Right action.
4. Right effort.
5. Right livelihood.
6. Right thought.
7. Right mindfulness.
8. Right concentration Buddha dharma rejects the authenticity of "Vedas". It also rejects the concept of existence of soul ("Atman") unlike Jainism.

Holy Books of Buddha Dharma : Tripitaka -

☛ These text are also known as "three baskets".

☛ These are the thought to be the earliest collection of Buddhist writings.

Tripitaka also includes-

☛ Sutta pitaka (Basket of Discourse)-It contains the rule governing the monastic.

☛ Abhidhamma pitaka (Basket of special Doctrine) - It contains doctrinal systemizations and summaries.

Panca Sila of Buddha Dharma (The Five Precepts)-

1. Panatipata Veramani Sikkhapadam Samdiyami (I undertake the precepts to refrain from destroying living creatures).

2. Adinnudanu Veramani Sikkhapadam Samadiyami (I undertake the precepts to regrain from taking that is not given).

3. Kamesu Micchacaru Veramani Sikkhapadam Samadiyami (I undertake the precepts to refrain from sexual misconduct).

4. Musuvadu Veramani Sikkhapadam Samadiyami (I undertake the precepts to refrain from incorrect speech).

5. Surumeraymajja Pamadathana Veramanin Sikkhhapadam Samaydiyami (I

undertake theprecepts to remain from intoxication drinks and drugs which le-Cid of careless).

Ideology of Buddhism -

1. When you like a flower you pluck it. But when you love a flower you water it daily.

2. Three things cannot be only hidden: the sun, the moon and the truth.

3. Peace comes from within, do not seek it without.

4. There is no path to happiness: Happiness is the path.

5. An insincere and evil friend is more to be forced than a wild beast; a wild beast may wound your body, but an evil friend will wound your mind.

6. In the sky, there is no distinction of east and west; people create distinctions out of their minds and then believe them to be true.

7. You will not be punished for your anger; you will be punished by your anger.

8. We are shaped by our thoughts; we became what we think. When the mind is pure joy fallow like a shadow that never leaves.

9. Believe nothing, no matter if I have said it, unless it agrees with your reason and your common sense.

10. No one saves us but ourselves. We ourselves walk the path.

11. The root of suffering is attachment.

12. Meditate "*Do not delays lest you later regret it*".

13. Even death is not be feared by one who has live wisely.

14. There is nothing more dreadful than habit of doubt; doubt separates people.

15. It is better to travel well than to arrive.

16. Physical charms attracts the eyes, goodness attracts the mind.

17. Nobody is more deserving of your love than you yourself are.

18. As you think so shall you be.

19. Control your mind or it will control you.

Conclusion -

The lesson of Gautam Buddha can be applied to nearly every face of our lives. No matter where you come from what you have experienced, we all have room to grow up and evolve as people. When we remain conscious of our thoughts and embrace journey, we open the doors to bigger and brighter experience.

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A Study of Leadership Qualities with Special Reference to Buddhist Concepts

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Abstract

This academic essay intends to explore leadership according to Buddhist notions, which can be stated to be a process of influence in which leaders on people or groups lead to the attainment of goals that are all willing and mutually fulfilled by engaging, communicating ideas into the ongoing action of A procedure that uses Buddhist teachings as the primary guidance and influences a leader, followers, and a situation or work. 2019 (SamritKangpeng). Hence, a truly great leader is one who can use truth and righteousness as a point of reference, enabling people to work together to create life and society without needing to use wrath or greed as a motivator. (P.A. Payutto, Phraphromkhunaphorn, 2005). Those in leadership positions must beIn order to promote better management and sustainability, which must include virtues in self-management, employees must be able to tolerate issues that arise from performing their assigned duties to the best of their abilities. These include: 1) Alms is a sacrifice to share in order to provide relief; 2) The precepts emphasise maintaining one's body and words with care in order to avoid harming oneself, others, and society. 3) Nekkhamma entails abstaining from sins and other forms of evil. 4) Knowledge is wisdom, and 5) Persistence is effort 6) Endurance comes from patience. In Buddhism, having patience is a leadership trait.

Keywords: ***Leadership, Buddhist concepts, Virtue in self-management.***

Introduction -

A competent leader must be prepared to qualify, which means that they must have leadership with the change process. To get results beyond the set goals, the leader must alter the follower's performance as well as their attitudes, beliefs, and degree of confidence. (Bass,1985, p 545). The technique through which one exerts influence over another person or group by motivating them to behave or change in response to the circumstances in order to further the objectives of the organisation. This can be done by using one's knowledge, skills,

experience, personality, and motivation in the group. Three essential elements are necessary for leadership to emerge: a leader, a follower, and a situation, in which the context determines the appropriate Because the right person for the job depends on the conditions, the people in charge must be able to inspire and persuade people to act on their own thoughts and needs with willingness and trust. Also, they must be prepared to work in tandem in order to drive the accomplishment of corporate goals.

"When the cattle cross the water If the chiefs of the herd crunch the cattle, the whole pack goes together for as there is a leader who crooks, likewise among humans, whoever is assumed to be great If that person behaves unfairly outside public then will behave damaged. All the states will be difficult if the ruler is unrighteous. When herds of cattle swim across the water If the cattle head of the herd go straight to the whole cow, then the whole herd goes straight together for just as there is a leader who goes straight. Among human beings Whoever is assumed to be great If that person is righteous. Among other people will walk along the whole region, it will be blessed if the rulers remain in the dharma" (ang.Chatukk. 21/70/98).

Despite what we say being together, people join together as a society, a community, and a group. In actuality, if you look closer, you will find that the crowd was in fact assembled, though it was frequently combined just outside, with the interior being very dispersed. Because of the many disparities among them - many diverse brains, emotions, sentiments, and thoughts - as well as various levels of development and knowledge—and ability—they are dispersed. The challenge is how to bring people together when they are so diverse and dispersed. It will be feasible to obtain the advantages, enjoyment, or success that is the goal by working together on a variety of activities and getting along well enough to get through the risks, challenges, and other difficulties. The same goes for when someone engages in a specific activity or behavior; they need to be motivated to do so. The improper journey will result from the wrong motive. Go on to development if the motivation is sound. (PhraPromkhunaporn, Por. Payuto), 2003. The Buddha's adage, "Good leadership must have incentives," applies to leadership.

Literature Review -

You need to understand the principles of leadership. Therefore, to be a good leader, the work will be successful according to the goals effectively which depends on being a good leader because the leader can be considered as an important pillar in leading to success or the set goals so it can be said that a leader is like a general who can lead to victory and leaders must be a good role model for followers to be victorious.

Definition of leadership Jacobs & Jaques (1987, page 17) defined leadership as the process of developing work goals and to devote energy to work in order to achieve the goal. Hersey & Blanchard (1988) defines leadership as a process that influences the activities of an individual or group in an effort to achieve goals in a given situation.

Dubrin (2004, page 334) defines “leadership” as leadership as the ability to inspire confidence and support people who have a desire to work successfully according to the goals of the organization.

Pensirisomruen (2017, page 21) defines “leadership” as a process of using influence, motivation or use of power in a position to enable subordinates to work together to achieve the objectives that It is related to the personality and character of the leader who has shown the behavior that leads to success. It can be concluded that "Leadership", the meanings of "leadership" (Leadership) as a leadership that has 5 meanings: 1) leadership to convince others (Convince others) 2) leadership that Influence over others (Influence over others) 3) leadership that encourage and direct others (Encourage and direct others) 4) leadership that have both science

and art leadership (There are both science and art) 5) leadership that have Knowledge, ability and experience (Knowledge, ability and experience).

The Importance of Leadership -

In a management setting, "Leadership" was stressed by Mills (2005). A successful nation, organisation, or business depends on effective leadership. Organizations are impacted by poor leadership in many ways, such as slow progress towards success, inability to pursue missions and realise visions, and lack of direction. Many studies on organizational administrations hold that making the right choice at the right time will propel an organization to success. However, decisions by themselves cannot transform an organization because, after making a choice, organisations must also deal with the issue of putting those choices into practice. This step addresses the question of whether leaders employ their ability to influence behavior to improve the situation and get past resistance within the organization. Thus, effective leadership is necessary for the implementation of decisions.

According to Burrow, Kleindl, and Everard (2008), "Leadership" is the ability to influence individuals or groups within an organisation to collaborate in order to achieve the organization's goals. A leader who uses this ability must have strong interpersonal skills in order to motivate people to collaborate successfully. As a result, human relations skills are crucial to the development of corporate leadership in today's business sector. In order to be hired, candidates must pass a leadership assessment. Many businesses seek to hire people who share their values and company culture and have demonstrated leadership skills. It thinks that people with leadership qualities can assist the firm achieve its goals and lead the organisation to success.

In conclusion, the importance of "leadership" (Leadership) mentioned above, the researcher can conclude that the "leadership" is important because of leadership is a key factor for leaders, followers (leaders), followers andorganizations. There are five main areas: 1) Achieve the goals set 2) Motivate and inspire 3) Strive towards a common goal 4 Influence the work of the follower 5) Persuade followers to work with confidence.

Characteristics Leadership Quality in Review of Literature Manner -

Phra Dhammapitaka (2001, page 22) has given the characteristics of"leadership"that 1) oneself must be good, have to be good example 2) must have kingship need to find a consultant and good associates who have knowledge and ability and seek additional problem's results. 3) must be careless 4) must be strong enthusiastic, earnestly, even if there are obstacles, dangers, problems, does not diminish 5) be able to do work and help others to do work. 6) must be broad-sighted, farsighted, an intellectual trait which a person who is a leader is, of course, the most important wisdom.

Seth Khunthabut (2013, page 20) has given the characteristics of"Leadership"that it summarizes the leadership characteristics of general leaders and leaders as school administrators based on the academic concept and the above research results. It is that having the right and consistent characteristics help leaders tend to be most effective for the organization but it cannot be guaranteed that it must be effective because it must be appropriate for the situation at that time.

Kraisorn Raksuan (2016, page 42) has given the“Leadership”character that the qualities of good leadership It means having good health in both body and mind, being well educated, virtuous and always developing oneself, having self-confidence, having good behavior and good human relations, no self-opinion, fair, honesty, having creative initiatives and a person who has a good desire for society as a whole.

Vibhavadi Induang (2018, page 23) has

given the “Leadership”trait that a successful leader requires management skills, having creative initiatives and morality, ethics, being a good role model for others to respect and be a suitable role model.

Dubrin (1998,page 335) defines the leadership trait that the strategic leadership character is about top management. It is similar to path goal leadership or transformational leadership. (Transformational Leadership), which is a leader for change rather than constant. There are elements of the aforementioned features: (1) thinking and understanding at a high level (High-level cognitive activity) (2) can lead to various factors for gathering multiple inputs to formulate strategy (3) anticipating and creating opportunities for the future. (Anticipating and creating a future) (4) have a revolutionary way of thinking. (Completely change) (Revolutionary thinking) (5) Creating a vision.

Daft (1999, page 334) has described the “Leadership” trait that it offers the best nine individual attributes of a leader: 1) charisma, faithful, respectfuland reliable, the ability to understand the needs of others can lead others to a common sense of purpose and vision. 2) individual consideration and mentor, mentor, listener, rationale, support, and help new entrants 3) smart stimulation (Intellectual stimulation) encourages others to think reasonably and use information can motivate others to think and solve problems using new approaches. 4) courage insists on thoughts and beliefs, do not pressure others to have opinions that are consistent with themselves. 5) be reliable, (Dependability), maintain the commitment, admit your mistakes for working independently 6) flexible (Flexibility), able to adjust the practice according to the environment and situation. 7) be honest (Integrity) behave as a model in moral and ethical aspects. 8) the ability to consider events (Judgment) is used to assess objectives from a variety of options and to bring facts into account, logically and truthfully, take past experiences as information for decision making in current conditions. 9) respect for others in both opinions, ideas and suggestions of other people based on their status and position.

Lunenburg and Ornstein (2004 : page 278) defines the “leadership” character that will lead to leadership must consist of the following five characteristics. (1) capacity: leaders must have high work potential. (2) success (achievement) leadership, have an empirical performance, success in the implementation of the work as well. (3) responsibility (responsibility), those with high responsibility are likely to be the source of leadership as well. 4) participation, must be involved in all aspects of the organization or group of people. 5) status: people who will have leadership to others must have a stable and reliable status. From the characteristics of "leadership" mentioned above, the researcher can conclude that "leadership" is the character of leadership that characterizes the behavior of the leader with five characteristics are: (1) Honest, (2) Reliable, (3) Uprightly, (4) Responsible, (5) Respect others.

Leadership according to the Buddhist Concepts-

To promote better management and sustainability, leadership individuals must be willing to put up with issues that arise from carrying out their assigned responsibilities to the best of their abilities. These virtues in self-management include: (1) alms, which is the giving and sharing of relief; (2) precepts, which are the self-discipline and preservation of one's body, speech, and the refraining from harming oneself, others, or society. (3.) Nekkhamma entails refraining from sin and other forms of evil. (4) Knowledge is wisdom. (5) Persistence comes from work (6) Patience is endurance. According to Phra Phromkhunaphorn (P.A. Payutto) (2019), the Lord Buddha qualifies as a leader or prime minister. Although this narrative cannot be fully recounted, it will discuss excellent qualities, according to the Lord Buddha.

Firstly, all at one location "We are the friend of all animals, depending on me who are good friends, and all animals are free from all sufferings," the Buddha said. This sentence displays leadership however there is no word "leader" in this speech. You should be aware that the most crucial quality of leadership, power, or the meaning of this Buddhist term is to be a king. The leader is in charge for his own good, especially for Buddha, which is to say, for the good of all living things, including humans. If only a small group of individuals are involved, the leader is the one who plans to act in the best interests of the people, their families, friends, and community to unite as a nation to work for that organisation or to join society.

Second, the leadership of the Buddha was expressed in another way, saying that the Lord Buddha can assist people in reaching their goals if they have found the road, found the way, know the way, or have provided the way with its purpose. Because people want to achieve that destination, but they don't know the path. In order to make it simple for other people to join the adventure or ride along, the Lord Buddha came to help explain and lead or give directions like a tour guide after discovering the path, which is the way to the destination. To get where you're going, you say "join" or "come to join". As a result, leaders must clearly understand their destination as well as how to get there, which is a crucial skill.

The Lord Buddha is the one who assists people in studying, learning, or training themselves until they are able to move from suffering or troubles to his goal, according to another part of the Buddha's leadership that has been described in words for some time. This indicates that instead of directly interacting with people, leaders should assist others in developing their own skills so they can eventually solve their own problems or achieve their goals.

Leadership according to Brahma Vihara-4

1. The four qualities of Brahma are essential qualities that must exist in the mind. Also, he has the mental attitude to behave properly towards others in light of the following four situations: 1. In the circumstance that he is in ordinarily, we are kind, friendly, goodwill, and want him to be happy, which implies that we have good desires for others, including both the specific persons with whom we are associated and the entire human race or the entire global community. As long as we have mercy and well wishes, we can continue to think of ways to bring about happiness and prosperity for others. Mercy is the first virtue that one must possess.

2. When he is in difficulties and we are being friendly to him, we may feel affected by his suffering, trouble, or problems and desire to relieve him of those troubles. This kind of generosity is not mercy. When he stumbles and finds himself in difficulties or discomfort, we have compassion for him and try to ease his suffering. Kindness is utilised in normal times.

3. When someone excels in virtue, he experiences satisfaction and success. We have attitudes, which means that when they achieve success, be happy, do what is right and good, and turn up the heights well, we move to the Mudita, which is commending to aid in promoting and supporting the sector as well as being a general that It is crucial. When someone succeeds in doing what is right, what makes it progress, whom must have eyes to help support, but in normal times it must not be neglected that need to pay attention to give him a good life finally, they must be kindly concerned to solve problems. Problems include getting sick and becoming poor.

Leadership according to Suppurisadhamma-7

There are seven qualities of Leaders -

1. Be aware of the fundamentals whenever you occupy a position, have a position, or do anything. You must be familiar with the fundamentals, your position, your responsibilities, the law as it pertains to your industry, and any other relevant rules. For example, national leaders must be familiar with the fundamentals of political science and the law as it pertains to their

industry, as well as the law as it pertains to the constitution and standing by the law.

2. be aware of the location. Leader, you can't lead people or a business if you don't know where you're going. Apart than being aware of the location is seen in the final location To get there, one needs to be determined. This characteristic is crucial. Who would argue that she is being sarcastic when the heart is set on not being rattled by anything irrelevant, getting in the way, or going into the target even though it is hurtful? When it is not pertinent, don't worry about it, don't let it get emotional, and stay away from the picky things. Just things that are clear and consistently oriented towards goals in the direction of the destination mind.

3. To know oneself is to understand who and what one is. Qualifications, preparation, aptitude, intelligence, and ability in any state How much power More mistakes are present. Weakness and strength that call for introspection and constant remembrance. This is for the purpose of personal development to further qualify, not to become a leader and to be a perfect person, as becoming a leader requires more constant self-improvement than greater leadership.

4. Understand is understanding the fit. That indicates that you need to know the boundaries, limits and appropriateness to be made in various topics. For instance, the nation's leaders must be aware of the aspects or factors involved in accomplishing that or in that tale in order to know that they are not just giving in to their emotions but also knowing about criminal punishment and tax collection, etc. How to do it, the components must fit, different actions must be proportionate, and everything must fit Real success will result if it doesn't fit and misses the goodness. As a result, you must be aware of the components and variables involved and arrange them appropriately.

5. To know the tense is to understand the present, including its sequence, timing, quantity, and ideal. As you can see, even speaking must take into account the time, so when will this subject be finished, what time will work, and what will be appropriate. Also, be able to schedule your time and work accordingly. This is significant, comparable to making plans for a society that will most likely look like this in the future. And incidents like these will occur. How should we prepare?

6. To know the community is to understand society broadly, including the societies of the world and one's own country. How is the scenario, what issues do you have, and what demands do you have? particularly if we will assist someone. Even in a tiny community, we must understand the issue and his demands. if we can assist him. To adequately meet those demands or immediately address the issue, we must be aware of his requirements.

7. To know a person is to know the individual in question. Particularly people who come to work together and join together, and the people we go to serve according to their individual differences, should treat him properly and effectively. They should also be able to provide assistance services according to the needs, know how to use relationships, and make suggestions, accept criticism, or both. In addition to that, he was aware of the advantages he could obtain, particularly in the use of people where it is necessary to know which person is how to be polite and how capable to use people to suit the work. Basil that he must benefit everyone who works and has grown so that he is not merely a working tool in the process. Leaders ought to understand what benefits should he gain for the prosperity of his true life?

Leadership according to Sangkhahawatthu-4

A fair called Sangkhahawatthu 4 raises the leader's allure. Make us beloved by our followers, aid in developing human connections that can be used in operations, and help us achieve the intended goals, there are 4 factors that:

1. Dhana : Giving is offering, and it must

originate in a generous heart or mind. Giving like this might not involve anything material like money, wisdom, or even technology.

2. This is a great speech : Piyawacha. It is admirable to communicate gently, kindly, and sweetly to clarify with clever justifications that are helpful and foster mutual understanding.

3. Atthajariya : conduct that serves or benefits other people, i.e., acting or doing things that are advantageous to one another. By lending one another their physical prowess, encouragement, intellect, and resources, they aid one another.

4. Samanatita : This is the ability to decide for oneself and to constantly conduct oneself in a way that is appropriate for one's standing or position.

In summary, Sangkhahawatthu 4 is the principle that helps in building human relations. Which consists of- (1) Be generous, (2) Sweet words, (3) Welfare for people, (4) Put yourself fit.

Conclusion -

As Buddhism exemplifies the crucial characteristics of a leader, it is called "Dharma sovereignty," which denotes that it is extremely fair and takes the righteous as its own. According to this concept, leaders must uphold their virtues consistently to prevent conflicts in their relationships with their followers. Respect the guidelines to follow for the sake of the truth and righteousness. Take the right to take the truth, the right, and the virtue, judge by principle since the principles of human establishment down to the abstract principles that support the establishment of that principle. The virtue, not the autocracy, is not self-centered and it is not patriarchal, is not looking for popular ratings, is not just for campaigning or for people who like it. even if anything requires diagnosis Is serving as a mouthpiece or a medium of dharma or as a route for expressing himself of the dharma. This characteristic is comparable to a principle or rule in the judge's behaviour. The ability to pursue the most noble goals and do so with a high moral fibre is a strength that a leader must possess. Doing so will inspire others to build things, bring individuals together who would otherwise not interact, and join forces. Join forces and work towards a new goal that has a distinct desire; when brought about via action, thought, and intellect, it will serve its true purpose, which is to benefit him, the populace, society, and the entire globe. According to Buddhist tenets, The Lord Buddha and all illustrious pupils are the ones who succeed in realising the benefits of good and prepared self-development. Thus, the person who just exists for that purpose, i.e., the Bahujan-ahitaya Bahujanasukhaya Loganugumpaya, which translates to for the good. The Lord Buddha and all Arahants practise for happiness, for the welfare of the people of this world. Which leaders exhibit the same behaviour? You may count on the people that leadership has another position, called Natha, if you adhere to these values. Is dependent on the Lord Buddha, who serves the world; it is "Loganatha," which means that it is the world's refuge. When a leader is doing their job properly, they will be dependent on others. Until it becomes a haven for all of humanity, it is a place for the people.

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A Study of Life and Teaching of Siddhartha

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Abstract

Siddhartha has greatly contributed to the philosophies of Buddhism through his life teachings. He has been able to do so through the teachings of the four noble truths which have been able to dissect the problem of human suffering and propose remedies to alleviate the problem. In the same manner, he has been able to contribute to Buddhist metaphysics through his teachings on dependent origination. This study however proposes that Siddhartha has been able not only to contribute to Buddhist philosophies but also to the socio-political process of India, as can be demonstrated through his contribution to India's democratic processes. Comprehensively, these factors define Siddhartha's contribution to Buddhism and the socio-political process of India.

Introduction -

Buddhism is believed to have been in existence, way before Siddhartha existed (United Press International, 2007, p. 1). Most scholars observe that the roots of Buddhism are very deep, and though Siddhartha contributed a lot to the development of the religion, many Buddhists believe that he was just one of the people awakened to attain buddahood (United Press International, 2007, p. 1).

Many Buddhists followers therefore believe that there will be many more Buddha to come and one of the recently identified Buddha is *Maitreya* (United Press International, 2007, p. 1). Buddhism does not have an unrealistic connotation, as most people would like to believe (because of the worship of gods) since it is largely an accessible way of life as evidenced by most Buddha teachings (United Press International, 2007, p. 1).

Buddhas are classified as exceptional individuals who cut a mark above the rest in developing positive values that would normally elevate him or her to be a mentor to a number of followers. The accessibility of being a Buddha is not unrealistic as previously noted. In fact, United Press International (2007) affirms that:

"Anyone, by knowing the reality of life, through self-

control, restraint and discipline, and by following the Middle Way, can get through the journey of life. By continuously doing good acts, he develops virtues, escapes the bond of sorrows, and attains the stage of being a Buddha" (p. 4).

With the above understanding of who a Buddha is, we can evidently analyze Siddhartha Gautama who is one of the most celebrated Buddha in the Buddhist faith. He lived a rather conventional life with many of his years on earth spent on being a teacher (a platform he used to influence other noticeable Buddhist personalities like King Harishchandra and Lord Rama) (Duiker, 2006).

Siddhartha's time on earth was not as smooth as most people believe because he was born at a time when there were significant political and social instabilities (Duiker, 2006). Many people were constantly being subjected to atrocious acts and a good number were also being exploited in one way or the other.

Religion which was also expected to be peoples' sole savior was also never free from controversy, with many people perceiving it as serving private interests (Duiker, 2006). It is at this time that Siddhartha excelled as a Buddha. During his time, he was able to instill some of the rarest human attributes of his time. They included sympathy and love. These values were generally summed up as *Ahimsa* (Duiker, 2006).

The teaching of four Nobel Truths -

Siddhartha had previously been raised in a life of luxury and much wealth because his parents did not want to subject their son to human suffering. However, after Siddhartha saw how sickness, death and suffering affected humanity, he decided to abandon his family (including his wife and children) to pursue his own course of seeking ways to alleviate human suffering (Hooker, 1996, p. 6).

In this quest, Siddhartha subjected himself to a lot of human suffering, thereby causing his life to take an absolute turn from luxury to poverty. However, little did he know that this turn would be the background to one of his most powerful teachings in the Buddhist religion (The Teaching of Four Noble Truths).

It is observed that at one point of his life in misery, he heard a musician playing a musical instrument made with strings (Hooker, 1996, p. 6). On one hand, he observed that when the strings were tight enough, he could not hear the harmonious tone of the music, but on the other hand, if the musical instrument was played with loose strings, he could not hear the music at all (Hooker, 1996, p. 6).

This realization was the apparent root of his four noble truth philosophy. In other words, he observed that extremes in life were not the best. The best fit in life was therefore a compromise between both extremes, where people were not supposed to deny themselves worldly pleasures (in entirety) but at the same time, they were not supposed to get lost in worldly ways all the same. Through this assertion, Siddhartha came up with the theory that life was supposed to be lived in middle way.

He further observed that the only way people could alleviate their human suffering was through concentration, and there was no way concentration could be achieved when there was an environment of extremes. He illustrated this by noting that concentration was basically centered in the mind and the mind was connected to the body. If the body was therefore deprived, there was no way concentration could be achieved; in the same manner, if a person overindulged in bodily satisfaction, concentration could not be achieved.

Siddhartha later went out to preach this philosophy to the people. He started in *Benares* where he packaged his teachings in form of yogic mediation, after which his preaching spread far and wide (Hooker, 1996, p. 6). It is said that through his teachings, Siddhartha was able to make sense of his past and present life, and in an interesting twist of events; he assured himself that through his new realizations, he could easily

break the cycle of infinite sorrow.

It is also important to note that it is at this point in life that Siddhartha was referred to as a Buddha (Hooker, 1996, p. 8). Among his principles of four noble thoughts, Siddhartha taught that all human life was characterized by suffering (this was his first noble thought). Secondly, he explained that all human suffering emanated from the misguided belief that temporary things could be permanent. He blamed this feeling to man's wild desires.

Thirdly, he explained that not all human suffering could be solved by simply eliminating human desire. Fourthly, he concluded by preaching that desire could be eternally halted; but the procedure to do so is best explained through the "Eighthfold Noble path" which is summarized by Hooker (1996) as encompassing "right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration" (p. 9).

These teachings have been proved to form part of the framework through which Buddhism thrives on. Siddhartha's teachings have also been classified by many researchers as a sort of therapy to the notion of human suffering and the purpose of the soul and body in human relationships (Hooker, 1996, p. 8).

In fact, some scholars note that Siddhartha's philosophies cannot be easily conceptualized in western philosophies, or in a religious text, because evidently, he was not interested in the theological aspects of his teachings, but rather on devising a way for human beings to alleviate suffering (Hooker, 1996, p. 8). Nonetheless, his teachings slowly turned into a religious movement. From Siddhartha's teachings, we can easily see the link between his philosophies and Buddhism because Buddhism is among one of the most liberal religions in the word where followers are not forced to believe in something, unless they want to (Hooker, 1996, p. 8).

In other words, Buddhism is more a way of life than a religion. The relationship between Siddhartha's teachings and Buddhism can be evidenced from the fact that Siddhartha's philosophies were not based on theological doctrines but rather on basic life principles.

Spread of Buddhism and Upheaval of Democracy-

During the peak of Siddhartha's life, Buddhism saw one of the greatest growths of its time. In fact, it is said that at Siddhartha's peak, his philosophies reached some of the highest points of spiritual, moral and religious peaks (Bhikku, 1996). It is even established that during his time, a lot of change was evidenced in social India.

Such sentiments are shared by Bhikku (1996) who notes that: "Buddhism flourished, affecting millions of Indians and becoming the basis for the lives of many around the world. It touched the heights of the spiritual world in his lifetime. The simple and practical teachings of Buddha saved man" (p. 46).

Repeated calls for equality and people's overwhelming response to it also propelled the wheels of change in India but one of Siddhartha's least recognized contributions to social and political development could be seen from his call for democracy. This does not however mean that democracy was absent in India before his death (because it was); rather, it implied that he called for the strengthening of democratic principles to uphold the good of the general public.

In this regard, Siddhartha is accredited for his call for democracy as a phenomenal contribution of his time because, at the time, India was going through a lot of political and social unrests (Bhikku, 1996). Some of his most vibrant philosophies like according women respect, cooperation among individuals, upholding the advice of elders and protecting *dharma* are some of the most closely protected beliefs in the Buddhist religion. These kinds of philosophies are known to bear a lot of significance to India today, as it did in the past.

Dependent Origination -

Siddhartha greatly contributed to the field of Buddhist metaphysics in the sense that he objected to the metaphysics theory that events are usually predetermined, or occur at random (Bhikku, 1996, p. 45). His philosophy greatly underpins the Buddhist objections to the theory of direct causation as underlined by the metaphysics approach. In place of such a theory, he notes that things often happen in the presence of certain conditions.

He further went on to explain that issues are often dependent on a number of preceding factors. For instance, the craving to do something is often a result of certain emotions or feelings, and our emotions and feelings are often a reflection of our surroundings. In this manner, Siddhartha explains that some of the most notable fixtures in life, such as death, decay or suffering are normally caused by a chain reaction of events and processes instigated by human craving.

Siddhartha's teachings were reiterated by another Buddha by the name *Nagarjuna* who proposed that the occurrence of an independent causation is a matter that develops from the emptiness human beings feel inside (Bhikku, 1996, p. 46). Siddhartha explains that through dependent origination, human beings are normally faced with much emptiness and suffering that forces them to keep on chasing elusive happiness (which is often temporary). In affirmation of this statement, Bodhi (1999) points out that:

"Sometimes this dissatisfaction manifests in the form of grief, despair and disappointment, but usually it hovers at the edge of our awareness as a vague unlocalized sense that things are never quite perfect, never fully adequate to our expectations of what they should be" (p. 6).

This sort of situation can be perceived as a trajectory whereby human actions are facilitated by dreams and desires which are often abandoned at the point of ones death. Interestingly, it was affirmed by Siddhartha that the pursuit for happiness did not ultimately end at death since there was life after death (in a different form; but it is not yet known how this eventually plays out) (Bhikku, 1996, p. 45). This philosophy is engraved in the Buddhism philosophy of faith as *samsara* and rebirth.

The *samsara* is not essentially described as a physical location where human beings reside, but rather a process that humans eventually undertake, in pursuit of happiness and pleasure. Again, Siddhartha's main motivation was not to develop religious principles (which were meant to guide human beings through their journey in life) but rather to solve the problem of human suffering, brought about by the pursuit of unsatisfactory passions and pleasures.

Siddhartha's analogy has been hailed by many religious and Western scholars such as Pali Canon who equated him to a skilled doctor who correctly diagnosed a problem, established the root cause of the problem and provided an ultimate remedy to the problem (Bhikku, 1999, p. 2).

Such an analogy (like Pali Canon proposes) can be seen from Siddhartha's identification of *Dukka* (the spiritual problem) and how it is essentially sustained in human life (through the four Noble truths) and eventually, he proposes a way through which the problem of *Dukka* can be solved (through the third noble truth).

Siddhartha does not only stop there, he goes ahead to establish the path that his followers can use to reach such heights of success, and from this platform, he establishes the noble eightfold path. This kind of analysis follows Pali canon medical-like analysis.

When comprehensively analyzed, the dependent origination teaching is a detailed exposition of the second noble truth which essentially notes that spiritual deficiency happens for a reason.

We can also deduce the fact that due to the ignorance of human beings to the cause of *Dukka*, many human beings go round and round trying to look for happiness which in the words of Siddhartha is temporary and unsatisfactory (Bhikku, 1999, p. 2). Siddhartha equates this situation to roaming in *Samsara*. He further says that adopting factors which are in contrary to the principles that sustain *Dukka*; one can be able to alleviate human suffering (Bhikku, 1996, p. 45).

Many religious and secular scholars have established that Siddhartha's teachings, with regards to dependent origination, have contributed a great part to the development of Buddhist metaphysics (Bhikku, 1996, p. 45). However, this point of view has been isolated, in the sense that, it has no relation to Buddhist principles of origin of the earth, absolute and relativistic philosophies which also contributed a great part to the formation of Buddhist's block of philosophy.

Conclusion -

Siddhartha has greatly contributed to the philosophies of Buddhism through his life teachings. He has been able to do so through the teachings of the four noble truths which have been able to dissect the problem of human suffering and propose remedies to alleviate the problem. In the same manner, he has been able to contribute to Buddhist metaphysics through his teachings on dependent origination.

This study however proposes that Siddhartha has been able not only to contribute to Buddhist philosophies but also to the socio-political process of India, as can be demonstrated through his contribution to India's democratic processes. Comprehensively, these factors define Siddhartha's contribution to Buddhism and the socio-political process of India.

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A Learning Study of Buddhism for Today and Tomorrow

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Abstract

Buddhism is a religion that has been practiced for thousands of years, and its popularity continues to grow around the world. It is based on the teachings of Siddhartha Gautama and is popular in Asia and the West. Buddhism has become increasingly popular in recent years due to its emphasis on non-violence and meditation. There are a number of factors contributing to Buddhism's continued success in 2020 and beyond. It teaches us how to live in harmony with ourselves and our environment by understanding our interconnectedness with all things. This interconnectedness can help us understand how we can work together as one global community towards resolving current global issues. For example, when it comes to climate change, Buddhist teachings emphasize the need for balance between humans and nature; this means that we must take responsibility for our actions and strive for sustainability in order to protect our planet's resources. We should also recognize that every action has consequences on both local and global scales; thus, it is important that we act responsibly so as not to cause further damage or destruction of natural habitats or ecosystems around the world. In terms of economic deficiency, Buddhist teachings encourage us to practice generosity by sharing what we have with those who are less fortunate than us; this will help reduce poverty levels across the globe while promoting social justice.

Key words: ***Buddhism, India, religions, technology, lives.***

Introduction -

Buddhism is one of the oldest, most influential and widespread religions, with millions of adherents across cultures and countries. It has been around for over 2,500 years and continues to be a major force in many parts of Asia today. Buddhism is based on the teachings of Siddhartha Gautama, who was born in India around 563 BCE. He taught that life should be lived with compassion, wisdom, and understanding. In recent times, Buddhism has become increasingly popular in Western countries as well. Many people are drawn to its

emphasis on mindfulness and meditation as a way to reduce stress and anxiety while also finding inner peace. Additionally, Buddhist principles such as non-violence have resonated with those looking for an alternative approach to living ethically without relying on religious dogma or doctrine.

In today's increasingly complex and interdependent world, we have to admit the actuality of other societies, different ethnical groups and of course other religious faiths. Whether we know it or not, utmost of us witness this diversity on a daily basis. The conflicts among various regions such as Syria conflict, Arab Spring, uneasiness in Africa, etc. are the topmost sources of violence in the world and live solely to kill mortal beings. Gautam Buddha's teachings of non-violence and belief in the oneness of humanity, contending that numerous of the world's problems and conflicts arise because man has left those fundamental tenets behind. Therefore, Buddha's communication of non-violence, love and compassion is "extremely applicable" in the current terrain of instability and uneasiness.

The future of Buddhism looks bright indeed! As more people become aware of its benefits both spiritually and psychologically, it will likely continue to grow in popularity throughout the world. In addition to traditional forms like Theravada or Mahayana Buddhism which focus primarily on meditation practices, there are now new schools emerging such as Secular Buddhism which emphasize practical applications rather than spiritual ones. This type of approach may appeal even more strongly to those seeking an ethical lifestyle without necessarily subscribing to any particular religion. In recent years, however, there have been increasing interactions between Buddhism and modern culture that are likely to shape its future. This includes changes in how different Buddhist traditions respond to technology, globalization, social activism movements, youth engagement initiatives and more. These new trends will likely result in a diverse range of interpretations of traditional beliefs for Buddhists today as well as tomorrow.

Beliefs and Practices of Buddhism Today-

Buddhism is one of the oldest and most influential religions in the world. It has been practiced for centuries, and its teachings have had a profound impact on many cultures around the globe. Today, Buddhism continues to be an important part of many people's lives, influencing their beliefs and practices. At its core, Buddhism is based on four noble truths: suffering exists; suffering arises from attachment to desires; suffering ceases when attachment to desire ceases; and there is a path to end suffering. These truths are at the heart of Buddhist teachings, which emphasize compassion for all living things as well as non-attachment or detachment from material possessions. Buddhists strive to live with mindfulness being aware of their thoughts and actions in each moment and practice meditation as a way to cultivate inner peace.The primary goal of Buddhism is enlightenment or nirvana the ultimate state of freedom from all forms of suffering that can only be achieved through spiritual awakening. To reach this state, Buddhists must follow certain ethical principles known as The Five Precepts: abstain from killing any living creature; abstain from taking what does not belong to you; abstain from sexual misconduct; abstain from false speech (lying); and abstain from intoxicants such as alcohol or drugs that lead to carelessness or unmindful behavior.

In addition to these moral guidelines, Buddhists also observe various rituals such as chanting mantras during meditation sessions or offering prayers at temples dedicated specifically for worshiping Buddha statues or images. Many Buddhists also take part in pilgrimages where they visit sacred sites associated with Buddha's - life story like Bodh Gaya in India where he attained enlightenment under a Bodhi tree more than 2200 years ago. Today's interpretation and practice of Buddhism varies greatly depending on

region but it remains an integral part of many cultures worldwide due largely in part because it offers practical advice about how we should live our lives while still striving towards spiritual growth and development along our journey towards enlightenment . By following Buddhist teachings we can learn how best navigate life's challenges while cultivating greater understanding , acceptance , love , kindness , joy , peace within ourselves . Ultimately this will help us create better relationships with others so that together we may work towards creating a more harmonious world .

A glimpse into possible future developments regarding Buddhist practice, beliefs or institutions.

The future of Buddhism is uncertain, but there are a number of factors that suggest its popularity may continue to grow in the coming years.

The increasing acceptance and visibility of Buddhism around the world. With more than 500 million followers worldwide, Buddhists have become increasingly visible in many countries around the world, particularly those with multicultural societies such as the United States, Canada and Australia. As Buddhism continues to gain acceptance and visibility around the world, it's natural to wonder what the future holds for this ancient religion. While no one can predict exactly how Buddhist practice, beliefs or institutions will evolve over time, there are a few potential developments that could shape the way we experience Buddhism in years to come.One of the most exciting possibilities is an increased focus on mindfulness and meditation. As more people become aware of the benefits of these practices, they may be incorporated into everyday life more often than ever before. This could lead to a greater emphasis on self-care and mental health within Buddhist communities as well as wider society at large.

Another potential development is an expansion of Buddhist teachings beyond traditional texts and scriptures. With technology advancing rapidly, it's likely that new forms of media such as podcasts or online courses will become increasingly popular ways for people to learn about Buddhism from experts all over the world. This could open up opportunities for those who don't have access to physical temples or monasteries but still want to explore their faith further. Finally, there may also be changes in terms of how Buddhists interact with each other across different countries and cultures. The internet has already made it easier than ever before.

The mental health of younger generations has become a growing concern in recent years, with an increased awareness of the importance of wellbeing. This is especially true for those who are just entering adulthood and facing new challenges such as college or starting their first job. As a result, many have turned to Buddhist exercises to promote calmness and tranquility in their lives. Buddhism is an ancient religion that originated in India over 2,500 years ago. It emphasizes the practice of meditation and mindfulness as a way to achieve inner peace and enlightenment. Through these practices, Buddhists strive to cultivate compassion, wisdom, and understanding towards themselves and others. In recent times, more people have been turning to Buddhism for its calming effects on both body and mind. Studies have shown that regular meditation can reduce stress levels while also improving concentration skills and overall well-being. Additionally, it can help individuals gain insight into their own thoughts by allowing them time for self-reflection without judgment or criticism from outside sources.

For young adults looking for ways to cope with anxiety or depression during this difficult period in life, Buddhist exercises may be beneficial tools they can use on their journey towards emotional stability. These include mindful breathing techniques which involve focusing on one's mental health.

Technology has enabled easier access to explore new religious traditions like never before;

mobile devices enable us now freely view any content on popular websites helping create communities all over the globe sharing their experience regarding Pilgrimages while traveling or insights they gain from weekly discourses or lectures by local spiritual leaders thus creating an ever empowering global community driven by technology yet bound together during darkness times through vibrant cultural exchange platforms such as festivals & parades organized yearly globally as well open forums offering training/teaching materials giving rise to a whole range "mini-Masters" capable anytime soon teach Dharma (Buddhist teachings) online themselves adding further fuel for potential growth into this respected faith based ideology continuing tomorrow ongoing since 2500 + yrs.

A growing trend towards minimalism leading an increasing numbers of people seek insight from Eastern values promoting satisfaction with less material goods; this philosophy resonates since formative ideas found within Buddhism revolve around concepts like detachment – an anti-consumerist approach to life adopted by many practitioners today who are seeking purpose outside of mere distraction or distractions (such as careers/financial success).

Increasing global interconnectedness facilitated through social media & travel enables practitioners living far apart from each other yet share similar interest quickly connect with one another thereby facilitating exchange–diffusion techniques spreading Buddha Dharma over larger geographic scales along with idea cross-pollination between sub sects throughout even larger regional chunks communities prone non heterogeneous religious backgrounds international diversity simply becomes much easier seen during times global pan de presents itself as useful vessel expanding audiences typically earlier restricted either geo political boundaries location individual monasteries time particular era historically.

Conclusion -

The world is facing a multitude of global issues, from climate change to economic deficiency. These problems are complex and require an innovative approach to be solved. One such approach could be the application of principles from Buddhism philosophy in order to resolve them. Buddhism is a religion that emphasizes the importance of living life with compassion, wisdom, and mindfulness. It teaches us how to live in harmony with ourselves and our environment by understanding our interconnectedness with all things. This interconnectedness can help us understand how we can work together as one global community towards resolving current global issues.

For example, when it comes to climate change, Buddhist teachings emphasize the need for balance between humans and nature; this means that we must take responsibility for our actions and strive for sustainability in order to protect our planet's resources. We should also recognize that every action has consequences on both local and global scales; thus, it is important that we act responsibly so as not to cause further damage or destruction of natural habitats or ecosystems around the world.

In terms of economic deficiency, Buddhist teachings encourage us to practice generosity by sharing what we have with those who are less fortunate than us; this will help reduce poverty levels across the globe while promoting social justice.

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Trapped in Mirror of Culture: Visualization of Bodies in Mary Shelley's *Frankenstein* and Kazuo Ishiguro's Never Let Me Go

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Abstract

Unbridled natural science experiments at times beget overwhelming results. In their pursuit towards perfection, human beings have made an attempt to revolutionise the very perspective they have acquired during the course of their existence. Despite its unobjectionable success in a plethora of domains, science is yet to dethrone humans as the most complex creatures to have ever been formulated .Genetic engineering or perhaps a more specific process like cloning uses various scientific techniques in an attempt to associate life form and life blood. Such complex experiments endeavour to replicate the human species. Science, scientific experiments, and the endeavour to parallel God's creation had even mutated into fiction and prompt a discourse that establishes, confronts and challenges the domain of science.

Mary Shelley's Frankenstein, the archaic fiction that expands the frontiers of the text by exploring the discourse of scientific research, experiments and advancements. The text presents the Creature in an ambiguous way, where he is an emblem both for astounding scientific achievement and its failure. From the narrative emerges the notion that a clone can never challenge the pre founded supremacy of a human despite of its human like qualities. In a more contemporary text like Kazuo Ishiguro's Never Let Me Go, the clones are constantly made to feel inferior to their human counterparts. The sense of inferiority generates from a sense of disparity between the clones and their creators.

This paper therefore aims to probe the site of appropriation of these 'cloned' bodies through the visual cultures of consumption and thereby attempt to find an answer for their differential treatment in fiction.

In a world of perfectionism, unbridled natural science experiments at times beget overwhelming results. To pursue perfectionism humans have attempted to revolutionize their very perspectives, their outlooks towards life. Using scientific tools, they aim at improving their sentience by bettering their environs. Trying as hard as their calibre permits them to, these

so called advanced species took to science to substantiate their creating abilities. Using extensive scientific techniques, like tissue culture and recreating the environment, they stumbled upon a process as complex and labyrinthine like cloning. Attempting to create splendidly to receive validation, it fuels their confidence and proportionally increasing their creativity.

The title of the dissertation "Trapped in Mirror of Culture: Visualization of Bodies in Mary Shelley's *Frankenstein* and Kazuo Ishiguro's *Never Let Me Go"* focuses on the clones in these two novels . The clones formed in these two texts are primarily used for human exploits. The fascinating trait in the clones found in both of these novels is that they are crippled by a physical deficiency. The visual culture birthed by human consumerism, for that matter plays an extremely important role. The disparity in their physical attributes results in maltreatment by their very creators. Not surprising as it is, humans do have a tendency to distance and alienate individuals that don't have a conforming appearance. The title therefore focuses on how these bodies are visualised and are judged on their external appearance and phenotypical traits and how the visual culture is a deciding factor for inclusion or ostracisation from the society.

From the narrative emerges the notion that a clone can never challenge the pre-founded supremacy of a human being despite of its similarities with the species. These clones are constantly made to feel inferior to their human counterparts. The sense of inferiority generates from a sense of disparity between the clones and their creators. By virtue of their unfeigned nature, humans strive for perfectionism. Differentiation, to the popular opinion of the society, leads to isolation and ill treatment.

The aim of the dissertation therefore is to probe the site of appropriation of these cloned bodies through visual cultures of consumption and thereby attempt to find an answer of their differential treatment in fiction. A supposition like this is no alien to present day society. The visual cultures of human consumption often lead people to form perspectives on the basis of external features. The sense of apperception first begins with the activation of neurons and the nerve cells are invigorated. The activation of these afferent sensory neuron cells is caused as the perceptive cells and the sensory cells react to the external stimulus. The visual culture deals primarily with the sense of vision. Such an extensive neurological pathway leads to image formation. The image so formed in the brain of the perceptor is merely founded on the external appearances and does not take in account the personality or the behavioural traits of the individual.

To comprehend the image processing, the physiology that accounts for the process must be understood. "The process is in the books. But scientists have spent at least fifty years trying to find how the brain manages this feat. A study published in the online edition of the journal named *Nature* offers insight into the mechanism that enables our brains to see ... eyes can see it (Layton 1) ." Scientists believe that they may have found a neural pathway that may explain the brain's anticipation of our eye movements. As the connection between the ganglions (mass of nerve cells) is stimulated by a series of shocks, they are passed onto different pathways. The retinas are subjected to selective processing at the earliest neutral way station in the functional pathway connecting the retina to the visual cortex. Stimulation of ganglions inevitably leads to stimulation of the nerve cells of the brain, more specifically the occipital lobe (hind part of the brain). "The thalamus is not simply a passive relay station between the retina and the brain. It also serves as a signal processing site, and plays an important role in the relative weighting of the incoming signals." (Ludwig-Maxmilians-Universitat-Munchen Signals on the scales: How the brain processes images)

As mentioned earlier the question that the dissertation aims to pose is the site of appropriation of these cloned bodies. In *Frankenstein* the cloned Creature's body is physically deformed. Parallelly a more contemporary text like Kazuo Ishiguro's *Never*

Let Me Go exhibit advanced scientific technologies. The clones in the latter novel do not seem to display any sort of physical deformity or infirmity of that sort. However the clones do have a physical malaise. Bred purposely and solely to be organ donors, they also have an unexpectedly short life span. It is these physical discrepancies that these clones possess explains the ill treatment endured by the clones. The visual culture is used as a methodology to find an answer for their differential treatment and also the repercussions involving the traumatic experience. To identify a site for the appropriation of these cloned bodies is to identify with the individuals who are labelled as physically subjacent and the trauma that they experience. As Stuart Hall comments – "It is worth emphasising that there is no single or correct answer to the question, What does this image mean? or What is this ad ? Since there is no law which can guarantee that things will have one true meaning." (Hall 9)

"The best way to settle such contested reading is to look again at the concrete example and try to justify one's reading in detail in relation to the actual practices and forms of signification used, and what meaning they seem to be producing" (Hall 9) . "Culture is a complex concept, but in broad terms, the result of its deployment has been that social scientists are interested in the ways in which social life is constructed through the ideas that the people have about it and the practices that flow from such ideas. Images are never transparent windows on to the world" (Rose 2). They interpret the world in very particular ways. The images are perceived differently by each individual. Many researchers argue that visual materials can 'reveal what is hidden in the inner mechanisms of the ordinary and the taken for granted' (Caroline Knowles 7) . Contemporary visual culture explores the notion that images of different kinds are central to how social life is lived now. "Fundamental forms of social differences pertaining to class, gender, sexuality, race, disability, religion, etc are persistently and pervasively visualised. They are constituted in a large part by being made visible or invisible in particular ways , as banal , as spectacular and that visualising is done by many different kinds of practices - from large media corporations to small community groups to political extremists across the spectrum to familial kinship networks to diasporic communities ." (Kress 90)

Paying attention to the effects of images is fundamental to a new field of study that has been emerging over the past years perhaps is another symptom of the importance of images in the contemporary period. 'Visual culture is a term that refers to the tangible, or the visible expressions by a people, or state or civilization, and collectively describes the characteristics of that body as a whole' (Schleimer Art in Antiquity). Although most seamlessly applied to an architectural construction or artistic creation, the evidence of visual culture is not necessarily limited to the most obvious and forthright form of visual expression. The term is most useful for what specific aspects of the visual culture reveal about the people themselves .Visual culture foresees the idea of things before their actual explanation. The characteristics attributed to the evidence with respect to the aesthetic values provide a pathway towards describing the collective identity of that people and their unique mindset.

The subject matter of exploration is the clone which is created scientifically. Cloning as a scientific process stands at a dichotomous juncture where it stands as an emblem, both for scientific achievements and also as a failure on the part of humans as an entire community. Humans often pride themselves in being the smartest of the creations and also the smartest species to have inhabited the face of the earth. Despite the fact that these humans have had marvellous scientific creations, inventions and discoveries to their credit, it is not very often that they attain success in the initial stage of their attempts. It requires multiple attempts to reach the level of absolute perfectionism. The process of cloning is thus seen as a hallmark of scientific achievements that is not only a brilliant example in the medical field but also stands in close proximity to the creating qualities of the

supernatural being.

To explain the process in colloquial terms, in cloning, the somatic cells or the non-sexual cells of the organism that is to be cloned are procured. Following which electricity is used and various other scientific techniques are used. Techniques like the somatic cell nuclear transfer are used causing the rearrangement of the RNA (ribonucleic acid) and the DNA (deoxyribonucleic acid). These hereditary materials are arranged in such a manner that their phenotypic expression is complementary to that of the organism that is cloned. Thus a series of complicated rearrangements of the genetic material under highly regulated environment causes the process to be successful. Such complexities help acumen the intricacies of cloning. There have been instances where the scientists have successfully cloned numerous microscopic and protozoan species. Cloning has been quite successfully performed in mammals like mice and sheep. Despite its success in the mammal order of the animal kingdom, there has never been an instance of a successful human clone till date. The reason for the failure would be that despite the fact that human body can be replicated for it is a manifestation of the phenotypic expression but humans are so much more than just a body.

Therefore a strong comprehension of the anatomy of the cloned body discloses a substantial difference in the genetic aspects that conspicuously show great levels of manifestation in the physical body. Apart for the genetic factor, the environment contributes to the difference between the body of an organism and its clone. Though the genes help to determine traits, environmental influences have a considerable role in shaping an individual's physical appearance and personality. Another difference between an organism and its clone is the mitochondria found in the cells .Normal human mitochondria have their own chromosomes, which is constituted of DNA. The genes responsible for the DNA replication assist in the cloning process. It is the female egg cells that pass on the mitochondria to the offspring and in this instance the cloned cells. The egg cells are stacked with mitochondria which are replicated as soon as a new cell is created. When a new cell is formed using nuclear replication, the egg cell from the donor nucleus is replete with mitochondria which are provided from the donor egg cell. As the clone develops the cell organelle for its growth and the mitochondria are thus amassed in the clone cells. (Rejon Clones: Identical yet different).

