

Municipal Solid Waste Characterisation and Quantification as A Measure towards Effective Waste Management in Bolpur Municipality, West Bengal

Aparesh Mondal

Assistant Professor, Dept of Geography, Swarnamoyee Jogendranath Mahavidyalaya, Purba Medinipur- 721650, India

Abstract

Municipal Solid Waste (MSW) and its management is now becoming a matter of headache as well as challenges for the civil bodies. Growing urbanisation promotes the generation of solid waste and its unscientific handling causes health hazard and degrades the quality of urban environment. This is because, urbanisation in most of the cities and towns of India are not well associated with rapid improvement of urban amenities and their governance. Being an emergent urban centre, urbanisation in Bolpur town is marching at rapid strides. As per 2011 census, its population almost touches one lakh but increasing population does not always mean increasing level of urban development. Rather high population promotes waste generation as it is an intrinsic part of human existence. According to a report from Bolpur municipality, the solid waste generated in this town is around 95 metric tonnes per day which can be a serious threat to the environment as well as urban life if it cannot be disposed or managed properly. In this paper, an attempt has been made to evaluate the major parameters of MSW, in addition to a comprehensive review of solid waste generation, its characterization, collection and disposal as a measure towards effective waste management.

KEYWORDS- Municipal Solid Waste (MSW), urbanisation, governance, waste management etc.

Introduction

India is an agriculture based developing country. But in the last few decades, India is shifting from agro-based country to an industry and service-oriented country and these industrial and service sectors are basically concentrating in the urban areas. As a result, population is rapidly increasing in the urban areas. As per the 2011 census, almost 31.2% of total population is living in the urban areas. In developing countries like India, and other South-Asian countries, the shift of population from rural to urban area is a very rapid phenomenon in present globalised society. The unscientific and haphazard process of urbanization generates various serious challenges to towns and cities and generation of different kinds of solid waste is one of those challenges. Municipal solid waste includes commercial and domestic wastes generated in municipal or notified areas in either solid or semi-solid form excluding industrial hazardous wastes but including treated bio-medical wastes. Exponential growth of population as well as urbanization and the development of socio-economic condition, coupled with the improvement of living standard, have resulted in an increase in the amount of MSW generation throughout the world, mostly in developing countries. On average the developed countries typically generate 521.95–759.2 Kg/Capita-year and 109.5–525.6 Kg/Capita-year typically by developing countries. Recent estimates suggest that the generation of MSW globally exceeds 2 billion tons per year, which is a potential threat to environmental degradation. Therefore, MSW management (MSWM) seems to be one of the key topics for environmental protection in present days and also in the future. In this paper also, a concise discussion on waste

generation and composition, collection and segregation of waste of Bolpur municipal town with proper facts and figures has been discussed.

1. Significance of the study

The twenty-first century has been called the urban century where more than half of the world's population is living in towns and cities. Urbanisation is the physical growth of urban areas as a result of rural migration and even suburban concentration into cities. But such urbanisation sometime creates different problems in waste management, sanitation, sewage etc. as the town grows in an unplanned way. Bolpur is such a town which is growing in all aspects as it possesses an international importance due to Visva Bharati, Santiniketan. On the other hand, this town is well connected with railways and roadways. Educational, medical and other administrative facilities are also available here. So, it means there is ample reasons behind the growth of this town. But as an emergent town, Bolpur suffers from lots of waste generation with their poor management which deteriorates the urban quality. This study will help to identify the major issues related to solid waste generation, collection, disposal in the Bolpur municipal area and at the same time, the measures and strategies for effective waste management.

2. Objective of the study

The present study is concerned with the following objectives -

1. To identify the different types and sources of solid waste.
2. To figure out the amount of solid waste generation, their collection pattern and disposal system.
3. To highlight the problems associated with prevailing solid waste management system.
4. To focus an overview on current waste management practices.
5. To give some recommendation and suggestion for the improvement of Solid Waste Management system.
6. To highlight the scope for future development.

3. About the study area

Bolpur is now a well-known town with the international importance was merely a tiny village under Supur Porgana some 150 years ago. The name 'bolpur' comes from the word 'boli-pur'. In Bengali 'boli' means slaughter and 'pur' means town or city. The town is situated in Birbhum district, in the state of West Bengal, India and it is 145 km. north of Kolkata. Bolpur sub-division is located at south border of Birbhum district. The Bolpur sub-division consists of Bolpur- Sriniketan, Nanoor, Labpur and Ilambazar blocks.

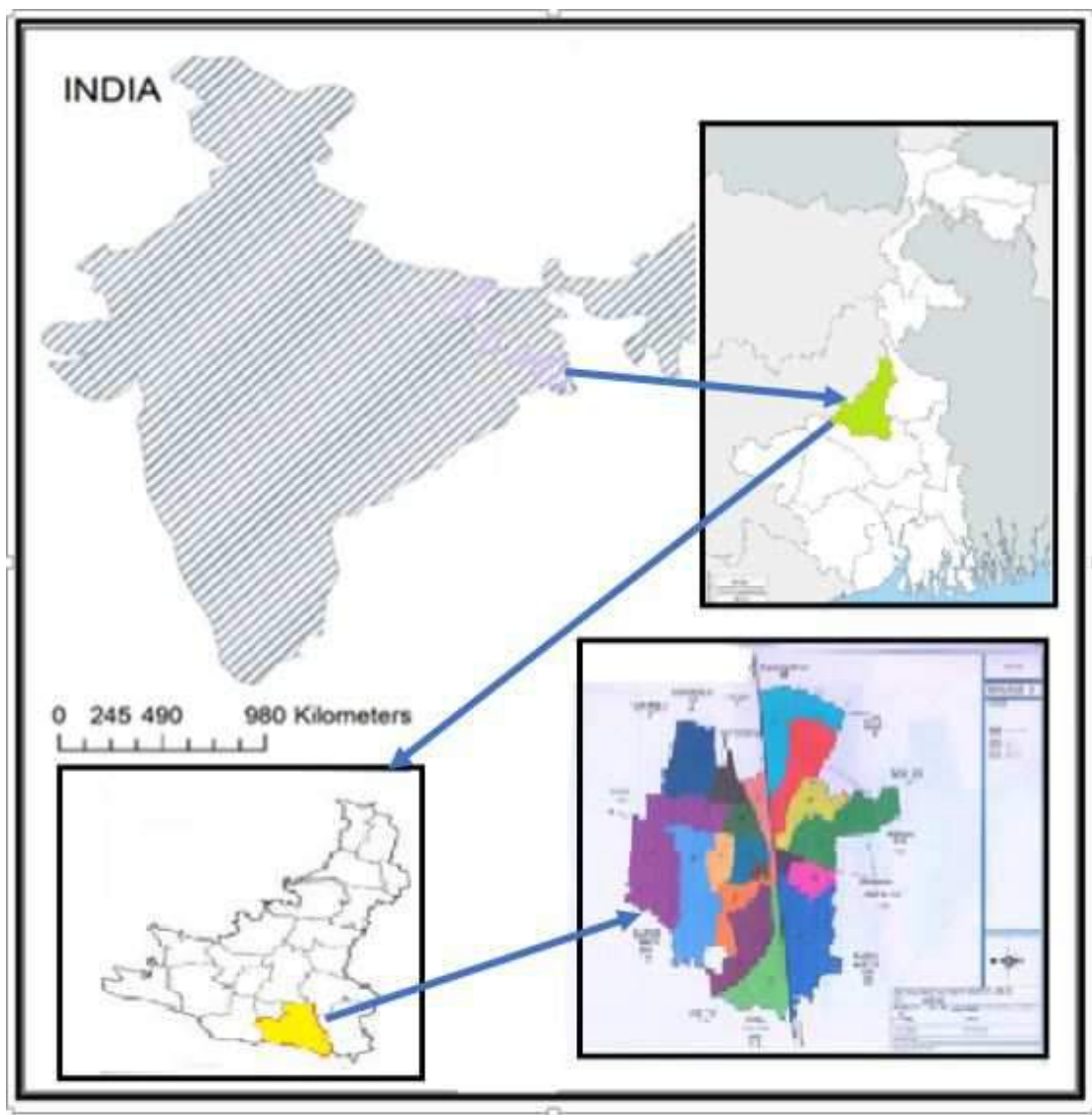


Figure 1: Location map of the study area
Table 1: Location of the Study Area

| | |
|------------------------|---------------------------|
| Country | India |
| State | West Bengal |
| District | Birbhum |
| Sub-division | Bolpur |
| Police Station | Bolpur |
| Latitudinal extension | 23°38'30"N. - 23°40'55"N. |
| Longitudinal extension | 87°40'30"E. - 87°43'E. |

The study area (Bolpur and its adjoining areas) is located in the interfluvies of Ajay and Kopai River. Physiographically this region is characterized by more or less plain surface with smaller undulating topography. The elevation of the area ranges between 46 metres to 62 metres. The Soil type is red sandy soil. But the northern part of this region is characterized by highly undulating (smaller scale) bad land topography locally known as 'Khowai'.

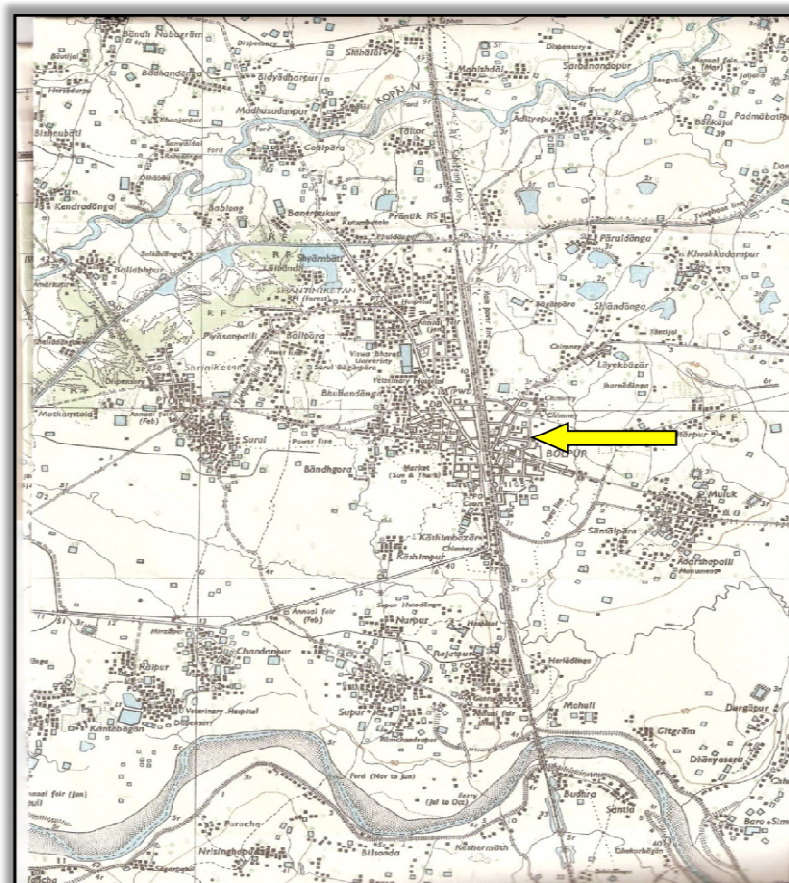


Fig 2: Topo-sheet extract (73M/10) showing the location of BolpurTown (R.F.- 1:50,000)

4. Materials and Methods

This study is mainly based on secondary data and to some extent primary data. Primary data has been collected from the field through questionnaire survey and interviews and secondary data has been collected from Bolpur Municipality Office. Due to the unavailability of adequate secondary data, as researcher I have to rely mainly upon the primary data. With the help of primary data, the direct contact to the respondents become possible, whereas the secondary data provides various information like demographic information, physical infrastructure, services etc.

Table 2: Data base

| Types of data | Sources of data | Data collected from | Remark |
|---|-----------------|----------------------------|---|
| Data on waste generation, collection, segregation | Secondary Data | Bolpur Municipality Office | Quantitative justification and analysis |
| Census data | Secondary Data | Census of India | Demographic information |
| Topographical map | Secondary Data | Survey of India, NATMO | Locational information |
| Data on status of public responses | Primary Data | Field survey | Qualitative analysis |

5. Results and Discussion

6.1 Waste Generation

The area of Bolpur Municipality is 13.13 sq. km. According to 2001 census, the total population of this town was 65,693. But in 2011 census, the total population of Bolpur has increased to 80,882. So around 15 thousand population has increased within ten years. As the population increases, the generation of solid waste also increases at a rapid stride. The solid waste generation in the Bolpur Municipality area is around 95 metric tonne per day. These solid waste materials include plastic bags, bottles, medical waste etc. But out of the entire solid waste, plastic bags cover a major portion with different sizes like small, medium, large plastic bag etc. It can be said that plastic bag is the major source waste generation. So, here emphasis is given more on the generation of plastic bags.

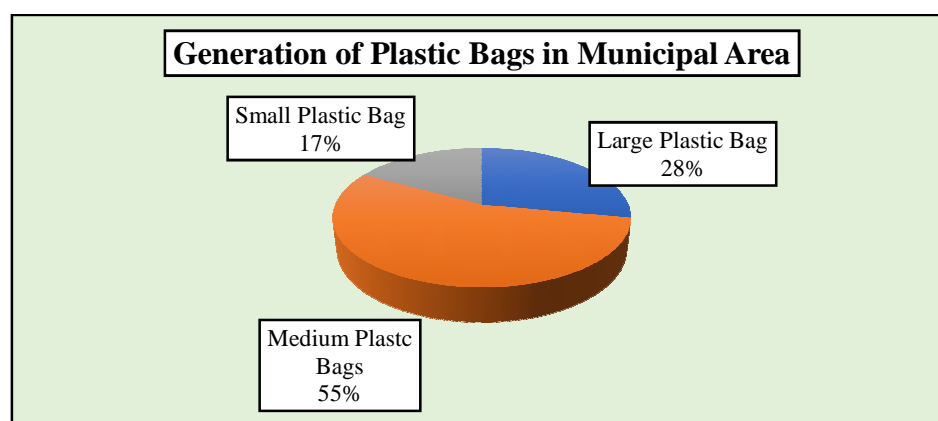


Figure 3: Generation of Plastic Bags (in %) in Municipal Area. (Source: Bolpur Municipality, 2011)

The above diagram indicates the generation of waste materials (mainly plastic bag) by the households of Bolpur town. Every household is the frequently user of plastic bags. It is very much common to all places. From grocery shop to shopping mall, now all peoples are very much dependent on it. But after using, it is thrown to the outside from their houses. As plastic is a non-biodegradable element, therefore it can never mix up with the soil. As a result, it is adversely affected to the open environment. As for example, drainage lines are choked up, increases infertility of soil, toxicity level of soil is raised up also etc. In case of Bolpur town, about 55 percent of households generates medium plastic bag, 28 percent generates large plastic bag and 17 percent households generates small plastic bag to the total municipal level.

Few sources of solid waste in Bolpur town:

- Waste from households (human and animal faeces, plastic packets, vegetable and fruit peels, silage etc.)
- Wastes from hotels and restaurants.
- Industrial or commercial waste.
- Bio-medical waste, originated from hospitals or health centres.



Figure 4: Heap of garbage along the road (Bolpur Municipality, 2011)

The following multiple bar graph shows ward wise various types waste generation of households of Bolpur town:

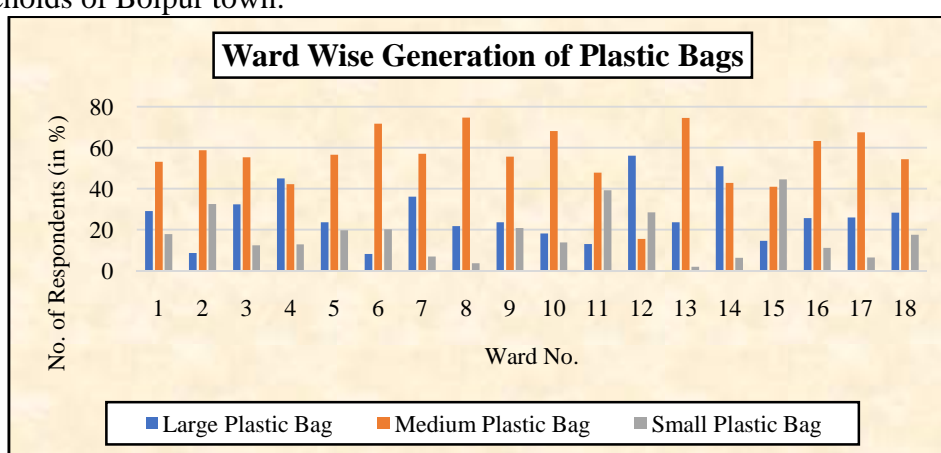


Figure 5: Ward wise generation of plastic bags. (Source: Bolpur Municipality, 2011)

The above diagram indicates percentage of households and their waste generation in different wards of Bolpur town. Plastic bags are taken into consideration as a waste material mainly, with various sizes. Here one thing should be mentioned that households from all wards generate medium plastic bags as waste materials than the large and small plastic bags. If we further analyse the municipal survey report to each and individual ward, then it will provide a better scenario for waste generation of the households. The percentages of households, who generates waste mainly medium plastic bag, are more in case of ward no. 6, 8, 10, 13 & 17. But the percentages of households are less in ward no. 12. Large plastic bag generates more in ward no. 4, 12, & 14, but it is low in case of ward no. 2, 6, 8, 9, 10, 11 & 15. The percentages of households in regard to small plastic bag are more in ward no. 2, 11, 12 & 15 and it is less in ward no. 3, 4, 7, 8, 13, 14, 16 & 17. But if we can generalize the all results then it is cleared that, in ward no. 6, 8, 10, 13, 16 & 17 where the percentage of households generates waste in a large volume. Other municipal wards also generate various types of waste materials daily in a regular manner.

6.2 Collection of Waste

Man power and vehicles are mainly used for collection of solid waste. Generally, wastes those are generated by the households and other institutions, deposited either in the municipal dustbin or any particular place. Sometimes heap of wastes are found

to be deposited along the road. Now a days such practices become very much common to all urban centres.



Figure 6: Garbage collection and disposal vehicles.

In Bolpur town, clearance of garbage is done by Bolpur Municipality. The amount of solid waste collection is around 40 metric tonne per day. Every morning municipal sweepers are engaged for collection of waste as their routine work. For proper collection of garbage, municipality incorporated some vehicles (mainly tri-cycle van and tractor). These garbage clearing vehicles or tractors are assisted the sweepers. They collected garbage from different places and put them into the vehicles. This system is being conducted in all the municipal wards. The process is very much dynamic. The major advantage of this process is clearance of large amount of garbage for a larger area is possible within a short time. After collecting the garbage, usually dumped outside the town. As the waste management is concerned, these wastes need a treatment to make it eco-friendly. But the municipality has no such kind of treatment plant. Therefore, requirement of a treatment plant is necessary.

The following pie diagram shows the status of waste collection of Bolpur town:



Fig 7: Waste Collection Status in Total Municipal Area. (Source: Bolpur Municipality, 2011)

The above diagram indicates nature of waste collection in the total municipal area of Bolpur town. Here we can divide the nature of waste collection in the following three ways:

Regular: Clearing of garbage takes place every day by the municipality.

Irregular: In this case, the municipal sweepers used to clear the garbage not a regular manner but very much occasionally.

Uncollected: Clearing of garbage is never done by the municipality in some places.

According to socio-economic survey, around 40 percent people said that garbage is regularly cleared by the municipality. Around 30 percent people think, it is cleared very irregularly and rest 30 percent people said that waste is never collected. Such kind of practices are not expected from municipal authority. Any types of uncollected garbage cause diseases, emits odour, clogs the drain and above all deteriorates the urban quality and life style. Garbage free town always enrich the environmental quality.

6.3 Status of Waste Collection

If we give emphasize on more detailed study of the municipal survey report, then it will clearly showing the nature of waste collection and its percentage over all the municipal wards each and individually of Bolpur town.

The following multiple bar graph shows the mode of waste collection in percentage in individual wards:

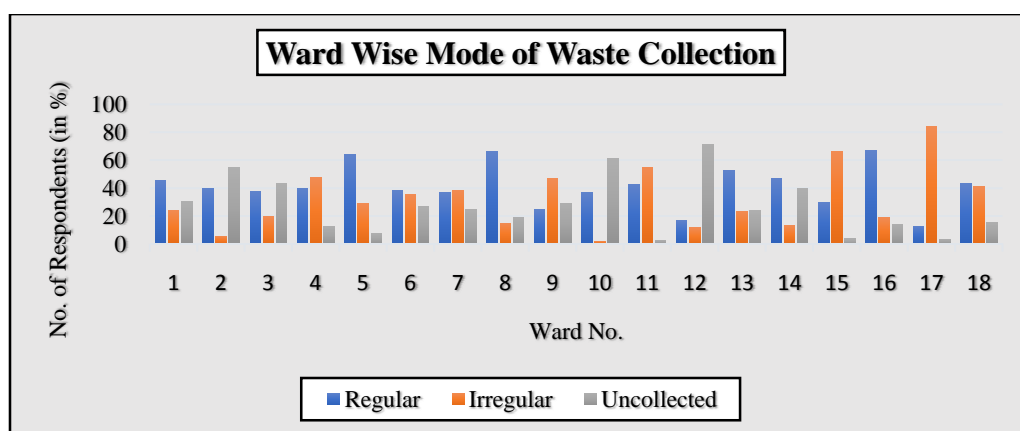


Figure 8: Ward wise mode of waste collection (Source: Bolpur Municipality, 2011)

The above diagram indicates nature or mode of waste collection in different municipal wards of Bolpur town. Here the mode of collection means either garbage is cleared regularly or irregularly or remains uncollected. In ward no. 5, 8 and 16 more than 60 percent people said, garbage is cleared regularly. But in case of ward no. 15 and 17 more than 60 percent people thinks that it is not cleared regularly that means it is very much irregular. In ward no. 17, where 85 percent people said that waste collection is totally irregular. But in ward no. 2, 10 and 12 more than 50 percent people said, garbage remains uncollected. If only ward no. 12 is taking into consideration, then it is found that the uncollected garbage is in a maximum level and the respondents were more than 70 percent against regular collection (based on socio-economic survey). So municipality should give more emphasis to those areas where garbage is uncollected as well as irregularly cleared.

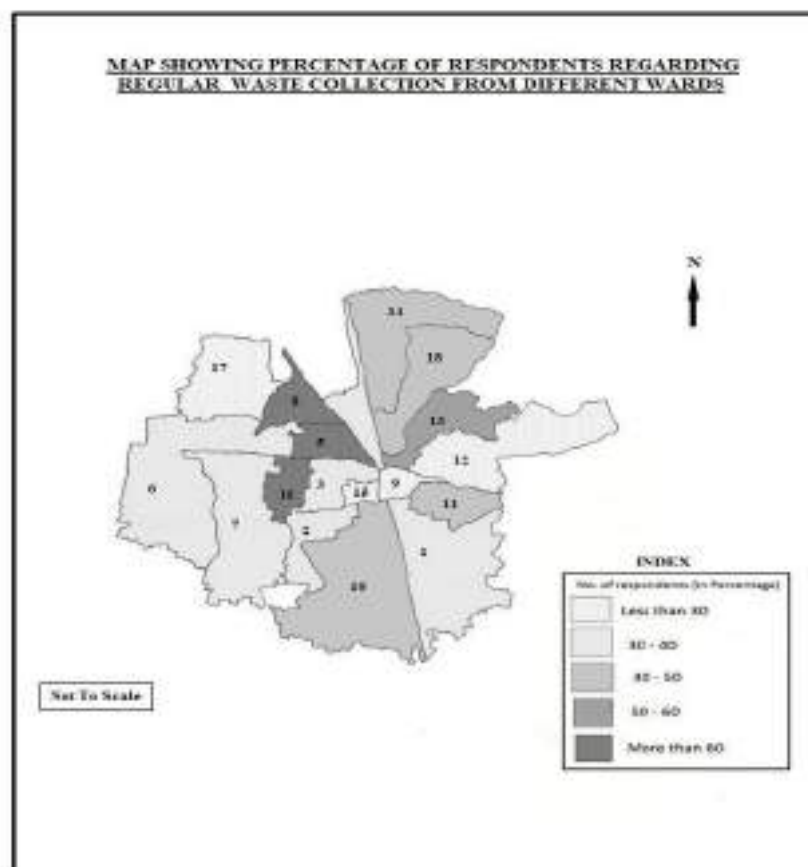


Figure 9: Choropleth map showing percentage of respondents regarding waste collection

A choropleth map is drawn on percentage of respondents regarding regular waste collection in different wards. It is shown in the map that ward no. 8,5,16 has the maximum respondents regarding regular waste collection. In the ward no. 10, 14, 18 has moderate response and in ward no. 15, 3, 17 has a meagre response regarding regular waste collection. It should be remembered that the heaps of garbage are much unhygienic and unhealthy for human health. Sometimes it is also seen that the domestic wastes are overflowing the bins and spread over the roads. Therefore, the municipality authority should very regular about the collection of wastes from dustbin and store them at a definite place like outside the town area at a far distance.

5.4 Time of Waste Collection

5.5 Under the following we can get an idea about time wise waste collection in the municipal area. In general, the municipal sweepers use to clear the garbage during morning. But in some municipal areas like Gurupally, Professor Colonyetc. (ward no. 6, 7, 8) which are considered as high-class residential wards, the clearance is conducted during afternoon and evening also. Rest of the areas are facilitated ones a day basically at morning. Sometimes few zones like bus stand area, bazar areas are ignored in case of waste collection.

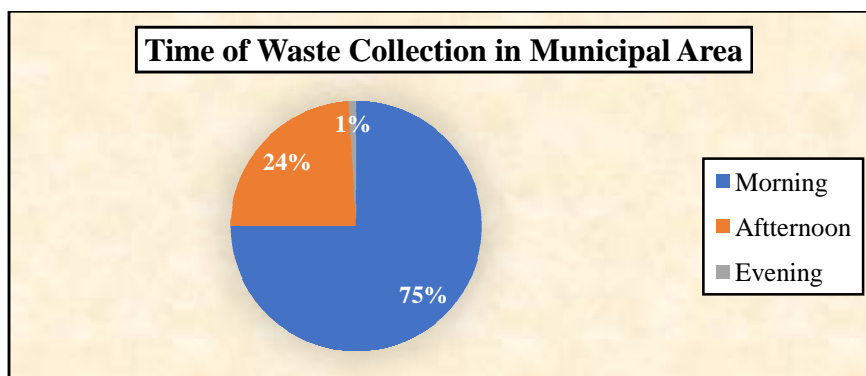


Figure 10: Time of waste collection in municipal area (Source: Bolpur Municipality, 2011)

Above diagram indicates waste collection in different time period. Generally, it is seen that most of the respondents i.e. more than 75 percent people said that garbage is cleared during morning. Where around 24 percent people responded that it is cleared in afternoon and a very little amount of garbage that is less than 1 percent people think waste is cleared in evening. Sanitation department of municipality should take an effective role to collect the garbage at the morning. Such kind of practice will help to keep the town clean, healthy and hygienic.

The following multiple bar graph shows time wise of waste collection in different wards of Bolpur town:

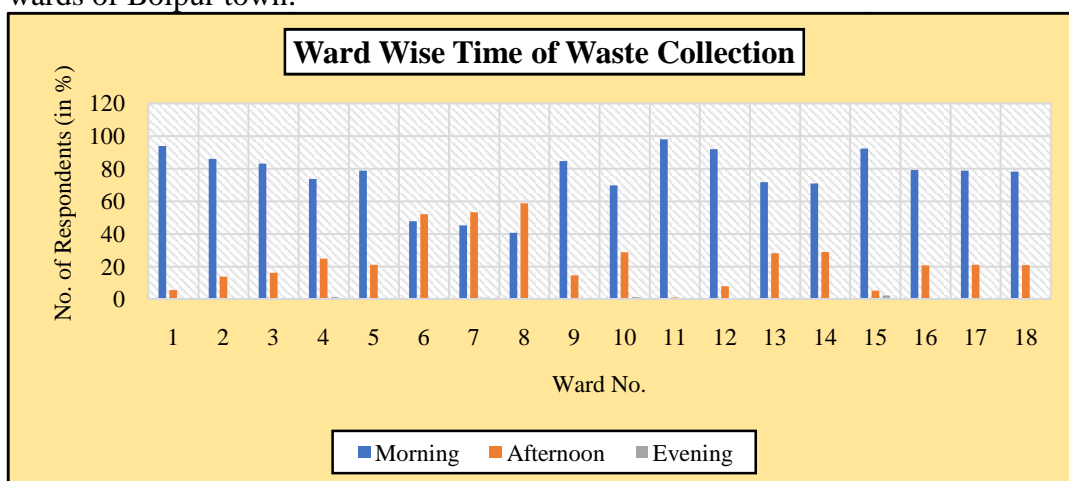


Figure 11: Ward wise time of waste collection

One thing is very much prominent from above diagram that is most of the waste is cleared in the morning from all the wards. At an average 75 percent people think garbage is collected during morning. In case of ward no. 11 where the success is highest and 98 percent people responds in favour of morning waste collection. But in ward no. 6, 7 & 8, where more than 50 percent people think garbage is cleared during afternoon. Only a very little percent of people think garbage is collected in evening (based on socio-economic survey). So municipal authority will give priority to those areas where garbage is not cleared during morning. They should assure to the citizens that 100 percent collection of waste in morning from all the municipal wards.

6.5 Doorstep Waste Collection

Doorstep collection means house to house collection of waste. It is an important parameter for waste management. To make the city clean and garbage free doorstep collection of waste from each household is necessary.

The following pie diagram shows doorstep waste collection in municipal level:

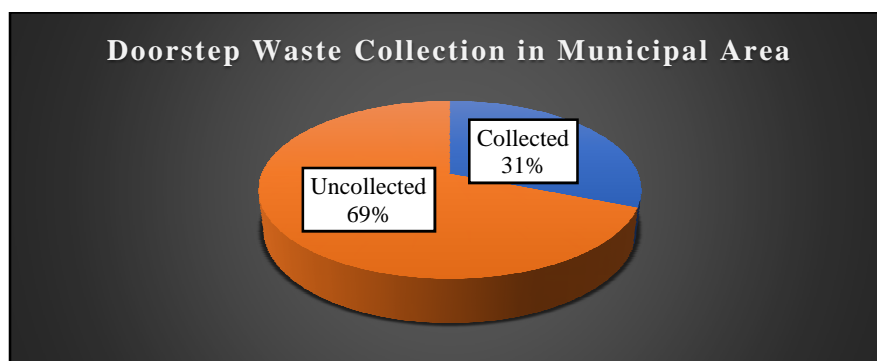


Figure 12: Doorstep waste collection in municipal area (Source: Bolpur Municipality, 2011)

The following multiple bar graph shows doorstep waste collection in different wards of Bolpur Municipality:

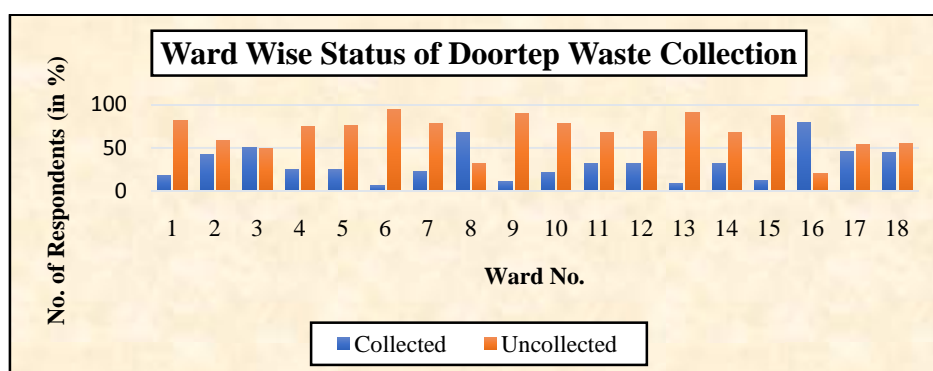


Figure 13: Ward wise status of doorstep waste collection

From above diagram it is cleared that doorstep waste collection is conducted in a low rate. It is not organized in an efficient manner. So, the rate of collection is least. In case of ward no. 1, 6, 9, 13 and 15 where less than 20 percent people think garbage is collected from door to door. In ward no. 6, response is disappointing where only 5.51 percent people gave positive response. Only in ward no. 16 where about 80 percent people think waste is collected from the households (based on socio-economic survey). Therefore, it is necessary to increase the level of efficiency of doorstep waste collection of the municipal sweepers. In this regard, it is worth to be mentioned that municipal authority had decided to provide a container to each household to store the domestic waste and then hand it over to municipal garbage collector. But this scheme has not got that much of success because of lack of people’s participation.

6.6 Segregation of Municipal Waste at Source

Segregation of waste is the key principle of waste management and to reduce the quantity of waste at the source. Only 19 percent of total generation get segregate at source.

The following pie diagram shows the percentage of segregation of municipal waste at source in Bolpur town:

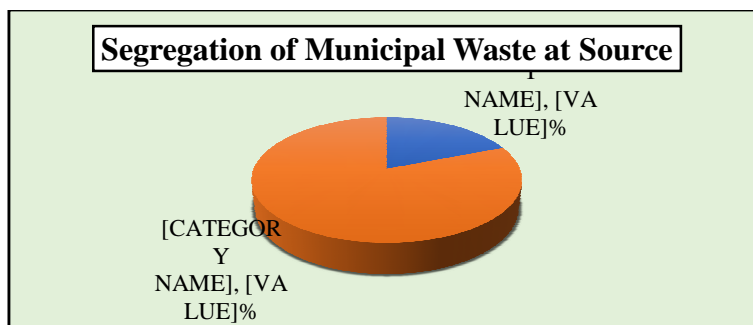


Figure 14: Segregation of municipal waste at source (Source: Bolpur Municipality, 2011)

The following table shows the quantity of segregation of waste at source by Bolpur Municipality:

Table 3: Gap between Waste Generation, Collection and Segregation

| | |
|---------------------------------------|---|
| Waste Generation of Households | 95 metric tonne/day |
| Waste Collection by Municipality | 40 metric tonne/day |
| Waste Segregation at source | 18.05 metric tonne/day (19% of total generation) |

Source: Socio-Economic Survey and Analysis Report, BolpurMunicipality (2011)

In Bolpur Municipality 95 metric tonne waste generates every day. Where 40 metric tonne waste is collected daily that is around 42 percent of total generation. But only 19 percent waste is segregated at source regularly and the figure is about 18.05 metric tonne. So, it can be said that segregation of waste at source is very low in Bolpur town. But to reduce the quantity of waste at source it is essential to increase the level of segregation.

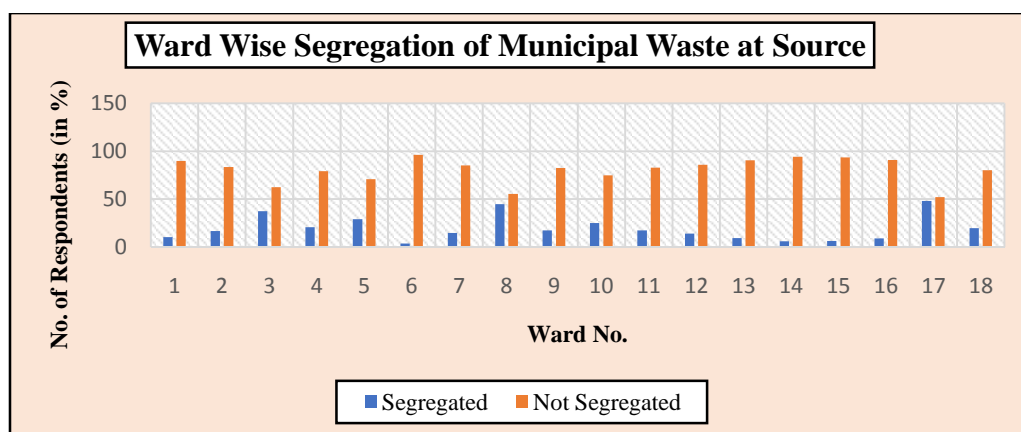


Figure 15: Ward wise segregation of municipal waste at source (Source: Bolpur Municipality, 2011)

From the above table, one thing is clear that the capacity of segregation of waste at source is very low. A very little portion of waste is segregated at source throughout the all municipal wards. Only in case of ward no. 8 & 17 the result is exceptional where more than 40 percent people think that waste is segregated at source. But in case of ward no. 6, 13, 14, 15 & 16 the respondent is below 10 percent. In these wards above 90 percent people said that waste is not segregated at source. So municipal

authority should give more importance regarding the capacity of waste segregation at source in different municipal wards.

6.7 Level of Satisfaction of Local People Regarding Waste Management

Questions were also put forward to the local residents of Bolpur town to know about their levels of satisfaction with the municipal services on waste collection.

Table 4: Satisfaction Index (Yen, Hall & Tan, 1975)

| Level of Satisfaction | No. of satisfied respondents (<i>fs</i>) | No. of dissatisfied respondents (<i>fd</i>) | Do not know | Total no. of respondents (<i>N</i>) | Satisfaction Index (<i>Is</i>) $= (fs - fd) / N$ |
|-----------------------|--|---|-------------|---------------------------------------|---|
| Waste collection | 342 | 190 | 8 | 540 | 0.28 |
| Municipal service | 216 | 319 | 5 | 540 | -0.19 |
| Dustbin clearance | 324 | 206 | 10 | 540 | 0.22 |

Sample Size: 540

The following bar diagram shows the index of satisfaction with some of available facilities:

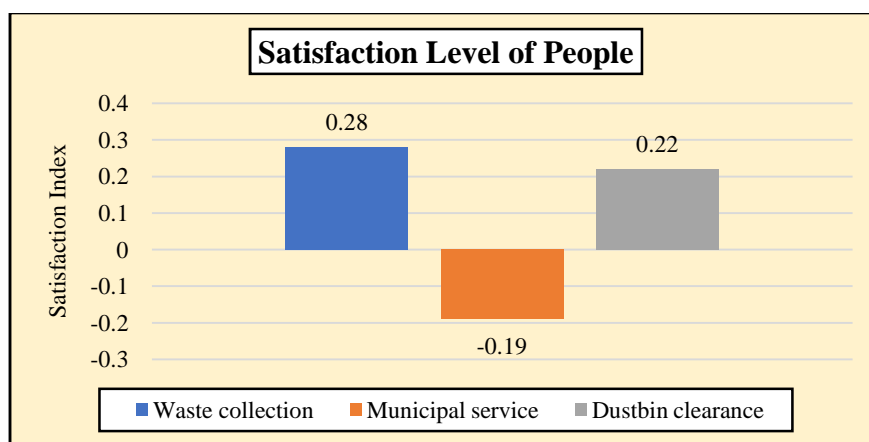


Figure 16: Level of Satisfaction (Source: Bolpur Municipality, 2011)

To evaluate the satisfaction level of the peoples, the index of satisfaction with some of available facilities has been calculated. This shows the strong and weak sides regarding some important and mandatory facilities. The value of this remains within +1 and -1.

As researcher I have selected some of the important facilities like, waste collection, municipal services and dustbin clearance. All of these activities are performed by Bolpur Municipality. In case of waste collection and dustbin clearance, the satisfaction index is 0.28 & 0.22 respectively. So, these two facilities are low to moderate which is provided by the municipality. Overall the local resident gives a positive response against these facilities. But if we consider the municipal services in terms of conservancy services, then the value of satisfaction index is -0.19 as for

majority of people shows a negative response. It is really a matter of concern. If we take the percentages then it is 59% people who are dissatisfied with municipal conservancy services. According to them, municipal services are not at a satisfactory level.

6. Major findings and problems associated with the Solid waste Management in Bolpur

- 1) The municipality garbage cleaning van does not come door to door for collecting the domestic wastes and the municipal workers like sweeper, garbage collector etc. are very much irregular in performing their duties.
- 2) The municipal workers those who are engaged with the waste management are not well trained. Most of the time, they have to rely on man power like tricycle van etc. There are lack of modern equipment and machineries regarding waste management.
- 3) The number of bins are not adequate for that much size of population. As a result, people used to through the garbage on the road, sometimes even into the drains.
- 4) Placement of bins is a serious issue in this town. People usually used to deny to install or place a bin around his house as it spreads odour. Sometimes allotment of bins driven by any political leader creates disparity.
- 5) As the urbanisation is marching in every nook of the town, therefore there is serious lack of sufficient area for open dump or landfill.
- 6) The number of people engaged with the waste collection and management and the allotted duty hours is not sufficient enough.
- 7) There is no scope for the segregation of waste at source as well as at dumping site. This is because of advanced equipment and trained workers.
- 8) Above all, the waste management system in Bolpur municipal town is not that much of updated regarding the modern and advanced society.

7. Suggestions and Recommendations

- 1) Urban local body should conduct awareness programmes and campaign among the peoples particularly in slum areas so that their perception towards waste management may change.
- 2) Training programme can be arranged for the municipal workers who are engaged with waste management so that they perform efficiently. Number of municipal workers regarding waste collection and management should also be made sufficient.
- 3) Mechanisation should be introduced in waste management. Advanced technology and machineries should be installed instead of tricycle van or other outdated vehicles.
- 4) Involvement of local community is another means to get rid off from poor practice of waste disposal. A collective participation with a common interest can make a better management.
- 5) Municipal authority should provide adequate bins, chemicals to the residents for keeping the environment clean and safe.
- 6) If sanitary landfill instead of open dumping, facility of segregation of waste, recycle of plastic and metallic waste etc. can be implemented properly, then Bolpur municipality will be a waste free healthy town.

8. Conclusion

We can stop neither urbanisation nor commercialisation as both the processes are the major driving force of an urban area. Therefore, waste generation is very much

natural as it is the inherent result of any human activity. Our ultimate aim should be like to minimise the ill effect of solid waste on human as well as on environment. Thus, waste management is required. From the above study, it is found that local Govt. i.e. Bolpur Municipal Authority is very much careless regarding waste management. On the other hand, population is also increasing day by day. To reach the goal of cent percent waste collection, their transportation and disposal, treatment municipal authority would first need to prepare a proper plan which will identify the quantity of waste generated in the whole area. Authority should demarcate few areas outside the town for dumping or landfill and invest more on waste management purpose. From the study, we have found that plastic is the major solid waste in Bolpur. If it can be recycled or used as resource, then a large percentage of waste can be managed. But above all, people's participation is most necessary. We should through the waste at the right place instead of on the road or into the drains. We can also utilise the ease of social media to make the people aware regarding impact of solid waste. So, from the above discussion, it can be conclude that though waste management is very poor here in true sense but a positive vibes with collective participation may change the situation.

9. Acknowledgement

The author would like to thank the officers and staffs of sanitation department and others department of Bolpur Municipality to provide me the necessary and required data to undertake this research. The author would also like to thank the teachers of Department of Geography, VisvaBharati University to help me to execute the research from their best sides.

10. References

- 1) Chakraborty, S., Dasgupta, P. (2016) Solid Waste Management of Kolkata Municipal Corporation A Comparative Study between Ward No. 115 and 122. *The Indian Journal of Spatial Science*. 7.0(2), pp. 43-48.
- 2) Schwarz-Herion, O., Omran, A. et al. (2008) A Case Study on Successful Municipal solid waste Management in Industrialized Countries by the Example of Karlsruhe City, Germany. *Annals of the Faculty of Engineering Hunedoara*. 3, pp. 266-273.
- 3) Joshi, R., Ahmed, S. (2016) Status and challenges of municipal solid waste management in India: A review. *Cogent Environmental Science*. 2, pp. 1-18.
- 4) Nelles, M., Grunes, J. et al. (2016) Waste Management in Germany- Development to a Sustainable Circular Economy. *Procedia Environmental Sciences*. 35, pp. 6-14.
- 5) Ghosh, S., Maji, T. (2011) An Environmental Assessment of Urban Drainage, Sewage and Solid Waste Management in Bardhaman Municipality, West Bengal. *International Journal of Environmental Sciences*. 2(1), pp. 92-104.
- 6) Haldar, S. (2015) Present Status of Solid Waste Management System in Asansol Municipal Corporation. *IOSR Journal of Humanities and Social Science*. 20(4), pp. 31-36.
- 7) Ali, Sk A. (2016) Status of solid waste generation and management practice in Kolkata municipal corporation, West Bengal. *International Journal of Environmental Sciences*. 6(6), pp. 1173-1186.
- 8) Das, A., Sanyal, M., Roy, P K. et al. (2011) Municipal solid waste management in Kolkata metropolitan areas- a case study. *Environmental Science: An Indian Journal*. pp. 1-10.

- 9) Pamnani, A., Srinivasarao, M. (2014) Municipal Solid waste Management in India: A Review and Some New Result. International journal of Civil Engineering and Technology. 5(2), pp. 1-8.
- 10) Das, S., Bhattacharyya, B K. (2013) Municipal Solid Waste Characteristics and Management in Kolkata, India. International Journal of Emerging Technology and Advanced Engineering. 3(2), pp. 147-152.
- 11) Vyas, P B. (2011) Municipal Solid Waste Management at India. Jr. of Industrial Pollution Control. 27(1), pp. 79-81.
- 12) Mani, S., Singh, S. (2016) Sustainable Municipal Solid Waste Management in India: A Policy Agenda. Procedia Environmental Sciences. 35, pp. 150 – 157.
- 13) Al-Salem, S M., Lettieri, P., Baeyens, J. (2009) Recycling and recovery routes of plastic solid waste (PSW): A review. ELSEVIER. 29(10), pp. 2625-2643.
- 14) Guerrero, L A., Mass, G., Hogland, L. (2013) Solid waste management challenges for cities in developing countries. ELSEVIER. 33(1), pp. 220-232.
- 15) Sharholi, M., Ahmad, K. et al. (2008) Municipal solid waste management in Indian cities – A review. ELSEVIER. 28(2), pp. 459-467.
- 16) Giusti, L. (2009) A review of waste management practices and their impact on human health. ELSEVIER. 29(8), pp. 2227-2239.
- 17) Troschinetz, A M., Mihelcic, J R. (2009) Sustainable recycling of municipal solid waste in developing countries. ELSEVIER. 29(2), pp. 915-923.
- 18) Census of India. (2011)
- 19) District Census Handbook. (2011) Birbhum District.
- 20) Socio-Economic Survey and Analysis Report. (2011) Bolpur Municipality.

UGC Journal Details

| | |
|--------------------------------|---|
| Name of the Journal : | The Online International Interdisciplinary Research Journal (OIIRJ) |
| ISSN Number : | 22409599 |
| e-ISSN Number : | 22409599 |
| Source: | UNIV |
| Subject: | English |
| Publisher: | Editor-In-Chief Somnath Kisan Khatal President, Interdisciplinary Research Institute Kolhapur, Maharashtra, India |
| Country of Publication: | India |
| Broad Subject Category: | Arts & Humanities |

[Print](#)

GOVT. OF INDIA RNI NO.: UPBIL/2015/62096

UGC Approved Care Listed Journal

ISSN
2229-3620

NIS



SHODH SANCHAR

Bulletin

An International
Multidisciplinary
Quarterly Bilingual
Peer Reviewed
Refereed
Research Journal

Vol. 11

Issue 41

January to March 2021

Editor in Chief

Dr. Vinay Kumar Sharma

D. Litt. - Gold Medalist



sanchar
Educational & Research Foundation

UGC APPROVED
CARE LISTED JOURNAL
GOVT. OF INDIA RNI NO. - UPBIL/2015/62096

ISSN No. 2229-3620



SHODH SANCHAR

Bulletin

AN INTERNATIONAL MULTIDISCIPLINARY QUARTERLY BILINGUAL
PEER REVIEWED REFEREED RESEARCH JOURNAL

• Vol. 11

• Issue 41

• January - March 2021

EDITORIAL BOARD

Prof. Surya Prasad Dixit

Lucknow University, Lucknow

Prof. Shraddha Singh

Banaras Hindu University

Prof. Santosh Kumar Shukla

Jawahar Lal Nehru University, New Delhi

Prof. Pawan Sharma

Meerut University, Meerut

Prof. Karuna Shankar Upadhyay

Mumbai University, Mumbai

Prof. Hemraj Sundar

Mahatma Gandhi Sansthan, Moka, Mauritius

Prof. Abdul Alim

Aligarh Muslim University, Aligarh

Prof. Susheel Kumar Sharma

Mizoram University, Mizoram

Prof. Padam Kant

University of Lucknow

Prof. Arbind Kumar Jha

BBA Central University, Lucknow

Prof. Sheela Mishra

Usmania University, Hyderabad

Prof. Nagendra Ambedkar Sole

Central University of Rajasthan

EDITOR IN CHIEF

Dr. Vinay Kumar Sharma

Chairman

Sanchar Educational & Research Foundation, Lucknow

PUBLISHED BY



sanchar

Educational & Research Foundation

| | | | |
|-----|--|---|-----|
| 28. | PERISTROIKA AND GLASNOST | Dr. Sajeev Singh. M. K. | 136 |
| 29. | EFFECT OF ITEM RESPONSE FORMAT AND TEXT TYPE ON READING TEST PERFORMANCE | Eman A. A. Al-Sharafi Dr. D. R. Sarvamangala | 140 |
| 30. | A REVIEW ON GREEN CONSUMPTION BEHAVIOUR AND ITS COMPONENTS | Kavita Kamboj Prof. Nawal Kishor | 146 |
| 31. | LIVING ARRANGEMENT PATTERN OF ELDERLY IN A MUNICIPAL TOWN OF NADIA DISTRICT, WEST BENGAL | Dr. Bigitendriya Debsharma | 155 |
| 32. | A STUDY OF FAT-RELATED DIET HABITS AMONG FEMALE ADULT OF MONSANG TRIBE, CHANDEL DISTRICT, MANIPUR | Konthang Ngoruh Monsang Dr. Kh Rajen Singh | 160 |
| 33. | A GEOGRAPHIC APPRAISAL ON URBAN SEWERAGE SYSTEMS FOR SUSTAINABLE MANAGEMENT OF WASTE WATER AND STORM WATER IN BOLPUR TOWN, WEST BENGAL | Aparesh Mondal | 165 |
| 34. | DOES GENDER DIFFERENCE MODERATE THE IMPACT OF TRAINING ON PRODUCTIVITY OF EMPLOYEES? A META- ANALYSIS STUDY. | Dr. Mani Parti | 170 |
| 35. | A STUDY OF SPIRITUAL INTELLIGENCE AMONG SECONDARY STUDENTS | Prof. Anand Kumar Preeti Rawat Negi | 176 |
| 36. | DEATH SENTENCE AND CRIMINAL JUSTICE IN HUMAN RIGHTS PERSPECTIVE | Rajesh Kumar Tripathi | 181 |
| 37. | KEATS AND THE IMPACT OF PANDEMIC ON HIS LIFE | Soumendu Kumar Dutta | 186 |
| 38. | AN EXPRESSION TO REPRESSION : UN-SHADOWING FEMALE SEXUALITY IN GIRISH KARNAD'S SELECT PLAYS | Dr. Neelam Bhardwaj | 191 |
| 39. | STUDY ON ICT USAGE IN SKILL DEVELOPMENT IN THE HIGHER EDUCATION INSTITUTIONS : A REVIEW OF LITERATURE | Dr. Nitin Kalla | 196 |
| 40. | EXPLORING THE POSSIBILITIES OF SHRIMAD BHAGAVAD GITA FOR ACTIVE CITIZENSHIP EDUCATION : A QUALITATIVE ANALYSIS | Dr. P. K. Hemalettha | 200 |



**A GEOGRAPHIC APPRAISAL ON URBAN SEWERAGE SYSTEMS FOR SUSTAINABLE
MANAGEMENT OF WASTE WATER AND
STORM WATER IN BOLPUR TOWN, WEST BENGAL**  **Aparesh Mondal***

ABSTRACT

Urban sewage and sanitation system in India faces many challenges. More than 55 million people in urban areas lack access to improved sanitation arrangements and almost two-thirds of wastewater is let out untreated into the environment which pollutes the land as well as water bodies. Now in India, urbanisation is marching at a rapid strides and Bolpur is not excluded from its impact. Growing urbanisation promotes the generation of wastewater which includes all types of domestic and commercial effluent as well as storm-water runoff during rainy season. This is because, urbanisation in most of the towns like Bolpur are not well associated with rapid improvement of urban amenities and their governance. Therefore to improve the quality of urban environment of Bolpur and for its sustainability, proper and scientific management of sewage is utmost necessary. In this paper, basically the drainage types, drainage quality, facility provided by the Bolpur municipality etc. are discussed. The paper further highlighted the problems associated with water logging and suggests an integrated and multi-disciplinary approach for sustainable drainage design.

Keywords : Urban drainage, Sewage, Urbanisation, Stormwater management.

1. Introduction

Rapid urban growth in developing countries has resulted in the unplanned proliferation of both formal and informal settlements. But the sanitation plan with adequate sewerage system cannot meet with the pace of urban growth.

In developing countries like India and other South-Asian countries, the shift of population from rural to urban area is a very alarming phenomenon and therefore population is increasing rapidly in the urban areas. As per 2011 census, almost 31.2% of total population are living in the urban areas.

The unscientific and haphazard process of urbanization generates various serious challenges to towns and cities and promotes generation of waste water and its poor management is one of those challenges. Municipal wastewater refers the 'unwanted' water of a city, includes all types of domestic, commercial and

industrial effluent as well as stormwater runoff during times of rainfall. Exponential growth of population, coupled with the improvement of living standard, have resulted the increase in the amount of waste water generation throughout the world, mostly in developing countries.

In this paper, a concise discussion on waste water generation, types of drainage, drainage quality, municipal facility regarding stormwater management in Bolpur town with proper facts and figures has been discussed.

2. Significance of the study

The twenty-first century has been called the urban century where more than half of the world's population is living in towns and cities. Urbanisation is the physical growth of urban areas and a result of rural migration and even suburban concentration into cities. But such urbanisation sometime creates different problems in waste-water management, sanitation, sewage etc. as the

*Assistant Professor - Department of Geography, Swarnamoyee Jogendranath Mahavidyalaya, Purba Medinipur, West Bengal

You searched for "**shodh sanchar**". Total Journals : **1**

Search:

| | | | | | | |
|---|--|--|---------------|----|---------------------------------------|---------------------------------|
| | | | | | | |
| 1 | Shodh Sanchar Bulletin (print only) | Shodh Sanchar Educational and Research Foundation | 2229- 3620 | NA | from September-2019 to April- 2021 | Discontinued from April 2021 |

Showing 1 to 1 of 1 entries

Previous **1** Next



UGC Approved
Care Listed Journal



PUBLISHED BY



sanchar

Educational & Research Foundation

Chief Editorial Office

448/119/76, Kalyanpuri, Thakurganj Chowk,

Lucknow, Uttar Pradesh - 226003

+91-94155 78129 | +91-79051 90645

serfoundation123@gmail.com | serresearchfoundation.in

Certificate of Publication

Ref. No.: **SSB/2021/NIS31**

Date: **27-03-2021**

Authored by

Aparesh Mondal

Assistant Professor

Department of Geography

Swarnamoyee Jogendranath Mahavidyalaya, Purba Medinipur, West Bengal

for the Research Paper titled as

**A GEOGRAPHIC APPRAISAL ON URBAN SEWERAGE SYSTEMS
FOR SUSTAINABLE MANAGEMENT OF WASTE WATER
AND STORM WATER IN BOLPUR TOWN, WEST BENGAL**

Published in

Shodh Sanchar Bulletin, Volume 11, Issue 41, January to March 2021

Dr. Vinay Kumar Sharma

Editor in Chief

M.A., Ph. D., D.Litt. - Gold Medalist

Awarded by The President of India 'Rajbhasha Gaurav Samman'



GOVT. OF INDIA- RNI NO. UPBIL/2014/56766
UGC Approved Care Listed Journal

ISSN 2348-2397

HIS

Shodh Sarita

An International Multidisciplinary Quarterly
Bilingual Peer Reviewed Refereed Research Journal

• Vol. 8

• Issue 29

• January to March 2021



Editor in Chief

Dr. Vinay Kumar Sharma
D. Litt. - Gold Medalist



sanchar
Educational & Research Foundation

Shodh Sarita

HIS

AN INTERNATIONAL MULTIDISCIPLINARY QUARTERLY BILINGUAL
PEER REVIEWED REFEREED RESEARCH JOURNAL

• Vol. 8

• Issue 29

• January - March 2021

EDITORIAL BOARD

Prof. Surya Prasad Dixit

University of Lucknow, Lucknow

Prof. Parmeshwari Sharma

University of Jammu, Jammu

Prof. Kumud Sharma

Delhi University, Delhi

Prof. Ram Prasad Bhatt

Hamburg University, Germany

Prof. Sudheer Pratap Singh

Jawahar Lal Nehru University, New Delhi

Prof. Girish Pant

Jamia Millia Islamia University, New Delhi

Prof. S. Chelliah

Madurai Kamraj University, Madurai

Prof. Ajay Kumar Bhatt

Amity University, Haryana

Prof. Pavitar Parkash Singh

Lovely Professional University, Punjab

Prof. M.P. Sharma

Jamia Millia Islamia University, New Delhi

EDITOR IN CHIEF

Dr. Vinay Kumar Sharma

Chairman

Sanchar Educational & Research Foundation, Lucknow

PUBLISHED BY

 **sanchar**
Educational & Research Foundation

| | | | |
|-----|--|--|-----|
| 42. | CHALLENGES AND CONCERNS OF THE 2-YEAR B.ED. PROGRAMME IN NAGALAND | T. Alemla Longkumer Dr. Anjali Karmakar | 206 |
| 43. | EFFECT OF SUSTAINABILITY DRIVEN PRACTICES ON BRAND POSITIONING IN AUTOMOBILE INDUSTRY- A CASE STUDY IN LUCKNOW REGION FROM CUSTOMER'S PERSPECTIVE | Ankita Srivastava Dr. Himanshu Mohan | 212 |
| 44. | CULTURAL SYMBOLISM, SPACE AND IDENTITY IN MEENA ALEXANDER'S MEMOIR <i>FAULT LINES</i> AND POETRY COLLECTION <i>RAW SILK</i> | Dr. Sandhya Tiwari | 218 |
| 45. | BEHAVIOUR INTENT AND PERCEIVED BEHAVIOURAL CONTROL AS PREDICTOR OF ADHERENCE BEHAVIOUR | Sarita Gupta Dr. Mridula Sharma | 223 |
| 46. | ROLE OF SCO IN FIGHTING THE THREE EVILS OF CENTRAL ASIAN REGION | Shweta | 229 |
| 47. | A GEOGRAPHICAL STUDY ON SYMBIOTIC RELATIONSHIP BETWEEN FOREST RESOURCES AND LIVELIHOOD PRACTICES OF SANTAL AND LODHA-SABAR TRIBES OF PASCHIM MEDINIPUR DISTRICT, WEST BENGAL | Aparesh Mondal Prof. Uma Sankar Malik | 234 |
| 48. | A SYSTEMATIC STUDY OF RESERVATION PROVISIONS IN INDIAN CONSTITUTION | Sarita Singh Dr. Tarak Nath Prasad | 241 |
| 49. | AN ANALYTICAL STUDY OF CUSTOMER SATISFACTION IN ONLINE PURCHASING SYSTEM | Dr. Binod Pratap Singh Sunil Singh | 247 |
| 50. | COMPARATIVE STUDY OF THE LACES KICK IN SOCCER BETWEEN BEGINNERS AND ADVANCE PLAYERS ON SELECTED BIOMECHANICAL VARIABLES | Dr. Ashish Kumar Singh | 252 |
| 51. | EXPLOSIVE STRENGTH OF FEMALE VOLLEYBALL PLAYERS AT DIFFERENT LEVELS OF ACHIEVEMENTS | Dr. Rahul Singh | 258 |
| 52. | CULTURE AND LIFESTYLE OF VALMIKIS : AN ETHNOGRAPHIC OBSERVATION ON HOW CASTE DETERMINES AND INFLUENCES THEIR DAY-TO-DAY LIFE. | Dr. Vishwa Nath Mishra Zarin Mahmood | 262 |

A GEOGRAPHICAL STUDY ON SYMBIOTIC RELATIONSHIP BETWEEN FOREST RESOURCES AND
LIVELIHOOD PRACTICES OF SANTAL AND LODHA-SABAR
TRIBES OF PASCHIM MEDINIPUR DISTRICT, WEST BENGAL

□ Aparesh Mondal*

Prof. Uma Sankar Malik**

ABSTRACT

Forest is the pristine motherland of tribes, forest has nurtured them, give them food, shelter and the livelihood opportunities. A large number of tribal communities in India had been deriving their livelihood directly from the environment. By the very nature of their habitat and ecology, the tribes rely heavily on forests for their survival. They used and optimised the utilisation of the forest resources in a balanced productive ecosystem. Most of the tribal communities of West Bengal highly depended on forest for their livelihood since the medieval period. The tribal villages of Paschim Medinipur district are not exception in this regard. An immense impact of forest on their society, culture, economy and polity is seen at large scale. In this research work, the inter-relationship as well as inter-dependency between tribal community and the environment will be analysed properly. This study will find how the forest ecosystem controls the tribal economy, how their occupation and livelihood pattern determined by the forest environment etc. in an objective and qualitative manner.

Keywords : Tribes, forest, livelihood, inter-dependency

1. Introduction

In India it has been observed that wherever there is a large concentration of forest, there is also high concentration of tribes in particular, and the rural population in general. Rural tribes are dependent on forest resources for their livelihoods. For many of them, not only do the resources provide economic sustenance, but the forest is also a way of life socially and culturally. It meets basic needs like fuel wood, fodder and timber that are important for them and their livestock. Their economic activities such as food-gathering, pastoral life, cultivation, handicrafts and other activities are largely based on the forests.

