

**INTERNATIONAL CENTER FOR SCIENTIFIC RESEARCH AND DEVELOPMENT**

**Peer Reviewed Quarterly Refereed Research Journal**

**Volume-II**

**Issue-II**

**July 2023**



**International Center for Scientific Research and Development**

**Principal Place of Institution**

3<sup>rd</sup> Floor, Padmavati Complex, #2,80 Feet Road,  
Opposite NGV Indoor Stadium Koramangala, 8<sup>th</sup>  
Block, Bengaluru, Karnataka 560095 India

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**ISSN No.: 2583-6722 (New Delhi)**

**International Center for Scientific Research and Development**  
**(International Journal)**  
**ISSN No.: 2583-6722**

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**Topic**

**“Glyphosate: A Review of its Environmental Effects and Impacts on Non-Target Organisms”**

**ICSRD:**

Volume 02, Issue 02 (2023)

ISSN: 2583-6722 (Online)

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Received: May 2023;

Accepted: June 2023;

Published: July 2023

**Citation:** Ayesh Kaushar (2023)

“Glyphosate: A Review of Its Environmental Effects and Impacts on Non-Target Organisms”

ICSRD Review/ [http://](http://www.icsrd.in/peer-reviewed-research-international-refereed-journal.html)

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**Type:** General Review

**Publisher:** International Center for Scientific Research and Development (ICSRD)

**ABSTRACT**

Glyphosate, a widely used active ingredient in herbicides across sectors like agriculture and aquaculture, has become a subject of concern due to its effects on non-target organisms. Despite its popularity as a non selective and broad-spectrum herbicide, the increased use of glyphosate-based herbicides in agro ecosystems has led to concerns about their potential harm. While they are believed to be low in toxicity to the environment and living organisms, the intensive use and accumulation of glyphosate and its derivatives in environmental sources have raised significant alarm about their impact on human, plant, and animal health, as well as water and soil quality. Surfactants, which enhance herbicide effectiveness, have been identified as contributors to the toxicity of glyphosate-based herbicides on non-target species, although identifying these surfactants chemically can be challenging. Such herbicides can disrupt the ecological balance by harming vital pollinators like bees and butterflies. Furthermore, the persistence of glyphosate in soil and water amplifies its potential harm to non-target organisms, underscoring the necessity for diligent assessment and regulation to minimize environmental damage. This review paper aims to shed light on the adverse effects of glyphosate on our environment and non-target organisms, providing valuable insights from toxicological studies involving various organisms and enabling a better understanding of its impact.

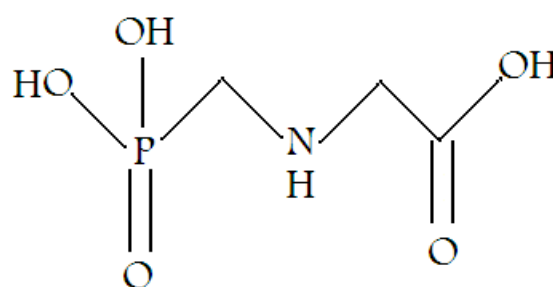
**KEYWORD:** Glyphosate, toxicity, environment, herbicide, soil quality

**INTRODUCTION**

Herbicide, an agent, usually chemical, for killing or inhibiting the growth of unwanted plants, such as residential or agricultural weeds and invasive species. Most herbicides are considered nontoxic to animals and humans, but they can cause substantial mortality of nontarget plants and the insects that depend on them, especially when applied aerially.

Glyphosate is a systemic, broad-spectrum, and post-emergent herbicide that has experienced significant growth in usage over the last few decades, making it the most widely used herbicide globally. Glyphosate's broad-spectrum nature and its ability to be used in a variety of settings, including agriculture, landscaping, and home gardening, contributed to its popularity.

Glyphosate was patented as an herbicide in 1971 (US Patent No. 3799758). Upon its introduction as an herbicide commercially in 1974, glyphosate quickly became the leading pesticide in the global agrochemical market. Glyphosate sales and use has increased exponentially since 1996 after the introduction of novel glyphosate-tolerant “Roundup-Ready” crop varieties (namely, maize, soybean, canola, cotton, sugar beet, and alfalfa), which are genetically engineered to be sprayed with Roundup without dying. The ubiquity of glyphosate in food, water, and air means that it is ingested on a frequent basis and regularly found in human urine at levels around 1–10 µg/L.



Molecular Structure of glyphosate

As a herbicide, glyphosate works by blocking production of aromatic amino acids in bacteria and plants by inhibiting an enzyme named 5-enolpyruvylshikimate-3-phosphate synthase (EPSPS). This activity is highly

effective against weeds that impact production of crops such as corn, soybeans, cotton, and many others. Glyphosate is the only herbicide that targets 5-enolpyruvyl-shikimate-3-phosphate synthase (EPSPS), so there are no competing herbicide analogs or classes.

The herbicides not only produce a lethal effect on herbs but also indirectly harm those species which use herbs as host plants during their life cycle. The adverse effect of herbicide is comparatively more than any insecticide found in the agricultural industry.

## **OBJECTIVE**

This review paper aims to comprehensively examine the environmental effects of glyphosate and its impact on non-target organisms. By analyzing a range of studies from different perspectives, the objective is to provide insights into the potential harm caused by glyphosate-based herbicides. The paper intends to highlight the implications of glyphosate exposure on various organisms, ecosystems, and ecosystem services. Through this analysis, the review seeks to contribute to the ongoing discourse on glyphosate's environmental effects, emphasizing the importance of informed decision-making and sustainable practices to mitigate its adverse impacts.

## **LITERATURE REVIEW**

Laurie M Griesinger et al. (2011), examined effects of a commercial formulation of a glyphosate-based herbicide on the ability of males to find females and found that glyphosate-based herbicides are "info-disruptors" that alter the ability of males to detect and/or react fully to female signals.

Carolina Fernández et al. (2021), evaluated the toxic effects of the insecticides chlorpyrifos and cypermethrin, and the herbicide glyphosate on the growth, biovolume and ultrastructure of the green microalgae *Selenastrum capricornutum*. Significant damages were observed on the ultrastructure of cells exposed to the three pesticides including thylakoids and mitochondria disruption, formation of electron-dense bodies, accumulation of lipids and increase in the size and number of starch granules.

Senapati, Tarakeshwar (2012) important finding was that the exposure of glyphosate and Almix can cause some ultrastructural, histopathological alterations in some organs of experimental fishes viz., *C. punctatus* and *A. testudineus*. The most affected organs due to herbicide toxicosis are gill, hepatopancreas and kidney than other organs. Fish growth rate in the field condition was appreciable after long time exposure of herbicides e.g., glyphosate and Almix which was also supported by the digestive enzyme activities.

Rodríguez EM, et al (2021) summarizes the impact of glyphosate on *Neohelice granulata* crabs' reproductive systems. Both technical and formulated glyphosate caused oocyte reabsorption and decreased vitellogenin at 0.2 to 1 mg/L concentrations. Glyphosate potentially acts as an endocrine disruptor, stimulating oocyte growth. In males exposed to 1 mg/L glyphosate, sperm count decreased, and abnormal spermatophores were observed, possibly affecting the androgenic gland.

Kwiatkowska M et al. (2013) found that glyphosate, a key herbicide ingredient, safeguards crops. Despite earlier claims, glyphosate doesn't easily degrade and can persist in soil and groundwater. Recent research found it in human blood at low levels. Some studies hint at possible cancerous changes from glyphosate formulations, sparking controversy. Glyphosate formulations could disrupt hormones by affecting protein expression and aromatase activity. The herbicide influences reactive species, cell processes, but doesn't directly inhibit acetylcholinesterase. Commercial formulations tend to be more toxic than the active ingredient. These concerns highlight the necessity to assess glyphosate's toxicity, formulations, and their impact on human health.

Benamú, M.; Schneider, M.I.; Sánchez, (2010) address the effects of glyphosate on some biological attributes of *A. veniliae*, in laboratory. Results of this study showed no lethal direct effects of Glifoglex on this spider, but it is the first report in literature about sublethal effects of this herbicide on a spider's biological attributes. Negative effects on prey consumption, web building, fecundity, fertility and developmental time of progeny were observed. Although sublethal effects have received less attention than direct lethal effects, they are relevant from an ecological point of view, since the reduction of the arthropod performance may create risks to arthropod biodiversity conservation in agroecosystems.

R R Galin et al. (2019) studied the effect of herbicide glyphosate on fertility and lifespan of *D. melanogaster* and they found that glyphosate in a concentration of 2.8 mg/ml reduced lifespan of male flies and the number of pupae and imago in the progeny of *D. melanogaster* from natural population and Oregon-R strain.

María Sol Balbuena et al. (2015) suggested that, in honeybees, exposure to Glyphosate (GLY), commonly found in agricultural settings impairs the cognitive capacities needed to retrieve and integrate spatial information for a successful return to the hive. Therefore, honeybee navigation is affected by ingesting traces of GLY with potential long-term negative consequences for colony foraging success.

Becky Talyn et al. (2019) find out that genetically modified foods have become pervasive in diets of people living in the US. By far the most common genetically modified foods either tolerate herbicide application (HT) or produce endogenous insecticide (Bt). To determine whether these toxicological effects result from genetic modification per se, or from the increase

in herbicide or insecticide residues present on the food. While neither lifespan nor reproductive behaviors were affected by HT corn, addition of Roundup increased mortality with an LC50 of 7.1 g/L for males and 11.4 g/L for females after 2 days of exposure.

Virginia C Moser et al . (2022) research on glyphosate's effects on the nervous system lacks thorough examination. This review assesses neurotoxicity studies for regulatory relevance. Mammalian behavior, neuropathology, and neuropharmacology studies, along with glyphosate formulation studies, were analyzed. Among 27 in vivo studies, only seven were acceptable due to methodological issues. Motor activity was often affected, but outcomes varied. Neuropathological changes were absent in many cases. Overall, studies don't consistently show glyphosate's impact on mammalian nervous system.

Lucas Battistiet al (2021) studies show that glyphosate harms bee survival and behavior even at recommended doses. Conflicting research prompted a meta-analysis on GLY's effect on bee mortality. Searching databases, 16 papers with 34 data sets were analyzed using R software. Most sets indicated GLY increased bee mortality, differing based on exposure method, life cycle stage, and dose. This suggests GLY is toxic to bees. Importantly, the scarcity of studies on GLY's bee toxicity, both lethal and sublethal, especially in certain bee species, is evident.

## ANALYSIS

*Table: general overview of the reported harmful effects of glyphosate on various organisms and aspects.*

<b>Organism / Aspect</b>	<b>Glyphosate's Harmful Effects</b>
Honeybees	Impaired navigation, cognitive capacities
Aquatic Microorganisms	Ultrastructural damage, disruption of growth
Fish	Ultrastructural alterations, histopathological changes
Spiders	Sublethal effects, prey consumption reduction
Fruit Flies	Reduced lifespan, pupae and imago decrease
Estuarine Crabs	Oocyte reabsorption, decreased vitellogenin
Algae	Ultrastructure disruption, accumulation of lipids
Soil	Persistence, potential harm to soil quality
Water	Accumulation, potential contamination
Insects (Non-Target)	Increased mortality, disruption of behaviour

**Ecological Impact of Herbicides:** Herbicides not only affect target plants but also indirectly harm species that rely on herbs as host plants during their life cycle. It suggests that the adverse effects of herbicides may exceed those of insecticides used in agriculture.

**Controversy and Safety Concerns:** The review says that despite glyphosate's widespread usage, there is no consensus within the scientific community regarding its safety and health consequences. This lack of consensus leads to ongoing research and discussions to better understand the potential risks associated with glyphosate use.

These analyzing points provide insights into the usage, mode of action, ecological impact, and safety concerns surrounding glyphosate-based herbicides. Additionally, the literature review highlights various effects of glyphosate on different organisms, contributing to the ongoing debate about its safety and implications for the environment and biodiversity.

## CONCLUSION

In conclusion, the research presented in the various studies indicates that glyphosate-based herbicides have notable effects on different organisms and ecosystems. The studies reveal that glyphosate can act as an "info-disruptor" in certain species, altering their ability to detect and respond to essential signals. Additionally, glyphosate exposure has been linked to significant ultrastructural damages in microalgae, fish organs, and honeybees, potentially impacting their growth, reproduction, and cognitive capacities. Furthermore, genetically modified foods containing herbicide residues, such as Roundup, were associated with increased mortality in certain insect populations. These findings highlight the importance of continued research to fully understand the potential risks and consequences of glyphosate-based herbicides on both human health and the environment.

Despite this concern, there is currently no consensus within the scientific community regarding the safety and health consequences of glyphosate. The matter remains controversial, with ongoing research and discussions aimed at better understanding the potential risks associated with its use.

## RECOMMENDATIONS

To mitigate the effects of glyphosate on the environment and organisms, the following steps should be taken:

**Integrated Pest Management (IPM):** Implement IPM techniques to reduce the reliance on glyphosate and other pesticides. Utilize natural predators and alternative pest control methods to maintain crop health.

Crop Rotation and Diversity: Embrace crop rotation and diverse cropping systems to deter the growth of pests and weeds. This reduces the necessity for glyphosate and other herbicides.

Adopt Organic Farming Practices: Transition to organic farming practices that avoid chemical pesticides and herbicides. These practices enhance soil health and minimize environmental impacts.

Raise Public Awareness and Education: Educate the public about the risks associated with glyphosate. Promote awareness of alternatives and encourage informed decision-making.

Government Regulations: Enforce stringent regulations on glyphosate use and promote responsible application. Government oversight ensures proper usage and safeguards against misuse.

Promote Research and Innovation: Invest in research and development of eco-friendly herbicides and sustainable pest management techniques. Enhance existing methods for safer and more effective alternatives.

Support Sustainable Agriculture: Provide incentives and support for farmers adopting sustainable practices that reduce reliance on glyphosate and harmful chemicals.

Tailored Local Solutions: Develop region-specific strategies considering local conditions and ecosystems, focusing on minimizing glyphosate's impact.

Enhance Monitoring and Enforcement: Strengthen monitoring systems to ensure responsible use of glyphosate and other pesticides. Effective enforcement guarantees compliance with regulations.

Implementing a combination of these steps, along with proper execution, can significantly mitigate the adverse effects of glyphosate on both the environment and organisms.

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**Topic**

**“Wastewater treatment by Polymer nanocomposites in industries: A Review Article”**

**ICSRD:**

Volume 02, Issue 02 (2023)

ISSN: 2583-6722 (Online)

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Received: May 2023;

Accepted: June 2023;

Published: July 2023

**Citation:** Dipt Kirti Bhanu

(2023) “Waste water treatment by

Polymer nanocomposites in industries: A Review Article”

ICSRD Review/ [http://](http://www.icsrd.in/peer-reviewed-research-international-refereed-journal.html)

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**Type:** General Review

**Publisher:** International Center for Scientific Research and Development (ICSRD)

**ABSTRACT**

The natural freshwater bodies are getting contaminated mostly by human activities such as increase in population, industrialization and disposal of untreated wastewater in water bodies. Water contaminants such as heavy metals, dyes, phenols, oils from various industries pharmaceutical waste from its manufacturing places and hospitals and nutrients from agricultural runoff, animal waste and from homes disturbs the sustainable supply of fresh water cycle on the earth. Thus, water pollution has become a global concern and many steps have been taken. Among several conventional methods for water purification such as adsorption, chemical oxidation, ion exchange, chemical precipitation, biological remediation, reverse osmosis, coagulation extraction, adsorption is favoured because of having renewability, biodegradability, low cost and ease of modification. This review deals with different methods used for purification of metal and dye contaminated wastewater from different industries. It includes different methods adsorption, ion exchange etc, polymer nanocomposites it’s use in removal of heavy metals, dyes, regeneration of nanocomposites, cost effectiveness and characterization. On adding nanoparticles in polymer matrix improvement in polymer properties are obtained and Polymer nanocomposites (PNCs) are produced with desired properties. PNCs have characteristic properties which attracts attention of many scientists as well as technologists in water purification field due to increased surface area improvement in processability and cost effectiveness. PNCs possesses high selectivity for removing various pollutants and is used for removing dyes, metal ions and microorganisms from contaminated water. Several useful properties such as high adsorption capacity, magnetic as well as catalytic properties are consisted in PNCs. Development in functional sites have been observed on addition of metals and so many hybrid structures are used for removing dyes. But any of the particular treatment is not appropriate for all type of textile effluent. Therefore, combination of many different methods are required including physical, chemical and biological method depending upon the nature of pollution.

**Keywords:** Water purification, adsorption, polymer nanocomposites, industries, textile effluent

**Introduction**

Industrialisation, modern urbanisation, increase in population decrease in forest area are some major factors for environmental degradation causing pollution of air, water and soil [1]. Untreated wastewater from paper, printing, textile, pharmaceuticals, food processing etc generates organic pollutants (dyes, phenols, pharmaceuticals and oils) , inorganic materials (heavy metals and nutrient) [2].Thousands of dyes are used in cotton, textile, paint and printing industries to beautify the given design and increase the attractiveness of cloths[3][4].

These contaminants could be mutagenic and carcinogenic. These contaminants compromise quality and quantity of water [5]. If these ignorance continues and no effective steps would be taken then it will be dangerous for future life. It is warning for the world that water supply will not be sufficient to fulfill the need of every one easily in next few decades.

Thus, water pollution is a worldwide issue and it is affecting human development badly. Water which plays vital role for sustainable life on earth, has been deteriorated by surface run off from agriculture, wastewater from industries and municipal in water sources.

Pollutants like pesticides, heavy metals, dyes, antibiotics present in aqueous system may cause serious health issues. Some of the hazardous pollutants are biodegradation resistant, thus exist in the ecosystem even after numerous chain

circulation and even after long time duration. Which may cause accumulation in living organisms and becomes reason for diseases like kidney failure, oral ulcers, cancer, metabolic acidosis etc [1]. Different industries and several activities discharges toxic and lethal gases on large quantity in the environment resulting air pollution. Depending upon specific pollutant toxic air pollutants also causes many risks to health of living organism such as damage to central nervous system, cancer of kidney, lungs, stomach, birth defect, disorders in lungs all are life threatening induced by many toxic pollutants[6][7]. Therefore removal of heavy metals, toxic organic and inorganic contaminants from wastewater is very important [5].

### **Effects of Textile Wastewater**

Several kinds of synthetic dyes are used in textile industries and thus discharges large quantity of highly coloured water which affects the function of photosynthesis in plants. It also disturbs aquatic life causing low light penetration and consumption of oxygen. Some of the synthetic dye constitute metal and chlorine [8]. There are two groups in textile industry dry textile industry where solid waste are generated and second wet fabric industry from where liquid waste are generated. Textile industries are the main source of effluent wastewater, as it's different wet processing unit uses high quantity of water. The effluent wastewater contain acids, alkalis, starch, surfactants dispersing agent soaps of metal and hydrogen peroxide [9]. In India, out of 1,30,000 tonnes of dye stuff 80% of the total production are used in textile industries to satisfy high demand of cotton and polyester [10]. The textile water contains metal ion, dyes and colour and the technologies are used today not for removal of colour but to produce reusable water, mineralize aromatic compound, remove toxicity, recover the salt and reduce production of sludge[8].

### **Methods of treatment of textile wastewater**

These techniques are used for treatment of textile wastewater such as physical adsorption, precipitation, ionic exchange, coagulation, flocculation and applying membrane filtration. The wastewater from textile contains high colour high Total Dissolved Solids (TDS) and high BOD, COD load. Wastewater from cotton dye industry is highly polluted as it constitute reactive dyes which cannot be controlled or degraded by biological treatment. Coloured water don't allow light to pass through it which is necessary for aquatic organism for their development. Thus before discharge of wastewater of textile many processes of treatment have been developed which are chemical, physical and biochemical and including all these hybrid treatment process.

### **Physical method**

Adsorption is significant for decolorizing wastewater having a variety of dyes. Some main characteristics which are to be considered are high affinity, adsorbent regeneration ability and capability of compound as adsorbent [11]. For such methods suitable adsorbing materials are required having high flexibility in design and operation so that highly treated effluent could be generated. Thus for reversible method of adsorption, adsorbent could be regenerated so that it can be used for multiple times through a suitable desorption process at lower maintenance cost and which can be operated easily [5]. Activated carbon have shown effective adsorption capacity for several dyes but its regeneration is difficult and it's high price limits it's used for large scale application in decolourisation [12]. Thus adsorbent must be of low cost and that can be regenerated easily. Polymer nanocomposites are used extensively for adsorptive removal of several dyes, metal ions and microorganisms from contaminated water. Khare et al [13] prepared a chitosan, carbon nanofibers supported iron oxide nanoparticles and nanocomposite film of polyvinyl alcohol with high adsorption capacity. The materials showed capability of high metal adsorbance of 80 mg per g of chitosan/ Fe-CNF composite, under dynamic condition it was applied for removal of Cr(V) from water. During the adsorption process secondary pollutants are also produced. Thus, to reduce the problem of generation of secondary pollutant PNCs are used in the form of adsorbent in water purification. Series of binary, tertiary and quaternary PNCs are developed for improved level of adsorption. Mittal et al.,[14] reported that on adding nano SiO<sub>2</sub> in acrylamide hydrogel, it improved adsorption capacity upto 1408.67 mg per g. They have prepared nano silica and along with it gum karaya grafted with poly (acrylic acid acrylamide) (Gk-cl-P(AA-co-AAM) NC consisting of the hydrogel which adsorb and remove Methylene Blue from the aqueous solution.

### **Precipitation**

In precipitation method, through filtration or centrifugation solvent is removed. For the formation of insoluble molecules, molecules are combined. Particles are produced through nucleating and by growing insoluble molecules. Compounds containing silver are excellent photo catalysts under the visible light. One of the light sensitive material and plasmonic photo catalyst is AgBr but in single phase photocatalyst it is optically unstable. This coupling AgBr with other material provide highly efficient visible light sensitive photo catalyst [15] Zhang et al. [16] have reported a simplistic synthesis of Ag/AgBr-Ag<sub>2</sub>CO<sub>3</sub> hybrid through coprecipitation method. They have also reported a new method for removal of the elemental mercury (Hg<sup>0</sup>) using photocatalysis method in visible light. They have dissolved 0.7 g KBr and 2.77 g Na<sub>2</sub>CO<sub>3</sub> in 150 mL of distilled

water using KBr and Na<sub>2</sub>CO<sub>3</sub> and then it was added to 0.2 M AgNO<sub>3</sub> solution with stirring for 20 min and obtained Ag/AgBr-Ag<sub>2</sub>CO<sub>3</sub> on adding 5 mL of ethylene glycol.

### Chemical oxidation

In chemical oxidation methods oxidizing agents are used, here O<sub>3</sub> and H<sub>2</sub>O<sub>2</sub>, which possesses capacity to form strong non-selective hydroxyl radical at higher pH value. Since these radicals have high oxidation potential, it effectively break conjugated double bond of dye chromophores. On successive formation of smaller non chromophoric molecules the effluent colour decreases [17]. These methods are applied for dye molecule having double bond. Since these oxidising agents have low rate of degradation as equated to a AOP processes, they show low rate of degradation [18].

### Biological method

1. The biological method can remove only dissolved matter from textile wastewater. The ratio of organic load /dye and load of microorganisms, its temperature dependence with oxygen concentration in the system are the important factor for effective removal. The biological method is classified into aerobic and anaerobic method. In aerobic method, microbes are used in presence of oxygen for treating textile wastewater whereas, in an anaerobic method microbes treat the waste water in absence of oxygen. In real practice, the combination of aerobic and anaerobic method is used to treat Chemical Oxygen Demand of textile wastewater after which aerobic polishing treatment is done for treating resulting textile wastewater having low COD [19]. If wastewater have COD higher than 3g/L, desizing of wastewater occur which contains more biodegradable organic compound e.g. starch or Poly vinyl alcohol, then "methanogenic biogas" is produced [20]. The gas produced have high calorific value. By combustion of the generated energy it can be used for aerobic polishing step. In such biological method, microorganisms themselves adapt to textile dyes and convert dyes to a less hazardous forms. The biodegradation mechanism in this system is based on stroke of enzyme for recalcitrant dyes such as tyrosinase, aminopyrine N-demethylase, laccase, hexane oxidase, NADH-DCIP reductase and lignin peroxidase.

This method is eco-friendly, consumes less water in comparison of physical method, gives full mineralization, produce less sludge and is cost competitive.

### Combination of Biological and Physicochemical method

Some of the dye component generated by textile industries are hazardous and unaffected by biological method [21]. Sometimes complete mineralization of some dye molecule in chemical oxidation is not possible because of additional energy of UV radiation and presence of some chemical reagents such as Fe<sup>3+</sup> and H<sub>2</sub>O<sub>2</sub> [22-24].

Therefore, either use oxidation method as pre-treatment and biological method as post treatment or vice versa. Thus, biodegradable intermediates obtained by pre-treatment can be easily degraded by post-treatment at low cost [25-26].

### Conclusion

Any particular treatment is not appropriate for all types of textile effluent. Different types of methods are used for different textile by combination of physical, biological and chemical method according to the type of pollutant. All the methods have some advantages and some disadvantages but not a single method can purify water properly. Therefore combination of different methods are necessary for appropriate removal of contaminants. Nanocomposites have shown effective decontamination of metal ions, microbes and several dyes. Nanocomposites have regeneration capability and is cost effective and so it is very useful and important material.

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**Topic**

“Sir Syed Ahmad: Social Reformer”

**ICSRD:**

Volume 02, Issue 02 (2023)

ISSN: 2583-6722 (Online)

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Received: May 2023;

Accepted: June 2023;

Published: July 2023

**Citation:** Mrs Dr Farida khatoon (2023) “Sir Syed Ahmad: Social Reformer” ICSR Review/ <http://www.icsrd.in/peer-reviewed-research-international-refereed-journal.html>

**Copyright:** ©2023 Mrs Dr Farida khatoon

**Type:** General Review

**Publisher:** International Center for Scientific Research and Development (ICSRD)

**ABSTRACT**

Sir Syed Ahmad Khan KCSI FRAS (17 October 1817 – 27 March 1898; also Syed Ahamed Khan) was an Indian Muslim Reformer, philosopher, and educationist in and educationist in nineteenth-century British India.<sup>[4]</sup>

Though initially espousing Hindu–Muslim unity, he became the pioneer of Muslim nationalism in India and is widely credited as the father of the two-nation theory, which formed the basis of the Pakistan movement.<sup>[6]</sup> Born into a family with strong debts to the Mughal court, Ahmad studied the Quran and Science within the court. He was awarded an honorary LLD from the University of Edinburgh in 1889

In 1838, Syed Ahmad entered the service of East India Company and went on to become a judge at a Small Causes Court in 1867, retiring from 1876. During the Indian Mutiny of 1857, he remained loyal to the British Raj and was noted for his actions in saving European lives.<sup>[1]</sup> After the rebellion, he penned the booklet *The Causes of the Indian Mutiny* – a daring critique, at the time, of various British policies that he blamed for causing the revolt. Believing that the future of Muslims was threatened by the rigidity of their orthodox outlook, Sir Ahmad began promoting Western–style scientific education by founding modern schools and journals and organizing Islamic entrepreneurs.

In 1859, Syed established Gulshan School at Muradabad, Victoria School at Ghazipur in 1863, and a scientific society for Muslims in 1863. In 1875, founded the Muhammadan Anglo-Oriental College, the first Muslim university in Southern Asia. During his career, Syed repeatedly called upon Muslims to loyally serve the British Raj and promoted the adoption of Urdu as the lingua franca of all Indian Muslims. Syed criticized the Indian National Congress.

Sir Syed maintains a strong legacy in Pakistan and among Indian Muslims. He strongly influenced other Muslim leaders including Allama Iqbal and Muhammad Ali Jinnah. His advocacy of Islam's rationalist tradition, and at broader, radical reinterpretation of the Quran to make it compatible with science and modernity, continues to influence the global Islamic reformation. Many universities and public buildings in Pakistan bear Sir Syed's name. Having recognized the steady decline in Mughal political power, Sir Syed decided to enter the service of the East India Company. He could not enter the colonial civil service because it was only in the 1860s that Indians were admitted. His first appointment was as a *Serestadar* (lit. Clerk) of the Criminal Department in the Sadr Amin's office in Delhi, responsible for record-keeping and managing court affairs. In February 1839, he was transferred to Agra and promoted to the title of *Naib Munshi* or deputy reader in the office of the Commissioner. In 1841 he was appointed as the *Munsif* or Sub-Judge of Fatehpur Sikri and later transferred to Delhi in 1846. He remained in Delhi until 1854 except for two short-term postings to Rohtak as officiating *Sadr Amin* in 1850 and 1853. In 1855 he was promoted to the post of *Sadr Amin* in Bijnor.

Acquainted with high-ranking British officials, Sir Syed obtained close knowledge about British colonial politics during his service at the courts. At the outbreak of the Indian rebellion, on 10 May 1857, Sir Syed was serving as the chief assessment officer at the court in Bijnor. He stood by the British officers of Bijnor and saved the lives of many officers and their family members from the revolting soldiers. The conflict had left large numbers of civilian's dead. Erstwhile centres of Muslim power such as Delhi, Agra, Lucknow and Kanpur were severely affected. He lost several close relatives who died in the violence. Although he succeeded in rescuing his mother from the turmoil, she died in Meerut, owing to the privations she had experienced.

In 1858, he was appointed as *Sadarus Sudoor*, a high-ranking post at the court in Muradabad, where he began working on his most famous literary work, *The Cause of the Indian Revolt*. In 1862, he was transferred to Ghazipur, and later to Aligarh in 1864. In 1864 he was sent to Banaras and elevated to the position of a Sub-Judge of Small Causes. In April 1869, he accompanied his two sons Syed Mahmood, who had obtained a scholarship for study in England and Syed Hamid to England. Sir Syed retired from government service in 1876 and settled in Aligarh. In 1878, he was nominated as an additional member of the Imperial Legislative Council, which he served from July 1878 to July 1880. He got the second term that lasted until 1883. He served the Legislative Council of the Lieutenant Governor of the North- Western Provinces for two terms from 1887 until

### **Early treatises**

His first treatise published in 1842 was a biographical sketch of Muhammad, called *Jila al- Qulub bi Zikr al-Mahbub (Delight of the Hearts in Remembering the Beloved)* in line with reformist ideas of Shah Waliullah. It was prose for recitation on Mawlid written in idiomatic Urdu. He published his second treatise *Tuhfa-i Hasan (The Gift to Hasan)* in 1844 on the encouragement of his friend Nur al Hasan. It is an Urdu translation of the tenth and twelfth chapter of Shah Abdul Aziz Dehlavi's *Tuhfah-i Ithna Ashariyya (A treatise on the 12 Imams)*, which was a critique of Shia beliefs. The tenth chapter deals and answers the Shia accusations against the Sahabi and Hazrat Aisha and the twelfth deals with the Shia doctrines of tawalli and tabarri.

His third treatise, entitled *Kalimat al-Haqq (The True Discourse)* was published in 1849. It is a critique of the prevalent Sufi practices around *pir-murid* relationships. The first part of the work is devoted to the concept of *piri* in which he argues that Muhammad is the only valid *pir* while the second part is focused on *muridi* and the notion of *bay'ah*. He calls for reforms in the *pir-murid* relationship and the associated practises. *Rah i Sunna dar radd i Bid'a (The Sunna and the Rejection of Innovations)*, his fourth treatise was published in 1850. In this work he was not in favour of the religious practices and beliefs of his fellow Muslims which he felt was mixed with innovation and deviated from the true Sunnah. In 1852 he published *Namiqa dar bayan masala tasawwur-i-Shaikh (A Letter Explaining the Teaching of tasawwur i shaikh)* in which he defended *tasawwur-i-Shaikh*, the Sufi practice of visualizing within, the image of one's spiritual guide. In 1853 he translated some passages of al-Ghazali's *Kimiya al Sa'ada (The Alchemy of Happiness)*.

### **Commentary of the Torah and Gospel**

In 1862 while stationed at Ghazipur, Sir Syed started working on a commentary on the Bible and its teaching, with the aim to explain them in terms of Islam, the final of the Abrahamic religions. It was published in Urdu and English in three parts from 1862 to 1865 under the title *Tabin al-al-kalam Fi tafsir altawrat Wa 'I-injil' ala millat al Islam (Elucidation of the World in Commentary of the Torah and Gospel According to the Religion of Islam)*. While the first part deals with the Islamic approach towards biblical writings, the second and third part contains commentary on the Book of Genesis and the Gospel of Matthew respectively.

### **Essays on the Life of Muhammad**

In 1869 he wrote *Al-Khutbat al-Ahmadiya fi'l Arab wa'l Sirat al-Muhammadiya (A Series of Essays on the Life of Prophet Muhammad and Subjects Subsidiary Therein)* as a rejoinder to William Muir's widely known four-part book, *The Life of Mahomet* published in 1864. He was deeply distress by Muir's portrayal of Islam and the character of Muhammad. He was concerned that the book might create doubts among the younger generation of Muslims. In order to prepare for the book he accompanied his son to England as he wanted to get a first-hand impression of Western civilisation.

He was also a reader of Darwin and, while not agreeing with all of his ideas, he could be described as a sort of theistic evolutionist like his contemporary Asa Gray, and one of the first in the Islamic world, finding the arguments supporting such view through his own scientific research but also quoting earlier Islamic scholars like Al-Jahiz, Ibn Khaldun and Shah Waliullah.

### **Tafsir-ul-Quran**

Sir Syed started working on a tafsir or commentary on Quran in 1877. It was published as *Tafsir ul-Quran* in seven volumes; the first volume appeared in 1880 and the last volume was published six years after his death in 1904. In this work, he analysed and interpreted 16 paras and 13 surahs of the Quran. He also included a detailed article *Tahrir fi Usool al-Tafsir (The Notes on the Principles of Commentary)* in the first volume in which he laid down 15 principles on which he based his commentary.