It is from the mitochondria that these cloned bodies receive their DNA from the egg cell rather than from the DNA material of the original body. The great misunderstanding with the clones is to assume that they are genetically identical to the organism being cloned and thus possess a phenotypical (physical manifestation of the genetic expression) resemblance to the original body. It must be realised that clones are not exactly identical to the human body. Thus the genetic identity between what is cloned and the cloned, they would still have similar DNA in the cells. But, the clones possess a different DNA in the mitochondria found in the cytoplasm of the cells. As mentioned earlier, as observed in the case of human beings "that the different characteristics of living beings (especially the complex ones like aptitudes and attitudes) depend upon the interaction of their genes with the extra uterine environment in which they develop like-nutrition, care, education, lifestyle, etc and this where more epigenetic differences-especially because they develop at different times-may exist between the organism and its possible clone."

Having establishes that there are physical discrepancies between an organism and its clone, it must be realised that in the case of humans, their existence goes beyond the phenotypic and genotypic expression. They have more to themselves than mere flesh and blood. Their presence indicates towards something which has been much greater than they themselves are. To study the soul would open up a myriad of possibilities for research and other fields as it would question the very status of the concept of cloning. If cloning is just a manifestation of the replication of the phenotype, it would indicate as

established earlier, that each clone of the original organism should be perceived in a different way, as an altogether new identity. For no two human bodies can experience the same set of environmental conditions. The environment is responsible for their personality formation. Even if by artificial means, the scientists are able to create an atmosphere with the exact same environmental traits, it should be kept in mind that cloning can never replicate the genotype of any individual.

The clone in Mary Shelley's *Frankenstein* will be analysed using the concept of visual culture. The main focus would be on the distorted appearance of the Creature that would be the foundation of the ill treatment faced by the clone. In the novel, Victor Frankenstein describes the Creature's creation saying –

I doubted at first whether I should attempt the creation of a being like myself or one of simpler organization ; but my imagination was too much exalted by my first success to permit me to doubt of my ability to give life to an animal as complex and complex as man . The materials at present within my command hardly appear adequate to do arduous an undertaking: but I doubted not that I should ultimately succeed ... As the minuteness of the parts formed a great hindrance to my speed, I resolved, contrary to my first intention, to make the being of a gigantic stature, that is to say about, eight feet in height and proportionally large. (Shelley 87-88).

As Frankenstein's experiment was rendered successful, he was terrified of its hideous appearance- "How can I describe my emotions at this catastrophe, or how delineate the wretch whom with such infinite pains and care I had endeavoured to form? His limbs were in proportion, and I had selected his features as beautiful. Beautiful! Great God! His yellow skin scarcely covered the work of muscles and arteries beneath; his hair was of a lustrous black, and flowing; his teeth of a pearly whiteness; but these luxuriances formed a more horrid contrast with his watery eyes, that seemed almost of the same colour as the dun white sockets in which they were set, his shrivelled complexion and straight black lips." (Shelley 58).

He describes the Creature's actual appearance "A flash of lightening illuminated the object , and discovered its shape plainly to me; its gigantic stature , and the deformity of its aspect, more hideous than belongs to humanity, instantly informed me that it was a wretch, the filthy daemon , to whom I had given life." (Shelley 83). However the way that Frankenstein had sought to procreate the clone would have yielded no different results than what had actually birthed, since the sources were taken from hideous surroundings. The Creature is assembled by procuring limbs from corpses and its brain has been acquired from the University of 'Ingolstadt' (Shelley 59).

The best known image of Frankenstein's monster has in popular visual culture derives from Boris Karlkoff's portrayal in the 1931 movie Frankenstein in which he wore prosthetic makeup. Karlkoff played the monster in two more Universal films, Bride of Frankenstein and Son of Frankenstein. Other movies were directed but their makeup replicated the iconic look first worn by Karlkoff. Since Karlkoff 's portrayal the Creature almost always appears as a towering , back from the dead like figure , often with a flat topped angular head and bolts on his neck to serve as electrical connectors or grotesque electrodes . He wears a dark, usually tattered , suit having shortened coat sleeves and thick heavy boots, causing him to walk with an awkward stiff–legged gait (as opposed to the novel where he is described a s a being more flexible than a human). The tone of his skin varies greatly (although shades of grey and green are common) and his body appears to be stitched together at certain parts like around the neck and at its joints. The creature is seen as a tragic result of uncontrolled scientific progress, especially at the time of the publishing of the novel for Galvanism had convinced many scientists that raising the dead through the use of electrical currents was a scientific possibility.

Kathy H, Tom and Ruth are the protagonists in Kazuo Ishiguro's novel Never Let Me Go. They appear superficially normal with no

difference in their appearance. Yet it is their short life expectancy that makes them aloof from the main society. The often contestable notion is that clones could survive longer had they been different. Since they are organ donors, common presumption would make people think that they would die early. The fact that is overlooked is that these clones would die early even if their organs are not harvested and if they are not exploited as organ donors .Kathy H. often tries to remember the first time she became aware of the difference herself and humans, the central difference on which the entire novel is premised. She reports a recognition scene, a standard feature in the novels about racism or other forms of discrimination. It is a scene that promises to reconstruct the origin, within her consciousness, of her status as a mere double of a human. When she was in school, Ruth and her friends realise that Madame, one of the women who were responsible for the administration of the school from a distance, seems to avoid any direct contact with them. These clones would comprehend even at a young age that they were created differently and that their existence was but a plot so that they will be attracted towards her – "I can still see it now the shudder she seems to be suppressing, the real dread that one of us would accidentally brush against her. And though we just kept on walking, we all felt it; it was like we had walked from the sun into the chilly shade .Ruth had been right . Madame was afraid of us in the same way someone might be afraid of spiders. We had'nt been ready for that. It may have never occurred to us to wonder, how we would feel, being seen like that, being the spiders." (Ishiguro 18).

In the novel Kathy H introduces herself in quite the bland narrative – "My name is Kathy H. I'm thirty one years old, and I've been the carer now for eleven years. That sounds long enough, I know, but actually they want me to go on for another eight months, until the end of the year."(Ishiguro 1) The ordinary world is made to appear eerily sordid as their lives take on a new chapter. After graduating school, Kathy H and her friends are initially trained as nurses, or carers, but would eventually transition into donors after their caring period is terminated. As donors it would mean that their vital organs will be harvested, one by one, until they die or, as they say 'complete'. The clones would be 'complete' unless they are kept in their vegetative state much longer 'donating more and more organs. These creatures, as the novel suggests, are cloned versions of humans brought into the world with the sole purpose of organ donation. In reality , this organ donation oriented cloning experiment demonstrates to the clones in the novels that this inherent sense of difference mars these clones for as long as they exist .A behaviour like this leads to the internalization and the acceptance of the dire fate that is destined for them.

In the film adaptation of the text christened with the same title, Carey Mullingan who plays the narrator Kathy, an introverted character who projects innocence and thoughtfulness. An analysis of the other two characters played by Andrew Garfield and Keira Knightley reveal how all these clones have a normal appearance, yet internally they are inflicted with a malaise that cripples them in a horrific manner. Even when all seems fine for these clones, the reality is quite the opposite.

The way that these clones are treated is nothing short of miserable. The Creature in the *Frankenstein* novel was not only abandoned by its creator but also denied any sort of relationship with his creator. Orphaned at his creation, the traumatic experiences of the Creature leads to a self proclamation of being unworthy and uncared for. The clones in the Ishiguro novel have a different plight. Unlike the Creature, they are not physically warped but have a short life expectancy. These are the grounds on which the clones are subjugated to the humans and are exploited by them for organ donations. "As clones they are perceived as creations that can only mimic" (Chin Yi More Human than Human: Clones as Authentic Humanity in Kazuo Ishiguro's Never Let Me Go) their creators, the human beings. The difference lies in the way that these clones are treated. In *Never Let Me Go*, Kathy H, the clone is seen listening to the song – 'Never Let Me Go'. The lyrics of the song are –

'Baby, Never Let Me Go'. Any ordinary human would have realised the romantic connotations associated with the term 'baby'. But Kathy imagines it to be a mother whose child is being taken away from her and as a mother, she cannot bear the loss of the child. She misinterprets the song because of the differential treatment that she has been subjugated to . A mundane example as this establishes the difference in the treatment between the humans and the clones. The Creature on the other hand, though appears to be unconventionally a monster, is a human nonetheless. It is the reaction of the society that turns him into a monster in all its aspects. He is misjudged because of his appearance. Close analysis of the text reveals that theses creations are as human as one can perceive. The Creature has the same emotions as any other human being just like Ruth, Tom and Kathy's creativity is at par with any human being.(Chin Yi More Human than Human: Clones as Authentic Humanity in Kazuo Ishiguro's Never Let Me Go).

On Nightline, an interviewee asked about the asked about the technology behind cloning explains: "There are certain clear points though, and one is that we have to use our technology to undergird and to build on human dignity, and human dignity, the dignity of the individual has to be at the centre of this discussion and plainly the very idea of cloning introduces a problematic into the notion of human dignity. I mean, this is taking someone's identity and giving it, at the genetic level, to somebody else. I mean, this is what its all about ... Once you start doing it to people, human dignity is in the balance." (PBS's Newshour programme).

U.S. News & World Report informs: "Making copies, they say, pales next to the wonder of creating a unique being the old fashioned way." Questioning the individuality of these clones, it precedes in denying the clones the right to their genetic uniqueness (10 March 1997, p.59). *Time* quotes Daniel Callahan saying: "I think we have a right to our own individual genetic identity ... I think this could well violate that right" (8 November 1993, p.68). In a speech replayed on PBS News hour, President Bill Clinton raises the worry about uniqueness and copying t an even grander scale: "My own view is that human cloning would have to raise deep concerns given our most cherished concepts of faith and humanity. Each human life is unique, born a miracle that reaches beyond laboratory science. I believe that we must respect this profound gift and resist the temptation to replicate ourselves." (PBS's Newshour programme).

It is clearly evident that these clones have undergone extreme traumatic experiences. As victims of differential treatment, they have identified themselves as a different race altogether. Oppression, traumatic experiences, subjugation, inferior treatment and ostracisation – clearly points out towards a classic case of prejudice. Differential treatment does not necessarily, does not necessarily indicate the presence of a vice, however, in context to these clones presented in literature, it does have negative connotations. Evolutionary psychology attempts to provide a reason for the racism. It tries to account for present day human traits in terms of the survival benefit they might have had to their ancestors. If a trait or a gene characteristic has survived the onslaught of evolution and have been established by natural selection , then those gene characteristics might have been 'selected' by the ever changing environment . Natural selection is the differential survival and reproduction of individuals due to the differences in their phenotypes. It is a process where organisms better adapted to the environment tend to survive and procreate more offspring. It is a key mechanism of evolution, the change in the heritable traits characteristic of a population over generations.

The *Stanford Encyclopedia of Philosophy* presents an extensive erudition on the evolutionary process. Charles Darwin and Alfred Wallace are the two vanguards of natural selection (Darwin and Wallace 1858). However it was Darwin's theory that was endorsed greatly for its rational arguments. Penned meticulously, Darwin's much celebrated work, *On the Origin of Species* (Darwin 1859), gives the functioning of the complex process of natural selection. Survival of the fittest can be examined only in a specie

population that has a number of variations. “That variation is acted upon by the struggle for existence, a process that in effect 'selects' variation conducive to the survival and the reproduction of their bearers. (Darwin Chapter 4)” In a given gene pool, for a single characteristic, there will be variations. Each of the specie groups will possess a special variation to a given characteristic. These groups will then compete against various environmental factors and limitations, such as limited food supply, limited nesting sites, predation, diseases and harsh climatic conditions. The trait that survived all these factors is considered the strongest and the most expedient to continue their existence. The surviving species have a better chance of being dispersed by their inclusion in the main reproductive group. This leads to a population that is better adapted to the environment.

In his article *Cognitive / Evolutionary Psychology and the History of Racism,* John P. Jackson mentions how cognitive / evolutionary psychology accounts for racism and prejudice among the people who are not corporeally analogous to the naturally selected traits of the mainstream society. The visual culture motivates the main stream society to perceive the naturally selected traits as the ultimate definition of what is approved and what is deemed acceptable. The society has been trained to label the naturally selected traits as visually appealing. Jackson enumerates how evolutionary psychology accounts of racism based on phenotypical features was a common historical incident. Jackson concludes his paper by explaining how social constructs and more specifically visual constructs lead to racialism. (P. Jackson).

Examining the traits of natural selection , though extremely controversial , traits like gigantism , muscles and arteries appearing on the skin , pale yellow skin , watery eyes , shrivelled complexion and straight black lips are not selected by evolution. Though height has been a trait that has been selected and distributed by natural selection, yet unexpectedly tall individuals have been denied by evolution. Similarly gigantism as a trope has never survived the ecological factors. These characteristics are particular to the Creature in Mary Shelley's *Frankenstein*. The Creature suffers humiliation, abandonment and pain merely because of his unevolved phenotypic expression. The visual constructs perceives these traits are archaic and thus not naturally selected. The expulsion and racism towards such individuals is a response of a defence mechanism. The society is unable to respond to such a different appearance. In *Never Let Me Go*, the clones have an unexpectedly short life span, which also indicates towards a variation that is not naturally selected. The trait causes the society to perceive them as subservient, often leading to a visual perception of the clones to be inferior than the normal human beings .Short life span indicates lesser survival skills and a lesser competency to survive the environmental factors.

There is a resemblance between the Creature and different races that are subjected to racism and prejudiced behaviour. H L. Malchow in his article *Frankenstein's Monster and Images of Race in Nineteenth Century Britain* mentions the resemblances between members of the 'Black' community and Frankenstein's monster, the Creature. He begins his essay with a quote that intends to describe the physical appearance of a 'Black Man'. (Malchow 1).

The Black stripp'd and appeared of a giant like strength, Large in bone, large in muscle and with arms a cruel strength. (Malchow 1).

The Creature has the same physical description in the novel, as that of these Black slaves. The Gothic literary genre written towards the end of the eighteenth century and the beginning of the nineteenth century exhibits in its own insinuated way the tensions of an age of social liberation and towards a society would fight for its own freedom. The era boasts of themes of ill treatment, subjugation, unjust behaviour, persecution and imprisonment. Chris Baldock observes “witnessed humanity seizing responsibility for recreating the world, for violently reshaping its natural environment and inherited social and political forms, for remaking itself.” (Baldick 5) . *Never Let Me Go* draws a subtle analogy between the lives of the clones in

the novel and the racially marginalized, exposing the tensions in the contemporary science over race (Gill 17). It explores the exploitation of the clones and the marginalization of the Britain's non white immigrants and migrant workers, just like Ishiguro himself. The novel focuses on the idea that through the contemporary social conditions, the clones have been used to reveal that "any exploitation of the non white workers is expiated symbolically through the scientific admission of their human equality." (Roof 146).

Thus the visual culture perceives the non selected phenotypical characteristics in the clones and as a result of which, these clones suffer differential treatment. It would be unfair to conclude without pointing out that certain traits of these clones like their height and short life expectancy indicate towards an uncanny resemblance in the contemporary gene pool. Humans are growing taller with evolution. Their life expectancy is almost half in comparison to what it was a century ago. It could be possible that Mary Shelley and Kazuo Ishiguro wrote dystopian novels that would define the future. If so, clones or not, all species must prepare to undergo similar treatment as these clones.

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Environment and Development at Chitrakoot Region Satna (M.P. & U.P.)

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Abstract

The environment and development at Chitrakoot region is conducted to access, analyze and predict the baseline environmental &and conditions to determine, assimilated and supportive capacity for the growth and sustainable development of the particular region. The study is conducted to access all ecological and biological parameters with respect to ecodegradation and fragile ecosystem of Chitrakoot region Satna M.P. & U.P.

Keywords - ***Environment development ecological and biological parameters.***

Introduction -

Chitrakoot, a much significant pilgrim town essentially comprises of some 15 villages collectively called as Chtrakoot Dham. The area lies on the border of M.P and U.P. river Mandakini meanders through these villages and serves as lifeline of the area. Chitrakoot region has great historical, mythological and religious significance.

As per Hindu epic the Ramayana Lord Rama with goddess Sita and brother Laxman has spent quite a long time in these region during their 14 years exile and therefore many pilgrims use to visit the place throughout the year. The socio-economic condition of the region is primarily oriented and government by these floating population. However due to rapid urbanization in surrounding areas and lack of environmental consciousness among the villagers the region has suffered from many ecological region has suffered from many ecological and financial backward class. The study therefore is a step forward to asses and predict the present environmental and social conditions as well as suggesting suitable mitigative measures and socio-economic status of the local inhabitants.

Objective of the Study -

There are many uncertainties surrounding environmental problems. These uncertainties can be reduced in part by better scientific information, which can identify and deal with specific pollution problems in real situations approach to environment control is needed. In addition, grater

public awareness of the environment is necessary and should be encouraged. It should be clear that with the present rate of population growth, industrialization and urbanization, there is an urgent need for a holistic approach on the management of our resources and environment. This clearly indicates, such micro-level environmental studies to understand the situation through scientific facts and established mathematical interpretations, and not merely by logistics and common senses.

The needs for sustainable development with the highest consideration to environmental factors deserve top most priority in the development of the region. Bearing the objective in mind the environment and development Chitrakoot region during 2015-16. The main objective of the study is to provide a model matrix for such important environmental status of such important places with respect to environmental cancerous.

To fulfill the objective of this research work the following points were broadly considered-

(i) Determination of physical geographical.

(ii) Determination of baseline environmental conditions or defining the existing environmental for the areas identified.

(iii) Climatological study with respect to seasonal and during variation in wind speed, wind direction, relative humidity, temperature, rainfall etc.

(iv) Study of different location such as industrial, commercial, residential and sensitive location with respect to potential physical and biological barriers.

(v) Seasonal fluctuation in water quality with respect to various industrial commercial and traditional activities in the region.

(vi) Soil quality analysis to estimate the productivity and supporting agricultural practices in the region.

(vii) Assessing the impacts on the environment due to local activities and traditional practices.

(viii) This will also help the local groups and individuals at micro-level to gain a variety of experiences and exposure to scientifically plan their ecological resource, skilled manpower financial strength and support and innovative technology to get maximum benefit without disturbing the regional biodiversity and ecological balance.

Experimental Design-

Detailed reconnaissance survey of the area was conducted to identify likely critical targets and concerns and to get acquainted with the geographical, topographical, ecological and sociological aspects of the study area.

The field observation regarding identification of dominant species in the study area, prevalence of any rare-flora-fauna species, land use pattern, demographic profile, cropping pattern, were recorded by the detailed field survey and secondary data sources.

The metrological data were collected i.e. Temperature, humidity and rainfall, or the 0 daily maximum and daily minimum (5.30pm & 8.30am) although rainfall data based on daily total for the whole year of 1999 from the IMD Satna.

Ambient air quality monitoring was carried out for three seasons i,e. winter, summer and post monsoon for SPM, SO_2 and NO_x as NO_2 as per the BIS guidelines, BIS 1985. The locations were selected based on the following considerations.

- Topography/Terrain of the study area.
- Thickly populated areas with the region.
- Residential and sensitive areas.
- Representation of regional background.

The noise level was measured by cygnet make handy noise meter at different location with regard to sensitive noise areas, commercial places and child-life receptive areas.

Conclusion -

The topography of the region is highly

uneven with undulating terrain type land and 35% of the total areas is covered with forest. River Mandakini reoriginate from Satianusuiya flows from south to north and merged with river Yamuna at Rajapur. The Mandakini with its much epic importance serves the main surface water source and the lifeline for the entire area. The general slop of the area decreased from south to north. Wells and tube wells are the main source of irrigation. Hand pump and open wells are mainly used for drinking water in the rural areas, however in Chitrakoot river Mandakini is the main source of drinking water containments are small ponds in the villages, which are perennial and used for bathing and drinking purposes for cattle and other pet animals.

The 10 different tube wells, hand pumps and dug wells were selected covering the study area to access the ground water quality of the region. The value of pH in study area ranges between 7.29 to 8.12. The seasonal variation shows the pH values fluctuating maximum during post-monsoon and minimum in summer at all the locations. The average seasonal fluctuation at all the locations in the region shows the maximum pH value in monsoon (7.76±22) and minimum in winter ⅊7.65±0.18). This may be attributed due to the leaching of surface soil and from surrounding areas by rainwater. The value of turbidity ranges from 0.91 NTU to 5.00 NTU. The seasonal fluctuation was maximum in monsoon and minimum in summer.

Characters of plants including shapes of crowns considered necessary for effecting removal of dust particles are as follows-

1. Height and spread of crown.

2. Leaves supported on firm petioles.

3. Abundance of surface on bask and foliage, through-roughness of bask.

4. The plants species which are suitable for road some are *Mangifera indica*.

5. It was observed that in most of the study area soil is light yellow and brownish in colour shows enriched with mineral contents like Ca, Mg, Mn, K, Fe, and Al, ions and are considered to be fertile soil.

6. In flora and fauna point of view there is no significant water body from fishery related. The area is endowed with good climatic conditions that are extremely conditions that are extremely suitable for a thick natural vegetation.

7. The drinking water facility is also very poor. Dag wells and hand pumps are the main sources of drinking and other domestic purposes.

8. The local population generally unable to access good medical treatment.

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Sustainable Economic Development

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Abstract

Development is about improving the well-being of people. Raising living standard and attaining education, health and equality of opportunity are all essential components of economic development. Ensuring political and civil rights is a broader development goal. Economic growth is an essential means for enabling development. but in itselfit is a highly imperfect pro; for progress. Sustainable development is development that lasts. A specific concern is that those who enjoy the fruits of economic development today may be making future generations worse off by excessively degrading the earth's resources and polluting the earth's environment. In this condition intergeneration development can't the ensured. Therefore, a desired tradeoff between present and future generation must be ensure for making development sustainable.

To the last half of the 20 century four key themes emerged in the collective concern and inspiration of world people Peer, Freedom, Environment Development. Since the concem of peace and freedom is not in priority due to declining of wars in the recent post. Therefore, Environment and Development (E&D) remain prominent issues wwell as aspiration now.

The concem over environment and development was initiated in the United Nation Conference on the Human Environment (UNCHE) held in Stockholm in 1972 which motto was "Only One Earth". In this conference the conflict between environment and development first recognized. In the report of IUCN (International Union for the Conservation of Nature and Natural Resources which popular now as World Conservation Union") "World Conservation Strategy" argued for conservation as a means to assist development and specifically for sustainable development and utilization of resources, species and eco-system. Sustainable development gained the attention of the world after The World Commission on Environment and Development (WCED-chaired in chairmanship of Mr. Gro Harlem Brandtland; Prime Minister of Norway) popularly known as the "Brandtland Commission"

published its report "Our Common Future" in 1987. This report also called Brandtland Report on sustainable development. The Brandtland Commission's definition of sustainable development.

"Meeting the needs of the present generation without compromising the needs of the future generation" is strongly endorsed by this report. We also believe, with the Brandtland Commission, that meeting the needs of the poor in this generation is an sential aspect of sustainably meeting the needs of subsequent generation. There is no difference between the goals of development policy and appropriate environmental protection Both must be designed to improve welfare.

The term has integrated equity and development. It is a desired tradeoff between development on one hand and environment protection on the other hand. It means in swing the environmental editions which are required for a healthy human life through generation Development can't be suuainable if we derde environment.

Sustainable development is normative comparison of two different ter "Development" and "Sustainable".

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Sustainable development is development that lasts. A specific concern is that those who enjoy the fruits of economic development today may be making future generations worse off by excessively degrading the earth's resources and polluting the earth's environment. In this condition intergeneration development can't the ensured. Therefore, a desired tradeoff between present and future generation must be ensure for making development sustainable.

Robert Repetto (Renowned Economist)-

"Sustainable de is a development strategy that manages all assets, natural resources and human resources as well as financial and physical assets for increasing long-term wealth and well-being. Sustainable development, as a goal rejects policies and practices that support current living standards by depleting the productive base, including natural resources, and that leaves future generations with poorer prospects and greater risks than our own."

A symposium on "Pattern of Resources use, Environment and Development" was held under the auspices of the UNEP (United Nation Environmental Programme, which headquarter at Nairobi, Kenya) and UNCTAD (UN Conference on Trade and Development) in Cocoyoc in Maxico in 1974. The Cocoyoc Declaration stated that the point of development "should not be to develop things but to develop man".

The IUCN Ottawa Conference of 1986 specified five requirements in relation to the emerging paradigm of sustainable development-

Integration of conservation and development.

Satisfaction of basi human needs.

Achievement of equity and stal justice.

Provision of social self determination and cultural diversity.

Maintenance of ecological bitegrity.

In 1991, the FCCN published Caring for the Tarde which laid resem improvement in the quality of life, conservation of the earth's vitality and diversity, minimizing the depletion of the world's non-renewable resources and keeping with in the earth's carrying capacity.

Sustainable development is an evolving concept. By way of clarifying the concept. Ed Barbier identifies three systems as being basic to any process of development. They are-

Ecological System-

- Genetic diversity,

- Resilience,
- Biological Productivity.

Economic System-

- Increasing production of goods and services,
- Reducing poverty.
- Improving equity.

Social System-

- Cultural diversity.
- Social Justice,
- Gender equality.
- Participation.

Since the concept of sustainable development is quite complicated. Therefore, most question is what is to be sustain? The second question is for how long; means how get "Strong sustainability"? (Which requires that the natural capital stock not decrease) and the third question is what is to be develop?

For example, regarding the question of what is to be sustainable, it may be sustainability of Nature, ecosystem, biodiversity or sustainability of life supported activities as environment resources. The second question is sustainability for how long which include the definition like 25 years or nose and the from And the station what is to be develop? Which defines it as development of petesich as Lib expectancy, child survival, slucation, equal opportunities at or development economy which include: wealth, consumption, production etc. or development of society which includes institutions, social capital, states and regions etc. Hence the ustainability can be depend only what it specially achieve under it.

Sustainability ("Strong and Weak"-concepts developed by David Pearce) links present with future. Now major problem is how it is measured. It is measured in many different ways. There are local; national and global views in this regard UN Commission on sustainable development consultative group on sustainable development, a well-being index, environment sustainability index, global scenario group, ecological footprints, global reporting initiatives. Some important indicators of sustainable development are as follows-

- Human Resources Development Index.
- G.D.P. Growth Rate.
- Population Stability.
- Clean Air Index.
- Energy Intensity.
- Recycled Proportion.
- Water Use.
- Renewable Energy Proportion.
- Soil Degradation.
- Forest Coverage Ratio.

There are several obstacles in sustainability of sustainable development: In 20 century there have been accelerating increases in the consumption of both renewable and non-renewable resources. Agricultural production has risen dramatically (but s have desertification, soil erosion, and the salinization of productive lands). It has been estimated that humanity now consumes about 40% of total terrestrial photosynt production, energy generation, industrial processes, transports and dessic consumption continue to make bigger and bigger demands of the capacities of the earth and the atmosphere to absorb CO_2, SO_2, CFCs (Chiorolluorocarbons) and a range of toxic chemicals, The impact of such-emissions now extend globally, not only through their dispersal in the in and the pherealot of o hards wastes to De South (Periphery countries). All this sarfed in of species and biodiversity.

Developmental programme genre the linkages between develop environmental degradat.co and poverty The very high level of consumptions the North (centre countries) and among the elites m the south result in edition of the earth resources at a fast pace The Brandtland Commission point out at Polys both a major cause and effect of global environmental problem.

The world population has already crossed the six billion mark According to UNO's Population Department Report (March, 2007).

The world current population is 6.7 billion (b) in which 13 and 5.4b in Advanced Countries (ACS) and Less Developed Countries (LDCs) respectively. It will at level 9.2b in the year 2050 in which 1.36 and 7.9b in ACs and LDCs respectively, clearly total growth of population will include in LDCs. Brandtland Commission observes:

"Many development trends leave increasing numbers of people, poor and vulnerable, while at the same time degrading the environment. How can such development serve next century's world of twice as many people relying on the same environment." "Our Common Future" (1987)-

Priorities for action to get Sustainability-

Inadequate attention has been given to the environmental problems that damagethe health and productivity of the largest number of people, especially the poor. Priorityshould be given to:

- The one-third of the world's population that has inadequate sanitation and more than one-billion with safe water.
- The 1300 million people who are exposed to unsafe conditions caused by soot and smoke.
- Women and children who suffer from severe "indoor air pollution" from cooking fires.
- The hundreds of million of farmers, forest dwellers, and indigenous people who re on the land and wh.ose livelihoods depend on good environmental stewardship.

Addressing the enviromental problems faced by the people will requ progress in coducing poverty and rating productivity. It is imperative that the joment of opportunity be seed to brag about an acceleration of human and eco development that is sustained and equitable.

In September, 2000- A Millennium Development Summit of UN was held in New York, in which a global commitment was made for development of world. For which 8 specific goals have been identified as the Millennium Development Goals For which the specific target were fulfillment till 2015 by starting from the year 1990.

Policies for Sustainable Economic Development-

Two types of policies are required those that build on the positive links between environment and the development, and those break the negative links.

Buildings on the Positive Links-

The scope for actions that promote income growth, poverty alleviation and environmental improvement is very large, especially in developing countries. Such "win-win" policies (developmental policies that are good for the environment) include

- Removing subsidies that encourage excessive use of fossil fuels, irrigation water.and pesticides and ex logging.
- Clarifying rights to manage and own land, forests, and fisheries.
- Accelerating provision of sanitation and clean water, education (especially for girls), family planning services, and agricultural extension, credit and research.
- Taking measures to empower, educate, and involve farmers, local communities, indigenous people and women so that they can make decisions and investments in their own long-term interests.

Targeted Environmental Policies-

But these "win-win" policies will not be enough. Also essential are strong policies and institutions targeted at specific environmental problems. For effective policymaking include the following-

Tradeoff between income and environmental quality need to be carefully assessed, taking long-term, uncertain, and irreversible impacts into account. Carefully balancing costs and benefits is especially important for

developingcountries, where resources are scarce and basic needs still must be met.

(1) National Policies.

(2) Revitalizing Grow with Sustainability Sectoral Linkages.

(3) International Policies.

Combating Poverty Providing sustainable Livelitioeds Changing Contin Pattern Less wasteful life styles. Demographic dynamics and Sustainability Gl challenges; National and Local Level Integration of Population and Environment Health Pollution Health Risks; Urban Health, Basic Needs. Solid Waste Management Waste Minimisation, Safe Disposal, Recycling: Fresh Water Resources Drinking water. Samtation, Protection of quality, Development and Management Sustainable Forest Development: Multiple Utilisation of trees, International and Regional Co-operation.

Strengthening the Role of Major Groups-

Women, Youth, Indigenous People and their Communities, NGOs, Farmers, Trade Unions, SHGs, Scientific and Technology Community.

Source- United Nation Conference on Env. and Dev. (UNCED) "Earth Summit"held at 'Rio de Janeiro' on June 3-14, 1992.

☛ Standard and Policies need to be realistic and consistent with the monitoring and enforcement capacity and the administrative tradition of the country.

☛ Blunter and more self-enforcing policies are likely to be attractive in developing countries. Policies need to work with the gain of the market rather than against it, using incentives rather than regulations where possible.

☛ Governments need to build constituencies for change to curb the power of vested interests, to hold institutions accountable, and to increase willingness to pay the costs of protection. Local participation in setting and implementing environmental policies and investments will yield high returns.

☛ Ultimately in my view forget sustainability encourage the actors to "Think bally act Sectorally" and help for "HELP" (Healthy Environment, Less Pollution).

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th&20 lEeyu dh r;kjh d rkj ij Hkkjr e o'k i;Ur vFkkr 1 fnlEcj] 2022 l uoEcj] 2023 rd 200 l Hkh vf/kd dk;Øek dk vk;ktu fd;k x;k g tk fd Hkkjr d cM&cM "kgjk tl& fnYyh] pUub] dkydkrk] eEcb] [ktjkgk ¼e/;½ in"k½] cxy: vkfn e lEiUu gkxhA T-20 fFkd Vd lEeyu] W-20 efgykvk lEcU/kh lEeyu ,o Y-20 ;ok lEeyu vkfn l= bl th&20 lEeyu dk fgLlk gkxA ;lfeukj ,o cBd th&20 dh ikFkfedrk fu/kkj.k lEcU/kh {k=k d fo'k; e vk;kftr fd; tk;xA vkxkeh th&20 lEeyu dk ,d of"od jktuhfrd igy Hkh g tk fd Hkkjr dk fo"o d fofHkUu fØ;k&dykik e ,d egRoi.k Hkfedk fuHkku dk volj inku djxkA ;g lEeyu ,d Hke.Myh; dr nfu;k d fy; ,d ifjorudkjh mRijd gkxk ft le of"od jktuhfrd leL;kvk dk lkeuk] of"od vkfFkd enh] fo"oHkj e c<rh [kk| vkj Åtk dh dher vkj c<rh egkekjh d nh?kdkyhu n'iHkko] :l&;Øu d e/; tkjhl?k'k dk "k'k fo"o ij iMu oky iHkko vkfn igyvk ij Hkh leLr lnL; n"kk o lLFkkvk d v/;{kk d lkFk fopkj&foe"k dj lek/kku fudkyu dk i;kl gkxkA Hkkjr dh th&20 lEeyu dh vkf/kdkfjd v/;{krk fnlEcj] 2022 l "k: gkxhA tuojh vkj Qjojh] 2023 e vk;kftr fd; tku oky dk;Øek dh foLrr tkudkjh fuEuor g&

¼1½ 9&11 tuojh] 2023 dk dkydkrk e foÙkh; leko"ku gr of"od lk>nkjh (G.P.F.I.-Global Partnership for Financial Inclusion) lEcU/kh cBd gbA ble Hkkjr d jk'Vh;] vUrjk'Vh; lnL; n"kk ,o vfrFk n"kk rFkk vUrjk'Vh; lxBuk dk vkgr fd;k x;kA bl cBd e of"od lef'Vxr vkfFkd ennk ij ppk gb ft le vUrjk'Vh; dj 0;oLFkk] x.koÙkki.k cfu;knh foÙkh; 0;oLFkk] foÙkh; {k= lEcU/kh l/kkj] Hkfo';xr LokLF; lEcU/kh foÙk 0;oLFkk] foÙkh; leko"ku ,o lrr fofu;kx vkfn e[; FkA ble foÙkh; leko"k gr fMftVy uokUe'kk lEcU/kh in"kuh dk fn[kk;k x;kA bl in"kuh e VDukykth ,o foÙkh; lKku lEcU/kh ohfM;kt lkotfud {k= dh foÙkh; bdkb;k] cd] fQuVd dEiuht vkfn d foÙkh; fØ;k&dykik dk tu Hkkxhnkjh l tkMdj inf"kr fd;k x;kA

¼2½ bÝkLVDpj ofdx xi (I.W.G.) dh cBd i.k e 16&17 tuojh] 2023 dk gbA th&20 dh bl cBd e cfu;knh <kp l lEcfU/kr fuo"k d fofHkUu igyvk ,o bll lEcfU/kr foÙkh; llk/kuk dk tVku d fy; vk/kfud rjhdk dh igpku dju ij fopkj&foe"k fd;k x;kA bl ppk dk lcl ikFkfedrk okyk fo'k; ^^Hkfo'; e "kgjk dk foÙkik'k.k ¼leko"kh] yphyk vkj LFkk;h** j[kk x;kA bld lkFk

gh th&20 ij 0;k[;ku] lxk'Bh] th&20 lkbDykFkku vkj f"k{k.k lLFkkuk e ekMy th&20 ppk ler db tu Hkkxhnkjh igy Hkh gk jgh gA

¼3½ th&20 b.Vju"kuy QkbufU"k;y vkfdVDpj ofdx xi ehfVx 30&31 tuojh] 2023 e pMhx< e lEiUu gbA ble yxHkx th&20 n"kk] vfrfFk n"kk ,o fofHkUu vUrjk'Vh; lLFkkuk d 100 ifrfuf/k;k u Hkkxhnkjh dhA d'kd dY;k.k e=h Jh ujUn flg rkej u ehfVx dk lEckf/kr fd;kA 30 tuojh] 2023 dk th&20 d ,d dk;Øe ^l.Vy cd fMftVy djUlh (C.B.D.C.) *volj ,o pukfr;k* dk Hkh vk;k tu fd;k x;kA

¼4½ dUnh; Je ,o jktxkj lEcU/kh cBd 2&4 Qjojh] 2023 dk tk/kij e gbA ble Je] jktxkj ,o lkekftd igyvk d lrr] lrfyr ,o jktxkjijd fodkl lEcU/kh ennk ij fopkj fd;k x;kA Agig and Platform Jfedk d lkekftd foÙkh; lj{k.k ,o lj{kk e of) Jfedk dh d"kyrk ,o x.koÙkk e of) lEcU/kh igy e[; ppk dk fo'k; jgA

¼5½ 1&2 Qjojh] 2023 dk pUub e th&20 ,td"ku ofdx xi (E.W.G.) dh cBd I.I.T. enkl }kjk vk;kftr dh xb ftldk e[; fo'k; ^f"k{kk e fMftVy Vduhd dh Hkfedk* FkhA Ldyh f"k{kk] mPp f"k{kk vkj dk"ky fodkl e fMftVy rduhd lEcU/kh rF;k ij idk"k Mkyk x;kA 30 n"kk vkj vUrjk'Vh; lxBuk d 80 ifrfuf/k;k u leku] leko"kh] Relevant, x.koRrkijd f"k{kk vkj thou&i;Ur lh[ku dh ifØ;k ,o volj ij viu fopkj 0;Dr fd;A

¼6½ nk fnolh; lLVucy QkbuUl ofdx xi (S.F.W.G.) dh cBd 3 Qjojh] 2023 l vkjEHk gbA dUnh; vk;'k] ikVl] f"kfix ,o okVjot e=h Jh lokuUn lkukoky th d }kjk cBd dk "kHkkjEHk fd;k x;kA e[;r% rhu ikFkfedrkvk ij ppk dh xb&

(a) tyok; gr le;ku:i ,o i;kIr foÙkh; lk/kuA

(b) lrr fodkl y{;k dh ikflr gr foRrh; 0;oLFkk ,o]

(c) lrr fodkl d fy; foÙkh; 0;oLFkk gr l{ke bdk flLVe fodflr djukA

¼7½ 6 Qjojh] 2023 dk th&20 d rgr VfjTe ofdx xi (T.W.G.) dh xtjkr d dPN d ju e VfjTe e=ky; dh v/;{krk e cBd gbA VfjTe {k= dk c<kok nu gr 5 ikFkfedrk; fu/kkfjr dh xbA ftle gfjr VfjTe] fMftfVykbt"ku] VfjTe d {k= e jktxkj ,o d"ky ;ok l"kDrhdj.k] M.S.M.Es, LVkVvi] futh {k= e VfjTe e uokUe'k ,o xfr"khyrk dk fodflr djuk ,o MLVhu"ku euteV e[; FkhA {k=h; vkfFkd fodkl ,o lkenkf;d fodkl gr xkeh.k i;Vu dk ifjr dju gr df'k] eRL; ikyu] ouhdj.k lEcU/kh fØ;k&dykik dk lEc) dju ij tkj fn;kA Hkkjr ljdkj dk i;Vu e=ky; 10&12 viy] 2023 dk ubfnYyh e n"k dk igyk of"od i;Vu f"k[kj lEeyu dk vk;ktu djxk ftle i;Vu d fofHkUu {k=k tl& Fkheikd] lkgfld i;Vu (Adventure Tourism) vkj dY;k.k i;Vu (Wellness Tourism) vkfn e fuo"k vkj 0;kikj d voljk dk in"ku gkxkA Hkkjr ljdkj u leko"kh fodkl d ek/;e l 2030 rd i;Vu e 140 fefy;u ukdfj;k lftr djr g; 56 fefy;u Mkyj fon"kh enk vfir dju dk y{; fu/kkfjr fd;k gA ljdkj Øt i;Vu] eukjtu ikd] ikfjr= i;Vu ij Hkh /;ku dfUnr dj jgh gA Lon"k n"ku 2-0 uke dh ;ktuk Hkh ljdkj }kjk ikjEHk dh tk jgh g] tk i;Vu xr0;k d lrr ,o ftEenkj fodkl ij /;ku dfUnr djxhA

¼8½ th&20 ,uth Vkft"ku ofdx xi (E.T.W.G.) dh ehfVx lk>k fopkjk ,o ikFkfedrk oky {k=k ij lgefr d lkFk lQyrkiod 7&8 Qjojh] 2023 dk lEiUu gbA Åtk lfpo Jh vkykd dekj u "One Sun, One World, One Grid" d vUrxr fodflr dh xb Åtk lkrk dk fofHkUu lnL; n"kk d e/; iHkko i.k mi;kx ,o LVkjt {kerk ij /;ku vkdf'kr fd;kA viy e xk/khuxj] xtjkr e vxyh cBd dk vk;ktu fd;k tk;xkA Hkkjr u b.Mkuf"k;k &eyf"k;k ,o Fkkby.M d lkFk ,d

MOU ij Hkh gLrk{kj fd;A

¼9½ cxy: e i;koj.k ,o tyok; fLFkjrk ofdx xi (E.C.S.W.G.) dh ehfVx 11 Qjojh] 2023 dk gbA ble Blue Economy ppk dk fo'k; jgkA LoPN ,o LoLFk len] ufn;k d j[k&j[kko Life Styles of Environment gr (LiFE) dh egÙkk] flxy&;t lykfLVd ij jkd] Littering dh jkdFkke ij idk"k Mkyk A

¼10½ 13&15 Qjojh] 2023 dk f=fnolh; cBd bUnkj e df'k dk; leg (A.W.G.) ,o df'k Deputies ehfVx (A.D.M.) gbA

¼11½ th&20 fMftVy bdkukeh ofdx xi (DEWG) dh y[kuÅ e 13&15 Qjojh] 2023 dk cBd gbA ble fMftVy ifCyd bUÝkLVDpj] MSMEs lkbcj lj{kk vkj fMftVy fLdfyx ¼dk"ky½ ,o Geospatial rduhd d i;kx ij fopkj foe"k fd;k x;kA ehfVx e nlj fnu Hkkjr d th&20 "kjik Jh verkHkdkr u viu fopkj j[kA 13&15 Qjojh] 2023 d nkjku y[kuÅ ¼mÙkj in"k½ e of"od fuo"kd f"k[kj lEeyu 2023 dk mn?kkVu i/kkue=h eknh d dj&deyk }kjk lEiUu gvkA ftle 0;kikj d voljk dk lkefgd :i l irk yxku vkj lk>nkjh cuku d fy; nfu;kHkj d uhfr&fuekrkvk] m|kx txr d ifrfuf/k;k] f"k{kkfonk] fFkdVd vkj jkturkvk dk ,d ep ij vku dk volj feykA bl ekd ij i/kkue=h eknh th u ,d in"kuh dk voykdu fd;k rFkk Global Trade Show dk Hkh mn?kkVu fd;k rFkk bUoLV U.P.2.0 ykUp fd;kA

¼12½ 17 Qjojh] 2023 dk ub fnYyh e ^ekMy th&20 ehfVx* gbA ehfVx d nkjku ub fnYyh@NCR d 8 Ldyk d Nk=k u ifrHkkfxrk dh rFkk Lifestyle For Environment (LiFE) e ;okvk d ;kxnku ij ppk dhA ehfVx d lkj d :Ik e 'Guiding Principles for Youth Led Mission Life' uked ii= G-20's Youth Engagement Group (Youth 20 or Y-20) dk vkf/kdkfjd :i l lkik x;kA

¼13½ 22 l 25 Qjojh] 2023 rd e/; in"k d [ktjkgk e vk;kftr gku okyh th&20 lLdfr dk; leg (C.W.G.) dh cBd lLdfr e=ky; e th&20 fo'k; ^ol/ko dVEcde* & ,d iFoh] ,d dVEc] ,d Hkkfo'; ij vk/kkfjr lkLdfrd dk;Øe dh iLrfr nhA Hkkjr d th&20 lLdfr Vd dk fopkj 'Culture for LiFE' i;koj.kh; tkx#drk ij vk/kkfjr gA lkLdfrd lEink dk lj{k.k] lkLdfrd ,o ltukRed m|kxk dk fodkl] lkLdfrd mRFkku ,o fodkl gr fMftVy rduhd dk mi;kx vkfn fo'k;k dk ikFkfedrk nh xbA

bl idkj "kjik Vd] foÙkh; Vd ,o lgHkkxh xi }kjk vud dk;Øek tl& Hkk'k.k] fp=&xyjh] ohfM;k] il] LikVykbV ,o il foKfIr vkfn d ek/;e l lep n"k e tu lgHkkfxrk d vk/kkj ij th&20 lEeyu d ifr n"k d ukxfjdk ,o lekt dk tkx#d fd;k gA lkFk gh cgi{kh; lxBuk tl W.T.O., U.N.C.T.A.D., O.C.D., World Bank, I.M.F. vkfn foÙkh; ,o 0;kogkfjd leUo; l ;g ep ie[k ikFkfedrkvk ij jktuhfrd fn"kk ,o leFku gkfly dju d lkFk gh lnL; n"kk o vfrfFk n"kk e lg;kx LFkkfir djr g; lk>k&le> ,o lefUor dk;k e ,d lkFk ;kxnku ndj of"od lef) d fodkl dk ,d ub fn"kk inku djrk gA ;g lEeyu vkRefuHkj Hkkjr d nf'Vdk.k l of"od ifreku e ^u; Hkkjr* dh ,d ifjorudkjh Hkfedk dh mEehn gA

lanHk xUFk lph

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महिला शक्ति भारतीय प्राचीन परम्परा का अमूल्य उपहार

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हमारे शास्त्रों में जो भी बातें कही गयी है, वह सारी बातें मनुष्य मात्र के लिए नहीं हैं, अपितु महिला के लिए भी कहा गया है, क्योंकि हमारे यहाँ ब्रह्म का निरूपण करते समय न ही ब्रह्म का कोई लिंग है और न ही आत्मा का कोई लिंग है। इसलिए महिला और पुरुष को अलग-अलग देखना यह भारत की दृष्टि में नहीं है। हमारे यहाँ शिव और शक्ति एक है तथा दोनों ही मिलकर पूर्ण होते हैं। इसलिये अर्धनारीश्वर की कल्पना पूर्णता की कल्पना है। भले ही शब्द में अर्ध आया है, ईश्वर भी तभी पूर्ण होते हैं, जब शिव और शक्ति को एक साथ पूजा जाता है। वैदिककाल में भी देखा जाय तो महिलाओं को विशेष प्रतिष्ठा प्राप्त थी। धर्म, राजनीति, ज्ञान-विज्ञान तथा समाज व्यवस्था में भी महिलाओं को समान अधिकार प्राप्त था, पर कहीं-कहींतो उसे पुरुष से भी अधिक अधिकार प्राप्त था ।

'अहं केतुरहं मूर्धा अहमुग्रा' (ऋग्वेद, 10-1512) मैं कुलकीर्ति की ध्वजा हूँ। अतएव कुल को मेरे कारण ही कीर्ति मिली है अर्थात् नारी उसकी पताका है, उसी के कारण ही कुल के यश का झण्डा फहराया है एवं कुटुम्ब का मष्तिष्क भी है। मूर्धन्य स्थान में भी रहकर कुटुम्ब को इच्छानुसार चलाती है। वह कोई दुर्बल भीरू, पति के चरणों में पड़ी दासी नहीं है। वह अन्याय चुपचाप नहींसहेगी। इस उदार दृष्टिकोण के होते हुए भी नारी दुराचारिणी नहीं थी, वह केवल वासना के वशीभूत होकर पति का त्याग नहीं करती थी। सुकन्या इसका एक उत्तम उदाहरण है। शर्यती ऋषि की इस सुन्दर कन्या का विवाह च्यवन ऋषि के साथ हुआ। च्यवन अत्यन्त कुरूप व अकालबद्ध लगते थे। परन्तु यौवनोत्फुल्ल वालण्यमयी सुन्दरी कन्या ने उनका तिरस्कार नहीं किया, अश्विनी आदि देवताओं के बहुत समझाने पर भी कि सुकन्या अपना रूप यौवन इनके साथ व्यर्थ में मत गंवाओ मेरे साथ चलो। तो वह कहती है, कि हे देवता यदि आप ऐसा ही चाहते हैं कि मेरा रूप-यौवन व्यर्थ न जाय तो आप मेरे पति च्यवन को ही रूपवान बना दीजिए। उनकी पति के प्रति अनन्य प्रीति देखकर अश्विनी कुमारों ने वैसा ही किया, ऐसी थी वैदिककालीन नारियाँ। अतएव यज्ञ क्रिया आदि करने वाली एवं करवाने वाली नारियों का उल्लेख अथर्ववेद में भी आता है।

'कामं गृहयै अग्नौः पत्नी प्रातर्होमौ।' (गौभिलगृहाय सूत्र -13)

रात्रि का होम तो पत्नी को करना ही चाहिए। यदि इच्छा हो तो उसे प्रातहोम भी करना चाहिए। यज्ञक्रिया में पत्नी का होना अनिवार्य माना है।

'पुत्रीणां वा कुमारिणां विश्वं आयुर्विअश्नतुः।
अपत्नीकः कथमग्निहोत्र जुहोति? श्रद्धापत्नी सत्यं यजमानः ।।'

- शतपथ ब्राह्मण

पत्नी के बिना अग्निहोत्र कैसे किया जाय। श्रद्धा और सत्य दोनों सर्वोत्तम युगल हैं। यदि पत्नी का निधन हो गया तो श्रद्धा को पत्नी मानकर यज्ञक्रिया जारी रखनी चाहिए। ऐसा ऐतरेय ब्राह्मण में कहा गया है।

युद्ध में नारियों की सहभागिता पुरुषों के जैसी स्वाभाविक मानी गयी है। महर्षि पाणिनि द्वारा रचित शब्दकोश में तलवार धारण करने वाली बताया

गया है एवं तैत्तरीय ब्राह्मण में इन्द्राणी को सेना के देवता के रूप में मान्यता दी गयी है। 'उदसौ सूर्यो अगादुदयं मामको भगः।' अर्थात् सूर्योदय हुआ है अरुणोदय। मेरे अर्थात् नारी के भाग्य का अरुणोदय, इसलिए हे - नारी तुम अपने अधिकारों का स्मरण करो।

अतएव तुम याद करो तुम्हारी दादियाँ, परदादियाँ अपने अधिकारों का अपने पराक्रम से रक्षा करती थी। वे राजनीति सामाजिक कार्यों जनता के संरक्षण और कल्याण के कार्यों में पुरुषों के बराबर हिस्सा लेती थीं। कभी कभी पुरुषों को भी मात दे देती थीं। वैदिककाल में स्त्रियों ने शिक्षा और प्रेरणा प्राप्त कर महिलाओं ने अपने अधिकार प्राप्त किये एवं पुरुषों के समान ही सभी क्षेत्रों में अपना कर्तव्य दिखाया। ऋग्वेद में पुरुषों ने ही सर्वसक्तिमान परमेश्वर से प्रार्थना की है, कि हे देव उर्वशी ने पुरुरवा का त्याग किया, तब वह उसके वियोग में पागल होकर जंगल-जंगल भटकता रहा। ऐसा दारुण वियोग कभी मत देना ।

'इहैव सा मां वियौष्टम्।' (ऋग्वेद 10-85-42)

ऐसी दशा में पुरुष विवाह विच्छेद की धमकी भी कहाँ से करते। पति मनःपूर्वक आर्त स्वर से प्रार्थना करता था कि जब एक जल दूसरे जल से इतना मिल जाता है, उन्हें अलग करना असम्भव हो जाता हैं। उसी प्रकार मेरी पत्नी का हृदय मिलकर एक रूप हो जाने दो।

'समञ्जंतु विश्वे देवा समापो हृदयानि नौ।'

हे देवताओ मैं विवाह विच्छेद नहीं करना चाहता हूँ। चाहे वही मुझसे अलग होना चाहे। अतः मुझसे अलग होने व विवाह विच्छेद की बुद्धि उसे कभी मत दीजियेगा। इस प्रकार से वैदिक काल की नारियों की प्रधानता चली आ रही है। वह अपना और अपने परिवार का निर्णय लेने में स्वयं सक्षम थी। श्रीमद्भगवद्गीता के 10वें अध्याय के 34वें श्लोक में भगवान श्रीकृष्ण ने को सप्तशक्ति के रूप में बताया है, कि नारी के अन्दर ईश्वरतत्व सप्त रूपों में विद्मान है, उसमें दूसरी शक्ति श्री है-

'कीर्तिः श्रीर्वाकच नारीणां स्मृतिमेंधा धृतिः क्षमाः।'