The western province of Bengal, comprising the parts of Bankura, Purulia and Paschim Medinipur have one of the largest concentration of tribes. In the lap of dense forest, thousands of tribes from Santal, Munda, Bhumij, Lodha-Sabar etc. community used to reside

there. A unique life-style, a typical livelihood pattern and a distinct socio-cultural system depending on forest ecology have been developed in the tribal villages of Paschim Medinipur district. A symbiotic relationship between forest ecosystem and various determinants of economic practices have been found there. The present study will try to understand the interrelationship between forest and tribal economy, how the forest determine their livelihood pattern, what are the forest produces available to them and challenges faced by tribes.

2. Significance of the Study

The researcher tries to find out the symbiotic relationship between the mother nature and tribes. From the time immemorial, it has been considered that the forest is the mother of tribes as they are directly as well as indirectly dependent upon forest for survival. Their society, culture, livelihood everything else determined by forest ecosystem.

*Assistant Professor - Department of Geography, Swarnamoyee Jogendranath Mahavidyalaya, Purba Medinipur, West Bengal

**Professor - Department of Geography, Visva-Bharati University, West Bengal

You searched for "**shodh sarita**". Total Journals : **1**

Search:

| | | | | | | |
|---|---------------------------|---|-----------|----|-----------------------------------|------------------------------|
| | | | | | | |
| 1 | Shodh Sarita (print only) | Shodh Sanchar Educational and Research Foundation | 2348-2397 | NA | from September-2019 to April-2021 | Discontinued from April 2021 |

Showing 1 to 1 of 1 entries

Previous **1** Next



UGC Approved
Care Listed Journal



PUBLISHED BY



sanchar
Educational & Research Foundation

Chief Editorial Office

448/119/76, Kalyanpuri, Thakurganj Chowk,

Lucknow, Uttar Pradesh - 226003

+91-94155 78129 | +91-79051 90645

serfoundation123@gmail.com | serresearchfoundation.in

Certificate of Publication

Ref. No.: **SS/2021/HIS49**

Date: **29-03-2021**

Authored by

Aparesh Mondal
Assistant Professor

Department of Geography

Swarnamoyee Jogendranath Mahavidyalaya, Purba Medinipur, West Bengal

Prof. Uma Sankar Malik

Professor

Department of Geography, Visva-Bharati University, West Bengal

for the Research Paper titled as

**A GEOGRAPHICAL STUDY ON SYMBIOTIC RELATIONSHIP BETWEEN FOREST
RESOURCES AND LIVELIHOOD PRACTICES OF SANTAL AND LODHA-SABAR
TRIBES OF PASCHIM MEDINIPUR DISTRICT, WEST BENGAL**

Published in

Shodh Sarita, Volume 8, Issue 29, January to March 2021

Dr. Vinay Kumar Sharma

Editor in Chief

M.A., Ph. D., D.Litt. - Gold Medalist

Awarded by The President of India 'Rajbhasha Gaurav Samman'



Lapis Lazuli

An International Literary Journal

ISSN 2249-4529

www.pintersociety.com

GENERAL SECTION

VOL: 9, No.: 1, SPRING 2019

UGC APPROVED (Sr. No.41623)

BLIND PEER REVIEWED

About Us: <http://pintersociety.com/about/>

Editorial Board: <http://pintersociety.com/editorial-board/>

Submission Guidelines: <http://pintersociety.com/submission-guidelines/>

Call for Papers: <http://pintersociety.com/call-for-papers/>

All Open Access articles published by LLILJ are available online, with free access, under the terms of the Creative Commons Attribution Non Commercial License as listed on

<http://creativecommons.org/licenses/by-nc/4.0/>

Individual users are allowed non-commercial re-use, sharing and reproduction of the content in any medium, with proper citation of the original publication in LLILJ. For commercial re-use or republication permission, please contact

lapislazulijournal@gmail.com

Friendships Beyond Class: Female Desire in *The End of Innocence* and *Sister of My Heart*

Hiya Chatterjee

Abstract:

In India, the focus on gender studies had perhaps begun with the emergence of the 'women's question' in the late nineteenth century colonial society, and although Partha Chatterjee claims that the nationalists had successfully resolved the women's question, most feminists would not agree with the idea. If at all, it was probably the beginning of feminism in undivided India, and the issues on gender slowly began to surface, with scholars like Chandra Talpade Mohanty carving out a separate identity for the non-western woman devoid of the all-encompassing and homogenous discourse of Western feminism. The individual and diverse experiences of South Asian women were recorded in the literature written by women in India and in Pakistan, and although the two nations have gone their separate ways after the Partition, socially and economically, the cultural roots of these two countries are undoubtedly intertwined through a shared language, class system, and most importantly, their attitude towards women. In my paper, I would examine how the women of these two countries experience and handle patriarchy, and whether they are able to put up a successful resistance against it. In order to do so, I will critically analyse two novels— *Sister of My Heart* by the Indian English writer Chitra Banerjee Divakaruni; and *The End of Innocence* by the Pakistani English writer Moni Mohsin. In both these novels, female friendship and solidarity play a crucial role against the violent and destructive patriarchal forces, and they also probe into the issues of class as a marker of identity in a deeply capitalistic world order. Although South Asian feminism has successfully distinguished itself from Western feminism, the ideas of female solidarity, lesbian experience and lesbian continuum, as expounded by Adrienne Rich, remain relatively unexplored in this field. Through these novels, I will examine the theme of desire, not necessarily sexual, but as a subversive act against the 'compulsory heterosexuality' in the respective worlds of the women.

Keywords:

gender, female friendships, queer theory, feminism, desire, heteronormativity, South Asia.

The primary agenda of South Asian feminist scholarship, since its very emergence, has been to carve a niche for itself first to dispel the charges of being a West-derived discourse, much like Partha Chatterjee labels nationalism to be, and second, to establish its difference from Western hegemonic discourse which mostly tends to homogenize the Third World Woman under a single, monolithic category. The 'burden of authenticity', as Ania Loomba calls it, weighed down on Indian feminism for a long time, until works like Susie Tharu and K. Lalitha's *Women's Writings in India* offered evidence that feminist tracts existed in India even before colonial rule.¹ Moreover, feminist activism in India, during and after colonial rule was distinct in each region, separately addressing the immediate and specific needs of each geographical area. Post-independence, one of the major issues which brought these regional women's

organisations together was the response to the Shiv Sena's attack on Deepa Mehta's 1998 film *Fire*, a path breaking film in its depiction of women's sexuality and lesbianism. C. Shah remarks that "[t]he women's movements were the first to articulate concern over the control over sexuality and the societal constructions of gender and are hence the closest link and support for the nascent 'queer' movements in the country."² Although homosexuality has been condemned as a corrupting influence of the West, and as profane products of globalization, funded by transnational organisations, it has been well-established that same-sex love and relations are in no way borrowed concepts but are integral to the literary and cultural tradition of South Asia. In their seminal anthology *Same-Sex Love in India*, Ruth Vanita and Saleem Kidwai show the different traditions of homosexuality which pervaded religions and cultures in the ancient, medieval and modern periods pre-dating colonisation, in Hinduism as well as in Islam.

The link between queer activism and feminism in the West has been believed by many to be tenuous, as "[t]he politics of queer are said to centre on local activities of performative transgression, within which cultural realms tend to dominate, while for feminists the point of political engagement continues to aim for resonance with global struggle and the intent to participate in the state, political and economic arenas."³ However, it can be argued that in India, owing to the haunting presence of article 377—which, ironically was introduced by the British in 1861, and hence is actually, a Western import—queer activism has always already been located within the socio-political domain. Although queer theory, with its complete subversion of sex/gender roles problematized much of feminist ideology, yet, it also empowered women because it foregrounded the knowledge of a woman's desire and body, issues which were and still are considered taboos in most parts of the nation. The term desire has come to signify much more than sexual activity, and has come to play a crucial role in contemporary feminist theory. This has been, undoubtedly the invaluable contribution of queer theory to feminism, because after all, both these social movements are aimed at resisting patriarchy and all its means of oppression. Desire for a person of the same sex need not lead to, or culminate in, the act of sex, because it is, as Madhavi Menon points out in her fascinating study on the history of desire in India, "desire can attach to fantasy, object, story, person, institution, idea, or all of the above...Desire is not (only) love, and neither is it (only) sex."⁴

Same-sex love between women has not yet received ample attention by South Asian writers in English, but in the last few decades, women writers have focused on the importance of friendships and bonding between women, and their role in resisting and subverting different means of social oppression. In this context, I would like to do a comparative study of two novels which deal with relationships between women not related to each other by blood: *Sister of My Heart* (1999) by Chitra Banerjee Divakaruni and *The End of Innocence* (2006) by Moni Mohsin. In my paper, I will examine how the relationships forged between the women characters of the novel negotiate with the patriarchal forces of oppression, and whether they attempt to subvert these forces or yield to them at the end. In my study, I will try to show how, despite apparent differences in terms of religion, geographical space and socio-cultural environment, there exist deep underlying similarities between the two cultures portrayed in the novels, more so because of a shared history of colonialism. Before partition, the Hindu as well as the Muslim middle-class man felt the need to bring about reforms to improve the state of women in their society. However, the nature of education among Muslim women was as tokenistic and instrumental as it was among Hindu women, and needless to say, was confined among a few elite and liberal-minded families. Ayesha Jalal writes in her "Even the most enlightened of families conceded that education for women was

a worthwhile pursuit only if it enhanced their roles within the natal and the marital family.”⁵ Women of both nations thus experienced what Simone de Beauvoir would call ‘negative emancipation’, and their struggle against patriarchy was conveniently co-opted by the state machinery after independence of both the nations. Some might argue that Indian feminists have ideologically come out of the hegemonic religious revivalist discourse in that they universally reject and resist the oppressive codes of conduct laid by Hindu religious scriptures such as the *Manusamhita*; but the recent resuscitation of the Hindu right and its construction of the idea of the nation cannot be ignored. A large number of Muslim women however still cite the scriptures to derive legitimacy for their cause, and refuse to separate the religious from the political. In what ways, do women writers negotiate with these forces in their novels? I will address this question in the following paragraphs.

Although the treatment of friendship between women in the two novels is completely different, there is no doubt, however, that friendship and love between women are the major themes of the two novels. As Ruth Vanita and Saleem Kidwai write in the Preface to *Same-Sex Love in India*, “Love need not take an explicitly sexual form, but it is nearly always expressed in language of poetic excess and metaphoric power.”⁶ Love and desire between Sudha and Anjali is much more conspicuous, their intimacy bordering on the erotic. Their love clearly has mythical overtones. The end of the novel shows Anju and Sudha locked in an embrace after their reunion at the airport, with Sudha’s baby Dayita in between them. This scene carries stark resemblance with numerous hymns of the *Rig Veda*, which celebrate the process of creation by two women, “The sisters ten, unwedded and united, together grasp the Babe, the new-born infant.”⁷ The entire novel is suffused with mythical imagery and language, something which binds the two women together. They seek refuge from the harsh reality in stories and legends, and both Book I and Book II are named after the tales they tell each other, ‘The Princess in the Palace of Snakes’ and ‘The Queen of Swords’. Both these stories are narrated by Sudha to Anju, and their names suggest the transformation that not only they undergo, but one that the readers are also meant to participate in. The two stories play an essential role in highlighting the difference between heterosexual love and female bonding. In the first one, the princess is a conventional character, introduced to the outside world by the prince, whereas in the second one, the princess is an active agent, who saves herself and is finally rescued by her sister living across the ocean. The first story is a known fairy tale, handed down to the girls by their Pishi, a social construct where the woman is passive, whereas the second is Sudha’s own creation, one complete with the realization that her true love lay with her sister and not Ashok. Heterosexual love is considered impulsive and all-consuming, whereas love between women is more enabling, subtle, and more powerful. Ashok waits for Sudha, but refuses to accept her daughter as his own, whereas Anju feels betrayed by Sunil when she discovers he is secretly in love with Sudha. It is interesting to note that the two women choose each other, or rather, are drawn towards each other at times of emotional crises: when Sunil fails to help Anju during her depression after her miscarriage, it is Sudha who comes to her aid, not by counselling her or repeating inane words of consolation, but by telling a story which highlights Anju’s importance in Sudha’s life. Anju tells Sunil, “I don’t think you’ve ever loved anyone the way we love each other. Sudha’s like my other half—how could I just sit back and let her mother-in-law and that jellyfish of a husband force her into an abortion she didn’t want?”(273). Sudha too rejects Ashok’s proposal to fulfil her promise to Anju to go and stay with her in America. Sudha and Anju, therefore, choose each other over the men in their lives, and break out of the ‘compulsory heterosexuality’ which acts through “the cluster of forces

within which women have been convinced that marriage and sexual orientation toward men are inevitable, even if unsatisfying or oppressive components of their lives.”⁸

In *The End of Innocence*, the friendship between Rani and Laila does not have any sensual overtones. However, the language used often comes across as the language of desire. It begins with the line “Perched on the edge of a car seat, Rani and Laila hurtled towards a love story.” (3) Laila’s love for Rani is pure, that of a child for an elder girl, and it is less complicated than that between her and her sister Sara. “For Laila, Rani had no equal. Rani alone had the unique ability to make the everyday wondrous and the dull delightful...Rani was clever in ways that Laila envied.”(15) It is also Laila who is the first to become aware of Rani’s blossoming sexuality, when the older girl strikes a ‘provocative’ pose in front of her, copying Heer’s posture from the film *Heer Ranjha* they had seen together. Laila’s desire for Rani can be explained by the different psychoanalytical theories on the childhood of women. Carol Gilligan argues that because the primary care-giver in childhood is invariably a woman (the mother),--given the sexual division of labour—the process by which men and women come to adulthood is different. Boys come into adulthood learning to differentiate themselves from their mother, while girls do so by identifying with the mother. Nancy Chodorow presents a similar argument in her essay *The Reproduction of Mothering* when she says that the primary sense of the self that the girl child develops and carries through her life is one of self-in-relationship. Therefore, Laila’s identification with Rani is probably her desire to attain that psychic wholeness which she initially had with her mother. A younger female’s need to relate to and identify with an older female therefore is, according to these psychoanalysts, an attempt to recreate the mother-daughter bonding. However, these theories present a rather reductive view of female friendship by undervaluing the ‘choice’ that is involved in these relationships, as was evident in the relationship between Sudha and Anju. Laila’s love for Rani might have a psychological basis, but it goes beyond the impulsive need for recreation of a mother’s love. This is especially more prominent because of the socio-economic gap between Laila and Rani. Laila refuses to conform to Sardar Begum’s condescending notions about servants, and treats Rani not only as an equal but as a mentor. Ann Laura Stoler points out that children “learn certain normative conventions and not others and frequently defy the divisions that adults are wont to draw.”⁹Laila’s friendship for Rani is unadulterated by notions of socio-cultural hierarchy, something which is present even in Fareeda, Laila’s mother. Rani is Laila’s partner in crime, her accomplice and although Rani’s playful condescension is evident in the ways she often humors Laila, Laila is her confidante. Laila guards Rani’s secret love affair with a loyalty surprising for an eight year old, and protects her from the society.

Rani too, however, is a victim of the ideological forces of heterosexuality, one of the most prominent of which is the cinema. In the novel, the idealized love story of *Heer Ranjha*, implants fanciful and improbable ideas in her head, and is finally responsible for her so-called dishonour and death. Sardar Begum labels this as ‘dangerous love’, the kind that tears you away from your family that makes you forget your duty...No girl must love like that.” (28) The mythical tale of the star crossed lovers and their tragic love story is meant to be a cautionary tale for Rani and Laila, but instead becomes the portal of Rani’s romantic dreams and desires. It is noteworthy that it is only girls that are not allowed to love anyone of her own choice, and no morals are provided for men. There is a clear distinction between the innocent, genuine and comforting love that Laila offers Rani, and the destructive and all-consuming passion for her lover. Just as Sudha had felt when she had fallen for Ashok, Rani feels the same way for her lover. Sudha tells Anju, “When she looked into his eyes, their dark centre, she saw herself for

the first time, tiny and doubled and beautiful. I think that's why she loved him most. Without him she would never have known who she was." (101), whereas Rani tells Laila: "He makes me feel important and beautiful...I'm not Rani the servant girl. I become someone else...He says I'm a real rani, a princess...with him, I feel like one." (137) Laila is envious of her friend's undivided affections for a man whom she had just met, just as Anju was of Sudha. Both Sudha and Rani, impressionable at that age, are swept by idealistic notions of heterosexual love divorced from reality and end up as sufferers of the social framework which denied women their right to choose. Janice Raymond puts forward a compelling argument, "While I agree that we are living in a heterosexist society, I think the wider problem is that we live in a hetero-relational society where most of women's personal, social, political, professional and economic relations are defined by the ideology that woman is for man. Hetero-relations name more accurately the ways in which Gyn/affection is obscured and eclipsed for all women,"¹⁰ The section where Sister Clementine comes seeking Fareeda's help for Rani in *The End of Innocence* can be cited as an example of hetero-relationality hindering spontaneous solidarity between women. The presence of Babu Jacob, Fareeda and Tariq's employee, and the urgent factory business Fareeda is in the midst of, discourages Sister Clementine from revealing Rani's pregnancy, a move which turns out to be fatal for the girl. Later, Fareeda also chides Bua, Laila's Ayah for concealing Rani's pregnancy, but it is partly she herself who is to blame because of the aura of inaccessibility she has created for herself. In this case, though, class, and all the baggage that comes with it, poses a formidable obstacle in the path of solidarity and understanding between women.

The most monumental hurdle in the path of 'gyn/affection' is of course the institution of marriage. Sardar Begum tells Laila that a woman's foremost priority after marriage is her husband and his family, friends "are soon forgotten" after marriage. Marriage, the culmination of hetero-relationality, is considered to be the be-all and end-all of a woman's life, her life being neatly categorized into the premarital state of relative freedom but innocent chastity, and the postmarital state of subservient sexuality. Indian feminists have noted that the honour of the family is located in the conduct of women; Vrinda Nabar argues, "*Izzat* seems to be a female-linked commodity. Its preservation is incumbent upon women's behaviour alone."¹¹ To protect Anju's marriage, Sudha calls off her plan to elope with Ashok because Anju's father-in-law says: "Better a penniless, ugly girl, I said to my wife, than one whose family is stained with immorality." (139) When Rani becomes pregnant before marriage, Kaneez, her grandmother, laments, "The only thing I had left was my dignity. And the hope that it would be different for you. But today you have robbed me of both. I have nothing left." (233) According to Shariah or Islamic law, premarital sex is a punishable offence "*The fornicatress and the fornicator, flog each of them with a hundred stripes.*"¹² However, in reality it is only Rani who suffers from retribution at the hands of Mashooq, her stepfather, who kills her because she carries a bastard child. It is also ruled that women who have illicit sex will not be allowed abortion because that would mean covering up the immoral act. Moreover, the foetus in case of illicit sex has no guardian, as it is the product of wanton sexuality. The laws clearly aim at controlling a woman's body and her sexuality, justifying Mashooq's murder of Rani because he thinks that by killing Rani and destroying her bastard child, he has cleansed and purged the earth of the products of dishonour.

Not only is a woman's body and sexuality controlled and restricted, the fate of the products of that sexuality, i.e. babies, are also determined by patriarchal ideology. In *Sister of My Heart*, when it is known that Sudha is carrying a girl child, her mother-in-

law commands her to undergo an abortion, and in *The End of Innocence*, Mashooq takes the responsibility of killing Rani and her unborn child born out of wedlock. Mohsin's characterisation of Mashooq is interesting: he is a man who had to bear the burden of being a bastard his entire life, and felt that there was no greater sin than begetting a bastard, "I have liberated them both. I removed the dishonour from Rani. As for the baby, I rescued it from living hell. It was all planned up above. Allah wanted me to redeem myself." (325) In Divakaruni's novel, Sudha's father is also a bastard, who tricks Anju's father in believing that he is his cousin. Both men in both novels are driven by the desire to avenge themselves against the forces which deprived them of a proper identity and a life of dignity, thus upholding how men too inevitably become victims of patriarchy. Motherhood therefore stops being a socially desirable concept and exposes the dangers of unregulated sexuality and unwanted desire of a woman. It is also significant that a woman, in many Indian families is valued only if she gives birth to a son; her power derives from her ability to perpetuate the patriarchal tradition of patrilineality. Rich argues in her work *Of Woman Born: Motherhood as Experience and Institution*, "Patriarchy is the power of the fathers: a familial-social, ideological, political system in which men - by force, direct pressure, or through ritual, tradition, law, and language, customs, etiquette, education, and the division of labor, determine what part women shall or shall not play, and in which the female is everywhere subsumed under the male."¹³

If *Sister of My Heart* upholds the depth and durability of female friendships, *The End of Innocence* underscores how the barriers which women face in a hetero-relational society often end up causing severe damage to people and relationships. Both novels espouse the need for greater understanding and compassion between women in an increasingly hostile heterosexual and patriarchal world. Albeit it is not possible for all women to identify with each other, or to consider each other as a friend, but what is necessary is solidarity across all socio-cultural, religious and economic barriers, that which makes this friendship a political act, against all the heterosexual and patriarchal forces which continue to operate in many ways in contemporary society.

Primary texts:

Divakaruni, Chitra Banerjee. *Sister of My Heart*, Black Swan edition, 1999.

Mohsin, Moni. *The End of Innocence*. Penguin Books, 2007.

WORKS CITED:

Chatterjee, Partha, 'The Nationalist Resolution of the Women's Question' in Kumkum Sangari and Sudesh Vaid (eds.) *Recasting Women: Essays in Colonial History*. Zubaan, New Delhi, 1989.

Rich, Adrienne, 'Compulsory Heterosexuality and Lesbian Existence' in *Signs*, Vol.5 No. 4, *Women, Sex and Sexuality*, University of Chicago Press, (Summer 1980), pp. 631-660.

Endnotes:

1. Loomba, Ania. 'Tangled Histories: Indian Feminism and Anglo-American Feminist Criticism' *Tulsa Studies in Women's Literature* Vol. 12, No. 2 (Autumn, 1993), pp. 271-278.
2. Shah, C. 'The Roads that E/Merged: Feminist Activism and Queer Understanding' in *Because I Have a Voice: Queer Politics in India*. New Delhi: Yoda Press, 187
3. Richardson, Diane, Introduction to *Intersections between Feminist and Queer Theory*, Richardson, Diane, McLaughlin, Janice and Casey, Mark.E., (eds.), England: Palgrave Macmillan, 2006, 19-20.
4. Menon, Madhavi. *Infinite Variety: A History of Desire in India*. New Delhi: Speaking Tiger Publishing Pvt. Ltd, 2018, 19-20.
5. Jalal, Ayesha. 'The Convenience of Subservience: Women and the State of Pakistan', in Deniz Kandiyoti (eds.) *Women, Islam and the State*. London: Macmillan, 1991, 83.
6. Vanita, Ruth & Kidwai, Saleem. *Same-Sex Love in India*, Penguin Random House India: 2008, 26.
7. *Ibid.*, 49.
8. Rich, Adrienne. 'Compulsory Heterosexuality and Lesbian Existence' in *Signs*, Vol.5 No. 4, *Women, Sex and Sexuality*, University of Chicago Press, (Summer 1980), 651.
9. Stoler, Ann Laura. *Carnal Knowledge and Imperial Power*. Berkeley, University of California Press, 2002, 119.
10. Raymond, Janice. *A Passion for Friends: Toward a Philosophy of Female Affection*. Australia: Spinifex Press, 2001, 21.
11. Nabar, Vrinda. *Caste as Woman*. New Delhi: Penguin, 1995, 115.
12. Cited in Zayd, Ahmad Abu. 'Protection of Honor in Islam.' Web article. (<http://en.alukah.net/Shariah/0/5824/>)
13. Rich, Adrienne. *Of Woman Born: Motherhood as Experience and Institution*. New York: W.W.Norton & Company, 1995, 104.

BIO-NOTE

Lapis Lazuli

Hiya Chatterjee is an assistant professor and a research scholar who has completed her Masters in English literature from Jawaharlal Nehru University and her M.Phil from Jadavpur University. She is currently teaching in Swarnamoyee Jogendranath Mahavidyalaya under Vidyasagar University, West Bengal and is doing her Ph.D from the University of Kalyani. Her research interests are Indian writings in English, queer theory and gender studies.

E-mail: hiyarious.2009@gmail.com



About the Journal

Sanglap (ISSN: 2349-8064) is open-access and published twice a year (May-June and November-December). Each issue carries a specific theme. We look forward to articles that cater to these themes in an interdisciplinary manner.

We **only** consider **themed papers** that **respond to our CFPs**. We **do not accept general articles**. So, **please do not submit unsolicited articles via email**.

We **do not use the log in system on this website**. So, **please do not send us your submissions through the website by logging in**. All such submissions will be ignored. Those who want to submit articles can simply mail it to us at the editorial mail, given below.

Sanglap is indexed in the UGC CARE List of Journals, Directory of Open Access Journals



Home / Archives /

Vol. 7 No. 2 (2021): Cultures of Sexuality / Articles

Bodies in Transition:

Exploring Queer Sexualities in Indian Cinema

Hiya Chatterjee

Keywords: Sexuality, transgender, Indian cinema, South Asian studies, gender studies

Abstract

The paper closely studies the representations of queer bodies and sexualities in four Indian films of the last decade: *Arekti Premer Golpo*, *Chitrangada: The Crowning Wish*, *Nagarkirtan* and *Super Deluxe*. Through the comparative study, the paper will try to explore if, and how, the representations of non-normative sexualities have changed in alternative and in regional cinema, despite the lack/misrepresentation of these individuals in mainstream Hindi cinema. In the process, the questions of the performativity of gender, self and identity, desire and resistance of the queer subject and queer bodies will be addressed against the

IJETRM

International Journal of Engineering Technology Research & Management

Impact Factor: 4.520

ISSN: 2456-9348

ACCEPTANCE LETTER

Dear Author,

We are pleased to accept your article entitled **"SOCIO-ECONOMIC, MENTAL AND MORAL PERSPECTIVES AFTER THE IMPACT OF COVID-19 AND IT'S WAYS TO RECOVER AT PRESENT"** is approved by editorial board members of International journal of engineering technology research & management (IJETRM) and now ready for publication.

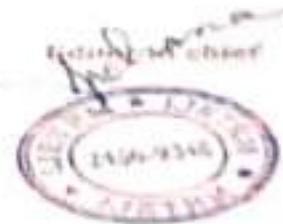
Paper Code: ijetrn0502-13

Publication Date: February 10, 2021

Published In: Volume-05 Issues 02, February-2021

The copyright Agreement form attached to this email should be sent to the publisher as soon as possible. Manuscripts cannot be published without this form. The corresponding author is responsible for obtaining signatures of co-authors. Authors not permitted to release copyright must still return the copyright, please send us copyright form as soon as possible to avoid the delay in publishing of paper.

At: ijetrm@gmail.com



ISSN

2456-9348

DRJI

2456-9348

DRJI

Google



2456-9348

IJETRM

International Journal of Engineering Technology Research & Management

Impact Factor: 5.004
ISSN: 2456-9348

CERTIFICATE OF PUBLICATION

This certificate is issued on behalf of publication of your manuscript in
IJETRM

The mentioned paper is up to the required standard

Manuscript Titled

SOCIO-ECONOMIC, MENTAL AND MORAL PERSPECTIVES AFTER THE IMPACT OF
COVID-19 AND IT'S WAYS TO RECOVER AT PRESENT

Author(s)

Nanigopal Das¹
Monoj Maiti²

Published In

Volume (05) Issue (02) February 2021

Date Issued

February 10, 2021

URL

<http://www.ijetrm.com/issues/files/Feb-2021-09-1612871411-f8.pdf>

M. J. Das
Editor in chief



**SOCIO-ECONOMIC, MENTAL AND MORAL PERSPECTIVES AFTER THE
IMPACT OF COVID-19 AND IT'S WAYS TO RECOVER AT PRESENT**Nanigopal Das¹Monoj Maiti²¹State Aided College Teacher, Department of Philosophy, Swarnamoyee Jogendranath Mahavidyalaya, Nandigram Purba Medinipur, West Bengal,²State Aided College Teacher, Department of Physiology, Bajkul Milani Mahavidyalaya, Kismat Bajkul, Purba Medinipur, West Bengal**ABSTRACT**

We find various destructive phenomena in this diversified world at anytime and anywhere. When we go through the history we find a disease that took the form a pandemic and leads the world towards destruction, e.g., Bubonic plague in 1720, cholera in 1820, again Spanish flu in 1920 and novel Corona virus at present, 2020. There's going on the dominance of death and its great procession due to COVID - 19 around the world. Then started curfew, postponement on each type of vehicle and means of transportation, e.g., railway, aero plane, route bus etc. And even followed lock down on each aspects of interaction as school, college, shopping mall, office, court, and local markets etc. Instead of these, there followed quarantine, testing at airport, and sanitizing measurements at everywhere. Then there followed the declaration of home quarantine, social distancing, and the increasing of beds in hospitals and the related medical treatments. There are the occurrences of changes since the last few months due to this global pandemic. Due to these changes there are seen deliriums in great number. There followed only lock down around the world and craving for alternative jobs. In this struggle there is the loss of occupations on the parts of job holders and there are no ways for earning livelihood due to staying at home.

Keywords:

Socio-economic, moral and mental perspectives, ways of recovery

INTRODUCTION

The predominance of this disease, Corona virus that's marked for the first time at the province of Hubei, in the Town of Uhaan, in China, in December ,2019 and instead of this World Health Organization declared it - a global pandemic - in 11th March, 2020. And according to this declaration , the virus is named as COVID - 19 (R. Prasad 2020). Besides, there are seen the predominance of covid 19 in the world nearly in 197 countries. To prevent this pandemic the governments from each country started to take effective measures. Generally, there arises a simple question in our mind that - what's COVID - 19? From whiter has it come? - that drives the world towards apocalypse and as its impact falls on socio-economic, mental and moral layers. The word *virus* that means poison. A virus that arises from an animal's body and it becomes malicious for human being. Viruses as polio virus, influenza virus, and again human Corona virus 229E, sars Corona virus that spread in human society in 2003 , sars Corona virus NL63 in 2004, HKUL virus , mars Corona virus in 2012 that inflicted human being, although it's not took the form of pandemic but sars cov 2 took the form of pandemic since 2019. And its results are the death-processions around the world. When this virus is viewed with the aid of telescope, it's seen that its shape is of circular covered like mushrooms with fork like protein (Spike protein). That's it looks like a crown. The word crown whose Latin origin is Corona. After experiments the scientists told that it has similarities with severe account respiratory syndrome (SARS), whose origin is from a bat. The scientists told that the protein which has similarities with the protein of a bat is of 98 percentage. This is the protein of novel Corona virus. They too proposed that SARS Cov 2 whose protein is Corona virus 19 . That means covid 29 causes this. This virus enters into human cell ACE-2 that means it enters with the aid of angiotensin converting enzyme 2

respirator. The Spike proteins in covid 19 which is prone to be attached with the human cell of respirator more than 10-20 times. And that's why this virus spreads speedily in human society from one body to another (Dr. MD. Roshidul haque, 2020).

THE MEDIA AND SYMPTOMS OF COVID- 19 DISEASE IN HUMAN BODY

First of all, if anybody is infected with COVID - 19, it spreads through the subtle droplets of respiratory system. If the droplets are attached with anything and anybody touches that particular thing and then he touches his nose or face , it's prone to be infected. And if that person is infected , there are some symptoms to be seen within two days or two weeks . The symptoms are mainly like fever, coughing, and having pains during inhaling and exhaling. Besides there are so many symptoms like joint pains, throat pain, headache, losing the flavors, suddenly jerking etc (Goutam Menon 2020).

COVID – 19 AND MENTAL PERSPECTIVE

The impact or expansion of COVID – 19 drives the world towards uncertainty. There are some effective measures or how we can get respite these phenomena are told by daily newspapers and various magazines. In spite of various efforts for prevention and many experiments this virus spreads with unimaginable speed and its results are the loss lives. Watching and reading these news there arises anxiety within human beings. That's why it made an impact on human minds. Especially those persons who had solitudes previously and who are maniac on cleanliness, this virus made them fallen into deep concerns. Now the question is what's delirium? Its answer is deep mental pressure or indulging into a subject apprehendly . Suppose, anybody is thinking on a subject all-time then his mind engrosses with apprehensions. And it becomes uneasy for that person to come out from such a situation. These apprehensions are deliriums and it can lead anybody towards death (BBC 2020). Due to the pre dominance of this virus there is seen Lock Down in the world and then followed struggle for livelihood. In this struggle many populace lost their very jobs and due to home quarantine they found no ways for earnings and because of it they have fallen into economic crisis and it makes a mental pressure on those persons. As a result there is seen suicidal tendency within human society and a chance for being involved in many antisocial activities. Due to this there is seen Lamentations for losing very jobs and on the other hand there is seen high price in essential food accessories and this crisis begets poverty, economic crisis, and unemployment. And being unemployed it made populace tensed with concerns. And due to this virus there's seen social distancing from the friends and relatives and it makes them alienated and this alienation leads them towards mental pressure. For a person there are two hemispheres one is his/her physical world and another is mental world. To stay hake and hearty one needs these hemispheres properly. And one becomes weak because of the lacking of one of the two hemispheres. According to French philosopher René Descartes, these two worlds are for a person is mutually depended. In spite of being different, body and mind act and react towards each other. So it can be said that these two worlds are analogous . If one becomes weak, and then another too becomes weak. Due to the impact of Corona virus there are seen the pressures of livelihood and there increases tensions among populace. As a result they lost their mental balance and because of this they become physically weak and too there are the possibilities of losing immunity Power within human beings. As a result after losing immunity Power they easily become infected with this virus and they are going to heaven.

COVID – 19 DISEASE AND THE MORAL AND SOCIO-ECONOMIC PERSPECTIVES

In this universe human beings are the supreme animal because they possess intellect. That's why human being is called intelligent. By using intellect they establish themselves within a society. Not only human beings are intelligent but also they are social beings, they have an intrinsic relationship with society. That's why they should establish a strong mutual relationship with each being. As human beings are intelligent, there should be interpretation on the morality based on human behavioral tendency. Morality is something that's associated with good -evil, justice-injustice, just-unjust etc. Aren't humans are responsible for COVID - 19? This question arises within our mind. For each event that occurred on this Earth , there are human beings who are responsible either directly or indirectly. I think for this novel Corona virus, humans are responsible indirectly. On this Earth each beings are dependable on each other in many ways. On this dependability ,the important one is inhalation. One inhales oxygen and exhales carbon dioxide and another being takes it. Again for food habitation one is dependable on another. Within beings one is tree and another is an animal. There are herbivores , carnivores,and omnivores amongst the animals. This nature nurtures every beings as a mother ; that's why humans should use his intellect to make a harmonious bonding with nature and of course, this is expected to

IJETRM

International Journal of Engineering Technology Research & Management

nature. But , instead humans try to abolish rivers , mountains, seas, and atmosphere. Humans clipped the very forests for urbanization and made sky- kissing palaces. Besides, the usages of chemical fertilisers and pesticides made the rivers and and sources of water lifeless. Therefore, nature lost its very balance (Somay news, May 2020). We've learned that the novel Corona virus has been originated from bat . Now , it's obvious that if humans didn't harm the animals and if they wouldn't have been omnivores, this virus would never have originated and never took the form of pandemic.

This harmful disease , Coronavirus made us to judge the very activities of few people on the basis of morality. To have respite from Corona, the government declared Lock Down. As a result all kinds of activities such as tourism, entertainment, industry, training, and international activities are suddenly stopped; and so many people become unemployed. Being unemployed, they become penniless. As a result, in future there's also apprehensions of losing jobs. The government declared that there will be no shortages of essential accessories but few culprits used this occasion and they stored the very accessories and spread the rumors that within few days there will be no materials in the market and even the markets will get closed due to shortages. After spreading this rumours , the common people get apprehended. If there are no supplying of materials , due to this apprehension the people tried to store accessories in their house . As a result there is crisis of essential accessories in the markets and follows the high price in the commodities. Such a condition is very terrible for those who are daily laborers. Indeed, such a situation is very anxious. These problems become more complicated by a class of wicked persons and by some irresponsible persons who only focus on their treasury . It's not only limited to humans. There becomes a very active kind of dark underworld due to the downfall of socio-economic conditions. When people become desperate, the activities of such people indicate the immorality within men . That never be accepted on moral ground. The virus becomes took countless lives and it indulges in a horrible game. But, once this game must be stopped. Then humans will dream for life newly in this universe . As , after flood a land becomes very fertile; similarly , the world must watch that - there's none but humans win above all (Ajanta Sinha2020).

COVID-19 DISEASE AND THE WAYS TO RECOVERY

First of all one thing is to strengthen immunity Power and it will prevent to be infected. And at the same time, we need hard work and vitamins as - vitamins A, E, C, therefore, we should take food that's rich with zinc. Besides we have to take egg, milk, fish, guava, lemon, cabbages, papaya, banana, and fresh vegetables. Because of these, there will be antibody against COVID - 19. Humans should be conscious regarding their health. That's why we should use mask, hand sanitizer, washing hands with soap and need social distancing (WHO2020). Everybody should be conscious about how does this virus inflicts in human body, it's symptoms, what parts in body becomes affected after it and we should know how one once affected can be cured after changing few habits. With the prevention of the spread of COVID - 19, the government should focus on economic development as that's beforehand. At the same time, the contributions of the media like TV, social media, and neighbors are unavoidable. With this the mental conditions will be improved and the socio-economic conditions will also be improved.

CONCLUSION

Although covid 19 spreads around the world, humans can get respite from this virus if we follow up regularly the preventive measures. Now this is the only way to get respite until we get the vaccine. In this universe scientists achieved so many unbelievable deeds, now it's true they will invent vaccine and humans will get the new ways to live. Now we can draw a song sung by popular singer Nachiketa, he signs, " Once the tempest will be stopped and the world will be calmed down". As this virus is contagious and it apprehends to be infected, therefore we need social distancing and proper information regarding COVID - 19. Besides we should follow the instructions of a physician and it provides mental peace. For a while we should exercise those habits from which we get mental satisfaction. Humans should listen to music, drama and they can read religious books and even they can talk to their relatives virtually. To lessen the mental pressure, we need a sound sleep. If we can't avoid mental pressure, it's a great horrible thing for humans. So we should follow the necessary steps to lessen the mental pressure. In this pandemic we should be aware of the fact that living solely is not a good thing, we have to live together that's the proper meaning of living. That's humans should forget selfishness and they have to be humanitarian, sympathetic, and loving towards every being.

IJETRM

International Journal of Engineering Technology Research & Management

REFERENCES

1. R. Prasad, Bindu Sajon Poddar, Joyte Saler, Jacok Kosy, Atimarir sahapath, The Hindu, 2020.
2. Dr. Md. Rashidul Hok, Korantine o apnar maanashik sasthan jatna, Bengla news 24. Com, 2020.
3. Goutam Manan, Some questions and answers about coronavirus disease (COVID-19), Covid Gyan, 2020.
4. BBC News, Coronavirus: Manashik utkhanta thaka mukthi pata ja korta paran, 2020.
5. Somay News TV, Coronavirus o Prakrity, 9th May, 2020.
6. AjantaSinha, Corona ke bodha dechha amader gebondarshan? le bangle the Indian Express, 2020.
7. WHO, Coronavirus disease (COVID-19), advice for the public, 2020.

DECLARATION

This paper is original and not published anywhere.

Ugc Journal Details

Name of the Journal : International Journal of Innovative Research in Technology

ISSN Number : 23499002

e-ISSN Number :

Source: UNIV

Subject: Chemical Engineering(All Education Engineering(All)

Publisher: IJERT

Country of Publication: India

Broad Subject Category: Multidisciplinary

[Print](#)



UGC Approved List of Journals

You searched for 23496002

Total Journals : 1

Show 25

entries

Search:

| View | Sl.No. | Journal No | Title | Publisher | ISSN | E-ISSN |
|------|--------|------------|-------|-----------|------|--------|
|------|--------|------------|-------|-----------|------|--------|

| | | | | | | |
|--|---|-------|--|-------|----------|--|
| | 1 | 47859 | International Journal of Innovative Research in Technology | IJIRT | 23496002 | |
|--|---|-------|--|-------|----------|--|

Showing 1 to 1 of 1 entries

Previous 1 Next

For Students

- About NET UGC NET Online
- Requesting Related Circulars
- Fake Universities Educational Loan
- Supreme Court Judgments

For Faculty

- Honours and Awards UGC Regulations
- Pay Related Orders M.R.P
- Faculty Recharge Faculty

More

- Notices Circulars Tenders Jobs
- UGC ROs Right to Information Act
- Other Higher Education Links
- Contact



Certificate of Publication
INTERNATIONAL JOURNAL OF INNOVATIVE RESEARCH IN TECHNOLOGY



The Board of
International Journal Of Innovative Research In Technology
is hereby awarding this certificate

NANIGOPAL DAS

In recognition of the Publication of the paper entitled

**A REVIEW ON MENTAL STRESS AND ITS PHYSIOLOGICAL EFFECTS WITH
SPECIAL REFERENCE TO YOGA AND PHYSICAL EXERCISE**

Publication In e-Journal
Volume 8 Issue 1 June 2021

PAPER ID: 151588

Suyashankar Mishra
EDITOR IN CHIEF

INTERNATIONAL JOURNAL OF INNOVATIVE RESEARCH IN TECHNOLOGY | IJIRT
website : www.ijirt.org | email ID : editor@ijirt.org | ISSN : 2349 - 6002

A Review on Mental Stress and its Physiological Effects with Special Reference to Yoga and Physical Exercise

Monoj Maiti¹, Mitali Maity (Maiti)², Nanigopal Das³

¹State Aided College Teacher (SACT), Department of Physiology, Bajkul Milani Mahavidyalaya, Bajkul, Purba Medinipur, 721655, West Bengal, India

²Student of M.A. in Rabindra Sangeet, Rabindra Bharati University (Centre for the Distance and online Education), Salt Lake, Kolkata – 700091, West Bengal, India

³State Aided College Teacher (SACT), Department of Philosophy, Swarnamoyee Jyendranath Mahavidyalaya, Nandigram, Purba Medinipur, 721650, West Bengal, India

Abstract - In biological activity, stress is a condition or feeling of body characterized by frustrated, angry or nervous due to physical or mental tension. Stress is of acute and chronic type or short and long term of periods effecting respectively whereas chronic stress can accelerate more physical and mental problems including headache, rapid breathing, heartburn, increased depression, insomnia etc. Yoga is an important method linked with mind and body provides relaxation as well as reduced stress, it can reduce pulse rate respiratory rate, blood pressure and maintain the normal activity of autonomic nervous system specially the parasympathetic nervous system whereas exercise is movement of body parts in static and dynamic state which has ability to change in different system like increase size of heart, number of capillaries, value of vital capacity (VC), tidal volume (TV), activity of respiratory muscles and exercise can maintain blood pressure, blood level of cholesterol, glucose etc. There are numerous physiological changes occurs in chronic stress condition, that changes may be suppress by regular physical exercise and yoga, finding out the different causes, symptoms, and recovery points in the article.

Index Terms - Stress, Yoga, Exercise.

INTRODUCTION

Physiology or science of life is a way of biology; it deals with structural, functional, and behavioral activity of living system of an individual. The normal physiology of human includes normal range of different parameters such as blood pressure, heart rate, pulse rate, respiratory rate, blood glucose, protein lipids etc. level. In different chronic or severe condition of individual, the normal parameters are in

abnormal include increase or decrease level than normal. The stress is an important abnormal condition; it is emotional feel of nervous. The stress may be long durable or chronic stress and short durable or acute stress, if short durable may be cure but while it is long durable is harmful of body that initiate different disease. There is a large list of effect of stress e.g., high sugar, high pressure, coronary heart disease or CHD, obesity, depression etc. (Medline plus, 2020). The physical exercise or movement of body parts may be at static or dynamic state can accelerates the changes in different system of body, there are so many changes in cause of regular exercise, cardiovascular system, respiratory system, muscular system, nervous system etc., these changes are increase size of heart, cardiac output, vital capacity, tidal volume, number of blood capillaries etc. on the other hand the decrease of respiratory rate, blood sugar level, cholesterol level etc. These changes may be again come to past condition through stop the exercise. The exercise is more helpful for mental stress. The stress is also not dangerous, it tries to release danger by alert or fight or flight response through autonomic nervous system, this positive response while is not occurs when the stress continuo to chronic then it will more dangerous. The numerous symptoms are noted are dizziness, headache, indigestion, restless, tiredness, diarrhea, etc. The exercise is more helpful for mental stress (Cleveland clinic, 2020). The urban areas peoples of India suffering with mental stress due to low economical condition. In a statistical record, the patients of mental stress of the age between 30 - 49 year or over the age 60year (R. Srinivasa Murthy, 2017). Due to cause of pandemic situation by n-corona

virus affect the socio-economical, educational system that hampered the get job, low economics, bad teaching learning process etc. The large numbers of job are losing by seal of producing system or factory or company, numerous peoples are lost their job, suffering with the bad economic in pandemic year 2020 in different countries of world include India. The mental stress is developed by the pandemic situation, but the situation may be developed by after long days with the helps through awareness and donation of different necessary products of human live via GOVT, NGO, other units. The health awareness also suppressants the mental stress that may be more prominent through meditation or yoga. There is an evidence the working people are little suffered with stress specially women are more benefited involving with job (Lilian Wiegner et al, 2019). Survey report in 2017 shows that 197.3 million Indian people suffering with mental disorders, out of the data 45.7 million depressive disorders and 44.9 million anxiety disorders patients (WHO, 2017). The regular physical exercise can improve yourself fitness and also helps for prevention of different diseases. The cause of exercise endorphin is release that is good neurotransmitter initiate good feeling in brain. Exercise also helpful for reduce the stress, increase the confidence, mood, relax, sleep etc., and decrease the stress, depression, and anxiety (Mayo clinic staff, 2020). The physical exercise also helpful for the physical development and release of mental stress full life through increasing the blood supply as well as nutrients, glucose to exercising parts of body and release of neurotransmitter endorphins respectively, there are large effects of exercise e.g. increase capillary numbers with more gaseous or nutrients exchange, increase vital capacity (VC), tidal volume (TV), prevent the pulmonary edema, blood sugar and cholesterol level etc. which are also related with stress less (Robin Madell, 2020). The evidence recorded the regular exercise has positive effects for the treatment of anxiety, depression, long-term mental health acts as medication (ADAA, 2020).

CAUSE OF STRESS

Stress is feeling may be of physical tension and emotional or mental tension, there are numerous causes of stress are including under more pressure, in front of big or large changes, uncontrolled situation,

times of uncertainty etc. (Mind for better mental health, 2017). Stress is a common condition of human life, but it can be harmful for health while proceeds for chorionic periods. There are common causes are working for long time, unhappy in job, more workload, management system poor in workplace, lack of safeties etc. the social cause of stress are divorce, lack of job, loss of job, death of loved person, chronic illness, loveless, lack of love via friends or relatives etc. (WebMD, 2020). There are several types of yoga and exercise that can recover the stress or stressfully lifestyle. There are so many causes of stress in pandemic by COVID – 19 are 1. Feeling of fear, anger, sadness, worry, numbness of frustration, 2. Changes in appetite, energy, desires, interests, 3. Difficulty concentrating and making decision, 4. Difficulty sleeping or nightmares, 5. Physical reactions, such as headaches, body pain, stomach problems, skin rashes, 6. Chronic health problems, 7. Chronic mental health conditions, 8. Increased use of tobacco, alcohol, and other substances (CDC, 2021).

EFFECTS OF STRESS ON HUMAN

The stress for long term is more harmful in body. These are physical effects include headache, trouble, sleeping, muscle tension, skin problems, indigestion etc., mental effects are lack of concentration, problems of learning and speech etc., emotional effects are more excitable, anxiety, depression, anger, irritability, problems in relationship etc. and the behavioral changes due to cause of stress are anorexia, drug abuse, accident porn etc. (Fairview, 2019). The stress response or fight response for helpful or recover in our body's activity, but while it is longer then too many hazards are noted include irritability, anxiety, depression, headache insomnia etc. The different systems are suffering with stress and characterized are the endocrine system and nervous system also control the activity of other system of body in normal. Due to stress the hypothalamus releases C-RH which effects anterior pituitary for synthesis and secretion of ACTH. The ACTH travel via blood circulation and its target gland is adrenal gland. The adrenal gland release cortisol which increases the heart rate or activity of heart as well as increase blood circulation into acting organs, muscles etc. that will be helpful for decrease the stress less. The hypothalamus also will be acting until the normal physiological condition. Respiratory

rate, heartburn, acid reflux also is the suppressor of stress. In short-term stress the testosterone level increase but in long term stress condition decrease the testosterone level which is dangerous for normal reproduction. Stress can hamper the reproduction process, it can cause of erectile dysfunction, infertility etc. For long durable stress hampered the immune system of body the flu, infection is common (Timothy J. Legg, 2020). The novel corona virus that causes of pandemic with disease COVID – 19 throughout world include India. The pandemic is suppressed by lockdown in India from March 2020 that suppress the rapid spread the infection in human being on the other hand the death rate is decline but the lockdown effects on socio-economical condition, education etc. and lockdown hampered the mental condition due to cause of loss of job of many peoples, loss of many of daily payable workers, laborer or contract basis workers come to self-home also suffering with money, accommodation and job (Britannica, 2021).

PHYSICAL EXERCISE AND YOGA WITH STRESS

The major five points of physical exercise has recorded which are involved with reduce the stress are chemical epinephrine of brain release during exercise also helpful for decrease the stress. The blood circulation is increase in stressful area of brain during exercise also effective for reduce the stress. The gym session or walking can reduce the irritation or stressful. The regular exercise also for maintain normal body weight, reduce the risk of cancer etc. which are also helpful for reduce the stress. The yoga increases the activity of breathing capability that also helpful for oxygen supply in all living cells as well as increase the metabolic status. The 15 minutes meditation also acting in control of stress and helpful for initiate the cognitive development. The yoga is powerful for decrease the stress, it causes of relaxation and cause of recovery of stress (Sara Clark, 2020). The mental stresses that can initiate harmful disease which are also reduce by relaxation of physiological parameters via exercise and yoga. Negative stress or chronic stress also recovers slowly by large time meditation or yoga, but positive stress quickly recovers which is good effective for life. There is not too much evidence for stress less by yoga and exercise. Breathing and relaxation techniques of yoga also

powerful for decrease the stress. There are some factors also helpful for stress less are intake regularly balanced diet contain fruits, vegetables that maintain immune system in stress life. Time spending without job with friends or family members also helpful for stress less (Stacy Sampson, 2020). There are some types of exercise has identified that are responsible for release of chronic stress are biking, jogging, swimming, playing tennis, dancing, rowing the following exercise types are aerobic as well as oxygen consuming and long durable with slow speed (Robin Madell, 2020). The Harvard medical school has identified the six important techniques of relax stress are Abdominal breathing, body scan, guided imagery, mindfulness meditation, repetitive prayers, and yoga tai chi qigong (Julie Corliss, 2020).

CONCLUSION

Mental stress through neural stimulation in human is effective or not effective sometimes. For the healthy lifestyle exercise regularly with intake of fresh foods maintain the caloric and nutritional values are essential. The good health with or without mental stress exercise with meditation or yoga is more potent or helpful that are not only the factors of decrease mental stress, but they also decreasing factors of different diseases e.g., CHR, occupational disease, diabetes mellitus, obesity, atherosclerosis etc. The release of neurotransmitter endorphins during exercise or yoga is the best for feel good that is latest point of release of mental stress.

DECLARATION

This paper is original and not published anywhere.

REFERENCES

- [1] Medline plus Trusted health information for you Stress and your health. (2020, October 8). U.S National library of medicine.
- [2] R. Srinivasa Murthy. (2017). National mental health survey of India 2015 – 2016, NCBI.
- [3] Lilian Wiegner. (2019). Dominique Hange, Cecilia Bjorkeulund and Gunnar Ahlbord Jr, Prevalence of perceived stress and associations to symptoms of exhaustion, depression and anxiety in a working age population seeking primary care- an observational study, NCBI.

- [4] WHO. (2017). The burden of mental disorders across the states of India: the global burden of disease study 1990 - 2017, Summary, Elsevier.
- [5] Cleveland clinic. (2020). Stress, Cleveland clinic medical professional.
- [6] Mayo clinic staff. (2020). Healthy lifestyle stress management, Exercise, and stress: get moving to manage stress.
- [7] Robin Madell. (2020). Exercise as stress relief, Healthline.
- [8] ADAA. (2020). Exercise for stress and anxiety, Anxiety, and depression association of America.
- [9] Mind for better mental health. (2017). How to manage stress, Trusted information creator, Patient information forum.
- [10] WebMD. (2020). Cause of stress.
- [11] CDC. (2021, January 22). Coping with stress, COVID - 19, Centers for disease control and prevention.
- [12] Fairview. (2019). Patient education, Cause, and effects of stress.
- [13] Timothy J. Legg. (2020). the effects of stress on your body, Healthline.com.
- [14] Britannica. (202, May 27). migrant labour, Britannica.com.
- [15] Sara Clark. (2020). How yoga can help reduce stress, very well mind.
- [16] Stacy Sampson. (2020). Why stress happens and how to manage it, Medical News Today.
- [17] Julie Corliss. (2020). Six relaxation techniques to reduce stress, Harvard health publishing Harvard medical school trusted advice for a healthier life.



CONFIRMATION LETTER

Ref No : IJIRT 151588 / Volume 8 / Issue 1 /

To,
Monoj Maiti
Published in : Volume 8 | Issue 1



Subject: Publication of paper at International Journal of Innovative Research in Technology

Dear Author,

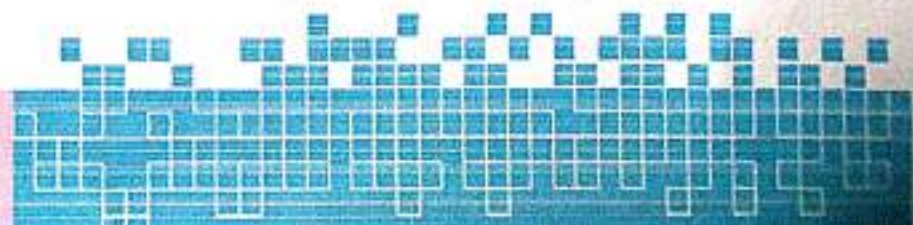
With Greetings, we would like to inform you that your paper has been successfully published in the International Journal of Innovative Research in Technology (ISSN: 2349-6002). Thank you very much for your patience and cooperation during the submission of paper to final publication process. It gives us immense pleasure to send you the certificate of publication in our Journal. Following are the details regarding the published paper.

| | |
|------------------|---|
| About IJIRT | : ISSN Approved – ISSN : 2349-6002, International Peer Reviewed Journal, Refereed Journal, Indexed Journal, Impact Factor: 5.87 |
| Paper ID | : IJIRT 151588 |
| Title of Paper | : A REVIEW ON MENTAL STRESS AND ITS PHYSIOLOGICAL EFFECTS WITH SPECIAL REFERENCE TO YOGA AND PHYSICAL EXERCISE |
| Impact Factor | : 5.8 |
| Licence | : ISSN, DOI and Creative Common Approved |
| DOI | : |
| Published in | : Volume 8 Issue 1 |
| Publication Date | : 07-06-2021 |
| Page No. | : 0-0 |
| Published URL | : http://ijirt.org/Article?manuscript=151588 |
| Authors | : Monoj Maiti, Mitali Maity (Maiti), Nanigopal Das |

Thank you very much for publishing your article with IJIRT. We would appreciate if you continue your support and keep sharing your knowledge by writing for our journal IJIRT

Dr. Anubha

Editor in Chief
International Journal of Innovative Research in Technology
ISSN 2349-6002



ISSN 2277 - 5730
AN INTERNATIONAL MULTIDISCIPLINARY
QUARTERLY RESEARCH JOURNAL

AJANTA

Volume - IX

Issue - IV

OCTOBER - DECEMBER - 2020

ENGLISH PART - III / MARATHI PART - I / HINDI PART - I

Peer Reviewed Referred
and UGC Listed Journal

Journal No. 40776



ज्ञान-विज्ञान विमुक्तये

IMPACT FACTOR / INDEXING
2019 - 6.399
www.sjifactor.com

❖ EDITOR ❖

Asst. Prof. Vinay Shankarrao Hatole

M.Sc (Maths), M.B.A. (Mktg.), M.B.A. (H.R.),
M.Drama (Acting), M.Drama (Prod. & Dir.), M.Ed.

❖ PUBLISHED BY ❖

Ajanta Prakashan
Aurangabad. (M.S.)

CONTENTS OF HINDI PART - I

| अ.क्र. | लेख और लेखक का नाम | पृष्ठ सं. |
|--------|--|-----------|
| १ | मुक्केबाजी में घुसा मारने की क्षमता पर सूर्य भेदन और चन्द्र भेदन प्राणायाम का प्रभाव डॉ. जयंत कुमार रामटेके | १-४ |
| २ | बौद्ध दर्शन : योग डॉ. जितेंद्र सावजी तागडे | ५-१२ |
| ३ | भगवद्गीता में उपदिष्ट धर्म के मूल तत्व ही तनाव प्रबंधन के सूत्र हैं डॉ. अलका बागला | १३-१६ |
| ४ | श्रीमद्भगवद्गीता में समत्वबुद्धियोग : मानसिक आरोग्य संकल्पना डॉ. अशोक कैवर शेखावत | १७-२२ |
| ५ | वैश्विक महामारी से बचाव के लिए पतञ्जलि विरचित योगदर्शन के अनुसार प्राणायाम के महत्त्व Dr. Parimal Mandal | २३-२७ |
| ६ | कोविड-१९ में मानसिक स्वास्थ्य के लिये योग डॉ. प्रमोदकुमार केशव नंदेश्वर | २८-३१ |
| ७ | तनाव प्रबंधन में योग की भूमिका सीरभ कण्डवाल | ३३-३८ |
| ८ | महिलाओं के जीवन में योग का महत्त्व : कोविड-१९ के संदर्भ में डॉ. शालिनी चतुर्वेदी | ३९-४३ |
| ९ | कोरोनाकाल में योग की भूमिका डॉ. मीरा दुवे | ४४-४६ |

५. वैश्विक महामारी से बचाव के लिए पतञ्जलि बिरचित योगदर्शन के अनुसार प्राणायाम के महत्त्व

Dr. Parimal Mandal

Assistant Professor, Department of Sanskrit, Swarnamoyee Jogendranath Mahavidyala.

