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Mathematical Expression: Wherever possible, mathematical expressions should be typewritten, subscripts and superscripts clearly shown. It is helpful to identify ambiguous symbols in the when they first occur. Equations must be displayed exactly as they should appear in print and numbered in parentheses placed at the right margin.

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From Chief Editor

Dear Readers,

It is a matter of immense pleasure that we are presenting the July-2020 issue of our Journal-Expression- an International Journal of Social Sciences (A Blind Peer Reviewed Refereed Indexed Half Yearly Journal). The bringing out of this journal is the outcome of the efforts made by the contributors, reviewers and the members of editorial and advisory board of the journal. We are thankful to them for their continuous support and advice.

We would like to express our gratitude to our valued contributors for their scholarly contributions to the journals.

On the behalf of EXPRESSION'S Editors Team. I would like to extend a very warm welcome to the readership of EXPRESSION. I take this opportunity to thank our authors, advisors, editors and reviewers who have voluntarily contributed to the success of the journal

The present volume of journal contains 12 papers. These research paper and articles focus on various aspects of education and we hope that our readers would find it fruitful. The suggestion and comments of our esteemed readers enable us to fulfill our target to maintain the academic excellence of the journal.

Dr. Nisha Singh

Principal
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Founded in 2003, Modern College of Professional Studies, Ghaziabad has already established a reputation as a medium to expand one's knowledge & enhance skills to achieve success.

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The basic objective is to provide opportunities for all those interested in learning more about in the field of Social Sciences.

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U. N. DECLARATION OF RIGHTS OF THE CHILD 1959 AND ITS COMPLIANCE UNDER INDIAN LEGAL SYSTEM

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ABSTRACT

Children and childhood across the world, have broadly been construed in terms of a 'golden age' that is synonymous with innocence, freedom, joy, play and the like. League of Nation which was established after World War I, adopted Geneva Declaration 1924 for protection of children rights at international level. After establishment of United Nations, the Declaration of Rights of the child 1959 was adopted which provided that "mankind owes to the child the best that it has to give". This Declaration ensures the right to equality, right to special protection, right to education, right to protection from exploitation etc. to the children. Indian Government subscribed to the principles enshrined in the U.N. Declaration 1959 and ensured that adequate steps were to be taken to guarantee these rights to children. In order to comply with this declaration, Indian government established the Department of Social Security, which finally elevated to the status of an independent Ministry of Social Welfare. This Ministry is today known as Ministry of Social Justice and Empowerment. To tackle effectively the problem of those children which are neglected and children in conflict with law, Parliament of India enacted Juvenile Justice Act in 1986. For effective implement of provisions of this Act, government initiated a Scheme of Prevention and Control of Social Maladjustment in 1986-87. To deal with the problem of child labour, Child Labour (Prohibition and Regulation) Act, 1986 was enacted with other laws. In 1974, a National Policy on children was draft and adopted for all round development of children. The government of India also established a National Commission for Protection of child rights in order to comply with provisions of U.N. Declaration of Rights of Child 1959.

INTRODUCTION

Children and childhood across the world, have broadly been construed in terms of a 'golden age' that is synonymous with innocence, freedom, joy, play and the like. At this point

of life, one hardly shoulders any kind of responsibility or obligations. But at the same time, we cannot deny that children are vulnerable, need care and protection especially when very young' and they need all round protection for their development. When we talk

about the first step of protection of children rights at the international level, we talk about League of Nation which adopted Declaration of Geneva² for the protection of children rights. It was the first major step taken by international community to protect rights of the children. It contains ten articles which enshrines the basic principles. After World War II, when United Nations was established, this declaration was not adopted by the General Assembly of United Nations for protection of rights of children initially. When the declaration was again presented before the General Assembly, it unanimously adopted this Declaration³. It marked as first major International consensus on the fundamental principles of children's rights. This declaration of 1959 makes references in its preamble of both United Nations Charter and Universal Declaration of the Human Rights 1948⁴. The Declaration of 1959 reiterates the pledge of Declaration of Rights of Child 1924 "that the mankind owes to the child the best it has to give". The preamble of Declaration of 1959 reaffirms special safeguards and care along with legal protection needed by children.

1. Origin of Declaration of the Rights of Child- After World War I, the League of Nations was founded to enhance the international cooperation between the countries of the world. In 1924, League of Nations adopted Geneva Declaration for protection of rights of children. It is considered as a landmark document which was recognised and affirmed, for first time, the existence of specific rights to children and responsibility of adults towards children. After World War II, United Nations was founded by most of the countries of this world. It replaced Geneva

Declaration in 1959 though the five principle of this declaration were adopted in Declaration of 1959. After adoption of Universal Declaration of Human Rights⁵, the development of individual rights reflected the shortcomings of the Geneva Declaration⁶. Therefore, Declaration of Rights of Child⁷ was adopted which reiterated notion that "mankind owes to the child the best that it has to give" in U.N. General Assembly.⁸

2. Characteristics of Declaration of Rights of Child- In the modern civilization, child is considered as a human being in all respect, whose development must take place physically, mentally, socially, morally and spiritually, with freedom and dignity. However neither in Geneva Declaration⁹ nor Declaration of Rights of child¹⁰ anywhere defines when does childhood start and end. It is done deliberately not to take any stand on abortion. But preamble of Declaration of Rights of child expressly provides need for special care and protection for children with legal protection before and after birth". It also places a specific duty upon NGOs and local government authorities to evaluate and observe these rights of children. The declaration also deals with special need of the physically, mentally and socially handicapped children and children who do not have family.