### **Scientific Society:**

#### **Muhammadan Anglo-Oriental College**

On 1 April 1869 he went, along with his sons Syed Mahmood and Syed Hamed to England, where he was awarded the Order of the Star of India from the British government on 6 August. Travelling across England, he visited its colleges and was

inspired by the culture of learning established after the Renaissance. Sir Syed returned to India in the following year determined to build a school modelled on Cambridge and Oxford imparting modern education to Indians. Upon his return, he established the *Khwastgaran-i-Taraqqi-i-Talim-i-Musalman* (Committee for the Better Diffusion and Advancement of Learning among Muhammadans) on 26 December 1870. By 1872, it was converted into a Fund Committee for the establishment of a school. Sir Syed described his vision of the institution he proposed to establish in an article written sometime in 1872 and re-printed in the Aligarh Institute Gazette of 5 April 1911:

I may appear to be dreaming and talking like Shaikh Chilli, but we aim to turn this MAO College into a University similar to that of Oxford or Cambridge. Like the churches of Oxford and Cambridge, there will be mosques attached to each College... The College will have a dispensary with a Doctor and a compounder, besides a Unani Hakim. It will be mandatory on boys in residence to join the congregational prayers (namaz) at all the five times. Students of other religions will be exempted from this religious observance. Muslim students will have a uniform consisting of a black alpaca, half-sleeved *chugha* and a red Fez cap... Bad and abusive words which boys generally pick up and get used to, will be strictly prohibited. Even such a word as a "liar" will be treated as an abuse to be prohibited. They will have food either on tables of European style or on *chaukis* in the manner of the Arabs... Smoking of cigarette or *huqqa* and the chewing of betels shall be strictly prohibited. No corporal punishment or any such punishment as is likely to injure a student's self-respect will be permissible... It will be strictly enforced that Shia and Sunni boys shall not discuss their religious differences in the College or in the boarding house. At present it is like a day dream. I pray to God that this dream may come true.

He began publishing the journal *Tehzeeb-ul-Akhlaq* (*Social Reformer*) on 24 December 1870 to spread awareness and knowledge on modern subjects and promote reforms in Muslim society.<sup>1</sup> Sir Syed worked to promote reinterpretation of Muslim ideology in order to reconcile tradition with Western education. He argued in several books on Islam that the Qur'an rested on an appreciation of reason and natural law, making scientific inquiry important to being a good Muslim.

By 1873, the committee under Sir Syed issued proposals for the construction of a college in Aligarh. Maulvi Samiullah Khan was appointed as the secretary of the sub-committee of the proposed school.<sup>[118]</sup> Members of the committee toured the country in order to raise funds for the school which was finally established on 24 May 1875 in Aligarh as the Muhammadan Anglo-Oriental Collegiate School. Two years later, in 1877, the school was converted into the Muhammadan Anglo-Oriental College. He retired from his career as a jurist the following year, concentrating entirely on developing the college and on religious reform. Sir Syed's pioneering work received support from the British. Although intensely criticised by orthodox religious leaders hostile to modern influences, Sir Syed's new institution attracted a large student body, mainly drawn from the Muslim gentry and middle classes.<sup>[self-published source?]</sup> However, MAO College was open to all communities, and had a sizeable number of Hindu students. The first graduate of the college was a Hindu. The curriculum at the college involved scientific and Western subjects, as well as Oriental subjects and religious education. The first chancellor was Sultan Shah Jahan Begum, a prominent Muslim noblewoman, and Sir Syed invited an Englishman, Theodore Beck, to serve as the first college principal. The college was originally affiliated with Calcutta University but was transferred to the Allahabad University in 1885. Near the turn of the 20th century, it began publishing its own magazine and established a law school. In 1920, the college was transformed into Aligarh Muslim University

### **Legacy and influence**

Syed Ahmad is widely commemorated across South Asia as a great Muslim social reformer and visionary. His educational model and progressive thinking inspired Muslim elites who supported the All India Muslim League. He founded the All India Muhammadan Educational Conference in 1886 in order to promote Western education, especially science and literature, among India's Muslims. The conference, in addition to generating funds for Ahmad Khan's Muhammadan Anglo-Oriental College, motivated Muslim elites to propose expansion of educational uplift elsewhere, known as the Aligarh Movement. In turn this new awareness of Muslim needs helped stimulate a political consciousness among Muslim elites that went on to form the AIML which led Muslims of India towards formation of Pakistan.

He was an influence on several political leaders, thinkers and writers such as Muhammad Iqbal, Abul Kalam Azad, Sayyid Mumtaz Ali, Altaf Hussain Hali, Shibli Nomani, Nawab Mohsin-ul-Mulk, Chiragh Ali, and Nazir Ahmad Dehlvi.

The university he founded remains one of India's most prominent institutions and served as the arsenal of Muslim India. Prominent alumni of Aligarh include Muslim political leaders Maulana Mohammad Ali Jouhar, Abdur Rab Nishtar, Maulana Shaukat Ali and Maulvi Abdul Haq. The first two Prime Ministers of Pakistan, Liaquat Ali Khan and Khawaja Nazimuddin, as well as Indian President Dr. Zakir Hussain, are amongst Aligarh's most famous graduates. His birth anniversary is celebrated as Sir Syed Day every year by the university and its alumni.

Several educational institutions in India and Pakistan such as Sir Syed University of Engineering and Technology, Sir Syed CASE Institute of Technology and Sir Syed College, Taliparamba are named after him.

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**Topic**

**“Indian Academic Institutions for higher learning: An Historical Analysis and Review”**

**ICSRD:**

Volume 02, Issue 02 (2023)

ISSN: 2583-6722 (Online)

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Received: May 2023;

Accepted: June 2023;

Published: July 2023

**Citation:** Dr Shwetanshu Bhushan (2023) “Indian Academic Institutions for higher learning: An Historical Analysis and Review” ICSRD Review/ [http:// www.icsrd.in /peer-reviewed – research-international-refereed-journal.html](http://www.icsrd.in/peer-reviewed-research-international-refereed-journal.html)

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**Type:** General Review

**Publisher:** International Center for Scientific Research and Development (ICSRD)

**Abstract**

In ancient India, there were several renowned centers of learning where students from different parts of the then country and even from other regions of the world would gather to acquire knowledge, engage in scholarly debates, and exchange ideas. From the different textual and archaeological sources, we can see that education and a schooling culture are part of our rich heritage and tradition since the beginning. The different classes and castes merged in the democracy of learning. The various measures can be taken to foster the languages, art and culture apart from the various disciplines throughout the modern universities to uphold the essence of our tradition while allowing dialogues and critical thinking.

**Key Words:** Academic Knowledge, Early Indian institutions, Universities, Higher learning.

**Section I**

For a very long time, teachers have provided quality education in India and the students had access not only to build their academic knowledge, but also for the holistic development of building their character, values and life skills. These were undoubtedly dispersed and diffused throughout the nation, but because of the resources they had access to in certain locations, they used to gather in huge numbers there. In ancient India, there were several renowned centers of learning where students from different parts of the then country and even from other regions of the world would gather to acquire knowledge, engage in scholarly debates, and exchange ideas. These locations were often the royal capitals or well-known holy sites (Tirthas). Learning was generally supported and patronized by kings and rulers, thus educated Brahmanas were drawn to their courts. The most well-known universities in early India were those located in Taxila, Nalanda, Vikramasila, Vallabhi, Navadveepa (Nadia in Bengal), and Kanachi or Conjeevaram (near Chennai). Of them, those at Kashi, Navadveepa, and Kanchi were raised in close proximity to temples, which served as the hubs of local society. The Viharas and Sangharamas, which were originally the forest or garden retreats where Buddha stayed with his disciples during his travels through the country and where Buddhist monks rested during the rainy season when traveling was difficult, are now Buddhist institutions of higher learning, such as those at Nalanda, Vikramasila, and Valabhi. Universities are crucial in the development of a country. India has undergone significant transformation from ancient times. Have universities changed as well, though? Universities in India have drawn the attention of academics from all over the world, making it the Centre of advanced learning.<sup>1</sup> Here, we'll provide a quick summary of a few historical colleges and universities. We must first determine the main origin before moving on to the brief description of the school or university. The Veda is the main source. Vedic education was founded on a well-planned, methodical plan with a message for all humanity. The main foundation of Vedic education is regarded as Vedic literature. Veda is an acronym for knowledge. The word "world" is derived from the verb "to know," hence "Veda" refers to knowledge of various kinds. The four Vedas are verse-based texts. The songs of the Rig Veda demonstrate that verbal vedic education was practised. Therefore, we can see that education and a schooling culture are part of our tradition. Let's now talk about several universities and schools that existed in ancient India.<sup>2</sup>

Ancient Taxila or Takshashila University (BC 1000-500 AD)

<sup>1</sup>Vinayam D, 1955, The Theory and Practice of Education, Thomas George at Vidya vilasam press, p.33

<sup>2</sup>Oza, P. and G. Japee, History of Higher Education -From Ancient to the Modern, 2020

An early Buddhist centre of learning was Takshashila. It dates to at least the fifth century BC, based on the sources that are currently available. Some researchers place the founding of Takshashila around the sixth century BC. Around the fifth century AD, in later Jataka stories, Takshashila is briefly described. At least a few decades before Christ, it established itself as a renowned hub of study and remained popular with students up to the city's collapse in the fifth century AD. Takshashila's connection to Chanakya makes it one of the most well-known places in the world. According to a legend Chanakya wrote the renowned text, Arthashastra, (Sanskrit meaning, The Knowledge of Economics) at Takshashila. Traditions mention that at Taxila, Panini, the greatest grammarian of the Sanskrit language, Chanakya (or Kautilya), Chandragupta, the Mauryan emperor, and Jivika, the famous physician and surgeon, all pursued their education.<sup>3</sup> What the pupil learnt at the university was based on the dictum "knowledge for knowledge's sake". The different classes and castes merged in the democracy of learning. Infact, teachers were thirsting for pupils and offering prayers for receiving such pupils. One such prayer when translated stands thus, "O Creator, just as water flows to the lower level, just as months pass incessantly, so may Brahmacharins (young pupils) come to me".<sup>4</sup>

### **Nalanda (425-1250 AD)**

Nalanda is located in the Indian state of Bihar, seven miles to the north of Rajgir and forty-three miles to the southeast of Patna. It was initially a little village and primarily a Buddhist vihara that eventually became site of the world's first University and a thriving centre for the Buddhist religion and studies. The Nalanda University was a vital centre of higher learning and scholarship and was founded in the Fifth century AD. In course of time, it became a truly international centre of learning. There is a lot of information about this University not only from the accounts of Hiuen Tsang and Itsing (who spent years here as residents) but also from inscriptions and archaeology. The Nalanda University had not only a magnificent building, but all other kinds of facilities were also provided to students for their studies. It is mentioned that there were three great libraries called Ratnasagar (Sea of Gems), Ratnodadhi (Ocean of Gems) and Ratnaranjak (Collection of Gems).<sup>5</sup> There were more than ten thousand pupils and scholars including teachers of all kinds from different parts of the world, like Korea, Japan, China, Mongolia, Tibet, Indonesia, Ceylon, Persia and Tokhara. There was a remarkable boarding and lodging arrangements for students. The present site is well-maintained and very pleasant to visit with the research institute too. The archaeological remains of Nalanda are now a UNESCO world heritage site.

### **Valabhi (600-1200 AD)**

Valabhi, the capital of the Maitraka Kings from 475 and 775 A.D., was another significant centre of Buddhist and secular learning situated in Saurashtra in western India. It is appropriate to consider it Nalanda's rival in terms of fame and educational significance. At Valabhi, there were numerous monasteries and Vihars. Situated on the sea shore, it was then an important port for international trade. I-Tsinghad discovered Valabhi in western India to be equally glorious as Nalanda, and students from all around India would swarm there for education. These students were assigned to high-ranking positions in the judiciary after completing their academic education and were usually employed by kings to assist in the government of their kingdoms. This demonstrates unequivocally that Valabhi was more of a centre for secular disciplines like Economics, Law, Accountancy, Administration, Politics, and Medical Science than it was for religious education. It was not exclusive and parochial though it championed the cause of Hinayana Buddhism. Valabhi served as the centre for the Hinayana branch of Buddhism, while Nalanda served as the centre for the Mahayana.<sup>6</sup> The patron kings succumbed to an Arab attack in 775 AD and consequently the university received a setback, though the educational activities continued upto the twelfth century, though much information was not known. In September 2017, the Indian central government started to consider a proposal to revive the ancient university. A proposal, under the umbrella of an organisation called Sanghkaya, was sent to the central government, which the Union ministry of culture has agreed.<sup>7</sup>

### **Vikramshila (800-1203 AD)**

The Vihara of Vikramshila was built in the eighth century in Northern Magadha (Bihar) by the renowned Emperor Dharampala of the Pala dynasty on a hillock near the banks of the Ganges. One hundred and eight academicians were chosen to serve as the in charge and Acharyas of the numerous temples in Vikramshila. Additionally, for general management, six more Pandits were hired. In total, the University had one hundred and forty-four permanent scholars. There were one hundred and eight temples and six college buildings, spread out like lotus petals, with a beautiful Mahabodhi temple in the centre with its six gates leading to six colleges.<sup>8</sup> The university gained fame throughout numerous nations because it was home to many

<sup>3</sup><https://www.aicte-india.org/downloads/ancient.pdf>

<sup>4</sup>D.G. Apte, Universities in Ancient India, Cornell University library and University of Baroda, p.20

<sup>5</sup>V.D. Mahajan, Ancient India, S. Chand and Co. New Delhi, 1991 p.624

<sup>6</sup>D.G. Apte, Universities in Ancient India, Cornell University library, USA

<sup>7</sup>[https://en.wikipedia.org/wiki/Valabhi\\_University](https://en.wikipedia.org/wiki/Valabhi_University)

<sup>8</sup>Encyclopaedia Britannica

learned characters. There was a large central building in the middle with six gates that were all connected to one another. All these buildings were surrounded by a strong wall. At the main gate, a Dwar pandit was designated. He used to interview applicants who came to the university to apply for admission.<sup>9</sup> Many scholars from Tibet were drawn there to pursue higher education. Scholars from Tibet were particularly interested in the study of the Tantras, for the teaching of which special arrangements were made at this university. It was the scholars from here whose knowledge and wisdom have practically influenced and built up the culture and civilization of Tibet.

### **Odantapuri**

The university in Odantapuri was regarded as being the second-oldest in India. The location of this was near Magadha, which is around six miles from Nalanda. Here, Acharya Sri Ganga of Vikramasila had studied. He eventually joined Odantapuri. Patron King Gopala (c.660–705 AD) contributed to the establishment of this university. At Odantapuri, there were approximately 12,000 students, based on Tibetan archives. We have limited understanding of this institution of higher learning and information is not been provided. According to legend, people believed the tall walls of the universities to be fortresses. The Buddhist monks were perceived as idolaters and "Shaven Headed Brahmins" by the locals. During the Pala era, numerous monasteries were established in Magadha and ancient Bengal. Tibetan sources mention five outstanding Mahaviharas: Vikramashila, Nalanda, Somapura, Odantapuri and Jaggadala. It is said that the first monastery of Tibet was built on the lines of Odantapuri Vihar in 949 AD.<sup>10</sup>

### **Pushpagiri**

In the third century A.D., Pusphagiri (Puspagiri Mahavihara) was one of the oldest Buddhist monasteries, spreading across the Cuttack and Jajpur districts of Odisha (formerly Kalinga). It began to exist in the third century and thrived for the next 800 years, up to the eleventh century. Lalitgiri, Ratnagiri, and Udayagiri are three nearby hills where the university campus was located. Along with Takshashila, Nalanda, and Vikramashila universities, this was one of the most significant institutions of higher learning in ancient India. This university was visited in 639 CE by the Chinese traveller Xuanzang (Huien Tsang). The oldest Buddhist establishment in the world is Lalitgiri, which dates back to the early second century B.C.E. It has been hypothesised that the Pushpagiri University was founded by Emperor Ashoka himself after a few recent discoveries of his likeness.<sup>11</sup> So, Pushpagiri was another renowned center of learning, especially in the fields of Buddhist philosophy, tantra, and Vajrayana Buddhism.

### **Somapura**

In Bengal, Somapura Mahavihara was founded by Dharmapala of the Pala dynasty in the late eighth century and thrived there for 400 years till the 12th century. The University was one of the biggest of its kind, covering 27 acres of land, of which 21 acres were devoted to the main complex. It served as a significant hub of learning for the Bauddha Dharma of Buddhism, the Jina Dharma of Jainism, and tenets of Hinduism.<sup>12</sup>

## **Section II**

Let us analyse the above institutions in the modern context of present-day scenario. Since they were established in secluded, forested areas and were supported primarily by grants and gifts from kings and merchants, ancient universities like Nalanda, Taxila, and Vikramshila were able to maintain their independence of thought and action. Their individuality was sacred, where students discuss and debate with gurus without intervention from kings or traders outside the classroom.

However, in today's world the majority of contemporary colleges are state-funded and situated in major cities, which restricts their ability to think and act freely. While modern colleges offer a wide range of advanced learning courses, ancient universities were restricted to philosophical and logical study due to their limited advancements in fields. Only law, philosophy, logic, and religion were primarily taught in ancient universities, which severely constrained their curriculum. However, the thing to learn from ancient academic institutions of early India is that how all the branches of learning were incorporated in almost all the academic institutions/ universities.

Only a small portion of society (Brahmanas, Kshatriyas) has access to formal education; the rest acquire family trades like pottery, basket weaving, gold smithery, and blacksmithing. Contrarily, modern universities offer universal access to formal education, which the State really supports through incentives, scholarships, and other means. Universities today offer secular education with lots of skill development courses also to cater to the large section of youth from all strata of society.

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<sup>9</sup>Oza, Preeti and G.Japee, History of Higher education- From Ancient to the Modern, 2020.

<sup>10</sup>Oza, P. and G. Japee, History of Higher Education -From Ancient to the Modern, 2020

<sup>11</sup>Thomas E. Donaldson, 2001, Iconography of the Buddhist Sculpture of Orissa, Abhinav publications. p.4

<sup>12</sup>Singh, Sheo Kumar, 1982, History and Philosophy of Buddhism. Delhi: Associated Book Agency. p.44

Most ancient institutions followed the guru-shishya system or parampara, in which students were expected to follow their teachers'/ professors throughout the campus. Universities today still honour this tradition while allowing students to disagree. While the traditional model emphasized obedience and reverence towards the teacher, modern universities have evolved to uphold the essence of this tradition while allowing for more open dialogue and critical thinking.

At these ancient centers of learning, students would engage in rigorous intellectual pursuits, engage in discussions and debates with scholars and fellow students, and study a wide range of subjects. The exchange of ideas and knowledge at these institutions contributed to the rich intellectual heritage of ancient India and had a lasting impact on various fields of study.

It's important to note that these centres of learning were not confined to a single religion or tradition; they attracted students and scholars from various backgrounds, contributing to a diverse and inclusive academic environment. Absolutely, the guru-shishya tradition or parampara has had a profound influence on the education system in ancient India and continues to resonate in various ways in modern educational institutions. This tradition emphasizes the close relationship between a teacher (guru) and their student (shishya), fostering not only the transmission of knowledge but also the cultivation of values, ethics, and personal growth.

Therefore, both traditional and modern education are related to and distinct from one another. The world is undergoing rapid changes in the knowledge landscape and India will have the highest population of young people in the world over the next few years and our ability to provide high-quality educational opportunities to them will determine the future of our nation. It is crucial that the eternal light of the rich heritage of ancient knowledge system to be the guiding light. The concept of "Education for All" has become a pipe dream in India due to the high rate of illiteracy. It is wise for our country's administrators and higher education planners to learn from history and look for alternatives that could help to get things back on track for our colleges. Overall, we should continue to build on current accomplishments while also learning from our past mistakes, the traditions of autonomy, critical thinking, and all-round mental development. Over time, the educational landscape in India evolved, and newer systems of education emerged, combining Vedic knowledge with other disciplines and methodologies. While Vedic learning continues to be respected and practiced in various forms, modern education in India has diversified to include a wide range of subjects and pedagogical approaches. This fusion of tradition and modernity enriches the educational experience to bring precision to prepare a finer human being and contributes to the development of well-rounded, thoughtful individuals in our society.

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**Topic**

“Climate Change and its Impact on Indian Agriculture: A Review”

**ICSRD:**

Volume 02, Issue 02 (2023)

ISSN: 2583-6722 (Online)

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Received: May 2023;

Accepted: June 2023;

Published: July 2023

**Citation:** Md Intakhab Alam

2023“Climate Change and its Impact on Indian Agriculture: A Review”

ICSRD Review/ [http:// www.icsrd.in](http://www.icsrd.in)

/peer-reviewed – research-

international-refereed-journal.html

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**Type:** General Review

**Publisher:** International Center for Scientific Research and Development (ICSRD)

**Abstract**

Climate change is a global threat to the food and nutritional security of the world. The average global temperature is increasing continuously and is predicted to rise by 2 degree C until 2100, which would cause substantial economic losses at the global level. India, a tropical country, is facing its impacts through droughts, floods, cyclone, heat waves, hailstorms, and coastal salinity which have become threats to sustainable development. Throughout the 21<sup>st</sup> century, India is projected to experience warming above global level. India will also begin to experience more seasonal variation in temperature with more warming in the winters than summers. Longevity of heat waves across India has extended in recent years with warmer night temperatures and hotter days, and this trend is expected to continue. It is projected that rainfall patterns in India would change with the western and central areas witnessing as many as 15 more dry days each year, whereas the northern and northwestern areas could have 5 to 10 more days of rainfall annually. Thus, dry areas are expected to get drier and wet areas wetter. Agriculture plays a vital role in India's economy. 54.6% of the population is engaged in agriculture and allied activities and it contributes 18.3 % to the country's Gross Value Added (GVA) in 2022-2023. If agricultural production is adversely affected by climate change, livelihood and food security in India would be at risk. Because the livelihood system in India is based on agriculture, climate change could cause increased crop failure in India. Under changing climatic situations crop failures, shortage of yields, reduction in quality and increasing pest and disease problems are common and they render the vegetable cultivation unprofitable. Air pollutants such as CO<sub>2</sub>, CH<sub>4</sub> and CFC's are contributing to the global warming and dioxides of nitrogen and sulphur are causing depletion of ozone layer and permitting the entry of harmful UV rays., Productivity of rice, maize, sorghum, and ragi crops negatively influenced with increase in actual average maximum temperature. Actual average minimum temperature has negative and statistically significant effects on wheat, barley, gram, and rice crops. Productivity of barley, rice, maize, and ragi crops lead to declined due to excessive rain and changing in rainfall pattern. According to the Intergovernmental Panel on Climate Change (IPCC), the three main causes of the increase in greenhouse gases observed over the past 250 years have been fossil fuels, land use, and agriculture (IPCC 2001). This substantial work has been done in last decade aimed at understanding the nature and magnitude of change in yield of different crops due to projected climate change. This paper presents an overview of the state of the knowledge of possible effect of the climate variability and change on food grain production in India.

**Key Words:** Agriculture productivity, Climate Change, rainfall, livelihood, food security

**INTRODUCTION**

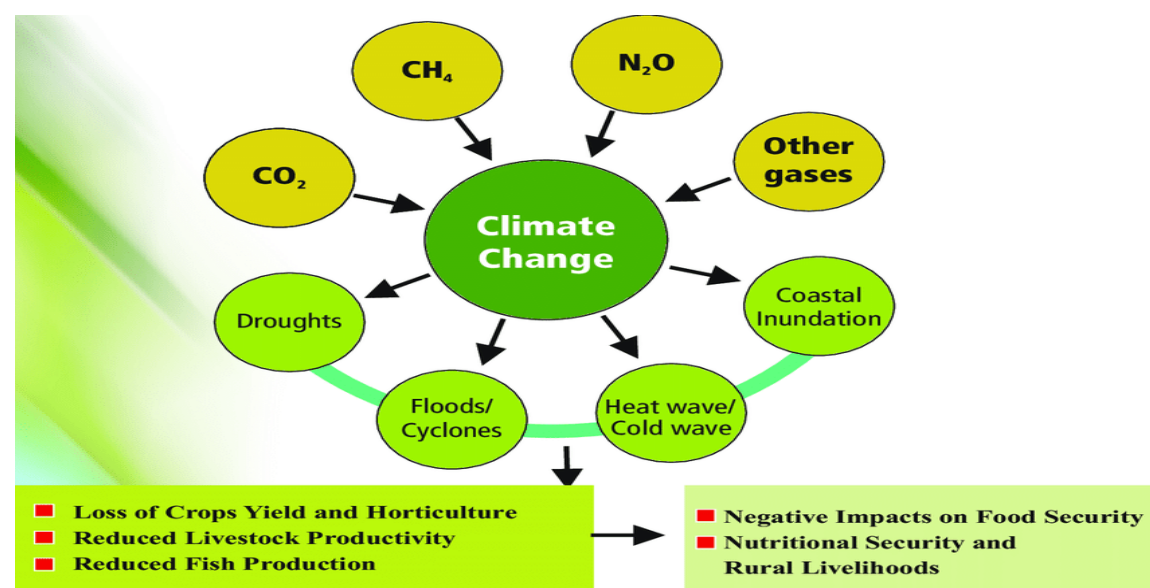
Climate and agriculture are intensely interconnected with global processes. Even a small change in climate affects agriculture adversely decreasing the production rate. In 1972, the Club of Rome Report officially confirmed that the global warming as an international issue; and the World Meteorological Organization (WMO) and United Nations Environment Programme (UNEP) also declared that Carbon dioxide is the principal cause of climate change because of its highest contribution in global warming.<sup>13</sup> 'Climate change' is a defining issue currently. A lot of significant long term changes are happening

<sup>13</sup> Fraser, E. D., Termansen, M., Sun, N., Guan, D., Simelton, E., Dodds, P., ... & Yu, Y. (2008). Quantifying socioeconomic characteristics of drought-sensitive regions: evidence from Chinese provincial agricultural data. *Comptes Rendus Geoscience*, 340(9-10), 679-688.

in global climatic system which are visible all over the world. The direct solar radiations striking on earth's surface is being trapped by Green House Gases (GHGs) like carbon dioxide ( $CO_2$ ), methane ( $CH_4$ ), nitrous oxide ( $N_2O_4$ ), hydro fluorocarbons (HFCs), *etc.*, resulting in atmospheric temperature increase. The concentration of greenhouses gases such as methane ( $CH_4$ ), carbon dioxide ( $CO_2$ ), and nitrous oxide ( $N_2O_4$ ) have been increased by 150%, 40% and 20%, respectively since 1750.<sup>14</sup> Carbon dioxide emissions, which account for the maximum proportion of greenhouse gases<sup>15</sup>, rose to 36.14 billion metric tons in 2014 from 22.15 billion metric tons in 1990.<sup>16</sup> The average global temperature has increased at an average rate of 0.15–0.20 degree Celsius per decade since 1975<sup>17</sup>, and is expected to increase by 1.4–5.8 degree Celsius by 2021.<sup>18</sup>

Recent estimates by NASA-led study has indicated that if greenhouse gas emissions (GHG) continue swiftly, Greenland and Antarctica's ice sheets could together contribute more than 15 inches (38 centimeters) of global sea level rise, which is beyond the amount that has already been set in motion by Earth's warming climate.<sup>19</sup> Climate change represents a significant change, that is, a change with important economic, environmental, and social effects, in the mean values of a meteorological element, such as temperature and amount of precipitation during a certain period, for which the means are computed across a decade or longer (World Meteorological Organization, 1992). In the IPCC report, climate change occurs because of internal changes within the climate system or in the interaction among its components or because of changes in external forcing, either for natural reasons or because of human activities.<sup>20</sup> In 2019, several parts of Europe have registered highest temperatures over the past 100 years. Several variations in climate like devastating floods, cyclones, droughts, storms, heat waves, melting of glaciers, changes in pattern and rate of precipitation, diseases in agricultural productivity, shortage of fresh water, damage to ecosystem and environment, *etc.*, are indicators of climate change, and South Asian countries were adversely affected for the past few years.

Indian crop sector is one of the most sensitive and exposed areas to climate change due to less adaptive capacity to cope with it (BIRTHAL, Khan, Negi, & Agarwal, 2014). The assessment of climate change effects on crop productivity in India is highly important where a substantial share of the population depends on farming for their livelihood and sustenance (Pattanayak & Kumar, 2014). As the changes in climatic factors directly affect agriculture, it is essential to investigate the effects of changes in climatic conditions on farm productivity. Hence, this study aims to investigate the effects of climate change major crop yields in India.



**Figure 1 :** Causes and impact of climate change on agriculture and allied sectors

**Source:** <https://www.researchgate.net/profile/Srinivasrao-Ch/publication/342215924/figure/fig1/AS:903141184790530@1592337046688/Causes-and-impact-of-climate-change-on-agriculture-and-allied-sectors.png>

## 1. CLIMATE CHANGE AND PRODUCTION AGRICULTURE IN INDIA

<sup>14</sup> IPCC. Climate Change 2014: Synthesis Report; Pachauri, R.K., Meyer, L.A., Eds.; Contribution of Working Groups I, II and III to the Fifth Assessment Report of the Intergovernmental Panel on Climate Change; IPCC: Geneva, Switzerland, 2014; 151p.

<sup>15</sup> Sathaye, J.; Shukla, P.R.; Ravindranath, N.H. Climate change, sustainable development and India: Global and national concerns. *Curr. Sci.* **2006**, *90*, 314–325.

<sup>16</sup> Abeydeera, L.H.U.W.; Mesthrige, J.W.; Samarasinghalage, T.I. Global research on carbon emissions: A scientometric review. *Sustainability* **2019**, *11*, 3972.

<sup>17</sup> NASA Earth Observatory. Goddard Space Flight Centre United States. Available online: [www.earthobservatory.nasa.gov](http://www.earthobservatory.nasa.gov)

<sup>18</sup> Arora, M.; Goel, N.K.; Singh, P. Evaluation of temperature trends over India/ Evaluation de tendances de temperature en Inde. *Hydrol. Sci. J.* **2005**, *50*, 81–93.

<sup>19</sup> Zhongming, Z., Linong, L., Xiaona, Y., Wangqiang, Z., & Wei, L. (2020). Emissions Could Add 15 Inches to Sea Level by 2100, NASA-led Study Finds.

<sup>20</sup> Houghton, E. (1996). *Climate change 1995: The science of climate change: contribution of working group I to the second assessment report of the Intergovernmental Panel on Climate Change (Vol. 2)*. Cambridge University Press.

Agriculture in India accounts for a substantial share in GDP (14%), and an even larger share in employment (42%)<sup>21</sup>. According to the 2011 census, 69% of the population remains rural and intimately connected to agriculture sector, which provides forward and backward linkages from the rest of the economy<sup>22</sup>. The share of agriculture in overall employment dropped to 42% in 2016 from 70% in 1981.<sup>23</sup> Indian agriculture system is based upon south-west and north-east monsoon. Almost 80% of the total precipitation comes from south-west monsoon in India. Any fluctuations and uncertainties in long range rainfall pattern may affect the agriculture sector and also lead to increase the frequency of droughts and floods at regional scale (Jain and Kumar, 2012). Rainfall in India has a direct relationship with the monsoons which originate from the Indian and Arabian Seas. A warmer climate will accelerate the hydrologic cycle, altering rainfall, magnitude and timing of run-off. Warm air holds more moisture and it will result in an increase in evaporation of surface moisture. Higher temperatures tend to reduce crop yields and favour weed and pest proliferation. Water is the most critical agricultural input but more than 50% of the total cultivated areas do not have proper irrigation facilities in place.<sup>24</sup> Climate change plays a significant role in a nation's food security and economy, especially in a developing country such as India. For example, Killman (2008) wrote (p. iii), "Climate change will affect all four dimensions of food security: food availability, food accessibility, food utilization and food systems stability". The rising temperature and CO<sub>2</sub> and uncertainties in rainfall associated with global climate change have serious direct and indirect consequences for crop production and food security (Sinha and Swaminathan, 1991). Experts have concluded that the national emission targets are not sufficient to limit global warming to 2.0 degree Celsius during this century. It is also a fact that a 1.0 degree Celsius rise in mean temperature will lead to a reduction in wheat production in India by 6-7 million tonnes per annum, which will have a very great effect on the poorer sections of the population. The yield loss of rice crop owing to increased temperature of 1 to 2\_C could cause in 3–17% in different parts of the country (Aggarwal & Mall, 2002). the most important regions for the crop modeling studies are the Indo-Gangetic Planes, Northwest India, and several other regions. Pathak et al. (2003) and Lal, Singh, Rathore, Srinivasan, and Saseendran (1998) have evaluated the effects of climatic factors on wheat and rice yields in Indo-Gangetic Planes and Northwest India, respectively. The IPCC estimates of sea-level rise above present levels are 9–29 cm by 2030, with a best estimate of 18 cm, and 28–96 cm by 2090, with a best estimate of 58 cm (IPCC, 2007a). Government of India's economic survey (2018) estimated that the annual loss of US\$ 9-10 billion was due to the adverse effects of climate change. India could experience a 40% decline in agricultural productivity by the 2080s.<sup>25</sup> In India, average food consumption at present is 550 g per capita per day, whereas in China and USA are 980 and 2850g<sup>26</sup>, respectively. The country faces major challenges to increase its food production to the tune of 300 MT by 2020 in order to feed its ever growing population which is likely to reach 1.30 billion by the year 2020.<sup>27</sup> In India, an increase in temperature by 1.5° C and decrease in the precipitation of 2 mm, reduces the rice yield by 3 to 15 percent (Ahluwalia and Malhotra, 2006).