महर्षि पतञ्जलि ने योग की परिभाषा देते हुए कहा है "योगश्चित्तवृत्तिनिरोधः"¹ योगसूत्रमें उन्होंने पूर्ण कल्याण तथा शारीरिक, मानसिक और आत्मिक शुद्धि के लिए अष्टाङ्ग योग बताया है। वे अष्टाङ्ग योग है-यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारणा, ध्यान, समाधि²। इन अष्टाङ्ग योग के चौथा अङ्ग प्राणायाम है। इन्द्रिय तथा शरीर की शुद्धि के लिए प्राणायाम आवश्यक है। प्राणस्य श्वायामः इति प्राणायामः इस व्युत्पत्ति से प्राणायाम शब्द निष्पन्न होता है। प्राण+आयाम इन् दो शब्दों के संयोग से प्राणायाम शब्द बना है।

प्राण शब्द के अर्थ है शक्ति देना और आयाम के अर्थ है नियन्त्रण। महर्षि पतञ्जलि प्राणायाम की परिभाषा देते हैं-

तस्मिन् सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः ॥³

अर्थात् श्वास प्रश्वास के गति को नियन्त्रित करना प्राणायाम है। सरल भाषा में जिस क्रिया से हम श्वास लेने की प्रक्रिया को नियन्त्रित करते हैं उसे प्राणायाम कहते हैं। हठयोगप्रदीपिका में कहा गया है-

चले वाते चलं चित्तं निश्चले निश्चलं भवेत्

योगी स्थाणुत्वमाप्नोति ततो वायुं निरोधयेत् ॥⁴

अर्थात् प्राणों के चलायमान होने पर चित्त भी चलायमान हो जाता है और प्राणों के निश्चल होने पर मन भी स्थिर: निश्चल हो जाता है और योगी स्थाणु हो जाता है। अतः योगी को श्वासों का नियंत्रण करना चाहिये।

यह भी कहा गया है-

यावद्वायुः स्थितो देहे तावज्जीवनमुच्यते ।

मरणं तस्य निष्क्रान्तिः ततो वायुं निरोधयेत् ॥⁵

अर्थात् जब तक शरीर में वायु है तब तक जीवन है। वायु का निष्क्रमण (निकलना) ही मरण है। अतः वायु का निरोध करना चाहिये।

श्वास लेने के सम्बन्ध में योगशास्त्र के अनुसार दस प्रकार के वायु बताया गया है-

प्राणोऽपानः समानश्चोदानव्यानी च वायवः ।

नागः कूर्मोऽथ कृकरो देवदत्तो धनंजयः ॥⁶

अर्थात् प्राण, अपान, व्यान, समान, उदान, व्यान, नाग, कूर्म, कृकर, देवदत्त, धनञ्जय- ये दस प्रकारके वायु हैं।

इनमेंसे अग्ने प्राणादि पाँच मुख्य है। पिछले पाँच उन्हींके अन्तर्गत है। बहुत सारे योगीजिसप्रकार अपान वायु में प्राणवायु के हवन करते है और उसीप्रकार प्राणवायु में अपानवायु को हवन करते है इसमें मुख्य अवस्था हो जाने पर अन्य योगीजन प्राण और अपान दोनों की गति को रोककर प्राणायाम परायण हो जाते है।-

अपाने जुहवति प्राणं प्राणेऽपानं तथापरे

प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ 7

कई योगाचार्यने प्राण और अपान वायु को मिलानेको प्राणायाम कहते है। प्राणायाम रहनेसे रेचक पूरक कुम्भक की प्रक्रिया समझी जाती है-

प्राणापानसमायोगः प्राणायाम इतीरितः ।

प्राणायाम इति प्रोक्तो रेचकपूरककुम्भकैः ॥ 8

शंकराचार्य ने अपरोक्षानुभूति में कहा है-

चित्तादि सर्वभावेषु ब्रह्मस्तेनैव भावनात् ।

निरोधः सर्ववृत्तीनां प्राणायामः स उच्यते ॥ 9

अर्थात् चित्तादि समस्त जागतिक पदार्थों में ब्रह्मरूपता की भावना करते रहने में जो सम्पूर्ण वृत्तियों को निरोध हो जाता है वही प्राणायाम कहलाता है।

प्राणायाम के भेद-

पतञ्जलि ने तीन प्रकार के बतलाया है-

बाह्याभ्यन्तर स्तम्भवृत्तिदेशकालसंख्याभिः परिदृष्टो दीर्घसुक्ष्मः ॥ 10

अर्थात् आभ्यन्तर बाह्य और स्तम्भवृत्ति भेद से प्राणायाम तीन होता है। इन तीनों प्राणायामों के योगी देश, काल, और संख्या की दृष्टि से अवलोकन करता है कि वह किस स्तर तक पहुँचा है इसप्रकारसे परीक्षण करते प्राणायाम की जैसे जैसे प्रगति होती है वैसे वैसे उनमें दीर्घता एवं सुक्ष्मता बढ़ता चला जाता है। प्राणायाम की तीनों लक्षणों के इसप्रकार के इसप्रकार से समझा जा सकता है।

बाह्यप्राणायाम्-

यत्र प्रश्वासपूर्वको गत्यभावः स बाह्यः ॥ 11

जिस प्राणायाम में श्वासको बाहर निकाला जाता है और प्राण की स्वाभाविक गति का अभाव होता है। वह बाह्यवृत्ति प्राणायाम है। बाह्यवृत्ति प्राणायाम को रेचक कहा जाता है -कोष्ठस्य कोयर्विहितः सारणम् ॥ 12

आभ्यन्तरवृत्ति-

यत्र श्वासपूर्वको गत्यभावः स आभ्यन्तरः ॥ 13

जिस प्राणायाम में श्वास को अन्दर खींचकर उसकी स्वाभाविकगति का अभाव होता है उसे आभ्यन्तर प्राणायाम कहते हैं। यह आभ्यन्तरवृत्ति प्राणायाम को पूरक कहा जाता है

स्तम्भवृत्ति-

तृतीयः स्तम्भवृत्तिर्यत्रोभयाभावः सकृदप्रयत्नाद् भवति ॥ 14

जिस प्राणायाम में प्राण को जँहा की तँहा रोक देनेके पूर्ण प्रयास को स्तम्भवृत्ति प्राणायाम कहते हैं। इस प्राणायाम में साधक की उदर कुम्भक की आकृति जैसी हो जाती है। इसलिये इसे कुम्भक प्राणायाम भी कहते है। प्राण को जँहा की तँहा रोक देने के विषय में भाष्यकार दृष्टान्त प्रस्तुत करते है कि-

यथा तप्ते न्यस्तमुपले जलं सर्वतः संकोचमापद्यते तथा द्वयोर्युगपद भवत्यभाव इति ॥ 15

अर्थात् तपे हुये लोहे पर जब पानी डाल दिया जाता है अथवा गरम तावे पर भी जब पानी डाल दिया जाता है तब वह पानी चारों तरफ से संकुचित हो जाने है वैसे ही प्राण को भी जँहा की तँहा रोक दिया जाता है इसीको ही स्तम्भवृत्ति प्राणायाम कहा जाता है। यह स्तम्भवृत्ति प्राणायाम को सहित कुम्भक प्राणायाम भी कहते है।

रेचक, पूरक, कुम्भक ये तीनों प्रकार प्राणायाम दीर्घ तथा सूक्ष्म हुये अथवा नहीं इसकी परीक्षण साधक को देव काल और संख्या की की दृष्टि से करना चाहिये। देश की दृष्टि से अभिप्राय यह है कि जिस प्राणवायुको हम शरीर से बाहर निकालकर रखते है वह हमारे नासिकापुट से कितनी दुर तक अर्थात् देशतक जाता है इसका परीक्षण करके उसको अभ्यास के द्वारा अधिक से अधिक बढ़ाने का प्रयास करना देश के दृष्टि से बढ़ाना कहता है।

काल के दृष्टि से बढ़ाने के अभिप्राय यह है कि जो प्राण हमने रेचक रूप में अन्दर खींचा और अन्दर रोका अन्दर रोकने और खींचने के काल को दीर्घ करने को काल की दृष्टि दीर्घ करना कहा जाता है। इसका अभिप्राय यह है कि कल्पना किजीए प्रथम दिन दस सेकेण्ड प्राण को अन्दर रोका और पांच सेकेण्ड बाहर रोका। इसके अनन्तर अभ्यास करते हुए इन तीनों प्राणायामों की स्थिति में काल को बढ़ाना यही काल की दृष्टि से प्राणायाम को दीर्घ करना कहलाता है।¹⁶

संख्या की दृष्टि से अभिप्राय यह है कि कल्पना किजीए योगाभ्यासी ने पहले दिन तीन बार प्राणायाम ही अभ्यास किया। दुसरे दिन छः बार प्राणायाम किया इसीप्रकार प्राणायाम को संख्या को अपने शक्ति के अनुसार अभ्यास के द्वारा बढ़ाने का प्रयास करना चाहिये। इस प्राणायाम की संख्या को इडोम संख्या तक अभ्यास द्वारा बढ़ाया जा सकता है परन्तु अधिक संख्या बढ़ाते हुए भोजन और ब्रह्मचर्य आदि की स्थिति अर्थात् शारीरिक शक्ति की क्षमता को सावधानीपूर्वक देख लेना आवश्यक है।¹⁷

प्राणायाम की क्रियाओं की भिन्नता से कुम्भक के आठ अवान्तर भेद बतलायेगये है।

सहित: सूर्यभेदश्च उज्जयी शीतली तथा।

भस्त्रिका धामरी मूर्द्धा केवली चाष्टकुम्भकः ॥18

सहित, सूर्यभेदी, उज्जयी, शीतली, भस्त्रिका, मूर्द्धा, और केवली भेदसे कुम्भक आठ प्रकारका है। हठयोगप्रदिपीका में कुम्भकका आठवां भेद प्लाचिनी माना है।

आधुनिक योग में प्राणायाम के अन्य कई भेद भी बताये गये हैं। जैसे हठयोगप्रदिपीका आदि ग्रन्थों में कुम्भकका भस्त्रिका आदि आठ प्रकारका भेद माना गया है।¹⁸ समस्त प्राणायामों का यही उद्देश्य है कि शरीर और इन्द्रिय को मग्न दूर करना इससे चित्त की सुप्त शक्तियाँ जागृत हो जाती हैं ध्यान में चित्त स्थिर होने लगता है।¹⁹ ये तीनों प्राणायाम के अतिरिक्त पतञ्जलि ने विषयाक्षेपी नामक चतुर्थ प्राणायाम स्वीकार करते है।

विषयाक्षेपी-

यह चतुर्थ प्राणायाम पूर्वसूत्र में वर्णित तीन तरह के प्राणायामों से पृथक है। सूत्रकार ने यही तथ्य प्रदर्शन करने के लिये यँहा सूत्र में चतुर्थ पद का प्रयोग किया है। इस प्राणायाम के लक्षण करते हुये सूत्रकार कहा है कि-

बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः।²¹

अर्थात् बाह्य एवं आभ्यन्तर विषय की अपेक्षा से करना। इसका अभिप्राय यह है कि प्रथम तीनों प्रकार के प्राणायाम के सिद्ध हो जाने के बाद यह चतुर्थ प्राणायाम किया जा सकता है। बाह्य एवं आभ्यन्तर विषयसमूह

के चिन्तन का परित्याग कर देने से अर्थात् इस अवधि में यदि प्राण बाहर जा रहा हो अन्दर आ रहा हो अवस्था गतिशील हो या स्थिर हो - इसतरह की जानकारी को स्वतः परित्याग करके और मन को देने से देश, काय, और संख्या के ज्ञान के अभाव में प्राणों की गति स्वयं ही जिस किसी देश में रुक जाती है। यह आसानी से होनेवाला राजयोग का प्राणायाम है। इसमें मन की चञ्चलता शान्त होने के कारण प्राणों की स्वाभाविक गति स्वयं ही रुक जाती है और पूर्वमूत्र में वर्णित प्राणायामों में प्रयत्न द्वारा प्राणों की गति को स्थिर करने को अभ्यास करते करते प्राणों की गति निरोध हो जाता है। यही इस चतुर्थ प्राणायाम की विशिष्टता है।

प्राणायाम के फल-

पतञ्जलि के अनुसार प्राणायाम दो प्रयोजन है- मलिननिवारण और स्थिरता। मलिननिवारण स्थिरता का उपयोगी होने से अबान्तर प्रयोजन और स्थिरता मुख्य प्रयोजन हैं। इन दो प्रयोजनों में पतञ्जलि प्रथम अबान्तर प्रयोजन का वर्णन किया है।

ततः क्षीयते प्रकाशवरणम्¹²²

तब प्राणायाम के पश्चात् प्रकाश का आवरण नष्ट हो जाते हैं अर्थात् प्राणायाम के अनुष्ठान करने से बुद्धिमत्त्व के प्रकाशरूप विवेकख्याति का आवरण करनेवाले अविद्यादि क्लेश जन्यपाप क्षीणता को प्राप्त होते हैं। भाष्यकार के अनुसार प्राणायामों के अभ्यास करनेवाले योगी का प्रकाशस्वरूप विवेकज्ञान का आच्छादित करनेवाले कर्म क्षीण हो जाता है। जो बात कही गयी है उसको ही पद्मशिखाचार्य कहते हैं कि- इन्द्रजाल के समान महामोहरूण अविद्या से प्रकाश स्वभाव चित्तमत् का आच्छादित करके वही आवरण हिंसादि पाप कर्मों से नियुक्त करता है। इस योगी के प्रकाश का आवरण कर्म जो संसार का निबन्धन करने वाला है वह प्राणायामों के अभ्यास से दुर्बल होता है और प्रतिक्षण क्षीण होता है तथा भाष्यकार अपने उक्त मत के समर्थन में पद्मशिखाचार्य के मत का समर्थन में पद्मशिखाचार्य के मत का उल्लेख करते हैं कि प्राणायामों से श्रेष्ठ कोई दुसरा तप नहीं है। प्राणायामों से अविद्यादि क्लेश तथा उन क्लेशों से होनेवाला पापरूप मल की शुद्धि और ज्ञान की स्फूर्ति होती है।²³ प्राणायाम के विषय में भगवान् मनु ने कहा है कि-

दह्यन्ते ध्यायमानानां धातुनां हि यथा ।

तथेन्द्रियानां दह्यन्ते दोषाः मलाः प्राणस्य निग्रहात्¹²⁴

जैसे धातुओंके मल तपानेसे भस्म हो जाता है वैसे ही इन्द्रियो के दोष भी प्राणायाम करने से दूर हो जाते हैं।

प्राणायाम जहाँ शरीर इन्द्रियों और मन को दोषों को दूर करता है वहीं पर जो पाँचों प्रकार के प्राण माने जाते हैं- प्राण, अपान, व्यान, उदान और समान। इन सभी प्राणों पर योगी का पूर्ण रूपेण अधिकार हो जाता है। परन्तु भावुकतावश प्राणायाम को बहुत अधिक मात्रा में नहीं करना चाहिए। प्राणायाम करने से ध्यान की शक्ति बढ़ती है। शरीर में तेजस्विता एवं कांति भी आती है। परन्तु प्राणायाम को करना ऐसा ही समझना चाहिए जैसे कि सर्प के साथ खेलना अत्यधिक कठिन कार्य है, हमेशा यह भय रहता है कि वह अबसर मिलती ही काट लेगा इसी प्रकार प्राणायाम को भी अत्यधिक सावधानीपूर्वक करना चाहिए।²⁵

अब प्राणायाम का पापक्षयरूप अबान्तर फल प्रतिपादन करके पतञ्जलि ने स्थिरता नामक मुख्य फल का प्रतिपादन किया है।

धारणासु च योग्यता मनसः¹²⁶

प्राणायाम के नियमित अभ्यास द्वारा ही मन की धारणाओं में योग्यता प्राप्त होती है। अर्थात् प्राणायाम मन को स्थिर करके धारणा विषयक सामर्थ्य वाला कर देता है। व्यास भाष्य में पतञ्जलि के इस सूत्र के साथ प्राणायामाभ्यासादेव इतना अंश सूत्र के साथ सम्मिलित करते हैं अर्थात् प्राणायाम के अभ्यास से धारणा की शक्ति बढ़ जाने से मन एकाग्रता को प्राप्त कर लेता है। व्यास इसके समर्पण में समाधि पाद के 34 वे सूत्र को उद्धृत करते हैं -

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ।२७

इसका भाष्य व्यास ने इसप्रकार से किया है कि- उदरस्थ वायु का नासिका छिद्र द्वारा निकालना प्रच्छर्दन है। बाहर निकाले गये प्राण वायुको आसानी से भीतर प्रवेश न करने देना उसे बाहर ही रोके रखना विधारण कहा जाता है और इन दोनों के द्वारा मन की स्थिरता सम्पादन करे।

अभी वर्तमान में जो कोरोना विश्वमहामारी चल रहा है। इस महामारी से बचने के लिये प्राणायाम महत्वपूर्ण भूमिका वहन करते हैं। क्योंकि कोरोना हमारा फेफड़े को संक्रमण करता है और इस फेफड़े को मजबूत करने के लिये प्राणायाम के बिना दुसरा कोई मार्ग नहीं है। उपरोक्त कुद्ध प्राणायाम के माध्यम से कोरोना जैसे महामारी से बच सकते हैं।

सन्दर्भ ग्रन्थसूची

1. योगसूत्र-1/12.योगसूत्र 2/29
2. योगसूत्र-2/494.हठयोगप्रदिपीका 2/2
3. हठयोगप्रदिपीका 2/36.योगदर्शन गीता प्रेस पृ 228
4. गीता 4/298. योगीयाज्ञवल्क्य 6/2
5. अपरोक्षानुभूति 12810.योगदर्शन 2/50
6. योगसूत्र 2/5012.सर्वदर्शनसंग्रह पृ376
7. योगसूत्र 2/5014. योगसूत्र 2/50
8. योगसूत्र व्यासभाष्य 2/5016. भारतीय दर्शन शास्त्र का इतिहास पृ 471
9. भारतीय दर्शन शास्त्र का इतिहास पृ 418.गोरक्षसंहिता 195
10. हठयोगप्रदिपीका 2/4420. भारतीय दर्शन शास्त्र का इतिहास पृ 472.
11. योगसूत्र 2/5122.योगसूत्र 2/52
12. योगसूत्र व्यासभाष्य 2/5224.मनुसंहिता 6/71
13. भारतीय दर्शन शास्त्र का इतिहास पृष्ठा 47226.योगसूत्र 2/53
14. योगसूत्र 1/3428.योगसूत्र व्यासभाष्य 2/53

‘এবং মত্ৰয়া’-বিশ্ববিদ্যালয় মঞ্জুরী আয়োগ(UGC-CARE list-I 2021)
অনুমোদিত তালিকার অন্তর্ভুক্ত।
২০২১সালে প্রকাশিত ১৬পৃ. তালিকার (৩১৯টির মধ্যে) ৩ পৃ. ৬০নং উল্লেখিত।

এবং মত্ৰয়া

(বাংলা ভাষা, সাহিত্য ও গবেষণাধর্মী মাসিক পত্রিকা)

২৩তম বর্ষ, ১৩৬ সংখ্যা

জুলাই, ২০২১

সম্পাদক

ড. মদনমোহন বেরা

সহসম্পাদক

পায়েল দাস বেরা

মৌমিতা দত্ত বেরা

যোগাযোগ :

ড. মদনমোহন বেরা, সম্পাদক।

গোলকুঁয়াচক, পোষ্ট-মেদিনীপুর, ৭২১১০১, জেলা-প.মেদিনীপুর, প.বঙ্গ।

মো.-৯১৫৩১৭৭৬৫৩

কে.কে. প্রকাশন

গোলকুঁয়াচক, মেদিনীপুর, পশ্চিমবঙ্গ।



| | |
|--|-----|
| ৩৪. জীবনমান : ভারতীয় যোগ দর্শনের একটি নিদর্শন | |
| :: সোহেল রানা সরকার..... | ২৬৫ |
| ৩৫. রামায়ণ ও সমান্তরাল মৌনতা :: সৌরভ দাস..... | ২৭৩ |
| ৩৬. কাব্য-কিংবদন্তিতে শ্রীকৃষ্ণ-চৈতন্যের 'লীলা'ক্ষেত্র পূর্ব মেদিনীপুর | |
| :: সুদীপ্ত সামন্ত..... | ২৮২ |
| ৩৭. জৈন দর্শনে পঞ্চব্রত ও বর্তমান সমাজ :: সুজয় গায়ের..... | ২৯১ |
| ৩৮. বিশ শতকের তিরিশ-সত্তরের দশক: কৃষ্ণনগরের মুহূর্তের | |
| প্রসারে পশ্চিমবঙ্গ সরকার :: সৈকত মণ্ডল..... | ২৯৯ |
| ৩৯. নদীয়ার ইতিহাস ও সংস্কৃতি :: সুমিত ঘোষ..... | ৩১১ |
| ৪০. দলিত নারীওমানবাধিকার: বিশ্বায়নের নিরিখে একটি পর্যালোচনা | |
| :: স্বপন সরকার..... | ৩২০ |
| ৪১. পৌণ্ড্র জাতির অনন্য সমাজ চিন্তানায়ক বেনীমাধব হালদার | |
| :: দিপালী মণ্ডল..... | ৩৩৮ |
| ৪২. ভক্তিবাদী গুরুনানক, শিখধর্ম : একটি দার্শনিক প্রেক্ষিত | |
| :: ড. কৃষ্ণা বসু ঠাকুর..... | ৩৫০ |
| ৪৩. অতিমারী কোভিড ১৯ ও উত্তর ২৪ পরগণার জনজীবন | |
| :: ড. বিপ্লব সরকার..... | ৩৫৫ |
| ৪৪. পঞ্চকোশ :: ড. অমলেশ অধিকারী..... | ৩৬৬ |
| ৪৫. শওকত আলীর গল্প : এক তেজস্ক্রিয় আরশি | |
| :: ড. অনুপম সরকার..... | ৩৭২ |
| ৪৬. বাংলা কথাসাহিত্যে প্রাকৃতিক ও মনুবাঙ্গুট দুর্ঘটনার প্রতিফলন | |
| :: ড. ইন্দ্রাণী হাজারা..... | ৩৮৮ |
| ৪৭. অতিমারী ও বেকারত্ব : একটি অর্থনৈতিক বিশ্লেষণ | |
| :: ড. কৌশিক দাঁ..... | ৩৯৭ |
| ৪৮. ঔপনিবেশিক উত্তরবঙ্গে চা-বাগিচা শিল্প ও চা-শ্রমিক প্রসঙ্গ : | |
| একটি বিশ্লেষণ :: ড. মধুমিতা মণ্ডল বেরা..... | ৪০৫ |
| ৪৯. ভারতের দলীয় ব্যবস্থা ও দলত্যাগের রাজনীতি : | |
| একটি পর্যালোচনা :: ড. মানস কুমার ঘোষ..... | ৪১৩ |
| ৫০. বাঙালির সংস্কৃতি ও অবহেলিত গাঙ্কবীর্ণণ | |
| :: ড. মধুমিতা সরকার..... | ৪২৫ |
| ৫১. বাংলার ঘোপা জাতির আর্থ-সামাজিক স্তরবিন্যাস এবং | |
| উর্ধ্বমুখী গতিশীলতার রূপরেখা :: ড. মনোশান্ত বিশ্বাস..... | ৪৩২ |
| ৫২. অপুগল্পের সন্ধান : বনফুল :: ড. মিতালি টিকাদার..... | ৪৪০ |
| ৫৩. আধুনিক দৃষ্টিভঙ্গিতে শ্রীমদ্ভগবদ্গীতায় বর্ণিত ভক্তিমোগ | |
| :: ড. পরিমল মণ্ডল..... | ৪৪৫ |

আধুনিক দৃষ্টিভঙ্গিতে শ্রীমদ্ভগবদগীতায় বর্ণিত ভক্তিয়োগ

ড. পরিমল মন্ডল

ভজ্ সেব্যাম্ ধাতু থেকে জিয়াং ক্তিন্— এই সূত্র অনুসারে ক্তিন্ প্রত্যয়ের
ভক্তি শব্দ উৎপন্ন হয়েছে। ভক্তি শব্দের অর্থ হল সেবা, আরাধনা, ঈশ্বরের
সমর্পণ ইত্যাদি। যোগ শব্দ সংস্কৃত যুজ্ ধাতু থেকে উৎপন্ন হয়েছে। যোগ শব্দের
অর্থ হল সংযোগ। তবে এখানে ভগবানের সাথে সংযোগ হওয়াকে যোগ বলা
হচ্ছে। অতএব ভক্তিয়োগ বলতে— সেবা, আরাধনা অথবা সমর্পণের দ্বারা ভগবান
ঈশ্বরের সাথে যুক্ত হয়ে মোক্ষপ্রাপ্তি করাকে বোঝানো হয়েছে। এই ভক্তিয়োগই
হচ্ছে গীতার সর্বশ্রেষ্ঠ শিক্ষা। গীতাব্যাখ্যাকার রামানুজাচার্য, ভাস্করাচার্য, বল্লাভাচার্য,
চৈতন্য মহাপ্রভু ইত্যাদি দার্শনিকগণ ভক্তিয়োগকে গীতার মুখ্য বিষয়বস্তু বলেছেন।
ভক্তিয়োগ গীতার সর্বত্র দেখা গেলেও ভক্তিয়োগ নামক দ্বিতীয় ষটকের সপ্তম অধ্যায়
থেকে দ্বাদশ অধ্যায় পর্যন্ত বিস্তারপূর্বক আলোচনা করা হয়েছে। শোধপরিধির সীমা
বিশাল থাকার কারণে প্রস্তুত শোধপ্রবন্ধে প্রধানত দ্বাদশ অধ্যায়ে বর্ণিত ভক্তিয়োগ
সম্পর্কে সংক্ষেপে আলোচনা করা হল।

ভগবান শ্রীকৃষ্ণ ভক্তির স্বরূপ সম্পর্কে বলেছেন—

মন্যনা ভব মদ্ভক্তো মদ্যাজী মাং নমস্করু।

মামেবৈষ্যসি যুক্তৈবমাআনং মৎপরাষণঃ।।^১

অর্থাৎ তুমি আমাতে চিন্তা অর্পণ কর, আমার ভক্ত হও, আমার পূজা কর
এবং আমাকেই নমস্কার করো। এরূপ করলে তুমি আমাকে অবশ্যই প্রাপ্ত করবে।
এই জন্য আমি তোমাকে সত্যই প্রতিজ্ঞা করে বলছি, যেহেতু তুমি আমার অত্যন্ত
প্রিয় ভক্ত।

গীতায় দ্বিবিধ ভক্তির কথা উল্লেখ আছে— সগুণ ভক্তি এবং নিগুণ ভক্তি।
সগুণ ভক্তি বলতে কোন ভক্ত ঈশ্বরকে কোন রূপ বা আকার হিসেবে স্বীকার করে
নিজে নিজের সম্পূর্ণ কার্য সেই ঈশ্বরের সেবাই নিয়োজন করাকে বলা হয় এবং
নিগুণ ভক্তি বলতে ন নিরাকার ব্রহ্মের উপাসনাকে বোঝানো হয়েছে। এখান অর্জুন
ঈশ্বরকে চিন্তা করলেন যে দুইপ্রকার ভক্তির মধ্যে শ্রেষ্ঠ ভক্ত কে?—এই প্রশ্নের

উত্তর ভগবান গীতার বিভিন্ন জায়গায় দিয়েছেন, যেমন ষষ্ঠ অধ্যায় ভগবান বলছেন—
যোগিনামপি সর্বেষাং মদগতেনাস্তরাহ্মণা।

শ্রদ্ধাবান্ ভজতে যো মাং স মে যুক্ততমো মত্তঃ।।*

অর্থাৎ সমস্ত প্রকার যোগীদের মধ্যে যে যোগী শ্রদ্ধাসহ আত্মাতে অধ্যয়ন সমর্পণপূর্বক আত্মধ্যান করেন তিনিই আমার কাছে শ্রেষ্ঠ ভক্ত। দ্বাদশ অধ্যায় ভগবান বললেন—যে সমস্ত ভক্ত আমার মধ্যে মনোনিবেশ করে শ্রদ্ধাপূর্বক আমার উপাসনা করে আমি তাদের শ্রেষ্ঠ বলে মনে করি। এর বিপরীত যে সমস্ত ব্যক্তি নিজের ইন্দ্রিয়সমূহে সম্পূর্ণরূপে সংযত করে মন এবং প্রাণীমাত্রের হিতের জন্য, সর্বত্র পূর্ণ অচিন্তা, অচল, কূটস্থ, অনির্দেশ্য, ধ্রুব, অক্ষর, নিরাকার রূপের চিন্তন করেন তিনি হলেন জ্ঞানযোগী। তিনি আরও বলেছেন জ্ঞানযোগে মানুষকে অন্তিম লঙ্ঘেই নিত্য যায় কিন্তু এই অব্যক্তের উপাসনা অত্যন্ত কঠিন। সাধারণ মানুষের পক্ষে এই পন্থা দিয়ে চলা অত্যন্ত কঠিন। তাই ভগবান জ্ঞানযোগ আলোচনা করে ভক্তিব্যোগের সম্পর্কে আলোচনা করতে গিয়ে বললেন যিনি অনন্য ভক্তিব্যোগের মাধ্যমে নির্মিত আমার ধ্যান এবং ভজনা করেন, যিনি তাঁর সমস্ত কাজ আমাকে সমর্পণ করে নিত্য সগুন রূপের উপাসনা করেন তিনি আমার কাছে প্রিয় ভক্ত। গীতার অষ্টম অধ্যায়ে বলা হয়েছে—যে ব্যক্তি অনন্য চিন্তে আমাকে সদা সর্বদা স্মরণ করেন, সেই নিত্য নিরন্তর স্মরণশীল যোগীর কাছে আমি সহজে প্রাপ্ত হয় এবং মদগতচিত্ত সেই সবার প্রেমিক ভক্তকে আমি জন্মমৃত্যুরূপ চক্র থেকে উদ্ধার করি। কিন্তু কোন ব্যক্তি তাঁর অনন্যচিত্ত আমাকে প্রাপ্ত করতে না পারলে তাহল তুমি নিজের মন এবং বুদ্ধির আমার উপর মনোনিবেশ করবে, একরূপ করলে তুমি নিশ্চয়ই আমার মধ্যেই নিবেশ করবে এবং এই মন এবং বুদ্ধিকে কিভাবে নিবেশ করতে হবে সেই বিষয়ে ভগবান বলছেন যে তুমি যদি আমাতে চিন্ত স্থির রাখতে ব্যর্থ হলে তখন অভ্যাসযোগে দ্বারা আমাকে প্রাপ্ত করার চেষ্টা করবে। তারপরে বলছেন কেউ যদি অধ্যয়ন করতেও না পারো তাহলে মৎকর্ম পরায়ণ অর্থাৎ আমার জন্য কর্ম করার চেষ্টা না আত্মার জন্য (আমার জন্য) কর্ম করলে পরাসিদ্ধি লাভ করতে পারবে। তিনি আরও বললেন যিনি উপরোক্ত যোগের সাধনা করতে অক্ষম হন, তিনি মন-বুদ্ধি সর্বপূর্ণ সর্বকর্মের ফলত্যাগ করেও আমাকে প্রাপ্ত করতে পারবে। তারপরে ভগবান কর্মফল ত্যাগের শ্রেষ্ঠত্ব ব্যাখ্যা করেছেন—

শ্রেয়ো হি জ্ঞানমভ্যাসাজ্জ্ঞানাদ্ধ্যানং বিশিষ্যতে।

ধ্যানাৎ কর্মফলত্যাগস্ত্যাগাত্মান্তিরনন্তরম্।।*

অর্থাৎ সমস্তবর্জিত অভ্যাসের থেকে জ্ঞান শ্রেষ্ঠ, জ্ঞান থেকে পরমেশ্বররূপ ধ্যান শ্রেষ্ঠ। জ্ঞানযুক্ত ধ্যান থেকে কর্মফলত্যাগ শ্রেষ্ঠ। কারণ ত্যাগের দ্বারা তৎকাল পরম শক্তির অনুভব প্রাপ্ত করা যায়।

ভক্তের কাছে যেমন বিশ্বর সবার প্রিয়বস্তু ঠিক তেমনই ভগবানের কাছেও তার ভক্ত হলে কি কি লক্ষণ থাকে দরকার সেই লক্ষণগুলি বর্ণনা করছেন— যিনি সবকুণ্ডের প্রতি ঘেঁষারহিত, সকলের প্রতি মিত্রভাব এবং সকলের করুণা বা দয়াভাব, যিনি আমার আমার ভাবহীন, নিরহঙ্কার এবং সুখ ও দুঃখে সমভাবাপন্ন, ক্ষমাশীল এবং যিনি সদা সঙ্কট, দেহ-ইন্দ্রিয়-মন যার সদা সংযত। যার মন ও বুদ্ধি আমাতে (আমাকে) অন্তর্নিহিত থাকে। যিনি আমাকে অর্থাৎ আত্মাকে ভালোবাসেন তিনি আমার কাছে অত্যন্ত প্রিয়^{১০}। যিনি কাহাকেও উদ্ভিন্ন করেন না, যিনি কাহারও দ্বারা উদ্ভিন্ন হন না এবং যিনি হর্ষ ও বিষাদ, ভয় ও উদ্বেগ হইতে মুক্ত, তিনি আমার প্রিয় ভক্ত। যিনি নিঃস্পৃহ, বাহ্যভাস্তর শুচি, দক্ষ, পক্ষপাতশূন্য, ভয়হীন এবং সকাম হরের অনুষ্ঠান-ত্যাগী, তিনি আমার প্রিয় ভক্ত। যিনি ইষ্টপ্রাপ্তিতে হস্ত হন না, অনিষ্টপ্রাপ্তিতে ঘেঁষ করেন না, প্রিয়বিরোগে শোক করেন না, অপ্ৰাপ্ত ইষ্টবস্তু হারান্না করেন না এবং শুভাশুভ সকল কর্ম পরিত্যাগ করিয়াছেন, তিনি আমার প্রিয় ভক্ত। যিনি আসক্তিহীন এবং শত্রু ও মিত্রে সমবুদ্ধিসম্পন্ন, যিনি মানে ও অপমানে বিচলিত হন না, যিনি শীতোষ্ণজনিত সুখে ও দুঃখে নির্বিকার, পরমাত্মাতে বিরুদ্ধি, প্রশংসায় আনন্দ ও নিন্দায় বিষাদশূন্য সুতরাং সংযতবাক্, সববিশ্বায় হৃদয়-লাভে সঙ্কট এবং নিদিষ্টবাসস্থানহীন তিনি আমার প্রিয় ভক্ত^{১১}। যে-সকল হৃৎপরায়ণ ভক্ত এই মোক্ষদায়ক ধর্ম উক্তপ্রকারে শ্রদ্ধাসম্পন্ন হইয়া সাধন করেন, তাঁহারা আমার অতীব প্রিয়^{১২}। ভক্তির ফল বর্ণনা করতে গিয়ে ভগবান বলেছেন যে ভক্তির দ্বারাই কেবল পরমেশ্বরকে পূর্ণরূপে জানা যায়। তাই এই প্রকার ভক্তি দ্বারা ভগবানকে যথাযথ জানলে ভগবদ্ ধামে প্রবেশ করা যায়^{১৩}।

আমাদের ভারতীয় সনাতন পরম্পরায় ভারতীয় সংস্কৃতি বিশ্বের দরবার সর্বত্র ছিল। কিন্তু সেই মহান পরম্পরা বিভিন্ন বৈদেশিকদের আগমনের পর থেকেই ধীরে ধীরে ধ্বংস হতে শুরু করেছিল এবং পরবর্তীকাল আমাদের সংস্কৃতিকে পরিবর্তন করে পাশ্চাত্য সংস্কৃতিকে প্রবেশ করিয়ে বৈদেশিকরা স্বাধীন ভারতবর্ষ দিয়ে দিল। এজন্যই বর্তমানে ভারতবর্ষ স্বাধীনতার এতবছর পরেও পাশ্চাত্য সংস্কৃতিকে অনুসরণ করে চলেছে। তাই এখন ভারতবর্ষের অধিকাংশ মানুষ নিমিত্তমাত্র পূজা অর্চনাকে ভক্তি বলে মনে করে। এখন সমাজে ভক্তির আধুনিক রূপ পাওয়া যায় যেন— পূজার আগে থেকে শুরু করে পূজা শেষ হওয়া পর্যন্ত নাচগান, মদমাংস খেতে ভগবানের পূজা অর্চনা করে নিজেকে ভগবানের ভক্ত বলে প্রচার করা। তাই এই শোধপ্রবন্ধে প্রাচীন ভারতীয় গ্রন্থ গীতার দ্বাদশ অধ্যায়ে বর্ণিত ভক্তিব্রোগ সম্পর্কে সংক্ষেপে সহজ সরল ভাষায় সাধারণ মানুষকে বোঝানোর উদ্দেশ্যে লেখা। গীতায় বর্ণিত ভক্তিব্রোগকে যদি মানুষ নিজের জীবনে প্রয়োগ করে এবং অন্যকে প্রয়োগ

করার জন্য প্রেরণা দেয় তাহলে সুন্দর সমাজ গড়ে ওঠার পাশাপাশি সমাজের সমস্ত
মানুষও জন্মমৃত্যু চক্র থেকে সহজে মুক্তি পেয়ে মানবজীবনের পরমলক্ষ্যে
করতে পারবে।

তথ্যসূত্র :

১. শ্রীমদ্ভগবদ্গীতা ১৮/৬৫।
২. এবং সততযুক্তা যে ভক্তাঙ্ঘ্র্যং পর্যুপাসতে।
যে চাপ্যাকরমব্যক্তং তেমাং কে যোগবিস্তমাঃ।। শ্রীমদ্ভগবদ্গীতা ১২/১।
৩. শ্রীমদ্ভগবদ্গীতা ৬/৪৭।
৪. মধ্যাবেশ্য মনো যে মাং নিত্যযুক্তা উপাসতে।
শ্রদ্ধয়া পরয়োপেতাঙ্স্তে মে যুক্ততমা মতাঃ।। শ্রীমদ্ভগবদ্গীতা ১২/২।
৫. যে তক্ষরমনির্দেশ্যমব্যক্তং পর্যুপাসতে।
সর্বত্রগমচিংতাং চ কৃটস্থমচলং ধ্রুবম্।।
সন্নিয়ম্যেন্দ্রিয়গ্রামং সর্বত্র সমবুদ্ধয়ঃ।
তে প্রাপ্নুবন্তি মামেব সর্বভূতহিতে রতাঃ।। শ্রীমদ্ভগবদ্গীতা ১২/৩-৪।
৬. ক্লেশোধিকতরস্তেবামব্যক্তাসক্তচেতসাম্।
অব্যক্তা হি গতির্দুঃখং দেহবদ্ধিরবাপ্যতে।। শ্রীমদ্ভগবদ্গীতা ১২/৫।
৭. যে তু সবাণি কমাণি ময়ি সন্ন্যাস্য মৎপরাঃ।
অনন্যেনৈব যোগেন মাং ধ্যায়ন্ত উপাসতে।। শ্রীমদ্ভগবদ্গীতা ১২/৬।
৮. প্রয়াগকালে মনসাচলেন ভক্ত্যা যুক্তো যোগবলেন চৈব।
দুবোর্মধ্যে প্রাণমাবেশ্য সম্যক্ স তং পরং পুরুষমুপৈতি নিবাম্।।
শ্রীমদ্ভগবদ্গীতা ৮/১০।
৯. তেষামহং সমুজ্জ্বতা মৃত্যুসংসারসাগরাৎ।
ভবামি নচিরাৎ পার্থ মধ্যাবেশিতচেতসাম্।। শ্রীমদ্ভগবদ্গীতা ১২/৭।
১০. ময্যেব মন আধৎস্ব ময়ি বুদ্ধিং নিবেশয়।
নিবসিষ্যসি ময্যেব অত উদ্বৎ ন সংশয়ঃ।।
অথ চিন্তং সমাধাতুং ন শক্ণোষি ময়ি স্থিরম্।
অভ্যাসযোগেন ততো মামিচ্ছাপুং ধনঞ্জয়।। শ্রীমদ্ভগবদ্গীতা ১২/৮-৯।
১১. অভ্যাসেহপ্যাসমর্থোহসি মৎকর্মপরমো ভব।
মদর্শমপি কমাণি কুর্বন্ সিদ্ধিমবাল্যসি।।
অপৈতদপ্যাশক্তোহসি কর্তুং মদ্যোগমাপ্রিতঃ।
সর্বকর্মফলত্যাগাং ততঃ কুরু যত্নান্ববান্।। শ্রীমদ্ভগবদ্গীতা ১২/১০-১১।

১২. শ্রীমদ্ভগবদ্গীতা ১২/১২।
 ১৩. যস্যৈ সর্বভূতানাং মৈত্র্যং করুণা এব চ।
 ১৪. ঈর্ষ্যে নিরংকার্যে সমদুঃখসুখা ক্রমী।।
 ১৫. সত্যং যোগী যতোহা নৃচনিশ্চয়ঃ।
 ১৬. যদনিশ্চয়বুদ্ধির্হো মত্তস্য স মে প্রিয়ঃ।। শ্রীমদ্ভগবদ্গীতা ১৮/১৩-১৪।
 ১৭. যদ্যোযুক্তো লোকো লোকায়োযুক্তো চ যঃ।
 ১৮. যদ্বৈবকমেধেগোপুঞ্জো যঃ স চ মে প্রিয়ঃ।।
 ১৯. জনপত্যং শুভির্মজ্জ উদাসীনো গতব্যথঃ।
 ২০. সত্যস্তুপরিভ্যাগী যো মত্তস্য স মে প্রিয়ঃ।।
 ২১. যো ন চ্যতি ন ঘেষ্টি ন শোচতি ন কাঙ্কতি।
 ২২. সত্যস্তুপরিভ্যাগী ভক্তিমান্যঃ স মে প্রিয়ঃ।।
 ২৩. যঃ শত্রৌ চ মিত্রে চ তথা মানাপমানয়োঃ।
 ২৪. শত্রুজসুখদুঃখেষু সমঃ সঙ্গবিবর্জিতঃ।।
 ২৫. হৃদনিশ্চয়বুতিমৌনী সঙ্কটো যেন কেনচিত্।
 ২৬. হৃদিক্রমঃ স্থিরমতিভক্তিমান্যে প্রিয়ো নরঃ।। শ্রীমদ্ভগবদ্গীতা ১২/১৫-১৯।
 ২৭. যে হু যম্যমিতমিদং যথোক্তং পর্যুপাসতে।
 ২৮. শ্রবণা নংপরমা ভক্তান্তেহৃদীব মে প্রিয়াঃ।। শ্রীমদ্ভগবদ্গীতা ১২-২০।
 ২৯. তস্য মমভিজানতি যাবান্যশাস্ত্রি তদ্বতঃ।
 ৩০. তস্য মাং তদ্বতো জ্ঞাতা বিশতে তদনন্তরম্।। শ্রীমদ্ভগবদ্গীতা ১৮/৫৫।

চতুর্থবার্তা

ISSN : 2319 - 1325

ISSUE : XII & XIII

Vol : XVI

সমাজ, ইতিহাস, সাহিত্য ও সংস্কৃতিমূলক গবেষণাধর্মী
বিশেষজ্ঞমণ্ডলী দ্বারা পরীক্ষিত ষাণ্মাসিক পত্রিকা

বাংলাদেশের সাহিত্য



সম্পাদক : ড. সুধাংশুকুমার সরকার

সহ-সম্পাদক : স্বপনকুমার আশ

চতুর্থবার্তা

(নবম বর্ষ, প্রথম ও দ্বিতীয় সংখ্যা একত্রে)
এপ্রিল, ২০২০ এবং মার্চ, ২০২১

বিশেষ সংখ্যা
বাংলাদেশের সাহিত্য

।। বিশেষজ্ঞ পরীক্ষিত (PEER REVIEWED)
গবেষণাধর্মী ঐচ্ছাসিক পত্রিকা ।।

সম্পাদক : ড. সুধাংশুকুমার সরকার

সহ-সম্পাদক : স্বপনকুমার আশ



চতুর্থবার্তা

- সেলিনা হোসেনের 'নীলময়ূরের যৌবন' : নিম্নবর্গীয় জীবনযাত্রণার আখ্যান
মহাদেব মণ্ডল ১৯৭
- শহীদুল জাহিরের 'সে রাতে পূর্ণিমা ছিল' : অবাস্তব-বাস্তবতার রাজনীতি
অনুপম হাসান ২০৫
- হরিশংকর জলদাসের উপন্যাস 'জলপুত্র' : জেলে জীবনের বিশ্বস্ত ভূবন
দীপক সাহা ২১৭
- হরিশংকর জলদাসের 'জলপুত্র' : এক স্বতন্ত্র নির্মাণ এবং সমাজভাবাত্মিক আখ্যান
গৌতম সরকার ২২৩
- আনিসুল হকের 'অন্ধকারের একশ বছর' : আলো বনাম অন্ধকারের লড়াই
নবাব সিরাজ ২৩০
- ছোটগল্পকার আবু ইসহাক : জীবন যাপনের আখ্যান
জয় দাস ২৪১
- আবু হেনা মোস্তফা কামালের জীবন, সাহিত্যচর্চা ও শিল্পীমানস
কুমার দীপ ২৫৮
- আস্বজা একটি করবীগাছ : দেশভাগ ও হৃদয়যাত্রণার নির্মম দলিল
নবনীতা বৈদ্য ২৭৬
- মাহমুদুল হকের গল্পসংকলন 'প্রতিদিন একটি রুমাল' : প্রয়োজনীয় কিন্তু অপাংক্তেয়
মানিকলাল সাহা ২৮১
- মৃত্যুই ধ্রুব জীবনের পরপারে : মৃত্যুর পরই কি আত্মা ধ্রুব হয়ে ওঠে?
সুরেশ মণ্ডল ২৯২
- যুগলবন্দী : স্বপ্ন আর চেতনের সমাপত্তন
দেবব্রত চক্রবর্তী ২৯৮
- খোয়াই নদীর বাঁক বদল : স্বপ্ন ও স্বপ্ন-ভঙ্গের আখ্যান
দুরন্ত মণ্ডল ৩১৫
- হুমায়ূন আহমেদের ছোটগল্পে মুক্তিযুদ্ধ
সুরজিৎ মণ্ডল ৩২১
- কায়েস আহমেদের গল্প : বিপন্ন সময়ের কথা
সুবোধ মণ্ডল ৩২৭
- বাংলাদেশের পঞ্চাশের দশকের ছোটগল্প : লোকসংস্কৃতিক অভিক্ষেপ
মোহাম্মদ মেহেদী উল্লাহ ৩৩৩
- মুক্তিযুদ্ধের গল্প : একটি নিবিড় আলোচনা
বাসব দাস ৩৫২
- ডা. লুৎফর রহমানের জীবন ও সাহিত্য
রবিউল মণ্ডল ৩৫৯
- অ্যাড্বনী মাসকারেনহাসের "THE RAPE OF BANGLADESH" :
জন্মকালীন বাংলাদেশের যন্ত্রণা গাথা
কুস্তল সিন্হা ৩৬৫
- লেখক পরিচিতি ৩৭৫

হুমায়ূন আহমেদের ছোটোগল্পে মুক্তিযুদ্ধ

সুরজিৎ মণ্ডল

পাকিস্তানের আগ্রাসী মনোভাব থেকে মুক্তি পেতে ১৯৭১ এ বাংলাদেশের (পূর্ব-পাকিস্তানের) মুক্তিযুদ্ধের কথা আজও শঙ্কার সঙ্গে স্মরণীয়। ১৯৭১ এ মুক্তিযুদ্ধের মধ্য দিয়ে সম্পূর্ণ স্বাধীন বাংলাদেশের জন্ম হয়। এই মুক্তিযুদ্ধের সাথে সাহিত্যিক হুমায়ূন আহমেদের ঘনিষ্ঠ যোগাযোগ। যুদ্ধ চলাকালীন তিনি ঢাকা বিশ্ববিদ্যালয়ের ছাত্র ছিলেন। ১৯৭১ এ পাক-বাহিনীর হাতে তিনি নিজেও নির্যাতিত হয়েছেন, বন্দীও হয়েছেন। এমনকি তাকে মারার জন্য গুলিও চালানো হয়। কোন ক্রমে তিনি প্রাণে বেঁচে যান। লেখকের পিতা পাক-বাহিনীর হাতে নিহত হন। এইসমস্ত ঘটনা তরুণ হুমায়ূন আহমেদের মনে গভীর ক্ষতের সৃষ্টি করেছে। 'মুক্তিযুদ্ধের উপন্যাস সমগ্র' গ্রন্থের 'প্রসঙ্গ কথা' অংশে তিনি নিজেই বলেছেন—

"একদিন খবর এল আমার ভালো মানুষ বাবাকে মিলিটারিরা মেরে ফেলেছে। এই খবর পাওয়া মাত্র গ্রামের লোকজন আমাদের বাড়ি থেকে বের করে দিল। আমাদের কারণে মিলিটারির কোপানলে তারা পড়তে রাজি নয়। রাতের অন্ধকারে সবাইকে নিয়ে নৌকায় উঠেছি। কোথায় যাব কিছুই জানিনা, আহ্ কি কষ্ট, কি কষ্ট।"

হুমায়ূন আহমেদের সাহিত্যে মুক্তিযুদ্ধের প্রসঙ্গ বারে বারে উঠে এসেছে। এই প্রসঙ্গে উল্লেখযোগ্য উপন্যাসগুলি হল- 'শ্যামল ছায়া', 'নির্বাসন', '১৯৭১', 'সৌরভ', 'আগুনের পরশমণি', 'সূর্যের দিন' প্রভৃতি। উপন্যাসগুলিতে রক্তাক্ত সময়ের চিত্র যথার্থ ভাবে ফুটে উঠেছে। এই মুক্তিযুদ্ধের প্রেক্ষাপটে লেখা উপন্যাসগুলি হল- 'উনিশ শ' একাত্তর', 'জ্বলিল সাহেবের পিটিশন', 'পাপ', 'শীত', 'নন্দিনী', 'জনক' প্রভৃতি। এই গল্পগুলিতে পাকিস্তানের সেনাবাহিনীর দ্বারা নির্যাতিত পূর্ববঙ্গের মানুষের মর্মান্তিক যন্ত্রণার কথা নানা ভাবে ফুটে উঠেছে।

'উনিশ শ' একাত্তর' গল্পটি একাত্তরের জ্বলন্ত নিদর্শন। গল্পের প্রথমে দেখা যায় নীলগঞ্জ গ্রামে মিলিটারি প্রবেশ করেছে। গ্রামের অধিকাংশ নারী-পুরুষ প্রাণভয়ে জঙ্গলে লুকিয়ে আছে। এই মিলিটারিরা এসেছে মুক্তি বাহিনীকে যোগ্য জবাব দিতে। মেজর সাহেবের নেতৃত্বে সফ্লার আগেই ঢুকে পড়েছে নীলগঞ্জ গ্রামে। তবে পাকিস্তানের প্রতি গ্রামের মানুষদের সমর্থন যে প্রায় নেই তা স্পষ্ট

ISSN : 2319 - 1325

ISSUE : XVIII

Vol. : XIX

তুর্থবার্তা

(দ্বাদশ বর্ষ, দ্বিতীয় সংখ্যা)

অক্টোবর ২০২৩

।। বিশেষজ্ঞ পরীক্ষিত (PEER REVIEWED) গবেষণামূলক বাণ্যাবিক ।।

বিশেষ সংখ্যা

দাত্তা

অতিথি সম্পাদক

অধ্যাপক সনৎকুমার নন্দর

সম্পাদক

ড. সুধাংশুকুমার সরকার

চতুর্থবার্তা

(দ্বাদশ বর্ষ, দ্বিতীয় সংখ্যা)

অক্টোবর, ২০২৩

।। বিশেষজ্ঞ পরীক্ষিত (PEER REVIEWED) গবেষণাধর্মী ষাণ্মাষিক ।।

বিশেষ সংখ্যা

দাঙ্গা

অতিথি সম্পাদক

অধ্যাপক সনৎকুমার নস্কর

সম্পাদক

ড. সুধাংশুকুমার সরকার



चतुर्थवार्ता

(समाज, इतिहास, साहित्य ओ संस्कृति विषयक गवेषणाधारी,
विशेषज्ञमणुली द्वारा परीक्षित षाण्मासिक पत्रिका)

प्रकाश

अक्टुओवर, २०२०

ISSN 2319 1325

अतिथि सम्पादक

अध्यापक सनङ्कुमार नरुकर

सम्पादक

ड. सुधाङ्कुमार सरकार

प्ररुद्ध ओ अरुकर विन्यास

ड. प्रणव नरुकर

मुद्रण

आलफाविटा इम्प्रेसशन

महेशतला, कलकाला १४२

योगायोग

वनहाया आ्यापार्टमेंट, जि-०, १७ मधुसूदन दास लेन

पोः वि. गार्डेन, हाओडा - ११११००

मोबाइल - ७२९११९८२४८

ईमेल : Chaturthabarta2012@gmail.com

Sudhangshusarkar37@gmail.com

मूल्य : ५०० टाका

সূচিপত্র

সম্পাদকীয় vii

ভূমিকার বদলে ix

দেশ বিভাজনোত্তর পূর্ববঙ্গ, পূর্বপাকিস্তান, বাংলাদেশের দাঙ্গার

এক অসম্পূর্ণ কথাবয়ন

আনন্দগোপাল ঘোষ ২৯

বাংলায় সাম্প্রদায়িক দাঙ্গার নেপথ্যে

(সুরঞ্জন দাসের 'Communal Riots in Bengal 1905-1947' অবলম্বনে)

ড. কুন্তল সিনহা ৫৪

'ভাসিয়ে দিয়েছি কপোতাক্ষ জলে': দাঙ্গা ও দেশভাগের যন্ত্রণাবিদ্ধ স্মৃতিচারণ

প্রণব কুমার ভট্টাচার্য ৬৯

নোয়াখালির দাঙ্গা (১৯৪৬) ও গাফিজি

ড. বাবুলাল বালা ৯০

মুলাদির ভয়ঙ্কর দাঙ্গা

ড. অরুণকুমার বাড়ে ১১০

পদ্মবিলার কাজিয়া ও গুরুচাঁদ ঠাকুর

শ্যামলকান্তি বিশ্বাস ১১৫

কোভিড অতিমারি : এক মুখোশ দাঙ্গা

ড. অসীম মণ্ডল ১১৯

সাহিত্য ও রাজনীতির আলোকে দাঙ্গার একটি পর্যালোচনা

নরেশ দাস ১২৭

কবি জীবনানন্দের ১৯৪৬-৪৭ : দেশ ভাগ ও দাঙ্গার প্রেক্ষিতে

মৃগালচন্দ্র হালদার ১৩৬

১৯৪৬-৪৭ : দাঙ্গার প্রেক্ষাপটে লেখা কবিতা

ড. স্বরাজ কুমার দাশ ১৪১

বিজন ভট্টাচার্যের "লাশ ঘুইর্যা যাউক" : দাঙ্গা বিধ্বস্ত কলকাতা ও সম্প্রীতির আখ্যান

দেবরাজ হাওলাদার ১৪৭

হাসান আজিজুল হকের 'আগুনপাখি' : এক দাঙ্গা পীড়িত মায়ের হাহাকার

ড. সুধাংশুকুমার সরকার ১৫৮

সৈয়দ শামসুল হকের 'আনারকলি' : দাঙ্গা-বিধ্বস্ত মনে প্রেমের পরিণতি প্রতিহিংসা

ড. চণ্ডীচরণ মুড়া ১৭১

'নীলকণ্ঠ পাখির খোঁজে' : দাঙ্গার অভিঘাতে খণ্ডিত বাংলা

দুরন্ত মণ্ডল ১৮৭

- দাঙ্গা বিধ্বস্ত বাংলাদেশ, উদ্ধাস্ত মানুষ ও ত্রস্ত নারী : প্রসঙ্গ 'কেয়াপাতার নৌকা'
ড. মিঠু দেব ১৯৩
- জ্যোতির্ময়ী দেবীর 'এপার গঙ্গা ওপার গঙ্গা': দাঙ্গাবিধ্বস্ত নারীর করুণ কাহা
ড. সুবোধ মণ্ডল ১৯৯
- প্রফুল্ল রায়ের উত্তাল সময়ের ইতিকথা :
দাঙ্গা ও দেশ হারানো মানুষের পুনর্বাসনের প্রতিলিপি
ভাস্কর সরকার ২১৪
- সেলিনা হোসেনের 'সোনালি ডুমুর' :
দাঙ্গায় তোলপাড় হয়ে যাওয়া জীবনের আখ্যান
নিতাই পাল ২২৬
- নারায়ণ গঙ্গোপাধ্যায়ের 'উস্তাদ মেহেরা খাঁ' :
প্রসঙ্গ ছেচল্লিশের সাম্প্রদায়িক দাঙ্গা ও সম্পর্কের অবনমন
বাপ্পী বর্মন ২৩৪
- প্রাদেশিক উপন্যাসে দাঙ্গার বীভৎস রূপের পরিচয়
ড. তপন কুমার মণ্ডল ২৪১
- দাঙ্গা, দেশভাগ, উদ্ধাস্তজীবন ও 'একটি তুলসীগাছের কাহিনী'
ড. বাকী বিল্লাহ বিকুল ২৫৩
- প্রেমের মোড়কে সাম্প্রদায়িকতার আখ্যান :
মীনাঙ্কী সেনের ছোটোগল্প 'খুশির আকাশ'
পৌলমী হাজারা ২৭৭
- ছেচল্লিশের দাঙ্গায় রক্তাক্ত 'ফিয়ার্স লেন'
রানা সরকার ২৮৩
- অচিন্ত্যকুমার সেনগুপ্তের নির্বাচিত ছোটোগল্প : দাঙ্গা বিধ্বস্ত মানসিকতার স্বর
পরেশ চন্দ্র মাহাত ২৯২
- ছোটোগল্পকার মাতৌ— দাঙ্গা বিধ্বস্ত আত্মার খোদাতালা
ড. মহ. আসফাক আলম ২৯৯
- 'দুই ঠিকানা' : দেশভাগের ব্যথিত আখ্যান
প্রসেনজিৎ রায় ৩১১
- প্রফুল্ল রায়ের ছোটোগল্পে দাঙ্গা
সুরজিৎ মণ্ডল ৩১৮
- প্রফুল্ল রায়ের 'ভাগাভাগি': দাঙ্গা পীড়িত মানুষের আখ্যান
গোকুল মণ্ডল ৩২৯
- ১৯৪৬-৪৭-এর প্রেক্ষাপটে ভারতীয় সিনেমা
ড. শাওলি মুখোপাধ্যায় ৩৪১

প্রফুল্ল রায়ের ছোটগল্পে দাস্তা

সুরজিৎ মণ্ডল

SACT, বাংলা বিভাগ, স্বর্ণময়ী যোগেন্দ্রনাথ মহাবিদ্যালয়, পূর্ব মেদিনীপুর

আধুনিক কথাসাহিত্যের ধারায় খ্যাতিমান লেখক প্রফুল্ল রায়। জন্ম অবিভক্ত বাংলার ঢাকা জেলার বিক্রমপুরে ১৯৩৪ খ্রিস্টাব্দে। ১৯৪৭ সালের দেশভাগের সময়ে সপরিবারে কলকাতায় চলে আসেন। তাঁর বয়স তখন ১৩ কিংবা ১৪ বছর। ১৯৪৬-এ সাম্প্রদায়িক দাস্তা ও লক্ষ লক্ষ মানুষের প্রাণহানির প্রত্যক্ষদর্শী ছিলেন তিনি। ‘অনুপ্রবেশ’ গল্প গ্রন্থের প্রথমেই তিনি লিখেছেন—

“ছেচল্লিশে অখণ্ড ভারতবর্ষ জুড়ে যে দাস্তার আশ্বন জ্বলেছিল তার মর্মান্তিক স্মৃতি এখনও আমাকে দুঃস্বপ্নের মতো নিয়ত তাড়া করে। সেদিনের সাম্প্রদায়িক হানাহানিতে নিহত হয়েছিল কয়েক লক্ষ মানুষ। বিনষ্ট হয়েছিল বিপুল সম্পদ।”^১

লেখকের সেই প্রত্যক্ষ অভিজ্ঞতা স্থান লাভ করেছে তাঁর বিভিন্ন গল্প-উপন্যাসে। দাস্তার প্রেক্ষাপটে লেখা উল্লেখযোগ্য গল্পগুলি হলো— ‘ধুমিলালের দুই সঙ্গী’, ‘গন্তব্য’, ‘কিছুক্ষণ’, ‘চর’, ‘জনক’ প্রভৃতি। সাম্প্রদায়িক দাস্তা, দেশভাগ ও উদ্বাস্ত সমস্যা নিয়ে লেখা জনপ্রিয় উপন্যাসগুলি হলো— ‘ভাগাভাগি’, ‘কেয়াপাতার নৌকা’, ‘শত ধারায় বয়ে যায়’, ‘উত্তাল সময়ের ইতিকথা’, ‘নোনাজল মিঠে মাটি’ ইত্যাদি। ছোটগল্পে দাস্তার প্রসঙ্গ নিয়ে নিম্নে বিস্তারিত আলোচনা করা হলো।

১৯৪৬-এ সাম্প্রদায়িক দাস্তার প্রেক্ষাপটে লেখা অন্যতম গল্প ‘ধুমিলালের দুই সঙ্গী’। উত্তর বিহারের হেকমপুরা অঞ্চলের কাহিনি এ গল্পে স্থান পেয়েছে। এ গল্পের নায়ক ধুমিলাল। সাম্প্রদায়িক দাস্তার মুহূর্তে তার সাম্প্রদায়িক সম্প্রীতির মধুর চিত্র পাঠকের দৃষ্টি আকর্ষণ করে। হেকমপুরা অঞ্চলে ব্রাহ্মণ, কায়স্থ, ক্ষত্রিয়, রাজপুত ও কিছু অচ্ছুৎ ধরনের মানুষ বসবাস করে। সেই সঙ্গে থাকে গরিবের চেয়ে গরিব কুড়ি পঁচিশ ঘর মুসলমান। এই অঞ্চলে বিভিন্ন সম্প্রদায়ের মানুষ থাকলেও তাদের বসবাস ছিল শান্তিপূর্ণ। দাস্তাহাস্যমার বালাই নেই। দুনিয়ার সমস্ত কোলাহল থেকে বিচ্ছিন্ন ছিল এদের জীবনধারা। কিন্তু এই শান্তি দীর্ঘদিন বজায় থাকল না। কলকাতা, মুম্বাই, দিল্লি, পাঞ্জাব এবং লাহোরের সাম্প্রদায়িক দাস্তার কথা ছড়িয়ে পড়তেই ক্রমশ চাঞ্চল্য ও উত্তপ্ত হতে থাকে হেকমপুরা। সে সময়ের চিত্র গল্পকার এভাবে তুলে ধরেছেন—

INDIAN JOURNAL OF PSYCHOLOGY & EDUCATION (IJPE)

Volume 11, Number 2, July, 2021

CONTENTS

| Sr. No. | Articles | Page No. |
|---------|--|----------|
| 1 | Efficacy of Grassroots Level Administration: Psycho-Social Prospective, <i>Group Captain Sunil Mahto</i> | 1-6 |
| 2 | Stream-wise Comparison of Happiness level of the Undergraduate College Teachers <i>Dipankar Das and Md Kutubuddin Haldar</i> | 7-11 |
| 3 | Stress-Tolerance and Job Satisfaction among School Teachers, <i>Johnson R. Preethi R</i> | 12-15 |
| 4 | Effectiveness of Math differentiation using an Intervention program for high-ability students, implemented in a mixed ability 5th grade classroom, <i>Jani Phatak, Devsena Desai, and Moonakshi Gokhale</i> | 16-22 |
| 5 | Temperament and Psychopathology of Aggressive-Poor Rejected Boys and Girls: A Comparative Study, <i>Kulbeer Kaur and Prem Verma</i> | 23-30 |
| 6 | Effectiveness of Progressive Muscle Relaxation Technique on Sleep Quality among board appearing students during COVID-19, <i>Anam Sharma and Lokesh Gupta</i> | 31-35 |
| 7 | Influence of Achievement Motivation on Secondary School Students' Achievement in Mathematics, <i>Usashi Kunda (De) and Manasi Mistry</i> | 36-44 |
| 8 | Social Maturity of Adolescents of Different Castes of Chhattisgarh State, <i>V. Srigata</i> | 45-48 |
| 9 | Personality, Parenting Style and Instructor Anxiety as Predictors of Psychological Problems among Adolescents, <i>Abhinavmuraravany Akshandarwari and Narayanan Annalakshmi</i> | 49-61 |
| 10 | Sex Differences in Aptitude: A study amongst English Medium Students of Delhi, <i>Sonali Saxena</i> | 62-68 |
| 11 | Evaluation of Psychometric Properties and Standardization of Hindi Version of Positive and Negative Suicide Ideation Inventory, <i>Varsha Pandey and Arun Kumar Jaiswal</i> | 69-75 |
| 12 | Standardization and Validation of Hindi Version of Metacognitions Questionnaire in Indian Sample, <i>Arun Kumar Jaiswal, Lok Nath Singh, Rashmi Rani, Seema Rani Sarraf, Dipi Pandey, Pooja Sharma, Varsha Pandey, Nandini Vishwakarma</i> | 76-86 |
| 13 | A Study on Family Environment, Approval Motive and Career- Family Values of Working Women in Different Family Structures, <i>Debashree Saha and Swaha Bhattacharya</i> | 87-93 |
| 14 | Qualitative Analysis of the Impact of Covid-19 on the Family and Work Life of Police Personnel, <i>Urmi Chakroborty, Manoj Kumar Pandey, Aditi Bagga</i> | 94-100 |
| 15 | Exploring the Meaning of Home Spaces of Married Couples in COVID-19 Pandemic, <i>Nikita Bhogai, Ishita U. Bhargava</i> | 101-108 |
| 16 | Successful Aging in relation to Spiritual Transcendence, <i>Prityanka and Suresh Kohli</i> | 109-111 |
| 17 | A Comparative Study of Personality Profile of Epileptic Adolescents, <i>Rohita Rani and Suresh K. Darolia</i> | 112-116 |



Chief Editor:

Dr Radhey Shyam
Former Professor of Psychology
M. D. University, Rohtak, INDIA
e-mail: upsye@gmail.com, upsyed@yaho.com
Phone: 09466515045, 7988076529 (M), www.ijpe.co.in

Editorial Advisors:

Dr. Rajbir Singh, Former Professor and Head, Department of Psychology, M. D. University, Rohtak, India
Dr. Indira Dhull, Former Professor and Head, Department of Education, M. D. University, Rohtak, India
Dr. S. R. Khan, (Former Professor) Sultan Idrif Education University, Tanjung Malim, Perak, Malaysia
Dr. Sibnath Deb, Professor of Psychology, *Pondicherry University, Puducherry, India*

Editorial Board:

Prof. V.D. Swaminathan
University of Madras, Chennai
Prof. Sunita Malhotra
M. D. University, Rohtak
Prof. Umed Singh
Kurukshetra University, Kurukshetra
Prof. Vijaya Laxmi Chauhan
MLSU, Udaipur
Prof. Anand Kumar
MGKV, Varanasi
Prof. Nilanjana Sanyal
University of Calcutta, Kolkata
Prof. Gautam Gawali
University of Mumbai, Mumbai
Prof. Mahmood S. Khan
AMU, Aligarh
Hussain Alkharusi, Sultanate of Oman,
Prof. Suninder Tung
GNDU, Amritsar
Prof. S. N. Ghosh
HPU, Shimla
Prof. Nandita Babu
University of Delhi, Delhi
Prof. Kulwinder Singh, P.U. Patiala
Dr. Rosy Chhabra, *New York*
R. L. Dahiya, *PU, Chandigarh*
Mohammad Irfan Farooqi, *Malerkotla*
Prof. Anila Kamal, Lahore, Pakistan
Dr. Sarika Sharma,
Central University of Haryana,
Mohindergarh, Haryana.