नारी जो भी प्राप्त करती है, वह कीर्ति को प्राप्त करती है एवं यश को प्राप्त करती है। उसकी वाणी में शक्ति है। जब एक महिला सभा में अपना वक्तव्य प्रस्तुत करती है, तब प्रायः सभी का ध्यान उसी की ओर रहता है और उसका असर सब पर होता है। क्योंकि वाक् शक्ति उसके पास है। श्री भी एक शक्ति हैं। श्री का आशय केवल पैसा नहीं है, पैसे से परे समृद्धि हैं। वर्तमान में रक्षाबन्धन विपर्यास हो गया है और लोग यह कहने लगे, कि बहन-भाई को राखी बाँधकर रक्षा की याचना करती है। पर ऐसा नहीं है, रक्षासूत्र किसको बांधा जाता है, भाई की रक्षा के लिए बांधा जाता है -

'येनबद्धो बलिः राजा दानवेन्द्रो महाबलः।'

'तेन् त्वाम् अनुबध्नामि रक्षे माचल-माचलः' ।।

अर्थात् दानवेंद्र महाबली को जिस रक्षासूत्र में बांधा गया, उसमें मैं तुम्हें बांध रही हूँ, यह तुम्हारी रक्षा करेगा। इसलिए रक्षा के लिए रक्षा सूत्र बांधा जाता है। अतएव नारी की रक्षा कौन कर सकता है। वह सबकी रक्षा करने वाली होती है, क्योंकि उसके अन्दर शक्ति है, वह स्वयं शक्ति स्वरूपा है। अजसी और कुलशी नामक युवतियों ने इंद्र से लड़ाई कर उन्हें भाग दिया एवं वृत्तमाता ने भी इंद्र से लड़ाई की थी। - (ऋ - 1-32-9 ब्राह्मण)

वघ्रनिमती के युद्ध में दोनों हाथ कट गये किन्तु उन्हें पुनः जोड़कर वह युद्ध में शामिल हुई थी। - (ऋ.10-39)

वैदिककाल से जो उदाहरण और समत्व भावना प्राप्त हुई, उससे हर्षित होना स्वाभाविक है। वैदिककालीन महिलाओं में अदिति का अनूठा चरित्र हमारे सामने उपस्थित होता है। वह मातृत्व का एक अनोखा उदाहरण है। उनके द्वारा मातृत्व को अलग ही अर्थ प्राप्त हुआ है। जगत् गुरु आदि शंकराचार्य ने अपने स्रोत में 'देव्यापराधक्षमापण' में कहा है - हे माता मैंने कभी तुम्हारी सेवा नहीं की, तुम्हें खर्च करने के लिए तुम्हें फूटी कौड़ी भी नहीं दी। कदाचित् तुम्हें कष्ट ही दिये होंगे। तब भी माँ तुमने मुझे प्रेम ही दिया। निराभिलाष और निरूपम प्रेम दिया-

'कुपुत्रो जायते क्वचिदपि कुमाता न भवति।'

पुत्र बुरा हो सकता है, परन्तु माता कभी बुरी नहीं हो सकती। माता संतान से लाड़-प्यार करे, परन्तु उसके साथ ही कठोर अनुशासन द्वारा उसे जीवन में संघर्ष का सामना करने योग्य बनाये, यह सीख अदिति ने विश्व को दी है। उसने अपने पुत्रों को सभी क्षेत्रों में शीर्ष स्थानों पर पहुंचाया। उन्हें नेता एवं देवता बनाया। यह सब करते हुए वह कोमल, स्नेहमयी जननी अत्यन्त कठोर भी बनी। ऋग्वेद में कहा गया है कि - उसने लोहार की भाँति हथौड़े से ठोंक पीटकर देवताओं का निर्माण किया- **'सं कर्मार इवाधमत् देवानां पूर्वे युगे।'**

- (ऋग्वेद 10-62-2)

अदिति माता ने प्रचण्ड प्रेम, सहज आत्मीयता और अवर्णनीय वात्सल्य की प्रतीति स्त्रीत्व के महान गुणों के रूप में होती है। नारी का प्रेम और वात्सल्य अपनी सन्तान तक ही सीमित नहीं होता। अपितु स्वयं कष्ट सहकर दूसरों से प्रेम करना अपनी जीवन सुखमय बनाना एवं उसकी विविध प्रकार से चिन्ता कर उसका कल्याण करना नारी के रक्त में होता है। इसलिए एक नारी जिस प्रकार माता के रूप में पुत्र की देखभाल करती है, उसी प्रकार कन्या के रूप में पिता तथा

पत्नी के रूप में पति की अपने प्राणों से भी अधिक चिंता करती है। शतपथ ब्राह्मण में माता को पिता और गुरू से भी अधिक श्रेष्ठ बताया गया है।

'मातृवान् पितृवान् आचार्यवान् पुरुषोवेदः ।'

विश्व का निर्माण कर उसे आधार देने वाले देवताओं को देवत्व उसी के कारण मिला।

भारतीय दर्शन की गणना विश्व के श्रेष्ठतम दर्शनों में होती है। विश्व में एकत्व खोजकर उसने विश्व कल्याण का सुन्दर मार्ग उसे दिखाया है।' इन्द्रः पुरुरुप मायाभिरियतैः वह अन्तिम सत्य एक ही है, तब भी लोग उसे अनेक मानते हैं। 'एकं सद् विप्रा बहुधा वदन्ति।' आत्मा सर्वत्र एक ही है। इस एकात्मवाद के प्रभाव से मनुष्य और मनुष्य के बीच का द्वैभाव समाप्त हुआ। प्रेम और सामंजस्य के फलस्वरूप विश्व शांति दृढ़ हुई- **'विश्वेस्मिन् शान्तिरस्तु मानवाः सन्तु नुर्भयाः।'**

यह सीख और विश्वास इस दर्शन ने दिखाया। परन्तु इस श्रेष्ठ भारतीय दर्शन में अमूल्य योगदान देने वाली विदुषी थी- गार्गी तथा ऐसी महान प्रतिष्ठा प्राप्त महिलाओं में से सर्वोपरि मानी गयी । तथा याज्ञवल्क्य जैसे महान ऋषियों को भी अपने प्रश्नों के द्वारा पराजित कर देती हैं। अन्तोगत्वा वे ही गार्गी से चुप रहने को कहते हैं।

तत्पश्चात् गार्गी ने आत्म-विश्वासपूर्ण उद्गार कहे। उनसे उन विद्वानों की सभा में उनकी श्रेष्ठता का अनुमान लगाया जा सकता। तदनन्तर गार्गी ने शांत स्वर में पण्डितों से कहा- 'कि मैं अब याज्ञवल्क्य से दो प्रश्न पूछंगी, यदि वह सही उत्तर देते हैं तो यह सिद्ध होगा, कि ब्रह्मवेता आप सबके लिए अजेय हैं, आप सबसे श्रेष्ठ हैं। अन्य विद्वानों ने उन्हें मान्यता देकर कहा ठीक है, गार्गी तुम दो प्रश्न पूंछो, विदुषी गार्गी ने प्रश्न पूंछे और धनुष की प्रत्यंचा खींचकर उसमें लगाने के लिए दो बाण हाथ में लिए एवं हाथ को ऊपर उठाने वाले धनुर्धर की मुद्रा बनाई और याज्ञवल्क्य से कहा मेरे दोनों प्रश्न इन दोनों मर्मभेदी बाणों के जैसे हैं एवं अत्यन्त आत्म-विश्वास के साथ प्रश्न किये, वे आकाश तथा अवकाश पृथ्वी से नीचे तथा स्वर्ग से बहुत ऊपर का वातावरण आदि से सम्बन्धित प्रश्न किए तथा वे प्रश्न शून्य में वास करने वाले उस तत्व से सम्बन्धित थे, जो पहले भी था आज भी है, और भविष्य में भी रहेगा। वह कौन सा तत्व है? वह कौन सी शक्ति है? उसके मूल में कौन सी प्रक्रिया हैं। ऐसे विज्ञान निष्ठ प्रश्न गार्गी ने पूंछे तथा याज्ञवल्क्य ने संतोषजनक उत्तर भी दिये एवं वैदिककाल के बाद रामायण और महाभारत का अवगहन होता हैं। इन दोनों महाकाव्य में आदर्श मानवता और राक्षसी प्रवृत्ति के बीच संघर्ष चित्रित किया गया है और अन्ततः नैतिक धर्म की सत्ता विजयी होता है। परन्तु कहीं-कहीं शारीरिक दुर्बलता का लाभ उठाकर महिला के अपमानित करने के भी प्रसंग मिलते हैं। परन्तु यह भी सत्य है कि अपमानित हुई सीता अथवा द्रोपदी अर्थात् स्त्रीजाति की प्रतिष्ठापना का कार्य इन रचनाओं में हुआ है। वाल्मीकि रामायण में स्वयं महर्षि वाल्मीकि कहते हैं, कि सीता के चरित्र का गान करने के लिए मैंने रामायण जैसे महाकाव्य की रचना की है। रामायण में अद्भुत शालिनी जैसी अनेक महिलाएँ हैं। माता शबरी को महान तपस्वनी के रूप में वर्णित किया गया है। मुनि अत्रि की पत्नी अनुसुइया श्रेष्ठ तपस्विनी थी, जिससे पृथ्वी सुजलाम सुफलाम बनी।

विलक्षण एवं प्रभावी महिलाओं के उदाहरण महाभारत में देखने को मिलते हैं एवं द्रोपदी को पण्डिता कहा गया है। पाँचों पतियों में सदैव युद्ध का बदला लेने के लिए धर्म स्थापना के लिए उपयुक्त किया। कुन्ती, गंधारी, विदुला ऐसी अनेक महिलाएँ अपने विशेष व्यक्तित्व के कारण सदैव प्रेरणादायी रही हैं। इन्होंने वास्तव में अपने पतियों को धर्म के रास्ते पर चलने के लिए हर सम्भव प्रयास किये। मन्दोदरी और गांधारी ऐसे उदाहरण हैं, जिन्होंने अपने धर्म का पालन करते हुए, अपने पति को सही मार्ग पर चलने के लिए हर सम्भव प्रयास किए ऐसी नारियाँ का आदर्श रूप हमारे सम्मुख रखा जाता है। सीता का उदाहरण तो ऐसा है कि उन्होंने श्रीराम के शौर्य पर विश्वास व्यक्त भी किया और स्वयं को तेज सदैव प्रकट करती रही।

अतएव हमारी प्राचीन भारतीय संस्कृति में नारी में विलक्षण शक्ति थी, जो पुरुषों से किसी भी मामले में कम नही थी, जो हमारे लिए प्रेरणादायी है, ऐसी महान विभूतियों से हमें बहुत कुछ सीख मिलती हैं। अतएव समकालीन जीवन में प्रासंगिक हैं।

सन्दर्भ ग्रंथ सूची

1- अहं केतुरहं मूर्धा अहमुग्रा (ऋग्वेद 10-15-12)
2- यज्ञक्रिया करने और करवाने का विधान (अथर्वेद)
3- कामं ग्रहौ अग्नौ पत्नी प्रातर्होमऔ (गौभिलगुहयासूक्त)
4- अपत्नीकः कथमग्निहोत्र जुहोति (शतपथ ब्राहमण)
5- उदसौ सूर्यो अगादुदयं मामको भगः
6- 'इहैव सा मां वियौष्टम्'
7- 'समज्जतुं विश्वे देवा समापो हृदयानि नौः'
8- कीर्तिः श्री वार्कच नारीणां स्मृति मेधा धृति, क्षमा (श्रीमद्भगवद्गीता 10अध्याय 34वाँ श्लोक)
9- 'येनहद्धो बलिः राजा दानवेन्द्रो महबलः '
10- अजसी और कुलशी नेइन्द्र से लड़ाई करके भगा दिया (ऋ - 1-32-9ब्रा.)
11- कुपुत्रो जायते क्वचिदपि कुमाता न भवति (आदि शंकराचार्य)
12- व्याघ्रमती के हाथ काट देने पर पुनः जोड़ना और युद्ध करना (ऋग्वेद -16-39)

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i;kZoj.k "kCn ls vk"k; mu leLr Hkkfrd rFkk tfod i;kZoj.k ls g ftlesa tho/kkjh fuokl djrs gSA Hkkjrh; ijEijk ds vulkj izd`fr rFkk ekuo tkfr] thou ds vk/kkj i.kkyh ds vfHkUu vx gSA ikp rRo ¼ok;q] ty] Hkwfe] ouLifr rFkk tho&tUrq½ ijLij lEc) rFkk ijLij vkfJr gSA bu ikp rRoksa esa ls ,d esa Hkh xM+cM+ gksu ij nljs esa vlryu mRiUu gks tkrk gSA vr% bud chp lryu vko";d gSA

vkt ekuo tkfr ds fy, viuh bfrgkl dk lcls dfBu nkj py jgk g D;kfd i;kZoj.k in'k.k dh ifr/ofu vkt Hkwe.My; leL;k d : i e fo|eku gks xb gSA lkekftd rFkk Hkkxkfyd nf'Vdk.k d utfj, ls n[k rks vkt ;g leL;k 0;fDrxknh ls fo"o0;kih gks xbZ gSA orZeku esa ekuo u ftruk rduhdh fodkl fd;k g] mruk gh rth ls mlu vud ub&ub leL;kvksa dk Hkh fodflr fd;k g rFkk ;g leL;k in'k.k d : i e tye.My] tho e.My rFkk ok;e.My lHkh txg Qy pdh gSA ftl dk ifj.kke Hkh eu'; dk gh fofHkUu "kkjhfjd rFkk ekufld jksxk ls xflr gksdj] fouk'kdkjh ?kVukvk ls iHkkfor gksdj djuk iM jgk gSA

i;kZoj.kh; in'k.k dk "kkjhfjd LokLF; d lkFk&lkFk ekufld LokLF; ij Hkh vR;f/kd iHkko n[ku dks fey jgk g fo"ks'k

:i l /ofu in'k.k dkA vR;f/kd "kkj] xy dk u doy eu';k] oju i"k&if{k;k] tho&tUrvk ij Hkh udkjkRed iHkko n[ku dk fey jgk gA lMd ij okguk dk "kkj] QDVh e e"khuk dk "kkj] lkotfud rFkk /kkfed LFkyk ij ykmMLihdj dk "kkj] ckt kjk e tujVj dk "kkj lHkh eu';k ij euk&nfgd iHkko Mky jg gA bl l ,d vkj luu dh "kfDr iHkkfor gk jgh] ogh nljh vkj 0;fDr d 0;ogkj e fpMfpMkiu] Øk/k] ,dkxrk dh deh] lh[ku rFkk Lefr dh {kerk dk âkl] ekufld dk;d"kyrk e deh n[ku dk fey jgh gA

vkt eu'; dk ;g vglkl djkuk Hkh vko";d g fd bu i;koj.kh; leL;kvk dk Lo; eu'; u gh tUe fn;k g rk budk lek/kku Hkh ogh djA ;fn bl leL;k d ifr ltx jgdj vHkh l vko";d lj{kkRed dne ugh mBk, x, rk Hkkoh ih<h dk fuf"pr :i l bld n'ifj.kke Hkxru gkxA bld fy, i;koj.k f"k{kk lokf/kd egRoi.k Hkfedk fuogu dj ldrh gA i;koj.k eukoKkfud rFkk lektfon ekuo dh lkp] mld 0;ogkj rFkk nf'Vdk.k dk cnyu gr lfØ; g ftl l i;koj.k lj{k.k gr tu&lgHkkfxrk c<kb tk ldA oreku le; e gekj fo|kfFk;k rFkk ;ok ox e i;koj.k tkx:drk ykuk vR;Ur vko";d g D;kfd ftl idkj 0;fDrxr fodkl gr f"k{kk vko";d g] mlh idkj i;koj.k tkx#drk lkekftd leL;kvk d lek/kku gr vko";d gA vkt vko";drk g fd i;koj.kh; f"k{kk }kjk ikjfEHkd thou l gh mud ân; rFkk efLr'd e i;koj.k lj{k.k lEcU/kh ltxrk ,o tkx#drk mRiUu dh tk,A

i;koj.kh; leL;kvk dk nf'Vxr j[kr g, 1972 e l;Dr jk'V u loiFke ^^ekuo&i;koj.k** ij ,d vUrjk'Vh; lEeyu LohMu d LVkd gke uxj e vk;kftr fd;k ftl e i;koj.k f"k{kk d ek/;e l ekuo d 0;ogkj dk fu;f=r dju dh ckr mBhA bl gr 1975 e ^^vUrjk'Vh; i;koj.k f"k{kk dk;Øe cuk;k x;kA oreku e ;- ,u- vk-] ;uLdk] W.H.O] fo"o cd rFkk vudk ljdkjh rFkk xj&ljdkjh lLFkk, i;koj.k lj{kk rFkk f"k{kk ij egRoi.k dk; dj jgh gA

Hkkjr e Hkh LVkd gke ¼1972½ lEeyu d i"pkr i;koj.k tkx#drk dk egRo feyuk ikjEHk gvk ftl d vUrxr Hkkjr ljdkj rFkk i;koj.k e=ky; u vudk i;koj.k vudy dk;Øe djk, rFkk 1986 e i;koj.k lj{kk dkuu Hkh cuk;kA 2016 e LoPN Hkkjr vfHk;ku* i;koj.k tkx#drk dk ,d cgrjhu i;kl gA

vr% vkt ,d ,l lekt rFkk lLdfr d fodkl dju dh vko";drk g ftl e ikdfrd lEink dk foodi.k nkgu gk rFkk vi0;; #d ld] tho&tUrvk d ifr n;k dk Hkko gk] bld fy, oreku e ,lh f"k{kk nu dh vko";drk g tk vkfFkd rFkk lkekftd fodkl d lkFk&lkFk i;koj.k lj{k.k dj ld rFkk i;koj.k tkx#drk dk ,d ØkfUr d :i e fo"o Lrj rd Qyk ldA 0;fDr dk vkRe fpUru djuk gkxk rFkk bu leL;kvk gr [kn dk foykflrk d thou l eDr dj fu;f=r thou thu d fy, ifjr djuk gkxkA bld fy, tc rd tu ekul lkekU; ukxfjd i;koj.k lj{k.k dh efge l ugh tMxk rc rd ljdkjh@xj&ljdkjh i;kl lQy ugh gkxA

v/;;u dh vko';drk &

oreku le; e i;koj.kh; leL;k, fnu ifrfnu c<rh tk jgh gA i;koj.kh; in'k.k] idfr dk nkgu] Xykcy ofkex] i;koj.kh; vlryu tlh leL;kvk l fucVu d fy, f"k{kkfon] lekt"kkL=h fujUrj dk; dj jg gA ftl d vUrxr i;koj.k f"k{kk dk ikB;Øe e egRoi.k LFkku fn;k x;k g ftl l cPpk dk ikjfEHkd l ydj mPp f"k{kk rd i;koj.k d ifr tkx#d fd;k tk, ftl l o Hkkoh ukxfjd d :i e i;koj.k d egRo dk le> ld] mld ifr lân; gk rFkk i;koj.k dk lj{k.k dj ldA

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	l[;k	e/;eku	ekud fopyu	df	Vh&eY;	lkFkd rk Lrj
Nk=	25	32-7	10-30	48	3-48	-01
Nk=k,a	25	40-6	5-27			-05

25 Nk=kvk dk ;kn fPNd Øe e p;u fd;k x;kA

midj.k & iLrr v/;;u e v/;;udrk }kjk Lo&fufer i;koj.k tkx#drk i"ukoyh dk mi;kx fd;k x;k g ftle i;koj.k tkx#drk l lEcfU/kr 50 dFku g rFkk ;g lHkh dFku /kukRed gA ¼Vfcy n[k½

mijkDr ifj.kkek l ;g Kkr gkrk g fd 25 Nk=k dk e/;eku 32-7] ekud fopyu] 10-30 ikIr gvk tc fd 25 Nk=kvk dk v/;;u 40-6 rFkk ekud fopyu 5-27 ikIr gvkA x.kuk l ikIr Vh dk eku 3-48 ikIr gvk tk fd 48 df ij -01 Lrj d Vh&eku 1-96 rFkk -05 Lrj d Vh eku 2-58] nkuk Lrjk d Vh&eku l vf/kd gA vFkkr Nk=&Nk=kvk d e/;ekuk d e/; lkFkd vUrj ik;k x;kA

fu"d"k &

iLrr v/;;u e ikIr lEi.k ikIrkdk d vk/kkj ij dgk tk ldrk g fd LUkkrd Lrj dh Nk=kvk dk i;koj.k tkx#drk dk Lrj Nk=k d tkx#drk Lrj l T;knk vPNk ik;k x;kA bl idkj d ifj.kke d vudk dkj.k ,o ifjfLFkfr;k gk ldrh gA Nk=k, ;k yMfd;k LoHkkor%] dkey] rFkk lonu"khy gkrh gA idfr ie] iM&ik/kk l yxko] i"k&if{k;k l ie ,o n;k&Hkko] vf/kd ltx ,o lrd lQkb il Un] vu"kkflr ,o i;koj.k lj{k.k d ifr vf/kd tkx#d gkrh gA

ifj.kkek e vUrj dk dkj.k dN Hkh gk] ijUr vkt Hkh Hkkjr e i;koj.k lj{k.k d ifr tkx#drk ¼fo"k'k : i l fo|kFkh rFkk ;ok ox½ dk vHkko g tc fd ;ok gh n"k dk Hkfo'; gA vHkh Hkh fo|kFkh viu i;koj.k d ifr olk 0;okgj ugh djr tlk mUg djuk pkfg,A vR;f/kd rho rduhdh fodkl] idfr dk nkgu] ikdfrd llk/kuk dk vi0;;] vR;f/kd egRokdk{kk] LokFk&flf) dh /ku] ; lHkh u Lo; viuk oju lEi.k ekuo tkfr dk fouk"k dju dh fn"kk e c<k gvk ,d dne g rFkk ftldh ifjf.kfr vk, fnu gekj le{k ikdfrd vkinkvk d :i e idV gk jgh gA

bu ifjfLFkfr;k e i;koj.k eukoKkfudk dh Hkfedk egRoi.k gk ldrh gA o 0;ogkj ifjoru d fu;ek] fof/k;k vkfn d }kjk rFkk i;koj.kh; f"k{kk d }kjk fo|kfFk;k dk i;koj.k lj{k.k gr ifjr dj ldxA fo|kfFk;k dk i;koj.kh; leL;kvk d okLrfod Lo:i rFkk ekuo 0;ogkj rFkk LokLF; ij iMu oky n'iHkkok dh tkudkjh nh tk, rFkk mld odfYid mik;k dh Hkh tkudkjh nh tk, ftll mudk 0;ogkj ifjofrr gk ld rFkk odfYid mik;k d ifr og ltx gk rFkk mUg viuk ldA

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1- Mk- jkeiky flg] ik- v"kkd lokuh] Mk- ch- ih- vxoky & i;koj.kh; eukfoKku] i'B l[;k& 196&202] Jh foukn iLrd efUnj] vkxjkA
2- Mk- oh- lh- flUgk] Mk- i'ik flg & fodkl ,o i;koj.kh; v/;;u] i'B l[;k& 365&391] ,l- ch- ih- Mh- ifCyd"ku] vkxjkA
3- ,p- d- dfiy & vul/kku fof/k;k] ,p- ih- Hkkxo cd gkml] vkxjkA
4- Mk- n"kjFk flg] Mk- ,e- ih- iky & i;koj.kh; v/;;u] fot ; idk"ku efUnj] okjk.kl lhA
5- https//Times of India.India times.com "The Importance of Environmental Awareness".

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ghostel03@gmail.com

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vk/kfud ;x fodkl ,oa rduhdh d ;x e vkRefuHkj fodkl ,oa vfLrRo dh dYiuk lEHko ugh gA vkilh lg;kx gh "kkfUr] vkfFkd fodkl] ifrj{kk] ykdr= ,oa ekuokf/kdkjk d lj{k.k dh fn"kk e l"kDr ek/;e gk ldrk gA blh ifji{; e f}rh; egk;) d mijkUr vUrjk"Vh; f{kfrt ij vudkud {k=h; lxBu& lfud] vkfFkd] jktuhfrd mnn";k d vk/kkj ij vfLrRo e vk;A nf{k.k ,f'k;k ;k Hkkjrh; miegk}hi d n'kk d chp lkekftd] vkfFkd ,oa lkLÑfrd lg;kx LFkkfir dju d mí'; l {k=h; lxBu nf{k.k {k=h; lg;kx lxBu&LFkkfir fd;k x;kA

nf{k.k ,f"k;k og {k= g tk mÙkj e fgUnd"k o fgeky; l ydj nf{k.k e fgUn egklxj ,oa cxky dh [kkMh d e/; fLFkr lfoLrh.k ik;}hi :ih ,d Hkkxkfyd bdkbZ gA bl {k= e Hkkjr] ikfdLrku] uiky] HkVku] ckXykn"k] Jhydk] ekynho }hi leg lfEefyr gA ftle ,frgkfld] Hkkxkfyd] lkLdfrd] vkfFkd ,oa jktuhfrd {k= d lnHk e cgyrk 0;kIr gA nf{k.k ,f"k;k {k= og {k= g tk 50 d n"kd l io fcfV"k lkekT;okn l =Lr jgk] rFkk f}rh; fo"o ;) d mijkUr uokfnr jk"Vk d :Ik e fodkl"khy n"kk dh J.kh e tku x;A ftud le{k db idkj dh pukfr;k fo|eku FkhA 1980 e ckXykn'k d jk"Vifr ft;kmj jgeku u nf{k.k ,f'k;k e {k=h; lg;kx d fy, ,d <kp dh LFkkiuk dk iLrko j[kkA 1985 dk <kdk e ,d lkd lEeyu j[kk x;k vkj lHkh n'kk dk ,d lkFk vku dh ckr dgh rkfd vkilh lEcU/kk dk l/kkjk tk ldA n{kl d xBu d le; ;g fuf'pr fd;k x;k fd bl lxBu dk fuek.k {k=h;] lkekftd o vkfFkd pukfr;k dk gy dju d fy, fd;k x;k g vkj jktuhfrd eík vkj f}i{kh; fooknk dk bll nj j[kk tk;xkA yfdu vkt lkd dh dk; i.kkyh vkj bld lEeyuk ij utj Mkyu l Kkr gkrk g fd f}i{kh; fooknk dk bll nj ugh j[kk tk ldkA Hkkjr bl lxBu dk ,dek= ,lk lnL; g ftldh lhek pkj n'kk d lkFk lk>h gkrh gA n{kl dk lcl cMk jk"V gku d dkj.k Hkkjr dh ldkjkRed Hkfedk n{kl dk lQy cuku e vf/kd gk tkrh gA yfdu bldk T;knk lfØ;rk dk iMklh n'k lng dh nf"V l n[kr gA

;|fi n{kl }kjk {k= d n"kk d chp e lkekftd] vkfFkd ,oa lkLÑfrd lg;kx LFkkfir dju dh fn"kk e vud dk; fd, x,A

fdUr nf{k.k ,f"k;k d n"kk e ,frgkfld] Hkkxkfyd] lkLdfrd] vkfFkd ,o jktuhfrd {k= d lnHk e 0;klr cgyrk ,o fookn] lngk rFkk vfo"okl dh iofÙk d dkj.k lkd d lkeu db pukfr;k Hkh [kMh gA iLrr y[k e n{kl d lkeu vku okyh leL;kvk ,o pukfr;k dk j[kkfdr djr g, mud lek/kku gr l>ko iLrr dju dk i;kl fd;k x;k gA

n{kl lxBu dh dk;Zi ifØ;k&

n{kl lxBu d dk;Øe e[;r% f"k[kj lEeyu gr lfpo ,o e=h&Lrjh; lfefr dh cBd e iLrkfor gkrh g ,o vfUre :Ik e f"k[kj lEeyuk e Lohdkj fd; tkr gA dN dk;Øe lonu"khy gkr g ,o r;kjh lfefr Lo; fu.k; u ydj i{k&foi{k ij fopkj djr g, vfre fu.k; gr f"k[kj lEeyu ij NkM nrh gA tl&ohtk e NV] rVdj NV vkfn f"k[kj lEeyuk e iLrkok ij mnkjrk ,o ldkjkRed nf"Vdk.k l fopkj fd;k tkrk g rkfd lgefr ij lkpk tk ldA

vkjEHk e f"k[kj lEeyuk dk vk;ktu dkQh mRlkg Hkj ifjo"k e gvkA Hkkjr&ikd fookn ;k vU; nf{k.k ,f"k;kb n"kk d ekey e Hkkjr dh #fp ;k gLr{ki dk ydj n{kl l?k dh vYik; ;k 0;kikj jkM dh vk"kdk, fuey fl) gbA 1985 l 1989 rd] 1990 l 1992] 1994 ,o 1996 dk NkMdj f"k[kj lEeyuk dk vk;ktu okf"kd gh gkrk jgk g] ftue 'kklu v/;{kk }kjk fuf"pr ifrc)rk, ,o lgefr;k dh vfHk0;Dr dh g fdUr mld ckn f"k[kj lEeyuk d okf"kd vk;ktu e 0;o/kku vkr jgA

fiNy nk n'kdk e ek= vkB ½2002] 2004]] 2005] 2007] 2008] 2010] 2011] 2014½ f"k[kj lEeyu gh lEiUu g, gA fiNy Ng o"kk e ,d Hkh f'k[kj lEeyu ugh gvk gA 2016 e 19ok f"k[kj lEeyu ikfdLrku dh jkt/kkuh bLykekckn e gkuk Fkk fdUr mjh e Hkkjrh; luk ij vkrdoknh gey d dkj.k Hkkjr ler db n"kk d euk dju ij lEeyu jnn gk x;kA mld ckn Hkkjr&ikd lEcU/kk e ruko ,o mxrk d dkj.k {k= e vfo"okl ,o Hk; dk okrkoj.k cuk gvk gA ifj.kker% n{kl dh xfrfof/k;k ij i"u&fpgu yx x;kA

n{kl dk 19ok f'k[kj leeyu 2016 e ikfdLrku dh jkt/kkuh bLykekckn e vk;kftr gkuk Fkk] yfdu 18 flrEcj dk mjh e Hkkjrh; luk ij g, vkrdh gey d ckn Hkkjr u ble 'kkfey gku l bUdkj dj fn;k FkkA bld ckn ckXykn'k] HkVku vkj vQxkfuLrku u Hkh 'kkfey gku l bUdkj dj fn;k Fkk] ftld ckn lEeyu dk jnn dj fn;k x;kA 20o nf{k.k ,f'k;kb {k=h; lg;kx f'k[kj lEeyu dk vk;ktu ikfdLrku e gkuk FkkA 2016 e 19o f'k[kj lEeyu dk vk;ktu Hkh ikfdLrku e fd;k tkuk Fkk yfdu Hkkjr ler db n'kk d euk dju ij ;g lEeyu jnn djuk iMk FkkA fiNy nk lkyk l lkd lEeyu dk vk;ktu ugh gk ldk g vkj Hkkjr vxj bl lky Hkh lkd lEeyu dk cfg"dkj djrk g rk yxkrkj rhlj lky Hkh ; lEeyu jnn gk ldrk gA

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f"k[kj lEeyu] cBd rFkk okrk dk vk;ktu ,o lpkyu e xr nk&rhu n"kdk l lkekU; #i l ugh gk ik jgk gA n{kl dh xfrfof/k;k e vku okyh leL;kvk ,o pukfr;k dk jktuhfrd] vkfFkd] vkrdokn lEcU/kh] lU; pukrh] ikÑfrd pukrh vkfn e foHkDr dj ldr gA ft ldk foopu bl idkj g&

jktuhfrd pukfr;k&

nf{k.k ,f'k;kb n'kk d e/; fookfnr jktuhfrd leL;k, vkil e tMh gb gA uiky o HkVku dk NkMdj fcfV'k 'kklu d 150 o"kk d 'kklu u db fojk/kkHkklk dk tUe fn;kA iMkl h n'kk dh rkdrk u Hkkjr dk tc&tc leFku fd;k rc&rc lEcfU/kr n'k dh lÙkkokn rkdrk dk Hkkjrh; leFku jkl ugh vk;kA mifuo'kdky e fcfV'kk u ;gk ,d bdkb d :i e dke fd;k vkj nf{k.k ,f'k;k dh {k=h; jktuhfr e lhek fooknk u lEcU/kk dk cgr iHkkfor fd;k gA bu n'kk dk fo'o dh vkj n[ku dk nf"Vdk.k Hkh vyx&vyx gA jk"Vh; {kerk vkj 'kfDr dh nf"V l Hkkjr viu lHkh iMkfl;k l bl {k= o tul[;k e vf/kd 'kfDr'kkyh gA Hkkjr dh fo'kkyrk iMkfl;k e Hkkxkfyd y?kiu dk tUe nrh gA

Hkkjr vkj mld iMkfl;k d chp rhu Lrjk ij lEcU/k ik; tkr gA igy Lrj ij HkVku o ekynho tl n'k g tk Hkkjr l viuh fo"kerk dk viuk ikjC/k eku pd gA nlj Lrj ij uiky] ckXykn'k vkj

Jhydk tl vUrj dk vij.kh; ekur g vkj ennk d ifr lrfyr jgu dh dkf''k djr gA rhlj Lrj ij ikfdLrku g tk Hkkjr l cjkcjh dk i;kl djrk gA Hkkjr d ifr ikfdLrku dk #[k n{kl dh lQyrk e ck/kk gA

vkfFkd puqkfr;k&

nf{k.k ,f'k;k ,d ,lk {k= g tgk nfu;k dh lcl thoUr vFkO;oLFkk g] fQj Hkh nf{k.k ,f'k;k d n'kk e okLrfod 0;kikj vkj lHkkfor 0;kikj dk vUrj 2001 l gh yxkrkj c< jgk gA lj{k.kokn uhfr;k] jktuhfrd bPNk'kfDr vkj 0;kid fo'okl dh deh d dkj.k nf{k.k ,f'k;k e vUrj {k=h; 0;kikj fuEu Lrj dk gA 2018 e Hkkjr dk viu iMkfl;k d lkFk 0;kikj] 36 fcfy;u vefjdh Mkyj rd igp x;k FkkA bl {k= e Hkkjr dk lcl cMk ckt kj ckXkykn'k gA bld ckn uiky vkj Jhydk vkj lcl vf/kd eY; dk vk;kr E;kekj] Jhydk vkj ckXykn'k l vkrk gA 2018 d vkdMk d vulkj Hkkjr 0;kikj e ykHk dh fLFkfr e gA ckXkykn'k 7-6 fcfy;u vefjdh Mkyj] uiky 6-8 fcfy;u vefjdh Mkyj gA Hkkjr vkj ikfdLrku d chp 2017&18 d e/; 2-4 vjc Mkyj dk 0;kikj gvk tc fd nkuk n'kk d chp yxHkx 38 vjc Mkyj d 0;kikj dh {kerk ektn gA ikfdLrku dk NkMdj n[kk rk Hkkjr dk viu iMkl d lkFk 0;kikj yxkrkj c< jgk gA yfdu bud ckn Hkh lkd n'kk dk vkilh dkjkckj c<ku dh t:jr gA

vkrdokn dh puqkrh &

vkrdokn l fuiVu d fy, 12o lkd lEeyu e vkrdokn lEcU/kh ikVkdky ij gLrk{kj fd; x; vkj mEehn dh x;h Fkh fd lHkh lnL; jk"V bl ikVkdky dk leFku djxA yfdu bld ckn Hkh Hkkjr vkj ikfdLrku d chp ftl rjg dh ?kVuk, ?kfVr gk jgh g] mll yxrk g fd ldkjkRed cnyko vku dh lHkkouk u d cjkcj gA 2019 dh ?kVukvk u r; fd;k fd 2020 dk lky Hkkjr vkj ikfdLrku d fygkt l dlk jgxkA 2019 e ikfdLrku fLFkr vkrdoknh lxBu t'k&,egEen u iyokek dk vkRe?kkrh geyk fd;k bll nkuk n'kk d fj'rk e fxjkoV dk nkj vkjEHk gk x;k FkkA

vxLr 2019 e gvk n ljk Økfrdkjh ifjoru ftlu ikfdLrkuh ljdkj dk >d>kj dj j[k fn;kA lkd dh fon'k ef=;k dh cBd e vkrdokn dk ,d of'od pukrh ekuk x;kA

lrr fodkl ,d puqkrh&

nf{k.kh ,f'k;k e ij fo'o d {k=Qy dk yxHkx 35 ifr"kr fLFkr g] ij tul[;k dh ckr dg rk fo'o dh dy tul[;k dk ,d pkFkkb Hkkx gh ;gh fuokl djrk gA nf{k.kh ,f'k;k e fo'o d 30 ifr"kr l vf/kd fu/ku 0;fDr fuokl djr g vkj ;g {k= vkfFkd vkj i;koj.k lEcU/kr pukfr;k dk o"kk l lkeuk djrk vk;k gA lrr y{;k dk ikIr dju d fy, 2015 e ,d lph r;kj dh xb Fkh ftle 17 y{;k dk o.ku fd;k x;k vkj 2030 rd lHkh lnL; n'kk dk ;g y{; ijk djuk FkkA Hkkjr d in'ku dh ckr dj rk bldk in'ku nf{k.kh ,f'k;k d n'kk e lcl cjk gA pkjk vkj LFky l f?kj vkj fodkl d fuEu Lrj oky HkVku vkj uiky tl n'kk e Hkh bl ekey e vPNh jd ikIr dh FkhA vf/kdk'k nf{k.k ,f'k;kb n'kk u vR;f/kd xjhch dk tM l m[kkM Qdu d fy, cgr gh vf/kd i;kl fd;k gA yfdu ; n'k m|kx] uokpkj] fyx] lekurk] f'k{kk lEcU/kh pukfr;k dk lkeuk dj jg gA bu y{;k dk ijk dju d fy, lnL; n'kk dk vkil e leUo; t:jh gA

lU; puqkrh&

Hkkjr viu lHkh iMklh n'kk e lU; 'kfDr;k dk n[kr g, lcl etcr gA vxj ge Hkkjr vkj ikfdLrku dh lU; rkdrk dk n[k rk Hkkjr vf/kd 'kfDr'kkyh fn[kkb nrk gA Fky luk dh {kerk d ekeyk e ikfdLrku Hkkjr l cgr ihN gA Hkkjr dh lfud {kerk 1]20]00]235 g tc fd ikfdLrku d ikl 6]20]000 gh lfud gA Hkkjr d ikl dkEcV Vd 4]426 g ogh ikfdLrku d ikl 2924 gA ok;luk dh ckr dj rk ;gk Hkh Hkkjr ikfdLrku l cgr vkx utj vkrk gA oreku e Hkkjr d ikl 2102 foeku g ogh ikfdLrku d ikl 951 foeku gA

Hkkjrh; Hkkxkfyd fLFkfr dkQh pukrhi.k gA bld ,d vkj pkbuk g ftl l Hkkjrh; lhek fookn ikjEHk l gh my>k jgkA Lor=rk d ckn pkbuk u ;) i;kl k d ckn Hkkjr d Hk&Hkkx dk viu v/khu dj

fy;k yfdu Hkkjr d lhekorh n'kk cek] ckXykn'k] uiky l Hkkjr dk dkb lU; pukrh ugh gA nf{k.k ,f'k;kb {k=h; lg;kx lxBu ^n{kl* d ckj e fiNy dN o"kk e ;g /kkj.kk 0;Dr dh tku yxh g fd ;g lxBu f'kfFky gk x;k g rFkk ,d {k=h; lxBu d :i e bruk iHkko'kkyh ugh gk ldrk gA ft l idkj l n{kl n'kk }kjk f'k[kj lEeyu d LFkxu dh ?kk"k.kk dh tkrh g mll rk n{kl dh jkg vkj dfBu gkrh tk jgh gA bl jktuhfrdj.k dk lcl T;knk ldV n{kl d f'k[kj lEeyuk e n[ku dk feyk gA vxj bld ?kk"k.kk&i= e n[kk tk, rk ;g fy[kk x;k Fkk fd n{kl d 'kkluk/;{k o"k e ,d ckj ;k vf/kd ckj f'k[kj lEeyu e Hkkx yx yfdu n{kl bldh U;ure ifr Hkh ugh dj ik;k gA vkrdokn dk elyk lcl igy n{kl ep ij Jhydk u mBk;k FkkA lHkh n'kk u bl ckr dk leFku fd;k Fkk fd vkrdokn dk edkcyk dju d fy, lkefgd i;kl fd; tku pkfg,A ikfdLrku Hkh bl ?kk"k.kk e lfEefyr FkkA ,d vkj rk ikfdLrku vkrdokn d f[kykQ [kMk gvk utj vkrk g ogh n ljh vkj mldh ljteh ij gh vkrdokn iui jgk gA

bu lc ckrk d ckotn Hkh n{kl d egRo dk de djd ugh vkdk tk ldrkA n{kl d lHkh n'k Hkkjr d iMklh t:j g yfdu mue l Hkkjr d flok; fdlh dh lhek n ljl ugh feyrhA

n{kl d lkeu ,d pukrh ;g Hkh g fd lkekftd&vkfFkd eí tk fd mld xBu d ey vk/kkj Fk dgh&u&dgh ok nj tk jg gA n{kl dk le; jgr lkekftd] vkfFkd] dk;Øe dk vkx c<ku dk i;kl djuk pkfg,A D;kfd iMklh n'kk dh ;g lkp curh tk jgh g fd Hkkjr vkj ikfdLrku viu lhek lEcU/kh fooknk e bruk f?kj x; g fd n{kl dk mUgku njfdukj dj fn;k gA

n{kl dk lcl cMk jk"V gku d dkj.k Hkkjr dh Hkfedk curh g fd og n{kl dk lQy cuku e viuh ldkjkRed Hkfedk fuHkk,A Hkkjr dh uhfr vkjEHk l gh lHkydj pyu okyh jgh gA D;kfd mldk yxrk Fkk fd ok vxj T;knk lfØ; gk tk,xk rk iMklh n'k mldk lng dh nf"V l n[kxA blfy, Hkkjr igy irh{kk djk] n[kk vkj rc gkFk dke e yk dh uhfr ij pyrk jgkA vc t:jh g fd Hkkjr dk viuh 0;kid Hkfedk fuHkkuh iMxh vkj cg{kh; le>krk dk egRo nuk gkxk n{kl d vU; jk"V Hkh Hkkjr l vi{kk dj jg g fd og mUg urRo inku dj vkj lHkh lnL; jk"V lkefgd :i l feydj pukfr;k dk lkeuk djA

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n{kl d lkeu vku okyh leL;kvk vkj pukfr;k dk de djd ugh vkdk tk ldrk] yfdu ge nf{k.k ,f'k;k vkj lkd dk vk/kk Hkjk fxykl d :i e n[k ldr gA tc fd fujk'kkoknh bldk vk/kk [kkyh fxykl d :i e n[kr gA n{kl dk lcl cMk jk"V gku d dkj.k n{kl dk lQy cuku e Hkkjr dh Hkfedk c< tkrh gA ge vf/kd tul[;k] vR;f/kd xjhch vkj vUrghu NkV&ekV >xMk ij fujk"k gku dh t:jr ugh gA bldh ctk; ge {k= ij vR;f/kd ;ok vkj cnyko okyk rFkk ldkjkRed nf"Vdk.k] pky l/kkj] fo'kky ckt kj rFkk ykHk d utfj, l/;ku nuk pkfg, rkfd n{kl dk viuk okftc LFkku fey ldA lkd d lHkh n'kk dk bekunkjh l i;kl djuk pkfg, rkfd cjh jktuhfr vPNh vFk0;oLFkkvk ij gkoh u gk ld vkj ge ;g ekudj pyuk pkfg, fd n{kl d lkeu vku okyh pukfr;k dk lkeuk ge lcdk feydj djuk gkxkA ge ikl&ikl ugh g ge lkFk&lkFk gA

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drrashmidav@gmail.com

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iatkc dks e/;dkyhu lkfgR; dk lcls cM+k vax xq# er lkfgR; gSA ;g jpuk çFke ikap xq#vksa }kjk dh xbZ gSA xq# ukudnso] xq# vxnnso] xq# vejnkl] xq# jkenkl rFkk xq# vtqZunso us xq:er lkfgR; esa xq#ok.kh dks mPpkj.k }kjk ;kxnku fd;kA xq# ukud us ok.kh mPpkj.k djuh vkjEHk dh vkj çHkq efgek dk xku djus yxsA dqN fof'k"V okf.k;ksa Hkh vfLrRo esa vkbZ] tks çcU/k eqäd dgh tk ldrh gSA çcU/k eqäd esa vkbZ *tiqth*] vk'kk nh okj] fl)xks"B fFkrh] *ckgjekl*] *nfD[k.kh vksvadkj] *okj eykj* vkfn okf.k;ka çfl) gSA ;s lHkh jpuk,¡ eqäd ,oa çcU/k eqäd ;Fkk le; xq# xzUFk lkgc esa nt Z dj yh xbZA

lkfgR; dksey Hkkoksa dh lgt vfHkO;fä gSA lkfgR; esa cf) vkj fu;e dk 'kklu gksrk gS blds ekf[kd vkj fyf[kr nks :i ik, tkr gSA fyf[kr lkfgR; dk dyk lkfgR; dgk tkrk gSA ekf[kd lkfgR;] ckyh }kjk ih<h nj ih<h gLrkarfjr gksrk gSA ftls ykd lkfgR; dgk tkrk gSA ykd lkfgR; fdlh le; eu'; c/kdj fuj.Urj çokfgr gksu okyh /kkjk gSA ;g lEi.k tkfr dk vuHkko gksrk gSA ftls lts lokjdj lEi.k tkfr dh /kjkgj cuk;k tkrk gSA iatkch ykd lkfgR; viu vki esa cM+k gh le) g rFkk blds fofo/k :i gSA iatkc dh lk/kh&lk/kh feêh ls mBus okyh lkfgR; :ih ehBh lxU/k ikBdk dk viuh vkj vkdf"kr djrh gSA

iatkch Hkk"kk dk fu;fer Hkk"kk&oKkfud v/;;u vkt rd lEiUu ugha gks ldkA blds e[; dkj.k iatkch çn'k dh fLFkfr vkj t>k: çofÙk jgh gSA iatkc _f"k;ksa dh /kjrh g] çkphu ofnd lL—r dk dUæ jgk gSA vr% ;g Lohdkj dju esa fdlh dks lng ugha g fd iatkch Hkk"kk dk lEcU/k lh/kk lL—r ls gSA tgk lL—r viHkza"k e fc[kjh g] ogh iatkc dk ey fo|eku gSA M,- fx;klu dh ekU;rk g fd ek> d çn'k e igyh i'kph ckyh tkrh FkhA /khj&/khj 'kkjlu dk çpkj ;gka gvkA vFkkr iatkch dh uho i'kph ij j[kh xbZ] fdUrq Hkkou fuek.k 'kkjluh ls gvkA iatkch u viHkza"k dh ç—fr dk vkt Hkh lts, j[kk g] blfy, fgUnh dh vi{kk ;g lL—r d vf/kd fudV dgh tk ldrh gSA

ygnk iatkch dk ,d :i g rks ioh iatkch ¼ek>h] nksvkch] eyob vkfn½ blds nljk :i] bu nkuk dh jxr ls gh iatkc dk Jxkj gSA /khjUæ oekZ us Lohdkj fd;k g fd iatkch Hkk"kk ygnk d lkFk

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bruh ?kyh&feyh gl fd mll vyxkuk lEHko ugh] tc fd if'peh fgUnh ii tkch ll iijh rjg vyx gA vFkkr 'kkj lluh viHk'k dk ii tkch ij iMul okyk çHkko if'peh fgUnh dl :ikdkj ll ii.krk fHkUu jgk gA /khjUæ oekl rFkk HkkykukFk frokjh bl fn'kk el ,d dldl; viHk'k dh dYiuk djrl gA oLrqr% >>d ii tkch dk blh çk—r llmitk ekurl gA dldl; uke ll çk—r vkj viHk'k Hkk"kk,l vkt Lohdkj dh tk jgh gl vkj dldl; çnl'k dl vUrxr lEi.k ii tkc vk tkrk gA tgkj ii tkch dk lhek rd 'kkj lluh ll lekurk,l vkj fHkUurk j[krh gA ogh og dldl; viHk"k dl lkFk Hkh ey j[krh gA ftldk mn; if'peh ii tkc ll gh gvk gA[1] viul çnl'k dk foLrkj djrl g, fnYyh rd dk bl Hkk"kk ul Li'kl fd;kA ftl ij le;≤ vkul okyh tkfr;kl dh Hkk"kkvk&vghjh] xqtjh] fi"kkph rFkk fi"kkph dk çHkko Hkh iMkA ii tkch Hkk"kk ul mnkjrkiool u doy mllxg.k fd;k] vfirq vkRelkr dj fy;kA

lL—r ll ii tkch rd dl fodkl dk fp= dN bl çdkj le>k tk ldrk g& ofnd lL—r < ikyh < dldl; ¼'kkj lluh çHkkfor½ < dldl; viHk"k ¼<Ddh] ikpkyh½ < fgUnoh] fgUndh] fgUndk < eYkrkuh ¼ygnk½ ykgkjh ¼iohl ii tkch½ X;kjgoh 'krkCnh el gepUnl dh jpuk rFkk mllls iool viHk'k ngk el ii tkch dl cht n[kl tk ldrl gA ;Fkk&

HkYyk gvk] ehfj vk] cfgf.k egkjk dlr]
yTtltjrq ovflvgq tb HkXxk ?k: vrA[2]

bl nkgl el HkYyk] ekfjvk] Ekgkjk] HkXxk vkfn 'kCnkoyh iqjkuh ii tkch dl vf/kd fudV gA ii tkch Hkk"kk dk igyk ;qx viHk'k dky dgk tk ldrk g] ftldk le; 9oh o 10oh 'krkCnh gA bl le; rqdk vkj egen xtuoh ul Hkkjrh;kl dl fudV vkul dl fy, ;gkq dh ykd Hkk"kk dk viukuk dk ç;kl fd;kA vehj [kqljk ul viul ll iool bl fLFkfr dh ppkl dh rFkk viHk"k dk mn; gvk rFkk fgUnoh 'kCn dk ç;kx gkul yxkA [kqljk dh Hkk"kk ftl ll fgUnoh uke fn;k x;k g] ii tkch dl dkQh lehi fn[kkbl iMrh gA

ukFkk ¼xkj[kukFk vkfn½ dh ok.kh Hkh viHk'kdky dh g] tk ii tkc dk :ikf;r djrh fn[kkbl nrh gA blh le; pUncjnkbl dh jpuk ÞiFohjkt jklkß çdk'k el vkrh gA pUncjnkbl ykgkj dk jgu okyk Fkk] vr% mldh Hkk"kk e iitkch ¼ykgkjh½ dk çHkko gkuk lgt gA ;Fkk&

iqLrd tYgu gRFk n]
pfy xTtu fui&dktA[3]

bl ifä e gRFk n rFkk xTtu iitkch f}rokpnh ijEijk d 'kCn gA Þnß dk vk/kfud iitkch :i Þndß gA iitkc d fodkl e Qjhn&;x fo'k"k LFkku j[krk gA rjgoh lnh e ckck Qjhn dh jpuk l?kM iitkch dk ueuk gA iitkch e jpuk dju okyk vf/kdrj elyeku gh gA fgUnvk u iitkc e jgdj Hkh 'k) iitkch dk jpuk dk ek/;e ugh cuk;kA fID[kk d nlk x#vk dh jpuk] x#&njckj d dfo;k dh jpuk] fgn&fID[k jtokMk d vkJ; e jgu okyk dfo;k dh jpuk e miyC/k gA çfl) fo}ku lr flg l[kk u Li"V fy[kk g&