### **Impact of Climate Change on Crop Productivity**

There would be adverse impacts on yield and productivity of wheat and rice. 15-17 % decrease in the yields of wheat and rice for a 2°C rise in temperature. An average of 30 percent decrease in crop yields is expected by mid-21<sup>st</sup> century in South Asian countries. North Indian states are highly susceptible due to erratic changes in rainfall and temperature (World Bank, 2008). There are a few Indian studies on this theme and they generally confirm similar trend of agricultural decline with climate change. According to Sinha and Swaminathan (1991), an increase of 20 C in temperature could decrease the rice yield by about 0.75 ton per hectare in the high yield areas; and 0.50 C increase in winter temperature would reduce wheat yield by 0.45 tons/ha. Rai and Shina (1994)-showed that wheat yields could decrease between 28-68% without considering the CO<sub>2</sub> fertilization effects. Agarwal and Sinha (1993) showed that a 20 degree Celsius temperature rise would decrease wheat yields in most places. Saseendran et al. (2000) showed that for every one degree rise in temperature the decline in rice yield would be about 6%. India is the second largest producer of fruits after China. A large variety of fruits are grown in India, of which mango, banana, citrus, guava, grape, pineapple and apple are the major ones. Due to rise in temperature, crops will develop more rapidly and mature earlier. For example, Citrus, grapes, melons etc. will mature earlier by about 15 days. High temperature and moisture stress also increase sunburn and cracking in apples, apricot and cherries and increase in temperature at maturity will lead to fruit cracking and burning in litchi (Kumar and Kumar, 2007). The production of apple has gradually increased but the productivity has fallen from 10.8 to 5.8 tonne/ hectare (Awasthi et al., 2001). India is the second largest

<sup>21</sup> <https://tradingeconomics.com/india/gdp-from-agriculture>

<sup>22</sup> Gupta, S., Sen, P., & Srinivasan, S. (2014). Impact of climate change on the Indian economy: Evidence from food grain yields. *Climate Change Economics*, 5(02), 1450001.

<sup>23</sup> India - Employment In Agriculture, Trading Economics (2020) <https://tradingeconomics.com/india/employment-inagriculture-percent-of-total-employment-wb-data.html>

<sup>24</sup> NRAA (2013). Contingency and compensatory agriculture plans for droughts and floods in India—2012. Position Paper 6, National Rainfed Area Authority, 87 pp.

<sup>25</sup> IPCC (2007) Summary for Policy-makers, *Climate Change 2007: Mitigation. Contribution of Working Group III to the Fourth Assessment Report of the IPCC*. Cambridge University Press, Cambridge, United.

<sup>26</sup> Mall RK, Gupta A, Singh R, Singh RS, Rathore LS (2005) Water resources and climate change: An Indian perspective. *Current Science* 90:1610-1626.

<sup>27</sup> Mall RK, Singh R, Gupta A, Singh RS, Srinivasan G, et al. (2006) Impact of climate change on Indian agriculture: A review. *Climate Change* 78:445-478.



producer of vegetables in the world (ranks next to China) and accounts for about 15% of the world's production of vegetables. Yield of vegetable can be reduced by 5-15 percent when daily ozone concentrations reach to greater than 50 ppb (Raj Narayan, 2009). In hot & humid situation, the incidence of insect pests and diseases are more in fruit crops like in Guava the attack of Fruit fly is more in such conditions, in Papaya Leaf curl virus attack is also more whereas the crops like apricot, plum or peach which needs low chilling temperature shows the sign of decline in productivity due to such extreme temperatures (Hazarika, 2013). Change in climate will affect the soil moisture, groundwater recharge, and frequency of flood or drought, and finally groundwater level in different areas.

### **3. OBJECTIVES OF THE STUDY**

The present study titled "Climate Change and Its Impact On Indian Agriculture: A Review" Has been taken up with the following objectives:

- To know the impact of climate change on agricultural productivity and adaptive Measures to be taken to cope with climate change.
- To offer pertinent suggestions in the form of a conclusion for the welfare of the Indian Farmers.

### **4. LITERATURE REVIEW**

In India, numerous of studies have been carried out on climate change and its impact on agriculture. Ninan and Bedmatta (2012), based on cross section analysis of crops, mentioned that climate change will vary across crops and regions and increase in temperature is most responsible cause for declining agricultural production of crops in different parts of India. This study also argued that there is require better understanding of the long term path of innovation, land use and dynamic behavior of managed ecosystem to mitigate the adverse effect of climate change. Gupta et al. (2012) observed that climate change is likely to reduce the yields of rice, sorghum, and millet crop productivity in 16 major agriculture intensive states of India. Kumar (2009) investigated that climate change is result in 9% reduction in agricultural revenues in 13 states of the country. Kalra et al. (2008) shows that productivity of wheat, mustard, barley, and chickpea has decreased due to rise in seasonal temperature in northern states of India; namely Punjab, Haryana, Rajasthan, and Uttar Pradesh. Kar and Kar (2008) (based on Cobb-Douglas production model) observed that low rainfall in Orissa affects the crop production and income of the poor farmers and suggest that investment in irrigation would be improve farm income. Nandhini et al. (2006) mentioned that rice cultivable land has declined due to scarcity of inputs and scanty rainfall in Tamil Nadu (India). Asha et al. (2012) observed that the yields of sorghum, maize, tur, groundnut, wheat, onion, and cotton has decreased by 43.03, 14.09, 28.23, 34.09, 48.68, 29.56, and 59.96 kilogram per hectare respectively in rainfed area in Dharwad district in Karnataka (India). Kapur et al. (2009) mentioned that projected surface warming and shift in rainfall pattern may be decreased crops yields by 30% by the mid 21st century, due to this reason there may be reduction in arable land and would be enormous pressures on agriculture production in India.

### **5. DATA AND METHODOLOGY**

To achieve this objective, this study uses the secondary data collected from various sources. The research work is carried out on the basis of descriptive research design. The data on agricultural productivity and crop-wise cultivated area were collected from Handbook of Statistics on Indian Economy, Reserve Bank of India. Information on Climatic variables namely actual rainfall, maximum temperature, and minimum temperature were gathered from the Ministry of Statistics and Programme Implementation, Government of India. The major sources of data for the present study are from the following:

- a) Reports, Bulletins, Journals
- b) Textbooks
- c) Websites

The data so collected was examined for completion, comprehensibility, consistency, and reliability.

### **6. RESULTS AND DISCUSSION**

In the recent past, the number of studies for assessing its impact on agriculture has increased. The agriculture and allied sector in India is exposed to potential risks arising from climate variability and climate change which are expected to exacerbate the stress on Indian agriculture. Major risks are such as, decline in yields, increased farm expenditure, reduced farm incomes and increased threat of food insecurity and malnutrition. Agriculture sector is the most prone sector as it will have a direct bearing on the living of 1.2 billion people. The World Bank report warned that by the 2040s, India would see a significant reduction in crop yields because of extreme heat. To cope with the impact of climate change on agriculture and food production, India will need to act at the global, regional, national and local levels to initiate the more agricultural policy and scientific researches.

### **7. CONCLUSIONS AND POLICY IMPLICATIONS**

Climate change will have a huge impact on crops which reduces yields of most crops in the Long-term. Climatic change signals are alarming in different forms. Global climate change is going to affect major crops like rice, wheat, maize in India. Climate is the least manageable of all resources. Hence, to avert the ill effects of climate change, more attention has to be paid to other resources and technologies such that adoption of resist new varieties, strengthening Soil, irrigation water, nutrients, changing crops and their management practices. Adaptive Measures are to be taken in a timely fashion, both at the farmers' level as well as at the Policy makers' level to enable the small and marginal farmers to cope with the adversities of Climate change. This study recommends taking adaptation activities to cope with the adverse impacts of climate change. More specifically, this study recommends crop insurance, stress-tolerant variety seeds, irrigation facilities, proper credit, and modern inputs to deal with the possible losses to farmers due to climate change.

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**Topic**

**“A Comparative Review of Online v/s Offline Market: A New Market Approach”**

**ICSRD:**

Volume 02, Issue 02 (2023)

ISSN: 2583-6722 (Online)

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Received: May 2023;

Accepted: June 2023;

Published: July 2023

**Citation:** Nupur Karn

2023 “A Comparative Review of Online v/s Offline Market: A New Market Approach” ICSRDR Review/  
[http:// www.icsrd.in /peer-reviewed – research-international-refereed-journal.html](http://www.icsrd.in/peer-reviewed-research-international-refereed-journal.html)

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**Publisher:** International Center for Scientific Research and Development (ICSRD)

The way people shop and conduct business has changed as a result of the remarkable expansion and transformation that the current e-commerce ecosystem has undergone. E-commerce, which provides convenience, accessibility, and limitless possibilities, has become a vital part of our lives as a result of the development of technology and the widespread use of the internet.

Through cost reductions, competition, and a better manufacturing process organization, e-commerce boosts productivity and expands choice (Vancauteran et al., 2011). E-commerce is defined as online business operations that include both communications, such as marketing and advertising, and transactions, such as ordering, invoicing, and payments, in accordance with OECD principles published in 1999 (OECD, 2000). OECD-1999 rules highlighted three crucial aspects of consumer safety in e-commerce, among other things. E-commerce must be accessible to all consumers. Second, the ongoing development of transparent and effective consumer protection procedures is necessary to prevent unfair, deceptive, and fraudulent online practices in order to increase consumer confidence in e-commerce. Third, developing effective redress methods must be a top priority for all parties involved, including the government, industry, consumers, and their representatives. These recommendations are primarily for international transactions (OECD, 2000). By encouraging innovation and competition, the 2016 guidelines hope to address the growing problems with protecting e-consumers in areas like non-monetary transactions, digital content products, consumers-to-consumers (C2C) transactions, mobile devices, privacy and security risks, payment protection, and product safety. Additionally, it highlights the need of consumer protection authorities in improving their capacity to safeguard online shoppers and collaborate on cross-border issues (OECD, 2016). In its notes-2017, the United Nations Conference on Trade and Development (UNCTAD) acknowledges comparable issues with consumer protection in e-commerce. In order to increase consumer trust, the policy approaches examined in the notes include consumer education, fair corporate practices, and international cooperation (UNCTAD, 2017). E-commerce involves either domestic (intra-border) or international (cross-border) transactions. According to UNESAP and ADB (2019; Kumar & Chandrasekar, 2016), six e-commerce models—Business-to-Consumer (B2C), Business-to-Business (B2B), Consumer-to-Business (C2B), Consumer-to-Consumer (C2C), Business-to-Administration (B2A), and Consumer-to-Administration (C2A)—always operate across national borders. Regardless of the model, the customer is king in the market and must safeguard his interests. However, the main e-commerce operations including B2B and B2C are the subject of this article.

The exponential expansion of modern e-commerce is one of its most noteworthy features. The retail sector has undergone a change thanks to the emergence of online marketplaces like Amazon, eBay, and Alibaba. These platforms offer a wide range of goods and services that can be quickly and simply accessible and bought with a few clicks. Recent data shows that yearly worldwide e-commerce sales are expected to surpass trillions of dollars, illustrating the industry's enormous size and potential.

A major factor in e-commerce's appeal is the ease it provides. Online shopping eliminates the need for customers to physically visit stores because they can explore and compare products from the convenience of their homes. The prevalence of mobile device use, which enables consumers to purchase while on the go, has further increased this convenience aspect. Consumers now have seamless buying experiences thanks to mobile apps and websites that have been optimised for mobile use, or mobile commerce, or m-commerce.

Additionally, the availability of customised recommendations and marketing has improved e-commerce and allowed it to better reflect customer preferences. Online merchants can analyse customer behaviour, purchase history, and demographic data using sophisticated algorithms and data analytics to provide tailored product recommendations, discounts, and promotions. This degree of personalisation not only improves the buying experience, but also boosts client loyalty and happiness. E-commerce has helped firms, especially small and medium-sized enterprises (SMEs), compete on an even playing field. Smaller companies formerly found it difficult to compete with big enterprises because of their limited resources and reach. However, SMEs can reach a global client base and create an online presence through e-commerce without incurring major up-front costs. The ability to promote and sell their goods to a larger audience has been provided by online marketplaces and social media platforms, generating a thriving community of independent merchants and artists.

The incorporation of developing technology into modern e-commerce is another important feature. Customer support, inventory management, and fraud detection are just a few of the e-commerce areas that have been transformed by artificial intelligence (AI) and machine learning. Virtual assistants and chatbots give immediate assistance to customers by responding to their questions and making suggestions. Retailers can optimise pricing, inventory, and supply chain operations with AI-powered algorithms, which increases efficiency and lowers costs. Virtual and augmented reality (AR/VR) technologies have also established themselves in e-commerce, allowing for virtual product try-ons and engaging shopping experiences.

The creation of a single platform that brings buyers and sellers together is one of the main duties of online market facilitators. These online marketplaces, like Amazon, eBay, Etsy, and Alibaba, provide a huge selection of goods and services from several vendors, making it simple for customers to locate what they want in one location. Market facilitators simplify the purchasing process for customers by combining sellers and goods, saving them time and energy from having to hunt through numerous websites or physical locations for a certain item.

A layer of protection and trust is also offered to buyers and sellers by online market facilitators. They set policies, standards, and verification procedures through their platform to guarantee the reliability and excellence of the given goods and services. They frequently include ranking systems and client reviews that aid in fostering buyer confidence by revealing information about the standing and dependability of sellers. These steps help create a more secure and safe online marketplace by lowering the dangers connected to dishonest behaviour or subpar goods.

Market these days has bifurcated into: -

1. Online Marketing
2. Offline Marketing

### **Online Marketing: -**

In the current digital era, online marketing, usually referred to as digital marketing, has become a potent and essential tool for enterprises. With the increasing usage of the internet and reliance on technology, online marketing has emerged as a crucial tactic for connecting with and engaging target audiences.

The capacity of web marketing to reach a huge, international audience is one of its key benefits. Online marketing enables companies to communicate with clients all over the world, in contrast to conventional marketing strategies that are geographically constrained. Businesses can target particular demographics, interests, and behaviours to send personalised messages and promotions using search engine optimisation (SEO), social media marketing, email marketing, and content marketing.

Online market facilitators also provide a variety of tools and features that improve the experience of buying and selling. They provide sellers strong tools for managing and listing their products, which helps them efficiently market their goods. To assist sellers in reaching a broader audience and boosting sales, they frequently provide promotional tools, analytics, and advertising choices. They also manage a variety of transaction-related tasks, including as payment processing, logistics, and customer support, relieving sellers of these administrative obligations. In internet marketing, search engine optimisation is essential. Businesses may increase their visibility in search engine result pages (SERPs) by optimising their websites and content for search engines. Businesses who have successfully implemented SEO tactics have a better chance of showing up at the top of search results when a user searches for a relevant keyword, increasing organic traffic to their websites. Along with increasing brand awareness, this visibility also creates worthwhile leads and potential clients.

Online marketing has been completely transformed by social media marketing. Because social media has billions of users on sites like Facebook, Instagram, Twitter, and LinkedIn, businesses can utilise it to increase brand recognition, interact with their customers, and direct traffic to their websites. Social media platforms offer a variety of advertising possibilities, such as targeted ads, sponsored posts, and influencer partnerships, enabling businesses to precisely and effectively contact their intended clients.

Email marketing is still a very successful online marketing tactic. Businesses can execute customised email campaigns to nurture leads and increase conversions by constructing an email list of interested prospects and customers. Delivering special offers, information, and material that resonate with recipients via personalised and pertinent emails can increase the likelihood



of engagement and purchases. Additionally, email marketing supports automation, enabling companies to set up triggered emails in response to particular behaviours or activities, further boosting the client experience.

Another crucial aspect of web marketing is content marketing. Businesses may draw in, inform, and engage their target audience by producing and disseminating valuable and pertinent information. In order to accommodate differing preferences and consumption patterns, content can be presented in a variety of formats, including blog posts, articles, videos, podcasts, and infographics. High-quality content not only presents companies as experts in their fields but also boosts brand loyalty, organic traffic, and conversion rates.

The capacity to track and assess success is one of the main benefits of online marketing. Businesses may monitor important metrics like website traffic, conversion rates, click-through rates, and engagement levels using online marketing tools and analytics platforms. Businesses can use this information to make data-driven decisions and improve their tactics for better outcomes. It offers insightful information on the efficacy of marketing initiatives. An important advantage of online marketing over conventional marketing strategies is the capacity to assess and improve marketing efforts in real-time.

There are difficulties associated with online marketing. Businesses fight for attention in congested online venues as a result of the fierce competition in the digital realm. Creativity, strategic planning, and persistent effort are necessary to stand out and draw in new clients. To be competitive and relevant in the online market, it is also crucial to keep up with the ever changing digital marketing trends and technologies.

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Online market facilitators provide customers with a seamless and straightforward shopping experience. They offer user-friendly search features, filters, and algorithmic recommendation systems that assist customers in finding pertinent products based on their interests and browsing history. In order to provide customers with a favourable and satisfying experience, many market facilitators additionally provide customer support services, dispute resolution procedures, and return policies. Facilitators of the online market also encourage competitiveness and entrepreneurship. They give independent sellers and small and medium-sized businesses (SMEs) the chance to reach a wider audience and contend with well-known brands on an equal footing. These platforms frequently include features that enable sellers to highlight their distinctive offers, set themselves apart from the competition, and cultivate a following of devoted customers. Online market facilitators help enterprises succeed in the e-commerce environment by lowering entry barriers and giving them a worldwide reach.

Additionally, online market facilitators help the broader e-commerce business to develop and grow. They increase customer participation in online commerce by offering a secure and trustworthy platform, which increases demand for the goods and services provided by vendors. Businesses compete and innovate as a result of the success of market facilitators because they want to make their offerings and customer experiences better in order to draw in more consumers and sellers. E-commerce as a whole, from businesses and customers to logistical service providers and online payment systems, benefits from the consequent expansion.

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Facilitators of the online market play a role in the development and evolution of the e-commerce sector as a whole. They increase customer participation in online commerce by offering a secure and trustworthy platform, which increases demand for the goods and services provided by vendors. Businesses compete and innovate as a result of the success of market facilitators because they want to make their offerings and customer experiences better in order to draw in more consumers and sellers. E-commerce as a whole, from businesses and customers to logistical service providers and online payment systems, benefits from the consequent expansion.

Online market intermediaries are essential to the e-commerce ecosystem. To link buyers and sellers, they offer centralised platforms that enable ease, trust, and security. They improve the purchasing and selling experience and encourage entrepreneurship and competition with their variety of tools and features. Online market facilitators help the whole online marketplace grow and succeed by streamlining transactions and extending the reach of e-commerce.

## **Offline Marketing: -**

Offline marketing, usually referred to as conventional marketing, includes a range of techniques used to advertise goods and services away from the internet.

The potential of offline marketing to produce tangible and lasting encounters is one of its main advantages. Traditional marketing strategies like print ads, direct mail, billboards, and tv commercials enable companies to interact physically and sensory with their customers. For instance, a clever billboard or a well-designed print advertisement in a magazine can attract attention and create a lasting impression on potential clients. These concrete encounters have the power to stir feelings and strike a personal chord with people.

Additionally, offline marketing has a broad audience reach and allows you to target particular demographics. For instance, commercials on television and radio can be seen and heard by a wide demographic range of people. Businesses can also carefully place advertisements in trade periodicals, magazines, and publications targeted at their target market. Businesses can successfully target and interact with their ideal customers by understanding the demographics and interests of the readership of a given publication.

The potential of offline marketing to build reputation and trust is another benefit. Offline marketing techniques can give a sense of validity and authenticity in a time of heightened digital noise and scepticism towards online advertising. Compared to pop-up ads or spam emails, physical advertisements like brochures and catalogues can be seen as more dependable and trustworthy. Additionally, face-to-face meetings at conferences, events, or product launches help organisations establish rapport and inspire trust among potential clients.

Online marketing initiatives can be strengthened and supplemented by offline marketing. Despite the growing dominance of internet marketing, a comprehensive and integrated marketing strategy can be created by combining offline and online marketing channels. Businesses can encourage customers to interact more online by including their website or social media accounts on print ads or billboards, for instance. The reach and effect of offline marketing initiatives can be increased by sharing and amplifying offline events and promotional activities on social media.

Offline marketing, usually referred to as conventional marketing, includes a variety of methods and tactics used away from the digital sphere. Even though online marketing has become increasingly popular in recent years, offline marketing still provides a number of advantages.

There are also creative and innovative chances in offline marketing. Businesses might experiment with unusual and unorthodox strategies through traditional marketing channels in order to stand out from the competition. Street art, experiential marketing programmes, and guerrilla marketing campaigns are a few examples of innovative offline marketing strategies that can leave a lasting impression on customers.

In the current digital world, offline marketing still has a number of benefits. The advantages of offline marketing include the capacity to produce physical experiences, target particular demographics, build credibility and trust, and support online marketing initiatives. Businesses can use it to engage customers in a meaningful and tactile way, strengthen ties within the community, and unleash creativity. Even while offline marketing techniques have their advantages, combining them with digital marketing techniques can result in a well-rounded marketing strategy that connects with target audiences and accomplishes corporate goals.

The capacity of offline marketing to forge a real and intimate connection with customers is one of its main advantages. Traditional marketing strategies including print ads, direct mail, brochures, and billboards enable companies to interact physically with their target market. It is possible to touch, hold, and share these tangible marketing items, resulting in a multisensory experience that is frequently more remembered than online interactions. Businesses can make a lasting impression on potential clients by utilising offline marketing's tangible character.

Businesses can target particular local groups and geographic regions via offline marketing. The local populace may be efficiently reached by local newspapers, radio stations, and billboards, making this an excellent strategy for small enterprises who primarily service local clients. Businesses may establish a solid presence in the neighbourhood, encourage client loyalty, and generate word-of-mouth recommendations by concentrating on the local market.

The capacity to target audiences that may not be easily accessible online is another benefit of offline marketing. Despite the fact that everyone has access to the internet, some people still choose not to use digital media or may not have regular access to it. These populations can be reached through offline marketing techniques like television and radio ads, newspaper ads, and direct mail, ensuring that firms don't overlook potential clients who are less engaged online.

Additionally, offline marketing provides a level of credibility and trust that may be challenging to establish through only digital means. Customers can develop a sense of trust and authenticity using traditional marketing techniques like print adverts in reliable newspapers, sponsorship of local events, and physical presence through brick-and-mortar storefronts. Businesses can improve their reputation and position themselves as dependable and trustworthy companies by connecting their brand with solid offline channels.

Offline marketing techniques also offer chances for direct communication and personal contacts. Events, trade exhibitions, and conferences give companies the chance to interact with potential clients face-to-face, forge bonds, and instantly address

any queries or issues. These one-on-one encounters can enhance client satisfaction and repeat business by fostering a sense of trust and loyalty.

Additionally, offline marketing leaves a lasting impression. Consumers can store printed marketing materials like brochures, flyers, or business cards for later use. They act as a constant reminder of a company and its products, increasing the likelihood that a customer will remember the brand when they are in need of a good or service. Additionally, offline marketing strategies like billboards or vehicle wraps give consumers continual exposure to a large audience over a long period of time, guaranteeing a constant presence in their minds.

Offline marketing has a number of advantages in the current digital world. Because it is physical and individual, businesses may leave a lasting impression on potential clients. It offers local marketing that is specifically targeted and access to demographics that could be difficult to reach online. Offline marketing techniques offer opportunity for in-person contacts as well as credibility and confidence. Offline marketing materials' lasting effects ensure that firms continue to exist. In conclusion, offline marketing has a number of advantages in the current digital world. Because it is physical and individual, businesses may leave a lasting impression on potential clients. It offers local marketing that is specifically targeted and access to demographics that could be difficult to reach online. Offline marketing techniques offer opportunity for in-person contacts as well as credibility and confidence. Offline marketing materials have a lasting effect, which guarantees that firms are top of mind for customers when they are prepared to buy. A well-rounded marketing strategy that successfully reaches and engages a wide variety of clients can be created by combining physical marketing tactics with online marketing, which is vital.

### **Online Marketing Vs Offline Marketing**

Both online and offline marketing have advantages and accomplish various goals. Online marketing, on the other hand, has grown significantly in popularity and has a number of advantages over conventional offline marketing strategies in the current digital era. The potential of web marketing to reach a global audience is one of its main benefits. The global connectivity provided by the internet has allowed for the expansion of enterprises' markets beyond national borders. Businesses may target particular demographics, interests, and behaviours with online marketing, ensuring that their marketing messages are seen by the appropriate people at the right time. This level of accuracy and worldwide reach is unmatched by offline marketing strategies, which frequently have a small geographic reach.

Additionally, online marketing offers unmatched tracking and measurement possibilities. Online marketing offers sophisticated statistics and tracking capabilities, in contrast to physical marketing, where it can be difficult to gauge the impact and return on investment of campaigns. Key metrics including website traffic, conversion rates, click-through rates, and engagement levels can be tracked by businesses. Businesses can use this data to make data-driven decisions to optimise their campaigns for better results and receive insightful information about the efficacy of their marketing tactics. For firms to successfully deploy their marketing efforts and maximise their return on investment, this level of measurement and tracking is essential.

Comparing online marketing to offline marketing, it is more cost-effective. Print, television, and radio are examples of traditional marketing media that can be expensive and frequently demand substantial upfront commitments. Online marketing, on the other hand, gives firms accessible choices for promoting their goods and services. Email marketing, social media marketing, and search engine optimisation are all affordable tactics that have a high return on investment. Online marketing also enables companies to target particular audience groups, reducing resource wastage and boosting the effectiveness of marketing campaigns.

Businesses can communicate and interact with their target market in real time by using online marketing. Businesses have the chance to speak with customers directly through social media platforms, blogs, and online forums. They may also collect feedback and respond to questions or concerns. Customers that experience this degree of engagement are more likely to feel trusted and loyal, which promotes more positive word-of-mouth and brand endorsement. Conversely, offline marketing frequently lacks this immediacy and interactivity, making it more difficult for companies to develop and sustain close bonds with their audience.

Online marketing provides more adaptability and flexibility. Changes and revisions to campaigns can be time-consuming and expensive with offline marketing. Online marketing, on the other hand, enables companies to make real-time adjustments based on the results of their efforts. Businesses can easily change their strategies and redirect resources to more successful ones if a specific marketing channel or message is not yielding the expected results. Businesses may stay ahead of the competition by adapting to market trends and consumer behaviour thanks to their agility.

Compared to offline marketing, online marketing offers greater engagement and participation. Businesses can employ multimedia material to engage their audience through online marketing channels, including videos, infographics, and interactive quizzes. This interaction not only grabs people's attention but also inspires engagement and sharing, increasing brand awareness and spreading virally. This level of participation is generally lacking in offline marketing strategies, which makes it more difficult to pique and maintain consumer interest.



In the current digital era, online marketing has many benefits over offline marketing. It offers cost effectiveness, global reach, and precise targeting. Its supremacy is enhanced by the capability to monitor and analyse findings, have real-time conversations, and make modifications. In addition, compared to conventional offline marketing strategies, online marketing offers flexibility, agility, and higher engagement levels. Online marketing has revolutionised the way businesses communicate with their audience, maximise their marketing efforts, and accomplish their goals, even though offline marketing still has advantages.

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**Topic****“Role of Language in Law”****ICSRD:**

Volume 02, Issue 02 (2023)

ISSN: 2583-6722 (Online)

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Received: May 2023;

Accepted: June 2023;

Published: July 2023

**Citation:** Dr. Madhulika Sinha

2023 “Role of Language in Law”

ICSRD Review/ [http:// www.icsrd.in](http://www.icsrd.in)

/peer-reviewed – research-international-

refereed-journal.html

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**Type:** General Review**Publisher:** International Center for

Scientific Research and Development

(ICSRD)

**Abstract**

Language and law both are interconnected with each other as language is a medium of communication and law is made in such a language so that it could be communicated and understood by the people. It is also said that if you study law you are altogether learning a new language which in fact is a bit more complicated. The language used for making or interpreting laws can be also called legal language. This language is different from everyday language as this makes us aware about new words as well as the words which have a different meaning in law. Words and phrases such as- res judicata, impleader, executory interest, demurrer and mens rea, only have a legal meaning but are necessary to learn in order to understand cases and gain knowledge about legal vocabulary.

This paper basically focuses on the interrelation between language and law, importance of legal language, its contribution in making of law and also why law is needed for the protection of linguistic rights of different people.

**Keywords:** Language, Legal, Interpretation, Relation, Indian Law.**Introduction**

Language or words are an essential part of any subject as in order to communicate or interpret the meaning of words spoken or heard. Language could be defined as a method of human communication, consisting of the use of words in a structured and conventional way. Henry Sweet, an English phonetician and language scholar says, *“Language is the expression of ideas by means of speech-sounds combined into words. Words are combined into sentences, this combination answering to that of ideas into thoughts.”* There are some words which are already known by the people but have a different meaning in law such as-the word **“consideration”** which means **“thoughtfulness”** but in legal language it means **“something of value given by a party to an agreement.”** Similarly, the word **“malice”** has a different meaning in legal language which means **“with reckless disregard for the truth.”**

There has been a long going debate on how language evolved but this topic still remains wide and vague. The common notion is that people before used to communicate with the help of actions and different types of sounds and then later those sounds turned in words leading to the formation of language this is also one of reasons why different communities have different languages as well as different accents. As defined by Webster in Lexicon, the term “language” is derived from a Latin word “Lingua” which means a system of communication between humans through written or vocal symbols. Language is defined as the articulate and inarticulate expression of thoughts and feelings by living creatures. It is the system of sounds and words used by human beings to express themselves.

**Theories of Language****Divine Theory-**

The theory here states that the language is originated as a gift from God. There are different groups of divine theory thinkers as different places have different divine theories of origin of language, some of them are- where the source of origin is Hebrew Bible, here God created Adam and whatsoever Adam called the living creatures, that became their names thereof and the Tower of Babel passage from the Genesis which says that the God punished humanity for arrogance and disobedience by the means of the confusion of tongues (which also tells us why people speak different languages). The other theory states that the source of origin of language is

from two Gods, namely Shabdev (the word God) and Dhawnidev (the sound God). As per Hindu Mythology, they created sounds and words which were later spread as knowledge by Goddess Saraswati.

### **Natural Sound Source Theory-**

This supports evolution of language through nature. There are five more theories under it- The Bow-wow theory (According to this theory, language began when our ancestors started imitating the natural sounds around them.), the Ding-Dong theory (supported by Plato says that speech arose in response to the essential qualities of objects in the environment. The original sounds people made were supposedly in harmony with the world around them.), the la-la theory (states that language may have developed from sounds associated with love, play, and especially song.), The Pooh-pooh theory (This theory holds that speech began with interjections—spontaneous cries of pain, surprise, and other emotions), and the Yo-he-ho theory (According to this theory, language evolved from the grunts, groans, and snorts evoked by heavy physical labor.)

### **Physical Adaption Source Theory-**

This theory says that the sounds of a person involved in physical effort could be the source of our language, especially when the physical features of humans for example- teeth, lips, tongue, mouth and brain which are different from the features of other creatures may have been able to support the speech production by human beings. Therefore, this theory is based on the notion that the speech was the result of human brain using other physical features.

There are about 6,000 languages in the world and in so much variety that many languages would leave English speakers wondering just how a human being could possibly learn and use them. The question also arises that how these languages originate and why isn't there a single language? This could be answered by saying that as nature as well as different animals have different sounds so the human being, the so called social animals speak and communicate in the language which is convenient for them to express themselves in. Like animals and plants, the world's languages are the result of a long "natural history," which began with a single first language spoken in Africa.

As human populations migrated to new places on the planet, each group's version of the language changed in different ways, until there were several languages where there was once one. Eventually, there were thousands. As one of the characteristics of language is, it is a social behavior which changes with the development of society, convenience of the speakers, and enriches itself with other cultural linguistic groups.

On the basis of this notion there were six primitive languages-

#### **1. GERMANY:**

- -Danish
- -English
- -German
- -Norwegian

#### **2. CELTIC:**

- -Gaelic
- -Irish
- -Welsh

#### **3. LATIN/ ITALIC:**

- -French
- -Italian
- -Spanish
- -Portugese

#### **4. Greek:**

- -Modern Greek

#### **5. BALTO- SLAVIC:**

##### **BALTIC**

- -Latvian
- -Lithuanian

##### **SALVIC**

- -Ukrainian
- -Czech
- -Russian
- -Polish

#### **6. INDO-IRANIAN:**

(INDIC)

(IRANIAN)

- -Sanskrit
- -Pashto
- -Farsi
- -Kurdish

Out of all these languages that were used previously, the most commonly used language is English which is used as the first language in around 23 countries and as the second language in 50 countries.

### **Importance of Language in Law**

When we talk about legal language, the first question that strikes the mind is, “Why is there a need for a different language for law?” As defined by many scholars, law is the rule of conduct developed by the government or society over a certain territory. There are different views of law by different schools of law also called the school of jurisprudence. Mainly there are five schools of law, each giving a different explanation about the law. They are-

#### **1. Natural School of Law:**

Scholars of this school state that, law is the outcome of preaching of philosophers, prophets and saints and not promulgated by legislature. Law is the will of God which originated from nature. One of the scholars, Black Stone says, *“Natural Law being co-existent with the mankind and originating from God himself is superior to all other laws and it is binding over all the countries in all times.”* Father of this law school, Aristotle says about distinction between nature on one hand and customs or connection on the other hand.

He also said, *“Law vary from place to place, but the nature involved would be same everywhere.”*

#### **2. Positivist School of Law:**

This school has different names such as- Analytical school, English school of jurisprudence, etc. This school of law is also called Imperative school of law because it treats law as the command of the sovereign which originates from the state and is concerned with “law as it is and not what it could be.” John Austin, father of analytical school of law defines law as an aggregate set of rules set by a man as politically superior or sovereign to men, as political subjects whereas, another thinker, Hans Kelson defines law as “normative science.”

#### **3. Historical School of Law:**

Friedrich Karl von Savigny, the father of historical school of law gave the historical law definition. His definition of law states that it is found in the society and grows like a language. Law is not universal and so varies from place to place. Custom not only precedes legislation but it is superior to it. Law should always conform to the popular consciousness because of customs.

#### **4. Sociological School of Law:**

Thinkers like Roscoe Pound state that law is an instrument of social engineering used for amending the drawbacks of the society. Against a background of history, tradition and legal technique, social wants are satisfied by law acting which is acting as a social institution.

#### **5. Realist School of Law:**

This school defines law as what the courts declare law to be which is normally based on individual experiences.