3. Basic Principles of Declaration¹¹- The declaration on rights of child defines basic rights of children covering multiple needs and issues. It enshrines ten basic principles which are following:

(a) Right to equality- The Declaration enshrined right to equality and prohibits the

U. N. Declaration of Rights of The Child 1959 and Its Compliance...

discrimination of the children. The Declaration ensure right to equality to children It provides that no child can be discriminated on ground of race, religion, political or other opinion, national or social origin, property, birth or other status, whether of himself or of his family.¹²

(b) Right to special protection- Through this declaration, special care and protection is ensured to children for physical, mental and social development. The Declaration expressly provides right to special protection to guarantee child's physical, mental and social development.¹³

(c) Right to name and nationality- Every child has a inherent right to identify himself with nation. The declaration provides right to a name and a nationality to children.¹⁴ This right is related with dignity and respect of human life of children. It means that he cannot be considered as commodity and is not subject to sale and purchase for illegal purposes.

(d) Right adequate nutrition etc.- Food and nutrition is the upmost urgent need of a children, in absence of which a child cannot survive. This declaration ensure right to adequate nutrition, housing and medical services to children in order to physical development of child.¹⁵

(e) Right to special protection- The child cannot be treatment with one yardstick. There are different kinds of child whose needs are also different. Physically and mentally ill children cannot be treated same as other children. This declaration provides right to special education and treatment when a child is physically or mentally handicapped.¹⁶

(f) Right to understanding- The child does not demand only essential commodities. For healthy development of child, it is necessary to render him love and affection. This declaration caters right to understanding and love by parents and society as well.¹⁷

(g) Right to education- Every child in society has a basic right to education and to get some time on recreational activities e.g. sports, entertainment and hobbies to explore a development. The Declaration provides the right to recreational activities and free education.¹⁸

(h) Right to receive reliefs first- In case of distress a child cannot survive a long if required reliefs are not available to him. This declaration entitles a children right to be among the first to receive necessary relief in all distress or emergent circumstances.¹⁹

(i) Right to protection against exploitation- Due to tender age, children are wide victim of atrocities, cruelty, neglect and exploitation. This declaration provides right to protection to children against all forms of neglect, cruelty and exploitation by any person.²⁰

(j) Right to brotherhood- Child is like empty vessel. He learns from his around environment of family and society. In order to learn values, morality and way of conduct, it is necessary to provide him right to be brought up in a spirit of understanding, tolerance, friendship with peoples and universal brotherhood.²¹

4. Protection of Child Rights in India

At the international level, the General

Assembly of United Nations adopted the Declaration of the Rights of Child.²² The Central Government of India subscribed to the principles enshrined in the Declaration and ensured that adequate steps were taken to guarantee these rights to children. It moved ahead to protect child rights with its Third Five-Year Plan²³ with put emphasis on inter-sectoral coordination of government agencies for children. The governments started to coordinate health, education and welfare services for better protection of children. The Third Plan also affirmed that the child is a human being and he is need of special care and protection. A significant achievement was done with establishment of the Department of Social Security²⁴, so as to give concerted attention to the problems and needs of children. This Department was later renamed as the Department of Social Welfare in January 1966, and was finally elevated to the status of Ministry of Social Welfare in August 1979. This Ministry is today known by the nomenclature of Social Justice and Empowerment.²⁵ To counter poor levels of nutrition, Applied Nutrition Programme was introduced.²⁶ Later, in the year 1965, a Board was set-up in the Department of Food in name of "Food and Nutrition". Considering the need to reform the existent system of educational facilities at different levels and the fact that the States were unable to implement constitutional obligation to render free and compulsory education to all children within a period of ten years, the third Plan established an Education Commission under the chairmanship of Dr. D.S. Kothari to propose solutions for education. The Kothari Commission gave its recommendations

which led to the formulation of the National Education Policy²⁷. Another major step taken by government was in relation to Family and Child Welfare. A Committee on Child Care was constituted whose recommendations shaped way to formulate a comprehensive Scheme of Family and Child Welfare²⁸ to provide integrated services to pre-school children in villages and basic training to women in craft, health education, nutrition and child care. The Fourth Five-Year Plan²⁹ focused on development of a package of minimum basic services for children. It also drew attention to the problems of neglected and destitute children and introduced a Scheme for Children in Need for Care and Protection. In 1974, National Policy for Children was adopted by government of India. The Fifth Five-Year Plan³⁰ brought a wide change in policy. It shifted the focus from child welfare to child development and the thrust was on further integration and coordination of services, increased allocations. It also provided introduction of new schemes for children. The National Policy for Children also ignited constitution of the National Children's Board³¹. The president of this board is the Prime Minister of India for the purposes of planning, reviewing and coordination of different services and necessary programmes to meet-out needs of children. Later on the scheme of Integrated Child Development Services (ICDS) was started. The Government of India ratified the ILO Convention No. 123 which was adopted in 1965 relating to minimum age for underground work.³² In the year 1979 several important steps took place for child welfare and development. International Year of the Child (IYC) was declared by the United