Þe lyekuk dk iitkch Hkk"kk dk Lor= Hkk"kk d :i e ç;kx gh iitkch lkfgR; dk rFkk blh dkj.k iitkch Hkk"kk dh Lor=rk dk Jhx.k'k gA mUuhloh lnh d vUr rd iitkch lkfgR; jpuk e elyekuk dk ;kxnku fID[kk&fgnvk dh vi{kk vf/kd gAß

iitkch ykd lkfgR; d {k= e lj fjpM VEiy rFkk fLoUkVu u viuk ekfyd dk; fd;k gA lu 1882 e fjpM VEiy u viu ,d y[k e iitkc d ykd xhrk dk lxg fd;k FkkA bl 75 i'Bk d foLrr y[k e VEiy u o"k dk 12 eghuk e xk, tku okyk gkf"ke d xhrk rFkk dkcy ;) d fo"k; e vud ykdfç; xhrk dk ldfyr fd;k gA blh çdkj l iitkc d dkxMk çkUr d dN xhrk dk fooj.k bUgku vU;= fn;k gA[4]

iitkc d ykdxhrk d fon'kh lxgdrkvk e MCydkYM LVhe dk Hkh uke fy;k tk ldrk gA bUgku i"k okyh tkfr;k e çpfyr Je&xhrk dk ldyu fd;k gA bl lxg d xhr lu 1887 b- e iBkudkV rFkk Mygkth uxjk e ikydh <ku okyk Jfedk l ldfyr fd, x, gA bl lxg dh fo'k"krk ;g g fd ble vxth vuokn d lkFk ey xhr Hkh viu vlyh :i e fn, x, gA bl xhr e tk nkg vk, g o ikydh dk vkx vkj ihN <ku okyk dgkjk d }kjk Øe"k% ckjh lxk, tkr gA[5]

iitkch ykd xhrk d lEcU/k e vk/kfud dky

e noUæ lR;kFkh dk ;kxnku vfoLej.kh; gA lR;kFkh th dk lcl çfl) xUFk Þehv ekb fiiyß gA ftle mUgku Hkkjr d leLr çkUrk d ykdxhrk dk vxth e vuokn djd çdkf'kr fd;k gA[6] lR;kFkh thu bl xUFk dk ykdxhrk dh lHkkf"krkofy ¼,UFkky, th½ dgk tk ldrk gA ble itkch ykdxhrk fo'k"kdj pj[k d xhrk dk cMk gh lUnj vuokn çLrr fd;k x;k gA bl xUFk dh Hkfedk lçfl) y[kd Jh eYdjkt vkuUn u fy[kh ftle lR;kFkh th d ykd&lkfgR; d dk;k dh Hkjh&Hkjh ç'kk dh gA ykd lkfgR; d çeh Jh ujUæ /kh ju Þe /kjrh itkc dhß 'kh"kd iLrd fy[kh gA ftle itkch ykd lkfgR; rFkk tu&thou dk lUnj ifjp; fn;k x;k gA Jh egUæ flg j/kkok] dyor flg fojä vkj ukjx flg u Þitkc n ykdxhrß iLrd ¼1955 b-½ fy[kh gA ble bl çkUr d xhrk dk lUnj lxg fd;k x;k gA bl lEcU/k e gjHktu flg fyf[kr Þitko.k n xhrß ¼1948½ iBuh; gA vorkj flg fnyj u itkch ykdxhr ¼1954½ e bu xhrk dk fyfic) fd;k gA verk çhre u itkc nh vkokt ¼1952½ d }kjk itkch ykdxhrk dk çdk'k e yku dk lQy ç;kl fd;k gA verk çhre d fopkj l Þykdxhrk dh ckgk e fdl Hkh xhrdkj dk uke ugh [knk gkrk ij mue jke&jke ij tk yQt fy[kk gkrk g] og g& ykd ykd Aß[7]

itkch ykd xhrk dk lpkj ekf[kd :i l fd;k tkrk gA ykd xhr blh :i e ih<h nj ih<h gLrkf=r gkr py vk jg gA ub ih<h viu ctxk l ekf[kd :i e xg.k djd vkxkeh ih<h dk bldk ekf[kd lpkj djrh gA ykdxhrk e x;kRedrk çe[k gA y;] lj] Vd] rkM x.k xhrk e lxhrkRedrk Hkjr gA xhrk dh lxhrkRedrk ikBdk vkj Jkrkvk dk Hkko foHkkj djrh gA lj foghu xhr vkRek foghu 'kjhj d leku gA y; xhr dh vkRek gA 'kCn ftLe g] gìh ekl vkj yg rFkk /keuh mue pyr “okl] ,d dfcuk nlj dh dkb gLrh ughA[8]

itkch ykd xhr ykd ckyh e gkr gA blfy, bldh ckyh ehBh vkj ljy gkrh gA ;g ljyrk l Lej.k gk tkr g rFkk fuRk uru&uohu cu jgr gA ijEijk dh /kkjk e cgr ykdxhr lnk uohurk fy, jgr gA ;g ykxk d lgt Hkkok dh vfHk0;fä gA dkb bld 'kCnk dk cukrk g] dkb ltkrk&lokjrk o vU; uohu igfy;k dh dMh tkMrk gA vUrr% ;g jpuk lEi.k tkfr dk vuHko viue ltk, ,d lkefgd —fr curh gA

itkfc;r dkb nk pkj lk o"k dh lkL—frd xkFkk ugh gA bldh ijkru i"BHkfe onk&mifu"knk e g] io e/;dky dk Lefr;k&Hkxonxhrk rFkk mÙkj e/;dky dk ifo= x#ok.kh u fn'kk nh gA egkurk dh bl ijEijk dk geu vkx c<kuk g ;g gekjk nkf;Ro g fd ge viuh i"BHkfe dh eku&e;knk cuk, j[kA lgu'khyrk] çe] R;kx] vkRe&cfynku ijkidkj rFkk Hkkbpkj d egku x.kk dk ,d&,d itkch d ru&eu ij vfdr dj nA xhrk d de;kx dk lgh vFkk e viuk,A ge lEi.k fo'o dk ;g fn[kk n fd itkfc;r fdlh ldh.krk ;k dN o"kk dh miyfC/k dk uke ugh g] oju g tkjk o"kk dh lEiUu ijEijk l çkIr gA ge itkch g] itkfc;r gekjk thou g rFkk ge llkj d lkL—frd bfrgkl e bl lku d v{kjk e Nkiuk gA itkc dk bfrgkl viu Hkhrj ,d rjQ l?k"k] cfynku rFkk pêku dh rjg dj n'k j{kk dh ofr dh xokgh nrk g] rk nljh vkj çe dh c<rh ih?k] fxí&HkxM ckfy;k] <ky&rk'k ey&eMo d ân;& vkd"kd –'; i'k djrk gA dHkh llrfl U/k] dHkh iTk $ vkc] itkc dh ; ufn;k oreku itkc dh /kjrh dk Jxkj djrh gA itkc d xc: toku dHkh fdlh elhcr d vkx >dr ugh] fldUnj egku tl vkØkedk dh Qkt d eg ekM fn, x;] rej o vCnkyh ljh[k vkrrkf;;k dk lcd fl[kk;k x;kA x# ukud d pky e tYek d fo#) [kn [knk dk yydkjk] *u dkb fgUn] u dkb elyeku] dg dj ,drk vkjl;kj dk ln'k fn;kA eu"; dk eu"; cuu dh çj.kk nh rFkk lcdk mudk vlyh /ke fl[kk;kA ;g x#vk lUrk&egkRekvk] ohj ;k)kvk] /ke LFkkuk o fofp=rkvk dh /kjrh gA tkfyek u lnk b";k o”k ;gk QV d cht ck;A dgkuh pkg vkEHkhd ;k ikjl dh gk ;k t;pUn vkj iFohjkt dhA ikfdLrku dh lkft'k gk ;k lkEçnkf;d ?k.kk Qyku dk fuUnuh; dk;] itkc dh lgu'kfä viu vki e vlhe gA lhu e gtkjk rQku nckdj leæ tlh xEHkhjrk itkc dh 'kku gA T;k&T;k ge itkc d bfrgkl ij –f"Vikr

djr g] ge f'ko&'kfä d ;K l ydj x# ukud th d peRdkjk d fp= feyr gA egkHkkjr d ;) e Jh —".k }kjk v tu dk fn, min'k rFkk fojkV : i n'ku dh dFkk l ydj /kUuk Hkxr }kjk iRFkj l Hkxoku ink dju dh lkf[k;k feyrh gA fldUnj d vkØe.k l ydj tfy;kokyk ckx&dk.M rd n[ku dk feyr gA itkch xjr gj rjQ fnyjh] vkRe&R;kx flj&Qjk'kh dh dgkuh lukrh jgh g& v tu gk ;k i#] x# xkfoUn flg gk ;k cUnk cgknj] uyok gk ;k fQj Hkxr flg] ykt ir gk ;k Å/ke] lc itkch ek dh xjr dh 'kek ij feV tku oky ijoku FkA

lekt e f'k{kk dk ldYi rk itkc dh nu gA mifu"knk vkj xhrk dh bl /kjrh ij lcl igy _f"k&efu;k u f"k{kk dh uho j[kh gA r{kf'kyk t l fo'ofo|ky; ;gk cu rFkk vxth 'kkludky e Hkh itkc d f'k{kk çe n'kkr g, loçFke cu fo'ofo|ky;k e viuk uke nt djok;kA jk"Vh; thou e Åp lLdkjk dh nu e itkc dk cgr cMk gkFk gA tkfr&ikfr dk HknHkko Åp&uhp] ifo=& vifo= dh dFkk,] ik[kMokn dk vfLrRo itkc e lc de gA itkc u lcl igy fo/kok fookg viuk;k] L=h f'k{kk dk LFkku fn;k] in dk lekIr fd;k] cfV;k dk l;kj djuk fl[kk;kA itkc d lkekftd jgu& lgu e ldh.krk vunkjrk vkMEcj i.k ifo=rk dh vfXu&j[kkvk dk LFkku fn;kA itkc dk lkekftd eY; gA *lo= nk Hkyk* e/kjrk vkj fouerk d 0;ogkj dk gh x.kk dk lkj ekuk tkrk gA

itkc d e/;dkyhu lkfgR; dk lcl cMk vx x# er lkfgR; gA ;g jpuk çFke ikp x#vk }kjk dh xb gA x# ukudno] x# vxnno] x# vej nkl] x# jkenkl rFkk x# v tuno u x:er lkfgR; e x#ok.kh d mPpkj.k }kjk ;kxnku fd;kA x# ukud u ok.kh mPpkj.k djuh vkjEHk dh vkj çHk efgek dk xku dju yxA dN fof'k"V okf.k;k Hkh vfLrRo e vkb] tk çcU/k eäd dgh tk ldrh gA çcU/k eäd e vkb *t i t h*] vk'kk nh oj] fl)xk"B fFkrh] *ckgjekl*] *nfD[k.kh vkvdkj] *okj eykj* vkfn okf.k;k çfl) gA ; lHkh jpuk,& eäd ,o çcU/k eäd ;Fkk le; x# xUFk lkgc e nt dj yh xbA

x# ukud no dh ok.kh dh ey Hkk"kk i tkch g rFkkfi lL—r vkj Qkjlh d vudj.k ij 'kCnkoyh vkj vUukfld dk lgkjk ydj ,lh Hkk"kk fy[kh xb ftl lL—re;h ;k Qkjlh fefJr dgk tk ldrk gA Qkjlh fefJr itkch dh ckUkxh n[kr gh curh g&

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gdk dchj djhe rc&,c ijonxkjAA

x# ukud no th u lkekU; itkch Hkk"kk dk ç;kx fd;k] tk fd ykd Hkk"kk dk : i y pdh FkhA

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vFkkr rhFkk dk Luku] 'kkL=k dh fQyklQh txy e tkdj lekf/k yxkuk] eu dh Hk[k dk igy ek;k dh Hk[k l rlr dju dh dkf'k'k l dN ugh gku okyk ;fn eu dh LoPNrk ugh dkb lc 0;Fk gA ;fn e ¼'kjhj dh½ ,d rkj lekf/k yxkb j[k ¼rk Hkh bl rjg½ pi jgu l eu 'kkr ugh jgu okyh vFkkr itkch lkfgR; ;g dgrk g fd &

eu pxk rk dBkrh e xxkA

lnHk xUFk lph

1- itkch Hkk"kk lkfgR; vkj lL—fr] lgxy M,- euekgu i"B l[;k&5A
2- itkch Hkk"kk lkfgR; vkj lL—fr] lgxy M,- euekgu i"B l[;k& 6 A
3- itkch Hkk"kk lkfgR; vkj lL—fr] lgxy M,- euekgu i"B l[;k& 7 A
4- lefgUn lkXl ¼dydRrk fj0; 1882½ VEiy A
5- Hkkjr e ykd lkfgR; i"B l[;k& 62] v/;k; M,- —".kno] lLdj.k 1996] lkfgR; Hkou çkboV fyfeVM] bykgkcknA
6- ehV ekb fiiy& noUæ lR;kFkh & lxe ifCy"kl fyfeVM ykgkj ¼lu 1946½ bldk f}rh; lLdj.k pruk çdk"ku lu 1951 b- e gnjkckn l çdkf'kr gvkA
7- itkc nh vkokt] verk çhre] i'B l[;k& 75 A
8- itkc nh ykd/kkjk& cnh lkfgUnj flg i'B l[;k& 154A
9- Jh x# xUFk lkfgc ni.k] çkQ lj flg lkfgc Vhdkdkj A

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snsrivastavdb@gmail.com

iLrr 'kks/k i= d ek/;e l ikphu Hkkjrh; vk|kfxd ,o vkfFkd lxBu e egRoi.k Hkfedk fuHkkus okyh J.kh lxBuksa dk bl dky e mudh gkl d dkj.kksa dk vkdfyr dju dk iz;kl fd;k x;k gA iodky e J.kh vkj fuxeksa dk o;kid&okf.kT; d {k= e Lok;Rrrk izkIr FkhA io e/; dky d vf/kdk'k y[kksa e NBh 'krkCnh b- l ydj nloh 'krkCnh b- d chp o;kid vkj vk|kfxd Jf.k;ksa dk mYy[k cgr gh de feyrk gA bll ;g fu'd'k fudyrk g fd bl dky e lkerokn d mn; l bu lLFkkvksa dk iru gk x;k FkkA bl nkjku Hkkfrd :i l flDd cgr gh de feyr gA ;|fi lkfgfR;d vkj vfHkyf[kd lkrk e flDdksa d uke vo'; gh feyr gA bll ;g /ofur gkrk g fd bl dky e enk gkl dk iHkko vk|kfxd ,o o;kid J.kh lxBuksa ij vo'; gh iMk gkxkA

xlrdkyhu jpuk^vejdk"k* e dgk x;k g fd ,d gh f'kYi e yx lenk; dk J.kh dgr gA ;g ifjHkk'kk ferk{kjk dk mYVk gA ferk{kjk e J.kh l?k dh o;k[;k djr g, foKku'oj[1] dgr g fd J.kh mu fofHkUu tkfr d o;fDr;ksa dk leg g tk ,d tkfr dh o;olk; d }kjk thfodkik tu djr gA mnkgj.k Lo:i v'o foØrk] iku foØrk] cudj] pedkj vkfnA ferk{kjk d bl fooj.k l Li'V g fd J.kh io e/;dky e ,d tkfr fo'k'k l tMu yxh FkhA ;g ifjoru ij rkj ij no.k HkVV dh^Lefr pfUndk*[2] ,o ohjfe=kn; e fn[kkb nrk g] tk J.kh dk 18 uhp tkfr d :i e n[kr gA mnkgj.kLo:i& jtd ¼/kkch½A HkVVkRiy[3] d le; l gh J.kh lxBu dk vk/kkj o;olk; u gkdj tkfr gk x;k FkkA ot;Urh[4] d vulkj& ^,d tkfr ,o ,d gh f'kYi oky o;fDr;ksa d lxBu dk J.kh dgr gA* gepUn d vfHk/kku fpUrkef.k[5] rFkk pEck ,o x<oky d vfHky[kk e J.kh ,o idfr lekukFkd 'kCn d :Ik e i;Dr g, gA tu xUFk tEc}hi iKflr[6] e 18 Jf.k;k ¼idfr½ dh lph gA

dEgkjk] tykgk] lukjk] jlkb;k] xk;dk] ukb;k ekfy;k] jLlh cuku oky] rekfy;k] pekjk] rfy;k] diM ij Nkb dju oky] dljk] nft;k] Xokyk] Hkhyk vkj /kkojk dh Jf.k;ksa dk mYy[k fd;k x;k gA igy 9 Jf.k;ksa dk uk#vk dgk x;k g] 'k'k 9 Jf.k;ksa dk ^dk#vk* ¼vNrk½ dh J.kh e j[kk x;k gA

ftu'oj ljh d dFkk dk'k idj.k[7] e lukj] dEHkdkj] ykgkj] jtd rFkk vU; f'kYi;ksa dk ^v/ke* dgk x;k gA e?kkfrfFk[8] ¼euLefr dh Vhdk½ eu Hkk'; d vulkj f'kYih] o;kjh] egk tu rFkk xkMhoku J.kh d :i e lxfBr FkA

io e/;dkyhu xUFkk d vu'khyu l ge vkHkkl gkrk g fd J.kh lxBu /kj&/kj viuk iHkko ,o egRo [kk jg FkA e?kkfrfFk[9] x.k vkj J.kh e Hkn djr g, dgr g fd J.kh d lnL; rk ,d gh 0;olk; d }kjk thfodktku djr g fdUr vko';drk iMu ij o0;fDrxr :i l Hkh dk; dj ldr g] tc fd x.k d lnL;k dk lno lkefgd :i l dk; djuk vko';d gA bll Li'V g fd bl dky e J.kh lxBu fucy gk jgk FkkA

bl dky d vfHky[kk e ge ikphu dky d foijhr Jf.k;k dk nku feyr g, ugh ikr g vkj u gh ykx Jf.k;k d ikl /ku tek djr Fk vkj u gh Jf.k;k }kjk ml /ku ij C;kt nu dh lpuk feyrh g tk bl ckr dh vkj bfxr djr g fd bl dky e J.kh lxBu dh 'kfDr detkj gk x;h Fkh vkj turk dk fo'okl ml ij de gku yxk FkkA e?kkfrfFk d vulkj fdlh Hkh fookn ij fopkj dju d igy nkuk i{kk l tekur y yuk vko';d Fkk vkj dkb Hkh i{k ;fn lxBu d fu.k; dk ugh ekurk Fkk] rk ml dh tekur tCr gk tkrh Fkh] tk J.kh lxBu dh fucyrk dk iek.k gA

bld lkFk gh lkFk ge ikr g fd bl dky e bu Jf.k;k dh idfr LFkkuh; gku yxh FkhA bl lUnHk e ge nk nkuk dk mYy[k djr gA mnkgj.k Lo:i& Xokfy;j d 877 b- d vfHky[k e ge nk nkuk dk mYy[k feyrk gA

bl vfHky[k e Jh lo'k ojij d rfy;k d Jf.k;k dh vkj Jh xkifxfj dh ekfy;k dh J.kh dk mYy[k gA bl vfHky[k e bu nkuk Jf.k;k }kjk fn; x; nku dk mYy[k feyrk gA bl vfHky[k l ;g Hkh Kkr gkrk g fd Xokfy;j e Jf'B;k rFkk lkFkokgk dk ,d e.My Fkk tk uxj dk i'kklu pykrk FkkA bl vfHky[k l ;g Hkh Li'V gkrk g fd bu nkuk LFkkuk e doy ;gh ,d&,d J.kh FkhA

ikphu Hkkjrh; vFk0;oLFkk e pkj idkj dh Jf.k;k vkj dkjhxjk dk mYy[k feyrk g &

1- xkek e fuokl dju oky ftUg ftUl d :i e ,d fuf'pr jkf'k ikIr gkrh FkhA

2- viu Lo; d xko e jgu okyA

3- jktkvk lkeUrk ,o /kkfed lLFkkvk }kjk viu vf/kdkj {k= e clk; x;A

4- Lor= f'kYih ,o dkjhxj y[k i)fr l ge Kkr gkrk g fd NkV xko e 5 f'kYih vkj cM xko e 18 idfr;k d fuokl dh lpuk Hkh feyrh gA 11oh ,o 12oh 'krkCnh e lkerokn d iru] 0;kikj d mUufr d lkFk&lkFk] 0;kikfjd ,o vk|kfxd J.kh lxBuk d mUufr ,o fodkl d iek.k iuk feyr gA ;gh dkj.k g fd bl dky d fof/k xUFkk e J.kh lxBuk l lEcfU/kr y[k foLrkj l feyr gA

dR; dYir: l Kkr gkrk g fd Jf.k;k dk viu dk; lpkyu d fy, vko';d fu;ek dk cuku dk vf/kdkj FkkA LefrpfUndk[10] d vulkj ;fn fdlh leg d lnL; fdlh >xM dk ,der gkdj u fuiVk ld rk mUg nk] rhu ;k ikp dk;fpUrdk dh milfefr fu;Dr djuh pkfg,A bud fu.k; dk lHkh lnL;k dk ekuuk iMrk FkkA bl xUFk[11] d vulkj leg viu vijk/kh lnL; dk nf.Mr Hkh dj ldrk FkkA Jf.k;k viuh oLrvk dh fcØh d fo'k; e Hkh dkuu ;k fu;e cukrh Fkh rFkk viu lnL;k l midj oly djrh FkhA

io e/;dky e J.kh lxBu e e[; dh Hkfedk T;knk egRoi.k gk x;h FkhA J.kh d ie[k dk xyrh dju oky lnL;k dk MkVu] QVdkju rFkk leg l fu'dkflr dju dk Hkh vf/kdkj FkkA 1086 b- d >kyj ikVu vfHky[k e rfyd J.kh d i/kku dh ppk gA tk bfrgkldkj ;g dgr g fd io e/;dky e J.kh lxBu detkj gk x;k Fkk] ;k budh Hkfedk vkfFkd dk;dykik e u d cjkcj Fkh] ml ekU;rk ij vc i'ufpUg yx x;k gA ml ekU;rk dk [k.Mu djr g, ik- ch- Mh- pVVkik/;k;[12] u bld i{k e db lk{; iLrr fd; gA mnkgj.k d fy,& fl;kMkuh vfHky[k ¼nloh 'krkCnh&>kl½ e db Jf.k;k dk mYy[k feyrk gA

;g vfHky[k xtj ifrgkjk d le; dk gA mud }kjk fn; x; nku dh ppk bl vfHky[k e gA Xokfy;j d cry HkVV Lokeh d efUnj l ikIr vfHky[k[13] ¼877 b-½ e dN egRoi.k lpuk; Jf.k;k d fo'k; e ikIr gkrh gA bl vfHky[k e uoh 'krkCnh e uxj d 'kklu l lEc) Jf.k;k rFkk lkFkokgk d lxBu dk mYy[k gA bud }kjk fn; x; nkuk dk

fooj.k feyrk g

gfj;k.kk d igok vfHky[k ¼uoh 'krkCnh½[14] l ?kkM d 0;kikfj;k d fo'k; e Hkh lpuk feyrh gA pkgeku jktk fuxgjkt ¼1088 b-½ d g'k iLrj vfHky[k ¼t;ij½ e mRrj n'k d ?kkM d 0;kikfj;k dh ,d J.kh dk mYy[k feyrk g ftle dgk x;k g fd gj ?kkM dh fcØh ij ,d nEe ¼pknh dk flDdk½ nku e fn;k tkrk FkkA Li'V g fd io e/; dky e J.kh lxBu i.kr;k lekIr ugh g, FkA

11oh] 12oh 'krkCnh e ; iuh lcy gku yx FkA y[k i)fr d vulkj& xtjkr e pkyD;k d 'kklu dky e ^J.kdj.k* uked ,d jktdh; foHkkx Fkk tk Jf.k;k d dk; dk n[krk FkkA 13oh 'krkCnh d vuon vfHky[k d vulkj& xtjkr d jktk lkjxno d dky e egktu] J'Bh] Bkdj tk viuh Jf.k;k d ie[k Fk] dk mYy[k feyrk gA

1- l{ki e io e/;dkyhu lkrk dh 0;k[;k dju l ge bl fu'd'k ij igpr g fd bl dky e Jf.k;k ,d tkfr fo'k'k l tMu yxh FkhA blfy, vc J.kh 'kCn dk i;kx idfr rFkk tkfr d fy, Hkh feyrk gA

2- Jf.k;k rFkk mul lEcfU/kr lnL; v/ke tkfr;k e fxu tkr Fk] tk mud fxjr g, lkekftd Lrj dh vkj ldr djrk gA

3- bl dky e vo#) vFk0;oLFkk d ifj.kke Lo:i Jf.k;k LFkku fo'k'k l tM x;h rFkk dkjhxj ,o f'kYih xfrghu gk x; FkA io e/;dky e J.kh lxBu fucy gk jgk FkkA bl dky e budh lhy Hkh ugh feyrh g tk bl fu'd'k dk leFku djr gA

4- 11oh rFkk 12oh 'krkCnh e J.kh lxBu iuh mUufr dh vkj vxlj gkr g] bud i/kku vf/kd 'kfDr'kkyh gk jg Fk rFkk dHkh&dHkh jktdh; 'kfDr dk Hkh pukrh nu dh fLFkfr e FkA

5- bl dky e Jf.k;k dk lU; 'kfDr ikIr dju dk vf/kdkj FkkA luk d ijEijkxr 6 vxk e ^J.khcy* ,d FkkA ;g ckr ekUlkYykl l Hkh Li'V gk tkrh gA

6- Jf.k;k Lo; viuk fu;e cukrh Fkh] budk Lok;r'kklh lxBu FkkA U;k; djr le; jktk bu fu;ek dk/;ku e j[krk FkkA

7- vk|kfxd mRiknu dk ekud Jf.k;k gh r; djrh Fkh] 'kkld ox mul m/kkj Hkh yr FkA ; Jf.k;k cdk dk Hkh dk; djrh FkhA

lUnHk xUFk lph

1- foKku'oj] Vhdk ;kKoYdLefr] 2] 30A
2- Lefr pfUndk] 3 ¼0;ogkj dk.M½ Hkkx 1 i'B l[;k& 40A
3- Vhdk ogRlfgrkA
4- i'B l[;k& 237] 1] 179] m)r yYyu th xkiky ¼fn bdkukfed ykbQ vkQ uknu bf.M;k½A
5- vfHk/kku fpUrkef.k] 3] 5] 714A
6- tEe }hi iKflr] 43] i'B l[;k& 193A
7- Hkfedk ^dFkkdk'k idj.k* i0 116 vkfnA
8- e?kkfrfFk] Vhdk euLefr] 8] 41A
9- e?kkfrfFk] Vhdk euLefr] 8] 2A
10- LefrpfUndk] 3] i'B l[;k& 526 vkfnA
11- Lefrpfundk] 3] Hkkx&1] i'B l[;k& 66A
12- pVVkik/;k;] ch- Mh- bf.M;u fgLVkfjdy fj0;A
13- ,fixkfQ;k bf.Mdk] 1] 159 vkfn] i'B l[;k& 11&20A
14- jk;] ,p- lh- Mk;ufLVd fgLVh vkQ uknu bf.M;k] 1 i'B l[;k& 119A

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egkRek xka/kh th dh cfLd f'k{kk dk lekykspukRed v/;;u

& çks- lk/kuk ik.Ms;
v/;{k] f"k{kk"kkL= foHkkx]
efgyk egkfo|ky; ¼ih- th-½ dkyst]
fdnobZ uxj] dkuiqj&208011 ¼m-ç-½

bZ&esy%
sadhnapandey1901@gmail.com

lkjka'k

lofofnr gS fd egkRek xka/kh th us viuk J"B deZ ,oa cfq)eRrk ls leLr fo'o dks vk'p;Zpfdr fd;kA og uo;qx dh uopsruk ds efrZeku i#"k FksA MkW- lksuiYyh jk/kk—".ku us dgk gS& fd ^xka/kh dh vrhr ,oa Hkfo"; dh ngyh FkA muesa vrhr ds ;qxksa dk leUo; Fkk vkSj Hkkoh ;qxksa dk fueka.k djus dh 'kfä FkhA ekuo thou ls lEcfU/kr ,slk dksbZ {ks= ugha gS] ftl esa bUgksaus dk;Z u fd;k gksA xka/kh th oxZ foghu] tkfr foghu lekt okfnh lokZn; lekt dh LFkkiuk djuk pkgrs FkA os lekt esa O;fDr v/kfo'okl] :f<;ksa ,oa dqjhfr;ksa dks nwj djuk pkgrs Fks] vr% mUgksaus f'k{kk dks lkekftd 'kks"k.k ,oa mRihMu ls eqä djus dk midj.k ekuk rFkk blds blh :i esa fØ;kUo;u fd;kA lkekftd dY;k.k esa f'k{kk dh Hkwfedk ij cy nsrs gq;s xka/kh th us dgk Fkk& vLi`';rk] ngst çFkk] fo/kok iquZfookg] insZ çFkk] v/kfo'okl] xjhch.kokfn lel;k] fL=;ksa ,oa Jfedksa dh n;uh; n'kk dk lek/kku dsoy f'k{kk }kjk gh lEHko gSA^^

'kSf{kd –f"Vdks.k ls xka/kh th us vuad ç;ksx fd;s vkSj rkRdkfyd Hkkjrh; ifjfLFkfr;ksa ds vuq:i ,d jk"Vªh; f'k{kk ;kstuk rS;kj dhA mUgksaus jk"Vªh;rk fof/k;ksa dh Hkkfr f'k{kk dh fof/k;ksa dks Hkh ç;ksx ds vk/kkj ij ijh{k.k fd;k FkkA xka/kh th ds 'kSf{kd ijh{k.kksa dk çkjEHk V,yLVk; vkJe nf{k.k vQhdk ls çkjEHk gksdj ifj"—r gksrs gq;s] pEikju] ^lkcjerh] o/kkZ ds vkJe;ksa esa lkdkj gks jgs FkA bu lHkh ds ifj.kkeLo:i *cqfu;knh* vFkok *cfLd f'k{kk* dk çkjEHk gqvkA xka/kh th us fcfV'k f'k{kk iz.kkyh dks jk"Vª ds fy, vuqi;qä crk;k rFkk jk"Vª dh vko";drkvksa ,oa ifjfLFkfr;ksa ds vuqdwy lkFkd ,oa O;kikfjd f'k{kk iz.kkyh dh LFkkiuk dh] ftlls o/kkZ f'k{kk ;kstuk dgk tkrk gSA os O;ogkfjd f"k{kk"kkL=h FkA vr% os 'kSf{kd mís';] fl)kUrks] ls=ks fo"k;ks vkfn çfriknu djus esa de fo'okl djrs FkA mUgksaus viuh rhl o"kks dh dBksj riL;k ,oa ç;ksxksa dk fupksM o/kkZ ;kstuk esa j[[kk gSA bu ç;ksxksa ds ifj.kkeLoi; Hkkjr esa f'k{kk dh n'kk esa l/kkj lEHko gks ldk] vU;Fkk Hkkjr xqykeh dh tathjksa ls eqä ugha gks tkrkA xka/kh th us viuk 'kSf{kd vuqHkoksa ds vk/kkj ij jk"Vªh; f'k{kk dk Lo:i fuf'pr fd;k vkSj bls *cfLd f'k{kk* uke fn;kA

çLrqr 'kks/k i=i= esa egkRek xka/kh th dh cfLd f'k{kk ;kstuk dh fo'ks"krkvksa dks le>us ds lkFk gh mudh "kSf{kd fopkjksa ds çfrQy ds :i esa egRoiw.kZ nu ^^cfLd f'k{kk ;kstuk^ ds egRoiw.kZ i{kksa dk j[kk x;k] lkFk gh fofHkUu vkjksiksa&çR;kjksiksa ls xqtjus ds ckn Hkh

mldh lkFkd mi;kfxrk dk n'kku dk ç;kl fd;k x;k gA

'kk/k lk=

cfld f'k{kk ;ktuk dh ekfydrk mldh vo/kkj.kk e fufgr gA bl f'k{kk ;ktuk d vkxeu l io ftru Hkh vk;kxk vkj lfefr;k e çkFkfed f'k{kk ij fopkj fd;k Fkk] mudk y{; doy fe'kufj;k ,o edky d fopkjk dk Hkkjr e ykx djuk FkkA bl fn"kk e *xk[ky fcy* dk ,d viokn dgk tk ldrk g] ,l e xk/kh th dh cfu;knh f'k{kk dk e[; vk/kkj Hkkjrh; n'ku] lL—fr] Kku foKku FkkA ;g ;ktuk doy Hkkjr dh vko';drkvk {kerkvk ,o ifjo'k dk –f"Vxr djr g; fufer dh xbA Nk=k }kjk mRikfnr dh xb oLrvk dk foØ; djd fo|ky; dk vkfFkd :i l vkRefuHkj cukuk blh fn'kk e fd;k x;k BkI dk; FkkA nlj 'kCnk e& cfld vFkok cfu;knh f'k{kk ml le; fd;k x;k ,dek= ,lk d 'kf{kd l/kkj Fkk] tk fo'k) :i l Hkkjrh;rk ij vk/kkfjr FkkA

cfld f'k{kk ;ktuk dh mikn;rk dk tkuu l io bld Lo:i dk tkuuk vko';d g&

loiFke&

1- ;g xk/kh th dh ekfyd ;k ;ktuk g] ;g xk/kh th d "kf{kd i;kxk ,o vuHkok d vk/kkj ij fodflr f'k{kk fl)kUrk d vu:i fufer dh xb Fkh rFkk Hkkjr dh rRdkyhu ifjfLFkfr;k d v/;;u] n"k dh leL;kvk d fujkdj.k ,o ckydk d lokxh.k fodkl gr cukb x;h FkhA

2- bl fØ;kRed ,o vuHkotU; ekuk x;k gA ckyd Lo; dk; d lh[krk gA jk;cu d vulkj& ckyd gLrf'kYi d {k= e lfØ; jgdj] ekufld vuHkok d lkFk vU; vuHkok dh çkflr djrk gA

3- ble lEi.k f"k{kk fdlh m|kx d ek/;e l nh tkrh gA

4- cfld f'k{kk ckyd i/kku gA

5- i'pkR; lL—fr ,o lH;rk dk vU/kku;k;h cuku okyh vxth f'k{kk i)fr dh dkV d :i e cfld f'k{kk dk ,d jk"Vh; f'k{kk ;ktuk d :i e xk/kh thu çLrr fd;kA

6- cfu;knh ;k cfld f'k{kk ckyd dk ?kj] lekt ,o fo|ky; l tkMrh gA vFkkr ckyd ?kj ,o lekt e tk dN lh[krk g] mlh vk/kkj ij fo|ky; e f'kf{kr fd;k tkrk gA tl& xkeh.k ckyd –f'k d vf/kd fudV gkrk g] vr% –f'k dk ek/;e cukdj ml f'kf{kr fd;k tkrk gA

7- ;g f'k{kk ;ktuk ckydk dk vkfFkd :i l vkRefuHkj cuku dh gr igy djrh gA gLrdyk ;k m|kx dh lgk;rk l ckyd viuh i<kb dk [kp fudky ldr gA

8- xk/kh thu cfld f'k{kk d lEcU/k e dgk g] fd bl f'k{kk }kjk lkekftd {k= e Åp&uhp d HknHkko feV tk;x vkj ekufld Je ,o 'kkjhfjd xke d chp dh [kkb iV tk;xhA

9- bl f'k{kk ;ktuk e ckydk dh #fp d vudy gLrdk'kyk dk f"k{kdx.k fl[kkr g rFkk rRlEcfU/kr fo"k;k dk vyx fu/kkfjr le; e f'k{k.k djr gA

10- cfu;knh f'k{kk dk ek/;e& ^vk/kkjHkr f'kYi g] lHkh fo"k;k dh f'k{kk bld pkjk vkj ?kerh gA vFkkr ckydk d Hkhrj dk'ky fodflr djd mud okLrfod thou l f'k{kk dk lEcU/k LFkkfir djukA

11- fcfV'k dky l pyh vk jgh f'k{kk d dkj.k lekt nkoxk e foHkDr gk x;k & Jethoh ,o cf) thohA bu nkuk oxk d e/; [kkb dk ikVu d fy; xk/kh thu gLrf'kYi d ek/;e l cfld f'k{kk ;ktuk dk nu dk ldYi fy;kA

12- cfld f'k{kk ckydk d lE;d fodkl dh ikf'kdk g] tk ;ktuk ckyd d lokxh.k fodkl dk y{; ydj pyrh g] ble ckyd d 'kjhj] eu] efLr"d vkj vkRek lHkh d lefpr fodkl dk/;ku e j[[kk x;k gA mijkä ckr xk/kh th d 'kf{kd {k= e fn; x; ;kxnku dk HkyhHkkfr Li"V djrh gA

xk/kh th rRdkyhu lekt dk n[kdj vR;Ur n[kh Fk Hkkjrh; viu vkn'kk vkj eY;k dk Hky x; FkA turk dk 'kk"k.k gk jgk Fkk] og xjhch] fo"kerk] Hk;] vKkurk vkj vLi';rk l =Lr FkhA lkekU; ykxk dh f'k{kk dh dkb 0;oLFkk ugh FkhA gj rjQ fuj{kjrk 0;kIr FkhA lkekU; turk d ikl vFkkiyfC/k dk dkb

lk/ku ugh FkkA egkRek xk/kh u bl foijhr fLFkfr d fujkdj.k dk ekx <<k] bld fy; mUgku f'k{kk dk ek/;e cuk;k mUgku viuh ekfyd l> d vk/kkj ij jk"V d iufuek.k d fy; ^^cfu;knh f'k{kk i)fr^^ dh #ij[kk nhA xk/kh th u ^^cfu;knh f'k{kk i)fr^^ fdu ifjfLFkfr;k e vkj fdu 0;fä;k d ek/;e l viu n'kokfl;k dk HkV fd;k bldk ;FkkFk fp= çLrr djr g; ,- ,u- cl u fy[kk g& ^^dkxl h ef=eMyk d dk;Øe e nk e[; ckr Fkh& tu f'k{kk vkj u'kk fu"k/k fdUr o bl nfo/kk e FkA u'kk fu"k/k dk i{kik"k.k dju dk ifj.kke gkrk & vk; e Hkkjh deh] tc fd tu f'k{kk d dk;Øe dk okLro e çHkkoi.k cuku d fy; vfrfjä 0;; dh vko';drk FkhA bu nkuk fojk/kh dk;k e leUo; dh vko';drk Fkh ml h le; xk/kh th u viuh LokoyEch cfu;knh f'k{kk dk ;ktuk çLrr dhA^^ cfu;knh f'k{kk ;ktuk dh :ij[kk bl çdkj g&

1- cfld f'k{kk d ikBîØe dh vof/k 7 o"k dh gA

2- ;g f'k{kk 7 l 14 o"k rd d ckydk ,o ckfydkvk d fy; fu'kYd ,o vfuok; gA

3- f'k{kk dk ek/;e ekrHkk"kk gA

4- ikB;Øe e vxth dk dkb LFkku ugh gA

5- f'kYi dk ckydk dh ;kX;rk ,o LFkku dh vko';drkvk dk /;ku e j[kdj puk tkrk gA

6- lEi.k f'k{kk dk lEcU/k fdl h vk/kkjHkr f'kYi l gkrk gA

7- pu g; f'kYi dh f'k{kk bl çdkj nh tkrh g] fd og ckydk dk vPNk f'kYih cukdj mudk LokoyEch cuk nrh gA

8- mä f'kYi dh f'k{kk bl çdkj nh tkrh g] fd ckyd mld lkekftd vkj oKkfud egRo l HkyhHkkfr ifjfpr gk tkr gA

9- 'kkjhfjd Je ij cy fn;k tkrk g] rkfd ckyd lh/k g; f'kYi d }kjk viuh thfodk pyk ldA

10- ckydk }kjk cukb tku okyh oLr; ,l h gkrh g] ftudk ç;kx fd;k tk ldrk g ;k ftudk cpdj fo|ky; dk dN 0;; pyk;k tk ldrk gA

xk/kh th u mi;ä uohu jk"Vh; f'k{kk ;ktuk çLrr djd f'k{kk txr e ,d ub tkxfr mRiUu dj nhA

mUgku rRdkyhu ifjfLFkfr;k d vul kj f'k{kk dh iul jpuk }kjk f'k{kk dh çfØ;k dk ,d uohu fn'kk çnku dhA xk/kh th d f'k{kk lEcU/k h fl)kUrk dk foopu dju d i'pkr ;g fu"d"k fudkyk tk ldrk g fd xk/kh th ,d egku Hkfo"; –"Vk ,o ,d mPp dkfV d f'k{kk fopkjd d :i e gekj le{k vkr gA xk/kh th dk çHkko n'k dh jk tuhfr ij Hkh iMk vkj mud vkn'kk l çj.kk ydj vud jk tuhfrd urk Hkkjr dk Lor= djku d fy, l?k"kjr jgA vkt dk Lor= Hkkjr ^cki^ dk cgr _.kh gA

xk/kh th u rRdkyhu jk"Vh; ifjfLFkfr;k d vu:i Hkkjrh; f'k{kk dk fodkl fd;kA ik'pkR; f'k{kk d nk"kk dk nj dju d mí'; l mUgku jk"Vh; f'k{kk ç.kkyh dh iul Fkkiuk xk/kh th u n'k dky ,o ifjfLFkfr;k dk l{e v/;;u ,o fo'y"k.k dju d mijkUr n'k e cfu;knh f'k{kk fodfl r dhA cfu;knh f'k{kk i)fr tu&tu dh vko';drk d vudy rFkk lekt fuek.k dh Hkkouk l çfjr FkhA ;g jk"V dk lxfBr dju dk ,d vuk[kk ç;kl FkkA ;g jk"V dh vko';drkvk d vudy lkFkd ,o 0;kogkfjd f'k{kk ç.kkyh FkhA ml le; n'k e çpfyr f'k{kk ç.kkyh v0;kogkfjd] ,di{kh;] iLrdh; rFkk i.k :i l l)kfUrd Hkh FkhA bl ç.kkyh e ckyd d efLr"d dk iLrdh; rFkk i.k :i l l)kfUrd Hkh FkhA bl ç.kkyh e ckyd d efLr"d dk iLrdh; Kku l Hkj fn;k tkrk Fkk] ftl dk 0;kogkfjd thou l nj&nj rd dkb lEcU/k ugh FkkA bld foijhr xk/kh th }kjk çpfyr f'k{kk i)fr 0;kogkfjd thou l lEcfU/kr FkhA ; f'k{kk ç.kkyh ekuo thou d fofHkUu i{kk dk /;ku e j[kdj cuk;h x;h Fkh vr% ;g doy l)kfUrd ugh Fkh iju ekuo thou l lEcfU/kr FkhA ,d dgkor g&

`Where there are six men, there are seven opinion'.

vFkkr ftru 0;fä gkr g] mru gh er cu tkr gA ,l gh dN xk/kh th dh cfld f'k{kk ;ktuk d lkFk Hkh gvk g ,d vkj tgk ub rkyhe d x.kk d fy, ml dh ljkguk dh x;h g] ogh dN fcUnvk ij

vkykpdk u Vhdk&fVli.kh Hkh dh gA

cfu;knh f'k{kk ;ktuk dk oreku oKkfud vkj çk|kfxd okrkoj.k (Technical Atmosphere) e mldh mi;kfxrk dk ydj i;kIr vkykpuk dk ydj i;kIr dk lkeuk djuk iMk gA ;g lR; g fd bl ;ktuk dk fuek.k lu 1937 e rRdkyhu Hkkjr dh fu/ku] xkeh.k ,o fuj{kj turk rFkk n'k dh vkfFkd] lkekftd o lkL—frd 0;oLFkk dk /;ku e j[kdj fd;k x;k Fkk] ijUr bld ey e fufgr nk'kfud ,o 'kf{kd fl)kUr bru l'kä ,o 'kk'or Fk fd le; d }kjk mudh fuR;rk vkj mi;kfxrk dk u"V ugh fd;k tk ldrk gA

tlk fd ge lHkh tkur g fd f'k{kk ,d xfr'khy ,o ifjoru'khy çfØ;k gA ble lkekftd ifjfLFkfr;k d cnyr g, Lo:i d lkFk vko';drkulkj vud ifjoru fd, tkr gA vr% ;fn me xk/kh th }kjk cuk;h x;h cfld f'k{kk ;ktuk e vk/kfud oKkfud ,o rduhdh ;x d vu:i dN ifjoru dj y rk vk/kfud ;x e vkt Hkh ;g Hkkjrh; okrkoj.k d fy, mi;ä f'k{kk i)fr gk ldrh gA

xk/kh th cgr vf/kd iLrdh; Kku d fo#) FkA o Kku çkfIr dk doy vkRek dk lfØ; dju dk lk/ku ekur FkA ,d opkfjd çfØ;k (Reflective Thinking) d :lk e Lohdkj djr FkA ;gh dkj.k Fkk fd xk/kh th Hkh çfl) ç—frokrh fopkjdk dh Hkkfr ckydk dk lfØ; cukdj Lo; vuHko djd lh[ku ij cy nr FkA mUgku viuh cfu;knh f'k{kk ;ktuk e blh fopkj dk 0;kolkf;d f'kYik d ek/;e l er :i nu dk ç;Ru fd;k gA ;fn bu f'kYik dk vk/kfud ;x d vu:i uohu Lo:i çrku dj fn;k tk; vkj Nk=k dk feêh] xkj] ydMh] pj[kk vkj rdyh d LFkku ij dEl;Vj] yiV,i vkj vU; vk/kfud byDV,fud midj.k çnku dj fn; tk;] rk Hkkjr d gkugkj Nk= Hkh ;g lc dju e l{ke gk ldx]ftu ij ik'pkR; txr vkt xo dj jgk gA

oreku e Hkkjr d le{k fu/kurk vkj cdkjh dh leL;k, ,d pukrh d :i e mHkj vk;h g vkfFkd –f'V l detkj gku d dkj.k vf/kdk'k vfHkHkkod viu cPpk dk f'k{kk dh lfo/kk miyC/k djku e vleFk gA i;kIr ;kX;rk gku d ckotn Hkh vf/kdk'k ckyd xjhch d dkj.k f'k{kk çkIr ugh dj ikrA f'k{kk dk fu%'kYd dj nu l ;g leL;k nj gk tkrh g rFkk nLrdkjh d ek/;e l f'k{kk nu ij cdkjh dh leL;k Hkh lekIr gk tkrh gA vkt iLrdh; Kku rFkk jVu ij vf/kd cy fn;k tk jgk çpfyr ikB;Øe dk tuthou l dkb lEcU/k ugh g vkj u gh bldk 0;kolk;hdj.k fd;k x;k g] ftld ifj.kkeLo:i yk[kk f'kf{kr cjktxkjk dh HkhM c<rh tk jgh gA Hkkjro"k çk;% 62 o"k dh vktknh d i'pkr Hkh cjktxkjk dh ekj l rckg gA ldMk i<&fy[k rFkk ;kX; uktoku ukdjh dh ryk'k e ekj&ekj fQjr gA ftu uo;odk dk g"k vkj mYykl l Qyk jguk pkfg, Fkk o ek= jkth jkVh dh ryk'k e HkVdr fQjr gA vxj mud ifjokj dh vkfFkd n'kk 'kkpuh; g] rk mu uktokuk dh voLFkk vkj Hkh cnrj gk mBrh gA vkt i;kIr f'k{kk vkj ;kX;rk d mijkUr Hkh uktokuk dk jktxkj d volj çkIr ugh gk ikr D;kfd vkt iLrdh; f'k{kk dk 0;fä d 0;kogkfjd thou l dkb lEcU/k ugh gA ftl f'k{kk dk çkIr djd fo|kFkh viuh eyHkr vko';drkvk ¼jkVh] diMk vkj edku½ dh ifr Hkh u dj ld og f'k{kk 0;Fk gA vFkkRiyfC/k gekj thou dh vxj loJ"B ugh rk loJ"B leL;kvk e ,d vR;f/kd çe[k leL;k gA /ke'kkL=k u Hkh vFk] /ke] dke] ek{k] ekuo thou d pkj çe[k y{; crk, gA vr% f'kf{kr cjktxkjh dh leL;k dk gLrf'kYi dh f'k{kk d }kjk dN lhek rd nj fd;k tk ldrk gA nLrdkjh }kjk f'k{kk çkIr djd ckyd ukdjh dh ryk'k e b/kj&m/kj u ?kedj viuh thfodk dk vtu dj ldr g rFkk fo|ky;h; thou dh lekfIr d i'pkr mUg ek= ukdjh dk gh vkJ; ugh <<uk iMxk] vfir çkIr f'k{kk d vk/kkj ij o viuh jkth&jkVh dh leL;k dk lek/kku fcuk fdlh ifjJe d Lo; fudky ldxA

bl f'k{kk l gekjh ljdkj dk vkfFkd Hkkj Hkh dN lhek rd gYdk gk tk;xk D;kfd f'k{kk dk LokoyEch dj nu l ljdkj dh f'k{kk ij vf/kd /ku 0;; ugh djuk iMxkA

vkfFkd –f'V l fiNM gku d dkj.k gekj n'k d gkugkj ukfugky fon'kk dh vkj vkdf"kr gk jg g]

viuh thfodk deku d fy, o fon'kk dk iyk;u dj jg g] tc fd gekjh HkkjrHkfe ,l cgeY; ekuo jRuk dk mRiUu dju d ckotn Hkh xjhch rFkk cdkjh dk n'k >y jgh gA

vkt ;fn gLrf'kYi dh f'k{kk çnku djd 0;fä dk vkRefuHkj cuk fn;k tk; ftlls ;g ljyrk l viuh thfodk dk vtu dj ld rk fuf'pr gh gekj n'k dh çfrHkk; fon'kk e u tkdj viu gh n'k e viuh çfrHkk dk mi;kx djd n'k dk xkjokfUor djxA

oreku le; e f'k{kk lLFkkvk e c<rh g;h vu'kklughurk ,d fpUrk dk fo"k; cu x;k gA fo|ky;k vkj fo'ofo|ky;k dk okrkoj.k fo|kfFk;k dh mPN[kyrkvk d dkj.k fo"kä gkA x;k g fo|kFkh vu'kklughu gk x; gA

fiNy dN o"kk l ge n[k jg g fd fo|ky;k rFkk fo'ofo|ky;k e vu'kklu dh vud ?kVuk, l jgh gA NkVh&NkVh ckrk ij gMrky] rkM&QkM] vkxtuh] ljdkjh clk rFkk jyh e fcuk fVdV ;k=k djuk rFkk ^Nk= ;fu;u^ d uke ij viuh uktk; t ekxk dk euokuk vke ckr gk x;h gA fLFkfr ;gk rd igp x;h g fd udy djr g, idM yu dh Hky dju oky f'k{kdk] v/kh{kd ;k i;o{kd ij fo|kFkh vkØe.k djr g vkj f'k{kdk d lkFk xkyh&xykt] ekjihV vkfn dh [kcj ge vDlj gh lekpkj i=k e i<u dk feyrh gA bl çdkj n'k d fo|kfFk;k e vlkekU; :i l vu'kklughurk c<rh tk jgh gA bl c<rh g;h vu'kklughurk d fy, vkfFkd fLFkfr] lkekftd okrkoj.k] ikfjokfjd okrkoj.k d vfrfjä gekj f'k{kd rFkk oreku f'k{kk ç.kkyh Hkh dN lhek rd mÙkjnk;h gA vkt f'k{kd vu'kklu LFkkfir dju d fy, n.M dk ç;kx djr g] o Nk=k e vkRreku'kklu LFkkfir dju dk ç;kl gh ugh djrA n.M nu l Nk=k e çfr'kk/k ,o fonkg dh Hkkouk mRiUu gk tkrh g] QyLo#i o vkj vf/kd mí.M gk tkr gA Nk= cgr lh ckr viu f'k{kdk d vudj.k }kjk lh[kr gA vr% igy f'k{kd ckydk d le; vkn'k vu'kklu d vudj.kh; mnkgj.k çLrr djA fo|kfFk;k ij f'k{kd d 'k) vkpj.k] lPpfj=rk] fo'okl] nfud 0;ogkj] le; dh ikcUnh vkfn dk cgr xgjk çHkko iMrk gA

vr% vkt ;fn ge pkjk dk vu'kkflr n[kuk pkgr g rk lcl igy f'k{kdk dk Lo; vu'kkflr gkuk iMxkA cfu;knh f'k{kk e f'k{kd Lo; dk vu'kkflr djd vFkkr çHkkokRed vu'kklu }kjk Nk=k dk vu'kkflr djr FkA cfu;knh f'k{kk e bl ckr ij cy fn;k tkrk g fd f'k{kd Lo; ckydk d lEe[k mPpkn'k;ä vu'kklu çLrr djd mue Loku'kklu dh Hkkouk dk fodflr djA

mi;ä rF;k dk v/;;u dju d i'pkr ge ;dg ldr g fd cfu;knh f'k{kk d vkRreku'kklu i{k dk dN lhek rd fu;fU=r fd;k tk ldrk g] tk vkt gekj le{k ,d fodjky leL;k d :i e mifLFkr g ijh{kk dh oreku nk"ki.k ç.kkyh Hkh vkt Nk=k e 0;klr vu'kklughurk dk ,d cMk dkj.k gA Jh ,y- e[kth dk fopkj g& ^^xEHkhj vu'kklughurk =fVi.k ijh{kk ç.kkyh dh nu gA^^ ijh{kk o"k e ,d ckj ;k nk ckj gkrh g rFkk i.k lQyrk d fy, mlh e mÙkh.k gkuk vko';d gA mÙkh.k gku d fy, Nk= vufpr lk/kuk dk ç;kx djr gA o"k Hkj le; u"V dju oky dN Nk= lekt fojk/kh] vu'kklughu dk;k dk viukuk çkjEHk djr g] ftlls o ek= ijh{kk mÙkh.k dj ld ,l Nk= mÙkh.k gku d fy, f'k{kdk rFkk fujh{kdk ij vuko';d ncko Mkyr gA

vr% bl vu'kklughurk dk cfld f'k{kk dh eY;kdu ç.kkyh dk viukdj njfd;k tk ldrk gA xk/kh th dh cfld f'k{kk ;k tuk dh Hkkfr vkt Hkh ;fn nfud] lklrkfgd o ekfld ijh{kk rFkk fo|kfFk;k d ekufld] 'kkjhfjd] pkfjf=d vkj HkkokRed fodkl dh çxfr dk y[kk&tk[kk j[kdj mld vk/kkj ij eY;kdu fd;k tk; rkfu'pr gh vu'kklughurk dh leL;k l fuiVk tk ldrk gA

fu"d"k &

xgu v/;;u d i'pkr vUr e ge bl fu"d"k ij igpr g fd dkb Hkh ç.kkyh pkg fdruh gh vPNh D;k u gk] le; o fLFkfr e ifjoru d vulkj mle dN nk"k mRiUu gkr gA vr% l/kkj dh Hkh vko';drk iMrh gA ,d vxt dfo Alfred Lord Tennyson dh ifä;k l Hkh ;ckr Li"V gk tkrh g-&

``The old order changeth] yielding place

to new.''