Dr. John Begeny, North Carolina State University,
Raleigh, NC, USA
Prof. B. L. Dubey, *Anchorage, USA*
Prof. Sandeep Rana, *GJUS&T, Hisar*
Prof. A. P. Singh, *BHU, Varanasi*
Prof. Vandana Punia, *GJUS&T, Hisar*
Prof. Azizuddin Khan, *IIT Bombay*
Prof. Larisa Zasiakina,
National University Ostroh Academy, Ukraine
Prof. Bhupinder Singh
Barkatullah University, Bhopal
Dr. O. P. Sharma
Rajasthan University, Jaipur
Dr. Zahra Tabibi
University of Mashad, Mashad, Iran
Dr. Aalya Akhtar, Jammu and Kashmir
Dr. (Mrs.) Punam Punia
ITTR, BPSMV, Khanpur Kalan, Sonapat
Dr. Jitender Grover
PU, Chandigarh
Dr. Tarlok Bandhu
Khalsa College of Education, Muktsar
Dr. Vinod Sanwal
Gautam Buddha University, Greater Noida
Dr. Anjana Bhattacharjee, *Tripura*

Views expressed in this journal are of the writers' and may not necessarily reflect those of the editor and editorial board and of the publisher.

The territorial jurisdiction for all disputes shall be Rohtak (Haryana) – India.

ISSN -2231-1432

INDIAN JOURNAL OF PSYCHOLOGY & EDUCATION (IJPE)
Volume 11, Number 2, July, 2021

Peer Reviewed Journal
Indexed in : Indian Citation Index

Chief Editor
Dr.Radhey Shyam,
Former Professor of Psychology,
M.D.University, Rohtak(India)

Published By
INTELLECTUAL FOUNDATION (INDIA)
A Foundation of Education
www.ijpe.co.in

Influence of Achievement Motivation on Secondary School Students' Achievement in Mathematics

Usashi Kundu (De)* and ManasiMaity**

Abstract

Mathematics is a compulsory subject in the secondary school curriculum and is also necessary for studying different science courses in colleges and universities. Achievement motivation of a student is said to be an essential component for bringing in success or the attainment of excellence in mathematics. The purpose of the research was to study the effect of achievement motivation on mathematics achievement of secondary school students. 300 students of Class XI were selected by purposive sampling technique from Kolkata and PurbaMedinipur district of West Bengal. Data were collected using survey method. The Achievement Motivation Scale (n-Ach) developed by Deo and Mohan (2018) was administered to the sample and the scores of the students in Madhyamik Examination were taken as mathematics achievement scores. The obtained data were analysed through *t* test and ANOVA. The results revealed that there exists significant effect of achievement motivation on mathematics achievement of the rural and urban as well as the male and female students of the secondary stage. The findings further indicate that if a student is motivated towards his achievement, the level of mathematics achievement increases. The results of the present study has immense implications for educational planners, administrators, teachers, parents and above all the society.

Keywords: Achievement motivation, mathematics achievement, secondary students

Mathematics is one of the most important core subjects in secondary school curriculum. It is a compulsory subject in schools and serves as an opening to different challenging courses which are often denied to those who are not proficient in it (Ghosh, 2018). In spite of the great importance that is being laid upon the subject of mathematics, parents, educators, administrators, and policy makers are worried about the failure rates of students in mathematics at both internal and external examinations (James, Tunde, Ademuyiwa & Bolanle, 2013). Among the frequently mentioned variables, achievement motivation among the students plays a vital role for their performance in mathematics. Individuals vary in their degree of motivation to perform well in the subject because each one develops his or her achievement motivation through the process of learning and socialization.

Motivation is generally defined as an internal condition that stimulates, directs and maintains behaviour. There is an intensive relationship between learning and motivation. According to Abraham Maslow, as an individual satisfies his or her need for love and belongingness, he or she thrives for higher order needs like need for intellectual achievement and his urge to learn increases (Woolfolk, 2004). Need for Achievement (nAch) (McClelland, 1961; McClelland & Winter, 1969) is claimed to be one of the psychological motives that determines the success and achievement of a person. Achievement motivation has been defined as the extent to which individuals vary in their need to struggle to gain rewards, such as physical satisfaction, praise from others and feelings of personal mastery (McClelland, 1985). It is an affect in association with evaluated performance in which competition with a standard of excellence is important (McClelland, Atkinson,

inculcate or to keep as high as possible, one's own capabilities in all activities in which a standard of excellence is thought to apply and where performing such activities can, therefore either succeed or fail (Heckhausen, 1967). Atkinson (1977) defines it as an essential criteria to start off a task, to attain success and to avoid underachievement.

McClelland (1962) opined that individuals with high achievement usually take reasonable risks. They involve themselves in activities that can be achieved through challenge, which subsequently brings inner satisfaction to them. On the other hand, a low need for achievement is associated with a sense of low competence, low expectations, and orientation toward failure (Atkinson, 1977; Nicholls, 1976). Keefe and Jenkins (1993) stated that people with high achievement motivation generally perform well in academics and sustenance of motivation plays a vital role in ensuring success. Researchers mentioned that achievement motivation moderated the relationship between learning approaches and academic achievement of college students (Bakhtiarv, Ahmadian, Delrooz, & Farahani, 2011). Studies also reveal that achievement motivation plays a significant role in determining students' academic achievement (Singh, 2011; Suman & Umapathy, 1997; Alam, 2001; Chetri, 2014; Suresh, 2015; Kumari & Chamundeswari, 2015; Rather, 2016) and therefore both parents and educators should inculcate and encourage children to develop academic motivation from an early age (Singh, 2011). Achievement motivation and self concept are significantly related to academic achievement in mathematics and significant gender differences are discovered, which favoured girls (Awan, Noureen, & Naz, 2011). On the contrary, Onete, Edet, Udey, & Ogor (2012) claimed that neither academic

*Assistant Professor, Department of Education, Diamond Harbour Women's University, Sarisha, Diamond Harbour Road, South 24 Parganas, West Bengal- 743368, India, E-mail- usashik@gmail.com

**SACT-II, Swarnamayee Jagendranath Mahavidyalaya, PurbaMedinipur, West Bengal- 721650, India, Email- 1992manasimaity@gmail.com

motivation of first year education students had any significant influence on their academic achievement. Research on gender difference in achievement motivation shows varied results. Senior high school male students showed higher achievement motivation than the females (Liu & Zhu, 2009) while in another study, gender differences were discovered which were in support of girls (Awan, Noureen, & Naz, 2011). It was also observed that male and female senior secondary students in Uyo metropolis did not differ in their academic achievement motivation (Okoro & Udoh, 2014). Ahluwalia (1985), Suman and Umapathy (1997), and Kaur (2013) also mentioned that gender of a child has no role in achievement motivation.

Studies reveal that there exists a widespread gender specific image of mathematics in the society. The mathematical approach of urban male students to understand the subject is better than both urban and rural female students. Performance of rural males is proportionally better than rural females (Nematullah & Gulshan, 2015). While another study also shows that females outperform males in mathematics achievement (Alkhateeb, 2009). No gender difference has also been reported by Ajai and Imoko (2015).

Objectives

Based on the above mentioned background the researchers attempted to:

- (i) Discuss the nature of achievement motivation and mathematics achievement among the students of secondary stage.
- (ii) Find out the effect of achievement motivation on mathematics achievement of the students.

Hypotheses

H₀₁: There is no significant difference between achievement motivation of the rural and urban students of the secondary stage.

H₀₂: There is no significant difference between mathematics achievement of the rural and urban students of the secondary stage.

H₀₃: There is no significant difference between achievement motivation of the male and female students of the secondary stage.

H₀₄: There is no significant difference between mathematics achievement of the male and female students of the secondary stage.

H₀₅: There is no significant effect of achievement motivation on mathematics achievement of the students of the secondary stage.

H_{05.1}: There is no significant effect of achievement motivation on mathematics achievement of the rural students of the secondary stage.

H_{05.2}: There is no significant effect of achievement motivation on mathematics achievement of the urban students of the secondary stage.

H_{05.3}: There is no significant effect of achievement motivation on mathematics achievement of the male students of the secondary stage.

H_{05.4}: There is no significant effect of achievement motivation on mathematics achievement of the female students of the secondary stage.

Method

Sample

300 students of class XI were selected by purposive sampling technique from schools of Kolkata and Purba Medinipur district of West Bengal. 170 students (79 males and 91 females) were selected from rural schools and 130 students (70 males and 60 females) were selected from the urban schools. The sample profile has been shown in Table 1.

Table 1. Sample Profile

| School Code | Locality | Male | Female | Total |
|-------------|----------|------|--------|-------|
| 01 | Rural | 47 | 52 | 99 |
| 02 | | 32 | 39 | 71 |
| 03 | Urban | 35 | 35 | 70 |
| 04 | | 35 | 25 | 60 |
| Total | | 149 | 151 | 300 |

Tools

The following tools were used:

- Achievement Motivation Scale (n-Ach) (1985) developed by Deo and Mohan (2018).
- The scores of the students in Madhyamik Examination have been taken as mathematics achievement scores.

Results and Discussion

Achievement motivation

Table 2. Mean (M) and Standard Deviation (SD) of Achievement Motivation of the Sample (Area Wise)

| | Rural | Urban | Combined Group |
|--------------------|--------|--------|----------------|
| Mean | 149.20 | 158.80 | 153.36 |
| Standard Deviation | 20.40 | 21.51 | 21.39 |
| Sample Size (n) | 170 | 130 | 300 |

From Table 2, it is found that the mean of achievement motivation scores for the combined, rural and urban groups are within the average range. Urban students' mean achievement motivation score is higher than the rural students' of the secondary stage.

Table 3. Mean (M) and Standard Deviation (SD) of Achievement Motivation the Sample (Gender Wise)

| | Male | Female | Combined Group |
|--------------------|--------|--------|----------------|
| Mean | 151.80 | 154.90 | 153.36 |
| Standard Deviation | 21.65 | 21.09 | 21.39 |
| Sample Size (n) | 149 | 151 | 300 |

From Table 3, it is found that the mean of achievement motivation scores for the combined, male, and female groups are within the average range. Female students' mean achievement motivation score

is higher than the male students' of the secondary stage.

From Table 6, it is found that the mean of mathematics achievement scores for the combined,

Table 4. Statistical Comparison between Rural and Urban Students' Achievement Motivation

| Sample Size of Rural Students | Sample Size of Urban Students | Mean Score of Rural Students | Mean Score of Urban Students | p-value of Levene's Test for Equality of Variances | t Test Used | t | df | p-value of Appropriate Test |
|-------------------------------|-------------------------------|------------------------------|------------------------------|--|-----------------|--------|-----|-----------------------------|
| 170 | 130 | 149.20 | 158.80 | .346 | Equal Variances | -3.944 | 298 | .000 |

From Table 4, it is found that the difference between the pair of mean scores of achievement motivation of the rural and urban students is significant at 1% and even at 5% levels (H_0 is rejected at both 1% and 5%

rural and urban groups are within the average range. Urban students' mean mathematics achievement score is higher than the rural students' of the secondary stage.

Table 5. Statistical Comparison between Male and Female Students' Achievement Motivation

| Sample Size of Male Students | Sample Size of Female Students | Mean Score of Male Students | Mean Score of Female Students | p-value of Levene's Test for Equality of Variances | t Test Used | t | df | p-value of Appropriate t Test |
|------------------------------|--------------------------------|-----------------------------|-------------------------------|--|-----------------|--------|-----|-------------------------------|
| 149 | 151 | 151.80 | 154.90 | .915 | Equal Variances | -1.257 | 298 | .210 |

levels). Therefore, the result establishes the fact that there exists significant difference between achievement motivation of rural and urban students, the mean score of urban students being significantly higher than that of the rural students of the secondary stage.

From Table 5, it is found that the difference between the pair of mean scores of achievement motivation of male and female students is not significant at 1% and even at 5% levels (i.e., the hypothesis H_{a2} is not rejected at 1% as well as 5% levels). Therefore, the result establishes the fact that there exists no significant difference between achievement motivation of male and female students of the secondary stage.

Mathematics Achievement

Table 6. Mean (M) and Standard Deviation (SD) of Mathematics Achievement of the Sample (Area Wise)

| | Rural | Urban | Combined Group |
|--------------------|-------|-------|----------------|
| Mean | 45.57 | 48.59 | 46.88 |
| Standard Deviation | 15.08 | 18.94 | 16.90 |
| Sample Size | 170 | 130 | 300 |

Table 7. Mean (M) and Standard Deviation (SD) of Mathematics Achievement of the Sample (Gender Wise)

| | Male | Female | Combined Group |
|--------------------|-------|--------|----------------|
| Mean | 45.81 | 47.93 | 46.88 |
| Standard Deviation | 17.13 | 16.65 | 16.90 |
| Sample Size | 149 | 151 | 300 |

From Table 7, it is found that the mean of mathematics achievement scores for the combined, male and female groups are within the average range. Female students' mean mathematics achievement score is higher than the male students' of the secondary stage.

From the Table 8, it is found that the difference between the pair of mean scores of mathematics achievement of rural and urban students is not significant at 1% and even at 5% levels (i.e., the hypothesis H_{a3} is not rejected at 1% as well as 5% levels). Therefore, the result establishes the fact that there exists no significant difference between mathematics achievement of rural and urban students of the secondary stage.

From Table 9, it is found that the difference between significant difference between mathematics

Table 8. Statistical Comparison between Rural and Urban Students' Mathematics Achievement

| Sample Size of Rural Students | Sample Size of Urban Students | Mean Score of Rural Students | Mean Score of Urban Students | p-value of Levene's Test for Equality of Variances | t Test Used | t | df | p-value of Appropriate t Test |
|-------------------------------|-------------------------------|------------------------------|------------------------------|--|-------------------|--------|--------|-------------------------------|
| 170 | 130 | 45.57 | 48.59 | .046 | Unequal Variances | -1.493 | 241.17 | .137 |

Table 9. Statistical Comparison between Male and Female Students' Mathematics Achievement

| Sample Size of Male Students | Sample Size of Female Students | Mean Score of Male Students | Mean Score of Female Students | p-value of Levene's Test for Equality of Variances | t Test Used | t | df | p-value of Appropriate t Test |
|------------------------------|--------------------------------|-----------------------------|-------------------------------|--|-----------------|--------|-----|-------------------------------|
| 149 | 151 | 151.80 | 154.90 | .915 | Equal Variances | -1.257 | 298 | .210 |

Table 10. Descriptive Statistics of the Total Sample (Achievement Motivation)

| Code | Level of Achievement Motivation | N | Mean | SD | Std. Error | 95% Confidence Interval for Mean | | Min. | Max. |
|-------|---------------------------------|-----|-------|-------|------------|----------------------------------|-------------|------|------|
| | | | | | | Lower Bound | Upper Bound | | |
| 1 | Highly Motivated | 14 | 75.00 | 14.79 | 3.96 | 66.46 | 83.54 | 50 | 95 |
| 2 | High Motivation | 25 | 59.64 | 20.60 | 4.1 | 51.14 | 68.14 | 29 | 98 |
| 3 | Above Average Motivation | 65 | 51.09 | 15.29 | 1.90 | 47.30 | 54.88 | 29 | 90 |
| 4 | Average Motivation | 73 | 47.55 | 15.38 | 1.80 | 43.96 | 51.14 | 25 | 93 |
| 5 | Below Average Motivation | 87 | 38.56 | 11.67 | 1.26 | 36.08 | 41.05 | 25 | 77 |
| 6 | Low Motivation | 28 | 38.96 | 10.35 | 1.96 | 34.95 | 42.98 | 26 | 60 |
| 7 | Lowest Motivation | 8 | 35.63 | 9.77 | 3.46 | 27.46 | 43.79 | 25 | 52 |
| Total | | 300 | 46.88 | 16.90 | .976 | 44.96 | 48.80 | 25 | 98 |

the pair of mean scores of mathematics achievement of male and female students is not significant at 1%

achievement of male and female students of the secondary stage.

Table 11. ANOVA of the Total Sample

| | Sum of Squares | df | Mean Square | F | Sig. |
|----------------|----------------|-----|-------------|-------|------|
| Between Groups | 25112.16 | 6 | 4185.36 | 20.35 | .000 |
| Within Groups | 60259.53 | 293 | 205.67 | | |
| Total | 85371.68 | 299 | | | |

and even at 5% levels (i.e., the hypothesis H_0 is not rejected at 1% as well as 5% levels). Therefore, the result establishes the fact that there exists no

Effect of Achievement Motivation on Mathematics Achievement

From Table 11, it is found that the F value for the total sample is significant at 1% and even at 5% levels (i.e., the hypothesis $H_{0.5}$ is rejected at 1% as well as 5% levels). Therefore, the result establishes the fact that there exists significant effect of achievement motivation on mathematics achievement

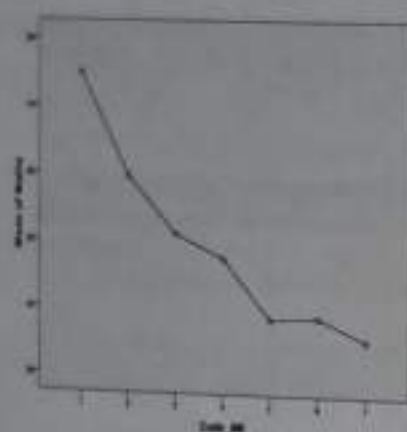


Figure 1. Means Plot of the Total Sample

of the students of the secondary stage.

From Table 13, it is found that the F value for the

Table 12. Descriptive Statistics of the Rural Students (Achievement Motivation)

| Code | Level of Achievement Motivation | N | Mean | SD | Std. Error | 95% Confidence Interval for Mean | | Min. | Max. |
|-------|---------------------------------|-----|-------|-------|------------|----------------------------------|-------------|------|------|
| | | | | | | Lower Bound | Upper Bound | | |
| 1 | Highly Motivated | 4 | 65.00 | 11.61 | 5.80 | 46.53 | 83.47 | 50 | 76 |
| 2 | High Motivation | 8 | 58.50 | 14.22 | 5.03 | 46.61 | 70.39 | 42 | 79 |
| 3 | Above Average Motivation | 33 | 52.82 | 13.88 | 2.42 | 47.90 | 57.74 | 30 | 80 |
| 4 | Average Motivation | 44 | 49.70 | 16.09 | 2.43 | 44.81 | 54.60 | 25 | 90 |
| 5 | Below Average Motivation | 51 | 37.75 | 11.30 | 1.58 | 34.57 | 40.92 | 25 | 72 |
| 6 | Low Motivation | 24 | 38.92 | 10.69 | 2.18 | 34.40 | 43.43 | 26 | 60 |
| 7 | Lowest Motivation | 6 | 38.33 | 9.79 | 4.00 | 28.06 | 48.61 | 25 | 52 |
| Total | | 170 | 45.57 | 15.08 | 1.16 | 43.29 | 47.85 | 25 | 90 |

Table 13. ANOVA of the Rural Students

| | Sum of Squares | df | Mean Square | F | Sig. |
|----------------|----------------|-----|-------------|------|------|
| Between Groups | 9832.73 | 6 | 1638.79 | 9.34 | .000 |
| Within Groups | 28602.92 | 163 | 175.48 | | |
| Total | 38435.65 | 169 | | | |

rural students is significant at 1% and even at 5% levels (i.e., the hypothesis $H_{0.5.1}$ is rejected at 1% as well as 5% levels). Therefore, the result establishes

the fact that there exists significant effect of

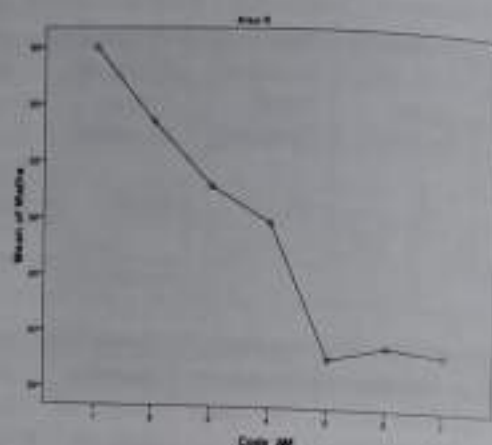


Figure 2. Means Plot of the Rural Students

achievement motivation on mathematics achievement of the rural students of the secondary stage.

From Table 15, it is found that the F value for the urban students is significant at 1% and even at 5% levels (i.e., the hypothesis $H_{0.5.2}$ is rejected at 1% as well as 5% levels). Therefore, the result establishes

the fact that there exists significant effect of achievement motivation on mathematics achievement of the urban students of the secondary stage.

From Table 17, it is found that the F value for the male students is significant at 1% and even at 5%

Table 14. Descriptive Statistics of the Urban Students (Achievement Motivation)

| Code | Level of Achievement Motivation | N | Mean | SD | Std. Error | 95% Confidence Interval for Mean | | Min. | Max. |
|-------|---------------------------------|-----|-------|-------|------------|----------------------------------|-------------|------|------|
| | | | | | | Lower Bound | Upper Bound | | |
| 1 | Highly Motivated | 10 | 79.00 | 14.45 | 4.57 | 68.66 | 89.34 | 57 | 95 |
| 2 | High Motivation | 17 | 60.18 | 23.38 | 5.67 | 48.15 | 72.20 | 29 | 98 |
| 3 | Above Average Motivation | 32 | 49.31 | 16.65 | 2.94 | 43.31 | 55.31 | 29 | 90 |
| 4 | Average Motivation | 29 | 44.28 | 13.85 | 2.57 | 39.01 | 49.55 | 25 | 93 |
| 5 | Below Average Motivation | 36 | 39.72 | 12.23 | 2.04 | 35.58 | 43.86 | 25 | 77 |
| 6 | Low Motivation | 4 | 39.25 | 9.43 | 4.72 | 24.25 | 54.25 | 27 | 50 |
| 7 | Lowest Motivation | 2 | 27.50 | 3.54 | 2.50 | -4.27 | 59.27 | 25 | 30 |
| Total | | 130 | 48.59 | 18.94 | 1.66 | 45.31 | 51.88 | 25 | 98 |

Table 15. ANOVA of the Urban Students

| | Sum of Squares | df | Mean Square | F | Sig. |
|----------------|----------------|-----|-------------|-------|-------------|
| Between Groups | 16155.78 | 6 | 2692.63 | 11.00 | .000 |
| Within Groups | 30107.61 | 123 | 244.78 | | |
| Total | 46263.39 | 129 | | | |

Table 16. Descriptive Statistics of the Male Students (Achievement Motivation)

| Code | Level of Achievement Motivation | N | Mean | SD | Std. Error | 95% Confidence Interval for Mean | | Min. | Max. |
|-------|---------------------------------|-----|-------|-------|------------|----------------------------------|-------------|------|------|
| | | | | | | Lower Bound | Upper Bound | | |
| 1 | Highly Motivated | 7 | 77.29 | 14.58 | 5.51 | 63.80 | 90.77 | 60 | 95 |
| 2 | High Motivation | 10 | 58.00 | 20.97 | 6.63 | 43.00 | 73.00 | 30 | 98 |
| 3 | Above Average Motivation | 29 | 51.97 | 16.54 | 3.07 | 45.68 | 58.25 | 30 | 90 |
| 4 | Average Motivation | 41 | 46.20 | 15.11 | 2.36 | 41.43 | 50.96 | 25 | 93 |
| 5 | Below Average Motivation | 42 | 37.95 | 11.49 | 1.77 | 34.37 | 41.53 | 25 | 62 |
| 6 | Low Motivation | 14 | 34.93 | 9.68 | 2.59 | 29.34 | 40.51 | 26 | 60 |
| 7 | Lowest Motivation | 6 | 36.83 | 10.34 | 4.22 | 25.98 | 47.69 | 25 | 52 |
| Total | | 149 | 45.81 | 17.13 | 1.40 | 43.04 | 48.59 | 25 | 98 |

Table 17. ANOVA of the Male Students

| | Sum of Squares | df | Mean Square | F | Sig. |
|----------------|----------------|-----|-------------|-------|-------------|
| Between Groups | 14260.24 | 6 | 2376.71 | 11.57 | .000 |
| Within Groups | 29182.50 | 142 | 205.51 | | |
| Total | 43442.74 | 148 | | | |

levels (i.e., the hypothesis $H_{0.5.3}$ is rejected at 1% as well as 5% levels). Therefore, the result establishes

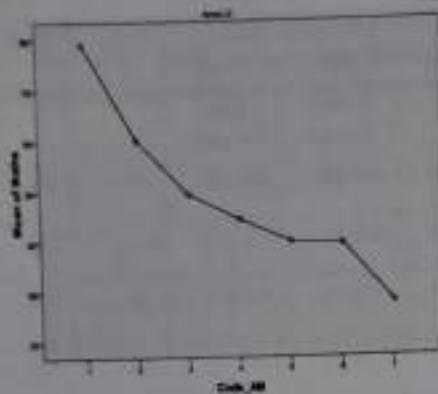


Figure 3. Means Plot of the Urban Students

achievement scores for the combined, rural, and

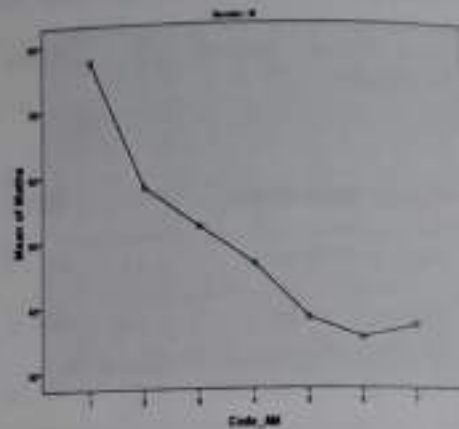


Figure 4. Means Plot of the Male Students

the fact that there exists significant effect of achievement motivation on mathematics achievement

urban groups as well as the male and female groups are within the average range. It also revealed that

Table 18. Descriptive Statistics of the Female Students (Achievement Motivation)

| Code | Level of Achievement Motivation | N | Mean | SD | Std. Error | 95% Confidence Interval for Mean | | Min. | Max. |
|-------|---------------------------------|-----|-------|-------|------------|----------------------------------|-------------|------|------|
| | | | | | | Lower Bound | Upper Bound | | |
| 1 | Highly Motivated | 7 | 72.71 | 15.79 | 5.97 | 58.11 | 87.32 | 50 | 92 |
| 2 | High Motivation | 15 | 60.73 | 21.01 | 5.42 | 49.10 | 72.37 | 29 | 96 |
| 3 | Above Average Motivation | 36 | 50.39 | 14.40 | 2.40 | 45.52 | 55.26 | 29 | 80 |
| 4 | Average Motivation | 32 | 49.28 | 15.79 | 2.79 | 43.59 | 54.97 | 25 | 90 |
| 5 | Below Average Motivation | 45 | 39.13 | 11.92 | 1.78 | 35.55 | 42.72 | 25 | 77 |
| 6 | Low Motivation | 14 | 43.00 | 9.68 | 2.59 | 37.41 | 48.59 | 27 | 60 |
| 7 | Lowest Motivation | 2 | 32.00 | 9.90 | 7.00 | -56.94 | 120.94 | 25 | 39 |
| Total | | 151 | 47.93 | 16.65 | 1.36 | 45.26 | 50.61 | 25 | 96 |

Table 19. ANOVA of the Female Students

| | Sum of Squares | df | Mean Square | F | Sig. |
|----------------|----------------|-----|-------------|------|------|
| Between Groups | 11364.75 | 6 | 1894.13 | 9.02 | .000 |
| Within Groups | 30226.59 | 144 | 209.91 | | |
| Total | 41591.34 | 150 | | | |

of the male students of the secondary stage. From Table 19, it is found that the F value for the female students is significant at 1% and even at 5% levels (i.e., the hypothesis $H_{0.5.4}$ is rejected at 1% as well as 5% levels). Therefore, the result establishes the fact that there exists significant effect of achievement motivation on mathematics achievement of the female students of the secondary stage. Findings of the study indicated that the mean of achievement motivation and mathematics

there exists significant difference between achievement motivation of rural and urban students, the mean score of urban students being significantly higher than that of the rural students of the secondary stage. But no significant difference was observed between achievement motivation of male and female students of this stage. Similar findings have also been reported by Okoro and Udoh (2014), Ahluwalia (1985), Suman and Umopathy (1997), and Kaur (2013). While Liu and Zhu (2009) and Awant.

Noureen, and Naz (2011) claimed that gender difference could be noticed between achievement motivation of males and females. No significant difference existed between mathematics achievement of rural and urban students

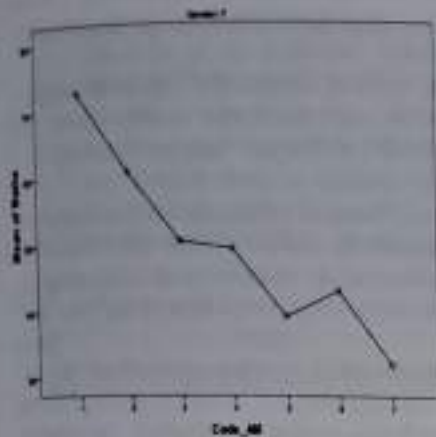


Figure 5. Means Plot of the Female Students

and also between male and female students of this stage. These findings contradict previous researches undertaken by Nematullah and Gulshan (2015) and Alkhateeb (2009) but are in the same line with Ajai and Imoko (2015). The study also revealed that there exists significant effect of achievement motivation on mathematics achievement of the rural and urban as well as the male and female students of this stage. Similar findings could also be noticed in the study carried out by Awan, Noureen, and Naz (2011).

Implications

The present study has immense implications for educational planners, administrators, teachers, parents and above all the society. Teachers must always keep in mind the factor of individual difference among the students and accordingly prepare and modulate their classroom instructions. Students must be made to realize the significance of achievement motivation and its influence on their mathematics achievement. It is recommended that, teachers, educationists and leaders should try to create awareness among parents on the importance of achievement motivation which can subsequently improve the students' achievement in mathematics.

References

Ahuwalia, I. (1985). A survey of factors affecting achievement motivation. *Fourth Survey of Research in Education*. (1983-1988).

Ajai, J. T. & Imoko, I. I. (2015). Gender differences in mathematics achievement and retention scores: A case of problem-based learning method. *International Journal of Research in Education and Science (IJRES)*, 1(1), 45-50.

Alam, M. M. (2001). *Academic achievement in relation to socio-economic status, anxiety level and achievement motivation: A Comparative study of muslim and non-muslim school children of Uttar*

Pradesh. (Doctoral Dissertation). Retrieved on 18th December, 2020 from <https://shodhganga.inflibnet.ac.in/handle/10603/52782>

Alkhateeb, H. M. (2009). Gender differences in mathematics achievement among high school students in the United Arab Emirates. *School Science and Mathematics*, 101(1), 5-9.

Atkinson, J. W. (1977). Motivation for achievement. In T. Blass (Ed.), *Personality variables in social behavior*(pp.47-67). Hillsdale, N. J.: Lawrence Erlbaum.

Awan, R., Noureen, G, & Naz, A. (2011). A study of relationship between achievement motivation, self concept and achievement in english and mathematics at secondary level. *International Education Studies*, 4(3), 72-79. Retrieved on 16th December, 2020 from <https://files.eric.ed.gov/fulltext/EJ1066527.pdf>

Bakhtirav, F., Ahmadian, S., Delrooz, K., & Farahani, H. A. (2011). The moderating effect of achievement motivation on relationship of learning approaches and academic achievement. *Procedia-Social and Behavioral Sciences*, 28, 486-488.

Chetri, S. (2014). Achievement motivation of adolescents and its relationship with academic achievement. *International Journal of Humanities and Social Science Invention*, 3(6), 08-15. Retrieved on 18th December, 2020 from [http://www.ijhssi.org/papers/v3\(6\)/Version-1/C036108015.pdf](http://www.ijhssi.org/papers/v3(6)/Version-1/C036108015.pdf)

Deo, P. & Mohan, A. (2018). *Manual for achievement motivation scale (n-Ach)*. Agra: National Psychological Corporation.

Ghosh, P. (2018). *School student' perceptions of mathematics and its relation to their achievement in mathematics*. (Doctoral Dissertation). Retrieved on 18th December, 2020 from https://shodhganga.inflibnet.ac.in/bitstream/10603/244952/7/07_chapter%201.pdf

Heckhausen, H. (1967). *The anatomy of achievement motivation*. New York: Academic Press.

James, A. O., Tunde, B. F., Ademuyiwa, A. C., & Bolanle, A. O. (2013). Effects of gender, mathematics anxiety and achievement motivation on college students' achievement in mathematics. *International Journal of Education & Literacy Studies*, 1(1), 15-22. Retrieved on 18th December, 2020 from <https://search.proquest.com/docview/1746910588/D6448A1711BB4929PQ/1>

Kaur, S. (2013). Academic achievement and achievement motivation of high school students. *International Journal of Science and Research*, 2(12), 409-411. Retrieved on 18th December, 2020 from https://www.ijsr.net/get_abstract.php?paper_id=02013672

Keefe, J. & Jenkins, J. (1993). *Eye on education, instruction and the learning environment*. New York: Larchmont.

- Kumari, V. & Chamundeshwari, S. (2015). Achievement motivation, study habits and academic achievement of students at the secondary level. *International Journal of Emerging Research in Management & Technology*, 4(10), 7-13.
- Liu, Q. & Zhu, X. (2009). Investigation and analysis on the achievement motivations of 278 senior high school students. *International Journal of Psychological Studies*, 1(1), 10-15. Retrieved on 18th December, 2020 from <http://www.ccsenet.org/journal/index.php/ijps/article/view/2249>
- McClelland, D. C. (1961). *The achieving society*. Princeton, New Jersey: Van Nostrand.
- McClelland, D. C. (1962). Business drive and national achievement. *Harvard Business Review*, 40, 99-112.
- McClelland, D. C. (1985). *Human motivation*. Chicago: Scott Foresman.
- McClelland, D. C., & Winter, D. G. (1969). *Motivating economic achievement*. New York: Free Press.
- McClelland, D. C., Atkinson, J. W., Clark, R. A., Lowell, E. L. (1953). *The achievement motive*. New York: Appleton Century-Crofts.
- Nematullah, Y. M. & Gushan, A. B. (2015). An analytical study of gender difference in academic achievement in mathematics at secondary level. *British Journal of Education, Society & Behavioural Science*, 11(4), 1-7.
- Nicholls, J. G. (1976). Effort is virtuous, but it is better to have ability: Evaluation responses to perception of ability and effort. *Journal of Research in Personality*, 10, 306-315.
- Okoro, C. C. & Udoh, N. A. (2014). Academic achievement motivation and attitude of secondary school students towards examination malpractice in Uyo Metropolis, Akwa Ibom State, Nigeria. *IOSR Journal of Research and Method in Education*, 4(5), 25-31. Retrieved on 18th December, 2020 from <https://www.iosrjournals.org/iosr-jrme/papers/Vol-4%20Issue-5/Version-1/D04512531.pdf>
- Onete, O. U., Edet, P., Udey, F., & Ogdor, B. P. (2012). Academic performance: A function of achievement motivation among education students of Cross River University of Technology, Calabar. *Review of Higher Education in Africa*, 4. Retrieved on 18th December, 2020 from <https://journal.lib.uoguelph.ca/index.php/rhea/article/view/2185>
- Rather, S. A. (2016). Influence of achievement motivation (AM) on academic achievement of secondary school students. *Indian Journal of Research*, 5(1), 219-221.
- Singh, K. (2011). Study of achievement motivation in relation to academic achievement of students. *International Journal of Educational Planning & Administration*, 1(2). 161-171. Retrieved on 18th December, 2020 from https://www.ripublication.com/ijepa/ijepav1n2_8.pdf
- Suman, L. N. & Umapathy, A. (1997). Parent child relationship and achievement motivation. *Journal of Psychological Researches*, 41(1 & 2), 66-73.
- Suresh, K. (2015). A study on study habits, achievement motivation and academic achievement of high school students. *EPRA International Journal of Economic and Business Review*, 3(10), 138-141. Retrieved on 18th December, 2020 from <https://eprapublishing.com/admin/admin/public/uploads/1205am20.K.Suresh.pdf>
- Woolfolk, A. (2004). *Educational psychology*. Boston, MA: Allyn & Bacon.

Received on 11-01-2021

Revised on 18-02-2021

Accepted on 18-01-2021

An International Registered Peer Reviewed Bilingual Research Journal

SATRAACHEE

ISSN 2348-8425

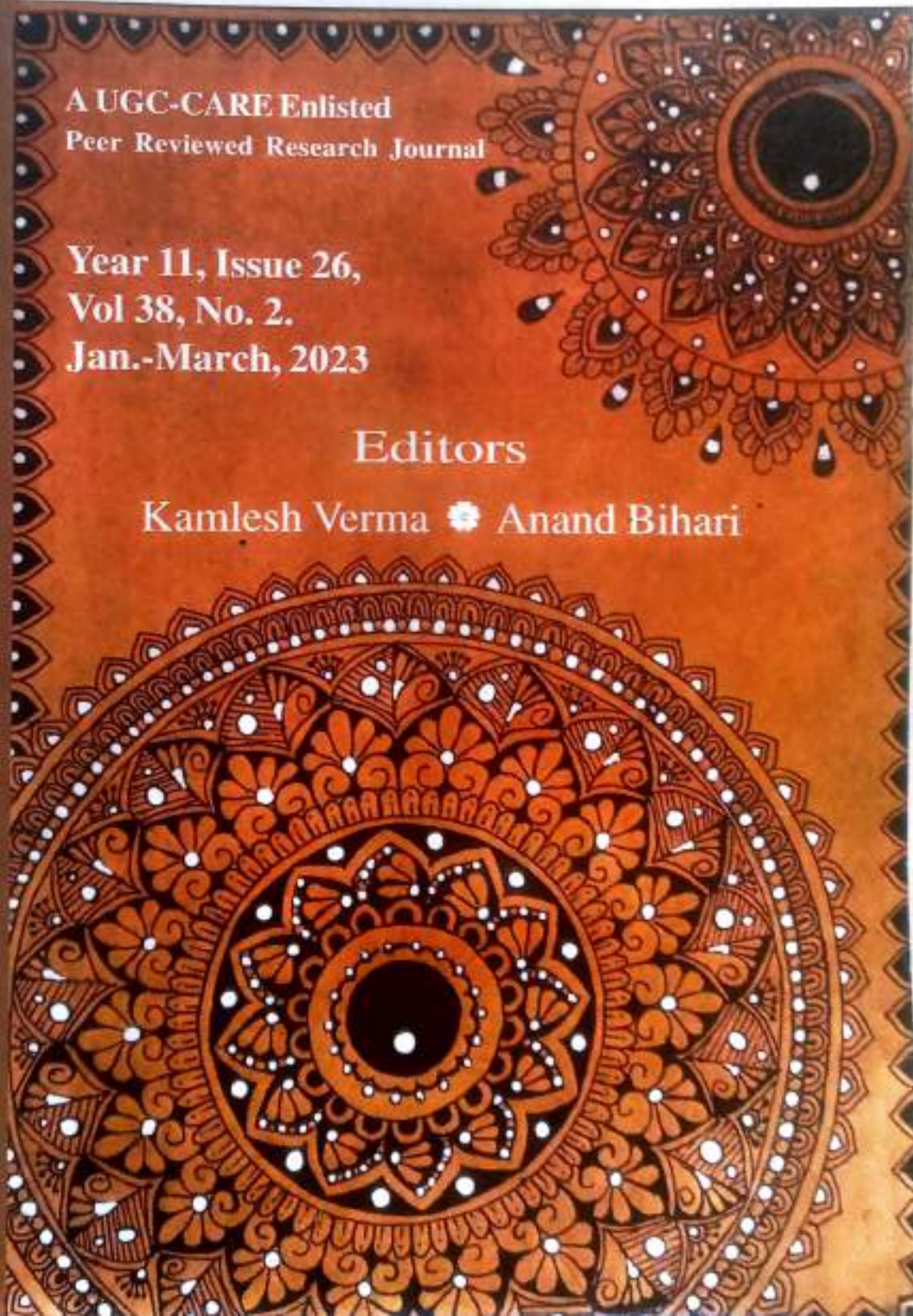
सत्राची

A UGC-CARE Enlisted
Peer Reviewed Research Journal

Year 11, Issue 26,
Vol 38, No. 2.
Jan.-March, 2023

Editors

Kamlesh Verma * Anand Bihari



- 244 :: Drivers of Entrepreneurial Motivation in Kerala
- Lekha K
PS Devakumar
- 252 :: Artificial intelligence - The need of the age in all sectors
- D. Anto Pravin Singh
A. Thandauthapani
- 258 :: Measuring Outcomes of Microfinance Institutions - An Exploratory Study
- Rajesha M
- 269 :: Effectiveness of Blended Modular Approaches in the Academic Achievement of Students at Post Graduate Level: An Experimental Study
- Amarjit Deb
Mithu Deb
- 280 :: Corporate Social Responsibility (CSR) and Social Entrepreneurship: Combining efforts for Sustainable Social Value Creation
- Roshni Yeshawanth
- 288 :: Role of ADR Mechanism in Family Disputes, Issues and Challenges
- Aryadas C.S
Geni Philipose
- 298 :: Review of Working and Non-Working Women's Purchasing Behavior in Mangalore, with a Special Emphasis on Urban and Rural Women
- Sowmya. B
Sureshramana Mayya
- 310 :: Impact Of Nutritional Status Among School Going Adolescent Girls in Thoothukudi District
- M.S Rubha
- 315 :: Reframing Teacher Education through Personalised Teacher Professional Development
- Sreelekshmi V R
D. Radharamanan Pillai
- 319 :: 'Study of the Impact of Professional Satisfaction on Work-Life Balance of the College Teachers'
- B. Anisha
C. L. Jeba Melvin
- 325 :: Factors Influencing the Consumer Preference of Preowned Luxury Cars
- Akhil B S
Anzer R N
- 336 :: Assessment of Service Quality of Public and Private Sector Banks During Post Covid Scenario
- Anand K
Sudheesh Kumar K
- 346 :: Emotional Intelligence and Employee Performance of non Banking Financial Institution in Kanyakumari District
- S.G Sugitha
E. Joseph Rubert
C.K. Sunitha
- 353 :: Employee Job Satisfaction in Construction Companies
- Vaishak S Nair
- 359 :: The Impact of Age on the Habit of Making Additional Investments for Retirement
- Namdev M. Gawas
Sheetal Mandrekar
- 373 :: Challenges of Rural Women's Higher Education with Special Reference to Purba Medinipur District, West Bengal
- Sanjit Debnath



Challenges of Rural Women's Higher Education with Special Reference to Purba Medinipur District, West Bengal

Sanjit Debnath

*Assistant Professor & Head, Department of Sociology,
Swarnamoyee Jogendranath Mahavidyalaya, Amdabad, Purba Medinipur
Email : sanjitkbhs@gmail.com, Contact No. 8116723172*

Abstract

Women's education is not only important for women's empowerment; it is also very important for the overall prosperity of any nation. Higher education brings imaginative power and enhances human intelligence to its practitioners and is considered a tool for development. But the status of higher education in India as well as in West Bengal did not meet the expectations of its citizens, particularly those of rural women's higher education. According to the 2011 Indian census, 48.7% of West Bengal's population is female; 48.8% of them live in rural areas, but the rural female literacy rate is 65.51%, compared to 80.98% in urban areas. So, the present study will examine the challenges faced by rural women in the Purba Medinipur District of West Bengal in pursuing their higher education. In doing so, the researcher adopted a multi-stage sampling technique for selecting the sample. And the data shows that the female students in the study area confront severe problems in terms of family challenges, social challenges, economic challenges, and institutional challenges.

Keywords :

Literacy, Women's education, Higher education, social challenge, Economic challenge.

Introduction :

One of the most important components of every nation's development is its human resources. To turn its citizens into resources for development, it is necessary to form a sustainable education policy and implement it for all the people of the country, irrespective of gender, race, caste, class, and religion. At the elementary level, education establishes a solid foundation for higher education for its students; on the other hand, higher education improves the efficiency of decision making, planning, boosting human intelligence, management skills, developing the imaginative power of its recipients, and so on. In today's

प्राच्या PRĀCYĀ

A Peer Reviewed (Refereed) Journal on Sanskrit & Related Studies

**Volume - XV
(PART - II)**

**ĀYURVEDAVIŚEṢĀMKAḤ
आयुर्वेदविशेषांकः**

धन्योऽयं भारतो देशः धन्येयं सुरभारती ।
उपासकाः तयं यत्र धन्या अहो परम्परा ॥



**DEPARTMENT OF SANSKRIT
MDK Girls' College, Dibrugarh, Assam
2023**

CONTENTS

| <u>Title of Articles</u> | <u>Page No.</u> |
|--|-----------------|
| 1. Āyurveda in Ancient and Medieval Period: A Historical Overview... Sanjit Debnath | 9-17 |
| 2. Kerala Ayurvedic Tradition and Belief; A Historical Analysis ... – Dr. Suresh J. | 18-25 |
| 3. A study on General Etiological Factors of Mānasa Vyādhi as per Āyurveda: – Himadri Sarma | 26-37 |
| 4. सामान्यविषये आयुर्वेदशास्त्रवैशेषिकदर्शनयोः तुलनामूलकसमीक्षा – Sharoda Mukherjee | 38-43 |
| 5. Fever in the Carakasamhitā – An Analysis – Dr. Ratul Bujarbarua | 44-50 |
| 6. Āyurveda-Focussed Covid-19 Research: A Bibliometric Study – Dr. Niraj Barua | 51-62 |
| 7. Raktachandanā: A critically endangered indigenous tree: A case study ... – Dr. Bhagyashree S. Bhalwatkar – Dr. Pooja O. Pandey | 63-68 |
| 8. अथर्ववेदे वैषज्यविज्ञानम् – Pavan Kumar Pandey | 69-79 |
| 9. Plants used as Home Remedies – Dr. Nandita Sarmah | 80-88 |
| 10. The Qualities of a Good Paricāraka According to Āyurveda with ... – Dr. Bagmita Sandilya | 89-98 |
| 11. The cosmeceutical value of Añjana as per the Aṣṭāṅgahṛdayasamhitā- A Study – Dr. Rashmi Rekha Goswami | 99-104 |
| 12. A note on Bilva Tree with Special Reference to Āyurveda – Dr. Arundhati Goswami | 105-117 |

Āyurveda in Ancient and Medieval Period: A Historical Overview



Sanjit Debnath

Āyurveda is one of the oldest and most holistic systems of medicine that originated in India. It has been practiced for thousands of years and continues to be a popular form of alternative medicine worldwide. In recent years, there has been a resurgence of interest in Ayurvedic medicine, both in India and around the world. This paper provides a historical overview of Āyurveda in ancient and medieval periods, highlighting its development, significance, and influence. The paper reviews the literature on Āyurveda, including primary and secondary sources, to trace its evolution over time. The study identifies the key features of Āyurveda during the ancient and medieval periods and highlights its relevance to contemporary healthcare practices. The paper concludes that Āyurveda has been an important part of Indian culture and has contributed significantly to the development of medicine and healthcare.

Keywords: Āyurveda, ancient period, medieval period, India, medicine, health.

Introduction:

Āyurveda is an ancient system of medicine that has its roots in the Indian subcontinent. It is believed to be one of the oldest forms of healthcare in the world, with a history that dates back thousands of years. The word "Āyurveda" is derived from two Sanskrit words, "Āyur" meaning life and "Veda" meaning knowledge (Prasad,2002). Thus, Āyurveda can be translated as the "knowledge of life." Āyurveda was also closely linked to the religious and philosophical beliefs of India (It was believed that the body, mind, and spirit were interconnected (Mukherjee, 2017), and the principles of Āyurveda were based on this belief. Āyurveda emphasized the importance of a healthy lifestyle, including diet, exercise, and meditation, as a way of maintaining overall health and well-being of an individual, and consider it as a comprehensive approach to healthy life. Āyurveda is based on the principles of natural healing, and it emphasizes the importance of maintaining a balance between mind, body, and spirit. It has been widely practiced in India and other parts of the world as an alternative form of medicine. But the journey of Ayurvedic tradition of medication from Vedic period to recent time is not horizontal at all. To trace the voyage of Ayurvedic medication in ancient and medieval periods, this paper provides a historical overview of Āyurveda.



Towards a Postcolonial Pedagogy

Durba Basu

Abstract

The onslaught of COVID-19 has veritably turned the world upside down and has necessitated a shift away from in-class teaching worldwide. As teachers around the world, in various socio-economic contexts, negotiate on a daily basis, the challenges of shifting gear to ‘remote’- teaching, it is pertinent to ask what the implications of this change are for any commitment to postcolonialism. If the object of pedagogy is to transform the student from object to subject, in Paulo Freire’s classic formulation, how does the process play out under the current conditions of teaching and learning, which, it seems, are here to stay? I proceed on the basis of my experience of teaching English literature in a suburban campus in India, where, as it is, teachers operate within minimal infrastructure and must deal with varying levels of linguistic competence within the student body. What additional challenges are posed by online teaching in such a scenario? How can postcolonial analyses help uncover the stakes of teaching and learning in a suburban Indian context? What larger implications does this have for the teaching of literature in particular, and pedagogy in general? In other words, what does a thoroughgoing postcolonial pedagogy under these circumstances look like?

Keywords: Pedagogy, Literary pedagogy, Postcolonial pedagogy

Introduction

I proceed from the premise that postcolonialism is a way of thinking, an attitude that might be expressed not only in academic work, but in the way that it is carried out. The aspect of academic work I am specifically concerned with here is pedagogy: what, in the work I do, like a good many of my intended readers, may be called distinctively “postcolonial”? While thoroughgoing postcolonialism must necessarily flow into pedagogy at the level of *praxis*, I think the question of pedagogy is all the more pertinent now in the wake of COVID-19. The shift to ‘remote instruction’ necessitated the world over by the pandemic has meant teachers and students alike having to carry on their work while wrestling with unequal access to a variety of resources. My attempt will be to take on board this change particular to our times, alongside more general considerations. In other words, what might a postcolonial pedagogy look like, especially in the world after COVID-19? In beginning to think through this question, I will draw upon the work of the Brazilian educator and philosopher Paulo Freire (1921-1997), and also on my own experiences of literary pedagogy in various contexts.

What is exactly at stake in literary pedagogy at the periphery of the periphery? What are the hurdles, both for teacher and student, posed by a text such as Gayatri Chakravorty Spivak’s translation of Mahasweta Devi’s short-story “Draupadi?”

1. The Freirean schema: the ‘banking concept of education’, and ‘problem-posing education’

Freire’s *Pedagogy of the Oppressed*, first published in 1973, is partly inspired by Frantz Fanon’s *The Wretched of the Earth*. Fanon’s formulation of the dichotomy between colonizer and colonized, and the broad problematic of translation that he propounds in both *The Wretched of the Earth* and *Black Skins, White Masks*, remains central to postcolonial studies, as pointed out by Robert Young (Young, 2003, p.144). As Young shows, if the process of colonization is a translation of the colonized from subject to object, all anticolonialism (and postcolonialism) is about a retranslation from objecthood to subjecthood.

Freire very helpfully describes the teacher-student relationship in the system of education he must reform as “narrative,” in which the teacher is the narrator, the subject, and the student has no choice, but to remain as the passive receptacle, the object of the whole process. What is more, the teacher “expounds” on a topic that is totally unrelated to the “existential experience of the students,” and effectively, their whole experience of the process of education is alienating (Freire, 2004, 71). Education, in this model becomes “an act of depositing,” with the students being the depositories and the teacher being the depositor. The teacher does not communicate but “issues communiqués,” and the deposits that the students receive are to be memorized and repeated (Freire, 2004, 72). In other words, what is taught in the classroom is to be remembered and reproduced, rather than its provoking any thought, let alone action or transformation. The Hegelian master-slave dialectic is repeated here with the exception, as Freire points out, that students never get to know that “they educate the teacher” (Freire, 2004, p. 72).

Freire posits that the “banking” concept of education is effectively a process of dehumanization. Dehumanization “marks not only those whose humanity has been stolen, but also (though in a different way) those who have stolen it” (Freire, 2004, p. 44). Freire further goes on to exhort that

In order for their struggle to have meaning, the oppressed must not, in seeking to regain their humanity (which is a way to create it), become in turn oppressors of the oppressors, but rather restorers of the humanity of both (Freire, 2004, p. 44).

Thus, the “banking” concept of education serves to dehumanize both teachers and students, while a liberatory pedagogy would be a transformative experience for both. After Freire, a liberatory pedagogy (or “problem-posing method” of education) can be practiced by a teacher only when she tries to communicate and not issue communiqués, that have to be memorized and regurgitated. Liberatory pedagogy, in contrast, makes the learner capable of thinking critically beyond the immediate subject matter that is being taught. The pedagogic process effects a transformation in both the teacher and the student, so that they become “teacher-student” and “student-teacher” respectively (Freire, 2004, p. 80). In other words, to liberate the student from oppression, the teacher has to “conscientize” the student, who first becomes aware of her oppression, and then begins to surmount it, and develops a “consciousness of consciousness of consciousness” (Freire, 2004, p. 79).

A truly emancipatory pedagogy, after Freire, is thus one that is dialogic. It is an exchange that edifies both parties, rather than a one-way transference of what the teacher decides is “essential information,” and is therefore a process in which both teacher and student are eventually transformed. To put it another way, teacher and student are translated

into “teacher-student” and “student-teacher.”

1.1 The possibility of a postcolonial pedagogy

Implicit in my contention is that inasmuch as a pedagogic practice endeavours to empower the student beyond the simple goal of transferring valued or even privileged information, it can be construed as an instance of postcolonial pedagogy. To empower is to translate from objecthood to subjecthood, in the Fanonian sense (see section 1). In the pedagogic situation, to empower is to induct the student as an equal participant into the realm of knowledge. While this may be the goal of effective pedagogy in a general sense, what I want to focus on specifically is the pedagogic predicament of the postcolonialist in the periphery of the periphery in the Anglophone world.

2. Teaching Mahasweta Devi’s “Draupadi” in translation in “other” places

A hundred and forty kilometers from Kolkata, in the heart of rural Purba Medinipur, at the end of the second decade of the twenty-first century, I find the basic ways in which we contextualize texts in literary studies proving inadequate, even obfuscatory, for my pedagogic purposes. Let me elaborate.

The young men and women I encounter in classrooms here daily are impressionable, sensitive, and “curious” in the Arnoldian sense (Arnold, 1993, pp.58-9). Most of them want to enter various services right after college, and a few, to pursue postgraduate studies before working. For some of the women students, wanting to study further or work is nothing short of a rebellion, and more often than not, it is a dream nurtured with the silent support of their mothers, who are without exception homemakers. Like the vast majority of literary undergraduate classrooms in India, linguistic competence in these classrooms is most usually limited, and in this instance, uneven as well. Knowing this, it is impossible to keep to English as the only medium without a kind of bad faith. A bilingual medium of teaching literature in English, then, becomes necessary in this context for the sake of clarity. I have denoted this pedagogic space as “other” in the section-heading for these reasons. I have to completely overlook deficiencies of linguistic competence, and must find ways to work around the problem, which includes occasionally taking on the role of a language-teacher.

The college library does have resources, even if limited, for meeting the needs of students for both language-learning and background reading required for literary studies, which I do guide them to, but there are impediments galore on their path. My students cycle to college and back home every day, and on an average, a one-way ride takes them forty-five minutes to one-hour, and handling their part of household chores also involves long rides to secure provisions. Most, if not all, are first-generation college-goers. Evidently, for most of these young men and women, often sensitive though not equally expressive, a life devoted to the literary studies is too much of a luxury. It begins to seem to me, it is necessary to impart to them according to their propensities, within my teaching of literature, competences (most usually linguistic competences, verbal and non-verbal) they may find useful and such as I am able to transfer.

In order to contextualize a text, one of the more effective pedagogic strategies seems to be to bring alive the context with the help of Bangla,¹ the other language I share with my students. This, even if it makes the material somewhat accessible, does not of course solve

¹I use the word ‘Bangla’ to denote the language instead of the anglicized spelling ‘Bengali’, the word being a colonial hang over, that could be used substantively to denote the language, or adjectivally to denote the speakers of the language.

the problem of the required background reading that a “standard” literary training necessarily involves. Under these circumstances then, what particular difficulties does a text such as “Draupadi” pose?

2.1. “Apprehending” Dopdi/Draupadi

Read in the academia in the translation by Gayatri Chakravorty Spivak, “Draupadi” is a quintessentially postcolonial text. Reading both the Bangla text and the translation, we find Spivak has evidently devised an optic of translation for rendering Mahasweta Devi’s palimpsestic language, in which the degrees of lexicalization of terms originally belonging to the colonizer’s language reveal degrees of colonial remains and neocolonial complicity. In her translation, she italicizes the words that appear in Roman script in Mahasweta Devi’s text. As Spivak points out in the translator’s foreword, all words associated with armed combat originate in the colonizer’s language (and are therefore italicized in her translation), and despite having no knowledge of English, Dopdi is able to wield these terms in a manner that serves to intimidate Senanayak (Spivak, 2006, p. 255).

Part of the challenge of reading this text arises from Dopdi’s remoteness from my quotidian experience as a middle-class Indian woman academic, a gap which no amount of empathy would perhaps be sufficient to bridge. Spivak points out early in her translator’s foreword that the first-world academic is necessarily distant from Dopdi, and can at best arrive at Senanayak’s “doublethink”, his deep understanding of Dopdi resulting from his scholarly endeavours. In fact, Senanayak is optimally distant from the object of his inquiry, in the interest of the nation-state (and his own), which facilitates the fulfilment of its oppressive agenda (Spivak, 2006, p. 246). I would suggest that the third-world academic is similarly imbricated as well, even though Spivak directs her observations towards the first-world academic. The academic, though, is not directly part of the establishment in the way Senanayak is, and it follows that her implication in Dopdi’s fate cannot be identical, but this issue demands separate discussion, and is beyond the scope of this paper. I will return to the idea of the gap, therefore, for this is also from where the difficulties of teaching the text arise, and not just because I feel there is an unbridgeable gulf between me and Dopdi: nothing in my students’ experience of life or literature has prepared them for a character like her.

Any suggestions of the colonial relationship that obtains between the nation-state and certain regions of the nation, or certain sections of the population like the *santals*, in this case, become difficult for my students to comprehend. This is not to suggest, of course, that these or other complexities may not arise in teaching this text at other sites. At the metropole, where one may expect higher linguistic competence in the student body, the need for annotations of context will be greater in some ways. My object in denoting the site of my reflections as “other” is to signify a site in which certain usual expectations of competence in the student body, and availability of academic resources cannot be assumed as given, which makes this site even more peripheral to the majority of Indian classrooms. At the same time, the site of my pedagogic practice also enables me to utilize certain cultural resources not usually thought of as teaching resources, and to these I will return.

Whether one reads Mahasweta Devi’s text or Spivak’s translation, the language of Dopdi’s songs poses unique difficulties. A certain amount of meaning remains fugitive, though Mahasweta Devi uses the register of Bangla that would be recognizable as “standard” to most contemporary readers of the language, and Spivak uses “standard” English defamiliarized occasionally by the italicization of words lexicalized into Bangla (which appear in Roman font in Mahasweta Devi’s text) or the transcription of Dopdi’s songs in Roman font.