U. N. Declaration of Rights of The Child 1959 and Its Compliance...

Nations in General Assembly. Large number of different activities and programmes were organised throughout the world in same year. In India, a National Plan of Action was prepared to observe the IYC. In India, another important achievement during the year was setting-up of National Children's Fund to provide assistance to voluntary organisations. In 1975, the Scheme of Crèches/Day Care Centres for Children of Working and Ailing Mothers was launched by the CSWB. In 1976, the Child Marriage Restraint Act of 1929 was amended and in 1978, the SITA enacted in 1956 was modified. In 1976, the Bonded Labour (System) Abolition Act was enacted. The Sixth Five Year Plan³³ reiterated the approach and strategy adopted for children during the Fifth Plan and further promoted integration and strengthening the activities of child welfare and development programmes started earlier. During International Year of Disabled persons³⁴ vigorous efforts were made to implement various education, training and rehabilitation programmes for the physically handicapped children. The policy makers seriously thought first time over the problem of working children and their welfare during the Sixth Five-Year Plan and various programmes were started to improve health conditions, required nutrition as per age and educational status of working children. In 1981, the Government of India Child set-up Labour Advisory Board for implementation of existing laws concerning child labour. In 1982, the Scheme of Early Childhood Education was introduced as a strategy to reduce dropout rate and improve rate of retention in schools. Another scheme for Development of Women and Children in Rural Areas was introduced in the year 1982.

Another important milestone in the Sixth Plan period was the National Health Policy which was started in 1983. In the same year, the Government of India recognised International Code which was resolved on Marketing of Breast Milk Substitutes that was adopted by the World Health Assembly and on the basis of it Indian National Code for Protection and Promotion of Breast Feeding was formulated. ICDS was used as a major nutrition intervention programme and a vehicle for promoting elementary education among children.

In order to give focused attention and direction to child development, a separate Department of government in the name of Women and Child Development was set-up for first time under Ministry of Human Resource Development in September 1985. Its status was elevated to a separate Ministry of Women and Child Development in 2006 and issues concerning children that were earlier being taken by Ministry of Social Justice and Empowerment have now been transferred to it. The problem of neglected children and children in conflict with law was a serious problem in 8th decade of last century and Children's Act of 1960 was unable to deal with it hence to tackle this problem effectively, the Juvenile Justice Act, 1986 was enacted which repealed Children's Act of 1960. In order to enforce provisions of this Act, a Scheme of Prevention and Control of Social Maladjustment was started by government of India in 1986-87. To deal with the problem of child labour, Government of India legislated Child Labour (Prohibition and Regulation) Act, 1986 and a National Policy on Child Labour was also started in 1987,

simultaneously, efforts were made to expand crèche services for children of working women. In 1986, the Government further modified the SITA and also changed the nomenclature of Act to Immoral Traffic (Prevention) Act. It was enforceable in favour all male or female, who were exploited sexually for commercial purposes. In this Act, stringent punishments were prescribed for commencement of offences against children. In the year 1985, Universal Immunization Programme was launched by government of India under the MCH programme for better protect children from six fatal diseases which were cause of early childhood deaths. These diseases are diphtheria, tetanus, measles, whooping cough, polio, measles and childhood tuberculosis. At the regional level, India actively promoted and supported the 1986 decision of SAARC³⁵ to handle problems of children as a summit concern, and to declare first a year and then a decade for the girl child (1990-2000). Government of India drafted a National Policy on children which was started in 1974. It reaffirmed the constitutional mandate for adequate services to children.

The concerned governments also took action to examine national and state legislations and to amend it as per provisions of the declaration.

5. National Commission for Protection of child Rights- Many efforts took place to protect the rights of children even though the violation of child rights was a serious problem. Hence need was felt to establish an independent body to ensure the protection of child rights as well as to take immediate action in case of violation of child rights. In order to ensure child rights and India's Commitment

to UN Declaration to endeavor it, government of India established a National Commission for Protection of child rights. This commission is a statutory body having chairperson and other members from the different fields of child health, education, child care and development, Juvenile justice. The commission has the jurisdiction all over India to inquire into complaints filed by any person or to take suo motu notice of matters relating to violation rights of any child or group of child. It also take cognizance of non- implementation of laws providing for protection and development of children. The commission has power to examine and review safeguards which are provided by the laws enacted to protect child rights and will recommend measures for effective implementation of those laws and it will also suggest amendments to the legislature. The commission is under obligation to ensure effective enforcement and implementation of different laws and programmes relating to protection of children.

CONCLUSION

As per different studies, majority of Indian children are equally deprived of their basic or inherent rights of survival, shelter, nutrition, education, and safe drinking water. It is evident that around 63% of children in India go to bed hungry and 53 % of them suffer from chronic malnutrition though we have sufficient amount of food grains in India. The report justify that 147 million do not have permanent shelter and they are bound to live in temporary houses. 77 million children do not have drinking water and around 85 million children are out of immunization programme started by government of India in 1980. One of the major

U. N. Declaration of Rights of The Child 1959 and Its Compliance...

problems is that 33 million have never went to school and 72 million children in India between age 5-14 years do not have access to basic education in school though basic education is constitutional mandate. These data show that there is a lot to be done for protection of the children. The needs of the children are large and a very little is done for protection of their interest in India. In my view rights of child must be protected not only at centre, state level but also at the domestic level and there must be established a advisory board at the District and state level as well as at the National level and they must advise to National Commission for creation of new Rules and Principle which are necessary for protection of child rights in present time.