+ + + + + +

``Lest one good custom should corrupt the world.''

vFkkr ijkuh 0;oLFkk cny tkrh g vkj mldk LFkku ,d u;h 0;oLFkk y yrh gA ; blfy, vko';d g fd dgh ,lk u gk ,d vPNh 0;oLFkk llkj dk [kjkc dj nA

dgu dk rkRi; ;g g fd egkRek xk/kh dh cfu;knh f'k{kk ml le; dh ifjfLFkfr;k dk n[kr g, vR;Ur ykHkdkjh Fkh] ijUr oreku le; e bl ge T;k dk R;k ugh viuk ldr] yfdu ge ;g Hkh Lohdkj djuk gkxk fd ;fn ge ble dN l/kkjk dk leko'k dj y rk fu/kurk vkj cjktxkjh tl nkuo l fuiVu d fy, ,d lkFkd Hkfedk vnk dj ldrh gA

Hkkjr e LorU=rk d 62 o"kk rd dh f'k{kk vif{kr ifj.kke ugh n ldh gA vkt Hkh n'k dh yxHkx 40 ifr"kr tul[;k fuj{kj ekuh tkrh gA tk ped&ned vkj lQyrk, ge fn[kkb n jgh g] og egt ckt kj lL—fr ij vk/kkfjr g vkj doy dN pu g, 'kgjk d vR;f/kd lEiUu ,o vk/kfud ?kjk d cPpk d fy, gh mi;kxh gA Hkkjr d vke 'kgjk vkj xkeh.k turk l mldk dkb lEcU/k ugh gA blfy, ;fn ij n'k dk ,d fodflr jk"V cukuk g] rk vkt Hkh ge xk/kh th d 'kf{kd fopkjk vkj cfu;knh f'k{kk ;ktuk l çj.kk yuh pkfg,A cfld f'k{kk ç.kkyh dh mi;kfxrk l çHkkfor gkdj vfouk'kfyxe u Li"V 'kCnk e dgk g& ^^cfu;knh f'k{kk gekj jk"Vfirk dk vfre vkj lEHkor% egkure migkj gA^^

bll Li"V g fd vkfFkd vkj lkekftd fLFkfr e l/kkj rHkh lEHko g] tc ge cfu;knh f'k{kk dk viuk;xA cfu;knh f'k{kk d vk/kfudhdj.k d lEcU/k e dkBkjh vk;kx dk ;g l>ko mYy[kuh; g& ^^vc ftl cfld f'k{kk dh vko';drk g og ,d ,l lekt dh vko';drkvk d fy, gkuh pkfg, ftl foKku ,o VDukykth dh lgk;rk l cny Mkyuk gA vU; 'kCnk e dk; vuHko ,o uohu lkekftd 0;oLFkk d Lo:i dk /;ku e j[kr g, vkx dh vkj n[ku okyk dk;Øe gkuk pkfg,A^^

mi;ä rF;k dk v/;;u dju d mijkUr me fuLldkp ek; l Lohdkj dj ldr g fd nfjærk d nkuo d pxy e Ql g, gekj n'k d fy, ;g f'k{kk ,d vuie ojnku gA ;g çpfyr f'k{kk dh Hkkfr u rk iLrdh; ,o v0;kogkfjd g vkj u gh ijh{kk ,o ikB;Øe dh t thjk l tdMh g;h gA oreku f'k{kk doy ckydk d ekufld fodkl dh vkj/;ku nrh g tcfd cfu;knh f'k{kk mud 'kkjhfjd] ekufld] ufrd vkj vk/;kfRed fodkl d fy, ;p"V m|e djrh gA cfu;knh f'k{kk loFkk Hkkjrh; f'k{kk gA bl ;ktuk d }kjk xk/kh th u uohu Hkkjrh; lekt jpuk dk Lolu n[kk FkkA bld }kjk o viu dfYir ekuo dk fuek.k djuk pkgr Fk] ftle lR;] vfglk rFkk çe dk lfEeJ.k gkA blh dYiuk dk 0;kogkfjd Lo#i çnku dju dh fn'kk e mUgku cfu;knh f'k{kk dk çknHkko fd;kA

ble dkb lUng ugh g fd ;g f'k{kk ;ktuk Hkkjrh; f'k{kk d bfrgkl e ehy dk iRFkj lkfcr gb gA egkRek xk/kh }kjk lpkfyr cfu;knh f'k{kk ;ktuk dk ftl –f"Vdk.k l Hkh n[kk tk,] ;g l–< ,o 0;kid ifjyf{kr gkrh gA

lUnHk xUFk lph

1- çk- lR;efr & ^^egkRek xk/kh dk f'k{kk n'ku ^^ ¼1999½ v#.k çdk'ku] ubfnYyhA ç'B l[;k 80] 82&83A
2- M,- xkxhdj.k ^ejky^ & ^^fo'o d çe[k f'k{kk'kkL=h ^^ ¼2006½] fodkl çdk'ku] i"B l[;k & 40] 45] 46A
3- xlr fo'o çdk'k ,o xlr ekfguh & ^^egkRek xk/kh 0;fä vkj fopkj^^ jk/kk ifCyd'kUl] ubfnYyh ¼1996&2001½] ç'B l[;k&50&60A
4- jke, jkyk] vk>k] çQYy pUæ & & egkRek xk/kh thou vkj n'ku & ykd Hkkjrh çdk'ku] bykgkckn ¼1976½] i"B l[;k & 36&37&40A
5- dyd.kh] lfe=k th & Þvueky fojklr & Vol-II] dFkk xk/kh vkj vktknh dh^^] çHkkr çdk'ku] fnYyh ¼1988½ i"B l[;k & 70&72] 28A
6- pronh] v#.k dekj ,o fouhrk & xk/kh n'ku f'k{kk d fofo/k vk;ke & v.ko b.Vjçkbtt] ubfnYyh] it i'B l[;k & 16] 18] 19] 33A

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L=h foe'kZ ds ifjizs{; esa l'kDr gLrk{kj egknsoh oekZ % ,d fo'kn foospu

& iks- jf'e prqosZnh] Mh- fyV-
v/;{k & fgUnh foHkkx]
efgyk egkfo|ky; ¼ih-th-½
dkyst] fdnobZ uxj]
dkuiqj&208011 ¼mRrj izns'k½

bZ&esy %
dr.rashmichaturvedi@rediffmail.com

lkjka'k

egknsoh th dk ukjh fo"k;d fpUru vkt bDdhloha lnh esa Hkh izklafxd gSA vkt ukjh f'kf{kr gSA ^ukjh foe'k* dh LorU= /kkjk fgUnh lkfgR; esa izokfgr gks jgh gS tks dgha u dgha ukjh ds LokHkkfod xq.kksa ij pksV dj jgh gS fdUrq egknsoh th dk fpUru lkekftL; iw.kZ gS tks lH; lqlaLd`r lekt dk fuekZ.k ij Hkh cy nsrk gSA egknsoh th f'kf{kr] lqlaLd`r] drZO;;fDr] vf/kdkj iw.kZ] psruk;qDr ukjh dks lHkh Lo:iksa dks ldkjkRed rk ds lkFk fpf=r djrh gS tks lekt dks ixfr dh vksj vxzlj djrk gSA egknsoh th us fo"k;&oLrq nfer =Lr] dqf.Br] ihfMr L=h thou dh eeZUrd ihMk dks izdkf'kr djus ls viuk lkfgR; esa mHkkjk gSA ^lfc;k* uked js[kkfp= esa og Lo;a dgrh gS& *iq#"k Hkh fofp= gS og viuk NksVs ls NksVk lq[k dks fy, L=h dk cMk ls cMk nq[k ns Mkyrk gS vkj ,slh fuf'pUrrk ls ekuuk mls L=h dk mldk iklr nsus jgk gkA*

L=h fpUru ,oa L=h foe'kZ dk ikjEHk gh vk/kqfud dky dh nsu gSA uothkxj.k dky ds mijkUr L=h thou ds ifr lpruk o ltxrk dh Hkkouk dk ikjEHk gvkA ;g ,d fopkj.kh; fo"k; gS D;kfd lf"V fuekZ.k vk/kkj LrEHk ukjh dh nn'kk esa l/kkj dk nf"Vdk.k iYyfor gkus yxkA vk/kqfud dky esa Nk;kokn ;qxhUrxr egknsoh oekZ us *J`[kyk dh dfM;k* esa ukjh fo"k;d fopkjk dk Li"V fd;k gSA vkiu ukjh thou fo"k;d vud fo"kerkvk dk fofo/k nf"Vdk.kk ls n[kk gSA lekt esa ukjh dh fLFkfr&ifjfLFkfr fo"kerk,] leL;k,] ukjh lenk; dh mif{kr voLFkk] d#.k n'kk dk fo'knrk ds lkFk fp=.k egknsoh th us fd;k gSA egknsoh th us ukjh thou dh ijo'krk] ijk/khurk] d.Bk] =kl] vkfn lHkh foMEcukvk dk ekfed fp=.k fd;k gSA ukjh thou dh dkeyrk o ljlrk dk fp=.k egknsoh th us iHkkokRokRd :i ls fd;k gSA g"k ufUnuh HkkfV;k th us fy[kk g& *dYiuk ykd esa fopj.k djus okyh dof;=h bu fVIif.k;k d ek/;e ls i.k ;FkkFkokn Bks /kjkry ij mrjh gSA* lkjk dh dBkjrk] fuerk dk ukjh thou d fp=.k d ek/;e ls iLrr fd;k gS vkj turk d n[kh thou dk mn?kkfVr fd;k gSA*[1]

dkeyrk] lgtrk vkj ljlrk dh ifrefr dgh tkus okyh

egknoh oek ukjh thou dh n;uh;rk l =Lr gkdj ;FkkFkokn d /kjkry ij mrjh vkj dBkjrk d lkFk viuh y[kuh pykbA lk/krk o lU;klh thou dh vf/k"Bk=h] fojfDr dh lk{kkr ifrek] uohu Hkkok dh mnHkkouk dh vkfnlkr egknoh oek th gA L=h gku d dkj.k L=h d eukHkkok dh lekuHkfr vkj mudh vfHk0;fDr nkuk gh egknoh oek th d lkfgR; dk ,d uohu Loj inku djr g] tk L=h foe'k dh vkj lHkh dk /;kukd"k.k djrk gA ^HkfDru* e HkfDru dh ihMk ^lfc;k* e lfc;k dh =kl o d"V l?k"kk dh ,lh ekfed vuHkfr g tk gn; e lgt onuk dk lpkj djrh g A egknoh oek d L=h thou d lUnfHkr y[ku dh vkj fuEu ifDr;k d ek/;e l ldr fd;k x;k g & *egknoh oek Hkkjrh; thou d vuHkok vkj vkdk{kkvk dh vfHk0;fDr dju okyh dykdkj gA mld tkxj.k dk vfHk;ku pyku okyh dk;drk vkj mldh ijk/khurk d tfVy :ik dk fo'y"k.k rFkk Lok/khurk dh lEHkkoukvk dk ryk'k dju okyh nk'kfud Hkh gA*[2]

J[kyk dh dfM;k 1942 e Nih Fkh mld egRoi.k y[k *pkn* uked if=dk e Ni FkA uotkxj.k dky e fy[kh x;h ;g jpuk ukjh tkxj.k dk eyeU= ydj vkbA LorU=rk d l?k"k d nkjku ukjh thou dh leL;k, mif{kr FkhA ijk/khurk efDr d ml l?k"k d lkFk gh egknoh th u ukjh thou l/kkj d l?k"k dh ifØ;k vkjEHk dhA ukjh thou :ih ?ku?kkj re e pruk dh vk'kk dh T;kfr Fkh egknoh oek thA *J[kyk dh dfM;k* uked jpuk ml nkj e tc L=h fo"k;d y[ku egRoi.k Hkh Fkk o fookfnr Hkh FkkA ,l le; e L=h thou dh tfVyrk o n:grk dk fo'y"k.kRed v/;;u djd ml fn'kk inku dhA vkiu L=h d thou dh fLFkfr&ifjfLFkfr dk lek/kkueyd nf"Vdk.k gekj le{k iLrr fd;k gA tUe l ydj eR; rd L=h i#"k dh vupjh cudj jgrh gA *Lo* dk lei.k ij gr djrh jgrh gA blh Øe e ,d L=h viuh vfLerk o vfLrRo dk dc [kk cBrh g] bldk ml Hkku gh ugh gkrkA egknoh th u dkey o dBkj nkuk gh idkj d ukjh thou dk fp=kdu gekj le{k fd;k gA b'ojpUn fo|klkxj] T;kfrckjko Qy] Hkkjrun gfj'pUn u Hkh fo/kok fookg] L=h&f'k{kk vkfn fo"k;k dk foopu dj rRdkyhu le; e L=h l'kDrrk dk dk; fd;k gA egknoh th u Hkh L=h l'kDrrk dk vryuh; dk; fd;k gA blh lUnHk e y{e.knRr xkre th u fy[kk g fd& *egknoh oek u *J[kyk dh dfM;k* e viuh lekt dfUnr nf"V l ToyUr leL;kvk dk leFk y[kuh l mHkkjk g rFkk mld lkek/kku mifLFkr fd; gA vkt d ;x e ukjh og ugh g tk egknoh d ;x e FkhA*[3]

egknoh th u fo"k;&okluk nfer] =Lr] df.Br] ihfMr L=h thou dh eekUrd ihMk dk idkjkUrj l viu lkfgR; e mHkkjk gA ^lfc;k* uked j[kkfp= e og Lo; dgrh g& *i#"k Hkh fofp= g og viu NkV l NkV l[k d fy, L=h dk cMk l cMk n[k n Mkyrk g vkj ,lh fuf'pUrrk l ekuk ml L=h dk mldk ikIr n jgk gkA*

egknoh th ukjh thou dh ohHkRl foMEcuk *o';k leL;k dh vkj* Hkh nf"V dh vkj mldh Hk;kogrk d fp=.k l lHkh d jkxV [kM dj fn;A o';kvk d thou ij fopkj djrh gb L=h dh vkj n[kk tk, rk fu'p; gh n[ku okyk dki mBxkA ml thou Hkj vkfn l vUr rd lkUn; dh gkV yxkuh viu gn; dh leLr dkey Hkkoukvk dk dpy dj] vkRelei.k dh bPNkvk dk xyk ?kkVdj :i dk Ø;&foØ; djuk iMkA ifj.kke e mld gkFk vk;k fujk'k] grk'k vkj ,dkdh vUrA

egknoh th u :f<xr fopkj/kkjkvk /kkj.kkvk dk [k.Mu dj L=h dk vkRefuHkj cuk fn;kA egknoh th ukjh dk LokoyEch vkRelEeku ;Dr thou thu gr vfHkifjr fd;kA uotkxj.k dky] ftl le; L=h thou e f'k{kk dh ØkfUr ugh vkb FkhA egknoh th fL=;k dh vkRefuHkjrk dk l tukRed 'kfDr d lkFk tkMdj n[krh Fkh u fd fo/olkRed :i eA o Lo; n[krh g& **mud 0;fDr;k dk fopkj g fd ;fn dU;kvk dk LokoyfEcuh cuk nx rk o fookg gh ugh djx] ftl njkpkj Hkh c<xk vkj xgLFk /ke e Hkh vjktdrk mRiUu gk tk,xhA ijUr o og Hky tkr g fd LokHkkfod :i l fookg e fdlh 0;fDr d lkgp; dh bPNk i/kku jguh pkfg,] vkfFkd dfBukb;k dh foo'krk ughA** &*J[kyk dh dfM;k*

Hkkjrh; ukjh d vkn'k : i o Hkkoe; fp=.k o ekfed fp=.k egknoh oek th d lkfgR; e feyrh gA Hkkjrh; ukjh dh dlelkgV] NViVkgV o ihMk dk ftl Hkko l egknoh th u vfHk0;Dr fd;k gA ml vU;= ikIr djuk nyHk gA dk0; e ukjh d ifr viuk Hkko in'ku dj og leLr ikBdk dk vfHkHkr djrh gA

vlhe e/kijh th u fy[kk g& *egknoh d dk0; e Hkkjrh; vkn'k ukjh dk xfjekoku 0;fDrRo lkdkj gvk gA mud xhrk e fi; e viuh lEi.k futrk dk y; dju okyh vkLFkkoku ukjh dk Lo: i e[kfjr gvk g A*[4]

Hkkjrh; ukjh dh ikjEifjd R;kx dh ifrefr d ihN fNih mldh d#.kk] ihMk] n[k dh ekfed iLrfr egknoh th d lkfgR; dh fo'k"krk gA ^J[kyk dh dfM;k* uked jpuk e mudk lEi.k L=h foe'k ij okrkyki gvkA ,d lEi.k xUFk g tk L=h foe'k o L=h thou d lHkh i{kk ij fopkj djrk gA L=h thou dk dkb Hkh Hkko egknoh oek th l vNrk ugh jg x;kA Mk- 0;klef.k f=ikBh u fy[kk g& *egknoh d j[kkfp=k e L=h&i#"k nkuk vkr g ij egknoh dh nf"V L=h dh gA fcfc;k dh lgu'khyrk vkj mRihMu HkfDru dk jkx&fojkx] jkek dh fnup;k lce egknoh dh lonuk idV gA[5]

egknoh th lonu'kkhyrk dh vf/k"Bk=h g] L=h d dkey eu d Hkkok d lkFk lekuHkfr dj yrh gA egknoh th Lok/khurk e gh ukjh thou dh lkFkdrk [kktrh gA og xfg.kh o fL=;k l pkgjnhokjh l ckgj fudydj l?k"k e Hkkx yu o viu fgrk d fy; n<rk yku dh i{k/kj g A og ukjh dk vcyk ugh lcyk d : i e n[kuk pkgrh gA egknoh oek th vkfFkd vkRe&fuHkjrk dk L=h thou d fodkl dk iFke lkiku ekurh g D;kfd ey vko';drkvk dh ifrifr {kerk mld vkRelEeku o vkRefo'okl e of) djrh gA bl lEcU/k e Lo; egknoh th dgrh g& *tgk? rd lkekftd ik.kh dk lEcU/k g] L=h mruh gh vf/kdkj lEiUu g] ftruk i#"k pkg og viu vf/kdkjk dk i;kx dj ;k u djA L=h thou e vkRe&'kfDr lpkj dk lokifj dk; egknoh th u viu lkfgR; l lkj d ek/;e l fd;k gA egknoh th dk lkfgR; L=h thou dh nn'kk d ifr xgjk vlUrk"k fd;k g tk fd mud 0;fDrRo dk ,d vyx i[kj : i gekj le{k ydj vkrk gA? blh lUnHk e dgk x;k g fd *egknoh th bl lUnHk e Hkh fopkj fd;k fd ukjh fonkg D;k dj vkj ukjh fonkg dk ljkdkj D;k gk A ------ o ukjh dh lkFkdrk blh e ekurh g fd ge ,d gh dUn fcUn cukdj l?k"k u djA o bl ckr ij fo'okl 'khy g fd ,lk dkb R;kx cfynku ftldk mnxe ukjhRo u jgk gk] vr% doy vf/kdkj iku d fy; viu vkidk :{k cuk yu dh vko';drk ugh tku iMrh gA[6]

fuLlUng L=h dk i.krk d lkFk egknoh oek th tkurh FkhA ukjh d dkeyre i{k dk fpf=r djrh gb mldh egkurk fl) djrh g A Mk- foey'k rofr;k fy[krh g& *ukjhRo d mRd"k&vid"k mRFkku&iru vkj nku&R;kx dh ppk djr g, egknoh th u ,frgkfld ifjo'k e lhrk d R;kx] vfXu&'kf)] ifo=rk vkfn d mnkgj.kk }kjk ;g fl) dj fn;k fd llkj e egkurk dk vLohdkj fd;k x;kA*

L=h foe'k dk ik;% ifr'kk/k ihfMr d : i e n[kk tkrk g] ftl fonkgkRed gh ekuk tkrk g] yfdu ,lk ugh g A egknoh oek doy L=h thou dh nn'kk l/kkj dh vkokt ifr'kk/kkRedrk l xflr gkdj ugh mBkrh g vfir mudh thoUrrk cuk; j[ku d fy, o vkx c<dj mu ij fopkj foe'k djrh g] fo'y"k djrh g vkj ifjoru gr lkFkd i;kl djrh g A og ukjh thou dh dkeyrk thou dh R;kx] riL;k] lei.k lnx.kk dk u"V djd l?k"k ugh djrhA o mudh thoUrrk cuk; j[ku d fy, dr0; o vf/kdkj fefJr thou gr ikRlkfgr djrh gA egknoh th dk L=h fpUru vuie; g tk fodrrk l vf/kdkj ikflr ugh vfir lnx.kk dh lkdkjrk gr L=h thou d l/kkj gr ifjr djrh gA

egknoh oek th dk lkfgfR;d fpUru cgvk;keh g mud lkfgR; d nk i{k g ,d dk0; i{k rk nljk x| i{kA vf/kdk'kr% mud x| lkfgR; e gh lkekftd fpUru o Hkkjrh; ukjh fpUru nf"Vxkpj gkrk g A Hkkjrh; ukjh thou ij tk i'u fpgu mUgku yxk; g o }"ki.k ugh 'kkyhuijd gA mud fucU/k

;) vkj ukjh] ukjhRo dk vfHk'kki] vk/kfud ukjh fgUn L=h dk iRuhRo] L=h d vFk LokrU=; dk i'u vkfn e ukjh thou dh e[kj vfHk0;fDr gb gA ^;) vkj ukjh* uked fucU/k e egknoh th u ukjh dk vfglk fi; crk;k o ^ukjhRo d vfHk'kki* uked fucU/k e ukjh d R;kx] cfynku] lei.k] n;k] {kek tl x.kk dk lekt u mPp nf"V l ugh n[kk vfir ml mldh ncyrk ekuk gA egknoh th dk ukjh fpUru Hkh lkekftd g] ,di{kh; ugh vfir fu"i{k o rVLFk gA og ukjh dh leLr fo"kerkvk d fy, i#"kk dk gh ugh vfir efgykvk d viu ifr mnklhu o mif{kr nf"Vdk.k dk Hkh leku : i l nk"kh ekurh gA fo'oEHkj ekuo d vulkj& *Hkkjrh; ukjh dk e[; nk"k egknoh th u ;g cryk;k g fd mle 0;fDrRo dk vHkko g] ml u viu LFkku dk ck/k g u viu dRr0; dkA tk ykx mldh lgk;rk djuk pkgr g og mUgh dk fojk/k djrh gA[8]

egknoh th dk ekuuk g fd lekt dh mfpr xR;kRedrk o lkFkdrk gr ukjh o i#"k dk LorU= vfLrRo o 0;fDrRo gkuk vko';d gA ukjh doy i#"k dh Nk;kek= o vuxkfeuh ugh g] og efgykvk dh vudj.k iofRr dk Hkh mudh nn'kk dk ie[k dkj.k ekurh g D;kfd bll lkekftd xfr f'kfFky gkrh pyh tkrh gA ;g iofRr fpjdkyhu nkL; iofRr dk c<kok nrh g blh rjg vufpr lkekftd cU/ku Hkh ukjh dk tdMr py tkr g vkj ; cU/ku ukjh d fodkl e vojk/kd dk dk; djr g A Mk- jkepUn frokjh th u blh lUnHk e fy[kk g& *egknoh th u ukjh dk gh dUn e j[kdj leL;kvk ij nf"Vikr fd;k g A bu fucU/kk e mudk Hkkjrh; ukjh d ifr eu lgkuHkfr l Hkjk gvk g] mu lkekftd rRok d ifr o {kC/k g tk ukjh d fy, *J[kyk dh dfM;k* cu x;] egknoh th J[kyk dh dfM;k dk dkVdj Qdu d fy, mnc} djuk pkgrh g fdUr ;g Hkh pkgrh g fd fonkfg.kh ukjh viu ukjhRo d eyHkr vk/kkjk dk Hkh ljf{kr j[kA*[9]

fu"d"kZ &

egknoh th dk ukjh fo"k;d fpUru vkt bDdhloh lnh e Hkh ikIfxd gA vkt ukjh f'kf{kr gA ^ukjh foe'k* dh LorU= /kkjk fgUnh lkfgR; e iokfgr gk jgh g tk dgh u dgh ukjh d LokHkkfod x.kk ij pkV dj jgh g fdUr egknoh th dk fpUru lketL; i.k g tk lH; llLdr lekt d fuek.k ij Hkh cy nrk gA egknoh th f'kf{kr] llLdr] dRr0;;Dr] vf/kdkj i.k] pruk;Dr ukjh d lHkh Lo:ik dk ldkjkRedrk d lkFk fpf=r djrh g tk lekt dk ixfr dh vkj vxlj djrk gA

lUnHk xUFk lph

1- ^lkfgR;dkj egknoh* g"k ufUnuh HkkfV;k] dUni idk'ku] ub fnYyh iFke lLdj.k 1984 i"B&l[;k&115 A

2- ^egknoh oek* ldyu lEiknd ^,- vjfonk{ku* ^J[kyk dh dfM;k*] ^efDr dh jkg* y[kd eutj ik.M;] vkuUr idk'ku] dkydkrk] iFke lLdj.k & 2009 i'B l[;k &90 A

3- ^egknoh oek dfo vkj x|dkj* y[kd y{e.k nRr xkre] dk.kkd idk'ku] fnYyh] iFke lLdj.k] tykb] 1972] i'B l[;k & 137 A

4- ^egknoh dk0; d fofo/k vk;ke*] y[kd vlhe e/kijh] pUnykd idk'ku] fdnob uxj dkuij] iFke lLdj.k] 1990 i'B l[;k&51 A

5- ^egknoh oek 0;fDrRo vkj dfrRo*] lEiknd 0;klef.k f=ikBh] ^L=h dYiuk vkj egknoh*] y[kd Mk- ijekuUn JhokLro] lk{kh idk'ku] fnYyh] iFke lLdj.k 2008] i'B l[;k&63 A

6- ^egknoh oek 0;fDrRo vkj dfrRo*] lEiknd 0;klef.k f=ikBh] egknoh oek dk L=h fpUru vkj ledkyhu L=h foe'k] y[kd Mk- 'kyUn dekj 'kek] lk{kh idk'ku] fnYyh] iFke lLdj.k& 2008] i'B l[;k&95 A

7- ^egknoh oek 0;fDrRo vkj dfrRo*] Mk- foey'k rofr;k] vej idk'ku] eFkjk] iFke lLdj.k& 2008] i'B l[;k&207 A

8- ^fgUnh lkfgR; dk lo{k.k*] lEiknd fo'oEHkjukFk ekuo] ykd Hkkjrh idk'ku] bykgkckn] lLdj.k& 1977] i'B l[;k & 155 A

9- ^fgUnh dk x| lkfgR;*] lEiknd jkepUn frokjh] fo'ofo|ky; idk'ku] okjk.klh] iullLdj.k& 1999] i'B l[;k & 630 A

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orleku jktuhfr d ifjii{; e ^egkHkkt* miU;kl dh iklfxdrk

& lqeu dq'kokgk
iz/kkuk/;kfidk]
ikFkfed fo|ky;] Hkxokuiqj] uoknk]
dk'kkEch&212214 ¼mRrj izns'k½

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lgk;d v/;kid]
mPp ikFkfed fo|ky;] fcckSyh]
HkjFkuk] bVkok&206001 ¼m-iz-½

& 'osrk prqosZnh
lgk;d v/;kid]
mPp ikFkfed fo|ky;] dY;k.kiqj
egkuiqj] c<+iqjk] bVkok&206001
¼mRrj izns'k½

lkjka'k

eUuw th dh jpuk,¡ ekStwnk jktuhfr dk çkekf.kd nLrkost gSA egkHkkjt eas xjhcksa ds fy, yMus okys fcjlk dks ekj Mkyk x;kA eq[;ea=h rd u feydj gR;k dk vkRegR;k ?kksf"kr dj fn;kA e/;kof/k pquko gksus okyk Fkk] rks pquko esa lÙkk/kkjh ikVhZ ij dhpM mNkyus ds fy, fojks/kh ikVhZ ds fy, cpkj fcjlk dh yk'k ,d gfFk;kj FkhA jktuhfrKksa dh mxyh ij ukpus okys i=dkj ,oa lekpkj&i= fuyZLl gks; ykxks dh gkyr dk fNikrs gSa vkSj ykHk çkIr dj ysrs gSA eUuw th us dfFkr jktuhfr ds vusd ?kVdksa dk o.kZu çLrqr fd;k gSA ,d ukjh yf[kdk ds }kjk lekt esa gksus okyh Hk"Vrk ,oa jktuhfr 0;oLFkk dh ;FkkFkZrk dk inkQk'k djus dk ç;kl egÙoiw.kZ gSA ^egkHkkjt* esa eUuw th us viuk 0;fDrxkrh thou&n'kZu dks R;kxdj cgrs lekt vkSj ns'k dh vkSj /;ku vkdf"kZr fd;k gS vkSj jktuhfr dk ?kf.kr Lo:i Li"V fd;k gS fd vkt dgha Hkh ekuo eY;ksa vkSj ekuo thou ds fy, dksbZ egÙo ugha jg x;k gSA

Lok/khurk çkfIr ds fy, vxtksa dh xqykeh ls efDr d gsrq Hkkjr dh leLr turk ,d tqV gksdj ns'k dh Lor«rk ds fy, yMrh jghA dkj.k ;gh Fkk fd Lor=rk feyus gh gekjs ns'k e jkejkT; LFkkfir gksxkA dksbZ Hk[kk] ihfMr ugha jgsxkA dksbZ mif{kr ugha gksxk] D;kfd ns'k dk 'kklu gekjs ns'k d urkvk d gkFk e gksxkA fdUrq tSls lkpk Fkk mlls mYVk fp= n[ku dks feykA Lor=rk tknb ydMh fl) gbA egkRek xk/kh] foukck Hkkos] t; çdk'k ukjk;.k vkfn d lokn; Hkkouk d Lolu] vktknh feyrs gh /k/ky gkrs utj vku yxA lHkh jktdh; urkvk dk viuh LokFkk/krk egÙoiw.k yxh vkSj viu&viu LokFk] Hkkb&Hkrhtkokn] voljoknh jktuhfrd 'kfDr;k u eu"; d Lor=rk d Lolu dks gMidj mls vifgt cuk fn;kA n'k dh turk ekuk ,d v/kjh lqjx e lfudydj nljh v/kjh lqjx d egku ij [kMh dj nh xbA ftlls dgha jkLrk ugha fey jgk Fkk] dgk tk;A dlh çkIr djuk gh ykxk dk mnns'; cu x;k] ifj.kker% 'kklu 0;oLFkk vkSj vkfFkd fLFkfr fo?kfVr gksrh tk jgh Fkh] ekuoeY; [kfMr gkrs jg] ftlu lkfgR;dkj dh pruk dk Hkh çHkkfor fd;kA jktufrd thou dh Hk"Vrk dk çHkko ikfjokfjd thou ij Hkh iMkA cjkstxkjh vkSj egxkbZ u lk/kkj.k ykxk d thou dk nHkj cuk;kA vke turk dk Lor=rk Lolu VVrk gvk] grk'kk]

fujk'kk d Hkoj e Mcrk jgkA Hk"V jktufrd 0;oLFkk d dkj.k ljdkj dh çk;% lHkh ;ktuk, dkxtk e curh] fcxMrh jgh gA gekjh Lokr«;kÙkj jktufrd ifjfLFkfr dk ;gh fof'k"V fp= n[ku dk feykA

vk/kfud fgUnh lkfgR; e Jherh eUu HkMkjh u f'kYixr uohurk] dF;xr fofHkUurk d dkj.k ikBd x.k dk mudh jpuk, vkdf"kr djrh jgh gA eUu th u doy yf[kdkvk e gh ugh] cfYd lex fgUnh dFkk lkfgR; l vyx gVdj viuh igpku dk;e dh gA bldk J; mud l'kDr y[ku vkj çkekf.kd vuHkok dk fn;k tk ldrk g] eUu th dk jpuk&llkj dgkuh] miU;kl] ukVd vkfn e 0;klr gA mud lkfgR; dk doy fgUnh e ugh] Hkkjrh; Hkk"kkvk e vkj fon'kh Hkk"kkvk e Hkh vuokn gk pdk gA Lokr«;kÙkj fgUnh miU;kl dkjk e eUu HkMkjh dk fo'k"k LFkku gA miU;kl fo/kk l'kDr g] tk thou ;FkkFk d ç'uk vkj fodV leL;kvk l lk{kkr djkrk] ekuoh; thou dk vkx c<krk gA

eUu HkMkjh dk 1979 e çdkf'kr egÙoi.k jktuhfrd miU;kl] ^egkHkkt* d ifjç{; e tk oreku jktuhfr dk ;FkkFk fp= mHkkju e ,d lQy jpuk ekuh tkrh gA vkikrdkyhu fLFkfr d ckn n'k dh cnyh gb jktuhfrd ifjfLFkfr;k vkj rRdkyhu 'kklu dk fp=.k çLrr miU;kl e gvk gA fdUr ;s dgk tk ldrk g fd lelkef;d fLFkfr e Hkh gekj n'k dh jktuhfr dk :i dN cnyk ugh g] cfYd ^egkHkkt* dh rjg vkj vf/kd dyf"kr gkrk gvk fn[kkb nrk gA ;s miU;kl fgUnh miU;kl /kkjk e u, ekM dh rjg fHkUu gA

Lok/khurk Hkkjr dh ,d nyh; jktuhfr] pukok d fy, viuk, tku oky gFkdM] vijk/kh rÙok dk jktuhfr e ço'k] ifyl dh LokFkijd nf"V] cf) thfo;k dh rVLFkrk vkj i=dkjk dh voljokfnrk bu lkj fcUnvk d ek/;e l ^egkHkkt* miU;kl dh dFkkoLr xfBr gb gA tkoreku le; e Hkh mruh gh çklfxd gA eUu HkMkjh u ^egkHkkt* miU;kl d lnHk e ^vkRedF;* e crk;k g fd ^gekj pkjk vkj ,d ckf¼d vkj y[kdh; mnklhurk d chp bl ,d fuHkhd vkj bekunkj çfrjk/k d :i e n[kk tk ldrk g& n[kk tkuk pkfg,A*

jktufrd {k= e vkn'kk dk [kk[kykiu] ifjo'k l vkt dk 0;fDr vf/kd vlr"V] grk'k vkj fujk'k gkrk tk jgk gA vkt d jkturk ek= dlh d fy, fpfrr g] tu dY;k.k] lokn; tlh Hkkouk, dc dh nQu gk pdh g] tc l egkRek xk/kh bl nfu;k l fonk g,] fdUr viu uke dk çek.k&i= rk NkMr g, x,] tk gekj urk vkt Hkh lR; çekf.kr djd bLreky dj jg gA Hk"Vkpkj dh lhek bruh yk?k xb g fd lkj ufrd eY; u"V gk x, gA tuokn vkj ykdr= dh 0;k[;k, cny xb g] jktufrd {k= e /ku rFkk in dh yky lk u gh Hk"Vkpkj dk iuik;k gA jktuhfr d {k= e efgykvk dh fgLlnkjh de jgh g] ml le; 33 çfr'kr vkj{k.k dh ckr Hkh ugh Fkh] fdUr jktuhfr d {k= e ?kfVr gku oky h Hk"Vuhfr;k dk ;FkkFk fp= ,d efgyk yf[kdk dl lPpkb d lkFk mn?kkfVr dj ldrh g] bldk mÙkj rk dey dekj u ^ledkyhu efgyk miU;kldkjk d miU;kl k dk ifjo'k* y[k e Bhd l fn;k g g fd ^eUu HkMkjh dk ^egkHkkt* jktuhfrd miU;kl gA jktuhfrd ;FkkFk d fofo/k jxk dh çLrfr l lEc) g tk bl ckr dk çek.k g fd L=h dk çR;{k lEcU/k jktuhfr l u gk] ckgj Hk"V 0;oLFkk] ifyl d x.Miu] lÙkk dh fujd'krk] turk d çfrfuf/k vkj j{kd] ij ogh Hk{kd g] puko okV o dlh dh jktuhfr] lÙkk cuk, j[ku d gFkdM bR;kfn dk bruk l'kDr fp=.k] yf[kdk dh tcnLr fujh{k.k 'kfDr] ijdk;k ço'k dh çfrHkk d dkj.k gh lHko g, gA*[1]

ftldk çek.k ge ^egkHkkt* miU;kl dk vkdyu dju l irk pyrk gA ljkgk uked xko e vke puko d dN gh fnu igy fcllj] fcl) uked ;od dh gR;k dh tkrh gA vHkkx fcllj dk e[;e=h vkj ije lR;oknh ^nk* lkgc d eg yx xM tkjkoj flg u tgj ndj ejok fn;k FkkA fdUr bl gR;k dk vkRegR;k e ifjofrr djd lQn >B dk lR; e cnyu oky h jktuhfr d ;FkkFk dk lekt d lkeu j[ku e eUu th lQy gb gA çLrr miU;kl d ^nk* lkgc e[;e=h g] ldy ckc liknd g] f=ykpu f'k{kke=h gA ^egkHkkt* miU;kl e eUu th u db ç'u mifLFkr fd; gA eu"; dh ;kruk] =klnh] eR; flQ jktuhfrd nko&ipk d fy, D;k vke vkneh dh fu;fr flQ bLreky gku ;k vyx [kM gkdj n[kr jgu d fy, gh jg xb g\ jktuhfr D;k ek= jkt teku dh fugk;r ?kfV;k vkj frdMe oky h jg xb g\ eu"; flQ rVLFk n'kd ;k f'kdkj gh cuk

jgrk g ;k myVdj dHkh fojk/k Hkh djrk g\ fuLlng ^egkHkkt* dh lEi.k dFkk ledkyhu jktuhfrd ifjo'k ij vk/kkfjr gA cdlj fcllj dh ekr jktuhfr d v[kkM e [kyu okyk d fy, ekuk fx)k d fy, egkHkkt dk txkM dj xb vkj mld ekuoh; n%[k nn dk i{k&d#.kk] eerk vkfn Hkkouk, bu jktuhfrd fx)k d fy, mfPN"V] otuh; ek= cudj jg xbA

vkt 60 o"k d ckn Hkh {k= e l/kkj d ctk; vkj vf/kd dyf"kr gkrh gb jktuhfr fodjky :i /kkj.k djrh tk jgh gA eUu thu vkt dh jktuhfr ij rh[kk 0;X; dlk gA vkt dy jktuhfr e bruk cnyko vk x;k g fd og vekuoh;] ?kf.kr vkj ân;ghu gkrh tk jgh gA vke turk dh ihMk] ;kruk] d"Vk l mldk dkb okLrk gh ughA eUu thu Bhd gh dgk g& ^vkt dh jktuhfr flQ okV dh jktuhfr g] lHkh ykx ilk vkj in gh pkgr g] n'k dh mUufr ij dkb/;ku ugh nrk gA*2

jktufrd fodfr dk lcl cMk dkj.k viuh LokFkifr gA vxj Lor=rk d igy dh tk dYiuk Fkh] lHkh dk Lor=rk] l[k veu&pu feyxk og lc ckr ;FkkFk :i l n'k dh mUufr ij/;ku fn;k tkrk rk NkVh&lh >kiMh e Hkh fpjkx tyr g, utj vkr] ij dgk g lc lHkoA vkt turk dk dk; doy viuk fgr] viu vknfe;k dk ykHk igpkuk g] vkt jktuhfr vkj vijk/k flDd d nk igy gk x; gA vijkf/k;k dk lgkjk nu dk LFkku gk x;k gA bl rjg dh rFkk dfFkr jktuhfr d ckj e dey'oj u mi;Dr gh fy[kk g& ^lk Qhlnh ;gh yxrk g tur= d uke ij n'k e etkd py jgk g] mlu ub ih<h dk lcl vf/kd foLrr fd;kA bl fugk;r 0;kogkfjd rjhd l pyu oky tur= u ij n'k dk HkhM e cny fn;kA Hkfo"; dh txg 'kU;rk] tur= dh txg HkhM] lektokn dh txg LokFkokn vkj leorh jk"Vh; fn'kk dh txg Hk;kud fu#í';rk ;gh oreku nfu;k dh foMEcuk gA*3

bl çdkj dh jktuhfr d lnHk e lkekU; turk dh 0;Fkk] n%[k ihMk dh eUu thu ^egkHkkt* miU;kl e ckyrh rLohj [khph gA çLrr miU;kl e vkt d gekj fç; urk fl)kUr vkj vkn'k dh ckr fdl rjg djr g vkj le; vku ij dl edj tku e fgpdr Hkh ugh] ftldh vlfy;r dk inkQk'k fd;k gA miU;kl dk ik= e[;e=h nk lkgc ckr& ckr e xk/kh th rFkk ^xhrk* d mnkgj.k nr gA tl& ^ej fy, jktuhfr /keuhfr l de ughA bl jkg ij ej lkFk pyuk g rk ^xhrk* dk min'k xkB ck/k yk&fu"Bk l viuk dr0; fd, tkvk] cl! Qy ij nf"V er j[kkA*4 fdUr bl lokn e fdruk rF; g vkt d ifjç{; e n'k dk gj dkb ukxfjd l tx gA pkg dkV gk] jktuhfr gk lc txg ^egkRek xk/kh*] ^xhrk* dh ckUM ij udyhiu fcdrk g] tl vkt dy ckt kj e çkMDV vkj lc pht fcdrh g ckUM duke ijA

nk lkgc tl 0;fDr LokFk dk gh lokifj ekur gA mudh ljdkj 'kkf"kr tuk dk i{k yu d ctk; vR;kpkfj;k dk i{k yrh gA dlh dh lj{kk d fy, vlr"Vk dk i{k e feyku d fy, vkt Hkh lln e #i;k dh lndk dk 0;ogkj pyrk gA nk lkgc Hkh ,lk gh djr gA oer fcl d firk ghjk d gkFkk ?kjy ;ktukvk dk mn?kkVu djokr g vkj lkRouk çnku djr gA v[kckj] ehfM;k l lEc) ^e'kky* d liknd nÙkk ckc dk vuf/kdkj eDr gkFkk l foKkiu n nr gA ljkgk xko d tehnkj fcl d gR;kj tkjkoj flg dk lj{k.k n nr gA vkt dh fLFkfr e Hkh ;gh ckr gk jgh gA lHkh urk LokFkifr d fy, gh lkpr g vkj vkil e ppk Hkh djr gA pkg lÙkk i{k gk ;k fojk/kh i{k urk ldy ckc gk ;k dkb vkj gkA vkt dh oreku jktuhfr dh vlfy;r d ckj e Lo; nk lkgc dgr g& ^dlh ij cBuk g rk turk e QV Mkyk] dlh cpkuh g rk turk e QV MkykA turk dh ,drk dlh d fy, lcl cMk [krjk gA*5

vxtk dh nkxyh uhfr] ^QV Mkyk jkt djk* okyh ijEijk dk gekj vkt d urkvk u cjdjkj j[kh g] tk 'kk;n x#e= d :i e Lohdkj fd;k gA okLro e tk x#e= n'k d fodkl] mUufr] xjhck dk mRFkku] lekukf/kdkj vkfn turk dk tk Lolu egkRek xk/kh vkfn urkvk u fn[kk; Fk] og foyx gk x; gA

jktuhfr dh ifjHkk"kk ^egkHkkt* d e[;e=h nk lkgc ,l nr g& ^vko'k jktuhfr dk n'eu gA jktuhfr e food pkfg,A food vkj /khjt*6] vkt dh jktuhfr xMkxnh d fudV pyh xb gA ftl n'k dk Lox dh Hkfe] norkvk dh Hkfe] lLdfr vkj çdfr l Hkjk fljekj ekuk tkrk g] tgk norY; jktturkvk dh

mTToy ijEijk jgh gk] ml n'k e jktuhfr dk ,lk iru dYiuk vkj lkp d ij gA fdUr ;FkkFk fLFkfr ^egkHkkt* miU;kl dh rjg g\ mle nk er ugh gk ldr] lHkh ykx tkur Hkh g] fdUr jktuhfr e lc pyrk gA

eUu th u viuh xgu nf"V l mPp Lrj e Qy g, Hk"Vkpkj] ?kl[kkjh vkfn cjkb;k dh vkj /;ku vkdf"kr djr g, jktufrd iru dk Li"V çek.k ^egkHkkt* miU;kl e çLrr fd;k gA vktdy jktuhfr ,lh Hk"V gk xb g fd og vU;k; vkj U;k; lxr ekx d dpy tku l çHkkfor ugh gkrhA ogk Hkh ccl] 0;fDr dh vkdk{kk, gh dpyh tkrh gA mldh vkdk{kk, ykokfjl yk'k dh rjg g] og rk fx)k tl jktuhfrKk d fy, ^egkHkkt* dk vkuUn gh çnku djrk gA

/ke e lnkpj.k] lPpfj=rk ,o thou eY;k dk çe[k LFkku gA fdUr vkt dh jktuhfr e ço'k djuk lÙkk] LokFk dk cMk y{; cu x;k gA blfy, vkt dk urk dN Hkh dju dk r;kj gA e=h in xg.k djr le; ^xhrk* ij gkFk j[kdj 'kiFk xg.k dj ;k ^ckbfcy* ij] D;kfd nu oky] yu oky] luu oky lHkh foK g fd tk dN Hkh dgx] djx] og >B] LokFk] lÙkk] voljokfnrk] vçkekf.kdrk d vykok dN Hkh ugh djx vkj ; tkuk gvk lQn >B gA vkt d jktuhfrK doy oDr0; nu e ekfgj gA jktuhfr d xUnyiu e mld ikl dkbfl)kUr ugh] vkt og fdlh ,d ?kVd dk lnL; g rk dy nlj dkA jktuhfr Hkh mÙkj vk/kfudrk vkj HkeMyhdj.k l çHkkfor gk xb gA vc mle mnkÙkrk] J"Brk tlh ckr ugh g] ;g ,lh fopkj/kkjk g tk bfrgkl dh pruk] ijEijk dk udkjrh gA vkt gekj urkvku Hkh gekjh jktuhfr dh lPph /kjkgj dk udkj fn;k gA nljh ckr Hke.Myhdj.k] fo'oxke d bl ckt kjokn u vkj mld Hkkxokn u vkneh dk fugk;r [knxt] ykHkh] lonu 'kU; cuk fn;k] ftldk eky vPNk mld çfr vkdf"kr gk tkuk ckt kjokn dk fl)kUr gA

vkt jktuhfrK tu&çfrfuf/k turk d lod dg tku oky turk dh igp l cgr nj gk pd gA lÙkk ij vku d ckn ykxk l D;k Mjr g\ ;k viuh lfo/kkvk dk cVkju dh 0;Lrrk g\ Mj rk mldk jgrk g tk nk"kh 0;fDr g] ftlu xukg fd;k gA vkt vkn'k urk dh dYiuk djuk vlHko lk gk x;k gA egkHkkt e Hk"V jktuhfr dh vlfy;r fn[kkuk gh eUu th dk y{; jgk g] fdUr f=ykpu] ,l-ih-lDluk tl vkt Hkh lekt&n'k e lh/k&lk/k] U;k; pkgu oky vkn'koku ik=k dk fp=.k Hkh fd;k gA fdUr vkn'koku vkj pfj=oku urk vkt cgr de jg x; g] ^^cger ugh g rk dN dj ikuk ef'dy gA Hk"Vkpkj d egklkxj e NkVh lh unh dh rjg ;k gh cg tkr g] foyhu gk tkr gA gR;k dk vkRegR;k] >B dk lR; vkj lR; dk >B fl) dju okyh dyf"kr jktuhfr d f?kuku djrc egkHkkt miU;kl e vfdr g, gA bll ge ;FkkFk fp=.k dk vueku dj ldr gA eUu th dh jpuk, ektnk jktuhfr dk çkekf.kd nLrkot gA egkHkkt e xjhck d fy, yMu oky fcl dk ekj Mkyk x;kA e[;e=h rd u feydj gR;k dk vkRegR;k ?kkf"kr dj fn;kA e/;kof/k puko gku okyk Fkk] rk puko e lÙkk/kkjh ikVh ij dhpM mNkyu d fy, fojk/kh ikVh d fy, cpkj fcl dh yk'k ,d gfFk;kj FkhA jktuhfrKk dh mxyh ij ukpu oky i=dkj ,o lekpkj&i=fuLlgk; ykxk dh gkyr dk fNikr g vkj ykHk çkIr dj yr gA eUu th u dfRlr jktuhfr d vud ?kVdk dk o.ku çLrr fd;k gA ,d ukjh yf[kdk d }kjk lekt e gku okyh Hk"Vrk ,o jktuhfr 0;oLFkk dh ;FkkFkrk dk inkQk'k dju dk ç;kl egÙoi.k gA ^egkHkkt* e eUu th u viu 0;fDroknh thou&n'ku dk R;kxdj cgr lekt vkj n'k dh vkj /;ku vkdf"kr fd;k g vkj jktuhfr dk ?kf.kr Lo:i Li"V fd;k g fd vkt dgh Hkh ekuo eY;k vkj ekuo thou d fy, dkb egÙo ugh jg x;k gA

lnHk xUFk lph

1- ogh] i'B l[;k&33A
2- ogh] lk'B l[;k& 84A
3- ub dgkuh dh Hkfedk] dey'oj] lk'B l[;k& 94A
4- egkHkkt] eUu HkkMkjh] lk'B l[;k& 21A
5- ogh] lk'B l[;k& 68A
6- ogh] lk'B l[;k& 15A

◈◈

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fgUnh Hkk"kk ds çfr J)Bre lkfgR;dkjksa dk ;ksxnku

& Mkå- xhrk nqcs
lgk;d vkpk;Z & fgUnh foHkkx]
cãkorZ ¼ih-th-½ dkWyst]
e/kuk] dkuiqj & 209217
¼mRrj izns'k½

bZ&esy%
dr.dubey74geeta@gmail.com

'kks/k lkj

Hkk'kk ,d çdkj dk lk/ku gS ftlds }kjk ge viuh fopkjksa dks ,d nwljs ds lkeus O;Dr djrs gS rFkk vU; yksxks ds fopkjksa dks Li'Vrk ls Le>rs gSA

çkQslj xq.M dgrs gS& ^^Hkk'kk gekjh fopkjks ,oa euksHkkoksa esa mu fpUgks dk iz.k;ksx gS ftlds }kjk ge viuh cká fopkj çdV fd;k djrs gS rFkk bPNkuqlkj fopkjks ,oa Hkkoksa dks ,d ckj çdV djds mudh iqujkoÙkRrk dj ldrs gSA**