Oliver Wendell Holmes, father of this school stated that *“Law is a statement of the circumstances in which public force will be brought to bear upon through courts.”*

As we see that all the different thinkers from different schools of law have different point of view, the need for a language to understand law or the legal maxims, phrases was necessary. The relation between law and language comes in when Friedrich Karl von Savignysaid that both evolve and change according to the people of that place. This statement itself shows that a language is needed to interpret or understand the law as well as a law is needed to protect the different languages. Legal language on the other hand could be defined as a specialist language that contains the whole body of statutory interpretations and court decisions from the past cases. This language is mainly used by people related to a legal background such as- advocates, jurists, and judges. The term legalese or legal language on the other hand, is a term associated with a traditional style of legal writing that is part of this specialized discourse of lawyers used for drafting legal documents, court pleadings and legislations.

As law changed with the changing times, legal language also changed according to the different factors which affected its making as well as its evolution. Due to the use of different languages need for a common language to communicate in legal proceedings was also needed. The wave of conquerors changed the legal language and tradition over the centuries and so the evolution of legal language can be classified under these points-

- Starting from the Prehistoric Britain, the traditional common law was discussed in the vernacular of Celtic laws in which laws were probably written in Old- Irish and Welsh, reflecting the traditional laws of pre-Christian Ireland.
- After the prehistoric period, came the era of Roman Britain that was governed by the Roman Empire from 43- 410 AD. Here the people followed Roman legal tradition with Latin as the legal language.

- After this, there was an Anglo- Saxon invasion of Britain in the 5<sup>th</sup> century where the dominant tradition was Anglo- Saxon law discussed in the Germanic vernacular and written in Anglo- Saxon or Old English as commonly called.
- Then came the Norman invasion of England in 1066 due to which Anglo- Norman French became the official language of legal proceedings in England for nearly about 300 years until an act was passed to change the so.
- By passing of the Pleading in English Act, 1362 it was decided that all the court proceedings would be in English language as Norman French language was unknown by a large number of people and they had no idea what was being said about them in the courts. This Act also stated that the recordings of the proceedings could be recorded in Latin.
- From 1066, Latin was used for recording formal court records and statutes until this Act was replaced by the Proceedings in Courts of Justice Act, 1730 which made English an obligatory language for debating cases as well as recording them. This was made so because only learned men were fluent in Latin and the other people could not understand it.

The influence of Latin can still be seen in current use in legal writing as well as in legal proceedings such as- bona fide, ultravires, etc. This is so because during the Medieval Period, lawyers used a mixture of Latin, French and English together to avoid ambiguity and give their speech a dramatic effect. This is also the reason why Modern English vocabulary draws certain words from Germanic Languages, French and Latin such as- property, estate, executor, etc.

### Language in Legal Interpretation

As stated above law is a set of rules and regulations which a citizen is expected to abide by and the role of legal interpretation comes in when those rules have some of its texts in Latin or French which can only be understood by the learned people from a legal background and not by majority of the people. The word “Interpretation” itself states translating or making someone understand a specific text or role. This is an important topic as legal texts that is- statutes, judgments, legal bindings, etc are written in legal language which is unknown to a large number of people. The main problem in understanding legal language is its linguistic nature that has different meanings in different languages which makes it vague as well, whereas its solution is not a linguistic one. The definition of legal interpretation can be classified into two types- The constrictive definition and the Expansive definition.

The constrictive definition presents the ideas of the authors who think that legal interpretation means translation of legal texts which has different meanings or a text is disputed. They think that need for legal interpretation only comes in places where the text is unclear and there are differences of opinion over it. Therefore, this definition restricts it to finding the meaning of the text which realizes the intent of the author of the legal text.

The other definition, the Expansive definition of legal interpretation which says that law itself is an interpretative process and not just mere translation to understand the author’s intent. Dworkin says, ***“Legal practice is an exercise in interpretation not just when lawyers interpret documents or statutes but also generally. Propositions of law are not simply descriptive of legal history, in a straightforward way, nor are they simply evaluative in some way divorced from legal history. They are interpretive of legal history, which combines elements of both description and evaluation, but is different from both.”*** Here the broader sense of interpretation also means filling the gaps between words to make its meaning more clear.

Similarly, distinction between legal meaning of a word and its semantic meaning is also an important part of interpretation. Interpretation can also be called a process which extracts the legal meaning of the text from its semantic meaning. Legal interpretation turns a semantic text into a legal norm in order to carry out the legal norm in practice. The semantic meaning of a text is the totality of all meanings that may be attached to the language of the text, in the ideal lexicon of those who speak the language, whereas the legal meaning is the most appropriate one out of all the suitable semantic meanings of the word. The semantic meaning determines the word’s potential and the legal meaning carries this potential into practice. Most of the times, a text has a single, clear meaning and the legal meaning also serves the same purpose but the rule of interpretation becomes critical where there are many semantic meanings of a single word because only one of these semantic meaning could serve as the text’s legal meaning used according to the situation given.

Legal text is always translated to its semantic meaning because it is created in a language which is easy to understand and known by many. Linguists who are fluent in the use of syntax and rules of grammar examine the range of semantic texts and the legal interpreters build on the work of the linguists. Interpreters translate the language into law by pinpointing every single, unique legal meaning. Therefore, it can be said that every interpreter of law is also a linguist but not every linguist is an interpreter of law. Talking about interpretation of difficult and plain texts, the question arises whether a plain text does exist or not? The answer for this question is that by interpretation only we can determine whether a text is plain or not. In majority of the cases the text is plain and simple, the rule of interpretation only applies the minority of cases where there is some complex text used. Most of the cases which come before the high court fall into the category of unclear, complex texts

and so the lawyers are expected to learn the legal language consisting of legal maxims and Latin-French terms. Due to this reason it is also difficult to formulate a text that is clear in every circumstance.

It is also said that judges only have the authority to interpret the legal texts such as- constitution and statutes and not to alter or change it from its presented form but eventually by interpreting it or by filling the gaps to make a proper meaning of the text, they do alter it. For example- In the case of contracts, parties may conduct negotiations, and because of one party's lack of good faith, the negotiations fail to produce a contract. In some of these cases, the court has authority to decide that because a party violated the principle of negotiating in good faith, the court will treat the parties as though they entered into the contract they were to have created. Judges filling in gaps in contracts engage in similar activity. Filling in a gap involves creating a new text. When a judge corrects a mistake in the contract, he or she changes the contract. In every such case the judges enter into a non-interpretive activity by using the interpretative principles.

So legal interpretation not only involves translation of the legal text but also involves creation of new text, understanding its meaning from the author's point of view and even finding the appropriate meaning of the legal text according to the given situation which is necessary to be known by the advocates in order to present the cases and for judges in order to understand and give a fair judgment or make new ones according to the needs of the changing times.

### **Vagueness in Legal Language**

Ambiguity and vagueness are two important concepts of theory of legal interpretations. Some texts are not clear in its sense which can be termed vague and some have two or more meanings which can be termed as ambiguous. Legal texts are both vague and ambiguous.

Vagueness: refers to anything which is not clear. For example- a person of 5 feet could be termed as tall when compared to a person of 4 feet but is short when compared to a person of 6 feet. Here the meaning of tall is not clear as in how tall? Similarly, there are a plenty of words in law as well whose meaning is not clear such as the phrase "reasonable care" in law of torts. Meaning of this phrase is nowhere defined in the law of torts but is assumed to be the reasonable care which a prudent or sensible man would take in order to avoid any damage. This assumption of the phrase can also be called a border-line case.

Ambiguity: refers to a legal term whose meaning is not clear because of the reason that that the particular word has two or more meanings. For example- the word "seizure" if used in a legal document could mean "a physical taking" or even "a medical symptom". Because of two meanings of the same word, its meaning is not clear moreover its meaning depends upon the circumstance in which it's used.

Both vagueness and ambiguity can be termed as forms of indetermination so the role of interpretation comes in. Due to vagueness in some parts of the constitution as well as statutes legal interpretation is necessary to understand its actual meaning. The parts of the constitution which still remains unclear are declared void because those parts cannot be understood even after interpretation and also to avoid conflict regard such a part. Vagueness basically comes in where there are texts which are written or recorded previously in Latin- French form. Such words or phrases are used to give their speech a dramatic and sophisticated effect. These words are difficult to understand or even translate at times and so it becomes vague for many people who are unaware about it.

Vagueness raises a set of problems in law which could be different from the problem of vagueness in language in general but there are some solutions to its which the interpreters keep in mind such as- Lawyers avoid such phrases or words which are vague in nature while they present their cases before the court by being precise in measurement of time, speed, etc. In one of the supreme court cases of United States of America (Connally v. General Construction Co.(1926)), the court said that the law is unconstitutionally vague when people of "of common intelligence must necessarily guess at its meaning."

The doctrine, void-for-vagueness mainly has its roots in the ancient Roman law maxim "nulla crimen sine lege" which means no crime without law. The court also states that in order to punish any person for a crime, the law for that crime should be clear and not vague so that the person may be aware about the consequences that he must face if he breaks a law. Many thinkers have stated their point of view in the same respect such as-

Sir William Blackstone in his Commentaries on the English Constitution explained the requirement that every law clearly define and articulate "***the right to be observed, and the wrongs to be eschewed.***"

Montesquieu in his book, "Spirit of the laws" argued that, "***laws be concise, simple, and devoid of vague expressions.***"

The U.S. Supreme court provides three reasons why vague statutes are unconstitutional and they are-

- To make the people with ordinary intelligence aware about the basic laws which they should abide by, if the law itself is not clear and fails to achieve its main goal to give a fair warning then they are termed unconstitutional.
- The law must provide "explicit standards" to law enforcement officials, judges, and juries so as to avoid "arbitrary and discriminatory application" which are unconstitutional in nature.
- A vague statute can "inhibit the exercise" of First Amendment freedoms and may cause speakers to "steer far wider of the unlawful zone. Therefore, the courts apply void-for-vagueness doctrine strictly where first amendment is concerned.



As discussed earlier, vagueness poses a threat to the ideal rule of law which says that the law should be open, clear, coherent, prospective and stable legislation and executive actions must be governed by laws with those characteristics and there should be courts which impose the rule of law. As a natural idea, the law should not be arbitrary in nature and therefore, the judges are forced to give decisions on the borderline cases of vagueness and decide whether the law is unconstitutional or not. Philosophers of law have debated on the nature of borderline cases and its implications. If the application of vague law cannot be determined in a case then in that case a judge or judicial officer appointed for the same cannot guide that case's conduct. Similarly, in such cases the judges are sometimes called upon to clear the dispute of a vague law. The challenge is shown in two ways- (i) linguistic vagueness leads to legal indeterminacy; (ii) legal indeterminacy threatens the rule of law. Solution to these challenges could be- (i) to accept legal indeterminacy and deny that it threatens the rule of law; or (ii) to "reject legal indeterminacy; as discussed in Endicott 2000.

### **In Relation with Indian Laws**

The basic characteristic of legal language is that it changes with the change in society. The other important character that should be known is that legal language has evolved from religious prescriptions and cultural texts. India has recorded legal history since the Vedic Age till the present times. The Vedic Age had Upanishads written in Sanskrit and other religious texts which describe the rule of law according to different Hindu philosophical schools prevalent at that period of time and later by Jains and Buddhists. Next was the Harappan civilization and Indus valley civilization which has their own legal text in their languages. According to researchers, some type of civil law might have been present during the Indus Valley period and the Bronze Age period. Secular laws in India varied from ruler to ruler at that time whereas, a legal system for deciding civil and criminal matters were part of many ruling dynasties of ancient India.

Starting from the Mauryan Empire (321-185 BCE), the official language used in courts during that time was "Magahi" or "Magadhi". It is believed that Gautam Buddha spoke this language and so it was used as the official language of the Mauryan court as well as the scripts of Ashoka were written in this language. Emperor Ashoka was the first king to recognize the linguistic rights of the people before which people followed the law which was given in terms of individual as well as community life that is the edicts which were issued by the kings became the law. King Ashoka gave the directions that whatever edicts or law was passed by him should be communicated in the language which he speaks, Magadhi as well as in the local languages that is spoken by other people.

The Mughal Empire (16<sup>th</sup>-19<sup>th</sup> century), had a very well established court system covering under it each and every civil, criminal, revenue departments. The official court language used during that time was Persian which had a great influence on the Mughal rulers due to their roots traced back to Persia and their diplomatic ties. Later on the official language to be used in Mughal courts became Urdu.

After the decline of Mughal rule in India, the East India Company came in power and the official language to be used in judicial matter changed from Persian to English for higher level of administrations and Indian vernaculars on the lower level. Lord. Macaulay played a major role by introducing English language in the field of education in 1792. During the British rule, English became the official language to be used for most of the administrative work in 1830s. Time and again the British government gave guidelines relating to the use of English language in the field of education as well as in the field of education.

During the freedom movement, Indian National Congress laid down the foundation for the emergence of Hindi as the official language of India. They also gave recognition to other regional languages as well. Based on this principle, Sardar Vallabhai Patel gave the idea of reorganization of states based on their linguistic and cultural similarities. After Independence, protection of linguistic rights was available in the form of statutory rights. Before enactment of the constitution, an attempt was made to protect the interest of every individual and community having a particular language. There were constitutional debates also regarding the same. Mr. Allott stated that law and language both are organic in their mode of development and Indian language laws are not rigid in nature rather, they are accommodative.

At the time of enactment of the Indian Constitution, there were officially 14 languages listed in the eighth schedule of the Constitution which later increased to 22 in the present times. The languages that are listed are called "scheduled languages" whereas the non-listed languages are called "non-schedule languages". The initial 14 languages are- Assamese, Bengali, Gujarati, Hindi, Kannada, Kashmiri, Telugu, Tamil, Urdu, Malayalam, Marathi, Oriya, Punjabi and Sanskrit. The following languages were included by several amendments- Sindhi was added by the 21<sup>st</sup> amendment in the year 1967. By the 71<sup>st</sup> amendment in 1992, Konkani, Manipuri and Nepali were added and by the 92<sup>nd</sup> amendment in the year 2003, Santhali, Maithali, Dogri and Bodo were added in the 8<sup>th</sup> schedule of the Constitution of India.

Part 17 of the Constitution of India states that- Hindi in Devnagri script is the official language of India. It also clarifies that English would be continued as it was used previously for administrative matters. It says that parliament may choose to continue in English for (undefined) period of time. In this part of the Constitution, there are several articles which provide us with the provisions for protection of different languages.

This also shows how language in making of Indian laws has led to its own protection. Starting from Sanskrit and Hindi in Devnagri script, Persian, Urdu and English, development of language used for official or court work has gone a long way in its development and achieved its main aim of linguistic recognition and protection of the same. This also shows that there is no meaning of law without the use of language despite legal language being a different and complex language in itself.

### **Conclusion**

Words are the essential tools of the law. In the study of law, language has great importance; cases turn on the meaning that judges ascribe to words, and lawyers must use the right words to effectuate the wishes of their clients. It has been said that you will be learning a new language when you study law, but it's actually a bit more complicated. There are at least four ways in which you encounter the vocabulary of law. Hence legal language is important as it makes us familiar with the words we are used in law and we are not familiar with them earlier. A language which is easy but makes the sentences short and meaningful is used in law making. Use of Language in Making and interpreting of law is necessary to understand and use it. Both language and law evolve as the society does.

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**Topic**

“Śakuntalā: An Exploration of the Indian Woman’s Identity in *Abhijñānaśākuntalam*”

**ICSRD:**

Volume 02, Issue 02 (2023)

ISSN: 2583-6722 (Online)

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Received: May 2023;

Accepted: June 2023;

Published: July 2023

**Citation:** Karabi Sarmah

2023 “Śakuntalā: An Exploration of the Indian Woman’s Identity in *Abhijñānaśākuntalam*” ICSR

RD Review/ [http:// www.icsrd.in /peer-reviewed – research-international-refereed-journal.html](http://www.icsrd.in/peer-reviewed-research-international-refereed-journal.html)

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**Type:** General Review

**Publisher:** International Center for Scientific Research and Development (ICSRD)

**Abstract**

Kālidāsa’s world famous play *Abhijñānaśākuntalam* holds a significant place in Indian literature and cultural heritage. The protagonist, Śakuntalā, is portrayed as an embodiment of the quintessential Indian woman. In the drama she has been projected as a young woman who is raised by the sage Kaṇva in a hermitage. She falls in love with king Duṣyanta and they have a secret marriage. However, due to a curse, Duṣyanta forgets about Śakuntalā, which leads to a series of trials and tribulations for her before they are eventually reunited. Despite facing adversity, she remains composed and steadfast in her principles. This paper examines the multifaceted roles played by women in India, with a particular focus on the character of Śakuntalā. Through an in-depth analysis of Śakuntalā’s portrayal as a daughter, mother, wife, and woman, this paper aims to explore how her experiences and virtues reflect the broader context of Indian womanhood.

**Key-words:** Indian womanhood, *Abhijñānaśākuntalam*, Śakuntalā, Indian society

**I. Introduction:**

*Abhijñānaśākuntalam* is a drama of total seven numbers of acts. Out of the seven acts, Śakuntalā is noticed in the first, third, fourth, fifth and the seventh acts. However, Śakuntalā’s presence can be felt throughout the entire drama. Until the fourth act of the drama, she is as a very normal girl, who is brought up in a hermitage environment, where cruelty, selfishness etc. do not exist. She is deeply associated with nature. She falls in love with Duṣyanta and gets married to him secretly. Duṣyanta promises Śakuntalā to bring her to his palace. But as destiny would have it, Duṣyanta leaves her in the hermitage, the reason being he completely forgets about Śakuntalā because of a curse. Upon receiving the news of Śakuntalā’s marriage with Duṣyanta, Kaṇva sends Śakuntalā to Duṣyanta’s place. But, in the fifth Act, she gets rejected by her husband. After the fifth act, Śakuntalā’s character appears in the final act, i.e. the seventh act. In the seventh act she is seen as a completely different woman, who is quite matured and sincere enough. Life teaches her to be patient. She no longer regrets for her bygone life of separation. She forgives everything and starts a happy life with her son and husband.

**II. Aims and Objectives:**

This paper aims to explore the multifaceted roles of Indian women, focusing on the character of Śakuntalā from the play *Abhijñānaśākuntalam* of Kālidāsa. Through an analysis of Śakuntalā as a daughter, mother, wife, and woman, it aims to shed light on the diverse responsibilities and expectations that women face in Indian society. By delving into the cultural and societal context of ancient India, the paper seeks to understand the origin and evolution of women's roles. It highlights Śakuntalā’s enduring legacy as a representative of Indian womanhood, embodying virtues such as devotion, resilience, and self-sacrifice.

**III. Methodology:**

The method used in this paper is analytical.

**IV. Different Roles Played by Śakuntalā in *Abhijñānaśākuntalam*****IV.a. Śakuntalā as a Daughter:**

Śakuntalā is born to Viśvāmitra- a sage and Menakā- a nymph. But she is abandoned by her parents soon after her birth. Sage Kaṇva finds Śakuntalā and brings her up like a father in his hermitage. In the play, the character of Śakuntalā is introduced as a teenage girl, who is busy watering the plants of the hermitage with her friends. She looks very soft, simple and beautiful. She covers herself with barks and put the flowers as ornaments. She is far from the critical world, is in love

with nature and considers nature as her own child. In the first act, it is seen that her father Kaṇva puts some duties and responsibilities on her when he goes out of the hermitage. Thus, Kaṇva entrusts Śakuntalā with the responsibility of the hermitage and Śakuntalā carries them out very smoothly.<sup>i</sup>

Śakuntalā is not free to take her own decisions. It is seen in the first act of the drama when Duṣyanta reveals his love for Śakuntalā and confirms about her from Priyamvadā that whether her friend has any plan for marriage or else she will observe the vow of ascetics. In reply Priyamvadā tells that Śakuntalā is not free to take her own decision. She is dependent on her father even in the practice of religious rites. However, her father has a wish to marry her to a suitable husband.<sup>ii</sup>

Again, when Duṣyanta proposes her, Śakuntalā could not straightway express the same to Duṣyanta notwithstanding her true love towards Duṣyanta. She asks her friends whether she expresses her love to the king or not<sup>iii</sup>.

In the fourth act, Śakuntalā comes in direct contact with her father Kaṇva. In this act, the relation of Śakuntalā with nature as well as with her father is portrayed very well. Śakuntalā's love to her father is expressed here. Just like any Indian girl, Śakuntalā bears the utmost pain of leaving her home to enter into a new life. On one hand, she is very much excited to meet her husband Duṣyanta and on the other hand, that excitement fails to subside the pain of leaving her own family. Her father Kaṇva too gets very emotional at her departure. The fatherly affection of Kaṇva comes out and expresses his emotions as his heart is smitten with grief. And the throat is choked owing to the flow of tears being suppressed. Apart from that the sight is heavy because of the anxiety. Thus, Kaṇva realising the extent of torment and affliction happening with him who dwells only in a forest, thinks about the extent of pangs of the householders.<sup>iv</sup> Kaṇva showers his blessing upon Śakuntalā for the new life she is going to enter into. He wishes her to be the esteemed consort of her husband as like Śarmisthā was to Yayāti and also she may obtain a kingly son like Puru, who shall rule the earth. Kaṇva gives his fatherly advice to Śakuntalā to obey her elders and to be kind to her rivals. Also never be perversely blind and angry with her husband even though he should prove less faithful than a man might be. Kaṇva advises her to be courteous to servants as she might and not puffed with pride in her happy day. Thus, a maiden grows into a wife.<sup>v</sup>

Kaṇva asks Śakuntalā not be afraid of her new life. He consoles her saying that after being married to someone as great as Duṣyanta, she will be placed in a position as honorable as the chief queen. Moreover, as the east gives birth to the holy sun, she will also give birth to a son, the purifier of his race. All these happiness will remove the grief of her separation from her father.<sup>vi</sup> Śakuntalā embraces her father. She feels as if she is nothing but a young sandal-plant uprooted from the side of the Malaya and now will not be able to sustain in a foreign soil. She also anxious about her father as she says her father that does not be sorrow too much on her account as his body is already emaciated by potential exercises.<sup>vii</sup> The emotions of a daughter-father relationship get vividly portrayed here.

It is painful for a woman to leave her birth home and stay at her husband's home forever. However, from ancient India it is practiced as culture that in most of the parts of the country the girl after marriage needs to leave her house and spend the rest of the live in her husband's home. But, it is always a great relief for an Indian parent if they can ensure that their son-in-law is a good and honest person. Thus, Kaṇva with a calm and sacred pleasure says a daughter is in fact another's treasure; having sent her today to her husband, his inward soul is now intensely serene like one has rendered a deposit back to its owner.<sup>viii</sup>

Thus, the relationship of father and daughter is seen in the drama *Abhijñānaśākuntalam*.

#### **IV.b. Śakuntalā as a Wife:**

Śakuntalā is the wife of Duṣyanta. Her married life is something different from that of others. She gets her marriage by *gāndharva* form of marriage. Marriage is considered one of the important components of the Indian society. As Hindu society was largely spread, the different forms of marriage have always been conducted amongst the Hindu. According to *Smṛtiliterature* there are eight forms of marriage.<sup>ix</sup> They are *brāhma*, *daiva*, *ārṣa*, *prājāpatya*, *āsura*, *gāndharva*, *rākṣasa* and *paiśaca*.<sup>x</sup> In *brāhma* form of marriage the groom learned in the *Veda* is invited by the bride's father. Then enquires about the birth, conduct, character, learning, acquirements and acts before bestowing one's daughter. In the *daiva* form of marriage the father of the bride arranges a sacrifice and as a gift of the sacrifice the bride adorned with jewellery and cloths is given to the priest. In the *ārṣa* form of marriage the daughter is given by father after receiving one or two pairs of cow or bullock. The cattle are the price of the girl. When the father gives away his daughter with due honour saying both the bride and groom to perform all the civil and religious duties together is called *prājāpatya* marriage. In the *āsura* form of marriage the bride's family is enticed by wealth in return for bestowing their daughter. In *gāndharva* form of marriage the couple either lives together out of love or mutual consent or marry each other out of their own free will without the consent of their families. In the *rākṣasa* form of marriage the girl is forcibly abducted by the groom by killing or defeating the bride's family. *Paiśāca* type of marriage is considered to be the worst form of marriage. In this, the girl is abducted when she is asleep and intoxicated. Not only that, she is also seduced and molested during her sleep due to intoxication.

At the time of Śakuntalā's marriage her father does not know about this. It is totally an informal marriage. Without knowing Duṣyanta properly, Śakuntalā accepts him as her husband. She is a very simple girl. She does not know about the cruelty of life. She only knows the soft and good side of human life. After her marriage her husband goes to his place assuring

her to send people to bring her. But he has not sent anyone there. As a result of their marriage she gets pregnant. In this situation, when one day Śakuntalā is totally out of her conscious mind thinking about Duṣyanta, arrives the sage Durvāsā, who is well-known for his short temperament and she cannot hear his voice. Hence, he curses her that the man, for whom your mind is so much preoccupied that you have forgotten to notice my presence in front of you, will forget you. He will forget you just like an intoxicated person forgetting his own words. The curse leads her to a different life.

Śakuntalā is totally unaware of the curse upon her. Her two friends Priyamvadā and Anasūyā handle the situation without her knowledge. Although, they are not able to save Śakuntalā from the curse, however, they obtain solution for the situation according to which, if Duṣyanta fails to recognize Śakuntalā because of the curse, she will show her husband the signet ring, which has been given to her by Duṣyanta as a pledge of their marriage. Having seen the ring her husband will be able to recognize her. Priyamvadā and Anasūyā suggest this course of actions to Śakuntalā for the reason that they do not want Śakuntalā to know about the curse. Meanwhile, Kaṇva returns to the hermitage, get to know about Śakuntalā's marriage and her pregnancy and arranges for her farewell to her husband's place.

Like a very common girl of her age, she also has lots of anxiety to enter into new home. With Śāraṅgarava and Śāradvata, the pregnant Śakuntalā enters into the palace of Duṣyanta which is in Hastināpura. But, due to the curse, Duṣyanta cannot recognize her and not ready to accept her. Śakuntalā fails to convince her husband as she loses the signet ring in Śakravatara while taking bath. Meanwhile, both Śāraṅgarava and Śāradvata leave her alone.

She tries her best to convince Duṣyanta. But all the effort goes in vain. Then she called the king as *anārya*.<sup>xi</sup> For the first time in the fifth Act, courage and brave side of Śakuntalā's character is noticed. She never cries for sympathy. Śakuntalā, who grows up in a hermitage does not know what fear is. She does not know what treachery is, what weakness is. She has received the best possible upbringing in an atmosphere of love, kindness, truth and fearlessness. She does not care while standing in the court of an all-powerful monarch. She does not care his ministers and nobles are listening to her. A moment ago she was embarrassed about coming to him like this and shy. But now she lashes out at him, in the only language she knows. She is a chaste and devoted wife. She gives birth her son and raises him like a prince without her husband. She has imparted all the good education in her son.

In the whole drama, after her marriage, she appears only for two times. One is in the court of Duṣyanta and another is in the hermitage of Vaśiṣṭa. This Śakuntalā is totally different from earlier one. She is like purified gold. According to Indian tradition, the lady whose husband is not with her and lives in a foreign land, does not comb hair, does not braid and also avoid decorations.<sup>xii</sup> As a devoted wife of Duṣyanta, Śakuntalā practices all the vows of *proṣitabhartṛkā* wearing a pair of dusky garments and having a single braid of hair.<sup>xiii</sup>

This shows how devoted Śakuntalā is for her husband. Although she gets the insult of the king of not accepting her as a wife of Duṣyanta, as she loves him truly. Practicing all the conduct, which a separated Indian wife do at that time, she never deviates herself from the path of truth and chastity. At the hermitage of Vaśiṣṭa, when she meets her husband, she neither rebukes him nor say any complaining word. Seeing Śakuntalā in front of Duṣyanta says that darkness of delusion is dispelled by recollection, like *rohinī* united with the moon after an eclipse. Śakuntalā gets emotional and her voice being choked with tears says only victory to my lord and stops in the middle of her speech. With the utterance of the word victory king Duṣyanta feels like he has overcome all the grief which causes because of his misdeeds to Śakuntalā.<sup>xiv</sup>

In the meantime, Śakuntalā's son curious about Duṣyanta and comes to know about his father. Duṣyanta also recognizes his son. Falls down at Śakuntalā's feet he requests to forget all the past unpleasant feelings caused by the repudiation of him. He apologizes for his mind that was seized by a powerful delusion then. He further compares his deeds with a blind man. As the blind man shakes off even a garland of flowers thrown on his head, mistaking it for a serpent.<sup>xv</sup> Śakuntalā forgets all the grief that she carries since the repudiation of her husband and addressing him as her lord she says to get up. Then she simply says that this is not his fault; this may certainly her fault which she made in her earlier life.<sup>xvi</sup>

From the above instances, it can be said that Śakuntalā is a chaste wife of king Duṣyanta, who loves her husband unconditionally. She always been loyal to her husband and performs all the duties as a wife of Duṣyanta.

#### IV.c. Śakuntalā as a Mother:

A very few scene are seen in the drama with her son. Only in the 7<sup>th</sup> Act her son Bharata, a boy of very tender age is noticed. Some dialogues prove that she raises her child as a son of Duṣyanta. Śakuntalā creates a good feeling in her son's mind about his father. That is why the child says that – "*duṣyanto mama tātaḥ, nakhalutvam*".<sup>xvii</sup> She brings up her child like a prince. As a single mother Śakuntalā gives a good upbringing which a prince deserves. Even being reared by Śakuntalā singlehandedly, Bharata turns to be a brave boy. It proves that as a mother Śakuntalā is strong enough who can handle all the responsibilities of her son alone.

#### IV.d. Śakuntalā as a Woman:

Śakuntalā is a beautiful and perfect picture of womanhood. She has more than human beauty, she has heavenly beauty inherited from her mother. In the drama Śakuntalā is not a younger girl, she is a teenaged girl who falls in the love of king Duṣyanta and accepts him as her husband. She loves her husband unconditionally. She is a simple innocent woman. But her destiny does not give a smooth life. The cruel rejection from her husband Duṣyanta makes her helpless as that time she is carrying his child inside her womb too. She tries to convince her husband by explaining the moments they passes in the hermitage. Śakuntalā reminds that one day they were in the *Jesminegrove* and there came her adopted son named Dirghāpānga- a little fawn. By feeling kindly towards the little fawn Duṣyanta offered water to drink but due to unfamiliar with him it did not come close. When Śakuntalā offered the same water the fawn took. At that moment the king said as both of Śakuntalā and Dirghāpānga were the dwellers of the forest so it puts faith in her. The way Śakuntalā explains is enough to focus the simple and innocent nature her character. This simple woman becomes angry when her husband insults her as a liar after listening her explanation. He blames her as she wants to attract with honeyed words.<sup>xviii</sup> Duṣyanta not only insults her but also insults the whole womankind as liar and cunning compare with the female cuckoos who keeps their offsprings to be reared by other birds before flying into the sky.<sup>xix</sup> This time Śakuntalā is stunned, filled with shame and sorrow. As a woman she cannot digest the insult of her husband, so raises her voice calling the king as *anārya*. She also says that nobody will follow the king who only listens to his own heart and never thinks of others. His virtue resembles with a well covered over with grass. She further says the king that he has honey on his tongue but poison in his heart.<sup>xx</sup> Through this the spectators notice the Śakuntalā who is brave enough to raise her voice at the royal court in front of king as well as the assembly members. Thus, she keeps her dignity along with the dignity of womankind. But Śakuntalā quickly conceals this anger and gains control over herself. She accepts her destiny and faces it. Never begging the king nor does she ask for shelter in her foster father's place Śakuntalā requests the mother earth to give a place.<sup>xxi</sup> As a result she makes herself a better version of her for which every Indian woman memorizes her name. Śakuntalā is not a mere beauty but pillar of strength also. Thereafter, in 7<sup>th</sup> Act it is found that she delivered a baby boy named Bharata and raised him as a prince. From the 5<sup>th</sup> Act to 7<sup>th</sup> Act, there is a gape of six years. In these six years Śakuntalā completely changes herself. With times maturity comes to her personality. Her look is totally different in this act. She looks emaciated through the practice of vows in the name of her husband Duṣyanta. She forgives Duṣyanta and proceeds for a happy life.

Thus, the character of Śakuntalā represents the true spirit of an Indian woman whose values and ethics are deeply rooted in the ideals of the traditional Indian society. She is a woman who is otherwise very calm and composed but when it becomes necessary to defend her self esteem and dignity, she does not fail to do so. Such characteristics put her in a special place in the history of Indian women.

## V. Conclusion:

In conclusion, it can be said that Kālidāsa's Śakuntalā stands as a classic representation of Indian womanhood, exemplifying the virtues, strength, and moral character that have been cherished in Indian culture. It highlights the complexities, virtues and challenges associated with being a daughter, wife, mother and woman in Indian society. It also reflects the diverse roles played by Indian women and the significance of Śakuntalā as an embodiment of these roles. By understanding Śakuntalā's experiences, one can gain valuable insights into the broader context of Indian womanhood and the enduring values that continue to shape the roles of women in India.