(Footnotes)

1. Dr. Savita Bhakhry, "Children in India and their Rights" National Human Rights Commission, New Delhi
2. 1924
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14. Art. 3
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22. on 20 November, 1959
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35. South Asian Association for Regional Cooperation

A STUDY ON THE IMPACT OF ADOLESCENT GIRLS' SOCIO ECONOMIC STATUS ON THEIR EMPOWERMENT

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ABSTRACT

The status of girls in India has been fluctuating. It has gone through many changes during different stages. Present study's main focus is to find out the adolescent girls empowerment level in Dehradun District and to find out that their Families' Social Relationship and Their Families' Economic Status does has any effect on their girls' empowerment or not.

INTRODUCTION

A woman is an important part of the family and the family is the smallest unit of the society. Male and female both are the two basic components of our human society. They both are dependent on each other and each of them constitutes about half of the population of the world. Men and women have been considered as the two wheels of a chariot. Without female we cannot imagine the existence of life on earth. They are the inherent part of our society. They take part in all the activities throughout their life. Being the major part of our society or population if they keep bound in taking part of the activities then we cannot progress with due speed.

The concept of girl's empowerment is the result of several movements by females throughout the world Empowerment word is derived from the word "Power", which is the

chance of a man or a number of man to realize of their own will in a social action even against the resistance of others who are participating in the action. It can be defined as "Shifting of power from powerful to the powerless to bring social equality." Gopikala (2014), empowerment literally means making or becoming powerful. Empowering actually means strengthening them to confirm, family, community, caste & traditional forces. In order to achieve women empowerment, various programmes were launched by Govt. of India, voluntary agencies, NGO's. They all are actively involved in the process to improve and empower women socially, econo Statement of the Problem

STATEMENT OF THE PROBLEM

The problem selected for the present study has been formally stated as "Relationship of socio economic status and Girls' Empowerment".

A Study on The Impact of Adolescent Girls' Socio Economic Status...

The present research has a major thrust to find out the relationship between the different dimensions of girls empowerment and their socio-economic status of Dehradun district in Uttarakhand.

REVIEW OF THE LITERATURE

Sridevi (2005) studied on post graduate women teachers in Chennai, India. The study carries out the variables that affected the level of the empowerment of women which are age, family type, education, time spend in household works, freedom of mobility spouse age differences, educational difference with spouse, number of children, control over personal salary and supporting natal home.

Rao, N.S. (2007), Dalit Women's voice in Rural Andhra Pradesh, India. Women are not decision makers for their castes or communities and men arrange their marriages. Like their counter parts Dalits are patriarchal, their women are subjected to men. They are expected to be committed and loyal to their husbands. They have to earn wages like their men besides taking care of the children, kitchen and guests. Widowhood does not entitle them for remarriage and their sexuality is controlled under strict surveillance, while men can remarry and flirt around.

Malik & Courtney (2011) studied that how higher education offers empowerment to women. The economic independence and increased standing with the family were the benefits of higher education. It also enabled the women to impact the discriminatory practices.

Pambe, Gnoumou & Kabore (2013) sheds light on the importance of socio-cultural systems for empowering women. In a society marked by a broad acceptance of traditional gender roles, neither education nor financial autonomy is sufficient to assert women's empowerment. The subtlety of the relationship between women's empowerment and domestic violence is also shown, but the near absence of this phenomenon raises methodological and societal questions. Additional studies are needed to better identify the factors that may be specific to the improvement of women's status in Burkina Faso.

OBJECTIVES OF THE STUDY

1. To find out whether socio-economic factor affects the power and entitlements, dimension of girls' empowerment among the adolescent girls.
2. To find out whether socio-economic factor affects autonomy and self reliance dimension of girls' empowerment among the adolescent girls.
3. To find out whether socio-economic factor affects decision making dimension of girls' empowerment among the adolescent girls.
4. To find out whether socio-economic factor affects participation dimension of girls' empowerment among the adolescent girls.
5. To find out whether socio-economic factor affects capacity building dimension of girls' empowerment among the adolescent girls.

6. To find out whether socio-economic factor affects social, political and legal awareness dimension of girls' empowerment among the adolescent girls.
7. To find out whether socio-economic factor affects exposure to information media dimension of girls' empowerment among the adolescent girls.

HYPOTHESIS

1. There is no relationship between socio-economic factor and the power of entitlement of adolescence girls.
2. There is no relationship between socio-economic factor and autonomy and self-reliance of adolescence girls.
3. There is no relationship between socio-economic factor and decision making of adolescence girls.
4. There is no relationship between socio-economic factor and participation of adolescence girls.
5. There is no relationship between socio-economic factor and capacity building of adolescence girls.
6. There is no relationship between socio-economic factor and social, political and legal awareness of adolescence girls.
7. There is no relationship between socio-economic factor and exposure to information media of adolescence girls.

METHODOLOGY

After a deep study on other researches and to achieve the objective of the present study,

researcher decided to use descriptive survey method for the present study.

SAMPLING

In order to collect the data for the present study random sampling was used. From Dehradun district 50 adolescent girls were selected for the present study through random sampling.