O;fäRo dk tqMko fdlh Hkk'kk }kjk gh lHko gSA ;fn Hkk'kk ugh gS rks dksbZ Hkh O;fä ,d nwljs ls tqM ugh ldrk gSA ;g Hkk'kk dh gh fo"k'krk,¡ gS fd "kRkkfCn;ksa ls fy[kk x;k fpru vkt fojklr dh rjg lc gesa ekxZn"kZu nsa jgk gSA Hkk'kk lkekftd O;ogkjksa ij fuHkZj djrh gSA blfy, blesa cnyko okyh lengk dh tkfrxr fofo/krk vkj mudh lkaLd`frd vfHkO;fä ikbZ tkrh gSA

Hkk"kk dk çk:i &

gekjh Hkk'kk ,slh lkeF;Zoku gS fd blls fuEu çk:i esa n[kk tk ldrk gS&

vfHkO;fä dh Hkk'kk] lEidZ Hkk'kk] jkT; Hkk'kk] jk'VªHkk'kk] Vdz.k vkj em.k dh Hkk'kk] lapkj dh Hkk'kk] dEI;wVj dh Hkk'kk dk lQj r; djrs gq, gekjh vfLerk dks fo"o esa fo"kky /kjkry ij lq"kksfHkr dj jgk gSA

Hkk'kk gh ,d ,slk vk/kkj gS ftlls lkekU; tuthou lnk ls çokfgr gksrk jgk gSA Hkk'kk ,d O;oLFkk gS] xfr"khy bdkbZ gS] ckyh gS vkj lkekftd bdkbZ Hkh gSA ,d Hkk'kk dh ç.kkyh ds Hkhrj Hkk'kkbZ Lrj vyx&vyx gksrs gSA /oU;kRed Lrj lcls cqfu;knh gS Hkk'kkA og lk/ku gS ftlds }kjk euq'';] ckydj] lqudj] fy[kdj o i<dj viuk eu ds Hkko ;k fopkjks dk vknku&çnku djrk gSA

fgUnh Hkk"kk esa vxzst h dk egÙo&

vxzsth Hkk'kk dk fgUnh Hkk'kk ij iMus okys çHkko ds fo'k; esa MkDVj fxfj tk çlkn ekFkqj th fy[krs gS&

^^mPPk oxZ dh fç; vxzsth] fgUnh tu dh ckyh gSA
oxZ Hkn dk [kRe djxh] fgUnh og ge tkyh gSA
lkxj esa feyrh /kkjk,¡] fgUnh lcdh lxe gSA
"kCn] ukn] fyfi ls Hkh vkxs] ,d Hkjkslk vuqie gSA

xxk dkojh dh /kkjk] lkFk feykrh fgUnh gA
iijc&if”pe@dey&i[kjh] lr| cukrh fgUnh gAA**

oreku ifjf”k’V dk nf’Vxr j[kr g, ;g dgk tk ldrk g fgUnh vxtn Hkk’kk ijd gA

fgUnh Hkk’kk d egÙo dk Jh v;k/;k flg mik/;k; gfjvk/k th fy[kr g&

^iMu yxrh g ih;’k dh flj ij /kkjk
#fpj gk tkrk g T;kfre; ykpu rkjk
oj foukn dh ygj ân; e g ygjkrh
dN fc tyh lh nkM lc ulk e g tkrh
vkr gh e[k ij vfr l[kn
ft ldk ikou uke gh
bDdhl dkfV tu iftrk
fgUnh Hkk’kk g ogh
ft lu tx e tUe fn;k vkl ikl] ikyk
ft lu ;d ;d ygj cn e thou Mkyk
ml ekrk d lfpe[k l tk Hkk’kk lh[kh
mld mj l yx ft ldh e/kjkbl ph[khA
ft ld rjryk dj dFku l&
l/kk /kkj ?kj e cgh
D;k ml Hkk’kk dk ekg dN
ge ykxk dk g ugh AA **

Hkk’kk ljpuk d vUrxr Hkk’kk d çe[k pkj vx gkr g& /ofu] : i] “kCn] okD; rFkk vFk

Hkk”kk dh fo’k”krk,i&

fgUnh Hkk’kk Hkkjr dk og lk/ku g ft ld }kjk eu’; ckydj] ludj] fy[kdj vFkok i<dj viu eu d Hkko ;k fopkjk dk vknku çnku djrk gA nlj “kCnk e dgk tk ldrk g& ft ld }kjk ge viu Hkkok dk fyf[kr vFkok dFkr : i l nlj dk le>k ld vkj nlj d Hkkok dk Lke> ld ml Hkk’kk dgr gA lkFkd “kCnk d leg ;k ldr dk Hkk’kk dgk tkrk gA

Hkk”kk d xq.k &

Hkk’kk lkekftd oLr gA
Hkk’kk lo0;kid gA
Hkk’kk vftr oLr gA
Hkk’kk dk vtu vudj.k }kjk lHko gA
Hkk’kk dk çokg vfofPNé gA Hkk’kk ekuo fopkjk dh okgd vkj vfHk0;fDr dk ek/;e gA Hkk’kk 0;kikj }kjk vftr fd;k tkrk gA

Hkk’kk lgt vkj ulfxd fØ;k gA
çR;d Hkk’kk dk <kpk Lor= gkrk gA
Hkk’kk fyf[kr vkj ekf[kd nkuk çdkj dh gkrh gA

fgUnh Hkk”kk dh 0;kidrk&

fgUnh Hkk’kk dh 0;kidrk dk xkiky flg uikyh u dN bl çdkj viu “kCnk e dk0; d ek/;e l 0;Dr fd;k g&

^nk oreku dk lR; ljy
lUnj Hkfo’; d l iu nk
fgUnh g Hkkjr dh ckyh
rk viu vki iuiu nk
;g n[kMk dk tttky ugh
yk[kk e[kMk dh Hkk’kk g
Fkh vej “kghnk dh vk”kk
vc ftUnk dh vfHkyk’kk g
eokg g bl dh lok e]
u;uk dk dHkh u >iu nk
fgUnh g Hkkjr dh ckyh
rk viu vki iuiu nkA**

fgUnh Hkk”kk dk viukiu&

fgUnh Hkk’kk e viuRo dh Hkkouk gkrh g tk ân; l ân; rd igpku dh {kerk j[krh gA

Jh dnkjukFk flg th ^vdky e lkjl* çfl) dfork& lxg e ^ ekr Hkk'kk* “kh'kd dfork e fy[kr g&

^ tl phfV;k ykVrh g
fcyk e
dBQkMok fjVu djrk
dkB d ikl
ok;|;ku ykVr g ,d d ckn ,d
jM Ldkbl e Mu i lkjr g, gokbl vì dh vkj
vk ejh Hkk’kk e ykVrk g rje e
tc pi jgk&jgr vdM tkrh g ejh thHk
mnk l yxrk g
ejh vkRekA **

fgUnh Hkk”kk dh mUUkfr&

pke[kh mUUkfr rHkh lEHko g tc fgUnh Hkk’kk

dh mUUkfr lrr :i l pyrh jgA fcuk fgUnh Hkk'kk dh mUUkfr d Hkkjr n"k dh mUUkfr dh dYiuk dk y gkxhA

HkkjrUn gfj"PkUn th fy[kr g&

^^fut Hkk'kk méfr vgl lc méfr dk eyA
fcu fut Hkk'kk Kku dh feVus fg; dk lyAA
vxxth if<+ dh tnfi lc xqu gkr çohuA
ifjfut Hkk'kk Kku fcu] jgr ghu dh ghuAA
méfr ijh gl rcfg tc ?kj méfr gk;A
fut "kjhj méfr fd, jgr e<+ lc dk;AA**

o"ohdj.k rHkh lEHko g tc fgUnh Hkk'kk gekj ân; e gekj Hkkjr n"k e çR;d tu tu d e/; viuk rho çokg cuk, j[kxhA vU;Fkk bl n"k dk mRFkku lHko ugh gA fon"kh Hkk'kk ge rRdkyhu ykHk n ldrh g] yfdu vuUr dky rd ugh blfy, vko"; d g fgUnh Hkk'kk dk çpkj çlkj vkj vfuok;rk ij fo"k'k/;ku fn;k tk,A

fgUnh Hkk"kk dk or eku bfrgkl&

Mk- et rkedkj d v/;;u d vulkj Hkkjr dh vf/kdk"k tul[;k dh jk'Vh; Hkk'kk fgUnh gh Fkh] ftl 14 flrEcj] 1949 dk n"k dh jkt Hkk'kk cuku gr vuPNn Lohdkj fd, x, FkA ;g lofofnr g] vkt ftl ge ekud fgUnh dgr g og [kMh ckyh dk fodflr :i gA bl dkjoh Hkh dgk tkrk gA fnYYkh ejB] fc tukj] ejknkckn d ioh Hkkxk e vkt Hkh viu ey :i l ;g Hkk'kk ckyh tkrh gA blhfy, bl ^^fgUn dk rkrk** Hkh dgk tkrk g&

^,d Fkky ekrh lHkjk
lcdh flj ij vkVkk/kjk
pkjk vkj ;g Fkkyh fQjh
ekrh mudh ,d ufxjA**

12oh "krkCnh e loçFke vehj [kljk u fgUnh dh bl [kMh ckyh e dk0; jpuk dh Fkh blhfy, bl ^^fgUn dk rkrk** Hkh dgk tkrk gA

[kMh ckyh fgUnh mn vkj fgUnLRkkuh dk vk/kkj gA fgUnh "kCn dk vkjfEHkd ç;kx ifMr fo'.k "kek dh iLrd ipr= dh Hkk'kk d fy, gvk Fkk ;g iLrd lLdr e fy[kh xb FkhA ij bldk vuokn çkphu bjkuh e fd;k x;k FkkA iLrd dh Hkfedk e fy[kk Fkk ;g vuokn tcku fgUnh l fd;k x;k gA bl rjg tckuh fgUnh gh fgUnh Hkk'kk cuhA fgUnh mnh vkj fgUnLRkkuh dk eyk vk/kkj [kMh ckyh gh gA

tc lLdr dh rRle "kCnk dh lkFk ç;ä gbl rk fgUnh dgykbl vkj vjch Hkkjrh; "kCnk dh lkFk ckyh xbl rk mnh dgykbA bl rjg fgUnh vkj mnh ,d gh ek dh nk lrku gA fgUnh Hkk'kk dh çpkj çlkj e fgUnhHkk'kh Hkkjrh; vkj vxxtk dk fo"k'k ;kxnku Hkh jgk gA lu 1800 e dkydkrk e QkVl fofy;e dkyt dh LFkkiuk dju okyh ,d vxxt çkQlj fxy ØkbLV Fk] ml le; vxxt vQljk dh çf"k{k.k dh 0;oLFkk FkhA bl çf"k{k.k e Hkkjrh; Hkk'kkvk dh tkudkjh Hkh "kkfey FkhA ft lh i<+kus dh fy, Jh jkeçlkn fujtuh] Jh yYYkyky vkj Jh lny feJ dk fu;ä fd;k x;k] ftUgkus loçFke fgUnh x| e iLrd Hkh fy[kh FkhA vxxtk dh }kjk "k) 0;olkf;d eukQ dh fy, fcNk, x, jyk dh tky lh Hkh njxkeh ykHk feYk igyh lh gh fgUnh n"k dh cM Hk&Hkkx dh Hkk'kk FkhA jy vkj ;krk;kr dh lk/kuk us bl Qlyku e enn dh fgUnh dh jk'Vh; Hkfedk dk xj fgUnh çn"kk dh Hkkjrh; urkvk tlk& Jh fryd th] xk/kh th] lHkk'k pUnh ckl th tlh urkvk us igpkukA lu 1875 e Lokeh n;kuUn us viuk çfl) xUFk ^^ lR;kFk çdk"k** fgUnh e fy[kk& ,Vyksfnd dkyt e Nk=k dh fy, fgUnh i<+uk vfuok;l FkkA bl çdkj fgUnh viuh carh lEidh Hkk'kk cuhA d"ehj lh dU;kdqekjh rd dkydkrk lh dPN rd dh HkkHkkx dh yksxk dk vkil e tkMrh FkhA bl foLrkj e fgUnh dh vuud :i jx feyrh g&

Hkk'kk dh fy, dgk x;k g&
**pkj dk l e ikuh cny
vkB dk l e ckuh
fgUnLRkku dh ;gh dgkuhA**

ifjorUu lf'V dk fu;e g tgk ifjorUu g] ogh ij xfr gkrh g] tgk xfr g ogh ij thou gkrk gA thoUr Hkk'kk viuh dk mnkj vkj mUe|ä cuk, j[krh gA

nljh Hkk'kk dh "kCn xg.k djdh ml viuh LoHkko dk fopfyr ugh gkus nrh vkj [kqn dh fo"k'krk cuk, j[krh gA ifjHkkf'kd "kCnkoyh rduhdh "kCnkoyh u, u, "kCn vkfo'dkjk lh lEcfU/kr u, "kCn cu jgh g tk fgUnh dh çpkj&çlkj e mi;Dr gA vkt

;fn fdlh fjD"k oky l ;k vkVk oky l dg ^^e> ykg iFk xkfeuh** LFky y pfy, ;k ^^foekuiÙku LFky y pfy,** rk og iNxk ;g dku lh txg gA yfdu jyo LV"ku dgu l ;k gokbZ vMMk igy l >V l le> tk,xkA

ifMr fxj/kj "kek u fy[kk g&

^^gtkjk y¶t vk,xu,
vk tk,D;kMj g
ipk yxh mUg fgUnh]
fd gf tUnk tpk fgUnhAA**

fgUnh n"k vkj n"kokl h dh vkRek gA lke Bkdj th fy[kr g&

^^djr g ru eu lonu
tu x.k&eu dh vfHkyk'kk dk
vfHkuUnu viuh lLdf r dk
vkjk/ku viuh Hkk'kk dk
;g viuh "kfä l tuk d
ekFk dh gpnu jkyh
ek dk vkpy dh Nk;k e
geu tk lh[kh g ckyh
;g viuh c/kh gbl vtjh
;g viu egd "kCn lpu
;g itu viuh lLdf r dk
;g vpu viuh Hkk'kk dkAA**

fu"d"k &

fodkl ifjoru vkj xfr ;gh thou g] ij fodkl gk foukk"k ughA vkt Hkk'kk dk /ofu ldr S.M.S. d çrhdk e lher dj egt ,d ;kf=d mRikn e cny fn;k x;k gA ,d foKkiu e dgk tkrk g *dj yk nfu;k eÎh e* ;gh g byDVkfud midj.k d tfj, dj fy;k vkiu nfu;k eÎh e fleV xbA nfu;k eÎh e ij fc[kj xb] nfj;k fnyk dh lonukvk l rkRi; Hkk'kk d lf{kIrhdj.k l gA Hkk'kk lç'k.k dk ek/;e g] xfr"khy gA blhfy, ifjoru Hkh t:jh g] ij /;ku jg ifjorUk dh bl çfØ;k e mldk eYk Lo:i mldh vkRek cjdjkj jguh pkfg,A fgUnh dk "k) vkj ifjfuf'Br :i Hkh cuk jgA Hkk'kk rk ogh gkuh pkfg, tk e> rd vkidh ckr ;k ejh ckr vki rd bl çdkj igpk n fd og vkidh viuh ckr cu tk,A

nf[k, xQrkj dh [kch fd tkm lu dgk&
geu ;g le>k fd xk;k og ejh fny e Fkk

gekjh fgUnh lthoh Hkk'kk gA fon"kh çHkko d dkj.k ;g igy vjch] Qkjlh vkfn d lEid e vkdj mudo vc ckn e vxth d Hkh "kCn xg.k djrh tk jgh gA

Hkk'kk vR;f/kd tfVy g] ftle 8 x.k ik, tkr g& tl LoPNkpkfjrk] Øekulkfjrk] ljpuk] fuHkjrk] mRiknd rk] foLFkkiu] fo"k'kKrk] lkLdfrd çlkj.k vkj fofo/krkA ,l lHkh 0;fDr ftUg Hkk'kk d leLr x.k dBLFk ugh gkr mu l =fV lHkko g vkj og Hkk'kk dk viuh "kCnkoyh e ifjofrr dju yxr gA tl& r Hkkjh gk x;k] r dgk x;k Fkk] rj eu e D;k g] ej lkFk dku vk,xk bR;kfn "kCn i.k :i l cfg'dr gA r> vkj e> d LFkku ij rj vkj ej dk ç;kx fd;k tku yxk ;g lHkh fgUnh Hkk'kk dh Vkx [khpu e yx x,A

Hkk'kk lo 0;kid g] bldk çokg lrr gkrk g vkj çR;d Hkk'kk dk <kpk Lor= gkrk gA

çfl) dfo Jh efFkyh"kj.k xlr gh dgr g&
^^ejh Hkk'kk e rkrr Hkh jke&jke tc dgr g]
ej jke jke e ekuk l/kk lkr rc cgr gA
lc dN NV tk, e viuh Hkk'kk dHkh u NkMxk]
og ejh ekrk g mlls ukrk dl rkMxkAA**

bl çdkj ge lHkh dk ;g dr0; g fd mn] Qkjlh] vjch] vxth fdruh Hkh Hkk'kk dk ge xg.k dj y yfdu fgUnh Hkk'kk l foe[k gkuk gekj lek t vkj gekj n"k d fy, J'Bdj ugh gkxkA

lUnHk xUFk lph

1. IMG-20230602-WA0028 Volume-6 Issue-4, ISSN No 2277-8160 Jherh e t rkedkjA
2. www. fgUnh Hkk'kk dk ;kxnku.com
3. www.hindi vs English in India.

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fo".kq çHkkdj ds dFkk lkfgR; esa lkekftd psruk

& MkW- lqjsUnz dqekj
,lksfl,V izksQslj ,oa iwoZ izHkkjh
fgUnh foHkkx]
ih- ,l- ,e- ¼ih- th-½ dkWyst]
dUukSt & ¼mRrj izns'k½

bZ&esy%
drsurendrakumar2708@gmail.com

lkjka'k

tuoknh dgkfu;ksa esa 'kks"kd oxZ ds fo#) dh fLFkfr gh fu:fir ugha gS cfYd tu lk/kkj.k dks cukus okys rRoksa dh igpku Hkh djrh gSA 'kks"k.k esa ç;qä dh yMkbZ dh lgh fn'kk vkSj rjhdk dks Hkh funsf'kr djrh gSA vke vkneh dks /keZ /;kSjkZ ;k ; n;k bZ'oj vU/kfo'okl dks lgkjk ysdj cjxykus okys rRoksa dh igpku djrh gS rFkk viuk vf/kdkjksa dh çkfIr ds fy;s 'kks"k.k ls eqä ds fy;s lxfBr l?k"kZ djus dh çj.kk Hkh nsrh gSA bl –f"V ls jes'k mik/;k; dh nowh fLFk dku^ ^ikuh dh ydhj^ Jh g"kZ dh ^Hkhrj dk Hk;^ uferk flag dh lek/kku bljkby dh ^Qd^ vkfn dgkfu;k¡ mYys[kuh; gSA lekdkyhu dgkuh esa xk¡o dh jktuhfr vkSj mlesa py jgs l?k"kZ dks ok.kh de fey ik;h] ysfdu tuoknh dgkfu;ksa us xk¡o dh jktuhfrd psruk dks vuns[kk ugha fd;k ^xk¡oksa esa pyus okys oxZ l?k"kZ dks viuh dgkfu;ksa dk fo"k; cuk;kA xk¡oksa esa O;kIr xjhch] Hkq[kejh] cscdkjh] jktuhfrd Hkz"Vkpkj o tkfrokn l?k"kZ dks gh dgkuh dk fo"k; ugha cuk;k] cfYd bu lcds lkFk mHkjrh mlu;h tu psruk dks Hkh Loj fn;k gS tks fd lkeUrh iwathoknh O;oLFkk ds vUr dh lwpd gSA

dFkk lkfgR; esa lkekftd psruk &

dFkk lkfgR; çxfrokn vkUnksyu dk u;k lLdj.k gSA çxfrokn lkfgR; esa lkekftd lerk] oxZ l?k"k vkSj turU= ekuoh; bLreky vkfn vo/kkj.kkvk dh vfHkO;fä feyh Fkh] mlh LoLFk ijEijk dk ,d ckj fQj ls dgkuh d ek/;e ls tuoknh dFkkdkjksa u vkx c<k;k gSA tuoknh dFkkdkj lkekftd ;FkkFk dk okeiFkh utfj;s ls n[krs gS vkSj [kn dk çepUn dh ijEijk ls lEc) crkrs gSA ^^fiNys nks n'kd esa dgkuh fQj ls O;kid ;FkkFk d chp x;h gS vkSj viuk tuoknh Lo:i x< jgh gSA mlu iu% çepUn dh ijEijk ls [kn dk tksMk gS vkSj çepUn dh ijEijk dk vkx c<k;k gSA^^ tkfgj gS fd çepUn dh ijEijk ;'kiky] Hkhjo çlkn xqIr] Hkh"e lkguh] vejdkUr ekd.M;] dk'khukFk flag] egsä ck/k tSls dFkkdkjksa ls i.k gkrh gSA vkBosa n'kd d dgkuhdkjksa esa bljkby] lrh'k tekyh] jes'k mik/;k;] lqj'k d,Vd] jke'oj mik/;k;] vlxj otkgr] uferk flag] uhjt flag] fot; dkUr] jes'k crjk vkfn dgkuhdkjksa u viuh igpku cuk;h gSA

tuoknh dFkk lkfgR; dh 'kq#vkr lkro n'kd esa bu dgkfu;ksa esa fo'ks"k igpku cukrh gSA [kkl dj lo{kgkjk oxZ d ik=ksa dk

dUæ e j[kdj lftr dgkfu;k u ox l?k"k dk mtkxj fd;k vkj Fkd gkj ik=k dh txg l?k"k'khy vkj t>k: ik=k dk çJ; fn;kA blfy; mif{kr] 'kkf"kr çrkfMr ik=k dh dgkuh e ij rkj ij çfrf"Br dju dk J; tuoknh dgkuh dk gh çkIr gA ol lekUrj dgkuh e Hkh ^vke vkneh^ dk çfrf"Br fd;k x;k] yfdu vke vkneh t>k: vkj l?k"k'khy vi{kk—r de gh fn[krk g og fLFkfr;k d nckok e VV tkrk g] gkj tkrk g vkj 'kk"kd d fo#) viuh yMkb gkj tkrk g og etcr lxBu cuk ugh ikrk gA vkj 'kk"kdk d çgkjkRed rhjk d vlyh fBdkuk dk ijk irk ugh yxk ikrk ^^lekUrj dgkuh vlyh vijk/kh dk udkc mrkj ugh ik;h gA bl deh dk tuoknh dgkuhdkj ijk djr gA ^ox&l?k"k^ lekUrj dgkuh e vPNh rjg mHkj dj ugh vk ik;k tuoknh dgkuh e 'kk"kd vkj 'kkf"kr nkuk vkeu&lkeu [kMg] logkjk ox viuh ekxk d fy; eju ekju ij mrk: gA

tuoknh dgkfu;k e 'kk"kd d fo#) dh fLFkfr gh fu:fir ugh g cfYd tu l?k"k dk cuku oky rkyk dh igpku Hkh djkrh gA 'kk"k.k efä dh yMkb dh lgh fn'kk vkj rjhdk dk Hkh funf'kr djrh gA vke vkneh dk /ke U;k; n;k b'oj vU/kfo'okl dk lgkjk ydj cjxyku oky rRok dh igpku djkrh g rFkk viu vf/kdkjk dh çkfIr d fy; 'kk"k.k lefä d fy; lxfBr l?k"k dju dh çj.kk Hkh nrh gA bl –f"V l je'k mik/;k; dh noh flg dku^ ^ikuh dh ydhj^ Jh g"k dh ^Hkhrj dk Hk;^ uferk flg dh lek/kku bljkby dh ^Qd^ vkfn dgkfu;k mYy[kuh; gA

lekUkkUrj dgkuh e xko dh jktuhfr vkj mle py jg l?k"k dk ok.kh de fey ik;h] yfdu tuoknh dgkfu;k u xko dh jktuhfrd pruk dk vun[kk ugh fd;k ^^xkok e pyu oky ox l?k"k dk viuh dgkfu;k dk fo"k; cuk;kA xkok e 0;kIr xjhch] Hk[kejh] cdkjh] jktufrd Hk"Vkpkj o tkfroknh l?k"k dk gh dgkuh dk fo"k; ugh cuk;k] cfYd bu lcd lkFk mHkjrh ml u;h tu pruk dk Hkh Loj fn;k g tk fd lkeUrh ithoknh 0;oLFkk d vUr dh lpd gA e/kdj flg dk ^cg idkj vkneh^] fitUM vfuy dh ^foLQkV^] uhjt flg dh ^dfj'ek^] lj'k d,Vd dh ^,d cfugkj dk vkRe fuonu^] vCny fofLeykg dh ^lyg^ vkfn dgkfu;k dk 'kk"kd ox etnjk dh ,d tVrk vkj c<rh gb 'kfä l Hk;Hkhr fn[kykb iMrk g vkj 'kk"k.k eyd çofr dk tkjh j[ku dh fLFkfr e [kn dk ugh n[k ikrk A

'kkf"kr ox 'kk"k.k dh gn l xtj pdk g vkj mld lkeu ^djk ;k ejk dh fLFkfr mRiUu gk xb gA og lh/kk lEid dju d fy; foo'k gk x;k g] fuf'pr :i l ;g l?k"k vfgld ugh gA ^^dN vioknk dk NkMdj tuoknh dgkfu;k l 0;ä l?k"k fgld ugh gA yfdu og fcYdy vfgld Hkh ugh g mle mxrk Hkjij g yfdu og ckf)d le> l vu'kkflr gA ;g vu'kklu blfy; g fd ,d 'kk"kd d [kkRe l 'kk"kd dk vUr ugh gku okyk gA vlyh 'kk"kd 0;oLFkk g vkj ble vkey ifjoru dh vko';drk dk tuoknh dgkuhdkj le> jg gA blfy; tuoknh dgkfu;k e uDlyh fgl dk rjthg de gh fn;k x;k gA tkfgj g logkjk d fgr dh yMkb e tuoknh dgkuh fn'kk n jgh gA blfy; tuoknh dgkuh dh fof'k"V igpku Hkh vkBo n'kd d çkjEHk e gh cu x;hA ^^/khj&/khj og lk/kkj.k d chp viuh igpku cukrh tk jgh g tu l?k"k dh m"ek d lkFk dgkuh mul çfrf"Br gk jgh g vkj oxh; opkfjdrk dk vkRelkr djrh gb dFkk vkj dFku dk ekt jgh gA jpukdkj rVLFk n'Vk u jgdj turk d d"Vk vkj l?k"kk e Hkkxhnkj cu x;k gA og l?k"kk dk gklyk vkj fn'kk çnku dj jgk gA^^ fo'kky tu lenk;k dh leL;kvk l lEc) gkdj tuoknh dgkfu;k 0;kid gk x;h g vuHko vkj le; dk leUo; bl fof'k"Vrk çnku dj jgk gA tuoknh dgkfu;k dh miyfC/k;k d lkFk&lkFk bldh viuh lhek; Hkh gA vf/kdk'k dgkfu;k e jktufrd pruk gh e[kfjr gkrh gA

bl rjg dh dgkfu;k e dgkuh dh lgtrk gh Hkx ugh gkrh] cfYd fopkj/kkjk d çfr vf/kd l tx gku d dkj.k Kku vkj lonuk d fujk'kkoknh –f"Vdk.k dh çfrfØ;k e db tuoknh dFkkdkjk u viuh dgkfu;k e tcju vk'kkokn dk ç;kx djk;kA bl dkYifud vk'kkokn d dkj.k dgkfu;k dk vUr l[kn gku yxk tc fd ;g i.k lPpkb ugh Fkh] db

dFkkdkjk u lkekftd vuHko dh deh d dkj.k viuh db dgkuh e FkkM cgr gj&Qj d lkFk D;kfd iujkofÙk dh ,lh fLFkfr e db dgkfu;k ,d gh rjg dh yxu yxrh gA dF;k dh fofo/krk dgkuh dh viuh fof'k"V igpku vkj mle ikBd eu dk fryfeyk nu okyh rkdr de gh dFkkdkjk dh dgkfu;k e fn[kykb iMrh gA

tuoknh dFkk vkUnkyu opkfjd gA fQj Hkh Hkk"kk f'kYi d çfr ltxrk ioorh dFkkdkjk dh vi{kk T;knk fn[kykb iMrh gA yfdu Hkk"kk e tk çokg vkj lgtrk dh vi{kk tuoknh dFkkdkjk l dh tkrh g mruh l/kh vkj eth gb 0;X;kRed Hkk"kk de gh dFkkdkjk d ikl gA bu y[kdk dh dgkfu;k e Hkk"kk dk og ltukRed Lo:i ugh mHkj ik;k g tk çepUn dh fof'k"Vrk Fkh] yfdu Hkk"kk e olh gh lgtrk çokge;rk ,o thoUrrk yku dh dkf'k'k cjkcj fn[kykb nrh gA fu"d"kr% tuoknh dgkuh u rk f'kYi dh ryk'k e HkVd jgh g vkj u gh Hkk"kk d cukoVhiu l ekgxLr g cfYd og iV dh Hk[k l t>r vkneh dh yMkb e lfØ; g vkj ijh lgkuHkfr d lkFk mldk iFk vkykfdr dj jgh g ml U;k; fnyku d fy; cpu gA

xko vkj dN dju dh ftn ,d ,lh Nki NkM tkrh g tk feVk, ugh feVrhA ;k rk gekj n'k d lHkh lkfgR;dkj xko&djuk NkMdj uxjk vkj egkuxjk e cl tkr gA johUæukFk] iUr] fujkyk] egknoh] tuUæ lHkh viu&viu egkuxj e clr jg gA e> yxrk g fd ftld ikl çfrHkk g] mudk çdk'k vkj pedk gA ; lc xko NkMdj uxj e vk tkr gA lÙkj yk[k xkok dk ;g fo'kky n'k xkok dk >.M gA >.M gkuk ;k >.M e cluk vfHk'kk i gA >.M l vyx gkdj egkuxj dh HkhM e lek tkuk gh D;k gekjh fu;fr gA xko dk vkneh >.M e g yfdu lcd lkFk gA egkuxj dk uxj e g yfdu vdyk g] fdlh d lkFk ugh g flQ D; e gA ble fdlh dk u lgu okyk vkneh ekMu flfofy'ku dk ekMy gA >.M e tkr çhfr l;kj dh ckr djrk vkneh vlH; vkj vlL—r gk tkrk gA D;k blh lerk vkj lL—fr d fy, geu egkuxjh; lLrfr dk fuek.k fd;k g\ fo".k th viuh ctg e rk cgr 'kgjh ugh yxr fdUr jpukvk e mUgku ukxfjd thou dk gh vf/kd çJ; fn;k gA mud fç; y[kd çepUn vkj 'kjnpUæ u xkok dk ;k=k fp=.k fd;k g fdUr fo".k th dk /;ku xko dh rjQ vi{kk—r x;k gA fo".k th bldk çfrokn dj ldr g fdUr e tk dg jgk g og ,d ikBdh; lonuk dh çfr/ofu g ftldh /ofu mudh jpukvk e 0;kIr gA

fo".k çHkkdj u viu cky thou d lEcU/k e Lo; fy[kk g& ek dgk djrh Fkh fd cpiu e e> i<u dk cgr 'kkd FkkA bl {k= e Lo; og ejh vkfn x: FkhA og viu ek;d l ngt e iLrdk dk ,d cDlk Hkh ykb FkhA mUgh dk QkM&QkMdj ej ckyd eu e Nki d v{kjk d çfr itk dh lhek ,d ekg ink gk x;k FkkA lkpk djrk Fkk dku cukrk g bUg dl xkrk gA

e ikp o"k dk gvk rk fof/kor itk&ikB d ckn ifMr th d lin dj fn;k x;k FkkA ogh Nki d v{kj ugh Fk dye vkj L;kgh l Lo; v{kj cuku iMr FkA i<u vkj igkM jVu iMr FkA tjk xyrh gb ugh fd vkj ihB ij cMk lk MMk iMrk FkkA

bl ?kVuk dk dN Hkh vFk gk] yfdu ;g lp g fd rc rd fgUn&elyeku lc fey&tydj jgr FkA ej LkkFkh elyeku cPp ?kj vkr FkA ejh ek mudk [kkuk f[kykrh FkhA mud tku d ckn mud t> cru vkx l lkQ fd;k tkr FkA mud ?kj tkr rk fgUn gyokb gekj fy, feBkb ykrkA ?kj dh efgyk, mUg cgr l;kj l NrhA dl l;kj dk lgt j[kk FkkA ge lHkh u lgt Hkko l Lohdkj dj fy;k FkkA gekjh Nk;k l nj xko l ckgj xUnh cLrh e jgr Fk oA ;gh lc n[kdj ejk eu dN ç'uk l t>u yxk Fkk N Hkh y rk ej “kjhj e D;k cnyko vk tk;xk\ elyeku fe=k dk Nvk [kkuk [kk yu ij ej “kjhj e D;k cnyko vk tk;xk\ ifj.kke ;g gvk fd e tc rc gfjtuk l tkuc>dj fpiV tkrk fo'k"kdj ?kj dh teknkfju pUnk pkph lA og cMk l;kj l xgkj fd;k djrh FkhA ek e> MkVdj ugykrh ;k lku dh vxBh ikuh e Mkydj ;g ij e> ij fNMd nrhA ej ije o".ko firk dk irk yxrk rk ekj [kkuh iMrhA ej eu dh ç;kx'kkyk d }kj cUn ugh gk ldA ,d fnu efLtn e tkdj e= fd;k gvk ikuh ih fy;k vkj nj

rd fdlh ftUu d vku dh jkg n[krk jgkA gj vx n[krk jgk] gkFk Qjrk jgk ij dgh dN ugh ?kVkA rc eu tl ph[k&ph[kdj dgk Fkk& ;g lc >B&eB gA

fo".k çHkkdj u viu cky thou d lEcU/k e Lo; fy[kk rFkk mu ij fnYyh fglkj dk çHkko bruk 0;kid jgk fd mUgku vk; lekt dh fopkj/kkjk l Lohdkj fd;k vkj mUgku 1921 e ,d dgkuh fnokyh d fnu fy[khA tk *feyki* lekpkj i= e 1926 e çdkf'kr gbA ;|fi bud firk o".ko Fk fdUr lkekftd folxfr;k d pyr l/kkjoknh vkUnkyu l ;g çHkkfor g, vkj vk; lekth fopkj/kkjk l tMA

bUgh d 'kCnk e& ^^vk; lekt d lEid e vku d dkj.k ejh ,d vkj çofÙk dk cy feykA ek d cDl dh iLrd eu QkM&QkM dj i<h FkhA firk dh ndku d Vkdjh e tgk fcØh dk lkeku Hkjk jgrk Fkk ogh ,d Vkdjh e iLrd Hkh jgrh FkhA fdLlk Nchyh HkfV;kjh] fdLlk gkfrerkb] pUædkUrk jk/k';ke vkj l[klkxj budk ikjk;.k eu ;gh cBdj fd;k FkkA itkc vku ij tc vk; lekt l lEid gvk rk mld iLrdky; e ejk ifjp; fgUn /ke'kkL= d vfrfjä djku vkj ckbcy vkfn l Hkh gvkA

eu vuHko fd;k fd lH;rk e> fuxy tk;xh] vkxu okyk edku mlh vuHkfr dk ifj.kke g vkj vHkkxk gh g ftl viu lkfgR;dkjk vkj vkykpdk u ugh ljkgk fd e vkrfdr gk mBk Fkk] mldh ey çj.kk ,d NkVh lh cPph dk ;g ç'u Fkk vQlj [kcljr yMfd;k dk ydj D;k djr gA

bl çdkj viu cgr l ik=k d lkFk jek g eA cgr ikl l mUg n[kk gA ol d ol o ej jpuk l lkj e ço"k ugh ik ld] ij vUrjx gh jgA mlh vUrjxrk d dkj.k mUgku ej jpukdkj dk dkc e fd;k gA ftl lkE; 'kkUr vkj funk"k deyk l e lpep feyk Fkk] ^fuf'kdkUr e viu x.kk dk ljf{kr j[kr g, dV vuHkok dh ihMk d dkj.k og fdruh vkj lkglh gk mBh FkhA mlh rjg dkb rk^ dh ^lfo/kk^ tk ejh i=h LFkkuh; Fkh vkt dgk g] e ugh tkurk] ij mld lkFk tk dN chrk mldk eu leku Lrj ij Hkkxk g] e ugh tkurk ij mld lkFk tk Hkh gvk og xyr gvk gA ejh iRuh Hkh ejh cgr&lh jpukvk e vkb gA VdMk&VdMk mldk tkM rk ,d vnHkr pfj= th mBxkA ,d ckj rk og fp< xb Fkh] ^^ej flok; vkj dkb ugh feyrk vkidk fy[ku d fy,A ukjh ik=k dk fp=.k djr le; lo R;kfxuh vkj ;x d lkFk vkx pyu dk vkrj ejh ek rFkk v)fxuh 'kCn dk lkdkj :i ejh iRuh] bu nk d vfrfjä ftl ,d vkj ik= dk eu cgn l;kj fn;k g] tk vkt nj tkdj Hkh cgr ikl g ej fy, bruk fd mld lklk dh /kMdu e viuh lklk dh /kMdu e fey ikrk g] og g ejh dgkuh 'kjhj l ij dh jf'eA mldk nn vkt Hkh ej cgr l ikBdk dk m}fyr fd, gA ljy lkE;] 'kkUr ij l;kj dh bruh vikj Hk[k dh Fkkg [kkt u feyA ij mruh gh mRdV dkeuk viuh e;knk dh j{kk dhA viu ifr d fo#) ,d 'kCn Hkh ugh luk mld e[k l mud x.k dk gh ljkgk mlu viu çeh dh –f"V e NkVh u gk tkÅ] l;kj e D;k 'kjhj dk nku gkuk gkuk gh gkuk g \ D;k ge mld fcuk ,d l vf/kd 0;fä dk pkg gh ugh ldrA

bUgh ç'uk e VVrh jgh ogA dgkuh fy[kh eu ij mld nn dh l?kurk dgk vk ikbA ejh Hkk"kk vleFk gh jgh ;k dg og Hkk"kk Fkh gh ugh ej ikl fdlh u vHkh rd vkfo"dkj gh ugh fd;k ml Hkk"kk dk tk Hkkok dk lgh vfHk0;fä vkj vFk dk lgh 'kCn n ld l{e dk LFky e vkj fufodkj dkA

lUnHk xUFk lph

1- fo'.k iHkkdj d dFkk lkfgR; e lkekftd pruk] ledkyhu dFkk vkj fo'.k iHkkdj] i'B l[;k&15&16A
2- fo'.k iHkkdj d dFkk lkfgR; e lkekftd pruk] ledkyhu dFkk vkj fo'.k iHkkdj] i'B l[;k&21&22A
3- fo'.k iHkkdj d dFkk lkfgR; e lkekftd pruk] ledkyhu dFkk vkj fo'.k iHkkdj] i'B l[;k&102&103A
4- fo'.k iHkkdj d dFkk lkfgR; e lkekftd pruk] ledkyhu dFkk vkj fo'.k iHkkdj] i'B l[;k&104&105A

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vkfnoklh thou dh iez[k leL;kvksa dks mtkxj djrs ledkyhu vkfnoklh miU;kl

& /keZsUnz dqekj
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vkfnoklh lfn;ksa ls mis{kr thou thrs gq, cf/; gSa bUgsa ofnd dky ls gh vlqj] jk{kl] nR; dh mikf/k ls vyadr fd;k x;k gS ;s txyksa d fuoklh gSa vf'kf{kr vlH; gSa fdUrq g rk ekuo gh gSa 'krkfCn;ksa ls lH;rk vkj lLdfr ls vyx txy e thfor jgu oky bl lenk; dh ihMk vkj leL;k dks gkf'k, ls fudkydj vk/kfud miU;kldkjksa u ,d ubZ jk'kuh vkj fn'kk nus dk lkgfld dk;Z fd;k gS vkx vkj /kkr dh [kkt reke vk"kf/k;ksa dh tkudkjh j[ku oky vlqj tkfr dk vkt dk lH; lekt nR; ¼uDlyoknh½ ekvkoknh½ le>rk gS bl lenk; dk fodkl d uke ij lno lNyk x;k gS 'kks"k.k vR;kpkj vU;k; dk lgrk ;g lenk; vc vlgk; vkj fucy gks pdk gS iwthoknh 'kfDr;k }kjk vkn|kxhdj.k dh vkM e i'kklu lxBtkM djd vc bu vkfnokfl;ksa dk ub&ubZ leL;kvksa d L;kg i.k fn'kk e /kdyk tk jgk gS ledkyhu le; e budh fLFkfr vR;Ur n;uh; gkrh tk jgh gS ty] txy] tehu l ofpr o Lor] vf'k{kk] cjkstxkjh] foLFkkiu] in"k.k] /kekUrj.k dh ekj >yr vfLrRofoghu thou thu dk cf/; bl lenk; dh fLFkfr cn l cnydj gkrh tk jgh gS fQj Hkh vlqjk dh vijkt; vkj vknE; ft thfo"kk dh ekfed d#.k dFkk vkt d miU;kl e of.kr gS 'kk;n ;gh dkj.k g fd bu fo"ke ifjfLFkfr;ksa e Hkh ;g vkfnoklh tutkfr cph gbZ gS Xykcy Lrj ij budk vfLrRo l[;k dh nf"V l FkksMh gh cph gbZ gS vkt bUgsa bud vfLrRo l feVku d i;kl e lekt dk io) ox yxk gvk gS og fcuk [ku [kjkc d mUgsa d }kjk mUgsa dk feVku dk "kM;U= dj jgk gS ft l dkj.k lkfgR;dkjksa dh nf"V mu lUnHkk dk mtkxj dju d fy, vkdy gS rftUnj u bu lkft'kk dk inkQk'k djr g, dkykiknjh miU;kl dk ltu fd;kA vkfnoklh vfLrRo ,oe fLerk d xgjkr ldV dk dUn e j[kdj **dkyk iknjh** miU;kl fy[kk x;k gS rftUnj u bl miU;kl d ek/;e l /kekrj.k lEcU/kh pp vkj blkb fe'kufj;k d lekt loh nf"Vdk.k d ihN dk mn'; mYyf[kr fd;k gSA[1]

jktxkj] f'k{kk] Hkk[k rFkk vHkko d cny vkt pp mul mudh tkrh; vfLerk] lLdfr ykd vkj lLdkjk dk ekj dj mUgsa vfLrRo foghu djrk tk jgk gS lkekftd n'kk l l/kkj d fy, /kekrj.k ,dek= gy ugh gS yfdu /ke vkj jktuhfr dh feyhHkxr l vkfnoklh tu&thou =Lr gS /ke e ijh rjg jktuhfr dh xgjh iB g] rHkh rk vdky vkj Hk[k l fcjb yMdk d eju d lnHk e

fLFkfr;k dk fo'y"k.k djr g, tEl [kk[kk dgr g fd **tc l jkT; e fgUnoknh ljdkj lŸkk e vk;h gA vkj ;gk dk iyl lŸkk l ckgj gk x;k g] rc l o pp d dke e txg&txg vkCl VDyl Mky jg gA bl vdky d le; dkb vkj ljdkj gkrh rk jk; lkgc pp l dgr g fd gekjh enn djk vkj pp enn djrh ij ;g fgUnoknh ljdkj pp l ugh dgxh vkj pp iyl l dgxhA iyl ykxk dk ;g crkuk pkgrk g fd n[kk tc re ykx gekjh ljdkj ugh pur gk rk ykx dl Hk[k l fcyfcyk dj ekjr g ,l e vxj pp ykxk dk vukt n rk og iyl fojk/kh gk tk;x] re crkvk pp D;k ;g ,QkM dj ldrh g] ugh dj ldrhA**[2]

vkt efLye] blkb] fgUn lenk; u /ke d uke ij vkfnokl lenk; d lkFk Ny fd;k gA bl Ny dk inkQk'k rft Unj u viu miU;kl d ek/;e l fd;k gA vkfnokl dk viuk Lor= /ke gA ble fdl idkj dk lng ugh@ljdkj dk budh lfo/kk vkj lj{kk dk nkf;Ro dk fuogu ijh bekunkjh d lkFk djuk pkfg,A

egvk ekth dr **ejx xkMk uhyd.B gvk** dh ie[k leL;k of'od ifjn'; ij fodhj.k dh leL;k dk n'kkrk gA miU;kl dk ik= lxu doy ;jfu;e l lEcfU/kr tkudkjh gh ugh bdVBk dj jgk Fkk cfYd fodhj.k dh leL;k dk fuey dju d fy, fofHkUu Lrjk ij dk; djuk 'k: dj fn;k FkkA vkfnokfl;k vFkkr LFkkuh; ykxk dk tkxr djuk] in"k.k d fojk/k d Loj dk e[kfjr djuk] i=dkj d ek/;e l ejx xkMk dh n'kk dk vUrjk"Vh; Lrj ij mBkuk vUrjk"Vh; lxBuk vkj fo)kuk dh lgk;rk yuk fodhj.k d n"iHkkok l lEcfU/kr 'kk/k vk/kkfjr v/;;uk dk lcdh utj e ykuk dl vud i{kk ij og yxk gvk FkkA**[3]

iLrr vU;kl d ek/;e l yf[kdk fodhj.k rFkk jfM;k /keh in"k.k dh leL;k dk fpf=r djrh gA

lxu dk firk jdk.Mk lkFkh depkfj;k dh leL;kvk dk ydj lfØ; gk x;kA ml icU/k r= dh rjQ l Mjk&/kedkdj dkc e yku dk i;kl fd;k x;kA dkc e ugh vk;k rk[4] **;jfu;e dh pkjh djd ml dh Lefyx dju dk vkjki yxk;k x;kA ml ijA lxhu vijk/kA n'knkgA lkj lkFkh dUuh dkV x;A ftud fy; yMk o HkhA odhy rd j[ku d il ughA dgk l vkr\ dŸk dh 'kknh ¼vkfnokfl;k e ipfyr ,d ,l v/kfo'okl ft ld }kjk yMfd;k d rFkkdfFkr nk"k dk nj fd;k tkrk gA vkj nylue dk d t gh ugh mrjk Fkk vc rd ty e lMrk jgkA**[5]

i'kklu d fo#) gku dk gJ lxu vkj ml d ifjokj dk Hkxruk iMk lu 1951 l vc rd fodkl d uke ij 85 yk[k vkfnokfl;k dk iuokl dh ihMk Hkxruh iMhA tk uD ly h] ekvkoknh ?kVukvk dk ie[k dkj.k cuhA dherh [kfutk d [kuu d fy, mudh tehu Nhu yh xbA xMM NkM x; ftul ePNjk dh c<krjh gb vkj u;h&u;h chekjh u tUe fy;kA reke leL;kvk d chp f?kjk vkfnokl h tuthou =klnh i.k >>kokrk dk >yrk jgk gA

;ok yf[kdk Mk- 'knj flg dk **fiNy iUu dh vkjr** miU;kl e L=h iru dh d#.k xkFkk gA **miU;kl e lH; lekt dk /;ku ml vkj vkdf"kr fd;k gA tgk e/;in'k d lkxj fty e cl iFkfj;k xko d vkfnokl h lekt d cfM;k lenk; dh vkjr vkt Hkh =kln thou th jgh gA i#"k lRrk i/kku lekt e nfgd] ekufld rFkk vkfFkd 'kk"k.k dk f'kdkj gk jgh gA fjikrkt dh 'kyh d lkFk bl miU;kl e yf[kdk u lfn;k l l?k"k xkFkk dk iHkko'kkyh <x l fpf=r fd;k gA**[6]

Mk- 'kjn flg dk cl ;k=k d nkjku **';kek** uked cMuh l eykdkr gb vkj ml d lc/k e lkjh tkudkjh bdVBh dju d i'pkr cny[k.M d chgMk e lfn;k l yxHkx ogh thou 'kyh thu dk foo'k cMfu;k dh n"[kn dFkk lLej.kk] ykddFkkvk vkj fdonfUr;k d vk/kkj ij iLrr fd;k gA

yf[kdk u ukf;dk&foghu bl miU;kl e ';kek d vfrfjDr Qyok] pnk] jlckb] upukjh] ckykckb tlh vud cMfu;k dk o.ku gA ftUg doy ukpu okyh rFkk Hkkxu okyh oLr d :i en[kk tkrk gA mudh viuh dkb vfLerk ugh gkrhA

o';kofr d /k/k e fylr bu fL=;k d ifr mud lenk; d ykx gh vkfFkd vko';drkvk dh ifr d fy, mUg bl ujd e /kdyr gA

fL=;k dh bl n;uh; fLFkfr dk ijk ;FkkFk fp=.k yf[kdk u ijh rUe;rk vkj bekunkjh d lkFk iLrr fd;k gA vkfnokl h lenk; dh fL=;k dh n'kk vR;r gh dk#f.kd gA ft ldk ijk ftØ yf[kdk u bl miU;kl e fd;k gA

jkd'k dekj flg dr **iBkj ij dkgjk** >kj[k.M d e.Mk vkfnokfl;k d 'kk"k.k ij dfUnr miU;kl gA yfdu u mjko] eUMk tutkfr;k dk i'kklu] mPp ox jktuhfr rU= o oufoHkkx d depkfj;k ,o vijkf/k;k d Hk"V xBtkM d }kjk 0;klr 'kk"k.k d f'kdkj bu lenko d fdu&fdu leL;kvk dk lkeuk djuk iMrk g fdldk n'kk;k x;k gA n'k d fdlh Hkh {k= e cl oui=k dh leL;kvk dk ;g miU;kl thoUr nLrkot gA **ty] txy] tehu** bUgh dh lEifÝk g ftld ;g lPp vf/kdkjh lfn;k l jg gA vr% mUg mUgh d vf/kdkjk l ofpr djuk ;g vU;k; ugh rk vkj D;k g\

jkd'k dekj flg u **iBkj ij dkgjk** d ikjEHk e **'k: dju l igy** 'kh"kd e fy[kr g fd **igkMk] unh&ukyk] ixMf.M;k] ykyVuk] oyxkfM;k] ukok] oU; thok mul Hkh mx vkj fgld gkrk eu"; ------ ngkr dh /ky Qkd dj eu dkQh dN n[kkA yxk fd U;Vu d rhoxfr ?keu oky *jx&pØ* d bUn/ku"kh jx ?kyfey dj ,dkdkj y jg gA vijk/k] tulod] vke vkneh d 0;fDrxr >xM] lo.k] vlox l?k"k] lkekftd&vkfFkd o"kE; l mit ox l?k"k] vlgk; ifyl dh vde.;rk i'kklfud Hk"Vkpkj] vf/kdkfj;k dh lfnX/k Hkfedk,] xkok e mi;Dr tyok; ikdj iuir dfFkr vkUnkyudkjh lxBuk dk lkekftd&jktuhfrd gLr{ki] ox&l?k"k l mit lxBuk d ukek dk ctk ykHk mBkdj yVekj djr cjktxkj ;odk dh minoh luk,] pukoh egklej d ekgjk e ifjofrr gkrk vijk/kh ;okox uxjh; thou l drb iFkd ,d ykHkg"kd vkj [krjukd nfu;k g txy dhA**[7]

j.kUn dr** Xykcy xko d nork**] ^xk;c gkrk n'k* miU;kl vkfnokl h tuthou l tM foLFkkiu vkj ty] txy] tehu dh leL;k l ifjfpr djkrk gA e=;h i"ik u *xk;c gkrk n'k* d lUnHk e fy[kk g fd **vk/kfud fodkl dh reht d fglkc l jkrk jkr xe gk tkrh cfLr;k dkxth [ktkuk rk cjlk;k x;k yfdu iko ry dh /kjrh Nhu yh----A**[8]

miU;kl dk e[; ik= fd'ku fonkgh ¼i=dkj½ dh gR;k dj nh xbA D;kfd ukVk vkj rkdr d cy ij vkfnokl h Vky xk;c fd; tk jg FkA fd'ku fonkgh bldk ifrdkj djr gA QyLo:i mUg viuh tku xokuh iMrh gA vkfnokl h tehu dh yV dk ;g Hk;kog n'; lcl cMh leL;k d :i e fo|eku gA