## End-Notes:

<sup>1</sup>nakevalam̐tānīyogaeva/ asti me sodarasnehoa'pyetesu//*Abhijñānaśākuntalam*, Act I

<sup>1</sup>āryadharmacaraṇea'piparavaśoa'yam̐janah/guroḥpunarasyāanurūpavarapradānesam̐kalpaḥ/ *Ibid.*, Act I

<sup>1</sup>tadyadivāmanumatam̐tathāvaratethām̐yathātasayarājārṣeranukampanīyābhavāmi/  
anyathāvaśyam̐siñcata me tilodakam//*Ibid.*, Act II

<sup>1</sup>yāsyatyadyaśakuntaletihr̥dayam̐sam̐spr̥ṣtam̐utkañṭhyā/  
kañṭhaḥstambhitavāspavrttikaluṣāscintājaḍam̐darśanam/  
vaiklavyaṁ mama tāvadīdṛśam̐idamsnehādaranyoukasah  
p̐ḍyantegr̥hiṇāḥkatham̐ nu tanayāvaśleṣadukhairnavaiḥ//*Ibid.*, Act IV, 6

<sup>1</sup>śuśrūṣavagurūnkurūpriyosokhībṛttim̐sapatnījane  
bhartturbiprakritāpiroṣaṇatayām̐sm̐apratīpaṅgamah/  
bhūyīṣṭhmbhavadakṣināparijanebhogeṣvanutsekinī  
yāntyevam̐gr̥hiṇīpadaṁyuvatayobām̐h̐kulasyādhayaḥ// *Ibid.*, Act IV, 18

<sup>1</sup>abhijanavatobhartuḥślāghyesthitāgr̥hiṇīpade  
vibhavagurubhiḥkr̥tyaistasyapratikṣaṇam̐akulā/  
tanayamacirātprācīvākam̐prasūyacapāvanam̐  
mama virahajām̐natvam̐vatseśucam̐gaṇayīsyasi// *Ibid.*, Act IV, 19

<sup>1</sup>tapa-scarāṇa-kr̥ṣam̐tāta-sārīram/ tanmāatim̐ātram̐ mama kr̥teutkñṭhsva//*Ibid.*, Act IV

<sup>1</sup>artho hi kanyāparakṭyaevatām̐adyasam̐preṣyaparigrahītuḥ/  
jātomam̐yam̐visadaḥprakām̐am̐pratyaṛpitanyāsaivāntarātmā// *Ibid.*, Act IV, 22

<sup>1</sup>caturṇām̐apivarṇānām̐pretyacehahitāhitān/  
aṣṭāvim̐sam̐āsenasrīvivāhānnibodhata// *Manusmṛti*, 3.20

<sup>1</sup>brāhmodaivastathaiivāṣahprājāpatyasthathā'suraḥ/

gāndharvorākṣasaścaivapaiśācaścaṣṭamo'dhamah// *Ibid.*, 3.21  
<sup>1</sup>anārya! ātmanohṛdayānumānenakilasarvaṃprekṣase/ konāmaanyo  
dharmakañcukavyapadeśinastṛṇcchannakūpopamasyatavaanukārpratipatsyate/  
*Abhijñāśākuntalam*, Act V  
<sup>1</sup>vidhāyaprositevṛttimjīvenniyamamāsthita/  
proṣitetvavidhāyavajīvecchilpairagarhitaiḥ// *Manusmṛti*, 9. 75  
<sup>1</sup>vasaneparidhūsarevasānāniyamakṣāmamukhīdhṛtaikaveniḥ/  
atiniṣkarūṇasyasuddhaśīlā mama dīrghamvirahavratambibharti//  
*Abhijñāśākuntalam*, Act VII, 27  
<sup>1</sup>bāṣṇenapratiśiddhea'pijayaśabdejitaṃmayā/  
yattedṛṣṭamasamskārapātaḥṣṭhapuṭamukham// *Ibid.*, Act VII, 23  
<sup>1</sup>sutanu! hṛdayātpratyādeśa-vyālīkamapaitute  
kimapimanasahsammaoho me tadābalavānbhūt/  
prabala-tasāmevaṃ-prāyāḥśubheṣu hi vṛttayaḥ  
srajamapiśirasyaandhaḥkṣiptāmdhunotyahi-śūkayā//*Ibid.*, Act VII, 24  
uttiṣṭhatvāryaputraḥ/ nūnaṃ me  
sucaritapratibandhakaṃpurākṛtaṃteṣudivaseṣupariṇāmābhimukhamāsiddiyenasānukrośo'pyāryaputromayivisasaḥsamvṛttaḥ/ *Ibid.*, Act VII  
<sup>1</sup>*Ibid.*, Act VII  
<sup>1</sup>rāja- evamādibhirātma-kāryanirvartinūnāmanṛtamayavānmadhurākṣyanteviṣayiṇaḥ/ *Ibid.*, Act, V  
<sup>1</sup>strīṇāmasīkṣitapatutvamamānuṣīṣu  
samdr̥ṣyatekimutyāḥpratibodhavatyah/  
prāgantariḥsyagamanātsvamapatyajāta-  
manyairdvijaiḥparabhṛtāḥkhalupoṣayanti// *Ibid.*, Act V, 22  
<sup>1</sup>susṭhūtāvadatrasvacchandacāriṇīkṛtāsmiyāhamasyapuruvamśapratyayenamukhamadhorhṛdayaviṣasyahastābhyāsamupagatā//*Ibid.*, Act VI  
<sup>1</sup>bhagavativasudhedehi me vivaram/ *Ibid.*, Act V

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**Topic**

**“The Impact of Sanitary Napkin Advertisements on Girls' Well-being”**

**ICSRD:**

Volume 02, Issue 02 (2023)

ISSN: 2583-6722 (Online)

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Received: May 2023;

Accepted: June 2023;

Published: July 2023

**Citation:** D. Valarmathi

“The Impact of Sanitary Napkin Advertisements on Girls' Well-being” ICSRDR Review/ <http://www.icsrd.in/peer-reviewed-research-international-refereed-journal.html>

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**Type:** General Review

**Publisher:** International Center for Scientific Research and Development (ICSRD)

**Abstract**

This study aimed to examine the impact of sanitary napkin advertisements on girls' well-being through a content analysis of advertisements from popular feminine hygiene product brands. A total of 5 advertisements were analyzed for themes related to body image, menstruation stigma, hygiene practices, and empowerment messages. Results showed that while advertisements promoted good hygiene practices and encouraged girls to feel confident and empowered during menstruation, they also perpetuated negative stereotypes and reinforced unrealistic beauty standards. Some advertisements contributed to the stigma surrounding menstruation and promoted a sense of shame or embarrassment around cleanliness. Findings suggest that sanitary napkin advertisements can have positive impacts on girls' well-being. The advertisements also impacted girls' purchasing decisions and caused anxiety around cleanliness during menstruation. However, girls felt empowered by advertisements that promoted messages of self-care and self-confidence. The study highlights the complex impact of sanitary napkin advertisements on girls' well-being and emphasizes the need for advertisers to promote positive and empowering messages that support girls' emotional and physical well-being.

**Keywords:** sanitary napkin, Empowerment, Well Being, Self Esteem, Menstruation, Stigma.

**1.1 INTRODUCTION**

Menstruation is a natural and normal process experienced by girls and women around the world, yet it is often shrouded in stigma, shame, and misinformation. This can hurt girls' well-being, including their self-esteem, body image, and access to education and healthcare. Sanitary napkin advertisements have the potential to play a role in promoting girls' menstrual health and well-being by providing accurate information, challenging menstrual taboos and stigma, and promoting sustainable menstrual practices. However, the impact of these advertisements on girls' well-being is not fully understood. This study aims to explore the impact of sanitary napkin advertisements on girls' well-being by reviewing existing research on the topic. Specifically, we will examine how advertisements can promote positive attitudes towards menstruation, promote inclusivity and education, and empower girls to make informed choices about their menstrual health. By understanding the impact of sanitary napkin advertisements on girls' well-being, we can identify areas for improvement and work towards promoting menstrual health and empowerment for all girls, regardless of their cultural or economic background.

**1.2 SANITARY NAPKIN**

A sanitary napkin, also known as a pad or menstrual pad, is an absorbent material that is worn by women during their menstrual cycle to absorb menstrual blood. Sanitary napkins are typically made of layers of absorbent material, such as cotton or wood pulp, which are held together with an adhesive backing and covered with a leak-proof material. Sanitary napkins come in different sizes and absorbencies to suit individual needs and preferences. They can be worn inside specially designed underwear, or with regular underwear held in place with adhesive strips. Sanitary napkins are a popular and widely used menstrual product because they are easy to use, widely available, and provide a high level of protection against leaks. They are also a good option for women who prefer not to use internal menstrual products like tampons or menstrual cups.

**1.3 Menstrual Hygiene**

Women's hygiene is essential to maintain good health and well-being. Proper hygiene practices help to prevent infections, promote physical and mental



health, and improve the overall quality of life. Menstrual hygiene: Proper menstrual hygiene is essential to prevent infections and maintain comfort during menstruation. This includes changing sanitary napkins or menstrual cups regularly, washing the genital area with clean water, and avoiding scented products.

Menstrual hygiene practices have varied throughout history and across different cultures. In many ancient societies, menstruation was considered a taboo subject and women were expected to keep their periods a secret. This often meant that women and girls had limited access to information and resources to manage their menstrual hygiene. In some cultures, women were isolated or separated from the rest of society during their periods. For example, in ancient Greece, women would stay in a separate area of the house during their periods and were not allowed to participate in certain religious ceremonies. In many traditional cultures, women were not allowed to cook or handle food during their periods, as it was believed that their menstrual blood could contaminate the food.

In terms of menstrual hygiene products, women in ancient times used a variety of materials, such as cloth, moss, grass, or animal skins, to absorb menstrual blood. In some cultures, women would also use herbs or other natural remedies to alleviate menstrual cramps or discomfort. Overall, the lack of education and resources on menstrual hygiene in many ancient societies meant that women and girls often had to manage their periods in secrecy and with limited options for hygiene products. Fortunately, in many parts of the world today, menstrual hygiene education and access to hygiene products have improved significantly, allowing women and girls to manage their periods more comfortably and healthily.

#### **1.4 Sanitary napkin advertisements in India**

Sanitary napkin advertisements in India have evolved significantly over the past few decades. In the past, menstrual products were considered taboo and advertisements were often discreet and euphemistic. However, in recent years, there has been a shift towards more open and inclusive representations of menstruation in Indian sanitary napkin advertisements.

Many of these advertisements focus on promoting menstrual hygiene and education, challenging menstrual taboos and stigma, and empowering women and girls to feel confident and comfortable during their menstrual cycle. These advertisements often feature young women and girls engaging in a variety of activities, such as sports, dancing, and socializing, while using sanitary napkins. Some of the leading brands in the Indian sanitary napkin market, such as Whisper, Stayfree, and Sofy, have launched campaigns that focus on promoting menstrual education and breaking down menstrual taboos. These campaigns often feature celebrity endorsements, social media engagement, and community outreach programs to promote menstrual education and awareness. However, there is still work to be done to ensure that sanitary napkin advertisements in India are inclusive and accessible to all women and girls, regardless of their cultural or economic background. Advertisements must take into account the diversity of experiences and needs of women and girls across the country, and work towards promoting menstrual health and empowerment for all.

#### **1.5 Aim of the Study**

The study aims to investigate the impact of sanitary napkin advertisements on the well-being of girls. Specifically, the study will examine how exposure to sanitary napkin advertisements affects girls' knowledge, attitudes, and behaviours related to menstrual health and hygiene.

#### **1.6 Objectives**

1. To analyze the language, imagery, and tone used in sanitary napkin advertisements.
2. To determine the extent to which sanitary napkin advertisements promote education and awareness about menstrual health and hygiene.
3. To identify potential areas for improvement in sanitary napkin advertisements to ensure that they have a positive impact on girls' well-being.

#### **2.1 Review of Literature**

A study by Mason and colleagues (2013) found that providing menstrual hygiene products to girls can improve school attendance and academic performance. Similarly, Sommer and colleagues (2015) found that menstrual hygiene education programs can improve girls' knowledge, attitudes, and practices related to menstrual hygiene.

PA Phillips-Howard et.al (2016) founds that Studies have shown that menstrual hygiene management (MHM) is critical to reproductive health and well-being, especially for girls and women. Sanitary napkins are the most commonly used menstrual hygiene product, but their use can be limited by factors such as cost, accessibility, and cultural norms. Advertising of sanitary napkins is a key factor in increasing awareness and promoting their use.

Babaleye, T., & Agha, R. O. Researcher Titled Sanitary Pads Advertising Messages and Buying Behaviour of Female Students of Adeleke University The authors might examine the different types of advertising messages used to promote sanitary pads,

such as emphasizing comfort, absorbency, or discretion, and how these messages impact the decision-making process of female students when purchasing pads.

Hennegan and Montgomery (2016) found that menstrual hygiene education programs can perpetuate harmful menstrual myths and stigmatize menstruation. The researcher examines challenges related to menstruation for young women living in slums. Taye BABALEYE (2021) sanitary pads and the buying behaviour of female students at Adeleke University in Ede, Osun State. The authors might examine the different types of advertising messages used to promote sanitary pads, such as emphasizing comfort, absorbency, or discretion, and how these messages impact the decision-making process of female students when purchasing pads. His study may also investigate factors that influence buying behaviour beyond advertising, such as brand loyalty or price sensitivity. Overall, the article seems to focus on the intersection between advertising messages and consumer behaviour in the context of sanitary pad purchases among female students at a specific university in Nigeria.

### 3.1 Theoretical Framework

Social cognitive theory is a psychological perspective that focuses on how people learn through observation, imitation, and modelling. The theory was developed by Albert Bandura in the 1970s and is based on the idea that individuals can learn new behaviours by observing the actions of others and the outcomes of those actions. According to social cognitive theory, behaviour, cognition, and the environment are all interconnected and influence each other. Individuals are not just passive recipients of environmental stimuli but can actively engage with their environment and make choices about their behaviour based on their observations and interpretations.

The theoretical framework for this study can draw on social cognitive theory to help explain how exposure to sanitary napkin advertisements can influence girls' attitudes, behaviours, and perceptions related to menstrual hygiene and their overall well-being. By using this theoretical framework, the study can develop a comprehensive understanding of the potential impact of sanitary napkin advertisements on girls' well-being and inform the development of policies and interventions to promote positive attitudes and behaviours among girls.

### 3.2 Research Methodology

A content analysis research design to investigate the impact of sanitary napkin advertisements on girls' well-being. The advertisements will be analyzed using content analysis, which is a research method used to analyze the content of media messages systematically. The content analysis will involve identifying the themes and messages presented in the advertisements, such as the use of language, images, and tone. The advertisements will also be analyzed for their potential impact on girls' self-esteem, body image, and overall well-being.

### 3.3 Data Collection

#### 3.3.1 Primary Data and Secondary Data

The Primary data was collected from various media platforms, including television, social media, and print media. And Secondary data was gathered from research papers, books, and articles that were published in various journals.

#### 3.4 Sampling Method

The sampling method for this study involves purposive sampling. The sanitary napkin advertisements from various media platforms and the sample size will be determined based on the principle of fullness. This method will allow the researchers to obtain a representative sample of advertisements and provide insights into the potential impact of these advertisements on girls' well-being.

### 4.1 Data Analysis and Interpretation

**Data 1:** Sanitary napkin advertisements typically use language, imagery, and tone that aim to normalize menstruation, promote the benefits of using their specific product, and appeal to their target audience.



Picture 1



Picture 1(A)



Picture 1(B)



Picture 1(C)

**Language:**

The language used in sanitary napkin advertisements often emphasizes the importance of staying clean, comfortable, and confident during menstruation. Advertisements frequently use euphemisms for menstruation, such as "that time of the month" or "monthly cycle," to make the topic more approachable and less taboo. Additionally, advertisements often use language that suggests their product is the best or most effective option for managing menstruation, such as "maximum protection" or "superior absorbency."

**Imagery:**

Sanitary napkin advertisements often feature happy, active women going about their daily lives without being held back by their periods. Advertisements may show women participating in sports or other physical activities, emphasizing the product's ability to provide reliable protection without hindering movement. Additionally, advertisements may use imagery of flowers, soft colours, and flowing fabrics to evoke a sense of freshness and cleanliness.

**Tone:**

The tone of sanitary napkin advertisements is typically positive, upbeat, and empowering. Advertisements often aim to make women feel confident and proud of their bodies by normalizing menstruation and presenting the use of sanitary napkins as a practical, simple solution. Advertisements may also use humour or cheerfulness to make the topic more approachable and less uncomfortable for viewers.

**Data 2:** To determine the extent to which sanitary napkin advertisements promote education and awareness about menstrual health and hygiene, it is important to consider the content of the advertisements and the messages they convey.



Picture 2



Picture 2(A)



Picture 2(B)



Picture 2(C)

Firstly, advertisements that provide accurate and detailed information about menstrual health and hygiene can be seen as promoting education and awareness. This may include information about the menstrual cycle, the importance of maintaining good menstrual hygiene, and the potential health risks associated with improper menstrual care. Such advertisements can help to demystify menstruation and empower women with the knowledge they need to take care of their bodies.

Secondly, advertisements that use language and imagery that challenge menstrual taboos and stigma can also promote education and awareness. By normalizing menstruation and presenting it as a natural and healthy part of a woman's life, these



advertisements can help to break down social barriers that prevent women from seeking information and support about menstrual health and hygiene.

Lastly, advertisements that encourage women to take an active role in managing their menstrual health and hygiene can also promote education and awareness. This may include messages that encourage women to speak openly about their menstrual experiences, to seek out information about menstrual products and hygiene practices, and to prioritize their own health and well-being.

Overall, while many sanitary napkin advertisements may focus primarily on product promotion, there are certainly examples of advertisements that promote education and awareness about menstrual health and hygiene. By challenging menstrual stigma and providing accurate information, these advertisements can play an important role in promoting women's health and well-being.

**Data 3:** To identify potential areas for improvement in sanitary napkin advertisements to ensure that they have a positive impact on girls' well-being



**Picture 3**



**Picture 3(A)**



**Picture 3(B)**



**Picture 3(C)**



**Picture 3(D)**



**Picture 3(E)**



**Picture 3(F)**



**Picture 3(G)**



**Picture 3(H)**

**Addressing menstruation stigma:**

While many advertisements have made progress in normalizing menstruation, there is still a significant amount of stigma surrounding menstruation in many cultures. Advertisements could do more to address this stigma and promote a culture of acceptance and openness around menstruation.

**Promoting inclusivity:**

Many sanitary napkin advertisements are targeted towards cis gender girls and women, and may not be inclusive of transgender or non-binary individuals who may also menstruate. Advertisements could be more inclusive by featuring a wider range of identities and experiences.

**Providing accurate information:**

Some advertisements may make claims that are not scientifically accurate or could be misleading. It is important for advertisements to provide accurate information about the product's features and benefits, as well as information about menstrual health and hygiene in general.

**Encouraging sustainable practices:**

Many sanitary napkin advertisements focus on the convenience of disposable products, but fail to address the environmental impact of disposable menstrual products. Advertisements could encourage sustainable practices, such as the use of reusable menstrual products, or the proper disposal of disposable products.

**Addressing affordability:**

Access to menstrual products can be a barrier for girls and women who cannot afford them. Advertisements could acknowledge this issue and promote affordable options or partnerships with organizations that provide menstrual products to those in need.

Overall, by addressing these areas for improvement, sanitary napkin advertisements could have a more positive impact on girls' well-being by promoting inclusivity, education, and sustainability, and by addressing the barriers that prevent some girls from accessing menstrual products.

**5.1 Research and Findings**

Sanitary napkin advertisements are targeted towards young girls and women and are designed to promote the use of feminine hygiene products. These advertisements often feature attractive and confident women who are shown engaging in a variety of activities, such as sports, dancing, or socializing, while using the product. The message conveyed by these ads is that using these products will allow women to feel clean, fresh, and confident, and that they can continue to pursue their daily activities without any interruption.

**Increasing awareness:** Sanitary napkin advertisements can increase awareness about menstrual hygiene and the importance of using feminine hygiene products during menstruation.

**Promoting good hygiene practices:** Advertisements can encourage girls to maintain good hygiene practices during menstruation, which is important for their physical health and well-being.

**Normalizing menstruation:** Some advertisements can help to normalize menstruation and reduce the stigma surrounding it, which can be beneficial for girls' emotional and social well-being.

**Empowering girls:** Some advertisements can empower girls by promoting messages of self-care and self-confidence, which can be particularly important during menstruation when girls may feel vulnerable or self-conscious.

Advertisements can increase awareness, promote good hygiene practices, normalize menstruation, and empower girls. It is important for advertisers to consider these positive impacts and strive to create advertisements that promote positive messages and support girls' well-being.

## 6.1 Conclusion

Research on the impact of sanitary napkin advertisements on girls' well-being is limited, but studies suggest that positive representations of menstruation can have a beneficial impact on girls' attitudes towards their bodies and their menstrual health. Sanitary napkin advertisements that normalize menstruation and promote accurate information about menstrual health and hygiene can help to reduce the stigma surrounding menstruation, which can have a positive impact on girls' self-esteem and body image.

Additionally, advertisements that promote sustainable menstrual practices can help to reduce the environmental impact of disposable menstrual products and empower girls to make informed choices about their menstrual health. However, it is important to note that the impact of sanitary napkin advertisements is not universal and may vary based on cultural, social, and economic factors.

Girls from marginalized communities may face additional barriers to accessing menstrual products and education, and advertisements must take these factors into consideration. Overall, while more research is needed to fully understand the impact of sanitary napkin advertisements on girls' well-being, positive and inclusive representations of menstruation have the potential to promote girls' health, well-being, and empowerment.

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**Topic****“मरीचिका' क कर्तव्य परायण वृद्ध”****ICSRD:**

Volume 02, Issue 02 (2023)

ISSN: 2583-6722 (Online)

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मैथिली विभाग

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Received: May 2023;

Accepted: June 2023;

Published: July 2023

**Citation:** डॉ॰ सरस्वती कुमारी

“मरीचिका' क कर्तव्य परायण वृद्ध”

ICSRD Review/ <http://www.icsrd.in/peer-reviewed-research-international-refereed-journal.html>**Copyright:** ©2023 डॉ॰ सरस्वती कुमारी**Type:** General Review**Publisher:** International Center for Scientific Research and Development (ICSRD)

मैथिली साहित्यक विशालकाय उपन्यास ‘मरीचिका’ अछि । एकर लेखिका ‘श्रीमती लिली रे’ छथि। मरीचिका कहल जाइत छैक जे रेगिस्तानक क्षेत्रमे गर्मीक दिनमे सूर्यक प्रखर तेजस दूरक सम्पूर्ण बालू चमकैत रहैत छैक ओ एक गोठ विस्तृत जलाशय सदृश लगैत छैक । मृगा जलक खोज में ओहि जलाशय दिश दौड़त अछि मुदा जल नाहि भेटि पुनः दोसर दिश चमकैत बालूके जलाशय बुझि ओम्हर दौड़य लगैत अछि । तहिना एहि दू राज घरानाक मृगतृष्णा अछि तऽ दोसर दिश नेना सरकार एवं हीराक बीच प्रेमक मृगतृष्णा देखाएल गेल अछि त कतहु धनक मरीचिका आ कतहु वर्चस्वक मृगतृष्णा । एहिमे वृद्धक सेहो अनेक रूपमे चित्रण कएल गेल अछि । पहिल वृद्ध छथि राजमाता जे अपन दुश्मन केँ कोनहु रूपमे पछारि देबाक प्रयासमे लागल रहैत छथि मुदा अपन राज व्यवस्था मे एकाधिकार रखैत छथि। हुनका अपन परायाए नीक बेजायए लाभहानिक पूर्ण अनुभव छनि । ओ अपन युक्तिसँ एतेक टा राजपाट अरजने छलथि तँ अपन पुतोहु रानी जीके अपन अनुभवक सीख दैत छथिना हुनक प्रकृतिक वर्णन लेखिका एहि रूपेँ व्यक्त कएलनि अछि. “राजमाता साहेबक ओतय समयक बड़ पावन्दी छलैक। कोनो अति विशेष कारण बिना ओ अपन नियम नहि भंग करैत छलीह । भिनसरुका बैसाड़ीमे एखन आधा घंटा देरी छलैक. तखन ? असमयमे बजयबाक कारण ? राजमाता साहेब प्रसन्न छलीह की अप्रसन्न ? जे किछु छलीह तकर कारण ? थरथराइत मनेमन रानीजी राजमाता साहेबक हवेली दिश विदा भेलीह । राजमाता साहेब अपन कोठलीमे छलीह। ओसारा पर भिनसरुका बैसाड़ीक हेतु ओरिआओन भऽ रहल छलैक। रानीजी राजमाता साहेबके प्रणाम कयलथिन । राजमाता साहेब आँखि मुननहि अति मृदुस्वरमे पुछलथिन एहि राज्यक नाश की अहींक हाथ होयत ? रानीजी मुड़ी झुकोने बैसलि रहलीह। राजमाता साहेब बजैत गेलीह. हम दालि फाँकि कऽ ई राज्यक विस्तार कयलहुँ अपना लेल नहि । अहाँक स्वामी लेल जकरा बदौलत अहाँ रानी कहबैत छी । अहाँक बेटा लेलए जकरा बदौलति अहाँ राज माता कहायच। बेटा के यदि पढ़ए नहि देवनि तँ गीदड़ जँका सब ठकि लेतनि सब किछु बुड़ा देताह । .... राजमाता साहेब मृदु स्वरमे बजलीह. "हम आर कतेक दिन रहब ? अपन दुर्बलता यदि अपन काबूमे नहि राखब तँ सभक उठल्लू बनि जायब। एहि संसारमे कनला आ हँसलासँ किछु नहि भेटैत छैक । सभ किछु हासिल कयलासँ भेटैत छैक ।

"1 राजमाता अपन स्वास्थ्यक कोनो प्रकारक ध्यान नहि रखैत छथि हुनका प्रतिपल अपन पुत्र राजा साहेब आ नेना सरकारक चिन्तामे लागल रहैत छथि । संगहि रानीजी राजमाता बनबाक सभ गूढ़ कर्तव्यक सीख दैत छथिन । हुनका अपन अन्तिम समय काशीमे वितयबाक परम अभिलाषा छनि ओ स्पष्ट करैत लेखिका लिखत छथि. "देखलासँ राजमाता साहेब कनियो अस्वस्थ नहि लगैत छलीह । मुँह पर ओहिना दपदपी छलनि । ध्यानसँ देखलापर क्लान्त बुझि पड़ैत छलीह राजमाता साहेब हुनकर दुब्बर काया आरो दुबरा गेल रहनि हीरा प्रणाम कयलनि । राजमाता साहेब आशीर्वादमे पुछलथिन . छलहुँ कुशल ? राजमाता साहेबक मन्द स्वर आरो नीचा चल गेल रहनि । चाहक बैसाड़ीक क्रममे नित्यनियमानुसार सब भेंट कर' आयला राजमाता साहेब मसनदमे ओडठि क' बैसलीह । राजा साहेब अएलाह । अन्तमे डाक्टर बाबूअयलाह । सभा वर्खास्त भऽ गेल डॉक्टर बाबू ब्लडप्रेसर जाँचकए कनेक काल गुम्म भऽ गेलाह। सकपकाइत बजलाह.आठ दिन तक एक दम सुतलि रहबाक चाहिअनि । बेशी बजबाक सेहो नहि चाही । ओना चिन्ताक कोनो कारण नहि । राजमाता साहेब बड़ आस्ते सँ बजलीह. हमर अन्तिम इच्छा काशीमे प्राण त्याग करब अछि । यदि कनियो कोनो तरहक संकेत बुझि पड़य तँ राजा साहेब के सूचना देबामे देरी नहि करब । डॉक्टर बाबू अपनहि हाथ अपन दुनू काल पकड़िए जीह कटैत बजलाह. हम अपन डिग्री फाड़ि क फैकि देब । एहन अलच्छ बात ! एखन हमरा लोकनिक अनाथ होइमे बहुत देरी अछि ।

"2 एहि ठाम वृद्धक प्रति प्रेम, ताहूमे ओहन वृद्ध जे अपना जीवन मे सतत् एक आदर्श स्थापित कएने अछि ओकरा लेल परिवारक लोकक संगहि परिजन पुरजन सभ लोक तन.मनसँ समर्पित रहैत अछि आ ओकर अकुशलतासँ सभ व्याकुल भए जाइत अछि । ई ओहि वृद्धक प्रति समर्पण आ ओकर महत्ता प्रतिपादित करैत ओकरा प्रतिष्ठित करबाक प्रयास कएलनि अछि। एहि ठाम देखाओल गेल अछि जे वृद्ध परिवारक धरोहर होइत छथि जिनका हुनक सन्तानके प्रतिपल यथा साध्य सुरक्षित रखवाक प्रयास करैत छथि। एहि ठाम ई सन्देश देल गेल अछि जे वृद्धक सेवामे



यदि हजारो आवश्यक काजक त्याग कए राजा साहेब कहैत छथि "पाठक जीके कहि दैत छियनि जाइ ले जावत अहाँ दुखित ही हम कतहुँ नहि जायब राजमाता साहेब मुसुकाय बजलीह की नेना सरकार फोटो देखि कऽ अपन पिताक परिचय पओताह ? पिताक सुख बचत राखब सर्वथा अनुचित थिक ।"

"3 दोसर वृद्ध मुरलीधर पाठक छथि जे राजमाता साहेबक सभसँ विश्वस्त आ परिश्रमी छल । हुनक स्वामी भक्ति देखि राजमाता साहेब हुनक बहुत आदर करैत छलथिन । गम्भीरसँ गम्भीर विषयवस्तु पर विचार विमर्शक लेल राजमाता साहेब हुनकहि कहैत छलथिन । तँ राज काजक प्रत्येक क्रियामे हुनक योगदान रहैत छल । इएह कारण छल जे रानी जी लग सेहो पाठक जीक पहुँच छलनि । देखल जाय पाठक जीक महत्व ओहि राज दरवारमे. "मुदा मुरलीधर पाठक लग रानीजीक सब कथुक छूट छलनि। ओहि ठाम ओ राजमाता साहेबक ट्रेल सब शिक्षा बिसरि जाथि जे रानीक कोना हँसबाक चाही, कोना कनबाक चाही । ममताक घैल छलाह मुरलीधर पाठक । रानी जीके सेहो पढ़ओने छलथिन मुरलीधर पाठक ।

रानीजीक नजरिये पाठकजी सन दोसर व्यक्ति नहि छल एहि दुनियाँमे । राजा साहेबक शिक्षा.दीक्षा सबमे पाठक जीक हाथ छलनि । एहि परिवारक बदन्तीमे अपन समस्त जीवन लगा देने छलाह पाठकजी । कतेक वयस हेतनि पाठकजी केर ? रानीजी अन्दाज नहि लगा सकलीह । निश्चय वयससँ अधिक बूढ़ लगैत छलाह पाठक जी मुँह पर झुर्रीक रेखा सौसे मुँह रेखाक तागसँ सिबल लगैत छलनि। ताहि बीचमे दूटा आँखि । आँखि रंगनील रहबाक कारण बहुत लोक हुनका पीठ पालू कुइरा कहैत छलनि । मुदा ओहि मुँहमे की आन कोनो आँखि छजितैक ६ नील नील हँसैत आँखि काँचक मुननी सन । सौँसे दुनियाँक भेद जेना ओहि मुननीक तरमे नुकायल छलैकारानीजीक नजरिये पाठक जी सन विद्वान दोसर व्यक्ति नहि छल । पाठकजीके " बजा का कहलथिन पाठक जी नेना सरकारके अहाँ सँ नीक जेक केयो नहि पढ़ा सकैत छनि ।

"4 एहि ठाम लेखिका देखयबाक प्रयास कयलनि अछि जे वृद्ध होइतो पाठक जी कर्तव्य परायण छथि ओ अपन सम्पूर्ण जीवन एहि राजपरिवारक सेवामे लगा गेल छल तँ ओहि परिवारक सभ लोक हुनका जी.जानसँ अपनहि परिवारक सदृश मानैत छथि । आ हुनक एहि परिवारमे एक अलग स्थान छनि । एकर अतिरिक्त छोटकी दाइजीए शुभंकरी पीसी, बड़की दाइ, दुर्गा दाइ आदि अनेक वृद्ध छथि जे अपन वैधव्य सँ राजमाता साहेबक कृतज्ञता ज्ञापित कए अपन जीवन निर्वाह करैत छथि ।

**सन्दर्भ :-**

1. 'मरीचिका'. श्रीमति लिली रे

**Topic**

“तीत अतीत.जीवनक अकाट्य सत्य”

**ICSRD:**

Volume 02, Issue 02 (2023)

ISSN: 2583-6722 (Online)

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Received: May 2023;

Accepted: June 2023;

Published: July 2023

**Citation:** अमित कुमार ठाकुर

“तीत अतीत.जीवनक अकाट्य सत्य”

ICSRD Review// [http://](http://www.icsrd.in/peer-reviewed-research-international-refereed-journal.html)

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**Type:** General Review

**Publisher:** International Center for Scientific Research and Development (ICSRD)

“एहन भागमन्त बड़ विरल भेटताह जिनक जीवन

अ -तीते व्यतीत भेल होइना एहन अनेक छथि जिनक जँ अतीत तीत रहलनि तँ वर्तमान मीठ भऽ गेलनि जे वर्तमान तीत छनि तँ अतीत मीठ छलनि। ई क्रमसनातन थिक सृष्टिक नियम थिका सामान्यमे विशेष ई जे शेष तँ भोग्यकालक भाग्यक खेल कहि केवल खेपि लैत छथि आ तितहा अतीतकेँ निकालि देत छथि किन्तु गनल। चुनल एहनो किछु लोक होइत छथि जे ओहि अन्तरालक भोगल अनुभूतिके पोथीक पातपर सजाकए कालक कपालपर साटि दैत छथिना स्वयं तँ ताहिसेँ ऊर्जा प्राप्त करितहिँ छथि आगू लोक लेल सेहो ओ अभिलेख सत्पथ.प्रदर्शक दिशा.निर्देशक बनि जाइत छथि। ताहुमें जँ साहित्यरथी. महारथी होथि तँ हुनक आत्मकथा हो कि आत्मसंस्मरण जीवन यात्रा हो कि अतीत.मन्थन, स्वतःसाहित्यक थाती बनि जाइछ।”<sup>1</sup>

कारयित्री तथा भावयित्री प्रतिभा संपन्न प्रो श्री जगदीश मिश्रजी जहिना कविता तथा अलङ्कार शास्त्रीय निबन्धादिक लेखनमे निपुण छथि तहिना अध्यापनहुमे प्रतिष्ठा अर्जित कएलन्हि। श्री जगदीश मिश्रजीक व्यक्तित्व एवं कृतित्व शुद्ध सोनाक गढ़ल गहना जकाँ अपन समाज ओ साहित्य.संसारमे दमकैत छनि वएह सिद्ध करैत अछि जे ई जे घोर संघर्षक अग्निज्वालामे बिना पड़ने एवं काल.कारीगरक हथौड़ा बिना बजने संभव नहि छलैक। ई तीत अतीत तकर प्रमाण तँ प्रस्तुत करिते अछि ताहि संग मध्य बीस म शताब्दीमे मिथिलाक एक विख्यात अंचलक पारिवारिक सामाजिक आर्थिक सांस्कृतिक शैक्षिक हलचलक लघु चलचित्र सेहो देखा देत अछि।