The Santali (also spelt as “Santhali”) language is spoken in parts of the neighbouring districts of Paschim Medinipur and Jhargram, which along with Purba Medinipur constituted the district of Medinipur not very long ago, before they were split for administrative convenience. The historical distantiation of the Santal people has meant that although my students have grown up in relative geographical proximity, they have no chance of knowing even a smattering of Santali. Santali departments do exist in various universities in West Bengal, but the study of Santali language and literature remains largely academic, and pursued mostly by those who identify as Santals. Ironically (like Senanayak), I stand a greater chance of getting to learn Santali by virtue of academic contacts.

2.2 Contextualizing “Draupadi” in the time of COVID-19

Dopdi Mejhen’s life of fleeing the police and army arouses the interest and sympathy of my students, but Spivak’s extensive discussion of the context of the story in her foreword is beyond their linguistic competence. The theoretical terms she invokes would require annotation in classrooms anywhere, and my classroom is no exception, but even the concise history of the Naxalite movement that she provides needs quite a lot of explication. Add to this the constraints and vagaries of online teaching. Online teaching in the time of the pandemic has meant for me resorting to the asynchronous mode, sharing audio lectures and other files via Google drive and WhatsApp, as the unsteady connectivity of my students does not permit smooth web-conferencing. Any live two-way discussion to get a sense of what they are making of the material I am sending them is only possible by means of conference calling by telephone. Their problems are multifarious: not everyone has access to a smartphone throughout the day, and staying at home, especially for the women students, means having to take on a greater share of household chores than they would before lockdown. It is indeed a bit of luck that all students in my department barring one, has access to a smartphone for at least some part of the day to be able to go through all the teaching-learning material sent by teachers.

As a standard procedure, if I teach any text that has been translated from Bangla, I insist that students make the fullest use of their linguistic competence and read the Bangla text too, and there is no exception in this case. This not only facilitates their reading of the “difficult English text” but allows me to broach, even if briefly, certain aspects of translation.

Beyond what I offer by way of explaining the context of the story, and what they may make of the foreword after my encouragement to perform a directed reading of certain passages, I send them audios of two of Kabir Suman’s² songs, as their mobile data connectivity allows them to play audio files smoothly (as well as watch YouTube), even if it is not suitable for videoconferencing. The songs by Kabir Suman that I send them encapsulate the history of the Naxalite movement. The effect is electric. This is a sort of teaching by proxy, by getting the song to do the some of the work of teaching. *Bonduk nile haate*, at the verbal level, narrates the history of the post-independence India and the debates

² Kabir Suman (b.1949) is a singer-songwriter, journalist, occasional actor and former Member of Parliament. The songs I refer to are titled *Bonduk nile haate* (also referred to by the first line of the song, as *Kichhui poreni paate tai bonduk nile haate*), and *Chhatradharer gaan*. Suman’s oeuvre is marked by his eclecticism. With a wide variety of training, he draws on various musical traditions ranging from Indian classical, folk music, western classical, jazz, blues, rock and pop. The music of *Chhatradharer gaan* is inspired to some extent by Leonard Cohen’s “The Partisan,” which has for its theme the French Resistance in World War II, and was adapted by the lyricist Hy Zaret from *La complainte du partisan* (lyrics by the French Resistance leader Emmanuel d’Astier de la Vigerie, composed by Anna Marly). The song has been performed by many distinguished singers including Joan Baez and Esther Ofarim, but it is Cohen’s version with which Suman’s composition has more direct kinship.

around development and modernization, activities resulting from which in the mineral-rich areas especially of erstwhile Bihar, Orissa and Andhra Pradesh, directly (and often, adversely) affect the lives of the different tribes that inhabit these areas. *Chhatradharer gaan* is a tribute to the Naxalite leader Chhatradhar Mahato, and while it is specific to a context later than that in which “Draupadi” is situated, the lyrics capture the essence of guerilla movements, and the state’s ways of countering them. Though perhaps most of the pedagogic work of two the tracks happen at the non-verbal level: Suman has crafted an incantatory rhythm for both songs, and like the classic protest song, they are sung with the minimalist guitar accompaniment. Both songs make use of incremental repetition (both verbally and musically) that is very signature, but more pertinently, in this context, lend a structure that functions as a mnemonic device. Suman crafts a rhythm in *Chhatradharer gaan* that works two ways: it mimes the steps of an army in pursuit making their way through the forest, and simultaneously conjures up the furtive caution of the guerillas, by virtue of the sonic palette he uses and the way he bends the rhythm, so to speak, in the parts on Chhatradhar. The parts of the song that narrate the ways of the army are sung in a more cut-and-dried manner, with the notes measured out to the meter, which has the effect of accentuating the impression of the routine movements of a contingent. Suman plays around with the rhythm in the parts narrated from the perspective of the guerillas so that there is an impression of overflow, the effect of a kind of musical enjambment, and liberation from the restrictions of the meter. The latter effect serves to bring alive Dopdi and Dulna’s lives as runaways. Through this lively excess, as it were, we get the cue about narratorial sympathy. In other words, the listener’s sympathies are manipulated by non-verbal elements as much by the explicit verbal elements.

The history of the Santals, like that of many other tribes, is most usually available in the oral tradition. They typically compose songs narrating significant events (Devi, 1993/1995, p. xviii). It would have been ideal to have my students listen to songs composed by Santals (but then again, these would have been in the Santali language), for a greater sense of context, but Kabir Suman’s songs do incorporate a narrative from the tribal perspective, or at least the closest the urban troubadour³ can take us to Dopdi and Dulna.

From the questions my students begin to ask later about the context of the story and about music, the genre of the protest song, and so on and so forth, I can tell that their curiosity has been stirred, which is all that I have striven for. I begin to hope that this will encourage their interest in other texts that they have to study in the course, that they will find connections between these texts. Given the constraints I have to operate in, my goals have to be requisitely modest. It is a pity that not all texts I teach can be supplemented in this way, and this prompts other reflections about the curriculum.

The use of musical resources to provide a sense of context seems to have been especially effective in my pedagogic site in that students have been able to accomplish the task of “background reading” alternatively. The use of the song audios has enabled me to surmount the problem of limited library resources (which have been rendered inaccessible under lockdown) as well as the constraints imposed on teacher-student interaction by remote teaching. The songs narrate the historical background in a much more compact way than any reading material I could ask them to refer to (a possibility ruled out by the limitations of their linguistic competence, even if suitable material could have been available in the college library or from my personal collection). The compulsion of asynchronous online teaching has

³Suman calls himself a *naagorik kobiyaal* (and also has a song titled as such), which I translate as “urban troubadour.” One of the major genres in his body of work comprises songs that perform social commentary, and in this regard, Suman is profoundly influenced by Lalon Fakir (1774-1890), whose songs were informed by his rejection of all distinctions based on caste and creed.

made it impossible to gauge students' understanding of in-class teaching by direct interaction, or observation of non-verbal reactions. The use of these resources, however, has evidently made the teaching-learning experience more dialogic, after Freire, in that it has provoked the curiosity of students, as I point out in section 2.2. To this extent, they have been "conscientized."

The efficacy of this tactic leads one to think if this is not also an effective way to teach this text, at the pedagogic site I have outlined, under "normal" conditions of teaching that prevailed before the advent of COVID-19. I can only answer in the affirmative, though I am unable to provide any comparative analysis as this is the first time I have taught this text. In any case, it seems to me there should be institutional support for the use of cultural resources not conventionally utilized as teaching resources. Apart from infrastructural facilities at the pedagogic site, syllabi must be made more context-sensitive so that such resources can be taken advantage of.

If resources in the regional language can be mobilized to effect greater intelligibility of a text, there is a strong argument to be made for syllabi to be framed accordingly. By "resources" I wish to denote various kinds of texts: literature that can be read, or aural or visual resources. Otherwise, the curriculum only becomes an instrument of alienating students from the object of study, and we risk perpetuating the "banking concept of education," after Freire. The "Choice-Based Credit System" that has been implemented across universities in India over the last few years has effected a uniformity of curriculum, which though it has its merits, assumes uniform conditions of teaching and learning across the country. As developments in translation studies have shown, the experience of reading literary works is determined by the specificities of the site they are read in. There can be a wide variance in the challenges faced in teaching the same text in metropole and periphery, as I have tried to demonstrate via the experience of teaching Mahasweta Devi's "Draupadi," a text that has by now, become a core text of postcolonial literature, since Spivak's translation of it in *Critical Inquiry* in 1981. And then, there is the periphery of the periphery. Fortunately, there are unique resources, as shown in section 2.2 above, that are available for teaching in the periphery, and it behooves us to create possibilities within the curriculum itself to take full advantage of such resources.

At the time of writing, there is no end in sight for the shift to "remote teaching" initiated worldwide by the pandemic. Universities across the globe are thinking in terms of a combination of in-class and remote-teaching for the future. In such a scenario, tailoring curricula according to local contexts would be even more pedagogically effective.

There is a growing body of literature produced in regional languages in India that is also available in English translation. Since this literature has already generated academic interest, it should be incorporated into university syllabi. While mastery in a discipline can be achieved only after being exposed to the core body texts and/or topics particular to it, framing of syllabi should also involve sensitivity to context. If the bywords of postcolonial pedagogy are subjecthood for the learner, and accessibility, then the possibilities for both must be embedded within the curriculum at the very outset.

Acknowledgments

Grateful thanks to Ben Conisbee Baer for helping me trace the bibliographic information from continents away in the midst of the pandemic. I was initiated into Paulo Freire's thought during my PhD coursework at New York University, facilitated by the Henry M. MacCracken Fellowship. I would like to thank all my teachers, and all my students, in various parts of the world, too numerous to name individually, for all that they have taught

me about pedagogy. I would also like to thank my parents, who are themselves teachers, and my first teachers of everything.

References

- Arnold, Matthew. (1993). *Culture and Anarchy and Other Writings*. S. Collini (Ed.). Cambridge University Press.
- Devi, Mahasweta. (2006) "Draupadi". In Gayatri Chakravorty Spivak (Trans.), *In Other Worlds: Essays in Cultural Politics*. Routledge.
- . (1995). Interview taken December 1991. In Gayatri Chakravorty Spivak (Trans.), *Imaginary Maps: Three Stories by Mahasweta Devi*. Routledge. (Original work published 1993)
- Fanon, Frantz. (1969). *The Wretched of the Earth*. (Trans.) Constance Farrington. Grove Press.
- . (2004). *The Wretched of the Earth*. Trans. Richard Philcox. New York: Grove Press.
- Freire, Paulo. (2006). *Pedagogy of the Oppressed*. New York: Continuum Books.
- Spivak, Gayatri Chakravorty. (2006). *In Other Worlds: Essays in Cultural Politics*. Routledge.
- Suman, Kabir. (2015, May 19). *Chhatrodharer gaan* [Video]. YouTube.
<https://www.youtube.com/watch?v=DBGokP1dhVc>
- . (2013, December 26). *Kichui Pore Ni Pate Tai Bonduk Nile Hate* [Video]. YouTube.
<https://www.youtube.com/watch?v=cdvZS-IVIQQ>
- Young, Robert. (2003). *Postcolonialism: A Very Short Introduction*. Oxford University Press.
- . (2001). *Postcolonialism: An Historical Introduction*. Malden, MA: Blackwell Publishing.

Bio-note

Dr Durba Basu earned her BA in English from Bethune College, University of Calcutta, her MA in English from Jadavpur University, and her PhD from New York University, USA. Her doctoral research dealt with linguistic issues in colonial Bengal. Her interests include postcolonial literatures and cultures, history of the book, modernisms and modernities, translation, and photography with an emphasis on South Asia. She knows seven languages, and is an active translator. Her English translation of one of Syed Mujtaba Ali's short stories is forthcoming from Jadavpur University Press. She has written and photographed for *Jara Parijaye*, a Bengali travel magazine. She reviews books for *The Telegraph*. She is Assistant Professor and Head, Department of English, Swarnamoyee Jogendranath Mahavidyalaya, an undergraduate college under Vidyasagar University, West Bengal.

Email: durba.basu@nyu.edu

সংবার্তিকা

প্রবন্ধ

দলিত আদিবাসী ও নিম্নবর্ণের সাহিত্য : একটি আধুনিকায়িত অধ্যয়ন
দীপঙ্কর মল্লিক

কর্পোরেটতন্ত্র ও আমাদের ভবিষ্যৎ
ড. নারায়ণ চন্দ্র দাশ

রবীন্দ্রনাথের 'সে' : রবীন্দ্রমানস উন্মোচন
মধুমিতা বসু

"The Jungle and The Zoo"- Ruskin Bond's ecological
concerns in "Timothy"
Debayan Das

অন্য দেশের কবিতা

হোসিয়াত রুস্তামোভা-র কবিতা অনুবাদ— নন্দিতা ভট্টাচার্য
আদ্রিয়ান সানজিগুরজান-এর কবিতা অনুবাদ— বিপ্রব মাজী

ক্রোড়পত্র : নেতাজী

উৎসব সংখ্যা

সংবর্তিকা

শিক্ষা-সাহিত্য ও সংস্কৃতি বিষয়ক ষাণ্মাষিক পত্রিকা (দ্বিভাষিক)

Vol. 10, No. 1, Issue 19 15 April 2021

Vol. 10, No. 2, Issue 20 15 October 2021

দশম বর্ষ, প্রথম সংখ্যা, ১৫ এপ্রিল ২০২১

দশম বর্ষ, দ্বিতীয় সংখ্যা, ১৫ অক্টোবর ২০২১

e-mail : sangbartikancd@gmail.com

সম্পাদনা

ড. নারায়ণ চন্দ্র দাশ

পত্রিকা দপ্তর

৩ সি গোবিন্দ মণ্ডল লেন, ব্লক-এ, ফ্ল্যাট নং ৩-এ, ৪র্থ তল
(রবীন্দ্রভারতী বিশ্ববিদ্যালয়ের বিপরীতে), কলকাতা- ৭০০ ০০২

মোবাইল: ৯৪৩৪২ ২৯৮৬৭

৬৩/১ ওয়েস্ট এভিনিউ, বিধাননগর

মেদিনীপুর, পশ্চিম মেদিনীপুর- ৭২১ ১০১, পশ্চিমবঙ্গ, ভারত

মোবাইল: ৯৪৩৪২ ২৯৮৬৭

শাখা অফিস

সোনু এ্যাপার্টমেন্ট,

শরৎ সেন কম্পাউণ্ড (শিশু উদ্যানের কাছে)

আমডিহা, পোস্ট: দুর্লমী-নডিহা, জেলা: পুরুলিয়া,

পিন- ৭২৩১০২, পশ্চিমবঙ্গ, ভারত

মুদ্রণ

কবিতিকা। কথা: ৯৮৩২১৩০০৪৮

মূল্য: ১৬০ টাকা

SANGBARTIKA

(A Bi-Lingual Journal Based on Society and Culture)
Peer Reviewd Journal

Regn. No. - RNI WBBEN/2012/42807

ISSN 2319-9393

e-mail : sangbartikancd@gmail.com

Chief Advisor: Biplab Majee

Advisory Board: Zarko Melinic, Bosnia-Croatia. Tran Quang Quy, Vietnam.
Yang Zong Ze, China. Jami Proctor-Xu, USA
Dr. Rameshchandra Mukhopadhyay, India.

Editor: Dr. Narayan Chandra Das

Board of Editors: Mr. Prabhakar Sengupta, Prof. Arunabha Ghosh,
Dr. Bimal Guria, Dr. Amiya Sengupta, Dr. Rina Pal,
Dr. Debasri Basu (Das), Debayan Das.

Postal Address:

Dr. Narayan Chandra Das, The Editor **Sangbartika**,

3C Gobinda Mandal Lane, Block-A, Flat No. 3, 3rd Floor (opposite to Rabindra
Bharati University), Kolkata- 700002, Mob. : 94342 29867

&

63/1 West Avenue, Bidhannagar, P.O. : Midnapore, Dist. : Paschim Medinipur,
Pin. : 721 101, West Bengal, India.

Regional Office

Sonu Apartment, Flat no. 2c, Sarat Sen Compound (Near Sishu Uddyan) Amdiha,
P.O.- Dulmi-Nadiha, Dist.- Purulia, Pin- 723 102. West Bengal, India,

Published by: Dr. Narayan Chandra Das

Cover Design: Kamalesh Nanda

Printed at: Kabitika. Mob.: 98321 30048

Price: 160.00

সূচি

প্রবন্ধ

দলিত আদিবাসী ও নিম্নবর্গের সাহিত্য : একটি আণুবীক্ষণিক অন্বেষণ

দীপঙ্কর মল্লিক ৯

রবীন্দ্রনাথের 'সে' : রবীন্দ্রমানস উন্মোচন

মধুমিতা বসু ১৬

কর্পোরেটতন্ত্র ও আমাদের ভবিষ্যৎ

ড. নারায়ণ চন্দ্র দাশ ২৪

মনে পড়ে, স্কটিশ

দীপক কর ৩০

"The Jungle and The Zoo"- Ruskin Bond's ecological concerns in "Timothy"

Debayan Das ৩২

কবিতা

প্রভাত মিশ্র ৩৭ তৃষ্ণা বসাক ৩৮ রজতকান্তি সিংহচৌধুরী ৩৯

নন্দিতা সেন বন্দ্যোপাধ্যায় ৪০ পার্থ রাহা ৪১ বিতস্তা ঘোষাল ৪২ শতানীক রায় ৪৩

মৌসুমী পুলেন ৪৪ কমলেশ নন্দ ৪৫ সৈকত নায়েক ৪৬ নারায়ণ চন্দ্র দাশ ৪৭

নীলাঞ্জনা পাণিগ্রাহী ৪৮ সাতকর্ণী ঘোষ ৪৯ Nandita Samanta ৫০

Amanita Sen ৫১ Anuradha Bhattacharya ৫২ Debayan Das ৫৪

অন্য দেশের কবিতা

হোসিয়াত রুস্তামোভা-র কবিতা

অনুবাদ— নন্দিতা ভট্টাচার্য ৫৫

আদ্রিয়ান সানজিওরজান-এর কবিতা

অনুবাদ— বিপ্লব মাজী ৬০

রবীন্দ্রনাথের 'সে' : রবীন্দ্রমানস উন্মোচন

মধুমিতা বসু

শিশুসাহিত্য বিষয়ক রচনা বলতে সাধারণভাবে আমরা রূপকথার গল্পকে বা রূপকথার গল্পকে বুঝি। কিন্তু রূপকথার রচনার গণ্ডিকে অতিক্রম করে যারা বিচিত্র আজগুবি বিষয়কে অবলম্বন করে শিশুপাঠোপযোগী গল্প রচনা করেছেন তাঁদের মধ্যে রবীন্দ্রনাথ অন্যতম। তাঁর 'সে' গ্রন্থটি শিশুসাহিত্য বিষয়ক গ্রন্থের মধ্যে অন্যতম। গ্রন্থটির প্রারম্ভে রবীন্দ্রনাথ এ গ্রন্থের বিষয়বস্তু সম্পর্কে বলতে গিয়ে বলেছেন— 'অনেক গল্প শুরু হয়েছে এই বলে যে, এক যে ছিল রাজা। আমার আরম্ভ করে দিলুম, এক যে আছে মানুষ। তার পরে লোকে যাকে বলে গপ্পো, এতে তারও কোন আঁচ নেই। সে মানুষ ঘোড়ায় চড়ে তেপান্তরের মাঠ পেরিয়ে গেল না। একদিন রাত্রি দশটার পর এল আমার ঘরে। আমি বই পড়ছিলাম। সে বললে, দাদা, খিদে পেয়েছে।' এই প্রসঙ্গে তিনি আরও বলেছেন, 'কার গল্প এ তো রাজপুত্র নয়, এ হল মানুষ, এ খায়-দায় ঘুমোয়, আপিসে যায়, সিনেমা দেখবারও শখ আছে। দিনের পর দিন যা সবাই করছে তাই এর গল্প।' তাঁর এই উক্তিগুলি থেকেই আন্দাজ করা যায় 'সে' গ্রন্থের অভিনবত্ব।

'সে'—গ্রন্থের মূল বস্তু স্বয়ং রবীন্দ্রনাথ হলেও তাঁর সহযোগী আরো দু'জন— নাতনি পুপুদিদি আর একজন ব্যক্তি, যাকে তিনি কোন বিশেষ নামে অভিহিত না করে সম্বোধন করেছেন 'সে' বলে। 'সে' যেন সর্বসাধারণের প্রতিনিধি। তাই নাম দিয়ে কোন বিশেষ ব্যক্তির গল্প করতে চান নি। এই প্রসঙ্গে তিনি বলেছেন— 'নাম বলি নে কেন। নাম বললে ইনি যে কেবলমাত্র ইনিতো এসে ঠেকবেন, এই ভয়। জগতে আমি আছি একজন মাত্র, তুমিও তাই, সেই তুমি আমি ছাড়া আর সকলেই তো সে। আমার গল্পের সকল সে'র উনি জামিন।' রবীন্দ্রনাথের এই 'এক যে আছে মানুষ'—এর গল্পের অভিনবত্ব এখানেই। 'সে' কাহ্ননিক চরিত্র হলেও কবি তাকে এমন ভাবে অবতারণা করেছেন যে মনে হয় রবীন্দ্রনাথের

সংবার্তিকা

প্রবন্ধ

বিশ্ব শান্তি, প্রকৃতির সাথে একটি চুক্তি

বিপ্লব মাজী

সাধন চট্টোপাধ্যায়ের পানিহাটা : পুনর্পাঠ ও পুনর্নির্মাণ

দেবারতি মল্লিক

আধুনিক ভারত ও রবীন্দ্র-গান্ধী মতাদর্শ : অন্নদাশঙ্করের দৃষ্টিকোণ

মধুমিতা বসু

আদিবাসী জনজীবনে সঙ্গীত

ড. জলধর কর্মকার

সংস্কৃতি, অপসংস্কৃতি ও লোকসংস্কৃতির বিশ্বায়ন : একটি পর্যালোচনা

ড. নারায়ণ চন্দ্র দাশ

ক্রেড়পত্র

সার্থ দ্বিশততম জন্মবর্ষ রামমোহন

সার্থ জন্মশতবর্ষ শ্রী অরবিন্দ

সংবর্তিকা

শিক্ষা-সাহিত্য ও সংস্কৃতি বিষয়ক বাৎসরিক পত্রিকা (দ্বিভাষিক)

Vol. 11, No. 1, Issue 21 15 April 2022

Vol. 11, No. 2, Issue 22 15 October 2022

একাদশ বর্ষ, প্রথম সংখ্যা, ১৫ এপ্রিল ২০২২

একাদশ বর্ষ, দ্বিতীয় সংখ্যা, ১৫ অক্টোবর ২০২২

e-mail : sangbartikancd@gmail.com

মোবাইল: ৯৪৩৪২ ২৯৮৬৭

সম্পাদনা

ড. নারায়ণ চন্দ্র দাশ

পত্রিকা দপ্তর

৬৩/১ ওয়েস্ট এভিনিউ, বিধাননগর

মেদিনীপুর, পশ্চিম মেদিনীপুর- ৭২১ ১০১, পশ্চিমবঙ্গ, ভারত

ও

৩ সি গোবিন্দ মণ্ডল লেন, ব্রুক-এ, ফ্ল্যাট নং ৩-এ, ৪র্থ তল
(রবীন্দ্রভারতী বিশ্ববিদ্যালয়ের বিপরীতে), কলকাতা- ৭০০ ০০২

শাখা অফিস

সোনু এ্যাপার্টমেন্ট,

শরৎ সেন কম্পাউন্ড (শিশু উদ্যানের কাছে)

আমডিহা, পোস্ট : দুর্লমী-নডিহা, জেলা: পুরুলিয়া,

পিন- ৭২৩১০২, পশ্চিমবঙ্গ, ভারত

মুদ্রণ

কবিতিকা। কথা: ৯৮৩২১৩০০৪৮

মূল্য: ২৫০ টাকা

SANGBARTIKA

(A Bi-Lingual Journal Based on Society and Culture)

Peer Reviewd Journal

Regn. No. - RNI WBBEN/2012/42807

ISSN 2319-9393

e-mail : sangbartikancd@gmail.com

Mob. : 94342 29867

Chief Advisor: Biplab Majee

Advisory Board: Zarko Melinic, Bosnia-Croatia. Tran Quang Quy, Vietnam.

Yang Zong Ze, China. Jami Proctor-Xu, USA

Dr. Rameshchandra Mukhopadhyay, India.

Editor: Dr. Narayan Chandra Das

Board of Editors: Mr. Prabhakar Sengupta, Prof. Arunabha Ghosh,

Dr. Bimal Guria, Dr. Amiya Sengupta, Dr. Rina Pal,

Dr. Debasri Basu (Das), Debayan Das.

Postal Address:

Head Office : 63/1 West Avenue, Bidhannagar, P.O. : Midnapore,

Dist. : Paschim Medinipur, Pin. : 721 101, West Bengal, India

&

Dr. Narayan Chandra Das, The Editor Sangbartika,

3C Gobinda Mandal Lane, Block-A, Flat No. 3, 3rd Floor

(opposite to Rabindra Bharati University), Kolkata- 700002

Regional Office : Sonu Apartment, Flat no. 2c, Sarat Sen Compound

(Near Sishu Uddyan) Amdaha, P.O. : Dulmi-Nadiha, Dist. Purulia,

Pin- 723 102. West Bengal, India.

Published by: Dr. Narayan Chandra Das

Cover Design: Kamulesh Nanda

Printed at: Kabitika. Mob.: 98321 30048

Price: 250.00

সূচি

প্রবন্ধ

বিশ্ব শান্তি, প্রকৃতির সাথে একটি চুক্তি

বিপ্লব মাজী ৯

সাধন চট্টোপাধ্যায়ের পানিহাটা : পুনর্পাঠ ও পুনর্নির্মাণ

দেবারতি মল্লিক ১৩

আধুনিক ভারত ও রবীন্দ্র-গান্ধী মতাদর্শ : অন্নদাশঙ্করের দৃষ্টিকোণ

মধুমিতা বসু ২৬

অন্য ভাষা

সুদীপ্ত চট্টোপাধ্যায় ৩৫

আদিবাসী জনজীবনে সঙ্গীত

ড. জলধর কর্মকার ৪০

সংস্কৃতি, অপসংস্কৃতি ও লোকসংস্কৃতির বিশ্বায়ন : একটি পর্যালোচনা

ড. নারায়ণ চন্দ্র দাশ ৫০

“On Killing A Tree”- Environmental Ethics and Atin Bandopadhyay’s

“Gach O Taar Pratipaksha”

Debayan Das ৬০

গ্রন্থ আলোচনা

Simulkandi in Retorspect

Reviewed by Bhaskar Roy Barman ৬৭

আধুনিক ভারত ও রবীন্দ্র-গান্ধী মতাদর্শ :

অন্নদাশঙ্করের দৃষ্টিকোণ

মধুমিতা বসু

প্রাবন্ধিক অন্নদাশঙ্কর রায় ভারতে আধুনিক যুগের পদসঞ্চারণ, রেনেসাঁস বা নবজাগরণের স্বরূপ এবং ভারতে তার প্রভাব সম্পর্কে সুচিত্রিত মতামত প্রকাশ করেছেন তাঁর কয়েকটি প্রবন্ধে রবীন্দ্রনাথ ও মহাত্মাগান্ধী— এই দুই মহান ব্যক্তিত্বের আধুনিক ভারত ও দেশসেবার আদর্শ প্রসঙ্গে তাঁর চিন্তাভাবনারও পরিচয় পাওয়া যায় কিছু প্রবন্ধ থেকে। অন্নদাশঙ্করের দৃষ্টিকোণ থেকে ভারতে আধুনিক যুগের পদসঞ্চারণ ও তার গতিপ্রকৃতি এবং রবীন্দ্রনাথের মতাদর্শ আলোচনার পাশাপাশি ব্রিটিশের শাসন পাশ থেকে মুক্তির পরিপ্রেক্ষিতে গান্ধীজির জীবনাদর্শ আগামী প্রজন্মের কাছে কতটা অর্থবহ তা বিশ্লেষণ করাই এই প্রবন্ধের উদ্দেশ্য।

রামমোহন রায় নবজাগরণের পথিকৃৎ হিসাবে বিবেচিত হয়ে থাকেন। রামমোহনের পাশাপাশি রবীন্দ্রনাথকেও আধুনিক যুগের বার্তাবহ হিসাবে চিহ্নিত করা যায়। উনবিংশ শতাব্দী থেকে বিংশ শতাব্দীর প্রথমার্ধে ব্রিটিশ সাম্রাজ্যবাদের যুগে সমাজ শিল্প-সংস্কৃতি ও বৌদ্ধিক স্তরে যে নতুন ধ্যান-ধারণার সূত্রপাত হয়েছিল তাকেই সাধারণভাবে রেনেসাঁস বলা হয়ে থাকে। এই সময় পর্বে ইংরেজি ভাষাচর্চা বাংলা ভাষা ও সাহিত্যকে সমৃদ্ধ করেছিল। ব্রাহ্মধর্মের প্রসার, মুদ্রণ যন্ত্রের আবিষ্কার, নানা পত্র-পত্রিকার প্রকাশের ফলে জগতের নানা বিষয় সম্পর্কে জানার আগ্রহ যেমন বৃদ্ধি পায় তেমনই নব নব চিন্তাভাবনা প্রকাশের পথও উন্মুক্ত হয়, যা বাংলায় নবজাগরণের পথকে সুগম করেছিল। যদিও অনেকের ধারণা নবজাগরণের দ্বারা জাতির সর্বাঙ্গীণ

ISSN : 2348-808X
VOL. IX, ISSUE-1
December 2022

একবিন্শা

EKABINSHA

EDITOR-IN-CHIEF
SUJIT KUMAR PAL

INTERNATIONAL PEER-REVIEWED (REFEREED)
JOURNAL ON BENGALI LANGUAGE & LITERATURE

| | |
|--|---------|
| মনসামঙ্গল কাব্যে জলমানের দ্বিবিধ মাত্রা : বিশ্লেষণাত্মক অধ্যয়ন - কুন্তল কুণ্ডু | ১৫৫-১৬১ |
| বাংলা অপ্রধান মঙ্গলকাব্যে বিদ্যাচর্চা প্রসঙ্গ : দীপু হালদার | ১৬২-১৬৬ |
| ময়মনসিংহ গীতিকার আবিষ্কার ও প্রকাশ সম্পর্কে কয়েকটি কথা - সৌমিত্র বাগ | ১৬৭-১৭৫ |
| করম পরবের পুরবেনি জ্ঞান- অভিজিৎ মাহাত, বিপ্লব মাহাত | ১৭৬-১৮৩ |
| গৃহপালিত পশুকেন্দ্রিক লোকচর্যা - দেবশ্রী দে ঘোড়াই | ১৮৪-১৮৮ |
| বেবতী : ভারতের গ্রাম্যবার্তা - নির্মল বেরা, গোপীনাথ বাগ | ১৮৯-১৯৪ |
| 'ছত্রাক' পত্রিকায় রবীন্দ্র প্রসঙ্গ - ঠাকুরদাস মাহাতো | ১৯৫-২০৩ |
| 'ছিন্নপত্রাবলী' : প্রসঙ্গ রবীন্দ্রনাথের 'আমি' ভাবনা - মধুমিতা বসু | ২০৪-২১২ |
| উনিশ শতকে সাহিত্যের ইতিহাস চর্চায় মহেন্দ্রনাথ চট্টোপাধ্যায়ের বঙ্গভাষার ইতিহাস: পরম্পরা ও বিবর্তনের দোসর - গোপাল ঘোষ | ২১৩-২১৮ |
| চিরাচরিত সমাজব্যবস্থার পরিবর্তন সূচনায় মহাকবি শূদ্রকের 'মৃচ্ছকটিক' - দেবাশিষ মিশ্র | ২১৯-২২৬ |
| বনফুলের গল্প : প্রসঙ্গ নির্মাণরীতির মৌলিকতা ও শিল্পসৌন্দর্য - শুভম বনিক | ২২৭-২৩৪ |
| আদি মধ্যযুগের ইতিহাসের বৈশিষ্ট্য অনুধাবন প্রসঙ্গে নগরায়ণের সংক্ষিপ্ত আলোকপাত - মল্লিকা ঘোষ | ২৩৫-২৪১ |
| গ্রন্থ বিজ্ঞাপন | ২৪২-২৪৬ |
| প্রাবন্ধিক পরিচিতি | ২৪৭-২৪৮ |

‘ছিন্নপত্রাবলী’: প্রসঙ্গ রবীন্দ্রনাথের ‘আমি’ ভাবনা

মধুমিতা বসু

রবীন্দ্র মনন ও দর্শনকে ভালভাবে উপলব্ধি করতে হলে রবীন্দ্রনাথের চিঠিপত্রগুলি অত্যন্ত উপযোগী। চিঠিপত্রের মধ্যে ‘ছিন্নপত্রাবলী’ অন্যতম। জমিদারী পরিদর্শন উপলক্ষে শিলাইদহ, নাজাদপুর, পাতিসর প্রভৃতি অঞ্চলে পদ্মাবক্ষে বোটে করে পরিভ্রমণকালীন (১৮৮৭ সেপ্টেম্বর থেকে ১৮৯৫ ডিসেম্বর) বিচিত্র অভিজ্ঞতা, চিন্তাভাবনার কথা কবি জানিয়েছিলেন ভ্রাতৃস্পুত্রী ইন্দিরাদেবীকে। সেইসব চিঠির তুচ্ছ অংশ বাদ দিয়ে গুরুত্বপূর্ণ অংশগুলি সংকলিত হয়ে ১৩১৯ সনে (১৯১২সাল) তা ‘ছিন্নপত্র’ নামে প্রকাশিত হয়। ‘ছিন্নপত্রাবলী’তে ‘ছিন্নপত্র’-এ প্রকাশিত ১৪৫টি পত্র সহ ইন্দিরাদেবীকে লেখা আরও ১০৭টি পত্র সংকলিত হয়।

‘ছিন্নপত্রাবলী’ থেকে প্রকৃতিপ্রেমিক রবীন্দ্রনাথ, মানবপ্রেমিক রবীন্দ্রনাথ, জমিদার রবীন্দ্রনাথ, সাহিত্যিক রবীন্দ্রনাথ ও সর্বোপরি জগত ও জীবন সম্পর্কে অভিজ্ঞ ও চিন্তাশীল রবীন্দ্রনাথকে জানতে পারি, যা রবীন্দ্র-মানস ও দর্শনকে বুঝতে সহায়তা করে।

রবীন্দ্রনাথ মনে করতেন তাঁর বহু বিচিত্র কর্মকাণ্ডের মধ্যে সবচেয়ে উল্লেখযোগ্য হল সাহিত্যসৃষ্টি ও কবিতা রচনা। তিনি মনে করতেন যে গভীরতর জীবনসত্যকে প্রকাশের একমাত্র মাধ্যম হল কবিতা। ‘সাধনা’ পত্রিকার সম্পাদনা ও জমিদারী কর্তব্য কর্মে মনোনিবেশ করলেও তাঁর মন সর্বদা কবিতা রচনার জন্য ব্যাকুল হত। কবিত্ব যে তাঁর ‘সঙ্গের সঙ্গী’ সে বিষয়ে তিনি ‘ছিন্নপত্রাবলী’র ১৮৫ সংখ্যক পত্রে বলেছেন, ‘এ আমার সঙ্গের সঙ্গী, প্রতি বৎসরে নিদেন একবার করেও আমার হাড়ের ভিতর থেকে পল্লবিত বিকশিত হয়ে উঠবে – এবং আমাকে ভুলিয়ে দেবে যে, আমার অন্তর্জগতের সঙ্গে আমার বহির্জগতের পরস্পর আনুকূল্য নেই।’ তিনি নিজের সাহিত্যচর্চা, সংগীতচর্চা তথা শিল্পচর্চা প্রসঙ্গে বলতে গিয়ে বলেছেন, শিল্পচর্চা যে কোনো মানুষের জীবনে অত্যাবশ্যিক হতে পারে তা আমাদের দেশের মানুষ মনে না করলেও তাঁর মন সর্বদা সাহিত্য-সংগীত-শিল্পচর্চায় ব্যাপ্ত থাকতে চায়। তাই ‘ছিন্নপত্রাবলী’র ১৩৫ সংখ্যক পত্রে বলেছেন, ‘আমি জানি, আমার প্রকৃতি সংগীত চায়, শিল্প চায়, সৌন্দর্য চায়, ভাবুক মানুষের সঙ্গ চায়, সাহিত্যের আলোচনা চায় – কিন্তু এ দেশে আমার বৃথা আকাঙ্ক্ষা, বৃথা চেষ্টা।’ এ প্রসঙ্গে ‘ছিন্নপত্রাবলী’র ১৩৭ সংখ্যক পত্রও উল্লেখ্য। সাহিত্যের গুরুত্ব সম্পর্কে মানুষের উদাসীনতায় তিনি যেমন ব্যথিত হয়েছেন, তেমনি সাহিত্যচর্চা যে তাঁর জীবনের অবিচ্ছেদ্য অঙ্গ তা-ও উপলব্ধি করেছেন। তিনি সমস্ত দুঃখ-কষ্ট ভুলে সজ্জনশীল কর্মে লিপ্ত থেকেই শান্তি অনুভব করতে পারতেন।

তাঁর মতে সাহিত্য সৃষ্টির মতো ‘শ্রেষ্ঠ কাজ’ করবার জন্য নির্জনতার প্রয়োজন, অখণ্ড অবসরের প্রয়োজন। তিনি যে নিঃসঙ্গ, একাকী জীবনের কামনা করেন তার পরিচয় পাওয়া যায় ‘ছিন্নপত্রাবলী’র ৫৪ সংখ্যক পত্রে – ‘মানুষের ঘনিষ্ঠতা আমার পক্ষে নিতান্ত দুঃসহ। অনেককখনি

এবং বৈশাখ - আষাঢ় ১৪৩০

মুশায়েরা



এবং মুশায়েরা

সাহিত্য ও সংস্কৃতি বিষয়ক ত্রৈমাসিক পত্রিকা

৩০তম বর্ষ □ ১ম-২য় সংখ্যা

বৈশাখ - আষাঢ় ১৪৩০ □ এপ্রিল - জুন ২০২৩

শ্রাবণ - আশ্বিন ১৪৩০ □ জুলাই - সেপ্টেম্বর ২০২৩

৮৯

সম্পাদক : সুবল সামন্ত

এবং
মুশায়েরা

৩৮/এ/১, নবীনচন্দ্র দাস রোড, কলকাতা ৭০০০৯০

দূরভাষ : ২৫১০০৭৮৭ / ৯৪৩২২৫৪৩১৩ / ৯৮৭৪৯৪৩২৫৫

E-mail: mushayera@gmail.com

Website: www.ebangmushayera.com

এবং মুশায়েরা

EBANG MUSHAYERA

An International Bengali Refereed Journal (Published Quarterly)

Regd No. 53193/94

ISSN 0976-9307

Editor: Subal Samanta

Editorial Board & Expert Members:

- Prof. Rabin Pal, Former Professor, Department of Bengali,
Visva-Bharati University, Santiniketan.
- Prof. Satyabati Giri, Former Professor, Department of Bengali,
Jadavpur University, Kolkata.
- Prof. Mrinal Nath, Former Professor, Department of Linguistics,
Calcutta University, Kolkata.
- Prof. Udaysankar Barma, Department of Bengali,
Bidhan Nagar Govt. College, Kolkata.
- Prof. Smita Sirker, Department of Philosophy,
Jawaharlal Nehru University, New Delhi.
- Prof. Barendu Mandal, Department of Bengali,
Jadavpur University, Kolkata.
- Prof. Debashis Bhattacharyya, Department of Bengali,
St. Xavier's College (Autonomous), Kolkata
- Mr. Jagannath Bag, Retd. WBCS Executive Officer.
- Mr. Ankur Saha, Engineer, Eminent Poet & Translator.
California, USA.
- Mrs. Manjulekha Bera, Teacher, West Bengal.

Address: 38/A/1, Nabin Chandra Das Road, Kolkata 700090

Phone No.: +91 33 25100787 / +91 9432254313 / +91 9874943255

E-mail: mushayera@gmail.com

Website: www.ebangmushayera.com

College Street Counter: 15 Shyamacharan Dey Street, Kolkata 73

নিয়মাবলি

'এবং মুশায়েরা' সাহিত্য ও সংস্কৃতি বিষয়ক ত্রৈমাসিক পত্রিকা।

বৈশাখ থেকে বছর আরম্ভ হয়। যে কোনো সময় গ্রাহক হওয়া যায়।

বার্ষিক গ্রাহক চাঁদা ১২০০ টাকা। আর্জীবন (১২ বছর) ১২০০০ টাকা।

প্রতিষ্ঠান বার্ষিক ১৫০০ টাকা। আর্জীবন (১২ বছর) ১৫০০০ টাকা।

লেখা টাইপ করে পাঠাতে হবে। লেখায় লেখকের নাম ঠিকানা থাকা চাই।

জেরগ্ন কপি অবিবেচ্য। পুস্তক আলোচনার জন্য দু কপি বই পাঠাতে হয়।

সূচিপত্র

৩০ বর্ষ ১ম ও ২য় সংখ্যা। ১৪৩০। ২০২৩

সম্পাদকীয়

৯

প্রবন্ধ

| | | |
|--|----------------------|-----|
| সন্দীপ দত্ত-র স্মৃতিচারণা না কি | চিরঞ্জীব শূর | ১১ |
| ঔপন্যাসিক স্বর্ণকুমারী দেবী | স্বস্তি মন্ডল | ১৭ |
| আনন্দযজ্ঞের নিমন্ত্রণ : নবনীতার উপন্যাস | শ্রীলা বসু | ২৭ |
| অসীম রায়ের কবিতা | নীলাঞ্জনা ভট্টাচার্য | ৩৯ |
| সে : রবীন্দ্র শিশুসাহিত্যের অনন্য ভুবন | মধুমিতা বসু | ৫০ |
| রামচন্দ্র প্রামাণিকের কবিতায় দেশ-কাল | দেবাশিস ভট্টাচার্য | ৬১ |
| জহর সেনমজুমদারের কবিতা... | দেবার্ক মণ্ডল | ৭৩ |
| কানাই কুণ্ডুর গল্প : পাঠকের প্রতিক্রিয়া | পাঞ্চালী মুখার্জী | ৮৮ |
| সুমন মোহান্তির গল্প | মুনমুন ঘোষ | ১০২ |
| শ্যামলী রক্ষিতের গল্প | নবনীতা বসু | ১০৬ |
| গণেশ দে-র ছোটোগল্পে বরাকের বহমান জীবন | রমা দাস | ১১০ |
| মিথিলেশ ভট্টাচার্যের গল্পকথার ভিন্ন ভুবন | অশোক দাস | ১২৩ |

গল্প

| | | |
|-----------------------------------|----------------------|-----|
| তোরঙ্গ থেকে আপাতত একটি | বাণীব্রত চক্রবর্তী | ১৩৪ |
| খেলার সাথী | নলিনাক্ষ ভট্টাচার্য | ১৪২ |
| আবাদমলের বাড়ি | উৎপলেন্দু মন্ডল | ১৫৩ |
| ফুলগুলি আগলে রাখ! | মিথিলেশ ভট্টাচার্য | ১৫৯ |
| একটি অসম্পূর্ণ গল্পের পুনরাবৃত্তি | শরদিন্দু সাহা | ১৬৩ |
| খোঁজ | সুমন মহান্তি | ১৭২ |
| উত্তরাধিকার | অহনা বিশ্বাস | ১৭৯ |
| লেবু ফুলের গন্ধ | শ্যামলী রক্ষিত | ১৮৮ |
| তৃষ্ণা | শিপ্রা চট্টোপাধ্যায় | ১৯৬ |
| বিনি সুতো | রমা চ্যাটার্জী | ২০২ |

সে : রবীন্দ্র শিশুসাহিত্যের অনন্য ভূবন

মধুমিতা বসু

রবীন্দ্রনাথের শিশুসাহিত্যের মধ্যে অন্যতম আকর্ষণ 'সে' গল্পগ্রন্থটি। শিশুসাহিত্য বলে অভিহিত করা হলেও গ্রন্থটি পড়তে বসে পাঠকের মনে প্রশ্ন জাগে গ্রন্থটিকে আদৌ বিশুদ্ধ শিশুসাহিত্য বলা চলে কিনা। কারণ শিশুসাহিত্য লেখার চেনাপরিচিত ভঙ্গি থেকে সরে এসে এমন এক অভিনব রচনা কৌশল অবলম্বন করেছেন যে, একমাত্র শিশুপাঠক-ই যে তাঁর লক্ষ্য নয়, তা যেকোন মনোযোগী পাঠকমাত্রই অনুভব করতে পারবেন। এই গ্রন্থে শিশুসাহিত্যের উপাদানের সঙ্গে প্রাজ্ঞ, অভিজ্ঞ, চিন্তাশীল রবীন্দ্রমনন ও দর্শনের মিশ্রণ ঘটেছে। অনেকক্ষেত্রেই মনে হয় শিশুসাহিত্যিক রবীন্দ্রনাথের চেয়ে চিন্তাশীল রবীন্দ্রনাথ-ই প্রধান্য বিস্তার করেছে চোদ্দটি পরিচ্ছেদে।

গ্রন্থটির অভিনবত্বের দিকগুলি আলোচনা করতে হলে প্রথমেই আসে রচনাকৌশলের দিক। শিশু মন সর্বদা গল্প শুনতে চায়, তা সে যত-ই আজগুবি, অবাস্তব হোক না কেন। 'সে' গ্রন্থেও তার-ই প্রতিফলন দেখা যায়। 'সে' চরিত্রের পরিকল্পনা, তাকে নিয়ে নিতানতুন গল্প বানানোর মধ্যে নিহিত আছে শিশুমনস্তত্ত্বের এই দিকটিও। 'সে' চরিত্রের পরিকল্পনাতে যে অভিনবত্ব আছে তা অনস্বীকার্য। চরিত্রটি কল্পিত হয়েও যেন কল্পিত নয়, মনে হয় চরিত্রটি বাস্তব অস্তিত্ব নিয়ে হাজির রবীন্দ্রনাথ ও তার নাতনি পুপুদিদির সামনে। রবীন্দ্রনাথের কল্পনায় 'সে' চরিত্রের আসা-যাওয়া যেন রবীন্দ্রনাথের সামনে তার স্বশরীরে আসা-যাওয়া। আর সেই চেনা জানা চরিত্রকে অবলম্বন করে নাতনি পুপুদিদির মনোরঞ্জনের জন্য বানিয়ে বানিয়ে গল্প বলা। 'সে' নামক কল্পিত চরিত্রের রক্তমাংসের শরীর হিসাবে মাঝে মাঝে গল্পে উপস্থাপন করানোর মধ্যেই আছে অভিনবত্ব।

রাত দশটার সময় রবীন্দ্রনাথের বাড়ীতে 'সে' চরিত্রের আগমনের মধ্য দিয়ে চরিত্রটির অবতারণা আসলে রবীন্দ্রনাথের কল্পনায় 'সে' চরিত্রের আইডিয়া উদ্ভবেরই নামান্তর— 'একদিন রাত্রি দশটার পর এল আমার ঘরে। আমি বই পড়ছিলাম। সে বললে, দাদা, খিদে পেয়েছে।' 'সে' রূপকথার কোনও রাজপুত্র, মন্ত্রীপুত্র বা কোটালপুত্র নয়, বরং আভিজাত্যহীন, বিশেষত্ববর্জিত সর্বসাধারণের প্রতীক, যাকে নিয়ে গল্প বলার কোনো অস্ত নেই। এমনকী গল্প বলায় মাঝে মাঝে যোগ দিয়েছে স্বয়ং 'সে'-ই। অনেক সময় পুপুদিদিও তাতে মতামত দিয়েছে।

গল্পের বিষয়বস্তু শিশুপাঠোপযোগী হয়েছে কিনা সে বিষয়ে 'সে'-এর সঙ্গে মতানৈক্য,

ISSN : 2348-800X
VOL X. ISSUE:1
December 2023

একবিন্শা

EKABINSHA

EDITOR-IN-CHIEF
SUJIT KUMAR PAL

INTERNATIONAL PEER-REVIEWED (REFEREED)
JOURNAL IN BENGALI LANGUAGE & LITERATURE

সূচিপত্র

| | |
|---|-----------|
| ◆ মৌখিক রামায়ণ কথায় রাম কাহিনির বৈচিত্র্যভেদ - চন্দ্রিমা চক্রবর্তী | ১ - ৪ |
| ◆ কবি সুকান্ত ভট্টাচার্যের রবীন্দ্র-মানস: এক বিশ্লেষণাত্মক পর্যালোচনা - পরেশচন্দ্র মাহাত্ত | ৫ - ১০ |
| ◆ রুদ্র গোস্বামীর কবিতার চরিত্রেরা যখন কথা বলে ওঠে - সুবীর কুমার সেন | ১১ - ২০ |
| ◆ বিনয় মজুমদারের বিপর্যস্ত জীবন এবং তাঁর কবিতায় উত্তরণের মন্ত্র - শুভম বনিক | ২১ - ২৬ |
| ◆ নজরুলের কবিতা : শব্দশৈলী- মোরশেদুল আলম | ২৭ - ৩৬ |
| ◆ সমাজমনস্ক আধুনিক কবি জয় গোস্বামী - মৃত্যুঞ্জয় চক্রবর্তী | ৩৭ - ৪২ |
| ◆ Critical Analysis of Spirituality in Swami Vivekananda's Poems - Dipali Maity | ৪৩ - ৫৪ |
| ◆ জীবনানন্দ দাশের 'বনলতা সেন' কাব্যে প্রতিভাত প্রেম-মনস্তত্ত্ব - রনি পাল | ৫৫ - ৬২ |
| ◆ কান্তে কবি দিনেশ দাসের কবিতার রুদয়ভূমি- সুনীল দলবেরা | ৬৩ - ৬৯ |
| ◆ 'চাঁদ বণিকের পালা'য় সমাজজীবনের প্রতিফলন: একটি পর্যালোচনা - উম্মায় পতি | ৭০ - ৭৭ |
| ◆ অনাবিল হাস্যরসের ধারা : সুকুমার রায়ের নাটক- মধুমিতা বসু | ৭৮ - ৮৮ |
| ◆ Henrik Ibsen: The Vanguard of Dramatic Realism- Suman Ghosh | ৮৯ - ১০২ |
| ◆ নাট্যকার আব্দুল্লাহ আল মামুনের নাটকে স্বাধীনতা - অর্পণ রায় | ১০৩ - ১১০ |
| ◆ স্বাধীনতার পূর্বে বাংলা নাট্যাভিনয়ের ইতিহাসে নারীদের ভূমিকা - সৈয়দ রাফিকা সুলতানা | ১১১ - ১২০ |
| ◆ সৈয়দ শামসুল হকের নাটকে স্বাধীনতা ভাবনা ও সমাজচিত্তা - মিঠু সরকার | ১২১ - ১২৮ |
| ◆ মোহিত চট্টোপাধ্যায়ের নির্বাচিত নাটকে শোষক-শোষিত শ্রেণি - অরূপ শীট | ১২৯ - ১৩৯ |
| ◆ 'তাসের দেশ' নাটকের গানে প্রতিবাদীসত্তা - সুজিতকুমার পাল | ১৪০ - ১৪৭ |
| ◆ সমরেশ বসুর 'বাঘিনী' - অধরা সুস্থ জীবনের খোঁজে - সোমনাথ চক্রবর্তী | ১৪৮ - ১৫৩ |
| ◆ সতীনাথ ভাদুড়ীর 'জাগরী': একটি বড় রকমের বিত্বয় - দিশানী সাহা | ১৫৪ - ১৫৭ |
| ◆ শহীদুল্লা কায়সারের 'সংশ্লক': পূর্ববঙ্গে মধ্যবিত্তের জাগরণ - মুঈদুল ইসলাম | ১৫৮ - ১৬৪ |
| ◆ বাদল বসুর 'পিওন থেকে প্রকাশক': স্মৃতি সত্তা সাহিত্য - মোসাহিদা খাতুন | ১৬৫ - ১৭১ |
| ◆ বিমল ঘোষের উপন্যাস 'ঝড়ের পালক': দাগ, উদ্ভাস্ত ও বাস্তবতার প্রতিফলন - রিয়া পাল | ১৭২ - ১৭৯ |
| ◆ ওড়িয়া উপন্যাসের ভগীরথ: উমেশচন্দ্র সরকার - নির্মল বেরা | ১৮০ - ১৮৬ |
| ◆ মিহির সেনগুপ্তের 'বিদূর' উপন্যাসে রাজনীতি ও সমাজবাস্তবতা - তনুশ্রী মণ্ডল | ১৮৭ - ১৯৩ |
| ◆ ঠাকুরমার ঝুলি'র গল্পে নারীর ভাষা: একটি বিশ্লেষণী পাঠ - অলি আচার্য | ১৯৪ - ২০৫ |
| ◆ জ্যোতিরিন্দ্র নন্দীর ছোটগল্পে মনস্তত্ত্বের গভীর-গোপন রহস্য - গোলক সরকার | ২০৬ - ২১২ |
| ◆ গৌরীশংকর তর্কবাগীশ (১৭৯৯-১৮৫৯): বাংলা সাময়িকপত্রের নির্ভীক সাংবাদিক - মিঠু জানা | ২১৩ - ২১৯ |
| ◆ উত্তর-পূর্ব ভারতে অ-চর্চিত রবীন্দ্রচর্চার পুনর্মূল্যায়ন - অনির্বাণ সাহ | ২২০ - ২২৬ |
| ◆ ব্যাকরণে স্ফোটশক্তি নির্ণয় - হাসিনা খাতুন | ২২৭ - ২৩৫ |
| ◆ প্রাচীন ভারতীয় হিন্দু ঐতিহ্যে ও সাহিত্যে পরিবেশ সচেতনতা - অবিনাশ সেনগুপ্ত | ২৩৬ - ২৪১ |
| ◆ বেনিয়া কোম্পানির দেওয়ানি লাভ ও ছিয়াত্তরের মনস্তত্ত্ব: আঠারো শতকের বাঙালি সমাজ ও সাহিত্যে - অরিন্দম অধিকারী | ২৪২ - ২৫৩ |
| ◆ ভারতীয় সমাজের উপর সিনেমার প্রভাব : একটি পর্যালোচনা - পার্থ প্রতিম রায় | ২৫৪ - ২৫৯ |
| ◆ আদি-মধ্যযুগে মধ্যভারতে ব্রাহ্মণ্যবাদের অবস্থান নির্ণয় - মল্লিকা ঘোষ। | ২৬০ - ২৬৮ |
| ◆ বিজ্ঞাপন | ২৬৯ - ২৭২ |
| ◆ প্রাবন্ধিক পরিচিতি | ২৭৩ - ২৭৩ |

অনাবিল হাস্যরসের ধারা: সুকুমার রায়ের নাটক

মধুমিতা বসু

বাল্যের প্রবাদপ্রতিম শিশু সাহিত্যিক সুকুমার রায়ের প্রয়াণের একশত বছর উত্তীর্ণ হলেও তিনি আজও অমর তাঁর কালজয়ী সৃষ্টিসমূহের জন্য। ১৯২৩ সালের ১০ সেপ্টেম্বর মাত্র ৩৬ বছর বয়সে অকালে তিনি এই পৃথিবী থেকে চির বিদায় নেন। শিশু-কিশোর পাঠক তো বটেই, প্রাপ্ত বয়স্কদের কাছেও তাঁর সৃষ্টিকর্মের আকর্ষণ আজও একটুও কমেনি। তাঁর লেখা পাঠককে জীবনের জটিল-কঠোর সমস্যা ভুলে হালকা হাসির দোলায় মাতিয়ে তোলে।

সুকুমার রায়ের প্রসঙ্গ এলেই সঙ্গে সঙ্গে মনে আসে 'আবোল-তাবোল', 'হ য ব র ল', 'পাগলা দাণ্ড'-র কথা। প্রসঙ্গত উল্লেখ্য, তাঁর কোন রচনাই তাঁর জীবিতাবস্থায় প্রকাশিত হয়নি। তাঁর প্রকাশিত গ্রন্থগুলি হল- 'অতীতের ছবি' (১৯২২), 'আবোল-তাবোল' (১৯২৩), 'হ য ব র ল' (১৯২৪), 'পাগলা দাণ্ড'(১৯৪০), 'ঝালাপালা'(১৯৪৪), 'খাই খাই' (১৯৫০) ইত্যাদি। 'আবোল-তাবোল' প্রকাশের একশত বছর অতিক্রান্ত। কিন্তু পাঠকের মনে চির উজ্জ্বল কাতুকুতু বুড়ো, কাঠবুড়ো, কুমড়ো পটাশ, বাবুরাম সাপুড়ে, 'গোঁফচুরি', 'রামগরুড়ের ছানা', 'ট্যাঁশ গরু' ইত্যাদির মতো অমর কবিতাগুলি। ছোটবেলা থেকেই সুকুমার রায় ভালোবাসতেন ছোটদের মনের মতো করে বানিয়ে বানিয়ে গল্প বলতে। এবিষয়ে তাঁর ভগিনী পুণ্যলতা চক্রবর্তীর বক্তব্য বিশেষভাবে স্মরণযোগ্য - "ছোটবেলা থেকেই দাদা সুন্দর ছড়া ও কবিতা বানাতে পারত - মুখে মুখে পদ্য রচনা করা, কেউ কোন প্রশ্ন করলে সঙ্গে সঙ্গে মিল দিয়ে পদ্যে তার উত্তর দেওয়া, দাদার একটা খেলা ছিল। তার আট বৎসর বয়সে লেখা কবিতা 'নদী', আর নয় বৎসর বয়সে লেখা 'টিক্ টিক্ টং' মুকুল পত্রিকায় ছাপা হয়েছিল।"

আজগুণি সব কবিতার পাশাপাশি মনে আসে হাস্যরসে সমৃদ্ধ নাটকগুলির কথা। তাঁর রচিত নাটকগুলি হল 'ঝালাপালা', 'লক্ষ্মণের শক্তিশেল', 'ভাবুক সভা', 'শ্রীশ্রীশব্দকল্পদ্রুম', 'চলচিন্তচঞ্চরি', 'অবাক জলপান', 'হিংসুটি', 'মামাগো'। 'ঝালাপালা', 'লক্ষ্মণের শক্তিশেল' 'সন্দেশ' পত্রিকায়, 'চলচিন্তচঞ্চরি' 'বিচিত্রা' পত্রিকায়, 'ভাবুক সভা' 'প্রবাসী' পত্রিকায় প্রকাশিত হয়। প্রসঙ্গত উল্লেখ্য, উপেন্দ্রকিশোর রায় চৌধুরির মৃত্যুর পর সুকুমার রায় ১৯১৫ সাল থেকে 'সন্দেশ' পত্রিকার সম্পাদনার ভার গ্রহণ করেন। পুণ্যলতা চক্রবর্তী বলেছেন, "প্রথম প্রথম দাদা বই থেকে ছোটদের নাটক অভিনয় করতেন, পরে তিনি নিজেই ছোটদের জন্য হাসির নাটক লিখলেন। প্রথমেই লিখেছিলেন ছোট্ট একটি নাটক - রামধন বধ ; তারপর ক্রমে ঝালাপালা, লক্ষ্মণের শক্তিশেল, অবাক জলপান, শব্দকল্পদ্রুম ইত্যাদি লেখা হল। সরস, ঝকঝকে সেই লেখাগুলির মধ্যে 'জ্যাঠামি বা ছ্যাবলামি'র লেশমাত্র নেই, আছে শুধু নির্দোষ, নির্মল হাসি ও কৌতুক। ভাই-বন্ধুদের মধ্যে যাদের অভিনয়ে আগ্রহ আছে, তাদের নিয়ে তিনি 'ননসেন্স ক্লাব' নামে একটি ক্লাব করলেন-তার প্রধান উদ্দেশ্য হচ্ছে ওই নাটকগুলি অভিনয় করা।"



सुरधुनी Suradhuni



AN INTERNATIONAL SANSKRIT E-RESEARCH JOURNAL
(PEER REVIEWED)

अन्तरराष्ट्रीयानुसन्धानात्मकसंस्कृतान्तर्जालिकपत्रिका (पुनरीक्षिता)

ISSN: 2583-4630

Publisher: World Sanskritshastra Association (WSSA), Ber Ballavpur, Kotwali,
Near Water Tank & Health Centre, Word No.-16, Midnapore,
Paschim Medinipur, West Bengal, India, Pin-721101
(<http://www.suradhuni.in>)

CERTIFICATE OF PUBLICATION

This is to certify that the research article entitled

“..... वैशेषिक-न्यायनये अवयवशब्दार्थविमर्शः”

authored by Prof./Dr./Mr./Mrs./Ms. **MR. NARUGOPAL DAS**

has been published in **SURADHUNI** – an International Sanskrit E-Research
Journal (Peer Reviewed) in December, 2022, Vol.**2**....., Issue
.....**1**....., Page No.**29**.... to**53**....