TOOL

For the present study following tools have been used for the collection of data-

Adolescent girls' empowerment scale- This scale has been prepared by Dr. Devendra Singh Sisodia and Dr. Alpana Singh. They developed this scale by using various attitudes towards adolescent girls' empowerment.

Socio-Economic Status Index- This scale has been prepared by Prof. R. P. Verma and Prof. P.C. Saxena. The Socio-Economic Status Index measures the socio-economic status of the subject in the terms of family status, parents education, occupation, income, caste dwelling area, possession of few prestigious commodities, membership of famous clubs, political affiliation etc. it also gives weightage to income tax as well as wealth tax payers

STATISTICAL ANALYSIS

For testing the hypothesis and to achieve the objective of the study obtained scores of the present study were subject to statistical treatment using proper statistical techniques for this purpose Coefficient of Correlation was used.

DATA ANALYSIS AND INTERPRETATION

Correlation between girls empowerment and their socio-economic status

Dimensions of Girls' Empowerment	N	r	P (0.05)	Result
Power and Entitlements	50	-0.08	0.56	Not significant

The coefficient of correlation between the socio-economic status and power and entitlements indicator of empowerment is - 0.08. P value is 0.56. The result is not significant at $p < 0.05$. It shows that socio-economic status and power and entitlement are negatively correlated to each other. Hence, hypothesis 1 is rejected.

Dimensions of Girls' Empowerment	N	r	P (0.05)	Result
Autonomy and Self-Reliance	50	0.06	0.63	Not significant

The coefficient of correlation between the socio-economic status and autonomy and self-reliance is 0.06. P value is 0.63. The result is not significant at $p < 0.05$. It shows that socio-economic status and autonomy and self-reliance entitlement is positively correlated to each other. Hence, hypothesis 2 is rejected.

Dimensions of Girls' Empowerment	N	r	P (0.05)	Result
Decision Making	50	0.03	0.82	Not significant

The coefficient of correlation between the socio-economic status and decision making is 0.03. P value is 0.82. The result is not significant at $p < 0.05$. It shows that socio-economic status and decision making activities are positively correlated to each other. Hence, hypothesis 3 is rejected.

Dimensions of Girls' Empowerment	N	r	P (0.05)	Result
Participation in social and developmental activities	50	0.01	0.90	Not significant

The coefficient of correlation between the socio-economic status and participation in social and developmental activities is 0.01. P value is 0.90. The result is not significant at $p < 0.05$. It means that there is positive relationship between socio-economic status and participation in social and developmental activities. Hence, hypothesis 4 is rejected.

Dimensions of Girls' Empowerment	N	r	P (0.05)	result
Capacity Building	50	-0.07	0.62	Not significant

The coefficient of correlation between the socio-economic status and capacity building is - 0.07. P value is 0.62. The result is not significant at $p < 0.05$. It shows that socio-economic status and capacity building is negatively correlated to each other. Hence, hypothesis 5 is rejected.

Dimensions of Girls' Empowerment	N	r	P (0.05)	result
Social, Political and Legal awareness	50	0.10	0.45	Not significant

The coefficient of correlation between the socio-economic status and social political and legal awareness is 0.10. P value is 0.45. The result is not significant at $p < 0.05$. It means

that there is positive relationship between socio-economic status and social political and legal awareness. Hence, hypothesis 6 is rejected.

Dimensions of Girls' Empowerment	N	r	P (0.05)	result
Exposure to information media	50	0.10	0.45	Not significant

The coefficient of correlation between the socio-economic status and exposure to information media is 0.10. P value is 0.45. The result is not significant at $p < 0.05$. It shows that socio-economic status and exposure is positively correlated to each other to information media. Hence, hypothesis 7 is rejected.

DELIMITATIONS

Due to constraints of time and resources the present study has been delimited as follows

1. The study was confined to Adolescent girls between the ages of 16-18 years.
2. The study was confined only to adolescent girls of intermediate classes.
3. The study was confined only in the Dehradun district of Uttarakhand.

CONCLUSION

Present study reveals that there is a relationship between the Dimensions of girls' empowerment such as the power and entitlement, decision making, participation in social and developmental activities, social

political and legal awareness, capacity building and exposure to information media autonomy and self reliance and Socio-economic status of adolescent girls. This impact can be in both the ways, it can be positively and negatively too. We cannot say that if the socio economic status of a family is high then their girls' empowerment would be high. In contrast if a family has low socio economic status then their girls' empowerment level would be low. Because there are so many other factors are also responsible for girls' empowerment

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THE SEARCH FOR ARCADIA IN COEVAL WORLD OF CHAOS – A STUDY OF BEN OKRI'S IN ARCADIA AND THE AGE OF MAGIC

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ABSTRACT

This research paper interrogates the classic concept of Arcadia placing it within the context of contemporary times and the quest for a utopian world that is inherent in every individual. I attempt to delineate an imaginative space within the purview of each person that promises to offer a sense of freedom through a study of the narrative experimentation that writes exercises in his two novels, that is, *In Arcadia* and its sequel *The Age of Magic*. Okri goes on to critique the general human condition in the present times moving away from the engagement with Africanist narratives. This research article would interpret the comprehensive elements that force us towards a search for Arcadia generated from a certain sense of loss and how Okri attempts to move the reader towards an Arcadianism located within the individual. It would investigate into Okri's treatment of the motif of journey and bring us to an understanding of Okri's idea of 'Arcadian creative possibility' that might offer humankind a means to counteract the negative potentialities of life.