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lUnHkZ xUFk lph

1- rftUnj & dkykiknjh] i'B& 26A
2- l- & Mk- Å"kk jk.kkor] Mk- lrh'k ik.M;] Mk 'khryk i lkn nc & vkfnokl h dfUnr fgUnh miU;kl] i'B&129] vry idk'ku dkuijf}rh; l0&2017A
3- l- &Mk- ,e- fQjkt vgen & ¼okMe; =ekfld fgUnh if=dk½ vkfnokl h fo'k"kkd&1] i'B& 42 vyhx<] tykb&2013A
4- 'kjn flg & fiNy iUu dh vkjr] i'B 67A
5- egvk ekth & ejxxkMk uhyd.M gvk] i'B &105A
6- l- & Mk- Å"kk jk.kkor] vkfnokl h dfUnr fgUnh miU;kl i'B&83A
7- jkd'k dekj flg & iBkj ij dkgjk] i"B&8A Hkkjrh; KkuihBu;h fnYyh&nljk lLdj.k&2005A
8- j.kUn & xk;c gkrk n'k] i'B& vkokl i"B lA ixbu jMe gkml bfM;k gfj;k.kk Hkkjr lLdj.k&2014A

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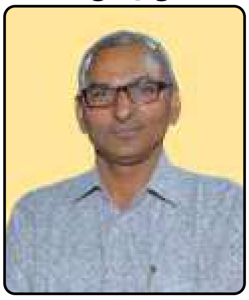

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^NBh lnh bZlk iwo] dk dky Hkkjrh; ^bfrgkl&n"kZu&/keZ* dh nf'V ls ,d ^iLFkku&fcUnq* ekuk tkrk gSA bl vof/k esa ^xxk&?kkVh* dk {ks=k e ifjorukZ dk lk{kh curh gSA ^jktuhfr & lekt & vFkZ & rduhdh & /keZ & n"kZukfn* lHkh {ks=kksa esa mFky&iFky eprh g] cpuh egly dh tkrh gSA jktuhfrd f{kfrt ij ^ex/k&lkekzT;okn* dk mn; gksrk g] ftldh ip.M vk/kh esa ^tu&tuin ,o vU; egktuin* foyhu gksr tkr gSA ^ex/k&lkekzT;okn* dh lQyrk lHkh dks peRdr dj nrh gSA blds vykok] ^/keZ ,o n"kZu {ks=* esa Hkh gypy eprh g] ftlds ihNs dbZ dkj.k fufgr jgrs gSA ^ijkruu & ixfrghu & ckf>y & vfr dedk.Mh;] 0;; v/;k; & Jelk/; & le; lk/; & ckge.kopLooknh* ofnd ¼fgUnw½ /keZ] rRdkyhu lekt dh vi{kkvk & vko";drkvk ij [kjk ugh mrjrk gSA blds fo#) ifrfØ;k gksrh g vkSj dbZ lEinak;k ¼/kekZ½&^vkfLrd ,o ukfLrd*&dk mn; gksrk gSA ^ck) xFk* buds l[;k ^62* crkr g] rks ^ftu xzFk* ¼l= drkxz½ ^363*A mues ls ie[k g& ^vftr dk ;nPNkokn] ij.k d";Ik dk vfØ;kokn] id/k dPpk;u dk fu;froknk] eD[kfy xk"kky dk vthod lEink;] lt; dk vfu"p;okn] pkokd n"ku] vgrokn] iCcdrkokn] vPNnokn] b"oj d.kokn] [krfoTtokn] pkokd n"ku] vgrokn] iCcydrkokn] mPNnokn] b"oj d.kokn] [kfoTtokn] tu&/keZ ,o ck) /keZ*A ^tu ,o ck) /keZ* dk NkMdj ^"k'k lEink;* lekt e viu fufgr nk'kk d dkj.k lekt e viuh iBu ugh cuk ikr vkj le; d vUrjky e foyIr gk tkr gSA bu nkuk e Hkh ^ck) /keZ* vR;f/kd ykdfi;rk vftr djrk g vkj og Hkkjr d lkFk&lkFk lkj d ,d cM fgLl dk iHkkfor djrk g vkj vkt ^21oh lnh* e Hkh iHkkfor dju dh {kerk j[krk gSA

ck) /keZ& ck) /keZ d lLFkkid ^egkRek xkre c)* ¼563&483 BC½ eku tkr gSA cpiu d ^fl)kFk*] Kku ¼ckf/k½ ikfIr d Ik"pkr ^xkre c)* ¼xk= & ukeÞ xkre½ d :Ik e i[;kr gk tkr gSA ^"k)k/ku* ¼"kkD; dy i/kku½ ,o ^egkek;k* ¼dfy, x.kjkT;&dU;k½ dh lrku ^fl)kFk* d tUe d ^7o fnu* ekrk dh eR; gk tkrh gSA tUe ls io mudh ekrk ,d ^vnHkr Lolu* n[krh g] ftlds fo'k; e egkjkt "k}k/ku ^8 ie[k Hkfo';Drkvk* ls i"u djr gSA o lHkh fo}ku crkr g&

^^egkek;k dk vnHkr i=&jRu ikIr gkxkA ;fn og ?kj e jgk] rk pØorh lekV cuxkA ;fn mlu xg&R;kx fd;k] rk lU;klh cudj viu Kku idk"k }kjk leLr fo"o dk vkykfdr dj nxkA**

ukedj.k&lLdkj & ¼tUe d 5o fnu½ d lk"pkr fo}kuk dh Hkfo';ok.kh dk /;ku e j[kdj egkjkt "k)k/ku] fl)kFk dk ^pØorh lekV* cukuk pkgr g vkj rnulkj mue ^{kf=;kfpr x.k* mRiUu dju d fy, ^mfpr f"k{kk dk icU/k* djr gA o ^f=&_r* d vudy jktiklknk (Palacest½ dk fuek.k djkr g] eukjtu gr ^vfr&lUnjh xf.kdkvk* dh 0;oLFkk djr g] ^fookgik"k* dk i;kx djr gA ijUr] egkjkt "k)k/ku dh ; leLr ;fDr;k fl)kFk dk ^lklkfjd iofRr&vkd'k.k* e tdMu d fy, ukdkeh lkfcr gkrh gA cpu] v"kkUr] fpUru"khy fl)kFk dk ,d fnu ^uxj&Hke.k* d le; pkj n";k ¼,d d"kdk; o)] ,d #X.k 0;fDr] ,d erd dh "ko ;k=k] ,d ilUufpRr lU;kl½ d lk{kkRdkj l pkj lR;k dk Kku gkrk g] tk Øe"kh bl idkj g&

1- ;okoLFkk e "kjhj ij xo dju okyk eu'; ^o}koLFkk* d vikj d'Vk l vufHkK jgrk gA eu'; vKkuh gA

2- f/kDdkj g] ,l "kjhj ,o LokLF; dk] ft ldk uk"k jkx }kjk gkrk gA

3- thou d ifr vkd'k 0;Fk gA tc ^eR;* l bruk n½[k gkrk g] rk ^vkIfDr* gh D;k ink dh tk,\ u thou d ifr vkIfDr gkxh vkj u eR; l n½[k gkxkA

4- ^iofRr&ekx* fuLlkj g vkj ^fuofRr ekx* lrk'k inku djrk gA

lR;&n'ku & fl)kFk d thou dk ^vFk* cu tkrk gA bll mudh thou&/kkjk gh cny tkrh gA bll igy fd lklkfjd c/ku mUg iHkkfor dj] o lklkfjd c/kuk dk fNUu&fHkUu djuk vkjEHk dj nr gA iR;d l[k mUg fo'k&Tokyk d leku irhr gku yxrk g vkj o xg&R;kx dk fu"p; djr gA ml egku jkf= dk vkxeu gkrk g] tc ;ok fl)kFk viuh iRuh ^;"kk/kjk* vkj viu i= ^jkgy* ¼^jkg* dk vFk ^c/ku*½ dk lkrk gvk NkMdj 29 o'k dh voLFkk e Kku&[kkt gr xg&R;kx dj nr gA ck) vuJfr;k e bl ?kVuk dk egkfofu'Øe.k dgk x;k gA

c)Ro ¼Kku½ dh ikfIr& Kku&[kkt e fl)kFk loiFke ^o"kkyh d vkykjdyke* dk viuk x: cukr g] tk ^lk[; n"ku* d idk.M fo)ku eku tkr jg gA mul ikIr ^ri&fØ;k o mifu'kn ifrikfnr cgEkKku* dh f"k{kk fl)kFk dk lr'V ugh dj ikrhA ;gk l o ^jktxg* igpr g] tgk vkJeokl h ^5 lk/kdk* ¼dkf.MU;] vkt] vL{kft] oliHkfnn;½ l feyr gA bu ckge.k lk/kvk d lkFk o ^m#oyk* igpr g] tk ^ck/kx;k* dk ijkuk uke ¼c) dky e½ g vkj dBkj ri&lk/kuk vkjEHk dj nr gA mudh dk;k vfr&t tj gk tkrh g] ijUr Kku&ikfIr e lQyrk ugh feyrhA m#oyk&lukuh dh i=h ^l tkrk* }kjk dk;k Dy"ke;h riL;k dh bl vkykpuk l fl)kFk dk dk;k Dy"ke;h riL;k dh fujFkdrk fuLekjrk dk ck/k gkrk g&

^^oh.kk d /kkx dk bruk u dlk tk, fd VV tk, vkj bruk u <hyk NkMk tk, fd lj gh u fudyA**

vUrr% ^l tkrk viu gkFkk l cuh [kkj xg.k vkj fl)kFk viuh riL;k Hkx nr g vkj ikFkuk] mikluk dk e/;ekx viukr gA mud bl dne l vud ip lk/kd lkFkh mul #'V gk tkr g vkj mUg ifVr ?kkf'kr dj mudk lkFk NkMdj ogk l py tkr gA o ogh ikl e^fujtuk¼iuiu½ unh* d rV ij ,d ihiy ¼oV½ o{k d uhp lekf/k yxkdj cB tkr g vkj Kku ikfIr rd lekf/kLFk jgu dk fu"p; djr g] Hky gh bl ifØ;k e mud ik.k fudy tk,A lkr fnu ,o lkr jkf= chru ij Hkh mudk ?kkj fpUru ,o mudh v[k.M lekf/k fujUrj cuh jgrh gA egkfHkfu'de.k d NB o'k ^¼35 o'k dh voLFkk½ e ,o v[k.M lekf/k d 8o fnu o"kk[k if.kek dk fl)kFk dk Kku ¼ckf/k½ dh ikfIr gkrh g vkj mlh fnu l fl)kFk cu tkr g& c) ¼rFkkxr½A ft l oV ¼ihiy½ o{k* d uhp mUg Kku ikIr gkrk g] og vkt Hkh ck/k&o{k d uke l i[;kr gA c)Ro ikfIr d mijkUr o ,d llrkg rd ,d gh vklu e cBdj foefDr l[k ykHk mBkr gA

c)Ro ¼Kku½& ipkj Kku ikfIr d mijkDr egkRek c) dk viu ^nk x#vk* ¼vkykjdyke ,o mnd½ dh ;kn vkrh g] tk rc rd Loxoklh gk pd gkr g] fQj] mUg m#oyk d ip lk/kd lkFkh ;kn vkr gA ck)&vuJfr* d vulkj& cge&vujk/k ij c) viu bl Kku&vkykd l leLr llkj dk vkykfdr dju dk fu.k; yr gA ck/kx;k e gh o

loiFke ^nk "knk ¼ctkjk½ riLl ,o dkfYyd dk ^Kku nku ¼min"k½ }kjk ck) /ke dk vu;k;h cuk yr gA

ck/kx;k l c) lkjukFk ¼okjk.kl h½ d _f'k iRru exnko vkr g vkj m#oyk d viu io ^ip lk/kd lkfFk;k dk min"k ndj n%[k&fuofRr dk ekx crkr g ,o viuk fo'k; cuk yr gA ^/ke ipkj Øe* e mudk ;g ^iFke min"k ck) ijEijk e /kepØ ioru d uke l ifl) gA

lkjukFk e gh egkRek c) ck) l?k dh LFkkiuk djr g] ft le "kkfey gkr g& ^Lo; xkre c)] ipoxh; fHk{k ¼ikp ckge.k lkFkh½] cukjl dk ifl) 0;kikjh ;"k Jf'B ,o mld 50 lkFkhA o ex/k dk viuk ie[k ipkj dUn cukr gA vnHkr dk;&{kerk d /kuh egkRek c) tgk Hkh tkr g] mud n"kukFk ,o mud min"kk l ykHkkfUor gku d fy, vFkkg lkxj dh Hkkfr tu&lykc meM iMrk gA mue mud ^lx&lEcU/kh o lk/kkj.k tu l ydj jkt&egkjkt rd "kkfey jgr gA o'kkdky dk NkMdj on'k e lHkh _rvk e /ke ¼Kku½ ipkj dk; d fy, Hke.k djr jgr gA 80 o'k dh me* ¼483BC½ e mUg d"khukjk e egkifjfuok.k dh ikflr gkrh gA mud e[k l fudy vfUre "kCn bl idkj g&

^gni nkfu fHkD[ko] vkeir;kfx ok] o;/kEHkk l¡[kjk] vlieknu lEiekno lEiknFkkfrA*

vFkkr g fHk{kvk] bl le; vkt rel bruk gh dgrk g fd ftru Hkh lLdkj g] lc uk"k gku oky g] iHkko&jfgr gkdj viuk dY;k.k djkA

c) okn* ¼**Buddhism**½& egkRek c) viu /ke e fdl h nk"kfud rRo dk foopu vFkok ifriknu ugh djrA bll lEcU/kr i"uk ij o vDl j eku jgk djr gA mu i"uk dk vU;dkfu ¼Indeterminate Questions½ dgk x;k g] D;kfd mudk okLrfod lek/kku <<uk ekuo&{kerk l ckgj gA mud mRrj [kktu l le;&"kfDr dk vi0;; gkrk gA oLrr% egkRek c) d le{k lcl ie[k leL;k jgrh g& ekuo dk n%[k l efDr fnyku dhA bl hfy, o ,l i"uk dk cdkj&fujFkd le>dj Vky nr g vkj mu ij fdl h idkj dk fopkj nuk vuko";d ekur gA

fQj Hkh egkRek c) viu /ke d vk/kkj Lo:lk ftu rRok dk foopu] ifriknu djr g] mue fufgr mud fopkjk }kjk ck) /ke d db nk"kfud fl)krk* dk ifjp; feyrk gA ufrdrk] dei/kku] fuok.k rRok l ifji.k mud min"kk l bu nk"kfud fl)krk dh iflr gkrh g& deokn] irhR; leRikn ¼dkj.krokn½] i;ktuokn] vuh"ojokn] vuk'eokn] {k.kokn ,o fuok.k*A

thfor thou e fo"okl j[ku okyk ck) /ke viu iR;d vFk e 0;ogkfjd nf'Vdk.k ¼Practical view½ j[krk gA /ke dk eR; dh ctk; thou dk fo'k; ekuu oky egkRek c) ft l /ke dk ipkj&ilkj djr g] mle 0;ogkfjdrk ij fo"k'k cy fn;k x;k gA mud /ke d fuEufyf[kr 0;ogkfjd fl)kUr g&

¼v½ pkj vk;l lR;

¼**Four Noble Truths of Buddhism**½ &

1- n%[k g ¼There is suffering½A

2- n%[k dk fouk"k lHko g ¼There is cause of suffering½ A

3- n%[k dk fouk"k lHko g ¼There is cessation of suffering½A

4- n%[k&fouk"k dk ekx g ¼There is a way of cessation of suffering½A

¼c½ v"Vkxekxl ;k v"Vkfxd ekxl

¼**The Eightfold Path**½ &

1- lE;d ¼mfpr½ nf'V ¼Right view½A

2- lE;d ldYi ¼Right Resolve½A

3- lE;d okd ¼ok.kh@opu½ ¼Right Speech½

4- lE;d dekr ¼de½ ¼Right Actions½A

5- lE;d vktho ¼thfodk½ ¼Right hivelihood½A

6- lE;d 0;k;ke ¼i;Ru½ ¼Right Efforts½A

7- lE;d Lefr ¼Right Mindfulness½A

8- lE;d lekf/k ¼Right Cancentration½A

^iKk* ¼Highest knowledge½A

^"khy* ¼Perfect Conduct½A

^i.k lekf/k* ¼Complete Concentration½A

^iKk&"khy* lk/kd dk vu"kkfl r cukdj ^i.k lekf/k* d fy, r;kj djrh gA ^iKk] "khy] i.k lekf/k* dk ^ck) n"ku dk f=&jRu* ¼Three Jewels of Buddhism½ dgk tkrk gA

¼l½ ^nl vkpj.k* ¼**Ten Conducts**½

1- lR; ckyukA

2- vfgl dk ikyu djukA

3- cgep;kulkj thou0;rhr djukA

4- pkjh u djukA

5- /ku&lxg iofRr dk0;kx djukA

6- lxfU/kr inkFkk dk R;kx djukA

7- dkey "k; ;k dk R;kx djukA

8- ^uR;&xk;u&ekmd&dkekRrtd oLrvk dk R;kx djukA

9- vle; Hkkstu dk R;kx djukA

10- dfopkjk dk R;kx djukA

^fHk{kvk d fy, bu lHkh dk ikyu vfuok;g] tc fd ^xgLFkk d fy, iFke ikp gh lk;kIr gA

¼n½ pkj lE;d i:/kku ¼lk/ku½&

¼d½ pkj _f"kikn& vkRekd'k d fy,A ;g& pUn] oh;] fpRr ,o foe"kA

¼[k½ ikp bfUnz;k ¼'kfDr½& vk/;kfRed fodkl ,o fuok.k&ikfIr d fy,A ;g& J)k] oh;] Lefrd lekf/k] iKk*A

¼x½ ikp cy& J)kcy] oh;cy] Lefrcy] lekf/kcy ,o iKkcyA

¼?k½ ck/;:x& Kku ikIr dju d vx ;g& Lefr] /ke&fot;] oh;] ihfr] i{kfC/k] lekf/k o mi{kk*A

¼3½ ^pkj Lefr i:/kku& dk;Lefr] onukLefr] fpRrLefr ,o /keLefrA

egkifjfuCckuIr d vulkj] egkRek c) viu fuok.k d le; fHk{k&lenk; dk ^dy 37 fl)kUrk¼4 Lefr i/kku] 4 lE;d i/kku] 4 _f'kikn] 5 cy] 5 bfUn;k] 7 ck/;x ,o vk'Vkfxd ekx½ dk lh[ku dk min"k nr gA

fu"d"k&

Li'V g] egkRek c) ,d ljy] lxe] ck/kxE;] ekuorkoknh /ke dk ifriknu djr g] ftld }kj fcuk fdlh HknHkko d lHkh d fy, [kyk jgrk gA mldk ikyu djuk0;;lk/;] Jelk/; ugh gkrk] blhfy,] mldk0;kid ipkj&ilkj lHko gk ikrk g vkj og ^Hkkjrh; miegk}hi* dh lhekvk dk vfrØe.k dj tkrk gA Hkjrh; lH;rk] lLdfr ck) /ke] ck) n"ku o egkRek c)* dh cgr vkHkkjh gA Hkkjr dh ^fon"k&uhfr] "kkfrfi;rk ,o lnHkkouk] dk vk/kkj ^ck) /ke n"ku gh gA vkt 21oh lnh e Hkh Hkkjr lfgr leLr fo"o c) ,o c)okn l ykHkkfUor gk ldrk g vkj db Toyur leL;kvk dk lek/kku ljyrk l dj ldrk gA

lUnHk xUFk lph

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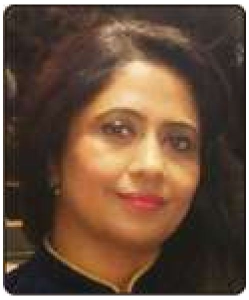

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bZ&esy %
profjayasharma@gmail.com

vkt ufrdrk ds ifrLi/kkZRed ;qx] oS”ohdj.k ds c<rs dne vkSj mnkj vFkZ0;oLFkk ls lekt ds iR;sd lewg e sa ncko dk iHkko fn[kkbZ nsrk gSA dgh vFkZ0;oLFkk dk ladV] dgh vkradokn ls tw>rk lekt A pkjks rjQ Hk; vkSj ng”kr dk okrkoj.k gSA vko”;drk gS jktxkj ds ,slsvolj ks ds l`tu dh tks oxZ fo”ks'k dks gh ugh oju vke vkneh ds fy, lqyHk gksA vehj vkSj xjhc ds chp [kkbZ dks lekIr djus okys fodkl dh] ftl ls vke vkneh dh lk>snkjh vkSj Hkkxhnkjh lqfuf”pr dh tk lds vkSj fo'kerk dks nwj djA cjkstxkjh vkSj xjhch mUewyu dj Ø; “kfDr dks c<kus ds lkFk gh ifr 0;fDr cpr dk iksRlkgu feysA ges vko”;drk l s vf/kd mRiknu dh lkdfr dks cnyuk gksxkA cpr dk LoHkko okys Hkkjrh; lekt dks lt x djuk gksxkA oS”ohdj.k dh izfØ;k us fuokZ/k xfr ls iwath vkSj izkS|ksfxdh ds izokg dks lqjf{kr fd;k g] ftlds iHkko ds pyrs iwth i/kku VDukykWth dk izlkj dj cgqjk’Vh; dEifu;ksa dks iR;{k iwath fuos”k djus dk volj vkSj izksRlkgu feyk gSA blls cktj ls bUdkj ugh fd;k tk ldrk fd n”k es fon”kh eqnzk Hk.Mkj es vk”p;ltud of) gbA mUur rduhd ls vk|ksfxd fodkl] jktxkj ds fodYiks es of)] iwth rjyrk] thou Lrj es x|.koRrk] mRiknu lEcU/kh dh fofo/krk] lalk/kuks dk fodkl] ifr 0;fDr vk; rFkk ldy ?kjsyw mRikn c<k gSA ogh blds nljs igyw Hkh fo|eku gSA

iLrqr “kks/k vkys[k dk mnns”; Hkkjrh; lekt ij o”ohdj.k ifØ;k d lelkef;d iHkkok dk v/;;u djuk gA o”ohdj.k d iHkko l Hkkjrh; lekt d lkekftd&lkLdfrd eY;k ,o vkfFkd thou ij fdl idkj iHkko iM jgk gA D;k ijEijkxr eY; d LFkku ij vk/kfud thou eY; gkoh gk jg g\ vkj D;k lekt d lHkh oxZ leku :i l bl fo”o0;kih ifØ;k l iHkkfor g,A bl v/;;u e ,frgkfld “kk/k fof/k d lkFk&lkFk fo”y’k.kkRed i)fr d }kjk fu’d’k rd igpu dk i;kl fd;k x;k gA vk/kfudhdj.k vkj fodkl ifØ;k ifl) lekt oKkfud Mk- “;kekpj.k nqc ¼fodkl dk lekt”kkL= 1977½ d vulkj vk/kfudhdj.k dk ekuu okyk lekt oKkfud ijEijkxr] lØe.kdkfyd rFkk vk/kfudhdr lektk e Hksn djr g] ogh fodkl dh vo/kkj.kk ekuu okyk fopkjd vfodflr]

fodkl"khy vkj fodflr lekt dh ppk djr gA ;gk i"u bu nkuk ifØ;kvk dh fn"kk vkj n"kk dk ydj ugh g] vfir nkuk gh vo/kkj.kk, ,d gh ifØ;k dh vkj ldr djrh gA ijEijk l vk/kfudrk dh vkj ;k vfodflr fLFkfr l fodkl dh fn"kk e vkx c<ukA ifØ;k dkb Hkh gk ml nkj l xtjuk rk lekt dk gh iMxk] ifj.kke pkg ldkjkRed ;k udkjkRed dN gkA lekt dh fLFkfr dk fu/kkfjr dju oky ekin.M opkfjd eY;k l vkØkUr gkr g] gekj vuHko l Kku d dkj.k y{;k dk r; dju e ;FkkFkokn vk;k vkj yxHkx ekuoh; eY;] vko";drkvk dh ifr vkj thou dh x.koRrk gekj thou d y{; eku fy, x,A okLro e vk/kfudhdj.k ifØ;k e ekufld vfHkofRr;k ,o lLFkkxr ljpukvk dh i/kkurk gkrh gA 0;oLFkk d ifr vUo'kh nf'Vdk.k d fy, uokpkj dk i;kx] midj.kk ,o rduhdk dh cgyrk d lkFk 0;fDr vkj lkekftd vfLerk dk ljf{kr j[ku dh {kerk Hkh vk/kfudhdj.k o fodkl dh ifØ;k e fo|eku jgr g] fQj Hkh vk/kfudhdj.k vkj fodkl d ekx rFkk lekt d y{; cny jg gA foKku d cgku viuh pkr; cf) l vfHktkr vkj ithifr ox u bl rjg l /kek pkdMh epkb g fd gekj ykd thou dk tMfoghu vk/kfudhdj.k gk jgk gA ckt kju ik;kftr ifrLi/kk ipkj d Hknnk in"ku fd;k tk oreku vk/kfudhdj.k d n'ifj.kke d :i e gekj thou e lkekftd leL;kvk dk ink fd;k gA

o'ohdj.k d vkfFkd iHkko&

o"ohdj.k dh ifØ;k u fuok/k xfr l ith vkj ik|kfxdh d iokg dk ljf{kr fd;k g] ftld iHkko d pyr ith i/kku VDukykth dk ikUur dj cgjk'Vh; dEifu;k dk iR;{k ith fuo"k dju dk volj vkj ikRlkgu feyk gA bl ckr l bUdkj ugh fd;k tk ldrk fd n"k e fon"kh enk Hk.Mkj e vk"p;tud of) gbA mUur rduhd l vk|kfxd fodkl] jktxkj d fodYik e of)] ith rjyrk] thou Lrj e x.koRrk] mRiknu lEcU/kk dh fofo/krk] llk/kuk dk fodkl] ifr 0;fDr vk; rFkk ldy ?kjy mRikn c<k gA ogh bld nlj igy Hkh fo|eku gA

VDukykth dh cgyrk l ijEijkxr 0;olk;] dVhj m|kxk dk vfLrRo lekIr gku dh dxkj ij g] bll iR;{krk tMh Je"kfDr ckt kj dh nkM l ckgj gk xb ft ldk lh/kk iHkko cjktxkjh] Ø;"kfDr dk gkl] vkfFkd rxh d :i e lkeu vk;kA lkotfud {k= d m|ek e futh {k= dh c<rh Hkkxhnkjh rFkk ith i/kku rduhdh d mi;kx Lon"kh m|kuk dk ckt kjh ifrLi/kk e Bgju d fy, Jfedk dh NVuh d :i e lkeu vk jgk gA vUrjk'Vh; foRrh; lLFkkvk ,o 0;kolkf;d lxBuk dh mud fgr lk/kd "krk dk ncko gekj vkfFkd {k= d fon"kh iHkRo dk Lohdkj dju d fy, ck/; dj jgk gA dy dkj[kkuk dk ,d fuf"pr {k= e fodkl ,d vkj {k=h; vlUryu c<k jgk g] nljh rjQ thou e lkekftd] vkfFkd o lkLdfrd fo'kerk, c<rh tk jgh gA gekjk lekt i;koj.kh; fonirkvk d Hkojtky e Qlrk tk jgk gA [kfut lEink] ou lEink ,o tyh; lkr cgjk'Vh; dEifu;k dh LokFkh fuxkgk e dn gk jg gA vkfFkd lEcU/k LokFkijd ,o oxh; fgr e foHkkftr gk jg gA eY;k dk lfo/kk o mi;kx dh nf'V l ifjHkkf'kr dj foni fd;k tk jgk gA ithokn dk Hkkjrh; lekt e ckt kj fn[kkb nrk g] tgk lc dN fcdkÅ gkrk gA 0;fDr Lopruk o vko";drk r; dju] ikjLifjd eY; dk fu/kkj.k dju d fy, Lor= ugh oju foKkiu ckt kj d yHkkou o vkd'k.k l mgkikg dh fLFkfr e th jgk gA ,d rjQ dcjifr;k o uo /kuk<;k dh l[;k c< jgh g] nljh rjQ xjhc dh xjhch mud Hkj.k ik'k.k dk vf/kdkj Nhurh gAA vketu crgklk c<rh egxkb l =Lr g] mldh Ø;"kfDr de gk jgh gA vkfFkd fo'kerk u lekt d Hkkbpkj o lkekftd lkgkn dk fcxkMk gA lg;kx dh iofRr ij Lofgr i/kku gk x;kA ocyu ¼fn F;kjh vkQ yhtj Dykl 1899½ e ft l vkd'kd oLrvk d miHkkx dh ckr djrk g] mle 0;fDr;k dk vf/kdk"k 0;; "kkunkj vkj lUnj fn[kkb nu okyh oLrvk ij gkrk gA deko"k vkt Hkkjrh; lekt dk uo/kuk<; blh iofRr dh vkj c< pyk gA

o'ohdj.k vkj lkekftd ljpuk e cnyko&

Hkkjrh; lekt ifjoru d nkj l xtj jgk gA ;|fi ifjoru ,d lrr ifØ;k g vkj xR;kRedrk dk fu/kkj.k djrh g rFkkfi mnkjhdj.k o

o"ohdj.k d pyr fn"kkghu xfr fn[kkb nrh gA ftl lekt e thou dk y{; vk/;kfRed mUufr] /kkfed ekU;rkvk o nk"kfud eY;k ij xgjh vkLFkk vkj fo"okl Fkk] ^^,d d fy, lc vkj lcd fy, ,d** dh ijEijk dk ik'kd 0;fDr vkRedfUnr gkrk tk jgk gA mnkjhdj.k] ckt kjokn l miHkkDrkoknh o Hkkfrdrkoknh lLdfr iYyfor ,o ikf'kr gbA ifjokj d lLFkkxr ljpukRed ,o idk;kRed igyvk e ifjoru yf{kr gk jg lekt e vkfFkd vk/kkj ij u, oxk dk vH;n; rFkk jktuhfrd 0;oLFkk e dyhu r= dk fodkl mud thou;kiu d vfHkt kr rjhd] mRd'V miHkkx o in"ku ,o leg e iHkRo dh Hkkouk lekt dh io idk;kRed vko";drkvk d ekU; lLFkkxr 0;ogkj l fHkUu 0;ogkj LFkkfir djr gA LokHkkfod g bu oxk dk lekt d ykxk l lketL; ugh cu ikrkA

lkekft d&lkLdfrd eY; ,oa o'ohdj.k&

o"ohdj.k dh ifØ;k fuck/k VDukykth d iHkko dh rjQnkjh djrh g] mld i;kx fur u; mRiknu d vkt kjk e gku oky ifjoruk u lkekft d lEcU/kk dk cny fn;k gA ;g cnyko ykxk d 0;ogkj ,o pkfjf=d y{k.kk e yf{kr gA vkt loky ekuo cuke ;= dk g vkj ;g loky lkekft d&lkLdfrd rFkk opkfjd }Un dk ydj gA if"peh vkf/kiR; vkj vudj.k l Hkkjrh; lLdfr dh }/krk mld fodkl dh Lor= /kkjk dk vo:) dj jgh gA o"ohdj.k vkj mnkjhdj.k dh ifØ;k l thou x.koRrk e mUur] f"k{kk e x.kRed o rduhdh l/kkj] efgykvk e tkx#drk] fu/kurk e fxjkoV] 0;kikj o okf.kT; d u, vol j dh miyC/krk fuf"pr :i l c< jgh gA lpkj ØkfUr u Hkkxkfyd njh de fd;k g] vkt dk lekt of"od xko e cny x;k gA fFk;kMkj yfoV d "kCnk e ^^,FkfuflVh dk o"ohdj.k** gvk gA lkLdfrd lkekft d mikxek d o"ohdj.k d lUnHk of"od LFkkuh; lLdfr d lEcU/kk dk fefJr dju dk i;kl fd;k gA o"ohdj.k cgyoknh lLdfr dk c<kok nrk g] ft ld iHkko d pyr it krh; o uLyh; nfj;k de gb] tkrh; o vLi";rk dh lhek, f"kfFky gb] /kkfed lfg'.krk ,o lkLdfrd lpj.k l l tkrh;rk yf{kr gk jgh gA yfdu ge ;gk /;ku j[kuk gkxk fd Hkkjrh; lekt ijEijkr lekt gA /kkfed vkLFkk] tkrh; Hkkouk] ikfjokfjd vkn"k] lkekft d eY;k ,o dr0;k dk ikjLifjd lryu dk ik'k.k ie[k vk/kkj FkA

o"ohdj.k ifØ;k d lkekft d thou d iR;d {k= e iHkko Li'Vr% fn[kkb nrk gA lkekft d&lkLdfrd :iku rj.k dh ifØ;k d lkekft d e ijEijkxr lkekft d ljpuk l vk/kfud lkekft d ljpuk e lØe.k dh voLFkk dk gkuk LokHkkfod gA ik|kfxdh dh Lohdfr e ykxk d thou"kyh] opkfj.kh] lkekft d lEcU/kk] ifrekuk] eY;k] mRiknu 0;oLFkk vkj miHkkx d rjhdk dk u, flj l fu/kkfjr fd;k gA lkekft d Hkkfedk] y{; dh ikfIr d lk/ku ,o lk/; d chp ruko] l?k'k vkj d.Bk l lkekft d fodfr ink gkrh gA ckt kj dh xykdkV ifrLi/kk] /ku d ifr c<rk vkd'k.k] miHkkDrk oLrvk d vf/kdkf/kd mi;kx] Q"ku ijLr thou] ,fUnd rf'V dh pkgr vkfn u Hkkjrh; lkekft d ljpuk ,o idk;kRed lEcU/kk d LFkkfir eY;k d LFkku ij vk/kfud lEcU/k dk;e gk jg gA VkydV ikjlUl u lkekft d 0;oLFkk d rhu ey vxk dk mYy[k djr g, mud vUrlEcU/kk dh 0;k[;k dh] ft le ljpukRed igy ¼lLdfr] eY;] vkn"k] dk;] vkj in rFkk lkefgdrk½ dk ekin.M if"pehdj.k] lLdfrdj.k vkj vk/kfudhdj.k dh ifØ;k l :ikUrfjr g,A ljpukRed :ikUrj.k l 0;oLFkk d dk;kRed i{k iHkkfor g, fcuk ugh jg ldrA ljpuk ,o idk;kRed cnyko dk lekt dh mu lLFkkvk fookg] ukrnkjh] ifjokj vkfn ij ifrdy iHkko iMkA ftu ij lekt d lpkyu] fu;=.k ,o fun"ku dk nkf;Ro Fkk mudk iHkko o fu;=.k <hyk iMrk x;kA

mijkDr foopuk l Li'V gkrk g fd o"ohdj.k dh ifØ;k Hkkjrh; lekt d Hkhrj njfHk lfU/k dk tUe n jgh gA if"peh lLdfr d vkØe.k] Lon"kh d ifr mi{kk Hkko ,o lRrkijd jktuhfrd xBtkM dk opLo lekt e ub&ub leL;kvk dk ink dj gekjh cgyrkoknh lkLdfrd ijEijk dk u, oxk d fgr e dfUnr djrh gA fiNy dN n"kdk l ik|kfxdh]

lpkj vkj rduhdh ixfr d lkFk gh mnkjhdj.k vkj Hke.Myhdj.k dk ;x ikjEHk gvk g] ftld dkj.k of"od ifjn"; eu; oxk dk fodkl gvk g rFkk ub lkp vkj thou"kyh fodflr gk jgh gA ;g thou"kyh ykxk dk viu n"k dh lH;rk] lLdfr] Hkk'kk] ijEijk vkj bfrgkl l vyx dj jgh gA fFk;kMkj jktd u viuh iLrd ^^n efdx vkQ , dkm.Vj dYpj** e dgk g fd ^ocIkbV] uV vkj v"yhy fQYek d 0;kid ipkj u ekuo lekt dh py fgyk nh gA ;="kkgh u viuh mRiknu {kerk vkj miHkkDrk dh #fp dk fu;=.k dju lEcU/kh viuh pkykdhi.k uhfr;k d }kjk ,d ,lh lLdfr dk tUe n Mkyk g ftldk lEcU/k ek= nfgd lekxe jg x;k gA** mnkjhdj.k vkj Hke.Myhdj.k d dkj.k tk ckrk: vFk"kkL= fodflr gk jgk g mldk lEcU/k rduhdh Kku l eu'; dk "kk'k.k dju o cgjk'Vh; dEifu;k dk leFku dk fl) djr gA ble lekt okn vkj ekuorkokn tl fpUru dk dkb LFkku ugh gA oreku f"k{kk 0;oLFkk l ikf'kr vkj f"kf{krk e ekuoh; lonukvk dk dkb LFkku ugh g vkj u mue jk'V fpUru] itkrkf=d eY;k d ifr dkb ifrc) rk fn[kkb nrh gA vijk/kofRr] lkekftd fopyu] eknd n0; 0;lu] ,fUnd "kk'k.k vkfn fØ;kvk l "kf{kd okrkoj.k dk iHkkfor dj jg gA vkt lcl cMh vko";drk g fd lkekftd vkj ufrd eY;k d fodkl o lo/ku dk i;kl fd;k tk;A

fu"d"k&

vkt ufrdrk d ifrLi/kkRed ;x] o"ohdj.k d c<r dne vkj mnkj vFk0;oLFkk l lekt d iR;d legk e ncko dk iHkko fn[kkb nrk gA dgh vFk0;oLFkk dk ldV] dgh vkrdokn l t>rk lektA pkjk rjQ Hk; vkj ng"kr dk okrkoj.k gA vko";drk g jktxkj d ,l voljk d l tu dh tk ox fo"k'k dk gh ugh oju vke vkneh d fy, lyHk gkA vehj vkj xjhc d chp [kkb dk lekIr dju oky fodkl dh] ftle vke vkneh dh lk>nkjh vkj Hkkxnkjh lfuf"pr dh tk ld vkj fo'kerk dk nj djA cjktxkjh vkj xjhch mUeyu dj Ø; "kfDr dk c<ku d lkFk gh ifr 0;fDr cpr dk ikRlkgu feyA ge vko";drk l vf/kd miHkkx dh lLdfr dk cnyuk gkxkA cpr d LoHkko oky Hkkjrh; lekt dk l tx djuk gkxkA

lUnHk xUFk lph

1- djky] ,- ch-] dkikjV lk"ky fjLikfUlfofyVh] 1999] fcftul ,.M lklkbVh] 38 ½3½A
2- nc] ";kekpj.k] fodkl dk lekt"kkL=] 1977] ok.kh idk"ku fnYyhA
3- ÝUd] vkUn x.Mj] lkfl;ykth vkQ MoyieUV ,.M vuMcyieUV vkQ lkfl;ykth] yUnu] lyVk il] 1971A
4- f>xu] ,e- ,y-] fodkl dk vFk"kkL= ,o vk;ktu] o)k ifCyd"ku ik- fy-] ub fnYyh] 2004A
5- ed th] johUnukFk] Hkkjrh; lekt o lLdfr] 2001] food idk"ku] ub fnYyhA
6- VkQyj vkfYou] fn FkM oo] U; ;kd] oUVe cDl] 1980A

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& Mk- egQt jgeku gQht jgeku
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olrjko ukbid dkyt vkQ
vkVl] dkeli ,.M cfjLVj ,-
vkj- vrry lkbl dkyt] Eglyk]
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bZ&esy %
mhsiddiqui1969@gmail.com

lkjk'k

eUu Hk.Mkjh dh vuid dgkfu;k esa bl eukoKkfud ekU;rk dk Hkh Li"V :i ls n[kk tk ldrk gA eUu Hk.Mkjh dh dgkfu;k esa ekfydrk gA mudh dgkfu;k esa rRdkyhu ;qx&thou dk Li"V fp=.k gqvk gA mudh jpukvk dh fof'k"Vrk gS] mudk vuHkok dh çkekf.kdrkA eUu thu bl thou&lR; dk viu lekt vkj ifjo'k ls çkIr fd;k gA tks fdlh u fdlh ekuo thou dh fgr&vfgr ls tqMk gq eUu th dh jpukvksa dgkfu;k esa thou dh ;FkkFkrk dh lkFkd lksnuk dk Hkh çkIr gA eUu HkkMkjh dh ukjh ,d 0;fä dh :i esa gh mejdj lkeus vkrh gA vf/kdk'k ukjh ik= lLdkjksa dk rkMdj mudk vfrØe.k dju okyh ik= gA ;s tks lLdkjksa ls mBrh gSa ukfj;k gA nhokj] cPpksa vkj cjkr esa etcwr nhokj dk rkMdj uUgh lh dksiy fudy vkuk vkj lkjh nhokj dk detkj dj nuk viu vki esa çrhd gS] lLdkjksa dh nhokj rkMdj Hkkx tkus okyh ml lekU; yMdh dk ;gh ls ;g flyflyk 'k: gksrk gS vkj c<rk gh tkrk gA vkfFkd Lorarkrk us L=h&i#"k lEcU/kksa dk Lo:i gh cny fn;k gS tks eUu th dh dgkfu;k esa c[kwch n[kus dk feyrk gA

vk/kfud ;x d u; dgkuhdkjksa e eUu Hk.Mkjh th dk vf}rh; LFkku gA thoukuHkoksa dh ;FkkFkrk vkj lonu'khyrk mudh dgkfu;ksa dh çe[k fo'k"krk gA u; dF; vkj ub dFku 'kSyh d dkj.k gh mudh dgkfu;k ^ub dgkuh^ dh J.kh e çfrf"Br gA eUu thu L=h&i#"k d cur fcxMr lEcU/kksa dk fp=.k ikfjokfjd ifjo'k e lQyrkiod fd;k gA L=h&i#"k d vUrl lEcU/k dk mUgksaus dykRed rFkk eukfo'y"k.kkRed :i e mHkkju dk lQy ç;kl fd;k gA

eUu th dh dgkfu;k ifr&iRuh lEcU/k] vk/kfud&çe] ;kurFkk ukjh&fp=.k rd gh lhfer ugh gA vfir fdlh u fdlh lkekftd leL;k ;kfLFkfr dk mtkxj dju e i.k :i ls l{ke gA

bl –f"V ls e gkj xb] “e'kku^] ^nk dykdkj^] ^jktk/kj 'kkL=h^] ^vfHkurk^] ^lrk^] ^{k;^] ^,[kku vkdk'k ukb] 'kk;n] f='kd^] ^vyxko] [kkV flDd^] ^,dlyV lyko^] ^Nr cuku oky^] ^l[;k dikj^] bUde VDl vkj uhn^] ^rhljk fgLlk^] ^jr dh nhokj^] ^vlkef;d eR;^] ^rhljk vkneh^] ^njkj Hkju dh njkj^] ^p'e^ ^ub ukdjh] ; dgkfu;k fdlh u fdlh lkekftd leL;k dk mtkxj

djrh gA

^{k;^ ;k ^l tk^ dgkuh fy[kh rk yMdh d ,fxy l g yfdu bldk mí'; ukjh&fp=.k ugh gA cki dk 'kkjhfjd {k; yMdh d ufrd {k; dk dkj.k curk g vFkkr vkfFkd ncko fdl çdkj ufrdrk dk {k; djrk g ;gh dgkuh dh ey lonuk gA blh rjg ^l tk^ dgkuh ijh U;k; 0;oLFkk ij djkjk çgkj djrh gA lkr lky rd ednek pyu d ckn vnkyr u rk cjh dj fn;k yfdu bl nkjku ml ij ifjokj u tk Hkkxk og fdlh l tk l de Fkk\ /ke d uke ij Hkkyh&Hkkyh ;ofr;k dk iFkHk"V dj viuh okluki.k dju oky /kkfed ik[kf.M;k l gekjk lekt lnk =Lr jgk gA /kkfed vkMEcjk d cU/kuk e ck/kdj ftl ohHkR l çdkj l lekt e 'kk"k.k fd;k tkrk g] ml dk fp=.k ^blk d ?kj bUlku dgkuh e gvk gA ^vfHkurk^ dgkuh i#"k d nkxyiu dk mHkkjdj ,lh lkekftd fo"kerk dk çLrr djrh g tgk ukjh i#"k d çetky e Qldj lnk Nyh xb gA ^ifMr xtk/kj 'kkL=h^ d ek/;e l lkfgR; txr e ikb tku okyh rLdj çofÙk dh vkj ldr fd;k x;k gA ^[kkV flDd^ ^rhljk fgLlk^ ^jkuh ek dk pcrjk^ vkfn dgkfu;k ,lh lkekftd fLFkfr dk çLrr djrh g] tgk iru ufrd&gkl vkj Hk;dj =klfn;k gA bu lHkh dgkfu;k dk y{; lekt dh fdlh u fdlh leL;k dk fp=.k djuk gh gA rk i#"k ik=k dh rjg gh ml leL;k dk mtkxj dju d ek/;e gA L=h&i#"k lEcU/kk e ;ku vifjgk; :i l tMk gvk gA blfy, bu lEcU/kk d fofHkUu igyvk dk mtkxj dju okyh dgkfu;k g tl& *ckgk dk ?kjk*] *dhy vkj dld*] *?kVu* ; ;ku ç/kku dgkfu;k gA fdUr ^cUn njokt k dk lkFk e ;ku leL;k drb ugh gA ;g dgkuh ,d [kfMr 0;fä ---- njktk e cV g, 0;fä d lkFk jgu dh =klnh dh dgkuh gA ;g 0;fä dl viu lkFkh dk Hkh VdMk e ckVrk pyrk g cfYd VdMk e cVdj thuk lkFkh dh etcjh gk tkrh gA dN dgkfu;k ,lh g ftudh ey lonuk ukjh g ij mle ;ku nj&nj rd ugh gA tl& ^vdyh*] *etcjh*] *u'kk*] *jkuh ek dk pcrjk*] *ub ukdjh*] *gkj*] *l;kuh cvk* vkfnA

xhr dk pEcu vkj L=h lckf/kuh e Hkh ;ku <<k tkrk g] yfdu ;g ,d xyrh gA xhr dk pEcu lLdkj vkj vkdk{kk d }U} dh dgkuh gA ml dk çeh tc ml pe yrk g rk lLdkjo'k igyh çfrfØ;k fojk/k dh gkrh gA ij tl gh lLdkj dh idM <hyh gkrh g rk ml viuh e[krk ij i'pkrki gkrk gA ^L=h lckf/kuh i#"kk d ml nkxyiu vkj fglikdlh dh dgkuh g ftle cM Ny vkj dk'kyrk l vk/kfudrk dk uke tidj L=h vkj çfedk dk lkFk&lkFk pykr gA ml i#"k dh ;ku vkdk{kk dh dgkuh ekuk tk ldrk g tkek= iRuh l lr"V ugh gkrhA

eUu HkMkjh dh ukjh ,d 0;fä d :i e gh mejdj lkeu vkrh gA vf/kdk'k ukjh ik= lLdkjk dk rkMdj mudk vfrØe.k dju oky ik= gA ; tM lLdkjk l mBrh gb ukfj;k gA nhokj] cPp vkj cjlkr e etcr nhokj dk rkMdj uUgh lh dkiy fudy vkuk vkj lkjh nhokj dk detkj dj nuk viu vki e çrhd g] lLdkjk dh nhokj rkMdj Hkkx tku okyh ml lkekU; yMdh dk ;gh l ;g flyflyk 'k: gkrk g vkj c<rk gh tkrk gA vkfFkd Lor=rk u L=h&i#"k lEcU/kk dk Lo:i gh cny fn;k g tk eUu th dh dgkfu;k e c[kch n[ku dk feyrk gA

Lor=rk çkfIr d ckn Hkkjrh; lekt lekt e vkj thou eY;k e ftru Hkh ifjoru g, mu lcdk fp= eUu lkfgR; e fn[kkb nrk gA Lokr=;kÙkj Hkkjrh; thou e lokf/kd egRoi.k ifjoru ml d thou&n'ku dk cnyko gA lfe"Vxr eY;k dh txg 0;f"Vxr eY;k u y yh gA Hkkjrh; ijEijk e] ekU;rk, vkj /kkfed fo'okl vkt HkjHkjkdj VVu yx gA bl fLFkfr dk eUu th dh dgkfu;k fpf=r djrh gA oreku ;x& thou dk fp= çLrr dju oky dN mnkgj.k –"V0; g&

1- vkt d teku e rk xugxkj viu vki dk lkQ cpkdj y tkr gA yk[kk gte djd eNk ij rko n[kr ?ker gA Qkby dh Qkby xk;c djok nr gA[1]

;g mnkgj.k vkt d lekt d Hk"Vkpkj vkj U;k; 0;oLFkk d <dk lyk dk Li"V djrk gA

2- djk dh pkjh vkj xkyeky Hkh vkt lekt e lo= 0;klr gA cM&cM m|kxifr vkj vehj ykx

VDl dh pkjh djd udyh cgh [kkr çLrr djr gA

bUde VDl okyk dh vkj l tkp gk jgh gA vc ; ykx xkyeky rk nfu;kHkj dk fd; jgr gA lkjk dke e> lkik x;k g fd t l Hkh gk lkj cgh [kkrk dk bl :i e r;kj d: fd dkb vkp u vk;A cp x;- rk ,d gtkj #i; nu dk ok;nk fd;k gA^^2

3- bl ykdrkf=d n'k e jktuhfr lÙkk dh jktuhfr cu x;h gA lÙkk dk x.kxku gj {k= e gk jgk gA ykdr= dh vkRek vkj turk dh vokt le> tku oky lekpkj i= Hkh bl l cp ugh ik; gA bl lnHk e eUu th dk Li"V fp=.k –"V; g&

*ykur g Lyky bu likndk ijA nkxy vkj cinh dA vPNk g cVk] re ;gh djkA tk 'kfä LFkku ij cBk g] mld pj.k pkVk vkj viuh lkr i'rk dk rkj yu dk flyflyk fcBk ykA--- y[kd] lEiknd-v/;kid lcd lc py tk jg g ykbu yxkdj t; dlh Hk;k A^^3

4- ukdjh çkflr e Hk"Vkpkj&

^^vk tdy ; bVj0; vkfn rk lc fn[kkok ek= gkr gA ;gk fdlh tku igpku oky l bU¶;, l Myokuk tkdj A4

5- vkt 0;fä dk vg vR;Ur egRoi.k g& ^^og D;k ugh le>rk fd vkt gekjh Hkkodrk ;FkkFk e cny x;h g- liuk dh txg ge okLrfodrk e thr gA5

6- vc eu egl l dj fy;k g fd ;g nk 0;fäRo] nk vg dk >xMk g vkj ; ykx ?kj rkMu dk r;kj g] viuk vg ugh rkMxA6

7- vk/kfud çe lEcU/kk dh >yd Hkh eUu lkfgR; e fn[kkb g&

^M,DVjk dk ulk l çkQlj dk viuh Nk=kvk l vQljk dk viuh LVuk lØVjh l çe gk tku dk gekj ;gk vke fjokt gA ;g ckr fcydy vyx g fd mudh vkj l ble çe de vkj 'kxy T;knk jgrk gA*7

eUu HkMkjh u vuh dgkfu;k e ifjo'k dk n[ku vkj çLrr dju ç;kl fd;k g&

^^ifjo'k e 0;fä dk n[ku dh çofÙkk fu'p; gh xYVkLV d vu: i gA*8

eukfoKku dh ,d vkj ekU; rk g fd ^^NkVh l NkVh o;fd lkekftd] lkL—frd rFkk vU; çdkj dh çfrfØ;k e 0;fä d fp= dk [kktk tk ldrk gA^^9

fu"d"k&

eUu Hk.Mkjh dh vud dgkfu;k e bl eukoKkfud ekU; rk dk Hkh Li"V :i l n[kk tk ldrk gA eUu Hk.Mkjh dh dgkfu;k e ekfydrk gA mudh dgkfu;k e rRdkyhu ;x&thou dk Li"V fp=.k gvk gA mudh jpukvk dh fof'k"Vrk g] mud vuHkok dh çkekf.kdrkA eUu th u bl thou&lR; dk viu lekt vkj ifjo'k l çkIr fd;k gA tk fdlh u fdlh ekuo thou d fgr&vfgr l tMk g eUu th dh jpukvk] dgkfu;k e thou dh ;FkkFkrk d lkFk g lonuk dk Hkh çlkj gA

lanHk lwph

1- ^l tk%^;gh lp g^ & dgkuh lxg] i'B l[;k& 61A
2- ^bUde VDl vkj uhn & i'B l[;k& 106A
3- ^rhljk fgLlkj f='kd & dgkuh lxg] i'B l[;k& 146A
4- ;gh lp g %^;gh lp g & dgkuh lxg] i'B l[;k& 137A
5- ;gh lp g %^;gh lp g & dgkuh lxg] i'B l[;k& 136A
6- ^njkj Hkju dh njkj^ & ^f='kd dgkuh lxg] i'B l[;k& 60A
7- ^L=h lckf/kuh^ & f='kd dgkuh lxg] i'B l[;k&66A
8- ub dgkuh dk eukoKkfud v/;;u & y- M,- fefFky'k jkgrxh] i'B l[;k& 205A
9- ub dgkuh dk eukoKkfud v/;;u & y- M,- fefFky'k jkgrxh] i'B l[;k& 205A