प्रकाशनप्रमाणपत्रम्

प्रमाणीक्रियते यत् प्रो./ड./श्री/श्रीमती/कुमारी **नाडुगोपालदासः**

महोदयस्य/महोदयायाः “..... वैशेषिक-न्यायनये अवयवशब्दार्थविमर्शः”

इत्यभिधेयं गवेषणापत्रं “सुरधुनी” इति अन्तरराष्ट्रीयानुसन्धानात्मकसंस्कृतान्तर्जालिकपत्रिका
(पुनरीक्षिता) इत्यस्यां डिसेम्बर, २०२२ मासस्य**२**..... संख्यायाम्**१**.....
तमे खण्डे**२९**..... पृष्ठाङ्कात्**५३**..... पृष्ठाङ्कं यावत् प्रकाशितं जातम्।

Editor / सम्पादकः

Mr. Rajib Sinha

Co-Editors / सह-सम्पादकाः

Dr. Shiladitya Satpathi
Mr. Asit Kumar Sau
Dr. Subhamoy Pahari

Associate-Editors /

सहायोगीसम्पादकाः

Dr. Palash Biswas
Dr. Shyam Sundar Sharma
Mrs. Sharaddha Upadhey
Dr. Biswajit Mondal



वैशेषिक-न्यायनये अवयवशब्दार्थविमर्शः

Narugopal Das*

विषयसंक्षेपः

दुःखनिवृत्तिप्रयोजनमवलम्ब्य दर्शनशास्त्रस्य सृष्टिः अभवत्। दर्शनचिन्तनपरम्परायाः कापि सीमा नास्ति। वैदिककालतः दर्शनचिन्तनपरम्परा अधुनापि प्रचलति। अस्मिन् शोधपत्रे मया 'वैशेषिक-न्यायनये अवयवशब्दार्थविमर्शः' मया उपस्थाप्यते। आस्तिकदर्शनेषु परार्थानुमानाय अवयवाः स्वीकृताः। 'वैशेषिकन्यायनये अवयवशब्दार्थविमर्शः' नाम शोधपत्ररचनायां विविधानि कारणानि सन्ति। वैशेषिकन्यायदर्शनयोः परार्थानुमाने अवयवाः स्वीकृताः न वा इति मम आदौ मनसि जिज्ञासा आसीत्। यदि अवयवाः स्वीकृताः तर्हि तेषां स्वरूपाणि प्रयोजनानि कानि समानतन्त्रदर्शनेषु वर्णितानि इति जिज्ञासा आसीत्। वैशेषिकन्यायदर्शनयोः अवयवासंख्याविषये न्युनाधिक्यं यदि परिलक्ष्यते तत्कारणं किम् इति जिज्ञासा आसीत्? वैशेषिकन्यायदर्शनयोः अवयवसंख्या यदि भिन्नाः वर्तेन्ते तर्हि कति अवयवाः अवश्यमेव आवश्यकं परार्थानुमानाय कथं वा आवश्यकं इति जिज्ञासा अपि आसीत्। एषा जिज्ञासा दुरीकरणाय अस्मिन् विषये मया शोधपत्रं रचितम्।

*Designation-State Aided College Teacher(catagory-1), Department of Sanskrit, Swarnamoyee Jogendranath Mahavidyalaya, Amdabad, Nandigram, Purba Medinipur.



आस्तिकदर्शनेषु अन्यतमम् न्यायदर्शनम्। नैयायिकाः मन्यन्ते अवयवः पञ्चविधः। यथा प्रतिज्ञा हेतुः उदाहरणं उपनयः निगमनञ्चेति। सूत्रकारेण गौतमेन भणितं यत् 'प्रतिज्ञाहेतूदाहरणोपनयनिगमनान्यवयवाः'¹⁵ नैयायिकाः परार्थानुमानार्थं पञ्चावयवानां प्रयोगः कुर्वन्ति। नैयायिकानां अपि भेदः अस्ति- प्राचीनन्यायः नव्यन्यायश्च। अस्मिन् शोधपत्रे प्राचीनन्यायमवलम्ब्य अवयवानां संख्या स्वरूपाणि प्रयोजनानि च मया वर्णितानि।

न्यायस्य समानतन्त्ररूपेण वर्तते वैशेषिकदर्शनम्। वैशेषिकदर्शने न्यायमवलम्ब्य मतानि परिदृश्यन्ते। परन्तु मतानैक्यमपि परिदृश्यते। अवयवानां संख्यामवलम्ब्य मतसाम्यं परिदृश्यते। परन्तु तेषां स्वरूपमवलम्ब्य च भेदः सुस्पष्टरूपेण परिदृश्यते। वैशेषिकदर्शने पञ्चावयववाक्यानि स्वीक्रितानि। तानि यथा प्रतिज्ञा अपदेशः निदर्शनम् अनुसन्धानम् प्रत्यम्नायः चेति। प्रशस्तपादेन उक्तम् 'अवयवाः पुनः प्रतिज्ञापदेशनिदर्शनानुसन्धानप्रत्याम्नायाः'¹⁶ अस्मिन् शोधपत्रे वैशेषिकदर्शनमवलम्ब्य परार्थानुमाने स्वीकृताः अवयवाः मया आलोचिताः। अन्तिमे निष्कर्षे द्वयोः दर्शनशास्त्रयोः अवयवमवलम्ब्य आदौ उत्थितानां प्रश्नानां समाधानः भवति न वा इति मया उल्लिखितम्।

Keywords-अवयव, समानतन्त्र, प्रतिज्ञा, अपदेश, निदर्शन, अनुसन्धान, प्रत्यम्नाय, प्रतिज्ञा, हेतु, उदाहरण, उपनय, निगमन

दुःखनिवृत्तिप्रयोजनमवलम्ब्य दर्शनशास्त्रस्य सृष्टिः अभवत्। अतः जिज्ञासा जायते दर्शनं किम्? दर्शनशब्दस्य कोऽर्थः? इत्यादयः। दृश्- धातोः उत्तरं ल्युट्- प्रत्ययेन¹⁷ दर्शनशब्दस्य सृष्टिर्भवति। पाणिनिना धातुपाठे दृश्- धातोः अर्थः कृतः 'दृशः प्रेक्षणे।' अर्थात् प्रेक्षणशब्दस्य अर्थः दर्शनम् ज्ञानं अनुधावनं वा। चक्षुरिन्द्रियादिसहायेन वाह्यविषयानां ज्ञानलाभः अत्र न

¹⁵ न्यायसूत्रम्- १/१/३२ ।

¹⁶ प्रशस्तपादभाष्यम्, सम्पादकः. श्रीदूर्गाधरझाशर्मा, पृ. ५६५ ।

¹⁷ 'करणाधिकरणयोश्च', अष्टाध्यायी ३/३/११७।



अभिप्रेतः। भारतीयदर्शने दर्शनशब्दस्यार्थः भिन्नः। तत्र दर्शनमित्यस्यार्थः तत्त्वदर्शनम्, आत्मदर्शनम्, आत्मोपलब्धिर्वा। अर्थात् दर्शनेन तत्त्वज्ञानं भवति। तत्त्वं च “सतश्च सद्भावोऽसतश्चासद्भावः”¹⁸ येन तत्त्वोपलब्धिः भवति तत् दर्शनम्- “दृश्यते साक्षात् क्रियते तत्त्वम् एभिरिति दर्शनानि।” प्राचीनपण्डिताः उक्तवन्तः-

“यदाभ्युदयिकं चैवं नैश्रेयसिकमेव च।

सुखं साधयितुं मार्गं दर्शयेत् तद् हि दर्शनम्॥”

अर्थात् यत् शास्त्रं अभ्युदयागतसुखं निःश्रेयसलभ्यसुखं च उभययोः पथप्रदर्शकं तत् दर्शनम्। दर्शनशब्दस्य पारिभाषिकार्थः जगतः जीवनस्य च सम्यकोपलब्धिः ज्ञानं वा।

भारतीयदर्शनम् आस्तिकनास्तिकभेदेन द्विबिधम्।¹⁹ आस्तिकाः वेदस्य प्रामाण्यं स्वीकुर्वन्ति, नास्तिकाः तु वेदनिन्दकाः²⁰ इति। आस्तिकश्रेण्याम् अस्ति न्यायः वैशेषिकः सांख्यः योगः मीमांसा वेदान्तश्च। नास्तिकश्रेण्याम् अस्ति चार्वाकः जैनः बौद्धश्च। तेषु भारतीयदर्शनेषु चार्वाकदर्शनमृते सर्वाणि भारतीयदर्शनानि परमपुरुषार्थरूपेण मोक्षं स्वीकुर्वन्ति। मोक्षशब्देन दुःखस्य चिरनिवृत्तिः बोध्यते। मोक्षो हि सर्वेषां जनानां परमपुरुषार्थः। दर्शनशास्त्रं मोक्षलाभस्य उपायं ज्ञापयति इत्यनेन तच्छास्त्रं मोक्षशास्त्रनाम्ना अपि अभिधीयते। अयं मोक्षः तत्त्वज्ञानात् जायते। तत्त्वज्ञानलाभार्थं शास्त्राध्ययनं कर्तव्यम्। तथाहि उक्तम्-

“श्रोतव्यः श्रुतिवाक्येभ्यो मन्तव्यश्चोपपत्तिभिः।

मत्वा च सततं ध्येय एते दर्शनहेतवः॥”²¹ इति।

¹⁸ वात्सायनभाष्य, सम्पादकः- कालिवरवेदान्तवागीशः पृष्ठासंख्या २।

¹⁹ अस्तिनास्तिद्विष्टमिति अनेन सूत्रेण ठक् प्रत्यये आस्तिकं नास्तिकं च इति पदद्वयं सिद्धम्।

²⁰ “नास्तिको वेद- निन्दकः” मनुसंहिता २/१।

²¹ सांख्यप्रवचनभाष्यम् सम्पादकः- रामानन्दसरस्वती, पृष्ठासंख्या २।



तथाहि महर्षिणा कणादेन अपि तदीये वैशेषिकसूत्रग्रन्थे भणितम् – “यतोऽभ्युदयनिःश्रेयससिद्धिः स धर्मः”²² इति।

सर्वेषु एव आस्तिकदर्शनेषु अनुमानप्रमाणं स्वीकृतम्। तत्र अनुमानं द्विबिधं यथा स्वार्थानुमानं परार्थानुमानं चेति। केवलं आस्तिकदर्शनेषु परार्थानुमानं न स्वीकृतम्। नास्तिकदर्शनेषु अपि परार्थानुमानं स्वीकृतम्। चार्वाकं विना बौद्धदर्शने जैनदर्शने च अनुमानप्रमाणस्य भेदः परार्थानुमानं स्वीकृतम्। परन्तु मम आलोच्यविषयः अत्र केवलं मीमांसावेदान्तनये स्वीकृतानां अवयवानां विचारः। आस्तिकदर्शनं समानतन्त्रेषु विभक्तम्। तन्त्रशब्दस्यार्थः ‘शास्त्रम्’। आस्तिकदर्शनानां मुख्यप्रयोजनं दुःख्यस्य चिरनिवृत्तिः अर्थात् मोक्षः। परन्तु मोक्षस्य उपायः भिन्नः वर्तते। सर्वे आस्तिकदार्शनिकाः मोक्षोपायः प्रदर्शयन्ति। भिन्नोपायेषु येषां दार्शनिकानां मतसाम्यं परिलक्षते ते समानतन्त्रदर्शनं इत्यभिधीयते। यथा १) सांख्यं योगश्च। २) वैशेषिकः न्यायः च। ३) मीमांसा वेदान्तश्चेति।

सर्वेषु दर्शनेषु अवयवशब्दस्य व्यवहारः परिदृश्यते। अवयवः कः? तस्य स्वरूपं किम्? इत्यादयः प्रश्नाः आदौ मनसि जायन्ते। अवयवशब्दः पुंलिङ्गान्तः। अव+√यु+ अप् = अवयव। अवयूयते कार्यद्रव्येन संबध्यते इति अवयवः। कार्यशब्देन अत्र अनित्यविषयाः बोध्यन्ते। अवयवः इत्यस्य समार्थकशब्दः अंशः। अवयवानां विमर्शः हि अवयवविमर्शः। विमर्शशब्दस्य समानार्थकः भावना वासना वा। जगतः सर्वे अनित्यविषयाः अंशे विभज्यमानाः। अतः सर्वे विषयाः अवयवेषु विभज्यमानाः। अवयवानां समुदायः अवयवी। अवयवी अवयवेषु वर्तते। जगतः सर्वे अनित्यविषययाः अत्र अवयवी। यथा घटः अवयवी। घटपरमाणु अत्र अवयवः। वैशेषिकाः मन्यन्ते अन्तिमः अवयवः परमाणुः। यतः परमाणोः विभागः नास्ति। अवयवी अवयवेषु विभक्तः। अस्मिन् जगति सर्वे कार्याणि अवयवेषु विभक्तानि। मनुष्यानां मनुष्येतरप्राणीनां उद्भिजानां च शरीरानि अवयवेषु विभक्तानि। मनुष्यानां मनुष्येतरप्राणीनां अवयवाः अङ्गानि इत्यभिधीयन्ते। उद्भिजानां

²² वैशेषिकसूत्रम्- १।



अवयवाः पुष्पादयः नामाभिधीयन्ते। अतः सर्वे कार्यद्रव्यानि अवयवेषु विभक्तानि। परन्तु अत्र अवयवशब्देन कार्यद्रव्यानां अवयवाः न बोध्यन्ते। अत्र अवयवशब्देन परार्थानुमानस्य अवयवाः बोध्यन्ते।

समानतन्त्रदर्शनेषु अन्यतमौ वैशेषिकदर्शनं न्यायदर्शनं च। न्यायवैशेषिकतन्त्रं तन्त्रान्तरमिव सूत्रमुखेन यथार्थतया प्रारब्धम्। यद्यपि रामायणमहाभारतपुराणादिकालेऽपि न्यायवैशेषिकतन्त्रस्य चर्चा आसीदिति इतिहासविदो वदन्ति। तथापि अनयोः सूत्रग्रन्थेष्वेव व्यवस्थितं स्वरूपं परिलक्ष्यते। मोक्षोपयोगितादिकस्य पदार्थतत्त्वज्ञानस्य बहुविधस्य सिद्धान्तस्य सामानतया कारणात् कालक्रमेण न्यायवैशेषिकयोः शास्त्रयोः संगमः सञ्जायते। तेन च न्यायवैशेषिकयोः समानतन्त्रता समायाता। अनयोः समानतन्त्रदर्शनयोः अवयवशब्दार्थविमर्शः अत्र मया उपस्थाप्यते।

वैशेषिकनये अवयवशब्दार्थविमर्शः—

आस्तिकदर्शनेषु वैशेषिकदर्शनं अन्यतमम्। महर्षिकणादकृतस्य वैशेषिकसूत्रस्य भाष्यं प्रशस्तपादाचार्येण कृतम्। भाष्यग्रन्थस्य नाम 'प्रशस्तपादभाष्यम्'। वैशेषिकसूत्रं प्रमेयप्रधानग्रन्थः। परन्तु अत्र प्रमाणस्य विषयेऽपि आलोचितः भवति। यतः प्रमाणं विना प्रमेयसिद्धिः न भवति। वैशेषिकनये प्रमाणं द्विविधम्। यथा प्रत्यक्षम् अनुमानञ्चेति। प्रत्यक्षलक्षणात् अनन्तरम् प्रशस्तपादाचार्येण अनुमानलक्षणं कृतम् "लिङ्गदर्शनात् सञ्जायमानं लैङ्गिकम्"²³ अत्र 'लिङ्गदर्शनात्' इत्यस्य पदस्य अर्थः लिङ्गस्य अर्थात् हेतोः सम्यक् ज्ञानम्। हेतोः ज्ञानात् उत्पन्नं ज्ञानं लैङ्गिकम् अर्थात् अनुमितिः। लिङ्गम् इति पदेन सद्हेतुः बोध्यते। प्रशस्तपादेन भणितं यत्—

" यदनुमेयेन सम्बद्धम् च तदन्विते।

तदभावे च नास्त्येव तल्लिङ्गमनुमापकम्" ॥²⁴

²³ प्रशस्तपादभाष्यम्, सम्पादकः श्रीदूर्गाधरझाशर्मा, पृ. ५७६ ।

²⁴ प्रशस्तपादभाष्यम्, सम्पादकः श्रीदूर्गाधरझाशर्मा, पृ. ५७८ ।



अत्र 'दर्शनम्' इति शब्देन उपलब्धिः बोध्यते। दर्शनम् इति शब्दस्य अर्थः चाक्षुषप्रत्यक्षं न यतः लिङ्गप्रत्यक्षज्ञानेन यथा अनुमितिः भवति तथैव लिङ्गानुमितेन साध्यानुमितिः भवति। पुनः लिङ्गस्य स्मृत्यात्मकज्ञानेन साध्यानुमितिः भवति। उदयनाचार्येण उक्तम् स्मृतिलिङ्गज्ञानेन साध्यानुमितिः भवति। तेन किरणवल्याम् उक्तम्— "दर्शनं ज्ञानं तथा च दृष्टादनुमितात् स्मृताच्च लिङ्गादित्यर्थः।"

'अनुमानम्' इति शब्दः प्रकारद्वयेन निष्पन्नः भवति। अनु-पूर्वकं मा-धातोः उत्तरं 'ल्युट्' इति प्रत्ययेन करणवाच्ये भाववाच्ये च निष्पन्नः भवति "अनुमानम्" इति शब्दः। भाष्यकारेण अत्र भाववाच्ये निष्पन्नः अनुमानम् इति शब्दः गृह्यते। अनुमानम् इति शब्दः अत्र अनुमिति(लैङ्गिकम्) रूपेण बोध्यते। हानादिवुद्धिः अत्र प्रमा। न्यायकन्दलीकारेण श्रीधरभट्टाचार्येण कथ्यते अत्र लक्षणे 'ज्ञानम्' इति पदस्य अध्याहारः आवश्यकः। "लिङ्गस्य दर्शनात् ज्ञानात् सम्यग् जायमानं लैङ्गिकमिति वाक्यार्थः"। अर्थात् लिङ्गदर्शनात् उत्पन्नं सम्यग्- ज्ञानम् अनुमानम्। "सञ्जायमानम्" इत्यत्र 'सम्' इति पदेन संशयः विपर्ययः स्मृतिः च इत्यादिज्ञाने अतिव्याप्तिः निवारिता भवति। वैशेषिकदर्शने अनुमानप्रक्रिया न्यायवत्। व्याप्तिविशिष्टहेतोः दर्शनात् अनन्तरम् अप्रत्यक्षसाध्यस्य अनुमानं भवति। प्रशस्तपादेन उक्तम् अनुमानं द्विविधं दृष्टं सामान्यतोदृष्टं च। "तत्तु द्विविधम् सामान्यतोदृष्टं च"। परन्तु अत्रापि न्यायदर्शनवत् प्रमाणस्य पुनः विभागद्वयम् उपस्थाप्यते। यथा स्वार्थानुमानं परार्थानुमानं च। अनुमितेः करणम् अनुमानम्। कश्चित् जनः व्याप्तिविशिष्टहेतोः दर्शनात् अनन्तरं यदि साध्यस्यानुमानं करोति तर्हि तदनुमानं स्वार्थानुमानम्। अत्र केवलम् अनुमानकर्तुः ज्ञानम् उत्पद्यते। तर्कसंग्रहकारेण उक्तम्— "स्वार्थं स्वानुमितिहेतुः"।²⁵ यथा धूमं दृष्ट्वा अनुमानकर्तुः वह्नेः ज्ञानम्। तद्विन्नं परार्थानुमानम्। प्रशस्तपादेन उक्तम्— "पञ्चावयवेन वाक्येन स्वनिश्चितार्थप्रतिपादनं परार्थानुमानम्"।²⁶

²⁵ तर्कसंग्रहः., सम्पादकः. नारायणचन्द्रगोस्वामी, पृ- ५१२।

²⁶ प्रशस्तपादभाष्यम्., सम्पादकः. श्रीदूर्गाधरझाशर्मा, पृ. ५५९-४६०।



अभीष्टार्थस्य प्रतीतिः येभ्यः शब्दसमुहेभ्यः भवति तेषाम् पञ्चखण्डाः सन्ति। वाक्यान्तर्गताः पञ्च खण्डाः वाक्यसमूहापेक्ष्य अवयवः इति मन्यन्ते। यतः वाक्यसमूहः अत्र अवयवी इति मन्यते। “स्वयं साध्यानन्तरीयकत्वेन निश्चितोऽर्थः स्वनिश्चितार्थः”। ‘अर्थः’ इति शब्दस्य अर्थः अत्र हेतुः लिङ्गं वा। हेतुना अनुमेयं साध्यं प्रतिपादितः भवति अतः अत्र ‘अर्थः’ शब्दस्य अर्थः हेतुः लिङ्गं वा। अनेन अर्थेन वक्ता हेतोः साध्यव्याप्यत्वम् अर्थात् स्वज्ञातस्य अर्थस्य प्रतिपादनं करोति। अत्र परसन्देहं दूरीकर्तुं पञ्चावयववाक्यस्य प्रतिपादनं हि परार्थानुमानम्। “पञ्चावयवेन वाक्येन” इत्यत्र “इत्थम्भुतलक्षणे तृतीया” इत्यनेन तृतीया भवति। अनेन ज्ञायते पञ्चावयववाक्येन परार्थानुमानं न भवति। पञ्चावयववाक्यानि परार्थानुमानस्वरूपम्। कीरणावलीकारेण भिन्नरूपेण उक्तम् “अथवा सुनिश्चितस्यानुमेयसा प्रतिपादनं प्रतिपत्तिः येन लिङ्गप्रतिपादनावान्तरव्यापारवता पञ्चावयवेन वाक्येन स्मृतिसमारूढेन परार्थं भवति तत् तथाभूतम् वाक्यम् परार्थानुमानम् इति।” वैशेषिकाः पञ्चावयववाक्यानि स्वीकुर्वन्ति। तानि यथा प्रतिज्ञा अपदेशः निदर्शनम् अनुसन्धानम् प्रत्यम्नायः श्रेति। प्रशस्तपादेन उक्तम् “अवयवाः पुनः प्रतिज्ञापदेशनिदर्शनानुसन्धानप्रत्याम्नायाः।”²⁷ इति।

प्रतिज्ञा-

अवयवेषु आदौ अस्ति प्रतिज्ञा। प्रशस्तपादस्य अभिमतम् “तत्रानुमेयोद्धे शोऽविरोधी प्रतिज्ञा।²⁸ अर्थात् अनुमितौ अभिप्रेतविषयः साध्यः वा अनुमेयः। अनुमितौ साध्यस्य अर्थात् अनुमेयस्य प्रतिपादकवाक्यं प्रतिज्ञा। साध्यः सर्वदा पक्षे प्रतिपादितः भवति। अत्र साध्यः धर्मः तथा धर्मी अत्र पक्षः। अर्थात् पक्षे सः धर्मः विद्यते। पुन वक्तुं शक्यते साध्यविशिष्टपक्षबोधकवाक्यं हि प्रतिज्ञावयवः। प्रतिज्ञावाक्यं सर्वदा साध्यस्य अविरोधीवाक्यं भवति। अनेन कारणेन प्रत्यक्षविरोधि अनुमानविरोधि वेदविरोधि च वाक्यं कदापि प्रतिज्ञावयववाक्यं न भवति। न्यायकन्दलीकारेण भणितं यत् “विशिष्टो धर्मी अनुमेयः पक्ष इति कथ्यते। तस्य यदुद्देशमात्रं

²⁷ प्रशस्तपादभाष्यम्, सम्पादकः.श्रीदूर्गाधरझाशर्मा,पृ.५६५ ।

²⁸ प्रशस्तपादभाष्यम्, सम्पादकः.श्रीदूर्गाधरझाशर्मा, पृष्ठासंख्या-५६६ ।



सङ्कीर्तनमात्रं साधनरहितं सा प्रतिज्ञेति।”²⁹ अर्थात् अनुमेयस्य प्रतिपादकवाक्यं प्रतिज्ञा। अत्र कोऽपि हेतुः न विद्यते।

प्रतिज्ञावाक्यस्योदाहरणं “द्रव्यं वायुरिति”। लक्षणे “अविरोधी” इति पदस्य ग्रहणेन अत्र बोध्यते प्रत्यक्षविरुद्धवाक्यम् अनुमानविरुद्धवाक्यं वेदविरुद्धवाक्यं स्वाभिप्रेतशास्त्रविरुद्धवाक्यं स्ववचनविरोधिवाक्यं च प्रतिज्ञा न भवति। यथा प्रत्यक्षविरुद्धवाक्यं “अग्रिरनुष्णः” प्रतिज्ञा न। प्रत्यक्षप्रमाणेन अत्र बोध्यते अग्निः उष्णः। अतः परार्थानुमितौ अदौ प्रतिज्ञावाक्यम् आवश्यकमिति वैशेषिकानां अभिमतम्।

अपदेशः-

अत्र द्वितीयावयवः अपदेशः। लिङ्गवचनम् अर्थात् हेतुबोधकवाक्यम् अपदेशः। प्रशस्तपादेन उक्तम् “लिङ्गवचनमपदेशः।”³⁰ परन्तु अत्र प्रश्नः आगच्छति लिङ्गं किम्? प्रशस्तपादेन अत्र उक्तम् अनुमेयपक्षे साध्येन सह यत् तिष्ठति तत् यदि साध्यस्य स्वजातीयदृष्टान्ते तिष्ठति, तत् यदि साध्यस्य विजातीयदृष्टान्ते न तिष्ठति तत् लिङ्गं हेतुः वा। हेतुः पक्षे सर्वदा साध्येन सह तिष्ठति। अत्र हेतुशब्देन सत् हेतुः बोध्यते। साध्याभावाधिकरणे यदि कुत्रापि हेतुः परिलक्ष्यते तर्हि स हेतुः दुष्टहेतुः हेत्वाभासः वा। लिङ्गस्य अर्थात् सत् हेतोः कथनं येन वाक्यसहायेन भवति सः अपदेशः।

अत्र प्रतिज्ञा आसीत् “द्रव्यं वायुः”। अपदेशवाक्यम् अत्र भवति “क्रियावत्त्वात् गुणवत्त्वात् चेति”। अत्र क्रियावत्त्वात् गुणवत्त्वात् च हेतुद्वयं वायौ अस्ति। गुणवत्त्वहेतुः सर्वेषु द्रव्येषु अस्ति। क्रियावत्त्वहेतुः मूर्तद्रव्येषु अस्ति। परन्तु हेतुद्वयं अद्रव्ये नास्ति। अत्र साध्यं वायुः। तस्य स्वजातीयदृष्टान्तः आकाशादिद्रव्याणि। तत्र गुणः अस्ति। पृथिव्यादिमूर्तद्रव्येषु क्रिया अस्ति। अतः वायोः स्वजातीयदृष्टान्तेषु क्रिया गुणः च स्तः। क्रिया गुणः च अत्र लिङ्गम्। अस्य लिङ्गद्वयस्य कथनम् अपदेशवाक्यसहायेन अत्र भवति। इति वैशेषिकानाम् अभिमतम्।

²⁹ प्रशस्तपादभाष्यम्, सम्पादकः श्रीदूर्गाधरझाशर्मा, पृष्ठासंख्या-५६६ ।

³⁰ प्रशस्तपादभाष्यम्, सम्पादकः श्रीदूर्गाधरझाशर्मा, पृष्ठासंख्या-५७५ ।



निदर्शनम्—

तृतीयावयववाक्यं निदर्शनम्। निर्दिश्यते निश्चिता साध्यसाधनयोर्व्याप्तिरस्मिन्निति निदर्शनम् इति व्युत्पत्त्यनुसारेण निदर्शनशब्दस्य पर्यायवाची शब्दः दृष्टान्तः। निदर्शनं द्विविधं साधर्म्यनिदर्शनं वैधर्म्यनिदर्शनं च। प्रशस्तपादेन साधर्म्यनिदर्शनविषये उक्तम् “तत्रानुमेयसामान्येन लिङ्गसामान्यस्यानुविधानदर्शनं साधर्म्यनिदर्शनम्।”³¹ अर्थात् हेतुसाध्ययोः सहावस्थानं येन वाक्येन निर्दिश्यते तत् साधर्म्यनिदर्शनम्। यथा “यत् क्रियावत् तत् द्रव्यं दृष्टं यथा शर इति”। अत्र साध्यः द्रव्यम् तथा हेतुः “क्रियावत्त्वम्”। द्वयोः सहावस्थानं ‘शरे’ इत्यत्र प्राप्यते। अतः ‘शर’ इत्यत्र साधर्म्यनिदर्शनम्।

प्रशस्तपादेन वैधर्म्यनिदर्शनविषये उक्तम् “अनुमेयविपर्यये च लिङ्गस्याभावदर्शनं वैधर्म्यनिदर्शनम्।”³² अर्थात् अनुमेयः साध्यस्याभावे लिङ्गस्याभावः येन वाक्येन निर्दिश्यते तत् वैधर्म्यनिदर्शनम्। यथा “यत् अद्रव्यं तत् क्रियावत् न भवति यथा सत्तेति”। अत्र साध्यस्याभावः अद्रव्यम् अर्थात् द्रव्यभिन्नं जात्यादि बोध्यते। अक्रियावत्त्वम् अत्र हेत्वभावः। साध्यस्य अभावे हेतोः अभावस्थानं सत्ता। अतः ‘सत्ता’ अत्र वैधर्म्यनिदर्शनम्। न्यायकन्दलीकारेण श्रीधरभट्टेन अत्र उक्तम्— “साध्यसाधनयोरनुगमो निदर्श्यते येन वचनेन तद्वचनं साधर्म्यनिदर्शनम्, साध्यव्यावृत्त्या साधनव्यावृत्तिर्येन वचनेन निदर्श्यते तद्वैधर्म्यनिदर्शनमिति भेदः”।³³

प्रकृतरूपेण निदर्शनं न भुत्वा यदि निदर्शनरूपेण स्यात् तर्हि स निदर्शनाभासः। निदर्शनाभासः अपि द्विविधः साधर्म्यनिदर्शनभासः वैधर्म्यनिदर्शनाभासश्चेति।

³¹ प्रशस्तपादभाष्यम्, सम्पादकः. श्रीदूर्गाधरझाशर्मा, पृष्ठासंख्या-५९९ ।

³² प्रशस्तपादभाष्यम्, सम्पादकः. श्रीदूर्गाधरझाशर्मा, पृष्ठासंख्या-५९८ ।

³³ प्रशस्तपादभाष्यम्, सम्पादकः. श्रीदूर्गाधरझाशर्मा, पृष्ठासंख्या- ५९८।



अनुसन्धानम्—

चतुर्थावयवः अनुसन्धानम्। प्रशस्तपादेन उक्तम् “निदर्शनेऽनुमेयसामान्येन सह दृष्टस्य लिङ्गसामान्यमनुमेयेऽन्वानयनमनुसन्धानम्”।³⁴ साध्येन सह व्याप्तिविशिष्टस्य लिङ्गस्य ज्ञानात् परं तस्य लिङ्गसामान्यस्य पक्षे अवस्थितिज्ञापकवाक्यम् अनुसन्धानम्। अनुशब्दस्य अर्थः पश्चात् तथा सन्धानशब्दस्य अर्थः ज्ञानम्। अपदेशावयवे पक्षस्य धर्मरूपेण लिङ्गस्य अवस्थितिज्ञापनं भवति। परन्तु व्याप्तिविशिष्टस्य लिङ्गस्य अवस्थितिज्ञापनं न भवति। यतः पक्षधर्मरूपेण लिङ्गज्ञानात् अनन्तरं व्याप्तिविशिष्टलिङ्गस्य पक्षे अवस्थितिज्ञापनं भवति अतः अवयवोऽयम् अनुसन्धानम्। अनुसन्धानस्य ज्ञानं विना पक्षे साध्यसाधनम् असम्भवम्। अपदेशावयवे पक्षे केवलं लिङ्गस्य अवस्थितिज्ञापनं भवति। निदर्शनावयवे साध्यसामान्येन सह लिङ्गसामान्यस्य व्याप्तिसम्बन्धज्ञापनं भवति। अनुसन्धानावयवे व्याप्तिविशिष्टलिङ्गस्य पक्षे अवस्थितिज्ञापनं भवति।

निदर्शनवत् अनुसन्धानमपि द्विविधम् साधर्म्यानुसन्धानं वैधर्म्यानुसन्धानञ्च। साधर्म्यानुसन्धानस्य उदाहरणं यथा “तथा च वायुः क्रियावान् इति”। वैधर्म्यानुसन्धानस्य उदाहरणं यथा “न च तथा वायुः निष्क्रियः”। इति वैशेषिकानां अभिमतम्।

प्रत्यम्नायः—

अन्तिमावयवः प्रत्यम्नायः। प्रति-आ-म्ना-धातोः करणवाच्ये ‘घञ्’-प्रत्ययेन प्रत्यम्नायशब्दस्य सृष्टिर्भवति। अत्र पदद्वयं विद्यते प्रति आम्नायः च। आम्नायशब्दस्यार्थः प्रतिज्ञा। अर्थात् प्रत्यम्नायशब्दस्यार्थः प्रतिज्ञायाः पुनर्वचनम्। वक्ता येन वाक्येन सन्धिगन्धजनं निकषा सुनिश्चितपक्षे साध्यस्य प्रतिपादनं करोति तत् प्रत्यम्नायः। प्रशस्तपादेन उक्तम् “अनुमेयत्वेनोद्धिष्टे चानिश्चिते च परेषां निश्चयापादनार्थं प्रतिज्ञायाः पुनर्वचनं प्रत्यम्नायः”।³⁵ अत्र प्रतिज्ञाकृतवाक्यस्य पुनः प्रतिपादनं भवति। प्रतिज्ञावयवे पक्षे साध्यस्यावस्थितिः प्रतिपादिता भवति परन्तु स साध्यः

³⁴ प्रशस्तपादभाष्यम्, सम्पादकः.श्रीदूर्गाधरझाशर्मा, पृष्ठासंख्या-६०६।

³⁵ प्रशस्तपादभाष्यम्, सम्पादकः.श्रीदूर्गाधरझाशर्मा, पृष्ठासंख्या-६०६।



समर्थहेतुना प्रतिपादितः न। अतः प्रतिज्ञावाक्येन निश्चितरूपेण साध्यज्ञानं न भवति। सन्धिगन्धजनस्य सन्देहनिरसनं वा यथार्थज्ञानं न भवति। अतः प्रत्यम्नायवाक्यम् आवश्यकम्। अत्र सन्धिगन्धजनस्य सन्देहनिरसनम् अर्थात् यथार्थज्ञानं भवति। प्रत्यम्नायवाक्येन समर्थहेतुना पुनः निश्चितरूपेण साध्यज्ञापनं भवति। अनेन कारणेन प्रतिज्ञायाः पुनर्वचनं प्रत्यम्नायः। प्रत्यम्नायवाक्यस्य उदाहरणं यथा “तस्मात् वायुः द्रव्यमिति”।

अनेन पञ्चावयववाक्येन वायोः द्रव्यत्वसिद्धिः भवति। अतः पञ्चावयवेन वाक्येन परेषां स्वनिश्चितार्थप्रतिपादनं भवति। अनेन रूपेण सिद्धिर्भवति पञ्चावयववाक्यानि परार्थानुमानम्। इति वैशेषिकानाम् अभिमतम्।

न्यायनये अवयवशब्दार्थविमर्शः—

आस्तिकदर्शनेषु न्यायदर्शनं अन्यतमम्। नीयते प्राप्यते विवक्षितार्थः सिद्धिः अनेन इति न्यायः। नी-धातोः इण्-प्रत्ययेन न्यायशब्दस्य व्युत्पत्तिः भवति। व्युत्पत्त्यानुसारेण न्यायः इति शब्दस्यार्थः प्रमाणम्। अनेन ज्ञायते न्यायदर्शनं प्रमाणप्रधानशास्त्रम् इति। अस्य दर्शनस्य प्राचीनग्रन्थः ‘न्यायसूत्रम्’। महर्षिवात्सायनेन न्यायसूत्रस्योपरि न्यायभाष्यं रचितम्। तत्परं न्यायदर्शनस्य वहवः ग्रन्थाः अधुना प्राप्यते। भारतीयदार्शनिकाः सर्वदा जिज्ञासु आसन्। अतः ते सर्वदा ज्ञानलाभार्थं नियुक्ता अभवन्। अत्र ‘ज्ञानम्’ इति शब्देन परमज्ञानमेव बोध्यते। न्यायनये अस्य ज्ञानस्य विषयः आत्मादि प्रमेयम्। यथार्थज्ञानलाभं प्रमाणस्योपरि प्रतिष्ठितम्। सांख्यकारिकायाम् उक्तम् “प्रमेयसिद्धिः प्रमाणाद्धि”।³⁶ प्रमाकरणं प्रमाणम्। परमज्ञानलाभेन ऐकान्तिकात्यन्तिकदुःखनिवृत्तिः भवति। स एव मोक्षः। वात्सायनेन उक्तम् “आत्मादे खलु प्रमेयस्य तत्त्वज्ञानान्निश्रेयसाधिगमः”।³⁷ अतः प्रमाणमावश्यकम्। प्रमायाः करणं प्रमाणम्। यथार्थज्ञानलाभाय प्रमाणमावश्यकम्। न्यायदर्शने प्रमाणं चतुर्विधम्। यथा प्रत्यक्षम् अनुमानम्

³⁶ सांख्यकारिका - ४

³⁷ न्यायसूत्रम्- १/१/१



उपमानं शब्दश्चेति। आचार्यगौतमेन भणितं यत् “प्रत्यक्षानुमानोपमानशब्दाः प्रमाणानि”।³⁸ प्रत्यक्षप्रमाणात् परं न्यायसूत्रकारेण गौतमेन अनुमानलक्षणम् कृतम् “अथ तत् पूर्वकं त्रिविधमनुमानं पूर्ववच्छेषवत् सामान्यतोदृष्टञ्च”।³⁹ अत्र ‘तत् पूर्वकम्’ इति पदेन अनुमानलक्षणं क्रियते। न्यायभाष्ये वात्स्यायनेन भणितं यत् “तत्पूर्वकम् इत्यनेन लिङ्गलिङ्गिनोःसम्बन्धदर्शनं लिङ्गदर्शनं च अभिसम्बध्यते। लिङ्गलिङ्गिनोः सम्बद्धद्वयो-र्दर्शनेन लिङ्गस्मृतिरभिसम्बध्यते। स्मृत्या लिङ्गदर्शनेन चाप्रत्यक्ष अर्थ अनुमीयते”।⁴⁰ अत्र ‘तत्’ इति शब्देन प्रत्यक्षज्ञानं बोध्यते। अतः ‘तत् पूर्वकम्’ इत्यनेन प्रत्यक्षपूर्वकं बोध्यते। प्रत्यक्षपूर्वकं ज्ञानम् अनुमानम्। अत्र प्रत्यक्षम् इति पदेन महर्षिः हेतुप्रत्यक्षं बोधयति। परन्तु अत्र प्रश्नः आगच्छति कस्य हेतोः? उक्तम् व्याप्तिविशिष्टहेतोः। व्याप्तिशब्देन हेतुसाध्ययोः (लिङ्गलिङ्गिनोः) सम्बन्धः बोध्यते। यत्र यत्र हेतुः तत्र तत्र साध्यः, यत्र यत्र साध्याभावः तत्र तत्र हेत्वाभावः यदि परिदृश्यते तर्हि हेतुसाध्ययोः व्याप्तिः स्वीक्रियते। यथा वह्निधूमयोः व्याप्तिसम्बन्धः अस्ति। अत्र हेतुः धूमः । साध्यः वह्निः । धूमदर्शनेन व्याप्तेः स्मरणं भवति। तत्परं अप्रत्यक्षवह्नेः ज्ञानं भवति। अतः हेतुप्रत्यक्षात् अनन्तरं व्याप्तेः स्मरणं भवति। तत्परम् अप्रत्यक्ष- साध्यस्यानुमानं भवति। अत्र अनुमानेन यथार्थज्ञानं भवति। अन्नंभट्टेन भणितं यत् “लिङ्गपरामर्श अनुमानम्”।⁴¹

तत्त्वचिन्तामणिकारेण गङ्गेशोपाध्यायेन प्रमाणलक्षणप्रसङ्गेन उक्तम् लिङ्गपरामर्शः अनुमितेः करणम् अर्थात् अनुमानम्। परन्तु ‘परामर्श’ इति ग्रन्थे तेन उक्तम् लिङ्गपरामर्शस्य जनकरूपेण व्याप्तिज्ञानम् अनुमितेः चरमकारणम् अर्थात् अनुमानम्। प्राचीनन्यायाचार्येण उद्घोतकरेण उक्तम् अनुमितेः चरमकारणं लिङ्गपरामर्श एव अनुमितेः करणम् अर्थात् अनुमानम्। प्रमाणस्य चरमफलं

³⁸ न्यायसूत्रम् - १/१/३

³⁹ न्यायसूत्रम् - १/१/५

⁴⁰ न्यायसूत्रम् - १/१/५

⁴¹ तर्कसंग्रहः, सम्पादकः. नारायणचन्द्र गोस्वामी, पृष्ठासंख्या- ३९५ ।



‘हानबुद्धिः’, ‘उपादानबुद्धिः’, ‘उपेक्षाबुद्धिः’ चेति। प्रमाणजन्यं प्रमितिरपि प्रमाणं भवति। अतः हानदिवुद्धिः प्रमितेः करणम्। अतः अनुमितिरपि अनुमानप्रमाणम् इति नाम्नाभिधीयते। न्यायसूत्रकारेण अनुमानस्य भेदत्रयम् उल्लिखितम्। यथा- १) पूर्ववत् अनुमानम् २) शेषवत् अनुमानम्। ३) सामान्यतोदृष्टः अनुमानम्।

न्यायदर्शने स्वीकृतषोडशपदार्थेषु अन्यतमः पदार्थः अवयवः। अवयवस्य वर्णनाप्रसङ्गे सूत्रकारः पुनः अनुमानस्य विभागम् उत्थापयति। अनुमानं द्विविधम्- स्वार्थानुमानं परार्थानुमानं च। तत्त्वचिन्तामणिकारः गङ्गेशोपाध्यायः अवयवग्रन्थस्य आदौ उक्तम् “तच्चानुमानं परार्थ न्यायसाध्यमिति न्यायस्तदवयवाश्च प्रतिज्ञाहेतुदाहरनोपनय-निगमनानि निरूप्यन्ते।” भाससर्वज्ञमपि ‘न्यायसार’ इति ग्रन्थे उक्तम्- “तत् पुनः द्विविधं स्वार्थं परार्थञ्चेति। परोपदेशानपेक्षं स्वार्थम्, परोपदेशापेक्षं परार्थमिति। परोपदेशास्तु पञ्चावयववाक्यम्”। अनुमितेः करणम् अनुमानम्। कश्चित् जनः स्वार्थं व्याप्तिविशिष्टहेतोः दर्शनात् अनन्तरं यदि साध्यस्यानुमानं करोति तर्हि तदनुमानं स्वार्थानुमानम्। अत्र केवलम् अनुमानकर्तुः ज्ञानम् उत्पद्यते। तर्कसंग्रहकारेण उक्तम् “स्वार्थं स्वानुमितिहेतुः”।⁴² यथा धूमं दृष्ट्वा वह्नेः ज्ञानम्।

स्वार्थानुमितिष्यं यदि कश्चित् जनः अपरस्य ज्ञातार्थं वाक्यस्य प्रयोगं करोति तर्हि तत् अनुमानं परार्थानुमानम्। अत्र वाक्यशब्देन अवयववाक्यं बोधयति। वयं सर्वे अपरं किमपि विषयज्ञातार्थं वाक्यस्य प्रयोगं कुर्वन्ति। परार्थानुमाने व्यवहृतवाक्यम् अवयवः इति नाम्ना अभिधीयते। अवयवः इति नाम्नः कारणं विद्यते। परार्थानुमाने व्यवहृता वाक्यसमष्टिः ‘न्याय’ नाम्नाभिधीयते। वात्सायनेन अपि उक्तम् “सोऽयं परमन्यायः”। तथाहि अन्यत्र उच्यते “उचितानुपूर्वीकप्रतिज्ञादिपञ्चसमुदायत्वं न्यायत्वम्”⁴³ अवयवः इति पदस्यार्थः अंशः। यथा

⁴² तर्कसंग्रहः, सम्पादकः नारायणचन्द्र गोस्वामी, पृष्ठासंख्या- ३८७ ।

⁴³ न्यायदर्शन. कालिवरवेदान्तवागीशसम्पादकः दितम्, पृष्ठासंख्या- ख।



अवयविनः पटस्य अवयवः तन्तुः, तथा अवयविनः न्यायस्य अवयवः वाक्यानि। तन्तुसंयोगे यथैव अवयविपटस्य निर्माणं भवति तथैव अवयववाक्यानां मिलनेन परमन्यायस्य सृष्टिर्भवति।

केनचित् जनेन पर्वते स्वयं धूमेन वह्नेः ज्ञानात् अनन्तरम् अपरं धूमसहायेन अप्रत्यक्षस्य वह्निज्ञानस्य उत्पादनार्थं यत् पञ्चावयववाक्यं प्रयुज्यते तत् परार्थानुमानम्। तर्कसंग्रहकारेण अन्नभट्टेन उक्तम् “यत्तु स्वयम् धूमादग्निमनुमानाय परप्रतिपत्त्यर्थं पञ्चावयववाक्यं प्रयुज्यते तत् परार्थानुमानम्”।⁴⁴ अर्थात् आत्मार्थं तत्त्वनिश्चयार्थं प्रयुक्तम् अनुमानं स्वार्थानुमानम्। परन्तु वादिप्रतिवादिनोः विप्रतिपत्तिवशात् विवादविषयेषु संशयः जायते। मध्यस्थजनस्य संशयनिवारणार्थं उभयौ एव स्वपक्षसाधनार्थं न्यायप्रयोगेन स्वमतसाधकम् अनुमानं प्रदर्शयतः। अनेन मध्यस्थजनस्य अनुमितिः जायते। अनुमानमिदं परार्थम्। अतः परार्थानुमानम् इति अभिधीयते। परन्तु अनेके परार्थानुमानम् इति नामकरणं न स्वीकुर्वन्ति। ते मन्यन्ते अनुमितेः हेतुः तथा तज्जनितः ज्ञानविशेषः अनुमानम्। परन्तु हेतुज्ञानयोः परार्थत्वं लोकप्रसिद्धं शास्त्रप्रसिद्धं च न। अतः उभयमेव परार्थं न ज्ञायते। यदि उक्तम् अनुमानबोधकस्य वाक्यस्य परार्थत्वहेतोः अनुमानं परार्थं तर्हि कश्चित् जनस्य प्रत्यक्षबोधकवाक्यं परार्थत्वहेतोः प्रत्यक्षस्य अपि परार्थप्रसङ्गः आगच्छति। परन्तु प्रत्यक्षस्य परार्थं न स्वीक्रियते। समाधाने श्रीधरभट्टेन उक्तम् प्रतिज्ञादिवाक्यस्य परार्थत्ववशतः अनुमानमिदं परार्थानुमानं न। परन्तु परार्थवाक्यानि विवादस्थले मध्यस्थजनस्य अनुमितेः हेत्वर्थम् अतः अनुमानमिदं परार्थानुमानम्। न्यायमञ्जरीकारेण जयन्तभट्टेन उक्तम् “तमेव परार्थानुमानमाचक्षते नीतिविदः”। ‘तर्कसंग्रहदीपिका’ इत्यस्यां टीकायां नीलकण्ठभट्टेन अनुमानस्य परार्थत्वं स्वीकृत्य उक्तम् “तथापि परार्थानुमानप्रयोजके पञ्चावयववाक्ये ‘परार्थानुमान’ शब्दस्यौपचारिकः प्रयोग इति मनसि कृत्य मूलमवतारयत”। न्यायदर्शने परार्थानुमाने पञ्चावयववाक्यस्य प्रयोगः भवति। अवयवसहायेन परार्थानुमानं भवति। सूत्रकारेण

⁴⁴ तर्कसंग्रहः, सम्पादकः. नारायणचन्द्र गोस्वामी, पृष्ठासंख्या- ३९५।



गौतमेन उक्तम्-“प्रतिज्ञाहेतूदाहरणोपनयनिगमनान्यवयवाः”।⁴⁵ अर्थात् परार्थानुमाने प्रतिज्ञा हेतुः उदाहरणम् उपनयः निगमनञ्च इति पञ्चावयवाः। न्यायदर्शनं द्विविधम्। यथा प्राचीनन्यायः नव्यन्यायश्चेति। आहार्यगङ्गेशोपाध्यायात् प्राक् न्यायदर्शनं प्राचीनन्यायः नामाभिधीयते। अत्र मया प्राचीनन्यायमवलम्ब्य अवयवविमर्शः उपस्थाप्यते।

प्रतिज्ञा-

पञ्चावयववाक्येषु आदौ अस्ति प्रतिज्ञा। न्यायसूत्रकारेण उक्तम्- “साध्यनिर्देशः प्रतिज्ञा”।⁴⁶ साध्यस्य निर्देशः साध्यनिर्देशः। न्यायभाष्यकारेण ‘साध्यस्य’ इति पदस्य अर्थः क्रियते “प्रज्ञापनीयेन धर्मेण धर्मिणो विशिष्टस्य”। न्यायभाष्यकारेण ‘निर्देशः’ इति पदस्य अर्थः क्रियते “परिग्रहवचनम्”। अर्थात् वादिप्रतिवादिनोः स्वमतानुसारं प्रतिपादनीयं धर्मेण विशिष्टधर्मवोधकवाक्यं प्रतिज्ञा। ‘साध्यः’ इति शब्देन न्यायसूत्रकारः साध्यधर्मं तथा साध्यधर्मविशिष्टधर्मिं बोधयति। परन्तु अत्र ‘साध्य’ इति शब्देन साध्यधर्मविशिष्टधर्मिं बोध्यते। अतः येन वाक्येन साधनीयधर्मविशिष्टधर्मिं बोध्यते सा प्रतिज्ञा। नैयायिकाः शब्दस्य अनित्यत्वं स्वीकुर्वन्ति। परन्तु मीमांसकाः शब्दस्य नित्यत्वं स्वीकुर्वन्ति। अत्र शब्दस्य नित्यानित्यत्वविचारे मध्यस्थजनं निकषा नैयायिकाः प्रतिज्ञावाक्यं उत्थापयति “अनित्यः शब्दः”। अत्र अनित्यविशिष्टः शब्दः नैयायिकानां साध्यधर्मिं।

तर्कभाषाकारेण केशवमिश्रेणापि उक्तम् “तत्र साध्यधर्मविशिष्टपक्षप्रतिपादकं वचनं प्रतिज्ञा”।⁴⁷ अर्थात् येन वाक्येन पक्षे साध्यनिर्देशः भवति तत् वचनं प्रतिज्ञा। पक्षेण सह साध्यस्य सम्बन्धप्रतिपादकं ‘पक्षः साध्यविशिष्टं’ एतादृशं वाक्यम् प्रतिज्ञा। यथा-“पर्वतोऽयं

⁴⁵ न्यायसूत्रम् - १/१/३२

⁴⁶ न्यायसूत्रम् - १/१/३३

⁴⁷ तर्कभाषा, सम्पादकः गङ्गाधर कर, पृष्ठासंख्या-५१२।



वह्निमानिति”।⁴⁸ अत्र पर्वते धूमदर्शनेन वह्नेः ज्ञानात् अनन्तरम् अपरं वह्निज्ञानं उत्पादनाय कथ्यते अयं पर्वतः वह्निमान् इति। वचनमिदं प्रतिज्ञा।

नव्यनैयायिकेन अन्नंभट्टेन दीपिकाटीकायां प्रतिज्ञालक्षणम् उक्तम्-“साध्यवत्तया पक्षवचनं प्रतिज्ञा”।⁴⁹ अर्थात् साध्यविशिष्टपक्षस्य प्रतिपादकवचनं प्रतिज्ञा। अन्नंभट्टेन अत्र भिन्नभाषया प्रतिज्ञालक्षणं कृतम्।परन्तु अत्रापि तर्कभाषावत् पक्षे साध्यनिर्देशः भवति। यथा “पर्वतो वह्निमान्”।⁵⁰ अत्र उदाहरणमपि तर्कभाषावत्।

हेतुः -

पञ्चावयववाक्येषु द्वितीयावयववाक्यमस्ति हेतुः। न्यायसूत्रकारेण उक्तम् “उदाहरणसाधर्म्यात् साध्यसाधनं हेतुः”।⁵¹ परार्थानुमाने हेतुवाक्यस्य प्राधान्यमस्ति। हेतुवाक्यसहायेन वक्तव्यविषयं परप्रतिपत्त्यर्थं सहायता भवति।‘हेतु’ द्विविधम्-साधर्म्यहेतुः वैधर्म्यहेतुश्च। अत्र न्यायसूत्रकारेण साधर्म्यहेतोः लक्षणं प्रदीयते। “उदाहरणेन सामान्यात् उदाहरणसाधर्म्यात्” इति न्यायभाष्यकारस्य मतम्। ‘उदाह्रियते दृष्टान्तरूपेण प्रदर्श्यते यत् उदाहरणम्” इति व्युत्पत्त्यनुसारेण ‘उदाहरणम्’ इति पदेन दृष्टान्तः पदार्थः बोध्यते। दृष्टान्तपदार्थेन सह साध्यधर्मिणः समानधर्मः एव ‘उदाहरणसाधर्म्य’ इति। साधर्म्यहेतुः तदा भवति यदा उदाहरणेन सह अन्वयदृष्टान्तः प्रदर्शितः भवति। ‘साध्यसाधनम्’ इति पदेन हेतुपदार्थस्य साध्यसाधनत्वबोधकवाक्यमेव बोध्यते। अतः दृष्टान्तपदार्थेण सह अन्वयरूपेण साधर्म्यवशतः साध्यसाधने समर्थवाक्यमेव हेतुवाक्यम्।

⁴⁸ तर्कभाषा.सम्पादकः.गङ्गाधर कर, पृष्ठासंख्या-५१२।

⁴⁹ तर्कसंग्रहः(दीपिका टीका),सम्पादकः.नारायणचन्द्र गोस्वामी, पृष्ठासंख्या-३९५।

⁵⁰ तर्कसंग्रहः (दीपिका टीका), सम्पादकः.नारायणचन्द्र गोस्वामी, पृष्ठासंख्या-३९५।

⁵¹ न्यायसूत्रम्-१/१/३४



प्रतिज्ञावाक्यम् आसीत् “अनित्यः शब्दः”। अत्र हेतुवाक्यं—“उत्पत्तिधर्मकत्वात्”। अत्र उत्पत्तिधर्मकत्वरूपः धर्म एव हेतुपदार्थः। घटादिपदार्थस्य उत्पत्तिः भवति। अतः घटः अनित्यः। यस्य उत्पत्तिधर्मत्वम् अस्ति सः अनित्यः। अतः अन्वयरूपेण उदाहरणेन सह साधर्म्यवशतः – ‘उत्पत्तिधर्मकत्वात्’ हेतुः साधर्म्यहेतुः।

न्यायसूत्रकारेण वैधर्म्यहेतोः लक्षणं कृतम् “तथा वैधर्म्यात्”⁵² न्यायभाष्यकारेण उक्तम् “उदाहरणवैधर्म्यात् च साध्यसाधनं हेतुः”⁵³ वैधर्म्यदृष्टान्तपदार्थस्य वैधर्म्यप्रयुक्तं साध्यसाधनत्वबोधकवाक्यं हेतुः। यथा—“अनित्यः शब्दः, उत्पत्तिधर्मकत्वात्, अनुत्पत्तिधर्मकं नित्यं, यथा आत्मादि द्रव्यमिति”। अर्थात् उक्तरूपेण प्रतिज्ञादिप्रयोगस्थले उदाहरणवाक्येन आत्मादि द्रव्यरूपं वैधर्म्यदृष्टान्तः प्रदर्शनात् पूर्वोक्तः “उत्पत्तिधर्मकत्वात्” वाक्यं ‘वैधर्म्य हेतुः’।

तर्कभाषाकारेण केशवमिश्रेण उक्तम् “तृतीयान्तं पञ्चम्यन्तं वा लिङ्गप्रतिपादकं वचनं हेतुः”⁵⁴ अर्थात् व्याप्तिविशिष्टहेतोः हेतोः प्रतिपादनकारीवचनं हेतुः। हेतुवाक्यं तृतीयाविभक्त्यन्तं पञ्चमीविभक्त्यन्तं वा भवति। तर्कभाषायां प्रतिज्ञावाक्यम् आसीत् ‘पर्वतोऽयं वह्निमानिति’। अत्र हेतुवाक्यम् यथा “धूमवत्त्वेन धूमवत्त्वादिति वा”। यत्र यत्र धूमः अस्ति तत्र तत्र वह्निः अस्ति। अतः धूमवहन्योः व्याप्तिसम्बन्धः अस्ति। वह्निज्ञाने अत्र हेतुः धूमः। हेतुः अत्र तृतीयाविभक्त्यन्तं पञ्चमीविभक्त्यन्तं वा भवति। अनेन हेतुना पर्वते अर्थात् पक्षे साध्यज्ञानम् अर्थात् वह्नेः ज्ञानम् भवति।

⁵² न्यायसूत्रम्— १/१/३५

⁵³ न्यायदर्शन, सम्पादकः. फणिभूषण तर्कवागीश, पृष्ठासंख्या— ३००।

⁵⁴ तर्कभाषा, सम्पादकः. गङ्गाधर कर, पृष्ठासंख्या— ५१२।



नव्यनैयायिकेन अन्नंभट्टेन दीपिकाटीकायाम् हेतुलक्षणम् उक्तम्-“पञ्चम्यन्तं लिङ्गप्रतिपादकं वचनं हेतुः”।⁵⁵ अर्थात् हेतुप्रतिपादकं पञ्चमीविभक्तियुक्तवाक्यं हेतुवाक्यम्। यथा “धुमवत्त्वात्।” अत्र अन्नंभट्टेन तर्कभाषावत् व्याख्यातम्। परन्तु अन्नंभट्टेन उक्तम् हेतुवाक्यं पञ्चमीविभक्तियुक्तं भवति।

उदाहरणम्-

पञ्चावयववाक्येषु तृतीयावयववाक्यमस्ति उदाहरणम्। उदाहरणशब्दस्य व्युत्पत्तिना अस्यार्थः प्राप्यते। “उदाह्रियते धर्मयोः साध्य-साधनभावो येन वाक्येन”। अर्थात् येन वाक्येन हेतुपदार्थस्य अनुमेयधर्मस्य च साध्यसाधनभावसम्बन्धः बोध्यते तत् उदाहरणम्। उदाहरणं द्विविधम्-साधर्म्योदाहरणं वैधर्म्योदाहरणं च। न्यायसूत्रकारेण उदाहरणद्वयस्य लक्षणं कृतम् “साध्यसाधर्म्यात्तद्धर्मभावी दृष्टान्त उदाहरणम्।”, ‘तद्विपर्ययात् वा’।⁵⁶ अत्र न्यायसूत्रकारेण भणितं यत् “दृष्टान्त उदाहरणम्।” अर्थात् दृष्टान्तपदार्थमेव उदाहरणम्। परन्तु दृष्टान्तः वाक्यं न। कथं तस्य उदाहरणसंज्ञा भवितुम् शक्नोति? उद्घोतकारेण उक्तम् महर्षिः अत्र ‘दृष्टान्त’ – शब्देन स्वतन्त्रदृष्टान्तपदार्थस्य ग्रहणं न करोति। अत्र वचनस्य विशेषणरूपेण दृष्टान्तः इति पदार्थस्य ग्रहणं भवति। अर्थात् अत्र दृष्टान्तपदार्थबोधकवाक्यविशेषम् उदाहरणम्। केन प्रकारेण दृष्टान्तबोधकवाक्यं ‘साधर्म्योदाहरणम्’? महर्षिणा उक्तम् “साध्यसाधर्म्यात्तद्धर्मभावी दृष्टान्तः”। साध्यधर्मिणः यस्मिन् पदार्थे विद्यते स एव साधर्म्यदृष्टान्तः अन्वयदृष्टान्तः वा। तादृशं दृष्टान्तबोधकं वाक्यं साधर्म्योदाहरणवाक्यम्।

पूर्वोक्तस्य ‘उत्पत्तिमत्त्वात्’ इति हेतुवाक्यस्यानन्तरं ‘यो यो उत्पत्तिमान् स अनित्यः, यथा घटः’ इति वाक्यं साधर्म्योदाहरणवाक्यम्। भाष्यकारेण उक्तम् पूर्वोक्तस्थले आत्मादिव्यातिरेकदृष्टान्तग्रहणेन कथितवाक्यमेव वैधर्म्योदाहरणवाक्यम्। परन्तु उद्घोतकारेण

⁵⁵ तर्कसंग्रहः.(दीपिका टीका), सम्पादकः.नारायणचन्द्र गोस्वामी, पृष्ठासंख्या- ३९५।

⁵⁶ न्यायसूत्रम्- १/१/३६-३७



उक्तम् यत्र अन्वयदृष्टान्तः न भवति तत्र व्यातिरेकदृष्टान्तेन कथितवाक्यमेव वैधर्म्योदाहरणवाक्यम्।

तर्कभाषाकारेण केशवमिश्रेण तर्कभाषायाम् उक्तम् “सव्याप्तिकं दृष्टान्तवचनमुदाहरणम्”।⁵⁷ अर्थात् यत्र व्याप्तिना सह दृष्टान्तस्य कथनं भवति तत् उदाहरणम्। अत्र व्याप्तिविशिष्टहेतोः अधिकरणेन सह हेतुव्यापकसाध्यसाधिकरणस्य अभेदः प्रतिपादितः भवति। यथा “यो यो धूमवान् स स वह्निमान्, यथा महानसम्”। अस्मिन् वाक्ये हेतोः धूमस्य अधिकरणं महानसेन सह हेतुव्यापकसाध्यस्य अर्थात् वह्नेः अधिकरणस्य अभेदः प्रतिपादितः भवति। अतः वाक्यमिदम् उदाहरणम्।

नव्यनैयायिकेन अन्नंभट्टेन दीपिकाटीकायाम् उदाहरणलक्षणम् उक्तम् “व्याप्तिप्रतिपादकं वचनमुदाहरणम्”।⁵⁸ अर्थात् येन वाक्येन हेतुसाध्ययोः व्याप्तिः अर्थात् सम्बन्धः प्रतिपाद्यते तत् उदाहरणवाक्यम्। यथा—“यो यो धूमवान् स सः अग्निमान्, यथा महानसः”। अत्रापि अन्नंभट्टेन तर्कभाषावत् उदाहरणं व्याख्यातम्।