INTRODUCTION

Ben Okri, one of the most prolific African writers of contemporary times, a permanent resident in London, in his *In Arcadia* and its sequel *The Age of Magic*, has moved away from the standard African narrative that highlighted or marked the complexities of Nigerian existence clearly visible in his much celebrated *Abiku Trilogy*. Critics like Alfred Hickling have mentioned that '*In Arcadia* is European, thin and mean in temperament.' But if I may question: Why Hickling should find *The Famished Road* as 'African, expansive

and generous in spirit' (Hickling 2000) and thus more acceptable? Does it prove Obi Akwani's fear right when he mentions that 'Colonialism made the African writer part of the Western cultural heritage, yet the African writer largely remains outside that culture, unable or unwilling to gain full acceptance?' (1) Akwani states: 'The African writer's circumstances are unique. Though his chief task remains the same as for all the writers in every era and place – to inform and educate the audience and through that process help society to reach a higher level of consciousness and civilization – the African writer must strive

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to do this under the watchful gaze of the neo-colonial establishment' (3).

As an artist, the African writer's objective isn't only to interrogate the African situation but also to question the philosophies on general human condition in the contemporary times. David Lynch calls *The Age of Magic* 'a puzzling and disconcerting novel that reads like a particularly lucid dream' (Lynch 2014). My contention is that we must not always try to put writings of a particular writer under a banner and in this case, probably easy and effortless tag of being 'African' has somehow gone askew for a conventional, orthodox critic. These twin works of Okri move out of the aforementioned tag or realm to a more open and expansive domain of being human.

Okri states in "While the World Sleeps," 'Our lives have become narrow enough . . . we must not force our poets to limit the world any further. That is a crime against life itself . . . if the poet sings only of our restricted terms and restricted language, then what is there for any of us in this world?' (*A Way of Being Free*, 4-5) So why can't an African diasporic writer like Okri look away from his own hyphenated identity in this terror-infested world full of political imbroglios towards a higher form of life of a human, rising above the usual norms that divide humanity. If we erase the boundaries from the world map, we would find that in the contemporary world, an average human being is living a life of doubt, uncertainty and socio-political manipulation. 'If you let go of preconceptions about what a novel should be and how it's meant to function, and read the work, instead, as a literary exploration of the unseen, beyond the world

of logic and progression, then the work becomes much more powerful yielding a transcendence that moves beyond the flow of ordered progression' (Ball 2015).

Thus my research paper is based on my study of these twin works of Okri as a type of genre that moves away from his mimetic engagement with narratives dealing with Africanism towards broader dimensions of contemporary human existence. I would try to interpret Okri's journey on his quest for an Arcadian world as a quest of everyman in today's world. I would try to find how, in a world of decimated moral, ethical and religious certainty; a search for individual Arcadia becomes imperative. This paper is divided into two parts. In part one, I would interpret the comprehensive elements that force us towards a search for Arcadia generated from a certain sense of loss and how Okri attempts to move the reader towards an Arcadianism located within the individual. The second part would investigate into Okri's treatment of the motif of journey, thus bringing us to an understanding of an 'Arcadian creative possibility' that might offer humankind a means to counteract the negative potentialities of life.

PART ONE

UNDERSTANDING ARCADIA

We come to the first question and that is: What do we understand by Arcadia? If we go by the literary traditions, we know that Arcadia is an idyllic vision of a utopian existence in an unspoiled wilderness, untouched by civilization. Furthermore, it is seen as a lost form of life, thus connecting us to the never-

ending human desire to seek this uncorrupted form of life. The Roman poet Virgil wrote his *Eclogues* based on Greek mythology where Arcadia of Peloponnesus was the domain of Pan. He created his version of a paradise, a home to supernatural entities like dryads, nymphs and other spirits of nature. Virgil's idea in turn influenced medieval European Renaissance literary works such as Thomas More's *Utopia* (1516), or Francis Bacon's *New Atlantis* (1626), both of which Okri alludes to in his *In Arcadia* (2002) and *The Age of Magic* (2014). More's traveller, Raphael Hythlodæus as well as Bacon's narrator travel to an island in the South Sea. Similarly Okri's narrator Lao and his six companions set off on a journey to a literal location, that is, Arcadia in Peloponnesus, 'to a place of rural tranquility, a sort of Garden of Eden, our lost universal childhood' (IA 7). The novel revolves around Lao, a black European Television presenter. His crew consists of Jim, the director, Propr who is the sound man, Husk is the researcher and general organizer, Riley is the assistant cameraman, Sam is the first cameraman and Jute is the core of the crew, the controller of the finances, also nicknamed The Spy. Okri writes, in Lao's words: 'There's the six, an incompetent crew, a crew from hell. If we don't murder one another, we'll create a new religion' (IA 15).