सामान्य धारणा अछि जे राज दरभंगाक संबद्ध रखनिहार परिवार सुखी.सम्पन्न होइत छल। एकरा पढ़लापर ज्ञात होइछ जे सभ ठाम नहि। हिनको परिवार तँ राज दरभंगाक सँ संबद्ध रखनिहार छल, किन्तु नजरिपर नहि छल, तँ जगदीश बाबूक डेग.डेग पर सिकस्त भोगऽ पड़लनि। पढ़ल लिखल घर छलनि, खास काके महामहोपाध्याय (म.म.प. बालकृष्ण मिश्र) रहथिन, ते पढ़ब तँ अनिवार्य छलनि हँ, किन्तु पिता ताहि निमित्ते योग्य नहि छलथिन्ह। मैट्रिक कोना पास भेल रहथि एहि संबंधमें तीत.अतीतमें विस्तार सँ लिखने छथि।

“हमर पिता रुग्ण ओ शय्याग्रस्त रहथि। बाबूके कमलाक बिमारी (जन्डिस)भेल रहनि आ स्व० विमल चन्द्र चटर्जीक दबाइ चलैत छलनि। माता.पिता प्रणाम कए हम सशक्त हृदये गाम छोड़ने रही। एहिसँ पहिने हम कहि ओ एकसर गामसँ बाहरमे नहि रहल रही। बहेड़ामे कच्चा ईटाक चारि.पाँच कोठलीक खपैल छात्रावास रहे। एक एक कोठली मे पाँच छओ छात्रक रहबाक व्यवस्था छलै। हम आ ओरो पाँच छात्रक संग एक कोठलीमे रहए लगलहुँ। छात्रावाससँ सटले मेसमे दुनू साँझ भोजन करैत रही। रातिमे मेसक पहिल घंटी आठ बजेमे बजै आ आठम वर्ग घरिक छात्र भोजन कए आबथि। दोसर घंटी साढ़े आठ बजे बजे तखन नवम दसम ओ एगारहम वर्गक छात्र भोजन करबाक लेल जाथि। एगारहम वर्गक बाद मैट्रिकक परीक्षा होइत छलै। कहिओ कहिओ मेसक घंटी बजला पर छात्र लोकनि जखन भोजनक लेल जाथि तँ देखथि जे बर्तन धोअल माँजल चूल्हा पर राखल छै मुदा भोजन बनाओल नहि गेलैक अछि। मेसक संचालक कहथिन जे अमुक.अमुक छात्र बकि औता टाका जं दए देथि तँ काल्हि भिनसरसँ भोजन बनता जाहि छात्रक लग रुपैया रहनि ओ तँ बाजार जाए भोजन कए आबथि, शेषके भुखले राति बितबए पड़नि। अधिकांश छात्र घरसँ चाउर. दालि आनि मेसमे दैत छलै ते भात. दालिक स्वाद नित्य बदलल रहैत छलै।

शिक्षक लोकनि बड़ आत्मीयतासँ पढ़ाबथि। एही क्रममे श्रद्धेय मधुपजीसँ परिचय भेला हुनका जखन बूझल भेलनि जे ई छात्र महामहोपाध्यायप ण्डित बालकृष्ण मिश्रक भातिज थिकाह तँ आओरो स्नेह करए लगलाह। ओतहिसँ हम पढ़िकए पास कएने रही।”<sup>2</sup>

प्रतिभा बलपर सभमे प्रथमश्रेणी पबैत गेलाह प्री.युनिवर्सिटीमे तँ बिहार विश्वविद्यालयक मेधा सूचीमे सातम स्थानपररहथि, स्कॉलरशिपक राशि प्राप्त कएलनि। मैथिली ऑनर्स, सरिसब कालेजमे तहिया पढाइक व्यवस्था बिनु रहनहुँ, टॉप कयने रहथि। एम ए मे दू महान् आचार्य.प्रवर (आचार्य रमानाथ झाएवं सरस कवि ईशनाथ झाक छ त्रच्छायाक सौभाग्य भेटलनि। अपन प्रतिभाक बले एम०ए०में सर्वोच्च स्थान पौलन्हि। हुनका लोकनिक स्नेह सान्निध्यक सुयोग लगलनि, शास्त्रमे

परिपक्वता पौलनि, लेखनमे सिद्धता अरजलनि, विश्लेषणमे शास्त्रीयता ओ तार्किकता सिखलनि सम्पादनक लामे कौशल प्राप्त कयलनि अध्यवसायमे निरन्तरताक पाठ पढ़लनि।

किन्तु संघर्ष एतहु अंत नहि भेलन्हि। योग्यताक रहितौ कतहु कमीसन तँ कतहु कालेज प्रशासनक घुरपेंचक चलते नौकरी नहि भए पेलन्हि। तीन.तीन खेप सुयोग्यता मारल गेलनि । नियति ट्यूशन करौलकनि, प्रूफ पढ़बालकनि, गेस पेपर लिखबौलकनि, अन्ततःप्रो तंत्रनाथ झाजीक अनुग्रहे सरिसब कालेजमें सय टाका मासपर पढ़ौनीक काज आरम्भ कयलनि। तखन मरुभूमिपर एकाध चुरू जल पड़ए लगलनि। मुदा ओहो तँ ऊँटक मुँह मँ जीरे छलनि। तैयो एतबा तँ भेलनि जे जीविका कक्षक ठोकल केबाड़ कने ससरि तँ गेलनि आ ई भीतर चलि तँ गेलाह, तकर किछुए दिनक बाद प्रो विश्वेश्वर मिश्रजीक आग्रह हुनक दू वर्षक अध्ययन. अवकाशजन्य भेल रिक्त पदपर नियुक्तिक हेतु पूर्णियाँ कालेजमे ई प्रत्याशी भेलाह आ पूरा वेतनपर बिनु प्रयासे हिनक बहालियो भऽ गेलनि अपन परिश्रम योग्यता अध्यापन क्षमता मिलनसारिता साहित्यिकता कार्यदक्षता प्रभृति सदुणसँ हिनक लोकप्रियता ओहि क्षेत्रमे दिनानुदिन पसरऽ लगलनि। ताही बीच मैथिली विभागमे द्वितीय पदक सृजन भेलैक आ ताहि पदपर कमीसनसँ हिनक नियुक्तियो भऽ गेलनि। तखन जाकऽ हिनक जीवनक तीत अतीत भऽ सकलनि आ ई वर्तमानक अ.तीत बाटपर जनिकास पीड़ितो छलाह अथवा जे विपरीतो छलथिन, तनिको दिस पीरीतिक डेग बढ़ा देलनि।

अपनहुँ अनुभव करैत होयब जे लेखकक जीवन.संघर्षक आग्नि ज्वाला बनि गेल तँ से एहि कारणे जे सरोकारक अनेक स्थलसँ ताहिमे खुधरी . करसी लगातार पढ़ैत रहैत अछि, तकर लुत्ती उडि उड़िकऽ कखनो आडके दागि दैत छलनि तँ कखनो तकर धूआँ आँखिमे कुटकुटाका लगैत छलनि, तथापि ई पंचाग्नि.साधक जकाँ डटल रहैत छलाह। मुदा, आगि लुत्ती आ धूआँ ततबे टा नहि थिक, ओ प्रकाश थिक आ ऊर्जा .उत्साहो थिक । से, ताहिमे हिनका विशिष्ट ज्ञानक प्रकाशो भेटलनि एवं संघर्षक्षम अक्षय ऊर्जाक विकासो भेलनि। ज्ञानगुरु आचार्यप्रवर रमानाथ झा ओ पूज्यवर सरस कवि भेटलथिन्ह। उपहासके अबडेरबाक विश्वासके अहेबाक, उत्साहदाताक प्रति चिर कृतज्ञताभाव रखबाक स्वभाव विकसित होइत गेलनि। आखिर प्रतिकूल हवा अनुकूल दिस भेलनि आ मझधारक नाव कछेड़ ध लेलकनि। ओ अतीत आब व्यतीत भऽ गेल छनि, स्मृति टामे संचित छनि। आब तँ स्वयं अनेकोक पन्थक पाकड़ि बनल छथि, एखनो बनैत छथि। आचार्य तँ अपनहुँ भेलाहे, गुरुवरद्वय भास्कर छलथिन तँ नक्षत्र ईहो थिकाहो। शत.शत छात्रगण हिनक ज्ञानक प्रसाद पावि कृतविद्य भेल छथि, श्रेष्ठ विद्वानमे परिगणित छथि।

फुटबॉलक ई नीक खेलाड़ी रहथि। लगातार प्रैक्टिस करथि आ मैच खेलाथि। ताहि दिन सम्भ्रान्त घरक बच्चामे ई सभ प्रवृत्ति नीक नहि। मानल जाइक, दोसर जे पढ़बा लिखबाक विरोधी तत्त्व बूझल जाइक आ बुड़िआयल नेनामे ओकर गणना होबऽ लगैक तथापि, उपहास अवधारियो क एहि सओखके बादो धरि जारी रखलनि। एहि बारेमे विस्तार सँ लिखने छथि।

“हम जखन सरिसब कॉलेजक कार्यालयमे अपन योगदानक आवेदन प्रपत्र लिखि कए देलिके, तखन विभागाध्यक्ष प्रो अमरनाथ झा कहते रहथि, जेबी.ए. अन्तिम वर्षक एकटा वर्ग एखनहिँ छै से लए कए प्राध्यापकीय जीवनक श्री गणेश करू। हम वर्ग लए जखन गाम आपस अबैत रही विचारमग्न भए गेल रही जे हमरा संग एहन किएक होइत अछि। अपन दुर्भाग्य लेल अनका किए दोष देल जाए। हम निःस्व रही ओ फुटबॉल खेलाइत रही इएह हमर दुर्भाग्यक कारण रहए। तहिआ सोति समाजक पुरातन पंथी व्यक्ति विशेष फुटबॉलक खेलाडीक बदमास, लफंगा आर की की ने बुझेत छलथिन। हम फुटबॉल खेलाइ रही तँ ओहन सम्बोधन सुनबाक अभ्यस्त भए गेल रही।

गामपर पिताक कीनल पुस्तक सभ पार भए चुकल छल एक बंगलाक महाभारतकेँ छोड़ि, बिहा रविश्वविद्यालयक आइ.ए.ओ. बी.ए. कक्षाक पाठ्य.ग्रन्थ हमरा लग छल नहि, बिनु पढ़नहिँ पढ़ावाए चल जाइत रही। श्रद्धेय आचार्य गुरु जे ओदश देने रहथि तकर अनुपालन हमरा बुते भए नहि रहल छल। फलतःएक दिन बी.ए. कक्षाने विद्यापतिक भक्तिक एकटा गीत पढ़एबाक काल एकटा शब्द दृष्टिगोचर भेल रहए 'वोकान' जकर अर्थ हम नहि जनैत रही। हम पचास मिनट धरि विद्यापति ओ हुनक भक्तिभावनापर व्याख्यान देत घन्टी समाप्त कएने रही। गीत अगिला वर्गमे पढ़ाए देव से कहि हम सोझे पुस्तकालय जाए ओहि शब्दक अर्थ ताकल वोकानक अर्थ झोड़ा जनलहुँ संग जे जे ग्रन्थ हमरा पढ़एबाक छल सबटा लए अनलहुँ। तहिआसँ लए अवकाश ग्रहण करबाक समय घरि हम अपन आचार्य गुरुक आदेशक पालन निष्ठापूर्वक करैत रहलहुँ।

महाराज लक्ष्मीश्वर सिंह महाविद्यालय सरिसब.पाहीक विभिन्न विभागमे हमरहि जकाँ अस्थायी शिक्षक लोकनि कार्यरत रहथि तहिआ एहि महाविद्यालयमे विज्ञान संकायक पढ़ाई प्रारंभ नहि भेल रहे । हमरा लोकनिक एक सए टाका मासिक वेतन भेटल करैत छल तथापि, हमरा प्रथमहि पढ़एबाक अवसर भेटल रहए ते पूर्ण परिश्रम कए मनोयोगपूर्वक अध्यापन प्रारम्भ कएने रही। हम एतहि पढ़ने रही ते पुरान सभ शिक्षक हमर गुरुए रहथि। गुरु लोकनिक संग अध्यापन करबामे गौरव.बोध भेल करए। गाम पर भौजी आबि गेल रहथि। हम अवकाशक क्षणमे भातिज श्री उदयक संग घन्टो खेलाएल करी।

सरिसब.पाही परिसरक किछु प्रबुद्ध व्यक्ति ओही बीच सरिसब महाविद्यालयके राजकुमार शुभेश्वर सिंहसँ आर्थिक अनुदान दे अएबाक निमित्ते फुटबॉल टूर्नामेन्टक आयोजन कएने रहथि। ओहि समयमे कुमार साहेबके खेल.कूदक प्रतिएँ विशेष अभिरुचि जागल रहनि । रामबागक मुख्य ड्यौदीक आगाँक मैदानमे ओ अपनहुँ खेलाएल करथि से हमरा देखल रहए हुनकहि हाथे प्रस्तावित टूर्नामेन्टक उद्घाटन करएबाक उद्देश्ये एकटा शिष्टमंडल दरभंगा गेल रहए जाहिमे हमरहु सम्मिलित कएल गेल, कुमार साहेबक ओतए निर्णय भेल रहे जे निर्धारित तिथिक दिनक एक बजे जगदीश जी कुमार साहेबके संग लय सरिसब अओताह। निर्धारित तिथिक हम जखन कुमार साहेबक ड्यौदी पर पहुँचल रही ते सर्वप्रथम भूरि भोजन भेल रहे। दरभंगासँ चलबाक काल मोटरमे कुमार साहेब, हुनक अंगरक्षक फूलो पहलवान, हुनक नानाजी, हम ओ हमर एकटा सार श्री दीनानाथ झा (प्रसिद्ध फेकू झा) सवार रहथि। तहि आक धूरा गर्दाबला सड़क पर मचकी झुलैत हमरा लोकनि सरिसबक दर्जि आहीसँ थोड़बे पूर्व भेलहुँ तँ चालक केँ मोटर रोकए पड़लै। आगामे पचासो व्यक्ति एकटा भरल बड़का थार लेने बाट छेकने बीच बाट पर थहाथहि कए रहल छलाह। एहिमे कुमार साहेबक सासुरे दिसक सम्बन्धीक संख्या अधिक रहनि ओ बड़का थार मेवा.मिश्री, पंचमेर मधुर ओ नीक.नीक खाद्य पदार्थसँ भरल छलै जे फूलो पहलवानक जिम्मा लगा ओल गेल। ओ लोकनि कुमार साहेबके मोटरसँ उतारि भगवती सिद्धेश्वरीक दर्शन करएबाक

हेतु लए गेलथिन तथा मोटर सहित हमरा लोकनिक स्कूल पर जएबाक हेतु कहल गेल, स्कूलपर पहुँचला पर पता चलल जे जाहि व्यक्तिके मैचमे निर्णायक (रेफरी) केर भार देल गेल छलनि से कोनो विशेष कारणवश आइ एतए नहि आबि सकताह। अगत्या ओहि मैचमे रेफरीक काज हमरहि करए पड़ल रहए। सरिसब अस्पतालसँ सटले पूबमे खादी भण्डार रहै ओ तकर मैनेजर रहथि नवादा (बहेड़ा) गामक एक सुदर्शन युवक हरिश्चन्द्रजी ओ फुटबॉलक नीक खेलाड़ी रहथि, ओहि दिनक मैचमे एकटा टीम हुनके गामक रहनि, मैच प्रारम्भ होएबासँ पूर्व बीच मैदानमे राजकुमार शुभेश्वर सिंहक संग दुनू टीमक खेलाड़ी सभक परिचय कराओल गेलनि। तत्पश्चा त्खेल प्रारम्भ भेल रहे तहि आ फुटबॉल खेलक प्रति एहि परिसरक लोकक लगाव अत्यधिक छलै। हमरा लोकनि अनदिना जे खेलक अभ्यास कएल करी तँ ताहूमे पाँच सए वा हजार दर्शक जुट जाथि। मैच भेलापर दर्शकक संख्या एतेक अधिक भर जाइक जे तिल धरबाक जगह नहि बँचे। ओई परम्परा बहुत पहिनहिँ सँ सरिसबमे आबि रहल छलै। ओहू दिन दर्शकक संख्या अत्यधिक रहै। खेल नीक भए रहल छलै । दर्शक वृन्द उत्साहित रहथि आजुक दस मिनटक मध्यान्तरमे हम देखलि अनि जे मैदानक पश्चिममे प्रधानाध्यापक श्रद्धेय अम्बिकानाथ मिश्र जी दुइ तीन आरो शिक्षक लोकनिक संग कुर्सी पर बैसल छथि। हम दौड़ कए जाए सभ शिक्षक प्रणाम कएलि अनि ओहिमेसँ एक शिक्षक टेढ़ दृष्टिँ हमरा दिस देखैत उपहासक स्वरमे हमरासँ पुछलनि, 'कीजगदीशजी ! किछु काजो धन्धा होइ छै कि इएह सभ ?' हम तँ कटूक्ति ओ उपहासके अझेजि लेने रही। ई सभ सुनैत.सुनैत हमर चाम मोट भए चुकल छल। तँ हँसितहिँ उत्तर देने रहि अनि, 'मास्टर साहेब ! एखन तँ इएह सब होइ छै' हम दसे डेग पूब भेल रही ता श्रद्धेय अम्बिकानाथ मिश्रजीक स्वर कर्णगोचर भेल रहए 'अहाँके बूझल अछि जे जगदीश जो एहि कॉलेजमे प्राध्यापक छथि जे मूँहमे अबैत अछि से बाजि दैत छिएक' । ओहि शिक्षकक आश्चर्ये खूजल मुँह हमरा एखनहुँ स्मरण अछि मैच समाप्त भेलैक ततेक भीड़ जमा भए गेल रहे जे कुमार साहेबक मोटर निकलवाये पन्द्रह बीस मिनट लागि गेल रहनि। टूर्नामेंट चलैत रहलैक जाहिमे हमर सक्रियता बनल रहल। कुमार साहेबक सरिसब आगमनसँ कॉलेज किछु आर्थिक लाभ भेलै वा नहि से धरि हमरा ज्ञात नहि भए सकल रहए”3

तहिना, पानक स ओखीन 'ई किशोरावस्थेमे भऽ गेलाह, अमलमे शामिल भऽ गेलनि। मिष्टान्नप्रिय तं पराकाष्ठापर छथि। ओहन घनघोर आर्थिक संकट रहितो बी.ए.क स्कॉलरशिपक टाका भेटलापर सोझे टावरपर जाय सभसँ प्रसिद्ध दोकानमे बैसि एक सय रसगुल्ला मडवाय टपाटप खाय लगलाह संयोगसँ तखन ओही दोकानक एक केबिनमे रमानाथ बाबू सेहो बैसल रहथिन दाम चुकाय जाय लगलाह तँ ओ हिनका बजबौलथिन, लस्सी पि आय संगहि रिक्सा चढ़ाय, अपन डेरा लऽ जाय, ओतऽ सभके बजाय हिनक एहि गौरवक मुक्तकठें बखान कयलनि। अपनहुँ ओ नामी मिष्टान्नभोगी रहथिना केहन रहथिन सेहो एहिमे भेटि जायत जे कोना एक बरियातीमे भोजनक उत्तरार्धमे भरल चडैरा बालूशाही बट्टाक वट्टा अमौटक सँग दुनू भाइ (ओ आ तंत्रनाथ बाबू) मिलि सधा देने रहथिना।

तहिया आचारक एहन विचार रहैक जे उपनीत भेलाक बाद दरभंगा टावरपरक दोकानमे अज्ञानवश कचौड़ी.तरकारी खयलापर पिताक चटकन सेहो हिनका खाय पड़ल छलनि।

एहि संबद्ध में तीत अतीतमें लिखने छथि .

“बाबू चित्तेश्वर सिंहक एक मात्र पुत्र बाबू दिव्येश्वर सिंहक विवाह चनौरक (कटिहारक स्व० उमानाथ मिश्रक जेठ कन्यासँ भेल छलनि। विवाह बड़ धूमधामसँ भेल रहै। विवाहे दिन वेदिएक तर नवकनियाँ सासुर अइलीहि। हम तहि आ प्रायःनओ.दस वर्षक रही। नीक जकाँ मोन अछि जे तहि आ नवकनियाँके देखबाक, हुनका संग गप्प करबाक अभिलाषा हो अए मुदा एक सम्बन्धे हम ओहि नवकनियाँक ममिआ सासुर रहि अनि ते कनियाँक सोझाँ जाएब वर्जित छल। ओही कनियाँक यक्ष्मा रोगक चिकित्सा दरभंगामे चलि रहल छलनि। हुनके जिज्ञासार्थ बाबू जाइत रहथि तँ हम दुनू भाइ ओ हमर सबसँ जेठ भागिन लोहनाक श्री इन्द्रनाथ (देवानन्द) संग धए नेने रहि अनि। एही यात्रामे पहिले पहिल मिर्जापुरक सिटी आर्ट स्टुडि ओमे चारू गोटेक एकटा समूह चित्र बाबू खिचबौने रहथि जे एखनहुँ हमर घरमे विद्यमान अछि, उपनयनमे जे पिपरपत्ता भेटल रहए से कानमे झुलिए रहल छल। मामाजीक डेरा पर एकटा एहन दुधगारि बकरी रहनि जकरा डेढ़ लोटा दूध होइक रोगीक लेल कहाँ दन ओ बड़ पौष्टिक होइत छैक। दूध दुहलाक बाद बकरीक थनके कपड़ामे लपेटि पीठ लगा बान्हि देल जाइत छलैक। मामाजीक डेरा बड़की टा छलनि। भनसाघर फूट छलैक जतए दुनू साँझ हमरा लोकनि भोजन कएल करी। जलपानक लेल बाबू चारि वा आठ आना पाइ दए देल करथि। दिनक भोजनक बाद बाबू विश्राम करथि आ हमरा लोकनि घुमबाक लेल निकलि जाइ। एही क्रममे एक दिन हवाई जहाज के ओकर घर (हैंगर मे ठाढ़ देखि आएल रही) ।कहि ओ राज स्कूलक मैदानमे चलैत फुटबॉलक खेल देखि आबी तँ कहिओ टावर दिस बाजार घूमि आबी। एक दिन एकसरे टावर चौक लग घुमैत रही तँ भूख लागि गेल संगमे बाबूक देलहा अठन्नी रहने करए। गरम गरम कचौड़ी आ लहसुन पिआजु देल तरकारी जलपान कए लेलहुँ। बदलल स्वादक तरकारी नीक लागल रहए। आनन्दित मोने आपस मामाजीक डेरा पर आएल रही। किछु कालक बाद बाबू पुछने रहथि जे जलपान कएलहुँ वा नहि हम उत्तर देलिअनि जे टावर लग कचौड़ी तरकारी खएलहुँ अछि। ई कथा सुनितहिँ बाबू क्रोधित भए उठलाह। ओ हमर कनपट्टी पर जोर से चटकन मारत कहलनि जे एही लेल एतेक खर्च कए अहाँक उपनयन करौने रही हमर तँ सौँसे देह झनझना उठल रहए। बहुतो दिन धरि बाबूक ओ चटकन मोनके कचोटैत रहल।”4

अपना ओतय ताहि समय हिन्दीक चसक नहि आयल छलैक। सामान्य पढ़ल.लिखल लोक सेहो बंगलेक पोथी पढ़थि। हिनको बाबूजी बंगला महाभारत पढ़थि। तकर एक कारण मिथिलाक्षरसँ मेल खाइत लिपि सेहो रहल होयतैक, जकर दैनन्दिनो व्यवहारमे प्रमुखता छलैक। आब तँ हिन्दी मिथिलाक छापि लेने अछि, तथाकथित किछु उदारवादी हिन्दी समर्थक लोकनिक प्रति धारणा आ व्यवहार नुकायल नहि अछि। तनिको लोकनिक बड नीक जकाँ एतऽ अपना देखा ओल गेल छनि। लेखक पूर्णियाँ कालेजक एक घटनाक उल्लेख कयने छथि यात्रीजी पूर्णियाँ पहुँचथि तँ पूर्णियाँ कालेजक तत्कालीन प्रिंसिपल डॉ मदनेश्वर मिश्रजीक ओतऽ अँटकथि। एक बेर प्रिंसिपल साहेब कालेजक हिन्दी विभाग हुनक काव्यपाठक आयोजन कयलथि। संयोगसँ ताही दिन मैथिलीक विख्यात गीतकार श्री रवीन्द्रनाथ ठाकुरो कार्यान्तरे कालेज पहुँचल रहथि, तँ गोष्ठीमे ओहो आमंत्रित भऽ गेल रहथि। स्वागतोत्तर हिन्दी विभागक एक प्रोफेसर नागार्जुनजीक बाद

रवीन्द्रजीक परिचय देत बाजि देलथिन जे 'ये मैथिली बोली के सुमधुर गीतकार हैं।' ई सुनिते यात्रीजी तते उखड़ गेलथिन जे ओहि प्रोफेसरसँ माइक छीनि हुनका फज्जतिक तऽ कऽ, घोषणा कयलथिन जे ओ ओत आब मैथिलीए कविताक टा पाठ करताह। स्वयं संचालन करऽ लगलाह आ सभा मैथिलीक भऽ गेल। श्री जगदीश बाबू लिखैत छथि. पूर्णियाँ कालेज आगमन भेल रहनि नागार्जुनक मुदा ओतएसँ प्रस्थान करने रहथि यात्रीजी। ई घटना छोट तँ नहिँ थिक, मामूलियो नहि थिक ई भिन्न कथा जे अपना लोकनि एहिसँ ग्रहण कतबा की करबा।

अतीतक प्रीति.अप्रीतिकर घटना धारित लेखकक आत्मसंरचनाक आधारभूमिक भूमिका थिक ई पोथी। एहन तैयार भूमिपर लागल कलमसँ कलम.बागक छटा अद्भुत भेनहि। एकर फल अमृतोपम उचिते.से साहित्योक पक्षमे आ समाजोक पक्षमे। हिनक जीवनक संघर्ष सँ कोनो फिल्मक ई उक्ति अचानक मोनमें आबि जाइत अछि।

सुखरू होते हैं इंसा ठोकरें खाने के बाद।

रंग लाती है हिना पत्थर पे घिस जाने के बाद।।

### निष्कर्ष.

एहन बहुत कमे गोटे होइत छथि जनिक जीवन बिना कोनो संघर्ष कए बित गेल होइना। एहन बहुत छथि जनिक अतीत संघर्ष में बीतल तँ वर्तमान सुखीसँ जीव रहल छथि जेकर अतीत सुखीएँ जीबलथि ओ वर्तमानमे संघर्ष कए रहल छथि। ई सृष्टिक नियम धिका बेसी लोक तँ एकरा भाग्यक खेल कहि संघर्ष खेपि लैत छथि। मुदा किछु लोक अपन मेहनतक बलें वर्तमानकें सुखमय कड लैत छथि। आ समाज ओ दुनियाक लेल मार्ग दर्शक बनि जाइत छथि।

### संदर्भ

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**Topic**

“कालिदास आ विद्यापति साहित्यमे प्रेम तत्व विश्लेषण”

**ICSRD:**

Volume 02, Issue 02 (2023)

ISSN: 2583-6722 (Online)

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Received: May 2023;

Accepted: June 2023;

Published: July 2023

**Citation:** डॉ. रीना कुमारी

“कालिदास आ विद्यापति  
साहित्यमे प्रेम तत्व विश्लेषण”

ICSRD Review/ <http://>

[www.icsrd.in/peer-reviewed-research-international-refereed-journal.html](http://www.icsrd.in/peer-reviewed-research-international-refereed-journal.html)

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**Type:** General Review

**Publisher:** International Center for  
Scientific Research and  
Development (ICSRD)

प्रेम एकटा बहुत च्यापक शब्द थीक। शब्दार्थक आधार पर एकरा परिभाषित करब अत्यंत कठिन अछि। कहलो गेल अछि “अनिर्वचनीय प्रेम स्वरूप”। एकर स्वरूपक व्याख्या नहि कयल जा सकैत अछि, मुदा सृष्टिक सब वस्तु निर्जीव आ सजीवमे प्रेम भाव रखैत अछि। किछु प्रमुख प्रेमस्वरूपक वर्णन जे साहित्य जगतमे भेटैत अछि से थीक—

1. भक्त आ भगवानक बीचक आध्यात्मिक प्रेम
  2. मता-पिता-संतानक बीचक वात्सल्य प्रेम
  3. गुरु-शिष्यक बीच
  4. भाई-बहनक बीचक प्रेम
  5. सखा-सम्बन्धीक बीचक प्रेम
  6. देश प्रेम
  7. प्रकृति आ पशुपक्षीसँ मानवक प्रेम
  8. भौतिक वस्तु एवं पदार्थ जगतक बीचक प्रेम
  9. जीव जन्तु एवं पशुपक्षीक बीचक प्रेम
- आपसम सेहो प्रेम भाव दृष्टिगोचर होइत अछि।

परन्तु सबसँ बेसी चर्चित प्रेम भाव अछि से थीक पुरुष प्रेम आ नारीक प्रेमिकाद्वय बीच प्रेम सम्बन्ध। एकरो अनेको विधा साहित्यमे वर्णित अछि। एकरा एना स्पष्ट करी जे एहि ब्रह्माण्डक सभ वस्तु परमाणुसँ बनल अछि आ परमाणुमे संवेदनशीलता होइत छैक। ओहिमे प्रेम भाव रहैत छैक। चेतनाक मात्रक प्रवाहक क्रम निम्नरूपेँ रहैत अछि ताहि कारणेँ प्रेमभावक प्रदर्शन ओहि क्रममे प्रस्फुटित होइत अछि आ हमरा लोकनि ओकरा अनुभव करैत छी। जड़-चेतन-वनस्पति-पशु पक्षी, मानव-देवता आदिक आलेखमे हमरा लोकनि मानव प्रेम सम्बन्ध विवेचनसँ सम्बन्धित विचार करब। प्रेम स्वरूपक उपर्युक्त व्याख्यामे ईश्वर प्रेमकेँ प्रेमक चरम-उत्कर्ष आ मानव प्रेमक अत्यंत उज्ज्वल आ विकसित स्वरूपक मानल जाइत अछि। इ श्रद्धा भाव भक्ति पर आधारित रहैत अछि। आ एकर उत्कर्ष आत्मा केर परमात्मा संग सम्मिलनसँ समाप्त होइत अछि। मानवक परिवारक आ सामाजिक प्रेममे आदर भाव वात्सल्यभाव स्नेहभाव आ मैत्रीभावक आलम्बन रहैत अछि। पशु आ पक्षीसँ मानवक प्रेम निष्काम आ आत्मानन्दक अनुभूतिक लेल सेहो होइत अछि। जे नाक, कान आ आँखिक माध्यमे मष्तिष्ककेँ झंकृत करैत अछि।

साहित्य, संगीत पुष्पक सुगंध आ प्रकृतिक रूपक छटाक प्रेममे मात्र भावरूप रहैत अछि आ ताहि कारणेँ ई शृंगार रससँ प्रायः वंचित रहैत अछि। मानव प्रेमक सबसँ व्यापक गभीर आ शक्तिशाली स्वरूप नायक आ नायिका; पुरुष-स्त्रीद्वय केर बीचक प्रेम होइत अछि। एहि प्रेमक अनुभूति आँखि शोन्दत्रक दर्शन कान प्रिय बातक श्रवण, त्वचा प्रियक स्पर्श आ जननेन्द्रिय, प्रणय वा संभोग द्वारा सम्पादित होइत अछि। प्रेमक उत्कृष्ट कोटिमे कोनो प्रेमी अपना प्रियक सुख आ आनन्दक कामना करैत छथि, ओकरा आनन्दक हेतु सर्वस्व न्योछावर करबाक हेत तत्पर रहैत अछि। एहि तरहक प्रेममे व्यापक भावना रहैत अछि। मीराक प्रेम एहि श्रेणीमे आबैत अछि। एहि तरहक तुलसीदास दोहावलीमे पपीहा आ मेघेक प्रेमक वर्णनमे प्रेमक सर्वोच्च रूप प्रस्तुत केने छथि। कृष्णक



प्रति गोपी प्रेम सेहो निस्वार्थ भावनासँ परिपूर्ण अछि। प्रेमक दोसर मर्यादित रूप अछि दाम्पत्य जीवन प्रेम जेना रामायणमे वणित रामक प्रति सीताक प्रेम। प्रेमक तेसर रूप कामवासना जन्य प्रेम जकर वर्णनसँ साहित्यक भंडार भरल अछि कारण ई बेसी लोकप्रिय होइत अछि।

मान, महातम, प्रेम रस तन गुण स्नेह पाँच तत्व आओर नौ रस जीवक आधार आओर मूल मंत्र अछि। ज्ञान आ प्रेमक संगम अछि। सत्य प्रेम करुणा अछि धर्मकेँ तत्व प्रेम भावनाकेँ विश्लेषणक प्रेणा डॉ. रेनी स्पिट्जक देने अछि कालिदास प्रेम तत्व विश्लेषण:

कालीदासक रचना सबमे प्राकृतिक प्रेमक मानवीकरणक भावनाक अतुल्य गभीरता आ कल्पना प्रवाह देखल जा सकैत अछि। मुदा विक्रमोवंशीयकेँ छोड़ि हुनकर रचनामे नायक आ नायिका दनूमे काम वासनाक प्रत्यक्ष एवं परोक्ष आग्रह दृष्टिगोचर होइत अछि। द मेघदूतक नायक ;यक्षद्व अपन नायिका ;यक्षिणीद्व केर प्रेममे एतेक विह्वल भऽ जाइत अछि जे ओकर पर्वत श्रृंग नायिका उन्मत्त उरोज ;स्तनद्व सन आ नदी ओकररा विवृत जाँचक सन बुझाइत छैक। मूघदूतमे पीड़ित नायक प्रतिक्रिया वेदना पीड़ा रूपमे प्रगट भेल अछि। एहि रचनामे कालिदास यक्षकेँ माध्यमे प्रकृतिकेर प्रति अपन प्रेमकेँ वियोगी-व्याकुल भाषामे मुखरित केने छथि एहि क्रममे प्राकृतिक दृश्य, वृक्ष, लता, सरोवर, देवालय आदिक मोहक परिचयक संगहि ओकर सौन्दर्य ललितकला आ सुरुचिपूर्ण विलासक वर्णनसँ विरह व्याकुल यक्ष प्रियाकेँ प्रेमक माधुर्यकेँ बढ़ा देने छथि। एहि रचनामे कविक प्रेम दृष्टि ई देखाबय चाहैत अछि जे मानव लोकसँ अलगो ;किन्नरद्व संसरमे प्रेमासक्तक व्याकुलता ओहने रहैत अछि।

कुमार सम्भव सेहो कालीदासक प्रेम काव्य थीक। एकरा आरम्भमे कवि पावतीक रूप आ सौन्दर्यक आकर्षण वासंती परिवेश आ कामदेवक सहायताक बावजूद शंकरक प्रेम प्राप्त नहि होयबाक वर्णन कय ई देखेबाक प्रयास कयने छथि जे प्रेमक बीया जन्मेबाक लेल कायिक सौन्दर्य नहि आध्यात्मिक सौन्दर्यद आवश्यक तत्व विश्लेषण थीक। ओना अहू काव्यमे हिमालय पहाड़पर यक्ष आ किन्नड़ि सबहक संभोग क्रीड़ाक वर्णन वृक्ष वृक्ष आ लताकेँ रति क्रियामे मगन होयब शिव आ पार्वतीक सद्यः संभोग विशद वर्णन भेटैत अछि।

रघुवंश महाकाव्यमे कालीदास सांसारिक प्रेमक चरम उद्देश्य वंश परम्पराकेँ जीवित रखनाई साबित केने छथि। ओ प्रेमक व्यक्तिगत संकीर्ण पक्षक तुलनामे ओकर श्रेष्ठतर आ उत्कृष्ट पक्षक वरीयता देबाक प्रयास केने छथि। ओना तऽ रघुवंशक रूपरेखा एकटा ऐतिहासिक साहित्य सन अछि मुदा ओहमे राजपरिवारक काम प्रसंगक विश्लेषण यथेष्ट मात्रामे भेटैत अछि। कहल गेल छैक काव्येषु नाटकं रम्यं तत्र रम्या शकुन्तला। एहि नाटकमे अप्रतिम सौन्दर्य आ नैसर्गिक प्रेमक स्रष्टा महाकवि कालीदास अभिज्ञान शकुन्तलम् नामक नाटकमे प्रेमक भोरा दण्ड आ सिद्धि तीन विधाक सम्यक वर्णन केने छथि। ओ देखैने छथि जे योवनागम भेला पर नायिका पावन प्रकृतिकेँ साहचर्यमे रहितो प्रेम आ हृदयदानक भावनासँ भरल रहैत अछि आ अनुकूल पात्रक सन्निध्यकेँ पबिते ओकर उपमा रूप उपमाक लेल अपनाकेँ समर्पित कऽ दैत अछि। संगहि नायक कोनो यौवनाक रूप-लावण्यपर दृष्टिपात होइते ओकरा भोगबाक लेल व्याकुल भऽ जाइत अछि। ऋतु संहारमे महाकवि कालिदास विभिन्न ऋतुसबमे प्रकृतिक सुन्दरताक वर्णन करैत प्रेमक विभिन्न स्वरूपक मनोहारी वर्णन प्रस्तुत कयने छथि। ग्रीष्म ऋतुमे प्रकृतिक हालत परदेश गेल प्रेमीक हृदय केर अपन प्रेमिकाक वियोग झुलसि जयबा सन भऽ जाइत अछि।

वर्षा ऋतु हाथी पर चढ़ल , चमकैत मेघक गर्जनाक नगाड़ा बजबैत मेघ प्रियाक वियोगमे कोनो प्रेमीक लेल उन्माद करयबाला होइत अछि। शरद ऋतुकेँ महाकवि संभाग आ विप्रलंब प्रेमक उद्दीपनक लेले सबसँ उपयुक्त मानैत छथि। एहि महाकाव्यक माध्यमे महाकवि विभिन्न ऋतु सबमे प्रकृतिक रमणीयताक सजीव चित्रण केने छथि। प्रकृतिमे छिड़ियाएल प्रणय मूलक दृष्य सबहक मानवीय भाव सबहक अभिव्यक्तिक अत्यंत निपुणतापूर्वक वर्णन केने छथि।

एहि तरहें कालीदासक अनुशीवनक आधारपर निश्चित रूप कहल जा सकैत अछि जे कालीदास प्रेमक चित्रणक साहित्यकार छलाह। प्रेम जगतक प्रायः सब प्रकारक स्थल, चेष्टा भाव, संस्पर्श संयोग, वियोग सब हुनका साहित्यमे विश्लेषण भेल अछि। उद्दीपक रूपमे प्रकृतिक विस्तृत विश्लेषण आ ओकरामे मानवीय तत्वक उद्भेदन अतुलनीय अछि। नारीक सौन्दर्य, यौवन प्रणय एवं विलासक सजीव विश्लेषणाक प्रदीप्त अछि। उपमा आ रसनिष्पत्तिमे तऽ कालीदास अद्वितीय छलाह।

विद्यापतिक साहित्यमे प्रेम तत्व विश्लेषण :

विद्यापतिक साहित्यमे प्रेमक विभिन्न स्वरूपक वर्णन भेटैत अछि। पुरुष परीक्षामे मर्यादासँ पूरित दाम्पत्य प्रेमक सुन्दर चरम आदर्श प्रस्तुत कएल गेल अछि। एहि रचनामे कवि दाम्पत्य प्रेमक पवित्रता ओ ओकर मानवजीवनमे महत्ताक प्रशंसा करैत छथि। दोसर दिस कीर्तिपताकामे नग्न एवं मर्यादा रहित कामाचार युक्त प्रेम भावनाक विकृत स्वरूपक चित्र उपस्थित कयल गेल अछि।

गोरक्ष विजय वाअिकामे शृंगार रसक महत्वकँ निर्दिष्ट करैत प्रेम भावनाक विकासमे ओर उपादेयता एवं सामग्री उपलब्ध कराओल गेल अछि। अपना पदावलीमे विद्यापति तीन स्तरक प्रेमक वर्णन कयने छथि। पहिल राधा ;नायिकाद्व आ कृष्णक ;नायकद्वक प्रेम लीलाक दोसर नायिका पार्वती आ नायक शिवक बीचक प्रेम वर्णन । आ तेसर सामानय लोकक स्त्री पुरुषक बीचक प्रेमानुभूति।

विद्यापतिक रचनामे तीन प्रकारक प्रेमक वर्णन भेटैत अछि। प्रेमक अविर्भावक लेल नायक एव नायिकाक रूप सौष्टव आ शृंगारक सजीव विश्लेषण विद्यापतिक रचना सबमे भेटैत अछि। प्रेमोत्कर्षकँ देखबाक विभिन्न निमित्त अंग वर्णन सेहो कविक विशिष्टा प्राप्त छन्हि। हिनका साहित्यमे लौकिक प्रेमक स्वरूपक चित्रण भेटैत अछि।, जेना—

सुतलि छेलहुँ हम घरबा रे, गरबा मोतीद्वार।  
राति जखन भिनसुरबा रे, पिया आयल हमार।।  
कर कौशल कर लपइत रे, द्वरबा उर टार।  
कर पंकज उर थपइत रे, मुख चन्द विहार।।  
केहनि अभागलि बैरिति रे, भागलि भोर विन्दु।  
भल कर नहि देखि पाओल रे, गुलमय गोविन्द।।

विद्यापतिक प्रेम काव्यमे एहन चिर नूतन सौन्दर्यक विश्लेषणक अछि जकरा जन्म भरि निहारलो सन्ता अतृप्ति बनले रहैत अछि। —

सेहो पिरीत अनुराग बखनइत तिल-तिल नूतन होय  
जनम अवधि हम रूप निहारल नयन न तिरपित भेल

विद्यापति अपना पदावलीमे नारीयक प्रेयसी रूपक विभिन्न अवस्थाकँ मनोरम रूपँ विश्लेषण कयने छथि मुग्धासँ प्रगध्या धरि तथा वासक सजासँ प्रेषित, पतिका आ विभिन्न श्रेणीक नायिका सबहक विशिष्टाताक संग वर्णन कयने छथि। नायक आ नायिकाक हृदय कमलमे अंकुरित नव प्रेम पूर्वराग, मिलन, पिप्रलम्भ, अभिसार, प्रणय निवेदन, वियोग, पुनर्मिलन आदि अवस्थाक सजीव चित्रण विद्यापति पदावलीमे भेटैत अछि। हुनक सम्पूर्ण काव्यमे दाम्पत्य प्रेमक संगहि परिलीया प्रेमक चित्रणक बहुलता आ कम्तक उपेक्षिता प्रिया केर करुण जान्याक मर्मस्पर्शी वर्णन भेटैत अछि। नायक आ नायिकाक सूक्ष्मकसँ —सूक्ष्म मनोभाव नायिकाक शारीरिक, मानसिक स्थितिक सफल चित्रण करबाक विलक्षणक कौशल विद्यापतिक काव्यमे भेटैत अछि। विद्यापति अपन परिवेशगत सत्य एवं युग्यार्थसँ अपनाकँ संपृक्त रखलनि आ तत्कालीन समाज सहजानुभूतिक अभिलांजना आ जनसामान्यक सामाजिक चेतनाकँ अपना काव्यक माध्यमे मुखरित कयलनि।

अपन विप्रलंभ शृंगार अन्तर्मुखी भावक वर्णन करैत महाकवि साओन—भादवक अन्हरिया रातिमे लोनो विरहक विदग्धा नायिकाक अन्तरमे पुनर्मिलनक इच्छा ककरो अतीतक भावक मिलनक चित्रण स्मरण, ककरो विलाप आ जाग्रतासँ निष्फल प्रतीक्षा करैत, ककरो प्रवास विरहक सबटा दोष अपना भाग्यपर लैत प्रणयीक मंगल कामना करैत आदि अनेको मनोदशाक जीवन्त व्याख्या उपस्थित कयने छथि। जेना —

माधव हमर रहल दुर देश, केओ न कहइ सखि कुशल सनेस  
जुग—जुग जीबयु बसथु लाख कोस, हमर अभाग हुनक नहि दोस।<sup>3</sup>

विद्यापतिक पदावलीमे संकेत स्थलपर प्रतीक्षारत मुदा भँट नहि भेलाक कारणँ निराश आ अपनहि घरमे प्रियतमक प्रतीक्षा केनिहारि विप्रलब्धा नायिकाक हृदयक निराबाक बहुत मार्मिक आरोपक अभिव्यक्ति भेल अछि—

आतेप तापित सीस्व शनि कहु, से ओल मलय गिरि छाहे।  
रसव करम मोर सेहओ दूर गेल, कयब दावानल दाहे।।  
सभहक पहु परदेश बसु सजनी, आयल सुमिरि सिनेह।  
हमर एहन पति निरदय सजनी, नहि मन बाढ़य नेह।<sup>4</sup>

अपन युवती संग रमण कऽ आयल नायकक खण्डिता परकीया नायिका, अपना नायकक प्रति सद्र शब्दक प्रयोग नहि करैत अछि ओ ओकर भर्त्सना करैत अछि आ उपालम दैत अछि —

कुंकुम अलालाह नख सत गोई, अधरक काजा आएलह छोई।  
तइयो नऽ छपन कपट बुधि तोरि, लोचन अरुण बेकत भेलि चोरि।।  
लोचन अरुण बुझल बड़ भेद, खनि उजागर गरुअ विवेद।

ततहि जाह हरि न करह लाथ, रयनि गम ओबह जानिक के साथ।<sup>5</sup>

महाकवि एहन परिस्थितिक वर्णन प्रतीकात्मक रूपमे कयने छथि जखन कोनो नायिका प्रेमक आशा घोर निराशामे बदलि जाइत छनि—

झटक झटवाव छोड़ल ठाम, कएब महारूस तर विश्राम।

ते जानल जिव रहत हमर , से गरि टुटि परल कपार।<sup>6</sup>

विद्यापतिक पदावलीक विश्लेषण कयलासँ उपरान्त इएह कहल जाएत ते हिनक पदमे श्रृंगारक सभ पक्षक उभरल अछि। यथा वयः सधि नखसिख वर्णन सद्यः स्नाता प्रेमः नोक—झोंक सखी शिक्षा मिलन, अभिसार, भाव—भंग विरह एवं भावोन्यास विद्यापतिक साहित्य प्रेम तत्व प्रेमक परीक्षाक एक कसौटी थिक। एहिमे प्रियतमक प्रति प्रेमोद्देगक संग—संग जीवनक उपेक्षा वा बलिदानक परिचय प्राप्त अछि। प्रेमक धारामे कोनो प्रकारक वाधा उपस्थित भेलासँ कोन तरहँ प्रेम—प्रवाहमे तत्व व्याकुलता आबि जाइछ एवं कोन प्रकारँ अपना प्राणक बाजी लगाय ओहिमे खेलबाक मस्ती विश्लेषा कयल गेल अछि। जतए धरि प्रेम तत्वक वर्णनक प्रसंग अछि, कविकोकिल एहिमे पूर्ण सफल भेलाह अछि आ सांगोपांग विश्लेषण करितहुँ नारीक कोमल जे आभूषण लज्ज ओकरो निर्वाह कयलनि अछि। ई जनितहुँ जे प्रेमक सिद्धिदायक मंत्र थिक कुलकामिनी राधा लोक—लजाक भयसँ चन्द्रमाक चन्द्रिकाम प्रियतमकँ पत्र तक लिखबामे ओ कहैत छथि—

चन्दा जनि उगु आजुक राति।

पियाकँ लिखि पठाओब पाँति।<sup>7</sup>

एतेक द्वन्द्वक बादो राधा प्रेम पथपर आरूढ़ होइते छथि, प्रयाण कए दैत छथि किंतु प्रेम तत्वक लोक—लोचनक संग प्राकृतिक प्रकोपक। किन्तु अनुरागिनी राधा एहि सभक बिन किछु परबाहि केने — पथपर अग्रसर होइत छथि। घन—घोर वर्षा भय रहल अछि। राधा पिच्छर पथ पर बेरि—बेरि खसैत छथि। बिजुरीक इजोतमे जलधाराक सहारा लए उठऽ चाहैत छथि किन्तु निराधारक अवलम्बसँ जे गति देबाक चाही सएह होइत छनि—

जमुन भयाउनि नीरे, आरसि घसति नहि तीर

विजुरि तरंगे डराई।<sup>8</sup>

विद्यापतिक 'कीर्तिलता' मैथिली साहित्यक विकासक एक तरहँ विश्लेषण थिक काव्यमे श्रृंगार रसक समावेश ई अचहट्ट भाषामे मैथिली गद्यकँ विकासक प्रेम स्वरूपक वर्णन भेल अछि —

“जिन्हे राजे अतुलतरविक्रम विक्रमादित्य करेओ तुलनायेर साहस साधि, पातिसाह आरधि दृष्टा करेओ दप्प चूरेओ , पितृ बैरि उहरि साहि करो मनोरथ पूरेओ”।<sup>9</sup>

महाकवि एहन नायिकाक वर्णन कयने छथि जे अपरा प्रियतमकँ अपना संग रखबाक लेल सांसारिक भौतिक सुखक त्यागक लेल तैयार रहैत छथि—

माधव तोहँ जनु जाह विदेस

ळमरो रंग रभस लए जेबह, आनबद्ध कोन सनेसँ।<sup>10</sup>

कोनो नायिकाकँ अपना प्रियतमपर जँ अविश्वास भऽ जाइत छनि, कारणँ आपसी कलह,रूसब—बाँसबाक प्रक्रिया बेसी कालतक चलबाक कारणँ मिलनक समय समाप्त भऽ जाइत छनि। नायिका अत्यंत खिन्न एवं व्यथित भऽ जाइत छथि। हुनका हृदयसँ व्यथा आ ग्लानिक स्वर फुटि पड़ैत छनि—

की कहब आगे सखी, मोर अगेयाने,

सगरियो राति गमाओल माने।

जखन मोर मन भेला, दारुण तखन उगि गेला।<sup>11</sup>

निष्कर्ष :-

काव्य संरचना रस छनद, अलंकार आ श्रृंगार वर्णनमे कालिदास आ विद्यापतिक तुलना केलापर “के बड़ छोट कहत अपराधू, सुनि गुन भेद समुभि हरि साधू” परिस्थिति अछि। दुनू महाकवि अपना—अपना विधामे अद्वितीय छथि। रस तत्वक वर्णनक दृष्टिसँ कालिदास आ विद्यापति दुनूक प्रेमकाव्य पूर्ण सफल मानल जाइत अछि। एहि दुनू महाकविमे अन्तर हमरा लोकनि अवलोकित कऽ सकैत छी से एहि प्रकारँ व्यक्त कएल जा सकैत अछि। कालिदास समांतीयुगम अभिजात्यवर्गक सभ्य समाजमे घटित घटनाकँ

अप्रत्यक्ष रूपेँ उदृघाटित करबाक सफल प्रयास कयने छथि। हुनकर नायक एवं नायिकामे प्रेमक चित्रणकेर लेल गढ़ल बुझाइत छथि।

दुनू महाकवि नारीक बाह्य शारीरिक सौन्दर्य आ आन्तरिक मानसिक सौन्दर्यके अभिनव रूप प्रस्तुत कयने छथि, मुदा कालीदासक नायिका विशिष्ट व्यक्तित्व छथि जखन कि विद्यापतिक नायिका जनसामान्य युवती। विद्यापति नायिका कोनो रानी वा राजकुमारी नहि छथि ओ सामान्य समाजमे प्रचलित रूढ़ि अन्धविश्वास आ हास-परिहासकेँ चित्रण करैत एवं नारी छथि। प्रकृतिक वर्णनमे आ ओकर उपमा मानवक गतिविधिसँ करबामे कालीदास अप्रतिम छथि आ हुनक प्रेममे कामातुरताक विशेष स्थान अछि।

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**Topic**

“प्रदीप बिहारीक लघुकथाक भावभूमि”

**ICSRD:**

Volume 02, Issue 02 (2023)

ISSN: 2583-6722 (Online)

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Received: May 2023;

Accepted: June 2023;

Published: July 2023

**Citation:** रूपम कुमारी

“प्रदीप बिहारीक लघुकथाक भावभूमि”

ICSRD Review/ [http:// www.icsrd.in](http://www.icsrd.in)

/peer-reviewed – research-

international-refereed-journal.html

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**Publisher:** International Center for  
Scientific Research and Development  
(ICSRD)

मैथिलीक बहुलांश नव-पुरान पत्र-पत्रिका सभमे प्रकाशित सैकड़ो लघुकथासँ प्रदीप बिहारीक अद्यावधि दू गोट लघुकथाक पोथी प्रकाशित छनि। पहिल पोथी- ‘खण्ड-खण्ड जिनगी’, जे वर्ष 1996 ई. आ दोसर पोथी- ‘हे रौ’ वर्ष 2021 ई. मे प्रकाशित छनि। हिनक लघुकथाक पोथी पर विचार करऽ सँ पूर्व मैथिली लघुकथाक मादे थोड़ेक गप करब आवश्यक बुझा रहल अछि।

मैथिलीमे लघुकथाक लेखन-परम्परा पुरान अछि। स्वतंत्रताक बादसँ लघुकथाक स्वरूप कने-कने सोझराय लागल। ख्यातिलब्ध रचनाकारलोकनि लघुकथा लिखबा दिस अग्रसर भेलाह, मुदा लघुकथा-लेखनक निरंतरता नहि राखि सकलाह। एकर परिणामस्वरूप मानल जा सकैत अछि जे लघुकथाक संग्रह आंगुरे पर गनबा योग्य बहार भेल। छठम दशकक कथाकार हंसराजक लघुकथाक एकटा संग्रह आयल। तकर बाद एम मणिकान्त एकमात्र रचनाकार देखाइत छथि जे लघुकथा-लेखनकेँ अपन मूल विधा स्वीकारलनि। ताहि समयक ‘मिथिला मिहिर’क अंक सभमे हिनक लघुकथा खूबे प्रकाशित होइत छल। मुदा, हिनक लघुकथा सभक कोनो संग्रह बहार नहि भऽ सकलनि। तदुपरान्त आठम दशकक उत्तरार्द्ध आ नवम दशकक आरंभमे मैथिलीमे रचनाकर्म शुरू कयनिहार तीन गोट रचनाकारक नाम देखाइत अछि, जे गंभीरतापूर्वक लघुकथा-लेखनकेँ स्वीकारलनि। अपन लेखनक अन्य विधाक संग धुरझार लघुकथा लिखलनि आ एकर महत्वकेँ प्रबुद्ध समाज लग उकेरलनि। ई तीनू थिकाह- प्रदीप बिहारी, तारानन्द वियोगी आ देवशंकर नवीन। तकर बाद मैथिलीमे लघुकथा-लेखन धुरझार होमऽ लागल आ एखनो भऽ रहल अछि। एखनि लघुकथा लिखल जा रहल अछि, ओकर समीक्षा कयल जा रहल अछि आ लघुकथाक स्वरूप, प्रवृत्ति आ आन-आन आयाम पर लेख लिखल जा रहल अछि।

लघुकथाक सम्बन्धमे आम धारणा यैह अछि जे छोट आकारक कथा। मुदा, नहि। लघुकथा अपन कथ्य आ व्यंग्यक तीक्ष्णताक संगहि संवाद आ वातावरणक क्षिप्रताक कारणेँ सफल मानल जाइत अछि। लघुकथाक अंत जखन पाठककेँ चुट्टी काटबा सन बिस्स-बिस्सी सन बुझाइत छनि, तं लघुकथा सफल मानल जाइत अछि। कथ्यक संग शिल्पक समुचित प्रयाग लघुकथाकेँ उत्तम बनबामे सहायक होइत अछि।

प्रदीप बिहारी मैथिलीक लघुकथा-लेखनक अग्रणी नाम सभमे एक छथि। हिनक लघुकथा विषय आ विधाक कसौटी पर समर्थ अछि।

1.हिनक लघुकथा सभ व्यक्तिक संवेदनाकेँ झकझोड़ैत अछि, बिठुआ कटैत छैक, सूइ भोकैत छैक।

विषय आ विचारगत दृष्टिसं हिनक लघुकथाकेँ निम्न प्रकारेँ अवगाहन कयल जा सकैत अछि।

हिनक पहिल लघुकथा-संग्रह ‘खण्ड-खण्ड जिनगी’मे कुल सत्ताइस टा लघुकथा अछि। हिनक दोसर लघुकथा संग्रह ‘हे रौ’ मे कुल पचपन गोट लघुकथा संग्रहित अछि। दुनू संग्रहक बेरासी टा लघुकथाक अतिरिक्त कतोक असंग्रहित लघुकथा सभ सेहो अछि जे विभिन्न पत्र-पत्रिका



आ फेसबुक मे प्रकाशित अछि। एहि लघुकथा सभमे जीवनक विभिन्न रंग रूपसँ परिचित कराओल गेल अछि। मानव जीवनक कतोक समस्या सभक उजागर करैत हिनकर लघुकथा सभ मनुष्यक मन-मस्तिष्ककें झमाडि दैत अछि। हिनकर कतोक लघुकथा कविताक पाँति सन पाठकक हृदयमे उतरबाक क्षमता रखैत अछि। हिनक लघुकथा सभमे स्त्री-विमर्श, सामाजिक-राजनीतिक आ आर्थिक विसंगतिक संग सांस्कृतिक स्खलनक बात देखल-परेखल जा सकैत अछि।

सभसँ पहिने २. 'बगेड़ी' शीर्षक सँ लिखल लघुकथाकें देखल जा सकैत अछि। एहि लघुकथामे स्त्रीक संपूर्ण जीवनक एकटा व्यापक समस्या आ स्त्रीक प्रति समाजक दृष्टिकोणकें उजागर कएल गेल अछि। कथा किछु एहि तरहें अछि- बिजुरी पंखा पर फुदकैत बगड़ाकें देखि कऽ कथावाचकक दस बर्खक पुत्र पुछैत छैक- "बाबू यौ! बगेड़ी यैह अछि ने? जकर मासु हम सभ खाइत छी।" ताहि पर कथावाचक कहैत छैक जे ई बगड़ा छैक। बगेड़ी एकर बहु होइत छैक। कथावाचकक पुत्र कनेकाल शांत भऽ जाइत छैक आ तकर बाद पितासँ पुछैत छैक - "एकर माने एकरो जातिमे मौगिए कटाइत छैक?"

कथाकार एहि कथाक माध्यम सँ ई फरिछा देने छलखिन जे स्त्रीक संपूर्ण जीवन अनेक तरहें कटैत रहैत छथि। डेग-डेग पर हुनका ई आभास कराओल जाइत छैक जे अहाँ स्त्री छी, तें अहाँ निर्बल छी। अहाँ देश-समाजक बात सोचबा जोग नहि छी। अहाँ स्त्री छी तें अहाँ निर्णय नहि लऽ सकैत छी। यैह सोच हुनका भीतर धरि एहि तरहें उतारि देल जाइत छैक जे ओ नेनपने सँ स्वयं कें तैयार कऽ लैत अछि जे स्त्री कें कोनो तेहन अधिकार नहि छैक, मात्र कर्तव्यक निर्वाह करब ओकर काज छैक। तें ओ आर्थिक आ मांसिक रूप सँ पिछड़ि जाइत अछि आ एकटा पाँखि कटल चिड़ै जकाँ अपन संपूर्ण जीवन बितबैत रहि जाइत अछि।

समय आ समाजक बदलावक संग स्त्रीक सोचमे बदलाब सेहो अयलैक अछि। बदलैत सोचक संग जीबय वाली स्त्री पर कथाकारक दृष्टि सेहो गेलनि अछि। संग्रह 'खण्ड खण्ड जिनगी'क एकटा लघुकथा अछि ३. 'सीमा'। एहि कथाक माध्यम सँ कथाकार अनेक प्रश्न उठौलनि अछि। दूधनाथ बाधमे काज करैत एकटा मजूरिन स्त्रीक अंग विशष धऽ लेने रहैक। दूधनाथक ई पुरान बानि छलैक। जतय पढ़ैत छल ओतहु कतेको बेर ई एहि तरहक नीचता कऽ चुकल छल। सिनेमा शुरू होयबाकाल वा समाप्त भेलापर बेसी सफल होइत छल ओ मुदा एहन स्थिति कहियो नहि आयल छलै, जेहन मजूरिनक सँ भेलैक। मजूरिन स्त्री ओकर गद्दा धऽ लेने छलै। आ हाक देलकै अपन संगी सभकें।

सिनेमा हालक भीड़मे नीक-नीक घरक स्त्रीक संग ओ एहन घटना करैत रहैत छल। ओ स्त्री सभ प्रायः प्रतिष्ठाक कारणें चुप रहि जाइत अछि। ओकर एहन नीचता सहि जाइत अछि। मुदा खेतमे काज केनिहार मजूरिन स्त्री एसगर रहितहुँ दूधनाथक गद्दा धऽ प्रतिरोध करैत अछि। ओहो अपन प्रतिष्ठेक रक्षार्थ एना करैत अछि। सिनेमा हॉल मे चुप रहइ बाली स्त्री पर सेहो कथाकार प्रश्न उठौलनि अछि। आ एहि समाज पर सेहो। जखन कोनो स्त्रीक संग कोनो पुरुष जबरदस्ती ओकर शीलहरण करैत अछि तखनो समाजक एकटा वर्ग स्त्रीकें दोष दैत अछि। जकर कारणें स्त्री अपन परिवार आ समाजक बीच अपमानित आ तिरस्कृत होइत अछि। प्रायः एही डरें ओ चुप रहि जाइत अछि। कथाकार अहिठाम समाज पर एकटा प्रश्न ठाढ़ करैत छथि जे समाजमे एहि तरहक पुरुषक बहिष्कार किएक नहि कएल जाइत अछि। घृणाक पात्र ओ पुरुष किएक नहि अछि।

कथाकार एहि कथाक माध्यम सँ स्त्रीकें कहऽ चाहैत छथि जे मजूरिन स्त्री सन हिम्मत राखी आ खराप मांसिकता सँ लड़बाक लेल स्वयंके तैयार करी।

समयक हिसाबसँ समाज आ देशमे परिवर्तन होयब स्वाभाविक अछि। सभ स्तर पर लोकक सोच बदलि रहल अछि। ४. 'बदलैत लोक' शीर्षकसँ लिखल गेल लघुकथामे लिंग परिवर्तनक सन गंभीर बात सँ कथा चलैत अछि आ स्त्री विमर्शक पर आबि कऽ एकटा प्रश्नचिन्ह ठाढ़ कऽ दैत अछि।

तिलक-दहेज सन कुप्रथाक कारणें स्त्रीक जे दुर्दशा भेल अछि से ककरो सँ नुकायल नहि अछि।

एहि कथामे एगारह बरखक कन्याक लिंग परिवर्तन भेलाक बाद कॉलोनीमे गप पसरि गेल छलै जे छौंड़ी, छौंड़ा बनि गेल। आब ओकर माता-पिताकें दहेज नहि देबऽ पड़तनि।

गप कयनिहारि सभक हेंजक सभसँ वयस्क छौंड़ीकें एहि गपसँ चोट लागि जाइत छैक। ओ छौंड़ी दोसर छौंड़ीसँ पुछैत अछि- 'एना किएक बजैत छें?'

दोसर उतारा दैत छैक— “ठीके तँ कहैत छी दीदी। बेटीक जिनगी कोनो जिनगी छैक? ‘जनसत्ता’ मे फोटो नहि देखने रहियै, स्कूटर नहि भेटलै तँ कनियाँके गंगा पुल पर सँ धकेल देलकै।” बजनिहार हिचुकी रहल छलि। सुननिहारक देह तना गेल छलैक।

कथाकारके अपन समाजक बालिका सभके ई समाद देब आवश्यक बुझाइत छनि जे अहाँ देह तानू आ पढ़ि-लिखि कऽ तेना आगू बढू जे कियो जिबितेमे अहाँके गंगा मे धकेलबाक बात सोचियो ने सकय।

कथ्यगत एहि लघुकथाक एकटा विशेषता छैक। ओ ई जे एकर कथ्य एकदम नव अछि। एहि विषय पर मैथिलीमे कथो नहिए सन लिखायल अछि। लघुकथामे एहि विषयके आनबाक आ ओकरा सफलतापूर्वक उकेरब आ पाठकक मोनमे पैसि जयबाक साधंस करबामे कथाकार सफल भेलाह अछि।

५. ‘सन्तति’ शीर्षकसँ लिखल गेल लघुकथामे सेहो स्त्रीक जीवन आ जीवनक दुर्दशाके अत्यंत सूक्ष्म ढंगसँ देखाओल गेल अछि। एहि कथामे एकटा युवक अपन पत्नीके पत्नीक रूपमे स्वीकारबा वा अपन घरमे राखबाक कारण यैह कहैत अछि जे ओ एकटा पुत्रके जन्म देलनक। पुत्रके जन्म देबाक कारणे सासुरमे ओकर मान छैक। एतहु कथाकार समाजक गन्हाइत मानसिकताके उजागर करैत छथि, संगहि स्त्रीक स्थितिके सेहो उकरैत छथि। अपन समाजमे ई दुर्भावना एखनो अछि जे समाज मे वैह स्त्री प्रतिष्ठित छथि जे पुत्रक जन्म देलनि अछि। पुत्रीक जन्म देबऽ वाली स्त्री एखनो प्रताड़ित भऽ रहल छथि। ओना आब ई स्थिति बदलि रहल छैक, मुदा बदलावक गति एतेक मन्द छैक, जे करीब पच्चीस बरख पहिलुक लिखल ई लघुकथा आइयो प्रासंगिक बुझना जाइत अछि।

हिनक दोसर लघुकथा ‘हे रौ’मे प्रकाशित स्त्री विमर्शक कथा सभमे किछु महत्वपूर्ण लघुकथा अछि— संतान, मान।

६. ‘संतान’ लघुकथामे लेखक कहऽ चाहैत छथि जे एखनो सामाजिक मान्यता छैक जे बेटीके संतान नहि मानल जाइत अछि। लोकाचारमे ई धारणा व्याप्त छैक। एहन मान्यता राखनिहारक विरोध रचनाकार एहि तरहें करैत छथि। ओ अपन पत्नीके कहैत अछि जे आब नवल बाबू आबथि, तं गेट नहि खोलबनि।

७. ‘मान’ लघुकथामे कहल गेल अछि जे स्त्रीक मान मात्र रंग-रूपेसँ नहि, ओकर व्यवहार आ एक-दोसराक प्रति सहृदयताक कारणे होइत छैक। छोट भाइसँ अपना पसिनक कन्यासँ बियाह कऽ रहल अछि, दुनू एक-दोसराके बुझने-गुनने अछि, तँ ओ कन्या जेठ भाइके पसिन होउक वा नहि, फरक नहि पड़बाक चाही। कन्याक रंग-रूप जेहन होउक, वर के पसिन छैक, तं ओकर मान छैक, जेना कथा नायकक मायक मान ओकर पिता रखने रहथिन।

स्त्री विमर्शक गप छोट-छोट क्षणके लघुकथामे गाँथि देबाक अद्भुत क्षमता प्रदीप बिहारीमे छनि। ८. ‘भगवती’ आ ‘अपने कारण’ मे ई बात देखल जा सकैछ। भगवती कथामे साढ़े तीन बरखक कन्या ‘मिथि’ एहि दुआरे रूसलि अछि जे ओकरा दुर्गा जीके जे सुंगारक समान चढ़ाओल गेलैए, सैह चाही। दोसर नहि। एहिठाम कथाकार कहऽ चाहैत छथि जे नेनहिसँ बेटीके भगवती सन सम्मान देल जयबाक चाही आ से घरेसँ देल जयबाक चाही। तखने बेटीके दुनियो सम्मान देतैक।

९. ‘अपने कारण’ मे मिथिलाक लोकाचारसँ एकटा सामान्य सन बुझाइ बला गपके लघुकथाक रूप दऽ कऽ विशिष्ट बनाओल गेल अछि। भार-दौरक चलनसारि आब कम भऽ रहल छैक। सांठ-पसारक व्यवस्थामे अपस्यांत रहैत छथि घरक स्त्री आ नाम जोइत छैक पुरुषक जे फल्लां गाम बला बड़ नीक भार-दौर सांठलनि। कथाक अंतमे कथानायिका कहैत अछि जे ई बात मात्र पुरुषे नहि, स्त्रियो कहैत छथि। ई त्रासदी थिक। कथाकार एहिठाम स्त्री-सत्ता आ पुरुष-सत्ताक प्रश्न उठयबाक प्रयास कयलनि अछि। ओ कहऽ चाहैत छथि जे ई बात दुखद अछि आ स्त्रीक स्वयंक कारणे। ओहो अपन अधिकार लेबा लेल आगाँ नहि अबैत छथि।

१०. ‘आंखिक पट्टी’मे महाभारतक एकटा पात्र गांधारीके चुनौती देबाक प्रयासमे कथाकार नाटकक एकटा कलाकारके ठाढ़ करैत छथि। ओ कलाकार गांधारीक पार्ट नहि लेबऽ चाहैत अछि। ओकर मानव छैक— जे स्त्री अपन आंखि पर पट्टी बान्हि कऽ राखति, ओकर बेटा दुर्योधन सन हेबे करतै। ओकर कुलक रोबनिहार केओ नहि रहतै। महाभारत कालक धर्मसँ कलियुगक कर्म धरिक अवधारणाके दृढ़तापूर्वक एहि लघुकथामे ठाढ़ करबाक प्रयास भेल अछि। आ एहि प्रयासमे कथाकार सफल भेलाह अछि। कथाक अंतमे कलाकार आ निर्देशकक द्वंद्व मे निर्देशकके जीतबैत कथाकार कहैत छथि जे कलाकारक

काज होइत छैक— अपन कलासँ समाजकेँ उचित—अनुचितक आभास करायब। तँ उपरोक्त सत्यकेँ आम लोक धरि पहुंचयबा लेल कलाकारकेँ आंखिमे पट्टी बान्हहि पड़तैक।

गरीबी अपना दशक एकटा तेहन समस्या अछि जकरा ताकबाक लेल कोनो खास दृष्टि वा खास स्थानक आवश्यकता नहि। शहरसँ लऽ कऽ गाम धरि। मंदिरसँ लऽ कऽ महजिद धरि। चौबटियासँ लऽ कऽ एकपेरिया धरि। टीसनसँ लऽ कऽ बस स्टेंड धरि सह—सह करैत भिखमंगा सभक झुंड, कनैत—कलपैत भुक्खल आ टुग्गर नेना सभ हृदयकेँ विचलित कऽ दैत अछि। मुदा बटोही सभ तमाशा देखनिहार जकाँ देखैत अपन बाट धयने चलि जाइत अछि। एहि समस्याकेँ रेखांकित करैत कथाकारक एकटा कथा छनि— ११. 'अभियानी अन्हार'। बाट कातमे बैसल अर्द्धनग्न देह आ माछी भिनकैत आकृति। आगाँमे एकटा मैल आ फाटल कपड़ा ओछाओल आ ताही पर एकटा पचकल टिनही बाटी नेने एकटा आन्हर बैसल अछि। ओकरा कातमे बैसल रहैत अछि एकटा आठ—नौ बर्खक छौड़ा। जे एकरा पाइ दैत छैक तकरा बारेमे छौड़ासँ नहुँएसँ किछु पुछैत छैक। जँ पाइ देनिहार केयो बूढ़ रहैत तँ चुप्पे रहि जाइत अछि। जँ जुआन लोक पाइ दैत अछि तँ ओ सराप दैत अछि— शल्लाह उठा लैह।१

ओ जुआन सभसँ ई उमेद नहि करैत अछि जे ओ दस टका दश कश् निचेन भऽ जाय। ओकरा सभकेँ ओहि व्यवस्थासँ लड़बाक चाही, जाहिमे बापक संग बेटाक सेहो बाटक कातमे बैसि मांगऽ पड़ैत छैक। दस टका दऽ कऽ निचैन भेनिहार युवकक कोन खगता?