उपनयः—

पञ्चावयववाक्येषु चतुर्थावयववाक्यमस्ति उपनयः। यतः उदाहरणं द्विविधम्। अतः ‘उपनयः’ अपि द्विविधः। यथा साधर्म्योपनयः वैधर्म्योपनयश्च। महर्षिणा गौतमेन उक्तं— “उदाहरणापेक्षस्तथेत्युपसंहारो न तथेति वा साध्यस्योपनयः”।⁵⁹ अर्थात् साध्यधर्मे पूर्वोक्तोदाहरणवाक्यानुसारेण ‘तथा’, ‘न तथा’ च इति रूपेण यत् उपसंहारवाक्यं तत् उपनयः।

यथा ‘शब्दः अनित्यः, उत्पत्तिधर्मकत्वात्’ इति न्यायवाक्यस्थले नैयायिकेन यदि ‘यथा घटः’ इति रूपेण साधर्म्योदाहरणवाक्यम् उक्तम्, तर्हि अत्र उपनयवाक्यं भविष्यति

⁵⁷ तर्कभाषा, सम्पादकः गङ्गाधर कर, पृष्ठासंख्या-५१२।

⁵⁸ तर्कसंग्रहः (दीपिका टीका), सम्पादकः नारायणचन्द्र गोस्वामी, पृष्ठासंख्या-३९५।

⁵⁹ न्यायसूत्रम्. १/१/३८



“तथाचोत्पत्तिधर्मकः शब्दः”। वाक्यमिदं साधर्म्योपनयः। अनेन बोध्यते शब्दः अपि घटवत् उत्पत्तिविशिष्टः। नैयायिकेन यदि ‘यथा आत्मा’ इति रूपेण वैधर्म्योदाहरणवाक्यम् उक्तम् तर्हि अत्र वैधर्म्योपनयवाक्यं भविष्यति-“न च तथानुत्पत्तिधर्मकः शब्दः”। अनेन बोध्यते शब्दः आत्मनः इव उत्पत्तिधर्मविशिष्टः न।

तर्कभाषाकारेण केशवमिश्रेण उक्तम् “पक्षे लिङ्गोपसंहारवचनमुपनयः”।⁶⁰ अर्थात् पक्षे लिङ्गस्य उपसंहारवचनम् अर्थात् शाब्दनिश्चयकवचनम् उपनयः। अनेन वाक्येन पक्षेण सह साध्यव्याप्तिविशिष्टहेतोः सम्बन्धप्रतिपादनं भवति। प्रतिज्ञा-हेतु-उदाहरणवाक्यानाम् क्रमानुयायि प्रतिपादनात् अनन्तरम् ‘तथा च अयम्’ अर्थात् ‘साध्यव्याप्यहेतुमान् अयम्’ इत्यस्मिन् रूपे प्रयुक्तं वाक्यम् उपनयः।

उपनयवाक्यम् उदाहरणवाक्यम् अनुसरति। अनेन कारणेन उदाहरणतः यदि अन्वयव्याप्तेः बोधः भवति तर्हि उपनयवाक्येन पक्षे साध्यस्य अन्वयव्याप्तिविशिष्टहेतोः बोधः भवति। अथवा उदाहरणेन यदि व्यातिरेकव्याप्तेः बोधः भवति तर्हि उपनयवाक्येन व्यातिरेकव्याप्तिविशिष्टहेतोः बोधः भवति। अतः उपनयवाक्यस्वरूपं कदापि ‘तथा च अयम्’, कदापि ‘तथा च न अयम्’ इत्यादि रूपेण प्रतिपादितं भवति। ‘तथा च अयम्’ इत्यत्र ‘वह्निव्याप्यधूमवान् अयं पर्वतः’ इत्यस्य बोधः भवति।

नव्यनैयायिकेन अन्नंभट्टेन दीपिकाटीकायाम् उपनयलक्षणम् उक्तम्- “व्याप्तिविशिष्टलिङ्गप्रतिपादकं वचनमुपनयः”।⁶¹ अर्थात् व्याप्तिविशिष्टः लिङ्गः अर्थात् हेतुप्रतिपादकं वचनम् उपनयः। अत्र अन्नंभट्टेन हेतोः व्याख्यानं यथार्थं कृतम्। यथा ‘तथा चायम्’। उदाहरणम् अन्नंभट्टेन तर्कभाषावत् व्याख्यातम्।

⁶⁰ तर्कभाषा, सम्पादकः गङ्गाधर कर, पृष्ठासंख्या-५१२।

⁶¹ तर्कसंग्रहः (दीपिका टीका), सम्पादकः नारायणचन्द्र गोस्वामी, पृष्ठासंख्या-३९५।



निगमनम्—

पञ्चावयववाक्येषु पञ्चमावयववाक्यमस्ति निगमनम्। गौतमेन उक्तम् “हेत्वपदेशात् प्रतिज्ञायाः पुनर्वचनं निगमनम्”।⁶² न्यायभाष्यकारेण कथ्यते प्रतिज्ञावाक्यात् परं कथितस्य हेतुवाक्यस्य उल्लेख्यपूर्वकं प्रतिज्ञावाक्यस्य पुनर्वचनं निगमनम्। अत्र प्रतिज्ञावाक्यमासीत् ‘अनित्यः शब्दः’। अतः अत्र निगमनवाक्यं भविष्यति “तस्मादुत्पत्तिधर्मकत्वातनित्यः शब्दः”।

तर्कभाषाकारेण केशवमिश्रेण उक्तम् “पक्षे साध्योपसंहारवचनं निगमनम्”।⁶³ अर्थात् हेतुज्ञानव्याप्यसाध्यवत् पक्षबोधजनकवाक्यं निगमनवाक्यम्। अत्र पुनः प्रतिज्ञायाः पुनर्वचनं भवति। अत्र पक्षे प्रतिज्ञायाः परिसमाप्तिः भवति। यथा ‘तस्मात् तथा’ अर्थात् पर्वतोऽयं वह्निमान् अनेन रूपेण साध्यस्य सिद्धिः पक्षे भवति।

नव्यनैयायिकेन अन्नंभट्टेन दीपिकाटीकायाम् निगमनलक्षणम् उक्तम् “हेतुसाध्यवत्तया पक्षप्रतिपादकं वचनं निगमनम्”।⁶⁴ यथा ‘तस्मात् तथेति’। उदाहरणम् अन्नंभट्टेन तर्कभाषावत् व्याख्यातम्। परन्तु अत्र प्रश्नः आगच्छति प्रतिज्ञावाक्यस्य यदि पुनर्वचनं निगमनं भवति तर्हि निगमनवाक्यस्य आवश्यकता कथम्? परन्तु नैयायिकेन उक्तम् आवश्यकता अस्ति। यद्यपि निगमनवाक्यस्य परभागः प्रतिज्ञावाक्यं च आकारगतरूपेण समानं तथापि अवयववाक्यद्वयोः भिन्नता अस्ति। प्रतिज्ञावाक्येन यस्य पदार्थस्य साध्यरूपेण बोधः भवति निगमनवाक्येन तस्य पदार्थस्य सिद्धिरूपेण बोधः भवति। अतः प्रतिज्ञानिगमनयोः भेदः अस्ति।

पञ्चावयववाक्यस्य प्रयोजनं अन्नंभट्टेन दीपिकाटीकायामुक्तं “पक्षज्ञानं प्रतिज्ञाप्रयोजनम्। लिङ्गज्ञानं हेतुप्रयोजनम्। व्याप्तिज्ञानमुदाहरणप्रयोजनम्। पक्षधर्मज्ञानमुपनयनप्रयोजनम्।

⁶² न्यायसूत्रम्. १/१/३९

⁶³ तर्कभाषा., सम्पादकः. गङ्गाधर कर, पृष्ठासंख्या-५१२।

⁶⁴ तर्कसंग्रहः.(दीपिका टीका), सम्पादकः. नारायणचन्द्र गोस्वामी, पृष्ठासंख्या-३९।



अवाधितत्वादिकं निगमनप्रयोजनम्”।⁶⁵ अर्थात् प्रतिज्ञावाक्येन पक्षज्ञानं भवति। हेतुवाक्येन लिङ्गज्ञानं भवति। उदाहरणवाक्येन व्याप्तिज्ञानं भवति। पक्षधर्मतायाः ज्ञानम् उपनयवाक्यस्याप्रयोजनम्। पक्षे वाधितत्वादिदोषरहितार्थं निगमनवाक्यस्य प्रयोजनम्।

निष्कर्षः—

अज्ञातविषयज्ञानाय प्रमाणमावश्यकम्। ज्ञातविषयस्य अपरनिमित्तं ज्ञातार्थमपि प्रमाणमावश्यकम्। अनुमानप्रमाणेन ज्ञातविषयस्य अपरज्ञातार्थं परार्थानुमानम् आवश्यकम्। न्यायवैशेषिकनये परार्थानुमानस्य आलोचना परिदृश्यते। परन्तु अत्र व्याख्याने विभेदः अस्ति। न्यायदर्शने परार्थानुमाने प्रतिज्ञा हेतुः उदाहरणम् उपनयनं निगमनं च इति पञ्चावयववाक्यानि सन्ति। वैशेषिकदर्शने परार्थानुमाने प्रतिज्ञा अपदेशः निदर्शनम् अनुसन्धानम् प्रत्यम्नायश्च इति पञ्चावयववाक्यानि व्याख्यायन्ते। परन्तु न्यायवैशेषिकैः समानतन्त्रदर्शनम्।

समालोचनयाम् अत्र प्राप्यते पञ्चावयववाक्यानि परार्थानुमानस्वरूपम्। पञ्चावयवेन वाक्येन परार्थानुमानं न भवति। पञ्चावयववाक्यानि अत्र परार्थानुमानस्वरूपम्। अवयववाक्यानाम् व्याख्यानं कृत्वा अत्र प्राप्यते न्यायदर्शने प्रतिज्ञावाक्यं वैशेषिकदर्शनस्य प्रतिज्ञावाक्यवत्। न्यायदर्शने हेतुवाक्यं वैशेषिकदर्शनस्य अपदेशवाक्यवत्। न्यायदर्शने उदाहरणवाक्यं वैशेषिकदर्शनस्य निदर्शनवाक्यवत्। न्यायदर्शने उपनयनवाक्यं वैशेषिकदर्शनस्य अनुसन्धानवाक्यवत्। न्यायदर्शने निगमनवाक्यं वैशेषिकदर्शनस्य प्रत्यम्नायवाक्यवत्। अत्र परार्थानुमानम् इति समानविषयः परन्तु विषयव्याख्यायां भेदः अस्ति। यतः महाभारतस्य वनपर्वणि उक्तम्

“वेदा विभिन्नाः स्मृतयो विभिन्नाः।

नासौ मुनिर्यस्य मतं न भिन्नम्” ॥

वैशेषिकदर्शनस्य पश्चात् न्यायदर्शनम् आविर्भूतं भवति। परन्तु न्यायवैशेषिकयोः विषयदृष्ट्या सिद्धान्तदृष्ट्या च अधिकसाम्यं परिलक्ष्यते। परन्तु अनुमानप्रमाणविषये विशेषतः

⁶⁵ तर्कसंग्रहः.(दीपिका टीका),सम्पादकः. नारायणचन्द्र गोस्वामी, पृष्ठासंख्या- ३९५।



परार्थानुमानविषये भेदः परिलक्ष्यते। अस्य भेदस्य कारणं प्रधानतः कालव्यवधानम्। समयव्यवधानवशतः व्याख्यानं परिवर्तितं भवति। जनानां बोधार्थं वैशेषिकदर्शनस्य अवयववाक्यानां संज्ञाविषये परिवर्तनं भवति। न केवलं संज्ञायाम् अपि तु अवयवानां लक्षणेऽपि परिवर्तनं साधितं भवति। यद्यपि न्यायः वैशेषिकश्च समानतन्त्रदर्शनम् तथापि अत्र भेदः परिलक्ष्यते। अनेन परिवर्तनेन परार्थानुमानं सरलं भवति। न केवलं सरलम् अपि तु स्वानुमितविषयः अनायासेन अपराय ज्ञापयितुं शक्यते इति।

ग्रन्थानुक्रमणिका-

१. अन्नंभट्टः, तर्कसंग्रहः, सम्पादकः.अरविन्द वसु, कलकाता, मित्रम्, २०१० आङ्गलाब्दः; प्रथमप्रकाशनम्।
२. अन्नंभट्टः, तर्कसंग्रहः, सम्पादकः.नारायणचन्द्रगोस्वामी, कलकाता, संस्कृत पुस्तक भाण्डार, १४१३ वङ्गलाब्दः २००६ आङ्गलाब्दः (तृतीयसंस्करणस्य पुनर्मुद्रणम्)।
३. अन्नंभट्टः, तर्कसंग्रहः, सम्पादकः.श्रीसत्कारिशर्मावङ्गीयः, वाराणसी, चौखाम्वा संस्कृतसंस्थानम्, २०६८ वि. सं. २०१२ आङ्गलाब्दः।
४. अमरसिंहः, अमरकोषः(सटीकानुवादः), सम्पादकः.गुरुदासविद्यानिधिः, कलकाता, संस्कृत पुस्तक भाण्डार, १४१७ वङ्गलाब्दः २०१० आङ्गलाब्दः।
५. केशवमिश्रः, तर्कभाषा, सम्पादकः. सर्वानि गाङ्गुली विजया गोस्वामी च, कलकाता, संस्कृत पुस्तक भाण्डार, २००५ आङ्गलाब्दः; प्रथमसंस्करणम्।
६. केशवमिश्रः, तर्कभाषा; प्रथम खण्ड, सम्पादकः.श्री गङ्गाधर कर न्यायाचार्य, कलकाता, यादवपुर विश्वविद्यालय प्रकाशना, २०१३ आङ्गलाब्दः; द्वितीयप्रकाशनम्।
७. गङ्गोपाध्याय मृणालकान्ति, भाषापरिच्छेदे सप्त पदार्थ, कलकाता, संस्कृत बुक डिपो, १४२१ वङ्गलाब्दः; प्रथमसंस्करणम्।
८. गौतमः, न्यायदर्शनम्(तृतीयखण्डम्), अनुवादकः व्याख्याता च फणिभूषणतर्कवागीशः, कलकाता, पश्चिमवङ्गराज्य पुस्तक पर्षद्, २०००(द्वितीयमुद्रणम्)।
९. गौतमः, न्यायदर्शनम्(प्रथमखण्ड), अनुवादकः व्याख्याता च फणिभूषणतर्कवागीशः, कलकाता, पश्चिमवङ्गराज्यपुस्तक पर्षद्, २०१४(पञ्चमप्रकाशनम्)।



१०. गौतमः, न्यायदर्शनम्(वात्सायन कृत भाष्यसह), अनुवादकः व्याख्याता च कालीवरवेदान्तवागीशः, कलकाता, संस्कृत पुस्तक भाण्डार, २०१६आङ्गलाब्दः।
११. गौतमः, न्यायदर्शनम्, सम्पादकः.तारानाथन्यायतर्कतीर्थः, नई दिल्ली, मुश्रिराम मनोहरलाल पावलिशार्स, २००३।
१२. जगदीशतर्कालङ्कारः, तर्कामृतम्, सम्पादकः. तपनशंकरभट्टाचार्यः, कलकाता, संस्कृत पुस्तक भाण्डार, २००९ प्रथमसंस्करणम्।
१३. तर्कवागीशः फणिभूषणः, न्यायपरिचयः, कलकाता, पश्चिमवङ्गराज्यपुस्तक पर्षद्, २००६(तृतीयमुद्रणम्)।
१४. त्रिपाठी यदुपति, भारतीय दर्शन परिचय, कलिकाता, वि. एन्. पाव्लिकेशन, २०१० आङ्गलाब्दः; द्वितीयमुद्रणम्।
१५. प्रशस्तपादः, प्रशस्तपादभाष्यम्(द्वितीय भागः), सम्पादकः. ब्रह्मचारी मेधाचैतन्य, कलकाता, संस्कृत वुक डिपो, जानुयारी २०१७, (द्वितीयमुद्रणम्)।
१६. प्रशस्तपादः, प्रशस्तपादभाष्यम्; 'प्रकाशिका' -हिन्दीव्याख्याविभूषितम्, सम्पादकः.अचार्य ढुण्डिराज शास्त्री, वाराणसी, चौखाम्वा संस्कृत संस्थान, २०७३ वि.सं, २०१६ आङ्गलाब्दः, (पुनमुद्रणम्)।
१७. प्रशस्तपादः, प्रशस्तपादभाष्यम्, हिन्दीव्याख्याकारःसम्पादकःदकश्च. पण्डितश्रीदूर्गाधरझाशार्मा, चौखाम्वाविद्याभवन, वाराणसी, २००२ आङ्गलाब्दः, (पुनमुद्रणम्)।
१८. पाणिनिः, अष्टाध्यायी, सम्पादकः.तपनशङ्करभट्टाचार्यः, कलकाता, संस्कृत वुक डिपो, २०१२(प्रथमसंस्करणस्य पुनमुद्रणम्)।
१९. भट्टाचार्य श्रीमोहन भट्टाचार्य श्रीदीनेशचन्द्र च, भारतीय दर्शन कोष; प्रथम खण्ड, कलकाता, संस्कृत कलेज, १३८३ वङ्गलाब्दः।
२०. भट्टाचार्य श्रीमोहन भट्टाचार्य श्रीदीनेश चन्द्र च, भारतीय दर्शन कोष; तृतीय खण्ड, कलकाता, संस्कृत कलेज, १३८३ वङ्गलाब्दः।
२१. भट्टाचार्य समरेन्द, भारतीयदर्शनम्, कलकाता, वुक सिण्डिकेट प्राइभेटलिमिटेड, २०१०(पुनमुद्रणम्)।
२२. मनु, मनुसंहिता, सम्पादकः.ड. मानवेन्दुवन्द्योपाध्यायशास्त्री, कोलकाता, सदेश, १४१८ वङ्गलाब्दः; द्वितीयप्रकाशन।
२३. मन्डल प्रद्योत कुमार, प्रशस्तपादेर दर्शन, कलकाता, पश्चिमवङ्ग राज्य पुस्तक पर्षत्, २०१२ आङ्गलाब्दः; प्रथममुद्रणम्।



२४. माधवाचार्यः, सर्वदर्शनसंग्रहः(चार्वाकबौद्धजैनदर्शनानि), सम्पादकः.अमितभट्टाचार्यः, कलकाता, संस्कृत पुस्तक भाण्डार, २०१३।
२५. मिश्र जगदीशचन्द्र, भारतीयदर्शनम्, वाराणसी, चौखम्बा सुरभारती प्रकाशन, २०१६ आङ्गलाब्दः।
२६. वात्स्यायनः, न्यायभाष्यम्, सम्पादकः.अनन्तलालठाकुरः, नई दिल्ली, भारतीयदार्शनिकानुसंधानपरिषत्, १९९७।
२७. वामनदेवसेनापतिः, समानतन्त्रविमर्शः, कलकाता, तपति पाब्लिकेशन, २०१७(प्रथमसंस्करणम्)।
२८. विश्वनाथः, भाषापरिच्छेदः, सम्पादकः. मृणालकान्ति गङ्गोपाध्याय, कलकाता, संस्कृत बुक डिपो, २०१७ आङ्गलाब्दः; द्वितीयप्रकाशनम्।
२९. विश्वनाथः, भाषापरिच्छेदः(सिद्धान्तमुक्तावलीटीकासहिता), सम्पादकः.पञ्चाननशास्त्री, कलकाता, महाबोधि बुक एजेन्सि, २०१६(प्रथमसंस्करणस्यपुनर्मुद्रणम्)।
३०. विश्वनाथन्यायपञ्चानन, न्यायसूत्रवृत्तिः, सम्पादकः अनुवादकड् व्याख्याता च सेख साविर आलि, संस्कृत पुस्तक भाण्डार, २०१५ आङ्गलाब्दः, प्रथमप्रकाशनम्।
३१. श्रीशालिकानाथः, प्रकरणपञ्चिका; प्रमानपारायणे अनुमानपरिच्छेदः, सम्पादकः. तपनशङ्करभट्टाचार्यः, कलिकाता, संस्कृत पुस्तक भाण्डार, २०११ आङ्गलाब्दः; प्रथमसंस्करणम्।
३२. सेन देवव्रत, भारतीय दर्शन, कलकाता, पश्चिमवङ्ग राज्य पुस्तक पर्षत्, २०१४ आङ्गलाब्दः; तृतीयसंस्करणस्य द्वितीयमुद्रणम्।
३३. Mukhopadhyaya Gobindagopal. A New Tri-Lingual Dictionary. Kolkata: Sanskrit Book Depot, 2008(First Edition, Reprint).
३४. Sharma, Chandradhar. A Critical Survey of Indian Philosophy.
३५. Deehi: Motilal Banarsidass publishers, 2013 13th Reprint.

ISSN: 0587-1646

अन्वीक्षा

ANVĪKṢĀ

RESEARCH JOURNAL
OF THE DEPARTMENT OF SANSKRIT
[Peer Reviewed Journal]

VOLUME XLIV
RITA CHATTOPADHYAY COMMEMORATION VOLUME
PART II

General Editor
Prof. Tapan Sankar Bhattacharyya

Joint Editor
Prof. Kakali Ghosh



JADAVPUR UNIVERSITY

Kolkata 700 032

January 2023

ISSN: 0587-1646

अन्वीक्षा

ANVĪKṢĀ

RESEARCH JOURNAL OF THE DEPARTMENT OF SANSKRIT
[PEER REVIEWED JOURNAL]

VOLUME XLIV

RITA CHATTOPADHYAY COMMEMORATION VOLUME

PART II

GENERAL EDITOR

PROF. TAPAN SANKAR BHATTACHARYYA

JOINT EDITOR

PROF. KAKALI GHOSH

JADAVPUR UNIVERSITY

KOLKATA 700 032

JANUARY 2023

EDITORIAL BOARD

PROF. TAPAN SANKAR BHATTACHARYYA (GENERAL EDITOR)

PROF. KAKALI GHOSH (JOINT EDITOR)

PROF. RATNA BASU

PROF. TAPATI MUKHERJEE

PROF. DEBARCHANA SARKAR

PROF. SATYAJIT LAYEK

PROF. INDIRA CHATTERJEE

PROF. ASHOK KUMAR MAHATA

PROF. SHIULI BASU

PRICE- RS. 600.00

PUBLISHED BY REGISTRAR, JADAVPUR UNIVERSITY, KOLKATA 700 032

&

PRINTED BY CHOWDHURY PRESS, 242/2D, APC ROAD, KOLKATA 700 004

COVER DESIGN BY SRI ABHIRUP DE

Anvikṣā Website Link: <https://jusanskritjournal.in/>



Ref. No.

Date

GENERAL EDITOR'S NOTE

We are extremely delighted to announce that the latest online issue of *Anvikṣā* (Vol. XLIV), the trilingual journal of the Department of Sanskrit, Jadavpur University is ready for publication before our estimable readers. From the beginning of its journey, the journal used to be published in printed form only. It's a matter of great pride that our departmental journal has started its journey through online mode along with its printed form in the previous year.

The online edition of the journal has been appeared with the combined effort of Prof. Kakali Ghosh and all the honourable teachers of our department. We candidly admit that the demand of the age is irresistible. So, we believe that the new form of our journal will fulfil the necessity of the digital generation.

We observed that the valuable research articles of famous writers have enhanced the quality of the journal for a long time. Side by side, we believe that the modern generation can show the new direction of advancement certainly. That is why, we would like to inspire the young scholars for their endeavor through deliberative contributions. Therefore, we have increased the number of pages to encourage the young writers in the field of Sanskrit studies.

The present issue of our journal contains valuable articles written by the scholars and experts of their concerned fields of various renowned educational institutions. I hope that the readers will be involved with us through their valuable opinions and suggestions to complete the endeavor of the Department of Sanskrit.

"तेजस्वि नावधीतमस्तु"

January 26, 2023

Tapan Sankar Bhattacharyya

Dr. Tapan Sankar Bhattacharyya
Professor & Head of the Department of Sanskrit
Jadavpur University, Kolkata 700 032



Ref. No.

Date

JOINT EDITOR'S NOTE

The grand play of primordial power has given rise to myriads of manifestations, which are in a state of perpetual flux. The ever-changing modes of nature bring about changes in all worldly forms every moment, and as such, man is bewildered and baffled to dwell amidst the world of changefulness. He is a tiny boat at the mercy of destiny, as it were, tossed up here and there in the whirlpool of changes. The turmoil arising out of this turbulence fills life with unceasing dismay from which there is no escape. The ancient sages of India, with their all-encompassing vision, captured the essence of Truth at the core of their heart. They realized that amidst the vortex of changefulness, there exists a unitary and benign principle- *śāntam-śivam-advaitam*-which rests in the calmness of tranquillity. This self-sustaining principle which is essentially of the nature of knowledge is the support of the world of relativities. There is nothing so elevating as knowledge and, therefore, the cultivation of knowledge, in all its forms, has become the eternal pursuit of mankind which can lead to the abode of peace.

The Department of Sanskrit, bearing the legacy of the ancient knowledge tradition, is engaged with its earnest zeal in the cultivation of knowledge. As the chill of the winter gradually fades away and the cuckoo heralds the advent of the splendour of spring, nature seems to be embellished with blossoms and greenery making for an ideal ambience to offer our supplication to Devī Sarasvatī, the Goddess of learning for the sublimation of thoughts. The department, as a whole with all its components, stands in devotion and humility, with a basket of serene flowers, the *Arvikṣā*, as the offering to the goddess of learning. May the blessings of 'Vāk', who is described as the primordial reality in the Vedas, impel the awakening of our 'Dhī'.

This volume of *Arvikṣā*, which is an esteemed research journal in the field of Sanskrit and Indic studies, is a fruit of the sincere effort of the Department towards the expansion of the horizon of knowledge. Serious scholars, acclaimed intellectuals, dedicated researchers, and sincere students have enriched it with their invaluable contributions. The works of potential researchers and naive writers have also found a place in it. The conglomeration of the masterpieces of the masterminds has made it an exquisite piece of work.

We mourn, with a heart laden with sorrow, the sad demise of Prof. Rita Chattopadhyay, the erstwhile Professor of the Department who was a stalwart in the field of Modern Sanskrit literature. The Department in the past has received immense inspiration and support in all its academic activities from her. The demise of such an accomplished personality is undoubtedly an enormous loss not only to the department but also to the world of Sanskrit at large. We are privileged to dedicate the journal to the haloed memory of the departed soul.

This volume comprises two parts. Each of the two parts comprises three sections. In Section A, invited research articles from distinguished scholars of various reputed institutions have been compiled. Section B consists of the peer reviewed articles of teachers of several educational institutions. Section C is containing the peer reviewed articles of MPhil and PhD research scholars and students of graduation and post-graduation classes.

I fervently hope that *Amīkṣā* by divine grace will captivate the hearts of connoisseurs with its ineffable radiance and charming fragrance.

Kakali Ghosh.

Dr. Kakali Ghosh
Professor, Department of Sanskrit
Jadavpur University, Kolkata 700 032

January 26, 2023

PART - II
CONTENTS

SECTION A

| TITLE | AUTHOR | PAGE |
|---|-----------------------|----------|
| 1. OBITUARY OF PROFESSOR RITA CHATTOPADHYAY (1952-2022) | DEBARCHANA SARKAR | : 1-2 |
| 2. व्यवहारधर्मः | ब्रजकिशोर-स्वाँइः | : 3-21 |
| 3. THE <i>EDITIO PRINCEP</i> OF ARJUNAMIŚRA'S COMMENTARY ON THE CONCLUDING <i>PARVANS</i> OF THE <i>VAIYĀSIKA-MAHĀBHĀRATA</i> | RATNA BASU | : 22-36 |
| 4. MONARCHY AND DEMOCRACY IN ANCIENT INDIAN TEXTS | SARBANI GANGULI | : 37-48 |
| 5. SAMUDRA-SAṄGAMA OR THE SANSKRIT RENDITION OF MAJMA '-UL- BAḤRIAN BY DARASHUKOH: MINGLING OF SUFISM AND VEDANTIC HINDUISM IN EARLY MODERN INDIA | GARGI BHATTACHARYA | : 49-64 |
| 6. THEORY OF CREATION WITH REFERENCE TO NYĀYA-VAIŚEŚIKA SYSTEM | CHINMAY MANDAL | : 65-70 |
| 7. DHARMAŚĀSTRIC LAW AND ITS INTERPRETATIONS: A CLASH BETWEEN TEXT AND ITS DISCOURSE | ANINDYA BANDYOPADHYAY | : 71-78 |
| 8. दुर्गादास लाहिड़ी : बङ्गदेशेर एक विस्मृतप्राय वेदव्याख्याकार | दीधिति विश्वास | : 79-83 |
| 9. आधुनिक समाजे धर्मशास्त्रीय विवाहव्यवहार प्रसङ्गिकता एवं सांविधानिक वैधता | स्वदेशरजन घोषाल | : 84-93 |
| 10. मनःक्रेष ओ मुक्तिर पथरेखा: - प्रसङ्ग श्रीमङ्गलवदगीता | दीपश्री मङ्गल | : 94-101 |

SECTION B

- | | | | |
|---|----------------------|---|---------|
| 11. वेदान्तस्य प्रस्थानद्वये ब्रह्मणः स्वरूपविषये श्रीमद्भगवद्गीतायाः प्रभावः | शिखा-सरकार-शिकदारः | : | 102-114 |
| 12. श्री-जान्-भ्यूर-प्रणीत-'मतपरीक्षा'-खण्डन-मण्डनम् | सौम्यजित्-सेनः | : | 115-132 |
| 13. तत्त्वचिन्तामणिदिशा तर्कस्य संशयनिश्चयानुमानातिरिक्तत्वविचारः | सुव्रत-गायेनः | : | 133-137 |
| 14. मीमांसा-वेदान्तनयोः अवयवविमर्शः | नाडुगोपाल-दासः | : | 138-152 |
| 15. मधुरानाथदिशा तत्त्वचिन्तामणेः व्याघ्रव्याप्तिलक्षणविमर्शः | रिया-पालः | : | 153-158 |
| 16. NATURE OF TIME AND TIME MEASUREMENT IN JAINISM | BASUNDHARA GANGULY | : | 159-166 |
| 17. <i>ARIṢṬA</i> : COMMENTATORS' PROVISION AND MEDICAL SCIENCE'S PERSPECTIVE- DO THEY JUXTAPOSE? | SWADHIN KUMAR MANDAL | : | 167-173 |
| 18. शब्द प्रमाणेर प्रामाण्यः न्याय-वैशेषिकमत पर्यालोचना | प्रसेनजिৎ बेरा | : | 174-180 |
| 19. 'सिद्धे शब्दार्थसङ्घर्से' वार्तिकस्य 'सिद्धे' पदेन युक्ति स्थापने कैयटि ओ नागेशेन मतविचार | प्रियाङ्का साहा | : | 181-187 |
| 20. श्रीमद् मध्वाचार्यकृत द्वैतवाद - एकटि दार्शनिक पर्यालोचना | सङ्घ काङ्गार | : | 188-192 |

SECTION C

- | | | | |
|--|-------------------|---|---------|
| 21. अलङ्कारशास्त्रदिशा भक्तेः रसत्वारसत्त्वविमर्शः | प्रलय-नन्दी | : | 193-201 |
| 22. ऊनविंशतकीयभारतवर्षस्य ऐतिहासिकपरिसरे रचितं संस्कृतनाटकं 'प्रबुद्धहिमाचलम्' च : विश्लेषणात्मकमध्ययनम् | पूर्णिमा-हालदारः | : | 202-206 |
| 23. काव्यानुशासन-साहित्यदर्पणग्रन्थयोः काव्यप्रयोजनविमर्शः | पुष्पेन्दु-मण्डलः | : | 207-210 |
| 24. वैयाकरणानां मते तद्धितास्त्यर्थप्रत्ययानां | राहुल-दाँ | : | 211-220 |

| स्वरूपविश्लेषणम् | | |
|---|--------------------|-----------|
| 25. वेदव्युत्पत्तिविमृष्टिः | सायन्ती-गराडः | : 221-226 |
| 26. उपदेशसाहस्रीदिशा तत्त्वमसि- महावाक्यविचारः | सोमनाथ-वर्मनः | : 227-240 |
| 27. संहितापदयोः प्रकृतिविकृतित्वविमर्शः | सुधीर-दलुइः | : 241-244 |
| 28. जिनशतक-ग्रन्थस्यालंकारदृष्ट्या पर्यालोचनम् | सुरान्त-व्यानाजी | : 245-255 |
| 29. रमा-चौधुरी-प्रणीतस्य कालिदासीयमेघदूतानुक्तपूर्वपरवृत्ताश्रितस्य मेघमेदुरमेदिनीयम् इति नाटकस्य समीक्षणम् | तापस-वर्मनः | : 256-262 |
| 30. अद्वैतवेदान्तस्वारस्येन कणभक्षाक्षपादसम्मतकारणलक्षणे दोषप्रसञ्जनपुरःसरम् अद्वैताभिप्रायसमर्थनम् | राजेश-अधिकारी | : 263-269 |
| 31. आस्तिकदर्शनेषु गुणतत्त्वसमीक्षा | सुदीप-सर्दारः | : 270-281 |
| 32. SOME CRITICAL OBSERVATIONS ABOUT APAROKṢĀNUBHŪTI | SUDIP HALDER | : 282-289 |
| 33. A BRIEF DISCUSSION ON BASIC MATHEMATICAL TECHNIQUES AND EASY SŪTRAS | PRATIKA SANYAL | : 290-296 |
| 34. वर्तमान समाजे समावर्तन संस्कारের প্রাসঙ্গিকতা | ঐশী সাহা | : 297-302 |
| 35. বৌদ্ধনয়ে পঞ্চঙ্কসমষ্টি | মিঠুন নঙ্কর | : 303-308 |
| 36. বীরভদ্রদেবচম্পূকাব্যে পদ্মনাভ মিশ্রের রচনাশৈলী: একটি সমীক্ষা | মনিকা হাঁসদা | : 309-315 |
| 37. সৌত্রামণীয়াগের প্রকৃতি-বিচার | মৌসুমী সাঁপুই | : 316-319 |
| 38. শব্দশাস্ত্রে হ্রস্ব অকারের সংবৃত্ত্ব ও বিবৃত্ত্ব বিচার | পল্লবী মালিক | : 320-328 |
| 39. অথর্ববেদের আলোকে পরিবেশ ও স্বাস্থ্য সচেতনতা | পিংকি খাতুন | : 329-334 |
| 40. ছন্দঃকৌস্তভ গ্রন্থের ছন্দোগণিত: একটি সমীক্ষা | সেখ সামসুদ্দিন আলি | : 335-347 |
| 41. ন্যায়-বৈশেষিক দর্শনচর্চায় মহামহোপাধ্যায় কালীপদ তর্কাচার্যের অবদান | স্বাগত বিশ্বাস | : 348-358 |
| 42. মেঘদূত: নদী-নাটিকা প্রসঙ্গ | রাণু মণ্ডল | : 359-365 |

मीमांसा-वेदान्तनयोः अवयवविमर्शः

नाडुगोपाल-दासः

सारासंक्षेपः

मम शोधपत्रस्य विषयः 'मीमांसा-वेदान्तनयोः अवयवविमर्शः'। सर्वेषु दर्शनेषु अवयवशब्दस्य व्यवहारः परिदृश्यते। अवयवः कः? तस्य स्वरूपं किम्? इत्यादयः प्रश्नाः आदौ मनसि जायन्ते। अवयवशब्दः पुंलिङ्गान्तः। अव+व्यु+अप् = अवयव। अवयवते कार्यद्रव्येन संबध्यते इति अवयवः। कार्यशब्देन अत्र अनित्यविषयाः बोध्यन्ते। अवयवः इत्यस्य समार्थकशब्दः अंशः। अवयवानां विमर्शः हि अवयवविमर्शः। विमर्शशब्दस्य समानार्थकः भावना वासना वा। जगतः सर्वे अनित्यविषयाः अंशे विभज्यमानाः। अतः सर्वे विषयाः अवयवेषु विभज्यमानाः। अवयवानां समुदायः अवयवी। अवयवी अवयवेषु वर्तते। जगतः सर्वे अनित्यविषयदाः अत्र अवयवी। यथा घटः अवयवी। घटपरमाणु अत्र अवयवः। वैशेषिकाः मन्यन्ते अन्तिमः अवयवः परमाणुः। यतः परमाणोः विभागः नास्ति। अवयवी अवयवेषु विभक्तः। अस्मिन् जगति सर्वे कार्याणि अवयवेषु विभक्तानि। मनुष्यानां मनुष्येतरप्राणीनां उद्भिजानां च शरीरानि अवयवेषु विभक्तानि। मनुष्यानां मनुष्येतरप्राणीनां अवयवाः अङ्गानि इत्यभिधीयन्ते। उद्भिजानां अवयवाः पुष्पादयः नामाभिधीयन्ते। अतः सर्वे कार्यद्रव्यानि अवयवेषु विभक्तानि। परन्तु अत्र अवयवशब्देन कार्यद्रव्यानां अवयवाः न बोध्यन्ते। अत्र अवयवशब्देन परार्थानुमानस्य अवयवाः बोध्यन्ते।

सर्वेषु एव आस्तिकदर्शनेषु अनुमानप्रमाणं स्वीकृतम्। तत्र अनुमानं द्विविधं यथा स्वार्थानुमानं परार्थानुमानं चेति। केवलं आस्तिकदर्शनेषु परार्थानुमानं न स्वीकृतम्। नास्तिकदर्शनेषु अपि परार्थानुमानं स्वीकृतम्। चार्वाकं विना बौद्धदर्शने जैनदर्शने च अनुमानप्रमाणस्य भेदः परार्थानुमानं स्वीकृतम्। परन्तु मम आलोच्यविषयः अत्र केवलं आस्तिकदर्शनेषु परार्थानुमाने स्वीकृताः अवयवाः। आस्तिकदर्शनं समानतन्त्रेषु विभक्तम्। तन्त्रशब्दस्यार्थः 'शास्त्रम्'। आस्तिकदर्शनानां मुख्यप्रयोजनं दुःखस्य चिरनिवृत्तिः अर्थात् मोक्षः। परन्तु मोक्षस्य उपायः भिन्नः वर्तते। सर्वे आस्तिकदार्शनिकाः मोक्षोपायः प्रदर्शयन्ति। भिन्नोपायेषु येषां दार्शनिकानां मतसाम्यं परिलक्षते ते समानतन्त्रदर्शनं इत्यभिधीयते। यथा १) सांख्यं योगश्च २) वैशेषिकः न्यायः च ३) मीमांसा वेदान्तश्चेति।

दर्शनचिन्तनपरम्परायाः कापि सीमा नास्ति। वैदिककालतः दर्शनचिन्तनपरम्परा अधुनापि प्रचलति। 'मीमांसा-वेदान्तनयोः अवयवविमर्शः' नाम शोधपत्ररचनायां विविधानि कारणानि सन्ति। मीमांसावेदान्तदर्शनयोः परार्थानुमाने अवयवाः स्वीकृताः न वा इति मम आदौ मनसि जिज्ञासा आसीत्। यदि अवयवाः स्वीकृताः तर्हि तेषां स्वरूपाणि प्रयोजनानि कानि समानतन्त्रदर्शनेषु वर्णितानि इति जिज्ञासा तत्परं आसीत्। मीमांसावेदान्तदर्शनयोः अवयवासंख्याविषये न्युनाधिक्यं यदि परिलक्ष्यते तत्कारणं किम् इति जिज्ञासा आसीत्? मीमांसावेदान्तदर्शनयोः अवयवसंख्या यदि भिन्नाः वर्तन्ते तर्हि कति अवयवाः अवश्यमेव आवश्यकं परार्थानुमानाय कथं वा आवश्यकं इति जिज्ञासा अपि आसीत्। इमा जिज्ञासा दुरीकरणाय अस्मिन् विषये मया शोधकार्यं कृतम्।

अस्मिन् शोधपत्रे मया मीमांसा-वेदान्तनयोः अवयवविमर्शः उपस्थाप्यते। वेदप्रामाण्यमवलम्ब्य स्वीकृतेषु आस्तिकदर्शनेषु अन्यतमी वर्तते मीमांसादर्शनं (पूर्वमीमांसा वा) वेदान्तदर्शनं (उत्तरमीमांसा वा) च इति। मीमांसादर्शने परार्थानुमानं स्वीकृतम्। यद्यपि मीमांसादर्शनं प्रमाणप्रधानशास्त्रं न। परन्तु प्रमाणं विना प्रमेवसिद्धिः न भवति। अतः प्रमाणम् आवश्यकम्। अत्र अनुमानप्रमाणस्य भेदद्वयं स्वीकृतम्। यथा स्वार्थानुमानं परार्थानुमानं चेति। मानोमेयदयकारेण भणितं यत् "तच्चानुमानं स्वार्थपरार्थभेदेनापि द्विविधमाहुः"। परार्थानुमाने प्रयुक्तानानां वाक्यानां प्रत्येकं अवयवः इति नामाभिधीयते। मीमांसकैः प्राचीननैयायिकैश्च त्वञ्चावयववाक्यानि न स्वीकृतानि। तै मन्यन्ते अवयवः त्रिविधः। यथा प्रतिज्ञा हेतुः उदाहरणञ्चेति। अथवा उदाहरणम् उपनयः निगमनञ्चेति। मीमांसकाः कथं अवयवः त्रिविधः स्वीकृतवन्तः तत्कारणं अस्मिन् प्रबन्धे मया उल्लिखितम्।

मीमांसादर्शनस्य समानतन्त्ररूपेण वर्तते वेदान्तदर्शनम्। वेदान्तदर्शने मीमांसादर्शनमवलम्ब्य मतानि परिदृश्यन्ते। परन्तु गतानैक्यमपि परिदृश्यते। वेदान्तदर्शने अनुमानप्रमाणं द्विविधं यथा स्वार्थानुमानं परार्थानुमानम् चेति। वेदान्तपरिभाषायामुक्तं "तत्त्वानुमानं स्वार्थ-परार्थ-भेदेन द्विविधम्"।^१ येन अनुमानेन स्वकीयसन्दिग्धविषयस्य निश्चितज्ञानं भवति तत् स्वार्थानुमानम्। अत्र अवयववाक्यस्य प्रयोजनं नास्ति। परन्तु कुत्रापि यदि प्रतिवादी कमपि विषयमवलम्ब्य संशयः प्रकाशयति तर्हि तत्र वादी संशयदुरीकर्तुं अवयववाक्यानि प्रयोगः करोति तत् परार्थानुमानम्। परार्थानुमानेन परार्थानुमितिः जायते। परार्थानुमानं न्यायसाध्यम्। न्यायशब्देन अत्र अवयवसमुदायः बोध्यते। वेदान्तिकाः भणितं यत् "परार्थं तु न्यायसाध्यम्। न्यायो नामावयवसमुदायः।"^२ वेदान्तमते त्रयः अवयवाः यथा प्रतिज्ञा हेतुः उदाहरणं चेति। अथवा उदाहरणं उपनयः निगमनञ्चेति। वेदान्तपरिभाषायामुक्तं "अवयवत्रयः एव प्रतिज्ञाहेतुदाहरणरूपाः, उदाहरणोपनयनिगमनरूपा यथा"^३ अत्र वेदान्तदर्शनमवलम्ब्य अवयवानां संख्या स्वरूपानि प्रयोजनानि च मया उपस्थाप्यते। मीमांसावेदान्तदर्शनयोः परार्थानुमाने स्वीकृताः अवयवाः समानाः एवा परन्तु शास्त्रद्वयं प्रमाणप्रधानं न। वेदान्तदर्शने अवयवानां स्वरूपानि यथार्थरूपेण न प्राप्यन्ते। परन्तु अत्र अवयवानां प्रयोजनानि प्राप्यन्ते। प्रयोजनानि दृष्ट्वा अस्मिन् प्रबन्धे वेदान्तदर्शनमवलम्ब्य अवयवानां स्वरूपानि व्याख्यानं मया चेह्यते। मीमांसावेदान्तदर्शनमवलम्ब्य अवयवविमर्शः एकस्मिन् अध्याये मया उल्लिखितम्। यतः ते समानतन्त्रदर्शनम्। अध्यायान्ते द्वयोः दर्शनशास्त्रयोः अवयवमवलम्ब्य तत्त्वानां किञ्चित् वैसादृश्यमपि यदि परिदृश्यते तदपि मया उल्लिखितम्।

दुःखनिवृत्तिप्रयोजनमवलम्ब्य दर्शनशास्त्रस्य सृष्टिः अभवत्। अतः जिज्ञासा जायते दर्शनं किम्? दर्शनशब्दस्य कोऽर्थः? इत्यादयः। दृश्- घातोः उत्तरं ल्युट्- प्रत्ययेन^४ दर्शनशब्दस्य सृष्टिर्भवति। पाणिनिना धातुपाठे दृश्- घातोः अर्थः कृतः 'दृशः प्रेक्षणो' अर्थात् प्रेक्षणशब्दस्य अर्थः दर्शनम् ज्ञानं अनुधावनं वा। चक्षुरिन्द्रियादिसहायेन बाह्यविषयानां ज्ञानलाभः अत्र न अभिप्रेतः। भारतीयदर्शने दर्शनशब्दस्यार्थः भिन्नः। तत्र दर्शनमित्यस्यार्थः तत्त्वदर्शनम्, आत्मदर्शनम्, आत्मोपलब्धिर्वा। अर्थात् दर्शनेन तत्त्वज्ञानं भवति। तत्त्वं च "सतञ्च सद्भावोऽसतश्चासद्भावः"^५ येन तत्त्वोपलब्धिः भवति तत् दर्शनम्- "दृश्यते साक्षात् क्रियते तत्त्वम् एभिरिति दर्शनानि।"^६ प्राचीनपण्डिताः उक्तवन्तः-

यदाभ्युदयिकं चैवं नैश्रेयसिकमेव च।

सुखं साधयितुं मार्गं दर्शयित् तद् हि दर्शनम्॥

अर्थात् यत् शास्त्रं अभ्युदयागतसुखं निःश्रेयसलभ्यसुखं च उभययोः पथप्रदर्शकं तत् दर्शनम्। दर्शनशब्दस्य पारिभाषिकार्थः जगतः जीवनस्य च सम्यकोपलब्धिः ज्ञानं वा।

भारतीयदर्शनम् आस्तिकनास्तिकभेदेन द्विविधम्^७ आस्तिकाः वेदस्य प्रामाण्यं स्वीकुर्वन्ति, नास्तिकाः तु वेदनिन्दकाः इति। आस्तिकश्रेण्याम् अस्ति न्यायः वैशेषिकः सांख्यः योगः मीमांसा वेदान्तश्च। नास्तिकश्रेण्याम् अस्ति चार्वाकः जैनः बौद्धश्च। तेषु भारतीयदर्शनेषु चार्वाकदर्शनमृते सर्वाणि भारतीयदर्शनानि परमपुरुषार्थरूपेण मोक्षं स्वीकुर्वन्ति। मोक्षशब्देन दुःखस्य चिरनिवृत्तिः बोध्यते। मोक्षो हि सर्वेषां जनानां परमपुरुषार्थः। दर्शनशास्त्रं मोक्षलाभस्य उपायं ज्ञापयति इत्यनेन तच्छास्त्रं मोक्षशास्त्रनाम्ना अपि अभिधीयते। अयं मोक्षः तत्त्वज्ञानात् जायते। तत्त्वज्ञानलाभार्थं शास्त्राध्ययनं कर्तव्यम्। तथाहि उक्तम्-

श्रोतव्यः श्रुतिवाक्येभ्यो गन्तव्यश्चोपपत्तिभिः।

मत्वा च सततं ध्येय एते दर्शनहेतवः॥^१ इति।

तथाहि महर्षिणा कणादेन अपि तदीये वैशेषिकसूत्रग्रन्थे भणितम्-“यतोऽभ्युदयनिःश्रेयससिद्धिः स धर्मः”^२ इति।

समानतन्त्रदर्शनेषु अन्यतमौ मीमांसादर्शनं वेदान्तदर्शनञ्चेति। आस्तिकदर्शनशास्त्रेषु मीमांसादर्शनं विशिष्टरूपेण विराजते। मीमांसादर्शनं द्विविधं- पूर्वमीमांसा उत्तरमीमांसा च। पूर्वमीमांसाशब्देन केवलं मीमांसादर्शनं बोध्यते। उत्तरमीमांसाशब्देन वेदान्तदर्शनं बोध्यते। वेदस्य कर्मकाण्डस्योपरि निर्भरं कृत्वा सृष्टदर्शनं पूर्वमीमांसादर्शनं मीमांसादर्शनं वा। वेदस्य ज्ञानकाण्डस्योपरि निर्भरं कृत्वा सृष्टदर्शनं उत्तरमीमांसादर्शनं वेदान्तदर्शनं वा। द्वयोः दर्शनयोः अवयवविमर्षः अत्र मया उपस्थाप्यते। आदौ मया मीमांसानये अवयवविमर्षः उपस्थाप्यते। तत्परं वेदान्तनये अवयवविमर्षः उपस्थाप्यते। अन्तिमे द्वयोः दर्शनयोः अस्मिन् विषये यदि वैसादृश्यं परिलक्ष्यते तदपि मया उपस्थाप्यते।

मीमांसानये अवयवविमर्शः ।

मानवजीवनस्य पुरुषार्थः चतुर्विधः। यथा धर्मः अर्थः कामः मोक्षश्चेति। अत्र आदौ विद्यते धर्मः। यतः धर्मस्योपरि जीवनं प्रतिष्ठितः भवति। धर्मः अत्र आधारः। महाभारतस्य शान्तिपर्वण्यपि उक्तम्- “धारणाद्धर्मः इत्याहुः”^३। मीमांसाशास्त्रस्य मुख्यप्रयोजनमपि धर्मप्रतिपादनम्। कुमारिलभट्टेन अपि भणितं यत् “धर्माख्यं विषयं वक्तुं मीमांसायाः प्रयोजनम्।”^४

पूजार्थकात् तथा विचारार्थकात् मान्-धातोः सन्-प्रत्यये कृते सति ‘मीमांसा’ इति शब्दः निष्पद्यते। कुमारिलभट्टेन भणितं यत्-“मीमांसाशब्दः पूजितविचारार्थे प्रसिद्धः...।”^५ व्युत्पत्त्यनुसारेण अस्यार्थः ‘पूजायाः इच्छा’ तथा ‘विचारविषये इच्छा’ वा। भिन्नरूपेण अस्यार्थः जिज्ञासा विचारः वा मन्यते। मीमांसासूत्रकारेण जैमिनिना अपि उक्तम्- “अथातो धर्मजिज्ञासा”^६। मीमांसाशास्त्रस्य अपरं नाम ‘पूर्वमीमांसा’ ‘कर्ममीमांसा’ च। वेदस्य पूर्वभागं ब्राह्मणम्। ब्राह्मणग्रन्थैः सह सम्बन्धेन दर्शनमिदं पूर्वमीमांसा इति रूपेण आख्यायते। ब्राह्मणग्रन्थेषु प्रतिपादितानि कर्मकाण्डानि तथा यज्ञादिनि अस्मिन् शास्त्रेषु विचारः भवति। अनेन कारणेण मीमांसादर्शनं कर्ममीमांसा इति रूपेण आख्यायते। मीमांसादर्शनं ब्राह्मणग्रन्थानां वाक्यानां अर्थनिर्णयार्थं वैज्ञानिकपद्धतिं स्थापयति। यदधीकृत्य ब्राह्मणग्रन्थानां वाक्यानां विचारः भवति। अतः मीमांसादर्शनं वाक्यार्थविज्ञानम् इत्यभिधीयते।

मीमांसादर्शनस्य सर्वप्रथमः सुव्यवस्थितः ग्रन्थः ‘मीमांसासूत्रम्’। मीमांसासूत्रस्य रचयिता महर्षिः जैमिनिः। अतः मीमांसासूत्रं ‘जैमिनिसूत्रम्’ इत्यपि अभिधीयते। मीमांसासूत्रस्योपरि शबरस्वामिकृतं ‘शाबरभाष्यं’ प्राप्यते। तत्परं कोऽपि महान् मीमांसादार्शनिकः न प्राप्यते। ख्री. सप्तमशतके पुनः मीमांसादर्शनस्य द्वौ पण्डितौ जातः कुमारिलभट्टः प्रभाकरमिश्रः श्रेति। कुमारिलभट्टतः भाट्टसम्प्रदायः प्रभाकरमिश्रतः प्राभाकरसम्प्रदायः सृष्टः अभवत्। मुरारिमिश्रः इति नाम्ना एकः मीमांसादार्शनिकः जातः। मुरारिमिश्रतः मुरारिसम्प्रदायः जातः। अतः मीमांसादर्शनस्य त्रयः सम्प्रदायाः अधुना प्राप्यन्ते। यथा-क.भाट्टसम्प्रदायः।ख.प्राभाकरसम्प्रदायः।ग.मुरारिसम्प्रदायः।

मीमांसादर्शने प्रधानरूपेण वेदवाक्यस्य विचारः प्राप्यते। तत्सह प्राप्यते वेदः पौरुषेयः अपौरुषेयः वा इत्यस्य विचारः। आत्मनः नित्यानित्यविषये विचारः,यागादि विषये विवेचनम् इत्यादि अपि अत्र प्राप्यते। पदार्थानां यथार्थज्ञानं प्रमाणात् भवति। मीमांसासूत्रे प्रमाणस्य विचारः यथार्थरूपेण न प्राप्यते। परन्तु भाट्टसम्प्रदायमवलम्ब्य

'मानमेयोदयः' इत्याख्यो ग्रन्थः प्राप्यते। 'मानमेयोदयः' भाट्टसम्प्रदायस्य प्रकरणग्रन्थः। अत्र यागस्य वर्णना न प्राप्यते। भाट्टसम्प्रदायमवलम्ब्य प्रमाणानां प्रमेयानां च विवचनं मानमेयोदये प्राप्यते। मानमेयोदयग्रन्थस्य रचयिता नारायणभट्टः नारायणपण्डितः च। नारायणभट्टेन प्रत्यक्षादिप्रमाणानि आलोचितानि। नारायणपण्डितेन द्रव्यादि-प्रमेयानि आलोचितानि। ग्रन्थस्य आदौ प्रमाणलक्षणम् आलोचितम्। नारायणभट्टेण उक्तम्-

प्रमाकरणमेवात्र प्रमाणं तर्कपक्षवत्।

प्रमा चाज्ञाततत्त्वार्थज्ञानमेवात्र भिद्यते॥¹⁵

न्यायदर्शनवत् अत्र प्रमाणलक्षणम् उक्तम्- 'प्रमाकरणं प्रमाणम्'। अर्थात् प्रमायाः करणं प्रमाणम्। परन्तु प्रमा इति विषये भिन्नमतं परिलक्ष्यते। न्यायनये यथार्थानुभवः हि प्रमा। केशवमिश्रेण भणितं यत् "यथार्थानुभवः प्रमा"। परन्तु अत्र अज्ञातः तत्त्वस्य यथार्थज्ञानं हि प्रमा। न्यायदर्शने यथार्थानुभवस्य अर्थात् तत्त्वज्ञानस्य उल्लेखः प्राप्यते परन्तु 'अज्ञात' इति पदस्य प्रयोगः न प्राप्यते। भाट्टमते प्रमालक्षणे 'अज्ञात' इति पदस्य प्रयोगः प्राप्यते। 'अज्ञात' इति पदेन 'स्मृतिः', 'अनुवादः' च इत्यत्र प्रमालक्षणं निराकरोति। यतः 'स्मृतिः' पूर्वज्ञातविषयस्मरणम्। प्रमेयज्ञानं प्रमाणतः भवति। प्रमाणं प्रमायाः करणं भवति। वाक्यस्य पूर्वकथनेन यत् ज्ञानं जायते तत्परं अनुवादेन(पुनः वचनेन) पूर्वज्ञातज्ञानम् उत्पद्यते। अत्र कापि विशेषणता नास्ति। अतः 'अनुवादः' अज्ञातविषयस्य ज्ञानं ना 'अनुभवः' इति पदेन नैयायिकाः स्मृतेः प्रमात्वं निराकरोति। परन्तु अनुवादे प्रमात्वं नैयायिकाः न निराकुर्वन्ति। अतः न्यायमते 'अनुवादः' प्रमा भवति। परन्तु भाट्टमतानुसारेण 'अनुवादः' प्रमा ना नारायणभट्टेण उक्तम् "अज्ञातपदेनात्र ज्ञातविषयो स्मृत्यनुवादयोर्निरासः"।¹⁶ तत्त्वपदेन भ्रमादीनां निरासः भवति। नारायणभट्टेण उक्तम्- "तत्त्वपदेन भ्रमसंशयादीनामयथार्थज्ञानानां निरासः"।¹⁶ भाट्टमतानुसारेण षट् प्रमाणानि यथा प्रत्यक्षम् अनुमानम् उपमानं शब्दः अर्थापत्तिः अभावश्चेति नारायणभट्टेन उक्तम्-

प्रत्यक्षमनुमानं शब्दं चोपमितिस्तथा॥

अर्थापत्तिरभावश्च षट् प्रमाणानि मादृशान्॥¹⁷

प्रत्यक्षलक्षणं मीमांसकाः कृतवन्तः "तत्र इन्द्रियसन्निकर्षजं प्रमाणं प्रत्यक्षम्"।¹⁸ अर्थात् प्रमाणेषु इन्द्रियसन्निकर्षजन्यं यत् प्रमाणं तत् प्रत्यक्षम्। चक्षुः कर्णः नासिका जिह्वा त्वक् मनश्च अत्र इन्द्रियाणि मानोमेयोदयकारेण भणितं यत्- "चक्षूरसनघ्राणस्पर्शनश्रोत्राणि मनश्चेति षडिन्द्रियाणि"।¹⁸ प्रत्यक्षलक्षणात् अनन्तरम् मीमांसकाः अनुमानलक्षणं कृतवन्तः- "व्याप्यदर्शनादसन्निकृष्टार्थज्ञानमनुमानम्"।¹⁹ व्याप्यम् अर्थात् व्याप्तिविशिष्टपदार्थस्य ज्ञानात् इन्द्रियेण सह असम्बन्धपदार्थस्य यत् ज्ञानं तत् अनुमानप्रमाणम्। भाववाच्ये निषेधं 'अनुमानम्' इति शब्देन अनुमितिरूपेण ज्ञानं बोध्यते। अत्र उदाहरणं उल्लिखितम्- "यथा पर्वते धूमवन्धदर्शनादग्निमत्त्वज्ञानम्"। अर्थात् पर्वते धूमवत्त्वज्ञानेन अग्निमत्त्वज्ञानं अनुमानम्। पर्वते केवलं धूमदर्शनेन अग्नेः ज्ञानं न भवति। व्याप्तिविशिष्टधूमदर्शनेन अग्नेः ज्ञानं भवति। अतः 'धूमवत्त्वदर्शनात्' इत्यनेन 'पर्वते व्याप्यत्वेन धूमवत्त्वदर्शनात्' इति अर्थः प्रकाशयते। अर्थात् वह्निव्याप्यं यत् धूमं, तत् धूमं पर्वते विद्यते इति ज्ञानेन 'पर्वतो अग्निमान्' इति ज्ञानम् उत्पद्यते। व्याप्तिः का? इति प्रश्नस्य उत्तरं मीमांसकाः प्रदीयन्ते "स्वाभाविकः सम्बन्धो व्याप्तिः, स्वाभाविकत्वम् उपाधिराहितत्वम्"।²⁰ अर्थात् स्वाभाविकसम्बन्धं व्याप्तिः। स्वाभाविकः सम्बन्धः व्याप्तेः स्वरूपं, लक्षणं ना लक्षणं तु न्यायवत्। अतः मीमांसकाः व्याप्तेः लक्षणं न प्रदीयन्ते। मीमांसकाः अनुमानस्य विभागत्रयं स्वीकृतवन्तः। यथा अन्वयव्यातिरेकि, केवलान्वयि, केवलव्यातिरेकि च इति। मानोमेयोदयकारेण भणितं



शोधसंहिता संस्कृतम्

Peer Reviewed

**Journal of
Fundamental &
Comparative Research**

Vol. VIII, Issue 10,(III) 2021-2022

शोधसंहिता

A Bi-annual Interdisciplinary Research Journal of KKSU
Peer Reviewed Journal of Fundamental & Comparative Research

Volume- VIII, Issue 10 (III), 2021-2022

ISSN 2277-7067

शोधसंहिता

Editor in Chief : **Prof. Shrinivasa Varkhedi**
Hon'ble Vice Chancellor

General Editor : **Prof. Madhusudan Penna**

Executive Editor : **Dr. Dinakar Marathe**

Editorial Board : Prof. Nanda Puri Prof. C.G.Vijaykumar
Prof. Lalita Chandratre Prof. K. K. Pandey
Dr. Deepak Kapde (Secretary)

Published by : **Registrar, KKSU, Ramtek**



**KAVIKULAGURU KALIDAS SANSKRIT UNIVERSITY
RAMTEK**

- 14 **EFFECT OF POMPAGE MYOFASCIAL RELEASE TECHNIQUE IN CASE OF NON-SPECIFIC CERVICAL SPINE PAIN WITH ICE COMPRESSION: A CASE REPORT**
Dr. Devendra Kumar Trivedi, Dr. Tahzeeb Fatima, Dr. Minhaj Tahir 102-103
- 15 **गुरु गोविंद सिंह का शिक्षा दर्शन की वर्तमान में उपदेयता का अध्ययन**
डॉ. कमल कान्त शर्मा 104-109
- 16 **बाल पोषण में परिवार की भूमिका**
डॉ० सुनीता वर्मा 110-114
- 17 **FACTORS DETERMINING MEASUREMENT OF SERVICE QUALITY IN THE DOMESTIC AIRLINES: AN EMPIRICAL STUDY**
Priyank Kumar Singh, Prof. H C Purohit 115-128
- 18 **PARENTING EDUCATION: A GREATEST IMPACT FOR CHILD DEVELOPMENT**
Dr. N. Sanjoy Singh, Dr. Premlata Maisnam, Dr. N. Munindro Singh, H. Rakesh Singh 129-134
- 19 **मेडिकल पुस्तकालय एवं ई संसाधन: एक अध्ययन**
डॉ संगीता सिंह, पायल चक्रवर्ती, वर्षा दुबे 135-142
- ✓ 20 **वर्तमानसमाजे कालिदासकृतकाव्यानां प्रासङ्गिकता**
प्रसाद-रञ्जन-चक्रवर्ती 143-150
- 21 **ANALYSIS OF NURSING CARE QUALITY AND PATIENT SATISFACTION AMONG PARTURIENTS ADMITTED IN OBSTETRIC UNITS OF THE SAHARA HOSPITAL AT LUCKNOW**
R.Padma Hepsiba, Dr.Tapti Bhattacharjee 151-163
- 22 **लोक-विश्वास (अथर्ववेदीय शौनक संहिता के विशेष सन्दर्भ में)**
आशीष कुमार 164-174
- 23 **IMPACT OF LEARNING MEDIUM ON ACHIEVEMENT MOTIVATION AND ANXIETY AMONG SECONDARY SCHOOL STUDENTS**
Mr. D. K. Kannor, Dr. Narendra V. Deshmukh 175-179
- 24 **A STUDY OF INNOVATION AND ECONOMIC GROWTH IN INDIA**
Dr. Jadhav Ramdas Kalu 180-184



वर्तमानसमाजे कालिदासकृतकाव्यानां प्रासङ्गिकता

प्रसाद-रञ्जन-चक्रवर्ती

Assistant Professor, Department of Sanskrit, Swarnamoyee Jogendranath Mahavidyalaya, Amdabad
: Nandigram : Purba Medinipur : West Bengal : 721156

संसारः साहित्यदर्पणे यथा समाजचित्रस्य प्रतिफलनं भवति तद्वत् समाजदर्पणेऽपि साहित्यस्य प्रतिफलनं भवति।
भवत् स्थास्यतः साहित्यं समाजश्च महीतले तावत् नियमोऽयं प्रचलिष्यति। कविवरेण कालिदासेन तत्कृतेषु काव्येषु
रुचिचिदृष्टान्तानि प्रदर्शितानि येषां प्रासङ्गिकता इदानीन्तने समाजे अप्यस्ति। कविवरेण बृक्षपरिचर्या, पतिगृहे
खवधोः आचरणम्, विहितकर्तव्यस्य सुष्ठु परिपालनञ्चेति एतान् विषयान्नाधिकृत्य तत्कृतेषु 'अभिज्ञानशकुन्तलम्',
मेघदूतम्, 'रघुवंशम्', 'मालविकाग्निमित्रम्' इति चतुर्षु काव्येषु ये दृष्टान्ताः प्रदर्शिताः तेषु केषाञ्चिद्
प्रासङ्गिकता उपस्थाप्यतेऽस्मिन् प्रबन्धे।

कुञ्चिशब्दाः - मित्रम्, कर्तव्यम्, पूज्यपूजनम्, बृक्षपरिचर्या, प्रजापालनम्,

कालिदासस्य सर्वस्वम् अभिज्ञानशकुन्तलम्। मित्रं कीदृशं भवेद् किं वा तस्य कर्तव्यमित्यस्य सम्यक् बोधने
नाटकस्यास्य प्रासङ्गिकता अस्ति। सखी नाम मित्रं वन्धुः वा। शस्त्रस्य विचारः यथा- यः आपदि विपदि च
हर्षदा पार्श्वं तिष्ठति सैव यथार्थः वन्धुः।¹ शाकुन्तले शकुन्तलायाः सखीद्वयमास्ताम् अनसूया प्रियंवदा च।

१) ते सख्यौ शकुन्तलायाः दुर्दैवप्रशमनाय तस्याः भाग्यदेवतापूजने उद्युक्ते।²

२) वचनविन्यासेन दुष्यन्त-शकुन्तलयोर्मध्ये प्रेमपुष्टिबर्धनं ताभ्यामेव कृतम्।³

¹ "आतुरे व्यसने प्राप्ते दुर्भिक्षे शत्रुसंकटे।

राजद्वारे श्मशाने च यस्तिष्ठति सः वान्धवः ॥"

-पञ्चतन्त्रम्

² "णं सहीए सउन्दलाए सोऽग्गदेवआ अचवणीआ" (ननु सख्याः शकुन्तलायाः सौभाग्यदेवता
अर्चनीया)
-अभिज्ञानशकुन्तलम्, चतुर्थोऽङ्कः

³ "सहि, ण जुतं अकिटसक्कारं अदिहिविसेसं विसज्जिअ सच्छन्दो गमणम्।" (सखि न
युक्तमकृतसत्कारतिथिविशेषं विसृज्य स्वच्छन्दतो गमनम्।)
-तत्रैव, प्रथमोऽङ्कः
"हला, ण दे जुतं गन्तुम्।" (हला न ते युक्तं गन्तुम्।)
-तत्रैव, प्रथमोऽङ्कः



कोलकाता : संस्कृतपुस्तकभाण्डारम्, 1416(B.S.).