Okri has based this journey on a real trip he made from London to Arcadia in 1996 to present a film in the BBC's 'Great Train Journeys' series. But if we look closely Okri begins by creating an idea of a paradise lost and then leading his reader on to ponder as to how this lost paradise can be regained. Lao says, 'We were all shipwrecks and derelicts

on the ruined shores of the city. All wretches clinging on to sanity's last nerve. We were doomed and hopeless, full of fear and failure, and we were masquerading our failures with a certain amount of public dignity' (IA 5). The contemporary world is what we can call Dante's 'Inferno' where people have lost themselves amongst the fast paced life of scientific inventions, technological advancements, modern ethos on the upside and disease, moral and religious uncertainty, decimated ethics, terrorism on the downside. But whether upside or downside, the human is too perplexed and lost in the maze of existing world order. And in this lost state, the happiness has become ever-evasive. Thus we are all unknowingly trying to define our own individual Arcadia, trying to attempt a recovery of what we have lost as Lao observes: 'a gentle litany of magic names, place names . . . lisped past the fortress of my impregnable cynicism and wove a feathery enchantment over the little boy who once dreamt of flying with his own wings to all the lovely places in the world . . . I listened, and heard, briefly, something new, in hidden landscapes' (IA 17-18). He further mentions the symbolic names like Exilus, Eden, Babylon, Utopia, Atlantis, Arcadia, thus leading us to embark on a quest.

Indeed, Okri blends the idea of Arcadia with numerous inter-texts and fictional modes and continually sublimates the importance of the representation of Arcadia at the symbolic level. As the narrative begins, we get to know that the adventure-trip has been co-ordinated and financed by a man named Malasso. According to Lao, he was funding their escape (IA 6). He later links Malasso to a man who wants them to find a hidden or lost treasure and the trip to

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a sort of treasure-hunt. Malasso remains invisible throughout the two books, much like Godot of Samuel Beckett's *Waiting for Godot* (1948-49). Malasso is a negative persona whose name itself contains the root word 'mal' conjuring up an image of the malicious and wicked and we see that the crew of these otherwise failures in life, get a kick-start to their static, deadbeat lives through him. Malasso's presence does not let the crew move away from the ground reality of their worthless existence and the losses they have suffered. He keeps on delivering the mysterious inscriptions and messages in the course of the journey. He forces the crew to compare their situation with the mariners who must know the '... sinking feeling, of islands glimpsed from a long distance, receding, dissolving into the fata morganas of the sea' (IA 30). Malasso is the Satan who is 'the deity of their journey. Through their fears, fantasies, secrets, and undefined creativity they made him a minor demiurge.' Okri further says, 'When they were negative, he grew; when elevated, he flew'. Malasso has been described as a 'shadowy figure' who is 'created by the sum total of the underlying attitudes and negative energies of the group' (AOM 132). Thus Malasso becomes the antithesis of the journey to Arcadia. We hear Okri continuously through Lao's voice in the first book till suddenly the omniscient narrator takes over and this third person perspective carries on in the second book as well. Lao's wisdom, his reflections, his covert spiritualism, and his girlfriend Mistletoe who has been called 'the daughter of Pan', everything hints at the positives of life. Also the presence of Quylph and the fact that only Lao could see him signals that Lao himself possessed a more informed approach towards

human existence. Lao writes a poem by the end of *The Age of Magic*: 'The Quylph/ came from/ Aleph' (285). He observes, 'If our underlying dynamic is evil, the force we create will be evil. If it's good, the force will be benign' (AOM 95).

In the course of these two works, Okri interprets the condition of the contemporary world, which is to say unsatisfactory, and thus contrasts it with an alternative, the idea of an Arcadian possibility, which might become a panacea for all the present ills and dissatisfactions. He himself theorizes the Arcadian notion as:

'... a refuge for exiles, a place of disordered passions, a place of dispossession, a realm of love poetry. It also became a setting for one of the most mysterious and messianic poems in literature, a terrain for the celebration of god, a territory for the praise of the powerful, and a place of departure.

In short, Virgil transformed Arcadia into a landscape of the human spirit, where love, history, politics, religion, work, poetry, and power converge and live. With Virgil, Arcadia became the seed of an ideal, a dream, and a lyric meditation on the mystery of creation and creativity.' (IA 207)

Okri tries to draw our attention to and substantiates the possibility of an Arcadian reality on the earth, thus constructing an image of a paradise, recoverable by the man, even on being caught up and imprisoned in the maze of the a(maze)ing world. Okri ends up offering a vision of a private Arcadia for the salvation

of mankind by his evocative symbolisms taken from European literary traditions. For example, for the train driver, it was the peace of mind and pleasure that he found in his private garden through the cultivation of flowers and trees. For the museum guide, it was the pleasure and emotion felt on Tuesdays when the museum remained close to the public view and all the masterpieces were only for senses and soul to enjoy. For the undertaker, the closeness of death became his inspiration to change the course of his life whereby leaving the cemetery, he went to a small paradise in Greece, got married and was happily raising his children under the warm sun. Thus Okri proposes the presence of different Arcadias, small and personal, in space and time.