ई लघुकथा अपन अंतमे कथ्यक मूलमे अबैत अछि। कहल गेल अछि जे नीक कथाक इहो स्वभाव छैक जकर अंतमे बुझाइक जे कथा शुरुह भेलैक अछि। कथाक अगिला सभ क्रम, वस्तु आ परिस्थितिक विकास पाठकक मोनमे होमऽ लगैक।

अभावजन्य परिस्थिति केँ रेखांकित करैत हिनकर लघुकथा १२. 'फुकना आ फटक्का' मोनक भीतर सहजहिँ उतरि जाइत अछि। एकटा निम्नवर्गक लोक जकर आर्थिक स्थितिमे कोनो सुधार नहि भऽ पबैत छैक। नोन—रोटी, कर्ज—पैचा, रोग—बियादि सभ तेना ने गछेरने रहैत छैक जे ओकरा लेखे कोनो पाबनि—तिहार उत्साह आ आनंद लऽ कऽ नहि आबैत छैक। एकटा चिंता आ व्यथा लऽ कऽ अबैत छैक। एहू कथामे एकटा नचार ओ गरीब पिता बलेसर पाइक अभावमे दीयाबातीक दिन अपन नेना लेल फटक्का नहि कीनि पबैत अछि। समाजक वंचित वर्गक नेना सभक पाबनि—तिहार मनयबाक ढंग एहि लघुकथाक अंतमे एहि तरहें देखाओल गेल अछि जे एहन नेना सभ बाट पर लागल फटक्काक दोकानकेँ निहारि रहल अछि। ओकरा दोकानेक कात—करोटमे कतहु फुटल फुकनाक खण्ड सभ देखाइत छैक, जकरा उठा कऽ फुलयबाक प्रयासमे उत्साहित देखाइत अछि। एहि कथाक अंतमे जे व्यंग्य अछि, से संवेदनशील मोनकेँ जगबैत अछि। एहन नेना सभक नजरिमे दियाबातीक अर्थ बहुत बदलि जाइत छैक।

१३. 'बाल दिवस' कथामे सेहो अभावक चित्रण अत्यंत मार्मिक ढंगसँ कएल गेल अछि। अहि कथामे जतय एक दिस बाल विद्यालयक नेना सभक जुलूस देशक पुरखा सभक जय—जयकार करैत आगां बढ़ि रहल छल, दोसर दिस ओहि भीड़क कारणेँ ठेला पर बिकाइत तारभुज सड़क पर गुड़कि कश् थकुचा जाइत अछि। ओहि थकुचल आ धूरा लेपटायल तारभुजमे लुधकल तीन—चारिटा नेना सभ अपन पेटक आगि शांत कश् रहल अछि। ओकरा सभक लेल बाल दिवसक कोन अर्थ, जे बाट पर फेकल सड़ल वस्तु सभसँ अपन भूखक मेटयबा लेल विवश अछि। गरीबो आ घोर असामानताक विरुद्ध लिखल गेल ई लघुकथा अत्यंत महत्वपूर्ण अछि। इहो लघुकथा अपन अंतमे व्यंग्यक संग बड़ी टा प्रश्न ठाढ़ करैत अछि आ देशक व्यवस्थासँ तकर उतारा मांगि रहल अछि।

१५. 'भूख' शीर्षकसँ लिखल गेल लघुकथामे एकटा परिवारक प्रसूति ई कहि आद, गुड़, घो, जाफर, तेखुड़, सुठौरा दऽ कऽ बनाओल गेल छनका फेकि दैत अछि जे ई दवाइ खेने भूख मरि जाइत अछि। भोजनक रुचि कम भऽ जाइत अछि।

ओहि परिवारक टहला अपन मलिकानिसँ ई आग्रह करैत कहैत अछि— 'बहुआसिन! ई दवाइ खेने भूख नहि लागैत छैक, तँ फेकि किएक देलियै? हमरे किएक ने दऽ देलहुँ? हमरा परिवारमे बहुत खेनिहार छैक।'

भूखक अर्थ आ महत्व दुनू परिवारक बीच कतेक फराक अछि, से एहि लघुकथाकेँ पढ़ने बुझना जाइत अछि।

'भूख' शीर्षकसँ एकटा आओर लघुकथा अछि, जे 'हे रौ' संग्रहमे प्रकाशित अछि। पहिल संग्रहमे प्रकाशित लघुकथाम टहला चाहैत अछि जे वस्तु मालिकक घरसँ फेका जाइत छैक, से ओकरा भेटैक। मुदा दोसर संग्रहक 'भूख' लघुकथामे

गरीबीक संग वात्सल्यक ध्वनि भेटैत अछि। मलिकाइन चाहैत छथि जे घरमे काज कयनिहारि बूढीकेँ अपने घरमे खुआबऽ चाहैत छथि, मुदा ओ नहि मानैत छनि। ओ चाहैत अछि जे घरमे सभक संग खाय। मुदा, मलिकाइन बुझैत छथि जे पोता-पोती आ पुतौहु सभकेँ बांटलाक बाद बूढी लेल नहि बचैत छैक। मलिकाइनक यह चिन्ता छनि। मुदा, बूढी कहैत अछि जे बाल-बच्चाकेँ खाइत देखैत अछि, तँ ओकरा भूखे ने लगैत छैक।

१५. 'धरम-करम' शीर्षकसँ लिखल गेल लघुकथामे सेहो गरीबीकेँ रेखांकित एहि तरहें रेखांकित कएल गेल अछि, जे आमलोकक प्रति सहजहिं संवेदना छिलकि उठैत अछि। लघुकथामे एकटा आठ बरखक छौंड़ा अपन मायकेँ कहैत छैक जे माय गै! माछ-मासु खयला बहुत दिन भऱ गेल। बोखार लागल रहय तकर बादेसँ बाबू कहैत रहथि, मुदा...। आइ नहि मानबौ।

माय बेटाकेँ परबोधैत कहैत छथि जे साओन आब पनरहे दिन बाँचल छै बाउ। साओन बीतऽ दहक। साओनमे माछ-मासु नहि खयबाक चाही। ताहि पर छौंड़ा कहैत छैक जे पारुकाँ साल तँ एना नहि भेल रहैक! परुका साओनमे माछ-मासु खयने रहय। ताहि पर माय कहैत छथि- 'जेबीक मोटाइ आ धरम-करममे बहुत गहीर संबंध होइत छैक बाउ!'

कोनो धरम-करम वा नियम-निष्ठाक निर्वाह सामर्थ्येक अनुसार संभव होइत छैक।

१६. 'बघजर' शीर्षक सँ लिखल गेल लघुकथामे सेहो निम्नवर्गीय लोकक जीवन कोना चेफड़ी लगा-लगा बीतैत छैक, तकरे रेखांकित कएल गेल अछि। कादौँ कादो धोबि-धोबि जिनगी बितौनिहार एकटा पिताक असमर्थता सेहो एहि लघुकथामे परिलक्षित होइत अछि। पाबनि-तिहारमे पाइक अभाव मे नेना सभकेँ परबोधब एकटा पिताक लेल कोनो सजाय सँ कम नहि होइत छनि। जखन पुत्र अपन पिता सँ पुछैत अछि, 'दूर्गापूजामे नवका कपड़ा किनबाक लेल अहाँक ऑफिस सं पाइ नहि भेटैत अछि?' तखन खाली हाथ घर आयल पिताकेँ बघजर लागि जाइत छनि।

अपना देश आ समाजमे भ्रष्टाचार सेहो अनेक रूप मे व्याप्त अछि। बिना घूस आ पैरबीक एकहु डेग आगाँ बढ़ब माशिकल अछि। सरकारी कार्यालय, थाना, कचहरी, सभटा भ्रष्टाचार रंगसँ रँगायल अछि, मुदा जखन ई शिक्षाक मंदिर मे प्रवेश कएलक तखन कथाकार ओही समस्या पर प्रहार करैत लघुकथा लिखलनि- १७. 'शिक्षक छात्र =परीक्षा'

होस होइतहिं हम सभ गुरुक स्थान माने ईश्वरक स्थान मानि कऽ चलैत छी। गुरुक स्वरूप मोन आ दिमागमे भगवाने सन स्थापित रहैत अछि। मुदा जखन गुरुकेँ अपन छात्रक भविष्यक कोनो चिन्ता नहि होनि, वा गुरुएक कारण सँ छात्र सभक जीवन चौपट भऱ जाय तखन ओ ईश्वरक रूप कोना भऽ सकैत छथि आ किएक हुनक महत्व जीवनमे सभसँ बेसी राखल जाय?

एहि कथामे तेहने गुरुक चर्च भेल अछि जे शिक्षाक मंदिरमे बैसि कऽ देशक भविष्यकेँ चौपट करबामे लागल छथि। एहि कथामे एकटा छात्रक परीक्षा खराप भऽ गेने अभिभावक कहैत छथि- 'एकर बेसी खराप भऽ गेलै-ए।'

अभिभावककेँ संबोधित करैत बजलाह मास्टर साहेब बजैत छथि- 'ताहि लेल चिन्ता किएक? पतालोमे जे कॉपी जयतै, तँ ताकि कऽ पैरबी लगा लेबै।'

याचना भरल स्वरमे अभिभावक कहैत छथिन- 'एकर भविष्य अहींक हाथमे अछि।'

शिक्षा जगतमे भ्रष्टाचारकेँ उजागर करबा लेल कथाकार द्वारा लिखल ई लघुकथा महत्वपूर्ण अछि।

एहिना, १८. 'चश्मा' शीर्षक सँ लिखल लघुकथा सेहो शिक्षाक क्षेत्रमे व्याप्त भ्रष्टाचारकेँ किछु एहि तरहें रेखांकित करैत अछि:

जखन मास्टर साहेबकेँ कॉपी जाँचल भऽ गेलनि, तँ ओ बेटाकेँ बजा कऽ अपन चश्मा मंगबैत छथि। बेटाकेँ अचरज होइत छैक जे कापी जाँचि लेलाक बाद चश्मा किएक चाहियनि? चश्माक प्रयोजन मादे ओ पुछैत अछि। मास्टर साहेब अपन बेटाकेँ कहैत छथि जे आब हुनका बिल बनयबाक छनि।

ई लघुकथा अपन कथ्य, शिल्प आ व्यंग्यक कारणे बहुत लोकप्रिय रहल अछि आ कतोक भारतीय भाषामे एकर अनुवाद प्रकाशित भऽ चुकल अछि।

एही क्रममे हिनक दोसर लघुकथा संग्रह 'हे रौ' मे सेहो आयल अछि। जाहिमे १६. 'पैकारी' पर विचार करब आवश्यक बुझना जाइत अछि। ई लघुकथा एकटा शोध छात्रक प्रकाशित लेखक चर्च अछि, जे एकभगाह छैक। विषयकेँ बिनु पढ़ने-गुनने लिखल लेख, जाहिमे एकटा प्रोफेसर विशेषक बेसी चर्च अछि, के सम्बन्धमे कथाक पात्र कहैत अछि जे ओ

प्रोफेसर ओकर पी एच डीक वाइवामे एक्सपर्ट बनि कऽ आयल रहथि। ई लघुकथा मात्र संवादमे लिखल गेल अछि। छोट-छोट संवाद लघुकथाक अलंकार बनल अछि।

२०. 'लस्सी' लघुकथामे सेहो भ्रष्ट कर्मचारी सभक किरदानीकें उकेरल गेल अछि। कोनो प्रकारक असंवैधानिक आ अनैतिक लाभ जे केओ लैत अछि, एकर माने ई जे ओ ककरो हिस्सा कटैत अछि, ककरो पेट कटैत अछि, ककरो इच्छा-आकांक्षाक मूड़ी कटैत अछि।

मीडियाक भूमिका आ ओकर वर्तमान चरित्रकें उजागर करैत 'हे रौ'; लघुकथा संग्रहमे संकलित दू गोटा लघुकथाकें देखल जयबाक चाही। २१ 'सुशासन' शीर्षकक लघुकथामे पत्रकार ब्यूरो चीफकें उपराग दैत छैक जे अस्पतालमे बिजुरी आ जेनरेटरक सुविधा उचित समय पर नहि भेने गुमारसँ एकटा जनमौटी बच्चा मरि जाइत छैक, आ तेहन समाचारकें नहि छापल गेलैक। ताहि पर ब्यूरो चीफ कहैत छथिन जे सम्पादक जी कोनो अनुचित निर्णय लैए ने सकैत छथि। अपन प्रदेशक सुशासन हेतु पूरे देशमे चर्च भऽ रहल छैक, प्रशंसा भऽ रहल छैक। एहना स्थितिमे अहांक ई समाचार नकारात्मक होइतैक, तें नहि छपल।

एहि लघुकथाक अंतिम वाक्य पाठककें सोचबा लेल विवश करैत छैक। पत्रकार कंचन ठामे गड़ि गेलीह आ मोने-मोन चारिम खाम्हक व्याख्या करऽ लगलीह।

पछिला एक-दू दशकसँ 'पेड न्यूज'क व्यवहार होमऽ लगलैक अछि। एहि पर व्यंग्य करैत लघुकथा २२. 'पेज आ पेट' महत्वपूर्ण अछि। साहित्यिक समाचारकें ई कहि नहि छापब जे जगहक अभाव भऽ गेलैक आ एकटा संस्थान-प्रमुखक योगदानकें छापि देबाक कारणें सांस्कृतिक संवाददाताक उपरागकें ब्यूरो चीफ कहैत छथि जे अहां बूड़ि छी। एतबो नहि बुझाइए जे अखबार कोना चलैत छैक। एहू लघुकथाक अंतमे लेखक कहैत छथि जे पत्रकार विजय बल्लभक पयर सिमेंटमे गड़ि गेलनि।

अपना देश आ समाजमे भ्रष्टाचार सेहो अनेक रूप मे व्याप्त अछि। बिना घूस आ पैरबीक एकहु डेग आगाँ बढ़ब मोशिकल अछि। सरकारी कार्यालय, थाना, कचहरी, सभटा भ्रष्टाचार रंगसँ रँगायल अछि, मुदा जखन ई शिक्षाक मंदिर मे प्रवेश कएलक तखन कथाकार ओही समस्या पर प्रहार करैत लघुकथा लिखलनि हिनकर लघुकथा सभ जनजीवनक अनेक रंगक कोलाज सन अछि।

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## Topic

“अहिंसा के संबंध में राष्ट्रपिता महात्मा गाँधी जी का प्रमुख विचार”

## ICSRD:

Volume 02, Issue 02 (2023)

ISSN: 2583-6722 (Online)

## Corresponding Author:

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व्याख्याता

हिन्दी विभाग, नेताजी सुभाष चंद्र बोस

कॉलेज, सम्बलपुर, ओड़िशा

Received: May 2023;

Accepted: June 2023;

Published: July 2023

## Citation: डॉ. हदा नाग (2023)

“अहिंसा के संबंध में राष्ट्रपिता महात्मा गाँधी जी का प्रमुख विचार”

ICSRD Review/ [http:// www.icsrd.in](http://www.icsrd.in)

/peer-reviewed – research-

international-refereed-journal.html

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Type: General Review

Publisher: International Center for Scientific Research and Development (ICSRD)

## सारांश

अहिंसा का सामान्य अर्थ है 'हिंसा न करना'। इसका व्यापक अर्थ है- किसी भी प्राणी को तन, मन, कर्म, वचन और वाणी से कोई नुकसान न पहुँचाना। गाँधी जी के अनुसार मनुष्य प्राकृतिक रूप से अहिंसा प्रिय होता है और विपरीत परिस्थितियों में ही वह हिंसक रूप धारण करता है। वे कहा करते थे कि अहिंसा ही समस्त शक्तियों में सबसे शक्तिशाली है। वे कहा करते थे कि कमजोर नहीं बल्कि सही अर्थों में शक्तिशाली ही क्षमा कर सकता है और जो हिंसा करता है वास्तव में वह कमजोर ही है।

**प्रमुख शब्द-** अहिंसा, अपरिग्रह, उपवास, निर्भीकता, सत्य, प्रेम, आंतरिक पवित्रता, लग्न, भयहीनता, लालच का न होना, व्रत।

## गाँधीजी के अनुसार अहिंसा

“गाँधीजी के अनुसार अहिंसा एक शक्तिशाली हथियार है जिसका उपयोग अन्याय और उत्पीड़न के खिलाफ लड़ने के लिए किया जा सकता है।” अहिंसा का अर्थ है हिंसा का विरोध बिना हिंसा के। गाँधीजी मानते थे कि अहिंसा ही एकमात्र तरीका है जिससे दुनिया में शांति और न्याय स्थापित किया जा सकता है।

राष्ट्रपिता महात्मा गाँधीजी के अनुसार-“अहिंसा सर्वोच्च क्रम की एक सक्रिय शक्ति है। यह हमारे भीतर आत्मिक शक्ति या ईश्वरत्व की शक्ति है। अपूर्ण मनुष्य उस सर को पूरा नहीं समझ सकता- वह इसकी पूरी ज्वाला को सहन करने में सक्षम नहीं होगा, लेकिन इसका एक अत्यंत छोटा अंश भी सहन करने में सक्षम नहीं होगा।”

गाँधी जी मानव समाज पर अत्याचार करने वालों एवं अन्य विरोधी ताकतों को बलपूर्वक समाप्त कर देने को उचित नहीं मानते। उनके अनुसार बुरे से बुरे व्यक्ति को भी अहिंसा के माध्यम से सुधारा जा सकता है। अहिंसा से अभिप्राय अन्याय व अत्याचार का शांतिपूर्ण तरीके से विरोध करना है। पहले अहिंसा का प्रयोग व्यक्तिगत साधना तथा राजनीति के लिए किया जाता था, परंतु गाँधी जी ने ही सर्वप्रथम इसे समाज की साधन का अंग बना दिया। उन्होंने कहा कि, अहिंसा सभी धर्मों का पूर्वाधार है। गाँधीजी के अनुसार अहिंसा केवल व्यक्तिगत सद्गुण ही नहीं है, अपितु यह एक सामाजिक सद् गुण भी है। समाज का नियम लोगों के आपसी व्यवहार में अहिंसा के प्रकट होने से होता है।

## अहिंसा का स्वरूप

गाँधीजी के अनुसार अहिंसा सर्वोच्च, नैतिक और आध्यात्मिक शक्ति की प्रतीक है। व्यवहार रूप से अहिंसा निम्नलिखित रूप से वर्णन किया जा सकता है-

**व्यावहारिक अहिंसा-** अहिंसा के इस रूप को जीवन के किसी भी क्षेत्र में विशेष आवश्यकतानुसार एक नीति के रूप में स्वीकार किया जाता है। यह निर्बल एवं असहाय व्यक्तियों से संबंध रखती है। ऐसे व्यक्ति अहिंसा को नैतिक विश्वास एवं श्रद्धा के कारण स्वीकार नहीं करते, अपितु वे अपनी दुर्बलता के कारण ही हिंसा का प्रयोग नहीं कर पाते। यद्यपि यह अहिंसा दुर्बल व्यक्तियों की है, पर यदि इसका पालन ईमानदारी व दृढ़ता के साथ किया जाए तो यह पर्याप्त शक्तिशाली और लाभदाय सिद्ध हो सकती है। महात्मा गाँधीजी ने इस प्रकार कि अहिंसा को निष्क्रिय प्रतिरोध कहा है।

**जाग्रत अहिंसा-** यह अहिंसा का सर्वोत्कृष्ट स्वरूप है। इसे व्यक्ति अपने आंतरिक विचारों की उत्कृष्टता तथा नैतिकता के कारण स्वीकार करता है। इस अहिंसा का प्रयोग साधन सम्पन्न और बहादुर व्यक्ति लाचारी, विवशता के कारण नहीं, अपितु नैतिक मूल्यों में दृढ़ आस्था के कारण करते हैं। अतः यह वीरों या बहादुरों की अहिंसा है। इस अहिंसा में आवश्यकता या नीति इतनी महत्वपूर्ण नहीं होती जितना जितना आंतरिक विश्वास। यह अहिंसा जीवन के सभी क्षेत्रों में लागू होती है।

**कायरों की अहिंसा-** यह अहिंसा का सबसे निम्न रूप है। यह अहिंसा भी या डर पर आधारित है। कायर व्यक्ति अहिंसा का दम इसलिए भरता है क्योंकि वह कायर है। वह परिस्थितियों का सामना करने की अपेक्षा भाग खड़ा होता है। गाँधीजी कायरता के बिल्कुल भी पक्ष में नहीं थे। यदि कायरता और हिंसा में से किसी एक को चुनना हो तो कायरता की बजाय हिंसा का चुनाव ठीक है। गाँधीजी ने इसे निष्क्रिय अहिंसा की संज्ञा दी है।

**गाँधीवाद में अहिंसा-** गाँधी जी के विचारों में अहिंसा का लक्ष्य सत्य है, इसलिए सत्य के लिए प्रयास जिसे वे सत्याग्रह कहते थे, अपने श्रेष्ठ आदर्शों में से एक मानते थे। उनका कहना था कि अहिंसा सत्य के लिए होती है और प्रेम से भरपूर होती है। बिना प्रेम के अहिंसा हो ही नहीं सकती। प्रेम अहिंसा की प्रेरक शक्ति के रूप में काम करती है।

**गाँधीजी की अहिंसा का व्यावहारिक दृष्टिकोण-** गाँधीजी ने अहिंसा को सत्य को चरितार्थ करने का साधन माना। उनके अनुसार निरंतर अहिंसा का पालन करने का मतलब अंत में सत्य को प्राप्त करना है किन्तु हिंसा के साथ एसी कोई बात नहीं है। इसलिए अहिंसा में मेरी अधिक आस्था है, सत्य स्वाभाविक रूप से मिला लेकिन अहिंसा को मैंने एक संघर्ष के बाद पाया है। अहिंसा का अर्थ है प्रेम और त्याग। अहिंसा मारने की कला सिखाती है मारने की नहीं, यही कारण है कि दुनिया की कोई भी शक्ति अहिंसा मुकाबला नहीं कर सकती। महात्मा गाँधीजी ने देखा कि निजी जीवन में अहिंसा और बाहरी जीवन में हिंसा ये दो विषय साथ-साथ नहीं चल सकती। इसलिए उन्होंने जीवन के हर क्षेत्र में अहिंसा का पालन किया।

गाँधीजी ने कहा था-“हम लोगों के दिल में इस झूठी मान्यता ने घर कर लिया है कि अहिंसा व्यक्तिगत रूप से ही विकसित की जा सकती है और वह व्यक्ति तक ही सीमित है।” अहिंसा का अधिष्ठान हमारा अंतःस्थल में होना चाहिए। इसके मूल में प्रेम और करुणा है।

हिंसा का जन्म कायरता से होती है जबकि, अहिंसा हिम्मत से पैदा होती है। गाँधीजी ने तो यहाँ तक कहा है कि, “जहाँ केवल कायरता और हिंसा के बीच ही चुनाव करना हो वहाँ मैं हिंसा के चुनाव की सलाह दूँगा।”

**गाँधीजी के अनुसार सत्य-** गाँधीजी ने आत्मा की आवाज को सत्य कहा लेकिन सत्य को ईश्वर के साथ जोड़ा और कहा सत्य ही ईश्वर है। गाँधीजी संसार को अपरिवर्तनीय तथा अटल नियमों से संचालित होता है ऐसा वह मानते हैं। सत्य ही हमारे जीवन का प्राणतत्व है। सत्य के बिना जीवन किसी सिद्धांत या नियम का पालन कठिन है।

**आंतरिक शुद्धता-** अहिंसा में सच्चा विश्वास रखने वाले व्यक्ति से यह अपेक्षा की जाती है कि वह आंतरिक शुद्धता का अवश्य पालन करें। गाँधीजी ने कहा था-“ब्रह्मचर्य सबसे बड़े अनुशासनों में से एक है जिसके बिना मन में पूरी दृढ़ता नहीं आती।”

**अपरिग्रह-** अपरिग्रह का साधारण अर्थ है एकत्रित न करना किन्तु गाँधीजी ने इसका व्यापक अर्थ लिया। गाँधीजी के लिए अपरिग्रह का अर्थ है-“निरंतर श्रम करते हुए ही समाज से कुछ लेना। बिना श्रम किए किसी चीज पर हक न् जाताना। जीवन की अनिवार्यताओं के अलावा जो कुछ भी है उसका प्रयोग समाज हित में करना।

**उपवास-** उपवास आंतरिक शुद्धता का साधन है तथा एक राष्ट्रीय आंदोलन में राष्ट्रीय पश्चताप का साधन है। गाँधीजी के अनुसार-“एक विशुद्ध उपवास शरीर, मन तथा आत्मा को भी शुद्ध कर देता है। एक पूर्ण उपवास पूर्ण आत्म त्याग भी है। यह एक अहिंसक सैनिक का सशक्त हथियार है।

**निर्भीकता-** गाँधीजी ने कहा था एक मात्र आश्वासन व्यक्तियों के निजी साहस में दूँडना चाहिए। शेष सभी उस पर ही निर्भर करता है। अहिंसा का अर्थ है पूर्ण निर्भीकता। अहिंसा के लिए युद्ध के सैनिक से भी बड़े साहस की अपेक्षा होती है।

**गाँधीवादी अहिंसा के लक्षण-**

1. सत्य- सत्य अहिंसा का पहला आवश्यक व महत्व पूर्ण तत्व है जो स्वयं में ब्रह्म है। परमात्मा है, ईश्वर है, जिसकी प्राप्ति मानव जीवन का अंतिम उद्देश्य है।

2. प्रेम- सभी जीवधारियों के साथ प्रेम की भावना व व्यवहार की आवश्यकता को गाँधीजी महत्वपूर्ण मानते थे, जिसमें सत्य का होना नितांत आवश्यक है। गाँधी जी ने लिखा है-“प्रेम कभी कोई चीज पाने का इच्छुक नहीं होता है। वह सदा कुछ देता है। यह सदा मुसीबतें सहन करता है। कभी घृणा नहीं करता, कभी बदला नहीं लेता।”

3. आंतरिक पवित्रता- अंतरात्मा की शुद्धता एवं पवित्रता अहिंसा का तीसरा तत्व है। जहाँ आंतरिक पवित्रता के अंतर्गत आत्मा-अनुशासन, नम्रता जैसे गुणों को सम्मिलित किया जाता है, क्योंकि इसी के आधार पर व्यक्ति स्वयं को अहिंसा के लिए प्रेरित करता है।

4. लगन- अहिंसा के लिए लगन का होना नितांत आवश्यक है। गाँधीजी मानते थे कि व्यक्ति को किसी भी कार्य को केवल सफलता की लालसा से नहीं करना चाहिए, क्योंकि सफलता का मार्ग प्रशासन करने पर कई बार असफलता का सामना करना पड़ता है, ऐसी स्थिति में अटूट लगन ही सफलता प्राप्ति की अनिवार्यता है।

5. भयहीनता- अहिंसा को एक सक्रिय शक्ति के रूप में स्वीकार करते हुए गाँधीजी मानते थे कि अहिंसा एक सतत् क्रियाशीलता शक्ति है, जिसमें सत्य का पालन करने के लिए निडरता या भयहीनता का गुण होना आवश्यक है। अहिंसा बहादुरों का अस्त्र है, कायरता से अहिंसा में बच पाना असंभव है।

6. लालच का न होना- गाँधीजी के अहिंसा के प्रमुख तत्वों में व्यक्ति का लालची प्रवृत्ति से दूर रहना भी एक है। लालच जहाँ व्यक्ति के आत्मविश्वास को क्षीण करता है, वहीं अपराधिक प्रवृत्ति को जन्म देकर व्यक्ति को पदभ्रष्ट भी कर देता है।

7. व्रत- गाँधीजी के अनुसार व्रत केवल व्यक्ति में नियम व अनुशासन को संचालित नहीं करता, बल्कि शारीरिक, मानसिक व आध्यात्मिक पवित्रता का विकास करता है, और जिसमें इस प्रकार की पवित्रता निहित होती है। वह अहिंसा के सिद्धांत का आसानी से पालन करने में सक्षम होता है।

**निष्कर्ष-** गाँधीजी ने हर प्रकार की हिंसा की निन्दा की है। उनके अनुसार अहिंसा व्यक्ति को दृढ़ व शक्तिशाली बनाती है। अहिंसा संसार के उन महान् सिद्धांतों में से है जिसे, कोई ताकत मिटा नहीं सकती। गाँधीजी के अनुसार अहिंसा अतृक शक्ति के रूप में प्रयुक्त होकर आत्मा को विकसित कर सकती है। अहिंसा मानव जीवन का उच्चतम आदर्श है, जिसको प्राप्त करने के लिए व्यक्ति को निरंतर प्रयत्नशील होना चाहिए। अहिंसा बुद्धि को नहीं हृदय पवित्र करती है। महात्मा गंमधीजी का विश्वास था कि, यदि आपके पास अहिंसा की तलवार हो तो दुनिया की कोई भी ताकत अधीनता में नहीं ले सकती। इस समय सम्पूर्ण विश्व जो हिंसा के लहर छाई हुई है इसलिए उसको मिटाने के लिए गाँधीजी की अहिंसा ही प्रासंगिक हो जाता है।

#### **संदर्भ:-**

1. महात्मा गाँधी के विचार, संपादक, आर.के. प्रभु तथा यू.आर.राव, नेशनल बुक ट्रस्ट ऑफ इंडिया।
2. गाँधी की नैतिकता, लेखक, सुजाता, सुरभि प्रिंटर्स, वाराणसी।
3. महात्मा गाँधी का दर्शन, धीरेन्द्र दत्तमोहन, बिहार हिन्दी ग्रंथ अकादमी।
4. गाँधी दर्शन मीमांसा, रणजी सिंह, हिन्दी ग्रंथ अकादमी पटना।
5. यंग इंडिया पत्रिका
6. गुगल विकिपीडिया