सम्पा. हरगोविन्द शर्मा, मनुसंहिता, वाराणसी : चौखाम्बाविद्याभवन, 2006.
Mānava-Dharma Śāstra (with the commentaries of Medhātithi, Sarvajñanārāyana, Kūllūka, Rāchavānanda, Nandana and Rāmchandra, appendices by Shri Viswanātha Nārāyan Mandlik), Bombay : Ganpat Krishnaji's Press, 1886.

चाकी, ज्योतिभूषण. कालिदास समय. प्र. सं., 1982; अष्टम सं., 2000, कोलकाता : नवपत्र प्रकाशन, 2000.

मालविकाग्निमित्रम् :

Ed. Kasinath Pandurang Parab, The Mālavikāgnimitra of Kālidāsa (with the commentary of Kāṭayavema), 6th ed., Bombay : Nimaya Sagar Press, 1924.

Ed. Shankar P. Pandit, The Malavikagnimitra, A Sanskrit play by Kalidasa, Bombay : Government Central Book Dipo, 1869.

रघुवंशम् :

प्रका- खेमराज श्रीकृष्णदासः, रघुवंशमहाकाव्य (ज्वालाप्रसाद मिश्र कृत अन्वय-वाच्यपरिवर्तन-सरलार्थ-और भावार्थ भाषाटीका समेत), बंबई, 1964(संवत्).

Ed. M. R. Kale, The Raghuvamśa of Kālidāsa (with the Commentary of Mallinātha), Canto I-X, 3rd revised ed. Bombay : Gopal Narayan & Co., 1922.

विक्रमोर्वशीयम् :

अनु- रामप्रसाद तिवारी, विक्रमोर्वशी, इलाहाबाद : इलाहाबाद सरकार, 1881.

Dutt, Nath manmatha, Sixteen Minor Smritis(Vol. I & II Translated into English, ed. & revised by K. L. Joshi, Delhi: Parimal Publication, 27/28, Shakti Nagar, 1st ed., 2006.

Kane Pandurang Vaman, History of Dharmasastra(Ancient and Mediaeval religious and civil Law in India), Vol. 1, 2nd ed. Revised and enlarged, Part-1, Reprint, Pune : Bhandarkar Oriental Research Institute, 1990.



**KAVIKULAGURU KALIDAS SANSKRIT UNIVERSITY
RAMTEK**

e ISSN 2583 - 0848

ସିଦ୍ଧାନ୍ତ

TRISANGAM INTERNATIONAL REFEREED JOURNAL

A Peer Reviewed Research Journal on Language, Literature & Culture's

Volume : 2, issue : iv, October, 2022



Scholarly Online Journal

Published By

TIRJ

ত্রিগুণ

TRISANGAM INTERNATIONAL REFEREED JOURNAL

A Peer Reviewed Research Journal on Language, Literature & Culture's

Volume: 2, Issue: iv, 31th October, 2022

Editor in Chief

Prof. Dipak Kumar Roy

Associate Editor

Mr. Prasenjit Roy

*Additional services & information for
trisangam international refereed journal (tirj)*

Can be found at:

Journal DOI: <http://doi.org/10.1750/TIRJ>

About the Journal: <https://tirj.org.in/about-us/>

Journal Editorial Board: <https://tirj.org.in/editorial-board/>

Submission Guidelines: <https://tirj.org.in/author-guidelines/>

Contact: <https://tirj.org.in/contact-us/>

Published by

ত্রিগুণ

TRISANGAM INTERNATIONAL REFEREED JOURNAL

A Peer Reviewed Research Journal on Language, Literature & Culture's

The online version of this article can be found at: <https://tirj.org.in/>

Office: Shiv mandir, (Near NBU Campus), Siliguri, Darjeeling, West Bengal, India -734011

Contact email: trisangamirj@gmail.com/tirj.org.in@gmail.com Phone: +918016929279

Associate Editor: Mr. Prasenjit Roy, Assistant Editor: Mr. Bikash Narjinary



This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License.

(CC BY-NC 4.0)

গুণীপত্র

১. মহাভারতের প্রধান প্রধান কয়েকটি নৈসর্গিক দৃশ্য এবং বাঙালি কবিগণের অনুবাদের স্বতন্ত্রতা :
ড. লতিফ উদ্দীন ০১ - ১১
২. ধনপতির সিংহলযাত্রা : সময়ান্তরের ব্যঙ্গনায় ভাবনার নতুন সমীক্ষা, সীতা ও দ্রৌপদী : মল্লিকা সেনগুপ্তের সাহিত্যে প্রাচীন রামী চক্রবর্তী ১২ - ২০
৩. মুকুন্দরামের চণ্ডীমঙ্গল : নারী মনস্তত্ত্ব ও আধুনিকতা :
দিলরুবা খাতুন ২১ - ২৯
৪. ব্যাস দেবতা ও কৃষ্ণরাম দাসের রায়মঙ্গল কাব্য :
শুকদেব ঘোষ ৩০ - ৩৪
৫. বাংলা ছোটগল্পে বিচিত্র পেশা : প্রসঙ্গ ভগীরথ মিশ্রের 'সুবচনী' :
অর্জুন মাঝি ৩৫ - ৪১
৬. কমল চক্রবর্তীর নির্বাচিত ছোটগল্পে আদিবাসীর জীবনসংকট :
রাখী গরাই ৪২ - ৪৭
৭. লোকনাথ ভট্টাচার্যের ছোটগল্প : মধ্যবিভূতের মানস সংকট :
অহনা রায় ৪৮ - ৫৫
৮. শতক্রতু পত্রিকার দু'জন গল্পকার : অনুবর্তন :
জয়শ্রী ঘোষ ৫৬ - ৭৩
৯. প্রমথনাথ বিশীর ছোটগল্পের অন্তরমহল : একটি হাস্যরস ভিত্তিক পর্যালোচনা :
সুকান্ত মণ্ডল ৭৪ - ৭৯
১০. অনিল ঘড়াইয়ের ছোটগল্পে প্রকৃতি ও প্রান্তজন :
সীমা সূত্রধর ৮০ - ৮৯
১১. অন্ত্যজ ও আদিবাসী জনজীবনের বিশ্বাস-সংস্কার, সংস্কৃতির রূপরেখা : প্রসঙ্গ তারাশঙ্কর বন্দ্যোপাধ্যায়ের ছোটগল্প :
সাগরিকা সাহা ৯০ - ৯৯
১২. শৈলজানন্দ মুখোপাধ্যায়ের ভৌতিক গল্প : ভয়ের এক ভিন্নতর চিত্র :
প্রতাপ চন্দ্র দাস ১০০ - ১০৯
১৩. কুষ্ঠরোগীর বউ : মহাশ্বেতার ব্যক্তিপরিচয় থেকে ব্যাপ্তির পরিচয়ে উত্তরণ :
ড. রাকেশ জানা ১১০ - ১১৫
১৪. নবনীতা দেবসেনের গল্প ও উপন্যাসের কয়েকজন কন্যা :
মণিদীপা দাশ ১১৬ - ১২৩
১৫. সীতা ও দ্রৌপদী : মল্লিকা সেনগুপ্তের সাহিত্যে প্রাচীন মহাকাব্যের দুই নারী :
শর্মী বন্দ্যোপাধ্যায় ১২৪ - ১৩০
১৬. বন্ধন মুক্তির প্রত্যাশা : গল্পগুচ্ছের শিশু-কিশোর :
ড. চঞ্চলকুমার মণ্ডল ১৩১ - ১৩৬
১৭. নির্বাচিত বাংলা উপন্যাসে মানুষের জীবন-জীবিকা ও সামাজিক অবস্থান :
অচিন্ত্য কুমার দাস ১৩৭ - ১৪১
১৮. লবণ শ্রমিকদের জীবনসংগ্রামের অকথিত অন্তর্ভয়ন : প্রসঙ্গ 'লবণাক্ত' উপন্যাস :
যাদব মুরারী ১৪২ - ১৫১
১৯. রাখালদাস বন্দ্যোপাধ্যায়ের ঐতিহাসিক উপন্যাস : প্রসঙ্গ 'সময়' ধারণা :
সন্দীপ দাস ১৫২ - ১৬৬
২০. মতি নন্দীর বিজলিবালায় মুক্তি : সংস্কার ও মানবিকতার দ্বন্দ্ব :
তমা দাস ১৬৭ - ১৭০
২১. স্বাধীনতাত্ত্বের নির্বাচিত বাংলা উপন্যাসে মধ্যবিভূত শ্রেণির স্বরূপ সন্ধান :
মাম্পি দেবাংশী ১৭১ - ১৭৯
২২. ঝাড়েপুর চট্টোপাধ্যায়ের 'স্বজনভূমি' : স্মৃতির মণিকোঠায় তেভাগা আন্দোলন ও মানুষের জীবন যন্ত্রণার দর্পণ :
রীতা মুরারী ১৮০ - ১৮৭
২৩. শওকত ওসমান, সৈয়দ ওয়ালীউল্লাহ, আবু ইসহাক : পূর্ব বাংলার উপন্যাসে সমাজ-সংস্কৃতি (১৯৪৭-১৯৭০) :
মো. হাবিবুল্লাহ ১৮৮ - ২০২
২৪. শাহাদুজ্জামান রচিত 'একজন কমলালেবু' : একটি পাঠ প্রতিক্রিয়া :
আদেশ লেট ২০৩ - ২০৮
২৫. ত্রিবেণী : স্বতন্ত্রধর্মী কৈবর্ত আখ্যান :
সনুপ খাঁ ২০৯ - ২১৮

২৬. প্রসঙ্গ : বঙ্কিমচন্দ্রের উপন্যাস :
ড. অমলচন্দ্র সরকার ২১৯ - ২২৩
২৭. ব্রাত্য বসুর নাটক 'করোনার দিনগুলোতে প্রেম' :
সময়ের দর্পণ, আশাবাদের আলোকবর্তিকা :
মনোজ কুমার মন্ডল ২২৪ - ২৩০
২৮. গণনাট্যের তিন কাণ্ডারী অস্তিত্বক্ষেপে সমাজ :
সংহিতা ব্যানার্জি ২৩১ - ২৩৯
২৯. বাংলা নাটকের পালাবদল : গণনাট্য আন্দোলন ও
বিজন ভট্টাচার্যের নাটক :
সেখ আজাহারউদ্দিন ২৪০ - ২৪৫
৩০. রবীন্দ্রনাথের পঞ্চক : চেনা মুখ, অচেনা ভাবনা :
উজ্জ্বল মিশ্র ২৪৬ - ২৫১
৩১. মনোজ মিত্রের সমাজ ভাবনামূলক নির্বাচিত নাটক :
বিষয় ও বিশ্লেষণ :
জয়ন্তী রাজোয়াড় ২৫২ - ২৫৯
৩২. ওড়িয়া কাব্যে রবীন্দ্রনাথ : একটি অনতিদীর্ঘ পরিক্রমা
:
অভি কোলে ২৬০ - ২৬৯
৩৩. শিবাশিস মুখোপাধ্যায়ের 'ডুবে ডুবে জল' : এক
নগরমুখী প্রেমভাবনার চালচ্চিত্র :
স্বপ্ননীল সরকার ২৭০ - ২৭৮
৩৪. প্রাচীন ভারতীয় সংস্কৃত অভিলেখ সাহিত্যে কবিগণ :
একটি সমীক্ষা :
মনিকা হাঁসদা ২৭৯ - ২৮৪
৩৫. সাহিত্যে স্বেচ্ছামৃত্যু যেন এক বিকল্প আরাম :
জীবনানন্দ ও রবিশংকর :
সুদেষ্ণা মৈত্র ২৮৫ - ২৯২
৩৬. হাসান হাফিজুর রহমানের কবিতা : মরা মাটি ফুঁড়ে
ওঠে জীবনের কায়া :
প্রতাপ ব্যাপারী ২৯৩ - ৩০৪
৩৭. মন্বন্তর ও বাংলা সাহিত্য : কয়েকটি পর্যবেক্ষণ :
জয়ী পাল ৩০৫ - ৩১২
৩৮. ঐতিহ্যের নির্মাণে ত্রিপুরার সমাজ-সংস্কৃতি : বহুমাত্রিক
উপস্থাপনা :
ড. অশোক দাস ৩১৩ - ৩১৯
৩৯. ইসমত চুগতাই : মৌলবাদের বিরুদ্ধে, প্রতিরোধে
কালবেলায় কথাকার :
রজত দত্ত ৩২০ - ৩২৮
৪০. মধ্যবিত্ত ও নিম্ন-মধ্যবিত্ত জীবনে জটিলতার নানা চিত্র :
প্রেক্ষিত সঞ্জীব চট্টোপাধ্যায়ের রম্যরচনা :
শুভঙ্কর রায় ৩২৯ - ৩৩৫
৪১. অদ্বৈত বেদান্ত ও স্বামী বিবেকানন্দ :
ধ্রুব মুঙ্গী ৩৩৬ - ৩৪২
৪২. শিক্ষাচিন্তায় রবীন্দ্রনাথ ও বিবেকানন্দ : একটি
তুলনাত্মক পর্যবেক্ষণ :
শুভঙ্কর চ্যাটার্জী ৩৪৩ - ৩৫০
৪৩. সৈকত রক্ষিতের সাহিত্যে নারীর অসহায়তা :
ড. বিশ্বজিৎ মণ্ডল ৩৫১ - ৩৫৮
৪৪. ভারতে নারীর ক্ষমতায়নের চ্যালেঞ্জ এবং সম্ভাবনা :
অতীন কুমার মাইতি ৩৫৯ - ৩৬৮
৪৫. বাংলার সংস্কৃতি ও ভগিনী নিবেদিতা :
নন্দিতা রায় ৩৬৯ - ৩৭৭
৪৬. বিস্মৃতির মাঝে শিশু সাহিত্যিক সুখলতা রাও :
রিম্পা মাইতি ৩৭৮ - ৩৮৪
৪৭. জগন্নাথ : পূর্ণ ও অপূর্ণ :
অভিজিৎ পাল ৩৮৫ - ৩৯১
৪৮. পূর্ব বর্ধমান জেলার জামালপুর গ্রামের বাবা বুড়োরাজ
আজও স্বমহিমায় :
ড. সুজিতকুমার বিশ্বাস ৩৯২ - ৩৯৮
৪৯. এক উত্তাল দশকের ডায়েরি : অথঃ 'মর্জিমহল কথা' :
পৃথা দাস ৩৯৯ - ৪০৬
৫০. হাজার বছরের বাঙালি সংস্কৃতিতে লোকক্রীড়া : ঐতিহ্য
ও স্মৃতির পরম্পরা :
অসীম বিশ্বাস ৪০৭ - ৪২৪
৫১. কালপূজার পুথি : লৌকিক জীবন ভাবনার নির্জন স্বাক্ষর
:
বুবুল শর্মা ৪২৫ - ৪৩৫
৫২. বাংলা গানের বিবর্তনের ধারা : প্রেক্ষিত বাংলা চলচ্চিত্র
:
শ্ৰীমা চক্রবর্তী ৪৩৬ - ৪৪২
৫৩. স্বদেশ চিন্তা থেকে সাংবাদিকতা : শ্রী মাখনলাল সেন :
কৌশিক নন্দী ৪৪৩ - ৪৪৯
৫৪. SRIMATI RIVER : THE ISSUE OF IDENTITY
CRISIS :
Dr. Tapas Pal ৪৫০ - ৪৫৪



Trisangam International Refereed Journal (TIRJ)
A Peer Reviewed Research Journal on Language, Literature & Culture's
Volume-2, Issue-iv, published on October 2022, Page No. 359–368
Website: <https://www.tirj.org.in>, Mail ID: trisangamirj@gmail.com
e ISSN : 2583 – 0848 (Online)

ভারতে নারীর ক্ষমতায়নের চ্যালেঞ্জ এবং সম্ভাবনা

অতীন কুমার মাইতি

SACT-II, ডিপার্টমেন্ট অফ সোসিওলোজি

স্বর্ণময়ী যোগেন্দ্রনাথ মহাবিদ্যালয়

ইমেল : atinmaity1994@gmail.com

Keyword

নারীর ক্ষমতায়ন, নারীর বর্তমান অবস্থা, নারীর বিরুদ্ধে চ্যালেঞ্জ, নারীর সম্ভাবনা।

Abstract

গৌরবময় ভারতীয় ইতিহাস, একদিকে, অনেক সামাজিক মাত্রায় নারীদের সম্মান করে কিন্তু অন্যদিকে, এটি শিক্ষা, ব্যবসা এবং রাজনীতির তুলনায় নারীদের মুখোমুখি হওয়া চ্যালেঞ্জগুলির প্রতিধ্বনি করে তাদের নারী ও পুরুষ সমান। নারীর সামাজিক মর্যাদা যতদূর, তা সব ক্ষেত্রে পুরুষের সমান বলে বিবেচিত হয় না নারীরা বিশ্বের জনসংখ্যার প্রায় ৫০%। পরিবর্তনশীল দৃশ্যপটে নারীর অবদান অগ্রগতি এবং অন্যান্য অর্থনৈতিক কর্মকাণ্ড বৃদ্ধি পাচ্ছে বলা হয় কিন্তু উন্নয়ন কর্মকাণ্ড শুধুমাত্র একটি ক্ষুদ্র অংশ উপকৃত হয়েছে নারীদের এক নজরে মুষ্টিমেয় নারীর অগ্রগতি নারীর আভাস দেখা যায়। ক্ষমতায়ন বিপরীতে সমাজের কোটি কোটি নারী এখনো প্রবেশাধিকার থেকে বঞ্চিত মৌলিক অধিকার থেকে বঞ্চিত, যা তাদের এক করুণ পরিস্থিতিতে ফেলে দেয় এবং তার আসল ক্ষমতাকেও ক্ষুণ্ণ করে। গ্লোবাল ক্যানভাস দেখায় যে প্রায় ৭০% নারী দারিদ্রসীমার নিচে, বিশ্বের প্রায় ৮০% উদ্বাস্তু নারী এবং বিশ্বের দুই তৃতীয়াংশ নারী নিরক্ষর। গার্হস্থ্য সহিংসতা, নারী ভ্রম হত্যা, ধর্ষণ, স্ত্রীলতাহানি ও ইভ-টিজিং, অসম মজুরি এবং লিঙ্গ বৈষম্য বিশ্বব্যাপী বাস্তবতা, যা বাধা দেয় নারীর ক্ষমতায়ন। নারীর ক্ষমতায়নের বিষয়টি মোকাবেলা করতে হলে নারীদের ঐক্যবদ্ধ হতে হবে এবং তাদের আশ্রয় করার জন্য পাবলিক নীতিমালার কঠোর প্রয়োগের কথা শোনা যায় অর্থনৈতিক ক্ষমতায়ন এবং লিঙ্গ সমতা।

Discussion

“নারী পুরুষের তুলনায়, সমান মানসিক ক্ষমতার সাথে প্রতিভাধর। পুরুষের ত্রিফলাকলাপের ক্ষুদ্রতম বিবরণে অংশ নেওয়ার অধিকার তার রয়েছে এবং তার মতো স্বাধীনতা ও স্বাধীনতার অধিকার রয়েছে। তিনি একটি সর্বোচ্চ স্থানের অধিকারী। তিনি তার নিজের কর্মক্ষেত্রে একটি সর্বোচ্চ স্থান পাওয়ার অধিকারী, যেমন মানুষ তার মধ্যে রয়েছে।”

- মহাত্মা গান্ধী

ক্ষমতায়ন একটি বহুমাত্রিক এবং গতিশীল সামাজিক প্রক্রিয়া যা মানুষকে লাভ করতে সাহায্য করে নিজেদের জীবনের উপর নিয়ন্ত্রণ। মেয়েদের ক্ষমতায়ন এবং নারী হচ্ছে অর্থনৈতিক প্রবৃদ্ধির চাবিকাঠি, রাজনৈতিক স্থিতিশীলতা,

এবং সামাজিক রূপান্তর। বিশ্বনেতা, বিশেষজ্ঞ এবং পণ্ডিতরা একই রকম এই অত্যাৱশ্যক প্রচেষ্টার জন্য তাদের কঠোর প্রশংসা করছি। মহাত্মা গান্ধী নারীদের উপর জোর দিয়েছেন শক্তি এবং হাইলাইট যদি অহিংসা হয় আমাদের সত্তার আইন, ভবিষ্যৎ নারীর সাথে। মিঃ ব্যারাক ওসামা, ৪৪তম মার্কিন প্রেসিডেন্ট বলেছেন যখন নারীরা সফল হয়; জাতিগুলো বেশি নিরাপদ, নিরাপদ এবং সমৃদ্ধ। তবে অধ্যাপক ড. অমর্ত্য সেন, নোবেল পুরস্কার বিজয়ী নারীর ক্ষমতায়নের কথা তুলে ধরেছে অর্থনীতি আমরা চাই একটি ভবিষ্যৎ নির্মাণের চাবিকাঠি। নারীদের অংশগ্রহণ প্রসঙ্গে গান্ধি মন্তব্য করেছিলেন,

“ভারতের স্বাধীনতা সংগ্রামের ইতিহাস যখন লেখা হবে নারীদের বীরত্বের কথা সেই ইতিহাসে সবচেয়ে বেশি জায়গা দখল করবে।”

- ✓ অহিংসার ক্ষেত্রে অশ্বেষণ এবং সাহসী পদক্ষেপ নিতে পুরুষের চেয়ে নারী বেশি উপযুক্ত।
- ✓ নারীদের নিজেদেরকে পুরুষের অধীন বা নিকৃষ্ট মনে করার কোনো সুযোগ নেই।
- ✓ নারী পুরুষের সঙ্গী, সমান মানসিক ক্ষমতা সম্পন্ন।
- ✓ শক্তি বলতে যদি নৈতিক শক্তি বোঝানো হয়, তাহলে নারী পুরুষের চেয়ে অপরিমেয় শ্রেষ্ঠ।
- ✓ অহিংসা যদি আমাদের সত্তার নিয়ম হয়, তবে ভবিষ্যৎ নারীর সাথে।
- ✓ নারী, আমি মনে করি, আত্মত্যাগের মূর্ত রূপ, কিন্তু দুর্ভাগ্যবশত আজ সে বুঝতে পারে না যে পুরুষের উপর তার কী বিশাল সুবিধা রয়েছে।

গান্ধীজীর লেখা ও বক্তৃতা থেকে এই কয়েকটি বিখ্যাত উক্তি। গান্ধীজী বিশ্বাস করতেন যে ভারতের মুক্তি নির্ভর করে তার নারীদের আত্মত্যাগ ও জ্ঞানার্জনের ওপর। মহান আত্মা মহাত্মা গান্ধীর প্রতি যেকোনো শ্রদ্ধাঞ্জলিই শূন্য হবে, যদি আমরা তাঁর কথা ও তাঁর জীবন থেকে আমাদের নিজস্ব নির্দেশনার জন্য কোনও ইঙ্গিত না নিই; তার কাছে ধারণা ও আদর্শের কোন মূল্য ছিল না যদি সেগুলি কর্মে রূপান্তরিত না হয়। তিনি পুরুষ ও নারীকে সমান হিসেবে দেখেছেন, একে অপরের পরিপূরক। এই প্রসঙ্গে আবার ইতিহাসবিদ রামচন্দ্র গুহ বলেছিলেন, “রাজনীতি ও সামাজিক আন্দোলনের ময়দানে নারীদের নিয়ে আসা ছিল নারী জাগরণের ক্ষেত্রে গান্ধীর সব থেকে বড় অবদান”। সামাজিক ক্ষমতায়ন, এর রাজনৈতিক, অর্থনৈতিক এবং আধ্যাত্মিক ভাবে নারী তার বিকাশে আত্মবিশ্বাসের দিকে নিয়ে যায় ক্ষমতা এবং উপলব্ধির মধ্যে দিয়ে পরিবর্তনের অনেক চ্যালেঞ্জ নিয়ে আসতে হবে গ্রস রুট লেভেলে নারীর ক্ষমতায়নের জন্য।

নারী ক্ষমতায়ন— নারীর ক্ষমতায়ন বলতে নারীদের নিজেদের জন্য সিদ্ধান্ত নিতে সক্ষম করার জন্য শক্তিশালী করে তোলাকে বোঝায়। নারীরা বছরের পর বছর ধরে পুরুষের হাতে অনেক কষ্ট পেয়েছে। আগের শতাব্দীতে, তারা প্রায় অস্তিত্বহীন হিসাবে বিবেচিত হয়েছিল। যেন সব অধিকার পুরুষের, এমনকি ভোট দেওয়ার মতো মৌলিক কিছু। সময়ের বিবর্তনের সাথে সাথে নারীরা তাদের ক্ষমতা উপলব্ধি করতে পেরেছে। সেখানে শুরু হয় নারীর ক্ষমতায়নের বিপ্লব। এটি তাদের তাদের অধিকার সম্পর্কে সচেতন করেছে এবং কীভাবে একজন পুরুষের উপর নির্ভর না করে সমাজে তাদের নিজস্ব জায়গা তৈরি করতে হবে। এটি এই সত্যটিকে স্বীকৃতি দিয়েছে যে জিনিসগুলি কেবল তাদের লিঙ্গের কারণে কারও পক্ষে কাজ করতে পারে না। তাই নারী ক্ষমতায়ন হল নারী ক্ষমতায়নের প্রক্রিয়া। ক্ষমতায়নকে বিভিন্ন উপায়ে সংজ্ঞায়িত করতে পারা যায়, কিন্তু, নারীর ক্ষমতায়নের কথা বলতে ক্ষমতায়নের অর্থ সিদ্ধান্ত গ্রহণের প্রক্রিয়ার বাইরের মানুষের (মহিলাগণ) একে গ্রহণ করা এবং তাঁদের অনুমতি দেওয়া। “এই রাজনৈতিক গঠন এবং আনুষ্ঠানিক সিদ্ধান্ত গ্রহণে এবং অর্থনৈতিক ক্ষেত্রে একটি আয় উপার্জনের দক্ষতার উপর জোর দেওয়া হয়, যা অর্থনৈতিক সিদ্ধান্ত গ্রহণে অংশগ্রহণকে সক্ষম করেন।” ক্ষমতায়ন হল একটি প্রক্রিয়া যা ব্যক্তির নিজের জীবন, সমাজ এবং নিজের সম্প্রদায়ে ক্ষমতা সৃষ্টি করে। মানুষ ক্ষমতাবান হয় যেখানে তাঁদের শিক্ষা, পেশা এবং জীবনযাত্রার নির্দিষ্ট সীমাবদ্ধতা এবং সেই সীমাবদ্ধতা অতিক্রম করে তাঁরা তাঁদের উপলব্ধ সুযোগসমূহ লাভ করতে সক্ষম হয়। নিজের সিদ্ধান্ত গ্রহণের অধিকার বোধ করার ক্ষমতায়নের একটি ধারণা সৃষ্টি হয়। ক্ষমতায়নে শিক্ষার মাধ্যমে নারীর সম্মান বাড়তে সচেতনতা বৃদ্ধি, সাক্ষরতা এবং প্রশিক্ষণের ব্যবস্থা অন্তর্ভুক্ত হয়ে আছে। নারী ক্ষমতায়ন নারীদের সমাজে বিভিন্ন সমস্যার মধ্য দিয়ে জীবন নির্ধারণমূলক সিদ্ধান্ত

IJNRD | editor@ijnrd.org

WWW.IJNRD.ORG

INTERNATIONAL JOURNAL OF NOVEL RESEARCH AND DEVELOPMENT

International Peer Reviewed & Refereed Journals, Open
Access Journal | ISSN: 2456-4184

Scholarly Open access journals, Peer-reviewed, and Refereed
Journals, Impact factor 8.76 (Calculate by google scholar and
Semantic Scholar | AI-Powered Research Tool),
Multidisciplinary, Monthly, Indexing in all major database &
Metadata, Citation Generator, Digital Object Identifier(DOI),
Monthly, Multidisciplinary and Multilanguage (Regional
language supported)

Publisher and Managed by: IJPUBLICATION

Impact factor: 8.76 | ESTD Year: 2016



Website: www.ijnrd.org | Email: editor@ijnrd.org

INTERNATIONAL JOURNAL OF NOVEL RESEARCH AND DEVELOPMENT (ISSN: 2456-4184)

International Peer Reviewed & Refereed Journals, Open Access Journal
Impact factor: 8.76 | ESTD Year: 2016

This work is subjected to be copyright. All rights are reserved whether the whole or part of the material is concerned, specifically the rights of translation, reprinting, re-use of illusions, recitation, broadcasting, reproduction on microfilms or in any other way, and storage in data banks. Duplication of this publication of parts thereof is permitted only under the provision of the copyright law, in its current version, and permission of use must always be obtained from IJNRD www.ijnrd.org Publishers.

INTERNATIONAL JOURNAL OF NOVEL RESEARCH AND DEVELOPMENT is published under the name of IJNRD Publication and URL: www.ijnrd.org



© IJNRD Journal

Published in India

Typesetting: Camera-ready by author, data conversation
by IJNRD Publishing Services – IJNRD Journal.

IJNRD Journal, WWW.IJNRD.ORG

INTERNATIONAL JOURNAL OF NOVEL RESEARCH AND DEVELOPMENT
ISSN NO: 2456-4184 | ESTD YEAR: 2016
IJNRD
IMPACT FACTOR: 8.76 BY GOOGLE SCHOLAR

Scholarly open access journals,
Peer-reviewed, and Refereed
Journals, Impact factor 8.76
(Calculate by google scholar
and Semantic Scholar |
AI-Powered Research Tool) ,
Multidisciplinary, Monthly,
Indexing in all major database
& Metadata, Citation Generator,
Digital Object Identifier(DOI)

CALL FOR PAPER
Paper Submission Till:
29th of Current Month
Submit Your Paper online @
www.ijnrd.org

Benefits of Publishing Paper in IJNRD
- Quick and Speedy Review and Publication Process.
- A digital object identifier (DOI) and Hard-Copy of Certificate.
- Email and SMS Support to Author.
- Fully Automated Process and Received Notification.
- Rights Reserved (SR), Based website and Author Panel.
- Prestigious Reviews from World's best Journals.
- Provide author research guidelines & support by email, SMS and the call.
- Indexing of paper in all major online journal databases like Google Scholar, Thomson Reuters, Scivalery, Academic.edu, arXiv.org, Research Gate, Crossref, SCOPUS, ORCID, GetDed Base, IJNRD, WJCI, IJER, Index Copernicus, Open J Gate, SAGE, Scribd.

EDITOR@IJNRD.ORG
NO : 9429458311
WWW.IJNRD.ORG

Contact us For bulk paper Publications and Conference @
editor@ijnrd.org

Major Indexing

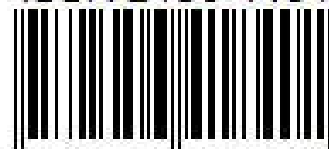
ISSN
Google
ResearchGate
CiteSeer
SSRN
arXiv.org

ISSN (Online): 2456-4184

INTERNATIONAL JOURNAL OF NOVEL RESEARCH AND DEVELOPMENT

(IJNRD) is published in online form over Internet. This journal is published at the Website <http://www.ijnrd.org>, maintained by IJNRD, Gujarat, India.

ISSN 2456-4184



9 772456 418401

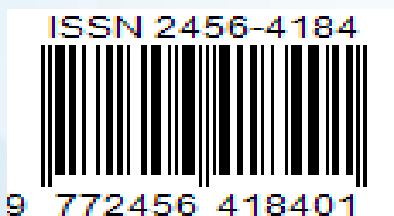
INTERNATIONAL JOURNAL OF NOVEL RESEARCH AND DEVELOPMENT

International Peer Reviewed & Refereed Journals, Open Access Journal
ISSN: 2456-4184 | Impact factor: 8.76 | ESTD Year: 2016

Scholarly open access journals, Peer-reviewed, and Refereed Journals, Impact factor 8.76 (Calculate by google scholar and Semantic Scholar | AI-Powered Research Tool), Multidisciplinary, Monthly, Indexing in all major database & Metadata, Citation Generator, Digital Object Identifier(DOI)

| | |
|--|---|
| Impact Factor : 8.76 (calculated by google scholar) | Monthly, Multidisciplinary and Multilanguage (Regional language supported) |
| International Journal | Peer Review Journal Refereed Journal |
| Journal Soft copy, Research Paper, Certificate, DOi and Hard copy of Journal Provided. | Indexing In Google Scholar, SSRN, ResearcherID-Publons, Semantic Scholar AI-Powered Research Tool, Microsoft Academic, Academia.edu, arXiv.org, Research Gate, CiteSeerX, ResearcherID Thomson Reuters, Mendeley : reference manager, DocStoc, ISSUU, Scribd, and many more |
| Automated Metadata Citation Generator | Fast Process and Low Publication Charge |
| Provide the Mail and SMS notification | Approved, Open Access Journal |
| Highly Secure SSL Website | Managed By IJPUBLICATION |

Submit Your Manuscript/Papers To
editor@ijnrd.org | www.ijnrd.org



www.ijnrd.org





**INTERNATIONAL JOURNAL OF NOVEL RESEARCH
AND DEVELOPMENT (IJNRD) | IJNRD.ORG**
An International Open Access, Peer-reviewed, Refereed Journal

Ref No : IJNRD / Vol 7 / Issue 10 / 063

To,
Atin Kumar Maity
Published in : Volume 7 | Issue 10 | October-2022



Subject: Publication of paper at International Journal of Novel Research and Development (IJNRD).

Dear Author,

With Greetings we are informing you that your paper has been successfully published in the International Journal of Novel Research and Development (ISSN: 2456-4184). Following are the details regarding the published paper.

About IJNRD : ISSN Approved - International Peer Reviewed Journal, Refereed Journal, Indexed Journal, Impact Factor: 8.76, ISSN: 2456-4184
 Registration ID : IJNRD_183422
 Paper ID : IJNRD2210063
 Title of Paper : DALIT WOMEN NARRATIVE IN LITERATURE
 Impact Factor : 8.76 (Calculate by Google Scholar)
 DOI :
 Published in : Volume 7 | Issue 10 | October-2022
 Publication Date: 2022-10-14
 Page No : 506-510
 Published URL : <http://www.ijnrd.org/viewpaperforall.php?paper=IJNRD2210063>
 Authors : Atin Kumar Maity

Thank you very much for publishing your article in IJNRD. We would appreciate if you continue your support and keep sharing your knowledge by writing for our journal IJNRD.

Editor In Chief
International Journal of Novel Research and Development (IJNRD)
(ISSN: 2456-4184)





**INTERNATIONAL JOURNAL OF NOVEL RESEARCH
AND DEVELOPMENT (IJNRD) | IJNRD.ORG**
An International Open Access, Peer-reviewed, Refereed Journal
ISSN : 2456-4184

The Board of
International Journal of Novel Research and Development
Is hereby awarding this certificate to
Atin Kumar Maity

In recognition of the publication of the paper entitled
DALIT WOMEN NARRATIVE IN LITERATURE

Published In IJNRD (www.ijnrd.org) ISSN Approved & 8.76 Impact Factor

Published in Volume 7 Issue 10, October-2022 | Date of Publication: 2022-10-14

Co-Authors -



Registration ID : 183422

Paper ID - IJNRD2210063

Editor-In Chief

INTERNATIONAL JOURNAL OF NOVEL RESEARCH AND DEVELOPMENT | IJNRD

An International Scholarly, Open Access, Multi-disciplinary, Indexed Journal

Website: www.ijnrd.org | Email: editor@ijnrd.org | ESTD: 2016

An International Scholarly, Open Access, Multi-disciplinary, Monthly, Indexing in all Major Database & Metadata, Citation Generator

Manage By: IJPUBLICATION Website: www.ijnrd.org | Email ID: editor@ijnrd.org



DALIT WOMEN NARRATIVE IN LITERATURE

Name:- Atin Kumar Maity,

**Designation:- State Aided College Teacher,
Department of Sociology,**

Name of Organization:- Swarnamoyee Jogendranath Mahavidyalaya,

City:- Purba Medinipur, Country:- India.

Email : atimmaity1994@gmail.com

Mobile: 9083272692/8436664870

Abstract:

The present paper represents the Dalit women narratives in literature, especially in autobiographies. Dalit autobiographies of women show the state of Dalit women in Indian society. It depicts women's suppression, exploitation, disrespect of women as being Dalit. They can't live freely as others. Dalit women writers like Urmila Panwar, Vimal More, Shantabai Kamble, Baby Kamble, Prof. Kumud Pawade are some of the prominent Dalit women writers who are expressing themselves through literature. These women writers are expressing their life struggles as being Dalit in society. Dalit women are sufferers in many forms but especially it is threefold exploitation—as women, as Dalit, as laborer. Means they are anguished not only as Dalit but as being as female. They are struggling with the society which should be a support for them. They are giving an outlet in the form of autobiographies. And they get the source of this protest by Baba Saheb Ambedkar.

Keywords: Dalit Narratives, autobiographies, Dalit-women etc.

Dalits are recognized in India as lowest caste. Caste system in India is very prominent in Hindu society. Traditional Indian society was divided in four varnas: Brahmin, Vaishya, Kshatriya and Shudra. Sudra's job was to serve upper three varnas. Sudras are called Dalits. Dalit's job is to serve all upper-class people, i.e., Brahmins, Vaishya, Kshatriyas. Among Dalits, women's position was even much lower to men. therefore, women were doubly exploited in society. A full-fledged Dalit representation emerged first in the Marathi literature. The iconic work Jevha Mi Jaat Chorli (When I had concealed my caste), was written by Baburao Bagul in the year 1963. It was among the initial modern Dalit Literature works from the 20th century. Dalit women were harassed as being Dalit and as Dalit women. Ambedkar as the father of Dalit Literature, even though **Dr Ambedkar** "has not done any creative writing" (238). His struggle against untouchability and towards liberation of Dalits in India enabled the emergence of Dalit Literature. Women of Dalits were disgraced as Dalit women means they used to do all menial jobs of cleaning and serving as male Dalits were supposed to perform. And secondly, they were segregated as Dalit women in society. In traditional Indian society, women's condition was not good enough to live freely. They had to suffer in different forms of ritual and customs. The Dalit women's job is to listen and work as given by their family and upper caste people. They cannot question on the work assigned by upper caste men. Despite doing all work, these Dalit women were discarded and neglected on different important occasions of festivals. Their duty was to clean after such occasions, but they were not allowed in such simply because of being Dalits.

Dalit women are exploited not only economically and physically by the males of their community but also by the other community males. Therefore, it is very disgraceful for Dalit women to live their life in such a community which is doubly oppressive for them. This is the reason why we find double exploitation in the Dalit women narratives. Their narratives are more exploitative, more oppressed than Dalit males of their community.

Dalit writings have some especial characteristics in their writings. One of the characteristics is their writings are based on their personal experiences. In Dalit writings, writers have expressed their own pangs, traumas of their journey of life. They suffered a lot because of caste which is simply by their birth. We can easily imagine the plight of women in such a scenario, where male Dalits are suppressed, exploited in that scenario what would be existence of Dalit women. What a pathetic condition it would be for Dalit women. In such conditions Dalit women's writings are more genuine in their writings. The pangs they suffered in their life, no upper caste woman or male has experienced that pain and exploitation which is based on caste.

Dalit narratives in India started in 1980s in Maharashtra. Major center of Dalit narrative in India is Maharashtra. Later, it was circulated throughout India. There was a great influence of Dr Bhim Rao Ambedkar over Dalit community. Women in Indian started writing their personal narratives in the second half of 19th and early 20th century.

The women self is articulated through women narratives in autobiographies. Women are subjected or marginalized in society. Their self comes out through these autobiographies. They wanted to express themselves about their suffering based on caste, they chose autobiographies. Women in India to publish their personal narratives beginning from second half of the 19th century and in the beginning of the 20th century. (tharu, 160) In their autobiographical details, these women reiterating the women's main problems prevailing in society: child marriage, treatment of widows and education for women. Somehow, Dalit women's problems are the same in the society. The society exploited their dalitality. It was Jotiba Phule who came forward for Dalits. He formed Satya Shodhak Samaj in 1875. It was the beginning of raising their voice against oppressive caste discrimination, economic exploitation, and unjust social hierarchy. Women subjectivity was a new awareness in Dalit history starting with Jotiba Phule, Savitri bai Phule, Tarabai Shinde etc. It reaches its height in the form of Ambedkar's movement of social struggle, he led in 1930s and the 1940s. Dalit writers focused on the contribution of Phule, Ambedkar, the Dalit Panthers, and the impact of their ideology on Dalits. Phule and especially Ambedkar were their leaders in expressing themselves through writings. Through Dalit writings, women's outlook towards dalitality were reached among public. So that public also get to know about the atrocities and exploitation being committed on Dalits. Afterwards, even some non-Dalits were also participating in the struggle against this inequality with them. Ambedkar first time motivated Dalits to be independent and self-reliant. He encouraged them not to be dependent on upper caste for help and do something to bring the change for them. He focused on independency of untouchables. And for independency, education is the best medium for Dalits. Nobody supported Dalits, so Ambedkar focused on education of Dalits. he demanded education for Dalits. Education can open the avenues for Dalits' progress. Therefore, Ambedkar gave a strong message to Dalits through a slogan _united, educate and agitate_. Jyotiba Phule also focused on education, and he called it a _third eye_. And his meaning of this is not only literary, according to him education is the power to see power equations in society and ability to destroy such inequalities in society. Mahatma Gandhi was also very concerned about the developments of these so-called lower castes in Indian society. Gandhi ji coined a new term for these lower caste untouchables, _harijan_. Hari mean God, Jan means public, harijan mean public of God. It means Gandhi also thought and tried to do for the upliftment of these untouchables in Indian society and he gave a special place in Indian society. These untouchables were divided into castes and further subcastes. There are more than 400 jatis among the Scheduled Castes (SCs) in the country. (Shah, 26) These castes in SCs were not united for their protection and rights. They have their own differences among them at different levels. For example, they don't marry in one another caste among Scheduled Castes.

Ambedkar did a lot for the upliftment of Dalit community. He, along with other Dalits (belonging mainly to his caste,



MAH/MUL/03051/2012
ISSN-2319 9318

विद्यावार्ता®

Peer Reviewed International Refereed Research Journal



Editors

Prof. (Dr.) Asis Kumar Dandapat,
Prof. (Dr.) Bhabesh Pramanik,
Prof. (Dr.) Arun Maity,
Dr. Niranjan Maity,
Dr. Ujjwal Paul,
Dr. Sk Asraf Ali,
Sk Rasid Mohammad,
Mr. Amit Adhikari

Chief Editor
Dr. Bapu G. Gholap



Edit By

Dr. Gholap Babu Ganpat
Parli Vajinath, Dist. Beed 431 515
(Maharashtra, India)
Cell : +91 75 88 05 76 95

Publisher & Owner

Archana Rajendra Ghodke
Harshwardhan Publication Pvt. Ltd.
A/Post. Limbaganesh, Tq. Dist. Beed-431 126
(Maharashtra) Mob. 09850203295
E-mail: vidyawarta@gmail.com
www.vidyawarta.com

₹ 400/-



ISSN-2319 9318

MAH/MUL/ 03051/2012

ISSN :2319 9318



Arts & Humanities

(All social Science & Languages)

विद्यावार्ता या आंतरविद्याशाखीय बहुभाषिक त्रैमासिकान्त व्यक्त झालेल्या मतांशी मालक,
प्रकाशक, मुद्रक, संपादक सहमत असतीलच असे नाही. न्यायक्षेत्र:बीड
- 'ÖBüÖY' ÖÖ •µÖÖeYÖB, üÖ½Ö ±äü»Öê

❖ **विद्यावार्ता** या आंतरविद्याशाखीय बहुभाषिक त्रैमासिकान्त व्यक्त झालेल्या मतांशी मालक,
प्रकाशक, मुद्रक, संपादक सहमत असतीलच असे नाही. न्यायक्षेत्र:बीड



"Printed by: **Harshwardhan Publication Pvt.Ltd.** Published by **Ghodke Archana Rajendra** & Printed & published at Harshwardhan Publication Pvt.Ltd.,At.Post. Limbaganesh Dist,Beed -431122 (Maharashtra) and Editor **Dr. Gholap Babu Ganpat.**



Harshwardhan Publication Pvt.Ltd.
At.Post.Limbaganesh, Tq. Dist. Beed

Pin-431126 (Maharashtra) Cell:07588057695,09850203295
harshwardhanpubli@gmail.com, vidyawarta@gmail.com

All Types Educational & Reference Book Publisher & Distributors / www.vidyawarta.com

Reg.No.U74120 MH2013 PTC 251205

Date of Publication
30 Nov. 2022

idyawartaTM

International Multilingual Research Journal



Vidyawarta is peer reviewed research journal. The review committee & editorial board formed/appointed by Harshwardhan Publication scrutinizes the received research papers and articles. Then the recommended papers and articles are published. The editor or publisher doesn't claim that this is UGC CARE approved journal or recommended by any university. We publish this journal for creating awareness and aptitude regarding educational research and literary criticism.

*The Views expressed in the published articles, Research Papers etc. are their writers own. This Journal dose not take any libility regarding appoval/disapproval by any university, instinute, academic body and others. The agreement of the Editor, Editorial Board or Publicaton is not necessary. Editors and publishers have the right to convert all texts published in Vidyavarta (e.g. CD / DVD / Video / Audio / Edited book / Abstract Etc. and other formats).
If any judicial matter occurs, the jurisdiction is limited up to Beed (Maharashtra) court only.*



<http://www.printingarea.blogspot.com>

विद्यावती: Interdisciplinary Multilingual Refereed Journal Impact Factor 8.14 (IJIF)

EDITORS

3/193

Prof. (Dr.) Asis Kumar Dandapat,
Principal, Hijli College, Kharagpur. West Bengal.

Prof. (Dr.) Bhabesh Pramanik,
Principal, Dumkal College, Murshidabad. West Bengal.

Prof. (Dr.) Arun Maity,
Principal, Kharagpur vision Academy (B.Ed. College)
West Bengal.

Dr. Niranjana Maity,
WBES Assistant Professor, Govt. College of Education,
Banipur. , West Bengal.

Dr. Ujjwal Paul,
WBES Assistant Professor, Govt. College of Education,
Banipur. , West Bengal.

Dr. Sk Asraf Ali,
Lecturer DIET, Paschim Medinipur, West Bengal.

Sk Rasid Mahammad,
State Aided College Teacher and Department Of
Physical Education, Ghatal Rabindra Satabarsiki Mahavidyalaya, West Bengal.

Mr. Amit Adhikari,
State Aided College Teacher and HOD, Department of
Education , Sankrail Anil Biswas Smriti Mahavidyalaya, Sankrail, Jhargram, West
Bengal. Ph.D Research Scholar, Department of Education, RKDF University Ranchi.

INDEX

- 01) ISSUES AND CHALLENGES IN WOMEN'S ACCESS TO HIGHER EDUCATION
Dr. Shyamsundar Bairagyya, Dr.Niranjan Maity, Dr. Arun Maity, Kharagpur 4/193
- 02) TEACHER TRAINING BEFORE SERVICE IN INDIAN CONTEXT
Mr. Amit Kumar Bhunia, Mr. Amit Adhikari, Dr. Santanu Biswas, Jharkhand ||11
- 03) AN ANALYSIS OF AGRICULTURAL DEVELOPMENT THROUGH CHANGING
Falguni Bag, Dr. Sheetal Topno, Ranchi ||17
- 04) ISSUES IN QUALITY TEACHER EDUCATION- AN OVERVIEW
Dr. Raju Sha, WBUTTEPA, Ranchi, Jharkhand ||22
- 05) TRUE KNOWLEDGE IN HUSSERL'S PHILOSOPHY
Moumita Saha, Keshtopur, Kolkata ||27
- 06) AN OVERVIEW OF P.B SHELLY WITH REFERENCE TO HIS WRITINGS
Dr. Tamal Jana, Jhargram, West Bengal ||30
- 07) TEACHING OF ENGLISH LANGUAGE IN INDIA: PROBLEM AND SOLUTION
Prof. (Dr.) B. C. Swain, Jhumri Telaiya, Koderma, Jharkhand ||35
- 08) RELEVANCE OF VALUE EDUCATION OF SWAMI VIVAKANANDA IN PRESENT....
Niladri Roy ||40
- 09) CONCEPT OF PRIMORDIAL AND ORGANIC INSTINCTS AND HISTORY OF...
Sudip kumar Kar, West Bengal ||43
- 10) CONTRIBUTION OF BENGALI LITERATURE IN THE FREEDOM STRUGGLE OF INDIA
Mr. Dharendra Nath Ghosh, Ranchi ||47
- 11) GENDER INEQUALITY AND SOCIO-ECONOMIC DEVELOPMENT FOR WOMEN IN INDIA
Sonali Roy Chowdhury Ghosh, Mauleena Bera, Haldia ||51
- 12) A FEMINIST STUDY OF MAHASWETA DEVI'S 'DRAUPADI'
Mukulika Mondal, Paschim, Midnapur ||58
- 13) ISSUES IN PRIVATIZATION OF EDUCATION IN INDIA
Mr. Kalipada Jana, Indore, Madhya Pradesh ||62

- 14) A COMPARATIVE STUDY OF SCHOOL LEARNING ENVIRONMENT CONDITIONS...
Gobinda Kumar Das, Darbhanga, Bihar ||66
- 15) PERCEPTION TOWARDS KANYASHREE PRAKALPA SCHEME IN EDUCATION...
Mr. Apurba Das, Mr. Amit Adhikari, West Bengal ||70
- 16) IMPACT OF SABOOJ SATHI SCHEME FOR EMPOWERING GIRL EDUCATION
Chinmay Ghosh, Narayangarh ||76
- 17) SHRI AUROBINDO'S VISION ON MODERN EDUCATION
Sumona Das, Raipur ||81
- 18) CHOU DANCE OF PURULIA IN THE CULTURAL PERSPECTIVE: AN OVERVIEW
Mr. Sudipta Mahato, Dr. Ujjwal Kumar Panda, Prof. (Dr.) Samirranjan Adhikari ||86
- 19) WOMEN EDUCATION IN THE ALL ROUND DEVELOPMENT OF...
Mr. Susovan Pradhan, Dr. Santanu Biswas, Ranchi, Jharkhand ||91
- 20) SCHOOL AS A SOCIAL SYSTEM: A STUDY
Suvadeep Ghosh, Atin Kumar Maity, West Bengal ||97
- 21) POSITION OF WOMEN IN THE SOCIETY IN THE VEDIC AGE: AN OVERVIEW
Uttam Kumar Palui, Ranchi, Jharkhand ||102
- 22) THE THEORY OF THE CREATION OF THE UNIVERSE: - ACCORDING TO...
Anjana Patra, Paschim, Midnapur ||107
- 23) IMPACT OF MARXIAN THEORY IN INDIAN EDUCATION SYSTEM
Biplab Dey, W.B. ||111
- 24) A STUDY ON THE WOMEN AS TREATED IN THE MEDIEVAL PERIOD
Sk Anoar Ali, Ranchi, Jharkhand ||115
- 25) INDIAN PRESS AND CENSORSHIP IN COLONIAL INDIA
SAROJ MAHATA, Ranchi, Jharkhanda ||119
- 26) A STUDY ON THE PRIVATIZATION OF HIGHER EDUCATION IN INDIA
Mr. Harekrishna Mahata, Ranchi, Jharkhand ||124
- 27) Comparative Study on Self Esteem among Various Educational Board Students
Biswajit Das, Anupam Ghosh, Kota, Bilaspur, Chhattisgarh ||131

प्रिंटिंग एरियाTM

आंतरराष्ट्रीय बहुआयिक शोध पत्रिका

At.Post.Limbaganesh,Tq.Dist.Beed Pin-431126 (Maharashtra)

Certificate Of Publication

This is to certify that the review board of our research journal accepted the research paper/article titled SCHOOL AS A SOCIAL SYSTEM: A STUDY of _____
Dr./Mr./Miss/Mrs. ATIN KUMAR MAITY

It is peer reviewed and published in the Issue 09 Vol. 47 in the month of NOVEMBER - 2022.


Thank you for sending your valuable writing for printing area Journal

Indexed (IJIF)

Govt of India,
Trade Marks Registry
Regd No 3418002



ISSN 2394-5303


Editor in chief
Dr. Babu G. Gholap

SCHOOL AS A SOCIAL SYSTEM: A STUDY

Suvadeep Ghosh,

State Aided College Teacher, Department of Sociology, Moyna College, Moyna, Purba Medinipur, West Bengal.

Atin Kumar Maity,

State Aided College Teacher, Department of Sociology, Swarnamoyee Jogendranath Mahavidyalaya, Amdabad, Nandigram, Purba Medinipur, West Bengal

Abstract :

A system or pattern of human relationships, latent in certain communities and organizations, is known as society. Education is an institution, and the school is a group. Clearly, schools play a significant role in society. Here, we refer to a particular society, not to the abstract idea of society as a whole. Schools preserve both the social legacy of society and the moral clout of the community. They guard society's historical continuity as well. The present study was started by the researcher with the goals of examining schools as social organizations, discussing the roles they play in society, and examining their effects. This research is based on data gathered from many books, journals, and online resources.

Keywords: Human Relationships, Community, Institution, Society, Moral.

Introduction :

One way to think about school is as a hierarchy of responsibilities and positions. A system is an entity made up of interconnected and interdependent pieces, where a change in one part would cause a proportionate change in other parts or the parts are so structurally

connected that a change in one part would have an impact on the others. According to a functionalist viewpoint, a school may be seen as a system, or as a collection of related elements that collectively make up a whole. They are specifically understood in light of the contribution to the system as a whole. Any organized or regular interaction between any number of pieces that produces a totality or unity is therefore a system. As a result, a school as a system would have part-whole relationships between its many roles that are patterned.

Early definitions of the word "school" did not include a physical structure. Even in early eighteenth-century England, the word "school" referred to a group within which the process of educating took place, especially during periods when instructors were discouraged from teaching by the monarch or the State. These groups would meet in a series of various locations. Schooling is the proper term for the portion of education that is completed in official institutions, particularly for people under the age of eighteen. It is an instructional strategy, a procedure for acquiring and controlling socially acceptable information, and it makes use of a recognized curriculum and pedagogy. Under formal educational systems, the age of admission and exit as well as the duration of obligatory education are legally defined. They range from 5 and 16, for instance, although the ages and lengths vary from society to society. Primary age, which is defined as 5 to 12 years of age, and secondary age, which is defined as 11 or 12 to 18 years of age, are now the two categories into which education is separated. The system was separated between Elementary Schools, which served to all ages up to 18, but were less well-equipped and of lower rank, and Secondary Schools, which catered mostly to those above 11, but were better equipped and of higher prestige, prior to the UK Education Act of 1944.

Review of Literature :

Mimar Turkkahraman, 2014 argued

that social organizations are groups that, in order for society to exist and achieve its goals, partially need continuity. The school is a component of society, much as other social institutions. In practically all civilizations, schools are now required institutions for education. Schools are intricate social institutions where interactions between students, instructors, and school officials impact students' educational experiences. In this framework, both other diverse social institutions, like families, and worldwide changes and advancements must be followed by educational intuitions and schools as their embodied structures. Activities related to education are neither structurally independent from the environment in which they take place nor structurally distinct from the society in which they are situated. As long as they foster students' uniqueness and aid in their socialisation, schools may endure. Any structures that fail to meet the needs of society and the individual lose their effectiveness. As long as their needs and expectations are met and they believe that education has value for them, the kid will enjoy and attend school.

Jimpi Boruah, 2020 consequently, it was found that a school is seen as a social system with distinct institutional functions, duties, and expectations. The ideal place to instil equality, liberty, and fraternity in the younger generation is in the classroom as a social structure. It serves as a socializing tool as an institution.

Kivanç BOZKUS, 2014 Social systems theory has shown to be a reliable perspective for explaining how schools operate. It gave students the chance to think about the many features of the different socially interactive school groups. Schools are distinct from businesses since they generate items for the public benefit rather than for profit. Mechanistic viewpoints neglect to emphasize the human connections component of educational environments. So it makes more sense to consider schools from the perspective

of social systems theory.

Statement of the problem :

Socialization is the social organization's most crucial duty. In order to socialize, one must behave in accordance with their assigned responsibilities and statuses. Through extracurricular activities in particular, schools provide students opportunities to enhance their leadership skills. They eventually gain the skills necessary to carry out responsible tasks while being supervised by the trainers. The description of the close connection between society and schools in the preceding paragraph makes it clear that society's success depends on the growth and development of schools.

Objectives :

The researcher has undertaken the current study with the following objectives-

- To study the school as a social organization,
- To discuss the functions of school as social organization and
- To study the impact of school on the society

Method : Since it is a descriptive study, the researcher has achieved the formulated objectives by following secondary sources of information. Required information have been collected from different books, journals and internet sources.

Discussion :

The School As A Social Organization:

A human society's social institutions are an essential component. Society is a set of customs, rules, and reciprocity based on a sense of "We" and similarity. The society does not reject differences. However, resemblance has priority over these. Its foundation is interdependence and collaboration. It is connected through mutual awareness. It basically serves as a model for teaching social behaviour. The social structure is made up of networks of roles and statuses. The headmaster is the most senior person in a school. The law is what He says. He fulfill his promise. He is in charge of making sure the