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&271201 ¼mRrj izn'k½
b&ey% **abdurajjak11@gmail.com**

gfj"kdj ijlkb vkj 0;X; ,d nlj d i;k; eku fy; x; g ;g v{kjj{k lR; gA ^^ijlkb th d dFkk lkfgR; dk fdruk ;xkUrdkjh egRo gA bl ckr dk irk bl rF; l pyrk g fd ^u;h dgkuh* /kkjk d nkuk pkVh d dgkuhdkjk] Hkfo'; lkguh vkj vejdkUr dh lQyrk dk lgL; Hkh cgr dN 0;X; gh gA**[1]

vU; dFkkdkjk dh vi{kk ijlkb th dh lQyrk vkj ifr'Bk dk jkt ;g Hkh g fd 0;X; mud x| e ,d xk.k rRo ;k lgk;d d :Ik e ugh] cfYd mud ;FkkFkoknh nf'Vdk.k vkj dykRed i)fr e ?ky&fey dj ge lcd lkeu vkrk gA

ijlkb dh dh jpukvk e vFkkg xgjkb d lkFk&foLrkj vkj fofo/krk Hkh n[ku dk feyrk gA ijlkb th u ,d y?k miU;kl Hkh fy[kk gA ^jkuh ukxQuh dh dgkuh^] Tokyk vkj ty^^ ;g viu dk0; ,o "kyh d dkj.k cgr ifl) gA vkidh fo'k; oLr dk vlhe foLrkj fdlh lkekU; miU;kl e lek gh ugh ldrk A ijlkb th d miU;kl dk fo'k; g lekt o 0;fDr gA

jkuh ukxQuh e ijlkb uh u lifjfpr "kyh e vkt dh okLrfodrk dk iLrr dju dk i;kl fd;k gA ^^vLrHkku jkuh ukxQuh] eQryky] djyke[kh] jktk fucy flg tkxk iipfxjh] e[; vkekR;] xkcj/kunkl] Hk;Hkhr flg jk[kMflg vxj ik=k d ek/;e l 0;Dr fd;k x;k gA vkt dh okLrfodrk d dN igy lkeu j[krk gA bl okLrfodrk e y[kd ,d gh lkFk gekj n"k dh f"k{kk 0;oLFkk vFk&i.kkyh] lkekftd thou eY; jktufrd dnkpj.k vkj ijh 0;oLFkk e tgj dh Hkkfr Qy Hk'Vkpkj ij rh[kk 0;X; djrk g ;gh gekjh ledkyhu okLrfodrk; gA^^[2]

ijlkb th u ,d lkekftd 0;oLFkk d /kh j&/kh VVu vkj n"; d fonk gku d igy etcrh d lkFk viu Hk;kud iHkko l ij lekt dk tdM yu dh ,d cngokl dkf"k"k Hkh dh gA nk foijhr lkekftd 0;oLFkkvk vkj ey prukvk d Hk;kud }U} e vk/kk& vk/kk cVk vkneh viu bl [krjukd le; dk xokg gA ft le xyk dkVu okyh "kk'kd vFk0;oLFkk d tcMk d lkj eY; /oLr gk x; gA vkneh d fy, lc dN r; dju dk dke ckt kj dj jgh g] nkxyh jktuhfr dk ;g Hk;kud lR; "kkfey g fd vkneh dk doy okV e voefY;r dj fn;k tk;A ^^ble og lkeUrh ikfjokfjd ufrdrk "kkfey g ft le ukjh dk Qdr HkkX;k d :i e ?kVkdj ml [kjhn Qjk[r dh oLr cuk fn;k tkrk gA ble ekuoh; lEcU/kk dh xfjek

dk dpydj doy ilk d RkkRdkfyd fj"r e ck/k tkr gA Lo; eu'; vUrr% fojk/kh 0;oLFkkvk vkj foijhr eY;k d chp n;uh; :Ik l vkRe fuokflr vkj foHkDr gk tkrk gA tk iHkRo"kkyh ox g mudh ijh ox fo"k'krk; bue ek tn gA lEiUu"kkyh oxk d viu LokFkk d chp gekjk ;FkkFk ygygku g ftle vkfFkd "kk'k.k] ckt kj vkj l[kh djyke[kh cBh gA oLrr% ;g lPpkb;k vuk[kh ugh gA ;xck/k l mRiUUk gA^^3

ijlkb th fo?kVu d lkFk&lkFk iru"khy lkekftd 0;oLFkk vkj fo?kVu ikfjokfjd eY;k d vykok gekj le; dh vkfFkd jktufrd fLFkfr;k ij Hkh dBkj igkj fd;k gA ;g vkt dh rFkkdfFkr itkrU=kkRed 0;oLFkk eu vkj mldh lMk/k dh dgkuh g ftldh yiV e ijh jktufrd i)fr /oLr gk xb gA

miU;kldkj d 0;X; d igkj dk dUn oreku jktufrd lkekftd 0;oLFkk ftl llnh; itkrU= tl ^efgek efMr^ tl "kCnk l vkHkf'kr fd;k tkrk gA jktufrd ik[k.M vkj nkxykiu] i"kkldh; Hk'Vkpkj] rkuk"kkghi.k ukdj"kkgh vkj mld Ny l mud 0;X; d ie[k fu"kku cu doj vLrHkku dk fookg] eQr yky dh ukdjh iMklh jkT; d e[; vekR; dh dVuhfr fookn d fy; V.Mj vkj iipfxjh tl rFkk dfFkr lr dk ;kxnku miU;kle ,l gh ilx gA^^4

lekt dh [kk[kyh lpkb dk mtkxj dju d fy, ijlkb th u rV dh [kkt e nk e/;e oxh; uo;odk dh lf'V dh g] ftue l ,d Hkhrj l :f<;k dk xyke g vkj ^ykx D;k dgx^ l fujUrj viuh jh< dh gMMh dk /kyrk gvk vuHko djrk gA ckgj l fonkg vkj Økfr dh mMh vkt Loh ckr djrk g vkj nljk genn dk l;kj le>u okyk lnk"k;] mnkj ;odA ukjh d ifr ; nkuk ^bUVj,D"k^ leL;k dk doy Vkyr g vkj ml /k/kyk cukr gA ; nkuk iflo jkekl dh fxjQr e iMh gb ukjh dh mldh vfLerk dh [kkt e ck/kk igpkr gA "khyk] egUnukFk] eukgjyky gekj lekt dh thrh tkxrh lPpkb;k gA

^"khyk^ iepUn dh leu ;k "kjrpUn dey l gVdj x<k gvk pfj= gA ^^"khyk dk fookg flQ blfy, ugh gk ikrk D;kfd mld firk d ikl ^ngt^ d uke nu dk dN ugh FkkA o vkfFkd nf'V l detkj Fk] blfy, tgk Hkh "kknh dh ckr pyrh ogk ^ngt^ lkeu vk tkrk Fkk vkj ckr VV tkrh FkhA gekj lekt e ukjh l ugh] mld ngt l fookg gkrk g vkj lpkb l bUdkj Hkh ugh fd;k tk ldrkA^^5

fgUnh lkfgR; e ijlkb th ftl dkfV d x|dkj g] ogk okLro e cuh cuk;h gj lkfgfR;d dlkVh vuko";d yxu yxrh gA mudk x| Lo; ,d dlkVh gA vkiu viu fucU/kk e ekuoh; ,o lkekftd ;FkkFk dh pfj=eyd lf'V dh gA mud x| dk ;FkkFk u rk ,dkxh g u viokn "kkf'krk d ifr vkid eu e d#.kk dk xgjk Hkko Fkk vkj ;gh vkid 0;x dh lkFkdrk g vkj 0;X; d iuiu dk vk/kkj gA lekt dk dkb ,l vx ugh tgk vkidh utj u igph gkA vkid fucU/kk e ,l l= okD;k dh cgrk;r g tk viu jpukRed lkUn;e vf}rh; gA

^ijlkb th d fucU/kk d y[k y tjkyh vkQ ekbUM^ ugh g vkl gh C;VhQy ukul] og ,d dM vkReku"kklu lEcU/kh vfHk0;fDr gA^ ijlkb th ØkfUrdkjh 0;fDr d Lokeh gA mudk y[ku ,d "kkyk g] tk lekt e pkjk rjQ Qy vKkurk] folxfr] Hk'Vkpkj] vukpkj :ih vU/kdkj dk nj Hkxku e l{ke gA mud fucU/kk dh [kkl fo"k'krk ;g g fd og igy glkr g] glku d ckn ijlkb d 0;fDr dk vUrjeu Lor% gh fo/k tkrk gA vki dk dguk g fd glkdj gh ykxk dk txkk;k tk ldrk gA

lUnHk xUFk lph

1- ijlkb jpukoyh] [k.M 2] i'B l[;k& 2A
2- gfj"kdj ijlkb % 0;fDRo ,o dfrRo] miU;kl y[kd & Mk- eukgj nofy;k] i'B l[;k&108A
3- gfj"kdj ijlkb % 0;fDRo ,o dfrRo] miU;kl y[kd & Mk- eukgj nofy;k] i'B l[;k&109A
4- gfj"kdj ijlkb % 0;fDRo ,o dfrRo] miU;kl y[kd & Mk- eukgj nofy;k] i'B l[;k& 103A
5- gfj"kdj ijlkb % 0;fDRo ,o dfrRo] miU;kl y[kd & Mk- eukgj nofy;k] i'B l[;k& 108A

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मत्स्य पुराण का प्राकृतिक अध्ययन : प्रकृति, संस्कृति एवं आर्थिक संसाधन

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सारांश

प्रकृति का मानव के साथ आदिकाल से सम्बन्ध चला आ रहा है। प्रकृति के कमनीय क्रोड में क्रीड़ा कर केवल मानव ने ही नहीं अपितु प्राणि मात्र ने अलौकिक आनन्द की अनुभूति की है। प्राणि मात्र में मानव मानस सर्वाधिक संवेदनशील है। उसकी संवेदनशीलता ने ही प्रकृति के साथ उसका तादात्म्य स्थापित किया है। यही कारण है कि मानव प्रकृति से अनुच्युत होकर अपने जातिगत कार्य करने को प्रवृत्त होता रहा है। प्रकृति के अनुसार ही उसका स्वभाव एवं प्रवृत्तियाँ विनियमित हुई हैं। सान्द्रद्रुमों की शीतल छाया, पुष्पों के सरस सौरभ, द्विजाति के मधुर कलरव, स्रोतस्विनियों के स्रोत सुखद कलकल, कोकिल की कल-काकली, सुधांशु की शुभ धवलिमा, अरुण की अभिनव-अरुणिमा, शिलोच्चयों के अभ्रकय, तुहिनावृत्त सुमुतङ्ग्श्रृङ्ग, षड्ऋतुओं के रुचिर पर्यावरण आदि प्राकृतिक संसाधनों ने मानव मस्तिष्क को अत्यधिक रूपन्दित किया है। नर-नारी के सदृश प्रकृति के भी मानव के लिए अनेक रूप प्रस्तुत होते हैं। जहाँ बाल्यावस्था में वह मानव के लालन, पालन-पोषण के समय दुलार करती हुई जननी के सदृश उसके लिए समुपभोग सामग्री को प्रस्तुत करती है। जिसमें रमण कर मानव परमाह्लाद की अनुभूति करता है। वृद्धावस्था में वह उसके प्रशान्त कुटीर में अवस्थित होकर मानव परम शान्ति का अनुभव करता हुआ मोक्ष मार्ग के लिए प्रवृत्त होता है। अतएव हम कह सकते हैं कि मानव का प्रकृति देवी के साथ सार्वजनिक सहज सम्बन्ध है।

भारत देश प्रकृति सुन्दरी का भव्य प्रासाद है। इसकी प्राकृतिक सम्पदा जनमनाह्लादाकारिणी तो है ही, परन्तु उसका इससे भी बढ़कर और अधिक महत्व इसलिए है कि वह धर्म, अर्थ, काम, मोक्ष रूप पुरुषार्थ का संसिद्धि में सर्वातिशायिनी भूमिका के सहज रूप में निभाती है। प्रकृति महत्वपूर्ण भारतीय घटकों की संसिद्धि एवं प्रसिद्धि की प्रमुख हेतु रही है। प्राचीन कालिक भारतीय गौरव राज्य प्रासादों में न बढ़कर प्रकृति के पावन क्रोड में पल्लवित हुआ था। चक्रवर्ती सम्राट भरत की शिक्षा-दीक्षा तपोवन में ही हुई थी। आश्रम में ही निवास कर राम लक्ष्मण ने विभिन्न विद्याओं में पूर्णता प्राप्त की थी। प्रकृति के ही पवित्र क्रोड में बैठकर भारतीय मनीषियों ने वेदों के दिव्य ज्ञान का साक्षात्कार किया था। ज्ञानलोक से प्रकाशित अन्तःकरण वाले महर्षियों ने प्राकृतिक तपोवनों में ही समाधि में स्थित होकर उस परम ब्रह्म की दिव्य ज्योति का साक्षात्कार किया है।

वैदिक वाङ्मय में हमें प्रकृति के चारुतम चित्रण दृष्टिगोचर होते हैं। ऋग्वेद पर्जन्य सूक्त में प्रावृत् ऋतु का मनोहारी वर्णन हुआ है। ऋग्वेद में आश्रम स्थलों पर देवी ऊषा का स्वर्णिम चित्र खीचा गया है। इसी प्रकार अनेक स्थलों पर प्रकृति के मनोरम दर्शन होते हैं। वैदिक वाङ्मय से प्रभावित परवर्ती साहित्य में भी प्रकृति के मधुर और मनोरम रूप को देखा जा सकता है। लौकि साहित्य के आदि कवि महर्षि बाल्मीकि प्रकृति के निसर्ग, अवदात एवं मनोहर चित्रण में पूर्णतया सिद्ध-हस्त है। महर्षि बाल्मीकि का प्रकृति चित्रण सरस एवं स्वाभाविक है। व्यास, कालिदास, भास, भवभूति, भारवि, माघ, श्रीहर्ष आदि महाकाव्यों ने अपनी-अपनी कृतियों में प्रकृति सुन्दरी के सुनहरे स्वरूप का सुस्निग्ध चित्रण किया है।

इस प्रकार हम देखते है कि प्रत्येक प्रतिनिधि कवि ने साथ तादात्म्य स्थापित कर उसका मनोमुग्धकारी विमल स्वरूप निरूपित किया है। प्रकृति के भी 'कोमल एवं विकराल (कठोर)' दो पक्ष हैं। संस्कृत के कतिपय कवियों ने प्रकृति के अभिराम रमणीक, रूप का चित्रण किया है। कुछ कवियों ने प्रकृति के उग्र रूप को चित्रित कर दिया है। परन्तु कुछ ऐसे भी कवि है जिन्होंने 'प्रकृति के कोमल एवं कठोर' दोनों ही रूपों का चित्रण किया है। प्रकृति के केवल उग्र रूप का चित्रण करने वाले कवि न्यून है। महाकवि कालिदास ने कोमल, मधुर, मसण एवं अभिराम रूप को प्रकाशित किया है। विताकान्ताविभूति महाकवि भवभूति ने उसके कोमल एवं कठोर दोनों पक्षों का प्रौढ़ चित्रण किया है।

प्रकृति का स्वरूप -

सामान्यतः इस संसार के दृश्यमान सत्व तत्व प्रकृति ही है। किन्तु तत्वदर्शी मनीषी इस जगत से परे जो सत् तत्व विद्यमान है, उसको भी प्रकृति में ही स्वीकार करते है।'[1] प्रकृति के इन्ही दो विभागों को आध्यात्मिक या अन्तः और भौतिक या वाह्य प्रकृति की संज्ञा प्रदान की जा सकती है। प्रकृति के इन रूपों के अतिरिक्त उसका वर्गीकरण कोमल एवं विकराल, और आलम्बन एवं उद्दीपन रूप में भी किया जा सकता है। यहाँ पर प्रकृति के अन्तःस्वरूप को प्रथमतः और वाह्य स्वरूप को उसके पश्चात् प्रस्तुत किया जा रहा है-

(अ) अन्तः प्रकृति (स्वरूप) - ब्रह्माण्ड की रूपात्मक प्रकृति चेतन तत्व से अनुप्राणित होती है। प्रकृति के विभिन्न उपादानों में सद् एवं असद् दोनों प्रकार के बिम्ब स्पष्ट परिलक्षित होते हैं। इसके मूल में वह चेतन-तत्व है जिससे प्रकृति अनुप्रणित है। मानव, पशु और पक्षी के साथ ही साथ जड़ प्रकृति (वृक्षादि) भी उस शाश्वत शक्ति से प्रेरित होकर मानवोचित व्यवहार प्रदर्शित करते हैं। वे प्रकृति के मूल रूप से पूरक नही है अपितु अपने मौन सन्देशों और क्रिया-कलापों से नानात्व को प्रस्तुत करते रहते हैं।

शकुन्तला के आश्रम पार्थक्य के दुख से अभिभूत हरिणियां चर्वित कुश-ग्रास उगल देती है, मयून नर्तन त्याग देते है और लतिकाएं पीत-पत्र त्याग कर अश्रुपात करती है।

'उद्गलितदर्भकवला मृग्यः परित्यक्त नर्यना मयूराः ।
अपसृतापाण्डुपत्रा मुञ्चन्त्य श्रूणीव लताः ।।'[2]

महाकवि भवभूति तो जड़ प्रस्तरों के अन्तः व्यापार का भी सूक्ष्म निरीक्षण करते हैं। सीता विरह से व्यथित राम के करूण क्रन्दन को सुनकर जन स्थान के पशु-पक्षी और पादप लताएं ही नही रोती अपितु प्रस्तर भी आंसू बहाते है और वज्र का भी हृदय टुकड़े-टुकड़े हो जाता है-

**'जनस्थानेसून्ये विकलकणैरार्य चरितै -
रपिग्रावारोदित्यपि दलित वज्रस्यहृदयम्।।'**[3]

मत्स्य पुराण भी इस प्रकार की प्रकृति वर्णन से हीन नही है। हिमालय के एक आश्रम में निवास करते हुए अहिंसावादी महर्षि अत्रि के अहिंसक भाव से प्रभावित होकर मांसाहारी पशुओं ने भी ऋषि के समान निरामिष होकर दुग्ध और फल पर जीवन-यापित करना प्रारम्भ कर दिया था। वहां की भैंसे और बकरियों स्वादिष्ट दुग्ध बहाया करती थी, शिलाएं भीतर एवं बाहर से दुग्ध परिपूर्ण थी।

1- कोमल एवं विकराल -

मानव और प्रकृति परस्पर एक-दूसरे के पूरक है। इसीलिए मनुष्य प्रकृति का प्रेमी और पुजारी बनता है और प्रकृति मानव की सहभागिनी एवं सहकर्मिणी बनती है। विशेष मनःस्थित में मनुष्य प्रकृति के विविध रूपों में अपनी भावनाओं एवं विचारों का दर्शन करता है। इस प्रकार प्रकृति उसके अन्तःकरण में स्थित विभिन्न मनोभावों का प्रतिबिम्ब बन जाती है। मानव अन्तःकरण के साथ अनुस्युत होकर वह अस्थिर और परिवर्तित रूप में भी दिखाई पड़ती है। परिवर्तित मनःस्थित में प्रकृति का स्वरूप भी परिवर्तित दिखाई पड़ता है। इसी कारण से प्रकृति कभी उसे आनन्द एवं उत्साह का सागर समझने आती है तो कभी भयावह, उत्तेजक, दुःखद एवं विप्लवकारी। विचारकों, मननशील मुनियों एवं कवियों ने मानव एवं प्रकृति के इन सम्बन्धों का भरपूर निरूपण किया है। महाकवि कालिदास लिखते हैं कि जहाँ

मंजरियों से लदी हुई रसाल शाखाओं को आन्दोलित करता हुआ पवन दर्शकों के हृदयों को मुग्ध करता है और पल्लव, गुच्छ एवं पुष्पच्छादित शाखाएँ कामिनियों के चित्त को आह्लादित करते हैं। वही पत्नी विरह से व्यक्ति पथिक के लिए अत्यन्त दुःख दायिनी सिद्ध होती है।'[4]

इसी प्रकार महाकवि श्री हर्ष का 'नैषध' [5] और भवभूति का 'मालती माधव'[6] भी देखा जा सकता है।

2- आलम्बन एवं उद्दीपन रूप -

मानव प्रकृति के ही क्रोड में जन्मा है। उसी में उसका पोषण एवं विकास हुआ है। इसलिए मानव मन पर प्रकृति का प्रभाव पड़ना स्वाभाविक है। ऋषि-मुनि और कवि सभी मनुष्य होते हैं। इसलिए उनकी रचना पर प्रकृति का प्रभाव पड़ना स्वाभाविक है। प्रकृति अपने विविध आलम्बन स्वरूपों द्वारा रचना कर्ता में रसों का सञ्चार करती है तथा आश्रय रूप कवि या ऋषि की कल्पना का आलम्बनरूपा प्रकृति भाव का आश्रय लेने वाले कवि में अपने विविध स्वरूपों द्वारा रस का सञ्चार करती है। क्योंकि प्रकृति के विविध रूपों से ऋषि के ज्ञात-अज्ञात मन में भावनाएं सजग हो जाती है और वह संयोग - वियोग, करुणा-दया, प्रेम-घृणा तथा भय इत्यादि मनोभावों को ठीक वैसे ही अनुभव करने लगता है। जैसे विगत घटना क्रम उसके समक्ष अपने वास्तविक रूप में प्रकट हो गया है। प्रकृति का यह आलम्बन रूप समूचे विश्व साहित्य में परिलक्षित होता है।

विवेच्य पुराण में प्रकृति के आलम्बन स्वरूप का निरूपण आद्यन्त देखने को मिलता है। हिमालय और उसकी तटवर्ती नदी 'ऐरावती' नदी महर्षि अत्रि और मद्रदेश के राजा पुरुरवा के लिए इस प्रकार से आलम्बन करती है कि उनका वीतरागी मन वहाँ बनाये गये आश्रम में स्थित लेने के लिए उत्कण्ठिक हो उठता है -

'क्वचिद्विद्याधरगणैः क्रीडदिभरूपशोभिताम् ।
उपगीतं तथा मुख्यैः किन्नराणाम् गणै क्वचित् ।।'[7]

नन्दन वन और शरवण वन भी प्रत्येक मानव पर आलम्बन बन कर इस प्रकार का प्रभाव डालते हैं कि तपस्वीगण वहाँ पर आश्रमस्थ होकर कठोर साधनाएं करते हैं। तपश्चरण से मानव मन का परिष्करण होता है। मन के परिष्करण से शान्ति मिलती है। शान्ति से शान्ति स्वरूप आत्म तत्व की प्राप्ति होती है।

इसी प्रकार मत्स्य पुराण में सत्यवान-सावित्री का जो उपाख्यान वर्णित है वह प्रकृति के आलम्बन रूप से ओत-प्रोत है। यहाँ पर सत्यवान सावित्री से कहते हैं कि हे विशालाक्षि इस हरित भूमि में सुशोभित वन में वसन्त की वृद्धि करने वाले नेत्र एवं नासिका को सुख देने वाले आम्र वृक्ष को देखो तथा अरुणिम अशोक को देखकर ऐसा प्रतीत होता है कि वह वसन्त मेरा ही परिहास कर रहा है।

'वनेऽस्मिञ्चशाद्वलाकीर्ण सहकारं मनोहरम् ।
नेत्रघ्राण सुखं पश्य वसन्ते रतिवर्धनम् ।।
वनेऽप्यशोकं दृष्ट्वैनं रागवन्तं सुपुष्पितम् ।
वसन्तो हसतीवायं मावेवाऽऽ।तलोचने ।।'[8]

पूर्व विवेचन में प्रकृति का आलम्बन रूप प्रतिपादित किया गया है। इसमें प्रकृति कवि के संवेगों का प्रत्यक्ष आलम्बन होती है किन्तु जब मानव हृदय में स्थित स्थाई भाव प्रकृति भिन्न किसी अन्य आश्रय से उद्दीपत होता है तो उसत समय प्रकृति उसके लिए उद्दीपक बन जाती है।

3- प्रकृति का मानवीयकरण -

मानव और प्रकृति के पारस्परिक सम्बन्धों सन्निकटताओं और तादात्म्य पर विचार करने से इस निष्कर्ष पर पहुंचा जा सकता है कि मानव प्रकृति में सर्वत्र अपने ही रूप को देखता है। व्यक्ति की यह अवस्था होने पर प्रकृति केवल उसके लिए आलम्बन एवं उद्दीपन रूप वाली ही नहीं रह जाती। उसकी सहचरी, सहधर्मिणी और सहकर्मिणी भी हो जाती है। इस अवस्था में प्रकृति, व्यक्ति का परिवार या अंग बन जाती है। फलस्वरूप वह निष्प्राण एवं निश्चल प्रकृति के प्रभाव से भी किसी न किसी रूप में सम्बन्ध जोड़ लेता है। इस संसार में उसके जितने सम्बन्ध अपने स्वजनों या परिजनों एवं सामान्य से होते हैं, उसके वे सारे सम्बन्ध प्रकृति में भी दिखाई पड़ते हैं। प्रकृति का यही मानवीय स्वरूप है। प्रकृति मानव द्वारा कही सेविका के रूप में, कही शिक्षिका के रूप में, कही उपदेशिका के रूप में, कहीं दूती के रूप में, कही प्रेमी के रूप में कही प्रेमिका के रूप में, कही मित्र के रूप में, कही पत्नी के रूप में और कही सहधर्मिणी के रूप में देखी गयी है। यह प्रकृति मानव को प्रेम, आदर्श, सदाचार, सत्य और आध्यात्म का भी पाठ पढ़ाती है।

प्रकृति का मानव जीवन में महत्व व उपयोग-

प्रकृति की मानव जीवन में अपरिहार्य उपयोगिता है। मानव के लिए वह किसी न किसी रूप में अपने विविध उपादानों से उपादेय सिद्ध होती है। पृथ्वी, तेज, वायु और आकाश मानव शरीर रचना के हेतु है। मनुष्य का जीवन इसीलिए इन पञ्च तत्वों के बिना असम्भव है। धरातलीय

वनस्पति, जल, जन्तु, प्रकाश, वायु, सूर्य और चन्द्र इसके बिना जीवन की कल्पना करना व्यर्थ है। सांसारिक प्रकृति तो हमारी दैनिक आवश्यकताओं की पूर्ति तो करती ही है, आध्यात्मिकता के लिए भी महत्वपूर्ण है। ईश्वर भक्ति, साधना और मोक्ष के लिए प्रकृति का योगदान महनीय है। इन्ही दोनों दृष्टियों से मानव के लिए प्रकृति कितनी उपयोगिनी हैं। इसका विवेचन किया जाना है।

(क) लौकिक महत्व -

यदि हम थोड़ा सा भी विचार करें तो यह अनुभव होता है कि मानव का ही नहीं अपितु प्राणिमात्र का जीवन प्रकृति पर अवलम्बित है। मानवेतर जीव जन्तु प्रकृति का सीधा उपयोग नही करते हैं। किन्तु प्रज्ञा प्रधान मनुष्य उसके द्रव्यों का रूप परिवर्तन करके नाना प्रकार से उसका उपयोग करता है। मानव का पालन-पोषण, आहार-विहार, रहन-सहन, वेष-भूषा, आचार-व्यवहार तथा दैनिक आवश्यकताएं प्रकृति पर आवलम्बित है। स्वास्थ्य इत्यादि विविध पहलुओं पर हम प्रकृति की उपयोगिता का विचार अधोविन्यस्थ कर रहे हैं।

(1) **स्वास्थ्य सम्बन्धी -** प्राणियों के स्वास्थ्य संवर्धन में प्रकृति अनेक प्रकार से सहायक सिद्ध होती है। आयुर्वेद जो प्राणियों के स्वास्थ्य रोगों एवं औषधि का विशद विवेचन करता है। उसका आधार प्राकृतिक वनस्पतियाँ ही है।

प्रकृति निर्मित औषधियाँ मानव को ही नहीं समस्त प्राणि मात्र को स्वस्थ रखती है।'[9] ब्रण विरोपण में इङ्गुदी के तेल के प्रयोग का उल्लेख प्राप्त होता है -

'यस्य त्वया व्रणाविरोपणमिङ्गुदीनां तैलं,
न्यषिच्यत मुखे कुशसूचविद्धे ।
श्यामाकमुष्टि परिवर्धितकोजहाति,
सोऽयं न पुत्रकृतक पदवी मृगस्ते ।।'[10]

(2) **संस्कृति सम्बन्धी -** भारतीय संस्कृति विश्व संस्कृतियों में अन्यतम है क्योंकि यह शुद्ध, सरल और शाश्वत मूल्यों से अनुप्राणित है। इस संस्कृति में इन गुणों के होने का कारण यह है कि यह प्रकृति के सुरम्य वातावरण में जन्मी, फूली और फली है। वर्ण व्यवस्था, आश्रम व्यवस्था, पोऽश, संस्कार, पुरुषार्थ चतुष्टय (धर्म, अर्थ, काम एवं मोक्ष) यज्ञ-याजन, आहार-विहार, रहन-सहन, आचार-विचार और शिक्षा-दीक्षा इत्यादि में वाह्य एवं आभ्यन्तर दोनों प्रकार की प्रकृतियों का अमूल्य योगदान है।

(3) **दैनिक उपयोग -** मानव के दैनिक जीवन में भी प्रकृति का अन्यतम महत्व है। स्वच्छ वनवासियों के शिरोलेप एवं दीपक जलाने के लिए इङ्गुदीतैल उपयोगी है। सहकार कर्पूर, लवङ्ग, पारिजात, चम्पक, लवली, ताम्बूल, पूग ये सभी मुख वासक द्रव्य है। अगरु और चन्दन अङ्गराग की दृष्टि से महत्वपूर्ण है। लाक्षारस महावर का कार्य करता है। मदिरा के लिए द्राक्षव और मधूक की अपनी अलग उपयोगिता है। वेतस और काष्ठ्य विविध प्रकार के लेटने, उठने, बैठने के आसन की दृष्टि से अत्यन्त उपयोगी है। मानव एवं देवों के अर्चन एवं पूजन में पुष्पों का अपूर्णनीय योगदान है। शिरोमालाएं एवं मञ्च शोभाएं पुष्पों के बिना अधूरी सी रहती है। रसाल, कदली, खर्जूर, नारिकेल, जम्बू, बिल्व, दाडिम (अनार), आमलक इत्यादि के सुन्दर फल क्षुधापूर्ति के हेतु तो है ही, इनसे रसास्वाद का भी आनन्द मिलता है।

प्रकृति के अनेक पदार्थ हमारे दैनिक जीवन के लिए उपादेय हैं। निम्ब, बबूल आदि वृक्षों के दातून से हम नित्य प्रति अपने मुख को प्रक्षालित करते हैं। जिससे मसूढ़ों व दांतों की रक्षा होती है। अनेक वनस्पतियों को एवं प्राकृतिक पदार्थों को मानव जीवन में नित्य प्रति प्रयोग किया जाता है। प्रकृति प्रदात्त विभिन्न प्रकार के शाकों द्वारा मानव भिन्न प्रकार के व्यञ्जन तैयार करते है जो कि आहार के अनिवार्य अंग हैं। अन्ततः हम कह सकते है कि प्रकृति के अनेक उपादान मानव जीवन के दैनिक उपयोग की वस्तु बन गये हैं जिनका उपभोग मानव प्रत्यक्ष एवं परोक्ष रूप से नित्य प्रति करता रहता है। अतः हम कह सकते हैं कि प्रकृति मानव जीवन के लिए अनन्य उपयोगी है।

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fu'Qyk% L;q;rLrkLrklka Hkkeh'kkIuqrs Qye"uqrsAA**[3]

x`gLFkkJe ls lEcfU/kr mi;kxh okLrq dk foU;kl 0;fDr dks djuk gh iMrk gSA ;fn ;gh foU;kl] ;gh ifjJe viuk futh ?kj ds fueZk.k esa fd;k tk, rks cgqr lqxerkiwod Hkou dk fueZk.k Hkh gks tk,xk vkj leLr fØ;kRed Qy dk fu;kx x`gdrk ds :i es Hkh feyxkA blhfy, x`gLFkks ds leLr Jkr&Lekfr deZ viuk x`g ds fcuk vU;= dHkh fl) ugh gksrsA

^vkfnR; mn;u ;Rikph fn"kk iwo"kfrA

ru ikP;ku ik.kku jf"e'k lfu/kUrsAA**[4]

^lw;Z tc mfnr gksrs gS] rks iwokfn lHkh fn"kkvks es mudh fdj.ks }kjk ik.k j[kk tkrk gSA** vFkkZr~ Hkko ;g gS fd lw;Z iadk"k gh ok;e.My dk "k) djrk gSA lw;Z dh fdj.kks ds fcuk ik.k dh ikfIr vlEHko gSA blfy, x`gLokeh dk x`g fueZk.k ,sls LFkku es cuk, tgk lw;Z pUnz ok;q] bUnkfn noks ls lgk;d "kfDr;k foiqy ie.k es ikIr gksrs jgsA vFkkZr~ lw;Z dk iadk"k vR;f/kd iMus ls mlesa fuokl djus okys ykx vkfRed "kfDr ls lEiUu ,oa fujksx gksxsA pUnek dh "khry pkanuh ls ugkrs gq, ?kj ds ykx fLFkj eu okys gksx vkj budk }kjk fd;s x;s m|kx Hkh lQy gksxsA ?kj es ok;q

dk lpj.k fuckl/k :i ls gksrk jgk vkj ?kj ds ykxk vkjksX; ykHk ikrs djrs gSA

vc dN iek[k fcUnq tks fd okLrq&"kkL= ds fu;eksa ds vuq:i djus tks fd bl izdkj gS&

^^Lukukfxu ikd"k;ukL=Hkq t"p /kkU;&

Hkk.Mkjnso xgkf.k p i.kkrs'k L;qA[5]

rUe/;rLrq eFkukT;ijh'kfo|k&

H;kI kj.;jksnuj rks"k/kI o/kkeAA**

vFkkZr xge.My ds iwoZHkkx es Lukuxg] vfXudks.k es Hkkstu cukus dk xg] nf{k.k es "k;uxg] us_R; es "kL=xg] if"pe es Hkkstu djus dk xg] ok;O; es vUu Hk.Mkj xg] mRrj es /ku&nO;kfn Hk.Mkj xg] bZ"kku dks.k es nsokikIuk dk xg] iwoZ&vkXus; ds e/; ngh&nw/k&eD[kkfn eUFku xg] vkXus;&nf{k.k ds e/; ?kh&rsy lxg djus dk xg] if"pe ok;O; ds e/; "kkd vFkok :nu xg] ok;O;&mRrj ds e/; dke&ØhMk ¼L=h iqlx½ xg] mRrj&bZ"kku ds e/; vkS'kf/k ¼nok½ j[kus ;k cukus dk xg rFkk bZ"kku&iwoZ ds e/;Hkkx es lHkh oLrqvks dk Hk.Mkj xg cukuk pkfg,A

,slk gh fopkj ^ukjnlfgrk*] ^fo"odel&iidk"k*] ^okLrqjRukdj*] ^okLrqjRuoyh* ,o ^ogRlfgrkfn* xUFkks es n[kus dks feyrk gSA

iwokZpk;kZs ds funZs"kkuqlkj xg dk fuekZ.k orZeku es foKku dh fuR; u;h i;kxkRed fo/kk dk lkeUtL; vkfdVDpjks ds }kjk vk/kqfud rk ds ifjf{k= es gksrk tk jgk gSA

ekuo eku= dk xgLFkkJe es L=h] iq=&ik=kfn ,o LkEcfU/k;ks ds Lug&lk[;] _rqtU; ls mRiUu d'Vks ls j{kk rFkk /kesZ&vFkZ&dke dk nuu okyk xg gh rks gSA /kekZpk;ksZ ds vuqlkj&

^^L=hiq=kfnd HkksXx lk[;&tuu /kekFkZdk;ineA

TkUrwuke;uu lq[kkLinfrns"kh rkEcq/kekfigeAA[6]

xg fuekZ.k ekuo dsoy viuh fy, gh ugh djrk vfirq budh xgkJe es lg;kx inku djus okys tks Hkh ik.kh gkrs g] mu lHkh ds lkis{k lq[kkRed fuokl&LFkku ,o Hkkou fuekZ.k Hkh vifs{kr gks tkrk gSA

bl izdkj xg&fuekZ.k ds egRo dks ftruk Hkh foe"kZ fd;k tk,xk mruk gh egRoiw.kZ rF; lkeus

vkrk tk,xkA "kkL=ks es dgk x;k g&

dkfV?uss r'.kt s i|.;e'.e;s n"kI M-x|.keA

,f'Vds "krdkfV?us "kys·nuUrs Qys Hkors AA[7]

vFkkZr [kj&irokj ;qDr xg&fuekZ.k djus ij yk[k xq.kk iq.; feVVh ls xg&fuekZ.k djus ij nl yk[k xq.kk iq.;] bZV ls xg&fuekZ.k djus ij ,d lkS yk[k ¼djksM½ xq.kk iq.; vkj iRFkj ls Hkou&fuekZ.k djus ij xgdrk dks vuUr iq.;&Qy feyrk gSA

ik;% ,slk ns[kk x;k g fd orZeku le; es lkekftd] vkfFkd lajpuk] LFkkukHkko o egxkbZ vkfn dkj.kks ds pyrs O;fDr i.kZ okLrq ds fu;eks ds vk/kkj ij xg fuekZ.k ugh djk ikrs gSA uxjh; {ks= es dbZ izdkj dh O;ogkfjd ijs'kkfu;ks ds dkj.k xg fuekZ.k es okLrq ds fu;eks dk ikyu iwjh rjg ls lEHko ugh g ftlds dkj.k ykxks ds eu es dbZ izdkj ds iz'u; jgrs g ij Urq ,slh ifjfLFkfr;ks es Hkh dN fu;eks dk ikyu djds okLrq ds nks'kks dks de fd;k tk ldrk g vkj thou dks ljy cuk;k tk ldrk gSA tSls fd nf{k.k ,o nf{k.k&if'pe LFkku dks J'B ekuk tkrk g] vr% ;Fkk lEHko bl LFkku dks fjDr j[ks ;k bu LFkkuks ij otunkj lkeku u j[kA ?kj es fdlh Hkh LFkku ij udkjkRed tSl& ;q)] vkØe.k] n[k] nnZ lEcfU/kr ifVx ;k fp= u yxk;] bl ds LFkku ij ldkjkRed ;k i lUurk okys fp= yxkus dk i;kl dj] ?kjks es dHkh Hkh dkVnkj tSl& dDVl bR;kfn ds iM&ik/ks Hkh ugh yxkus pkfg,] bl ds LFkku ij Qyks ds iM ;k ouLifr;ks ds ik/ks Hkh yxk ldrs gSA

bl ds lkFk gh ?kj dks ge'kk O;ofLFkr <x ls j[kuk pkfg, tSl& cru] diM ;k Quhpj dks mfpr LFkku ij O;ofLFkr :i ls j[kuk pkfg, u fd b/kj&m/kj Qys jgus nuk pkfg, u fd b/kj&m/kj Qys jgus nuk pkfg,A ?kj es VVk gvk dkp] QVs in] VVk Quhpj] fcYdqy Hkh ugh gkuk pkfg,A ;g jkx ,o nfjnrk dk dkjd ekus x;s g] cM :e dks bl izdkj O;ofLFkr djuk pkfg, fd lkus okys dk flj mRrj fn'kk es u jgA lkFk gh Hkkstu djrs le; nf{k.k fn'kk dh vkj e[k djuk i.kZr;k fu'kf/kr gSA lkus ds dej s es byDVkfud ds lkeku tSls dEI;Vj ;k Vhoh oxjg ugh gkus pkfg,A cPpks ds i<us dh fn'kk iwoZ ;k

mRrjkfHke[k gkuk pkfg,] vxj lEHko g rk i<kb d LFkku d lEe[k f[kMdh ;k [kyk LFkku gkuk pkfg,A /;ku j[k fd v/;;u d{k vkj jlkb nkuk gh 'kkpky; vkj Lukuxg l nj gku pkfg,A blh idkj itk d{k Hkh 'kkpky; d foijhr fn'kk e gkuk gh J'B gA Quhpj d fy, /;ku e j[ku ;kX; rF; g fd fcLrj d cM ykg d ugh cuoku pkfg,] bld LFkku ij ydMh d cM dk ikFkfedrk nuh pkfg,A 'k;u d{k e ni.k dk Hkh fu'k/k ekuk x;k gA blh idkj /;ku j[kuk pkfg, fd ?kj dk e[; }kj ge'kk vUnj dh vkj [kyuk pkfg, u fd ckgj dh vkj] vkj e[; }kj d lEe[k dkb Hkh ck/kk tl ik/k ;k Quhpj bR;kfn ugh gkuk pkfg,A blh idkj dN vkj fu;e tl Lokxr d{k e cBr le; ef[k;k dk e[k io ;k mRrj fn'kk e gkuk pkfg,A

vUrr% ge dg ldr g fd bu NkV ijUr egRoi.k okLr l/kkjk l ge ?kj e LokLF;] [k'kgkyh vkj lef) dk i.kr% lfuf'pr dj ldr gA okLr d bu fu;ek l xg Lokeh vkj ifjokj dk 'kkfHk Qyk dh ikflr gk ldrh g vkj eu'; i#'kkFk pr'V; dh dkeuk dj ldrk gA

nfud thou e 0;fDrxr ^fgrdkE;* dh Hkkouk l lkotfud mi;kx e vku oky dvk] rkykc] efUnj] /ke”kkyk vkfn d fuek.k&dk; Hkh cgr egRoi.k g vkj ; lHkh dk; okLr”kkL= d vUrxr gh vkr gA vkpk; foU/;”ojh ilkn f}onh th u dgk g fd uofuek.k rk mRre g gh] ;fn ijku dvk] rkykc] efUnj] edku vkfn dk dkb th.kk)kj djrk g rk ml v'Vxf.kr i.; dk Qy feyrk gA ;Fkk&

okihdiiMkx’kjnork;ru’kjpA
th.kkU;|)jr ;Lr|i|.;e’Vx|.kHkkorAA [8]

on] /ke”kkL=] ijk.k ,o mifu’knkfndk e Hkh okLr”kkL= l lEcfU/kr vud egRoi.k fo’k; dg x, gA eu’; ek= dk bldk voykdu ,o euu djuk pkfg,A ftlls ,d lQy ,o ln< xgLFkkJe dh ifjdYiuk fl) gk ldrh gA bld lkFk gh lkFk eu’; ek= viu thou e i#’kkFkk dk Hkh iklr dj ldxkA

lnHk xUFk lph

1- okLrjRukdj] 1] 6A
2- c- o- i- c- [k-] 23-8A
3- Hkfo’; ijk.k@okLr&”kkL= foe”k] i’B l[;k&7A
4- i”ukifu’kn 16A
5- e- fp-] 12] 21A
6- okLr&”kkL=&foe”k 1@3A
7- okLr jRukdj 1@9A
8- okLr jRukdj 1@10A
9- okLr jRukdj] 1-6A

bfr lekIre~

◈◈

शोधपत्र लेखकों को निर्देश

'**अभिनव गवेषणा**' eYVh fMfLIyujh DokVjyh b.Vju"kuy jQhM@fi;jfj0;M fjlp tuy है, जिसमें सभी उपविषयों के? मौलिक? शोध पत्र, शोध समीक्षा, विचार, लेखों आदि की? प्रकी?शन कि?या जाता है। शोधकर्त्ता हिन्दी, अंग्रेजी अथवा संस्कृ?त भाषा में अपने शोध पत्र भेज सकते हैं। शोध पत्र भेजते समय कृ?पया निम्न बिन्दुओं पर ध्यान दें-

◈लेखक अपना शोध-पत्र सर्वेश तिवारी (राजन) प्रबन्ध संपादक?- '**अभिनव गवेषणा**' के-444, 'शिवराम कृपा' विश्व बैंक बर्रा-कानपुर-27 को अथवा **super.prakashan@gmail.com** पर प्रेषित करें।

◈प्राप्त शोध पत्र पत्रिका में प्रकाशन के पूर्व पुनर्निरीक्षित किये जायेंगे। स्वीकृत शोध पत्र कहीं और प्रकाशित नहीं होना चाहिए और न ही उस शोध पत्र का कोई भी भाग सम्पादक के अनुमति के बिना कहीं और प्रकाशित किया जा सकता है।

◈अपने शोधपत्र की पाण्डुलिपि निम्न भागों में तैयार करें- शीर्षक, सारांश, पाण्डुलिपि, पुस्तक संदर्भ-सूची। कृपया पुनर्निरीक्षण की गुणवत्ता में सहायता करने हेतु अपना नाम, पता पाण्डुलिपि पर न दें।

◈**शीर्षक** - शीर्षक पाण्डुलिपि पर अवश्य दें, किन्तु अपना पूरा नाम, पता, संस्था जहाँ पर अध्ययन अथवा अध्यापन कार्य सम्पादित किया गया हो, आपका विषय, दूरभाष-मोबाइल, फैक्स, ई-मेल पत्राचार हेतु अलग पृष्ठ पर अवश्य दें। उपर्युक्त तथ्य आपके शोध पत्र के शब्द सीमा के अन्तर्गत ही माना जायेगा।

◈**सारांश** - कृपया शोधपत्र का सारांश अधिक?तम 200 शब्दों में दें।

◈**पाण्डुलिपि** - इसके अन्तर्गत मुख्य पाठ्य सामग्री होगी जो 5 से 10 पृष्ठ तक होनी चाहिए। शोध पत्र 10 पृष्ठ से (सारांश, शब्द संक्षेप, सूची समेत) अधिक प्रकाशन हेतु स्वीकार नहीं किया जायेगा। अन्यथा वृहद् शोध पत्र (10 से पृष्ठ से अधिक) प्रकाशन में देर भी हो सकती है। लेखक को यह बात स्वीकार होनी चाहिए कि शोध पत्र पुनर्निरीक्षण के दौरान किये गये संशोधन उन्हें मान्य होंगे। शोध पत्र प्रकाशन के दौरान त्रुटि की सम्भावना न बने इसका पूरा ध्यान रखा जाता है, फिर भी कोई त्रुटि पाये जाने पर लेखक संशोधित री-प्रिन्ट प्राप्त

◈ **सन्दर्भ वर्णमालाक्रमानुसार** - शोध पत्र के समापन पर कृपया संदर्भ वर्ण माला क्रमानुसार ही दें। पत्रिका का वर्ष, लेखक, पृष्ठ संख्या, भाग इत्यादि विस्तार से दें। पुस्तक या पत्रिका शीर्षक इटैलिक दें। ◈ **पुस्तक** - प्रकाशक का नाम, संस्करण, संख्या, प्रकाशन वर्ष, लेखक का नाम, पुस्तक का नाम, पृष्ठ संख्या। ◈ **पत्रिका** - पत्रिका नाम, लेख का शीर्षक, लेखक का नाम, प्रकाशक का नाम, अंक संख्या, माह, वार्षिक, अर्द्धवार्षिक, त्रैमासिक अथवा मासिक जो भी हो स्पष्ट करें।

◈ **संदर्भ ग्रन्थ सूची** - कृ?पया शोध पत्र में क?म से क?म 8 सन्दर्भ ग्रन्थ सूची अवश्य दें। ◈ **समाचार पत्र** - प्रकाशक, तिथि, सन्, पृष्ठ संख्या। ◈ **इण्टरनेट** - वेबसाइड, पृष्ठ संख्या, मुख्य शीर्षक, अन्तः शीर्षक।

◈ **मानचित्र एवं सारणी** - मानचित्र एवं सारणी अथवा चित्र शोध पत्र की समाप्ति के अन्त में दें। यह ब्लैक एण्ड व्हाइट ही होना चाहिए। इसका स्पष्ट संकेत पाण्डुलिपि में दें (उदाहरण, सारणी संख्या)।

◈ **विशेष** - कृपया अपना शोध पत्र ई-मेल करने के बाद डाक से अवश्य भेजें। अपने शोध पत्र के साथ-साथ बायोडाटा, फोटो, अपना पता लिखा लिफाफा (20 रुपये टिकट सहित) भेजें। शोध पत्र हिन्दी, अंग्रेजी अथवा संस्कृ?त भाषा में ही होना चाहिए। शोध पत्र यदि हिन्दी-संस्कृत में है तो (कृतिदेव-हिन्दी फान्ट 14) में अंग्रेजी में है तो (एरियल - अंग्रेजी फान्ट 12) में तैयार सीडी के साथ दें। शोध पत्र प्राप्त होने के एक सप्ताह के अन्दर लेखक को स्वीकृति पत्र प्रेषित कर दिया जायेगा। ई-मेल **(super.prakashan@gmail. com)** से प्राप्त शोध पत्र हेतु ई-मेल से स्वीकृति भेजी जायेगी। शोध पत्र प्रेषित करने से पूर्व प्रबन्धक से दूरभाष पर अवश्य सम्पर्क करें। सम्पादक मण्डल अथवा सलाहकार समिति में सम्मिलित करने का अन्तिम निर्णय संस्था का होगा।

◈ **सुझाव** - लेखकों एवं पाठकों को यह अंक कैसा लगा, इस सम्बन्ध में अपने-अपने विचार अवश्य भेजें, इससे मुझे अपनी त्रुटियों को जानने और भावी योजना बनाने में सहायता मिलेगी।

◈ **विनम्र निवेदन**- सभी सम्मानित सदस्यों से निवेदन है कि अपने माध्यम अधिक?तम सदस्यों को पत्रिका परिवार से जोड़कर संस्था का सहयोग करें।

अभिनव गवेषणा

मल्टी डिसिप्लिनरी क्वार्टरली इण्टरनेशनल
रेफ्रीड/पियर रिव्यूड रिसर्च जर्नल

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InL;rk Qke

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सेDटर-के-444, 'शिवराम कृपा' विश्व बैंक बर्रा, कानपुर-208027 (उ. प्र.) भारत

महोदय / महोदया,

निवेदन है मैं / हमारा महाविद्यालय आपके 'सुपर प्रकाशन' द्वारा प्रकाशित 'अभिनव गवेषणा' (मल्टी डिसिप्लिनरी क्वार्टरली इण्टरनेशनल रेफ्रीड/पियर रिव्यूड रिसर्च जर्नल) परिवार का ..... वर्षीय / आजीवन / व्यक्तिगत / संस्थागत सदस्य बनना चाहता हूँ / चाहती हूँ? मैं / हमारी संस्था 'सुपर प्रकाशन', विश्व बैंक बर्रा, कानपुर-27 के नाम सदस्यता शुल्क ..... रुपये नकद / मनीआर्डर / चेक अथवा बैंक ड्राफ्ट खाता क्रमांक (सुपर प्रकाशन - 52570200000355) IFS Code No. BARB0BUPGBX बड़ौदा उत्तर प्रदेश ग्रामीण बैंक, शाखा- विश्व बैंक बर्रा (कर्रही) कानपुर-27 के नाम से दे रहा हूँ।

ZERO

नाम (श्री / श्रीमती) डॉ. : .....
पद का नाम (जहाँ वर्तमान में कार्यरत हैं) : .....
संस्था / निवास का नाम : .....
पत्र व्यवहार का पूरा पता (पिनकोड सहित) :.....
: .....
फोन / मोबाइल नं. : .....
स्थान व दिनांक : .....

- हस्ताक्षर

प्रबन्ध सम्पादक : सर्वेश तिवारी 'राजन'
मो. : 8896244776

सम्पादक : Mk- t ;kfeJk
मो. : 9984578999