PART TWO

THE QUEST MOTIF AND THE POSSIBILITY OF AN INDIVIDUAL ARCADIA

Okri uses the quest motif that serves as a device in our search into the individual Arcadian world inhabited by people. As per the literary tradition, we know that a quest serves as a device signifying a difficult journey towards a goal, which may be symbolic and that the object of quest is something that fulfills a lack in the hero's life or the object can be something that has been stolen away from him. In the twin books, we see Lao and the rest of the crew undertaking the journey and as they set forth on this symbolic quest, they unknowingly enter into a world of adventure and magic. The train journey relates to our constant search for the ideal. Okri writes, 'A train is a bridge between two realities, a space that enables people to

take stock, to dream, to muse. At the end of a long train journey a phase is over' (39). He further mentions 'the fluidity of the place between,' that is, while the life is on, 'a new reality beckons,' whereas arriving at the end makes the accomplishment defined. There is no more possibility in the situation (AOM 39). If we look at it, even by the end of the second book, the members of the crew including Lao do not reach the actual geographical location which they are supposed to arrive at but they all seemed to have gained something out of their journey on the wheels. Okri also brings along the idea of escape with the notion of quest. According to Lao, all the members of the crew have accepted the offer, to undertake this journey for making a film, in order to escape from their personal frustrations and failures. They had all lost something sometime in the past and now they wanted to begin their quest for their private Arcadias, give one final try before submitting to the vagaries of time.

Okri deals with journey of a human on two levels. One is life and the other is the other side of life, that is, death. Okri mentions 'Every journey is a little dying' (LA 49). The idea of our lives in Arcadia or otherwise is literally figured as the railway journey on the 'middle track' or the rail track on which the Eurostar rolls towards Arcadia. The members of the crew who had all 'lost something' (LA 35) are moving towards the fulfillment of their notions of Arcadia from their otherwise stagnant life. The baggage they brought with themselves has been compared to their psychic baggage.

'They had brought their ghosts with them, had brought their fears, their failures, the problems that had haunted their fathers, the nightmares

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that troubled their mothers. I saw a host of invisible others, writhing in their beings, sitting on their heads, entangling their feet, distorting their smiles, weighing down their minds, clinging to their necks like lovers. . . . We never travel alone. An extended family of unacknowledged monsters follow us. And they don't die with us; they become part of our children. . . . And it was the horror that hides in all journeys that leapt out at me that morning on Waterloo Station.' (IA 36-37)

The philosophical point that Okri tries to make here is the shift in our consciousness or the dilemma that has become a part of our existence due to dislocation, fragmentation, indeterminate belief systems, delegitimization of the age-old values and traditions and distrust in human camaraderie. Husk shares with the crew, 'When I was a girl it felt like I was in paradise all the time. And I was always happy. I had the knack. It was as easy as steeping through a door. Then one day I lost it. I became grim and got worse as the years passed' (AOM 78). We, in the contemporary times, inhabit a world far removed from the optimism of a euphoric human reality. To Okri, people in this contemporary world have become 'lost in the dark woods of reality' (IA 36). Lao is troubled with the idea that 'the world is not as we would have liked it' (IA 219). He goes on to ruminate over what is happening in the contemporary world. He thinks: 'Even in countries where there is no mass hunger, there is anomie. Mass silent despair. Even amidst plenitude and, excess. Lives lived with no sense of purpose' (IA 220). Thus highlighting the existential angst that marks today's life. He goes on to further question: 'Where does it all lead? What is the purpose of all that energy, all that fire,

all that effort, all that love, all that rage, all that chaos, all that dreaming?' (IA 220). He makes clear the pathos of daily human existence when he outlines what is. "Emptiness and absence of religion. Humiliation and no sense of redemption. Just work and television and sex and entertainment. The joy of freedom that shrinks into the fear of being. The fear of old age and the fear of dying' (IA 220). In the endless effort of rolling the giant boulder uphill, only to see it roll down again from the top, the contemporary Sisyphus, breaking itself apart from the existentialist angst, stands ready to question: 'Where must the healing begin? Have we lost faith in our capacity to dream things better, and make the world shape itself in accordance with this better and juster dreaming? Do we project into the world the despair that we feel, the terror that we sense, the hopelessness that sometimes overwhelms us?' (IA 222-23)

With this we come to the second level of journey of a human, that is, death. Okri relates to parallel presence of Death on this journey. On a mythic journey, according to the literary traditions, death continually haunts the hero. Okri writes, 'Death wanders everywhere. I saw death on the concourse, standing under the clock, looking out at all of us, with a kindly smile on his lean face. And he might sidle up to you and offer you his help' (IA 48). Death is personified as a stranger or a fellow traveler. The train has been identified with Death as 'Death is the train on which we travel. Death is the vehicle of the voyage' (IA 49). Another powerful suggestion of death comes across as the symbol of the train's passage through a Channel tunnel. 'Tunnels are a little death, a death with the senses wide awake, an open-

eyed borderline between dying and living' (IA 70). Okri further compares journey through the underground tunnel as life 'floating through the womb of beginnings, for birth begins in darkness, the first and most momentous journey of them all, or the last' (IA 71). Thus Okri brings us to a point where the margins between birth and death seem to blur. One apparently emerges out of the other, thus helping us to rise above the fear of death, an omnipresent reality of life. The most compelling representation of this idea resides in Book Six of *In Arcadia* when the crew first sees Poussin's painting, *Les Bergers d'Arcadie* which means 'Et in Arcadia ego' – 'I too have lived in Arcadia' (IA 203-04) where 'I' is death or the one who died. Okri says that 'Death lives concurrent with life' (IA 205). In the sequel *The Age of Magic*, Okri looks into the past, and rethinking about Poussin's painting in a new light, states: 'Were the shepherds happy before they came upon the tomb? Were they losing their happiness as they read the strange inscription? Are we all like shepherds in the painting, trying to decipher the enigma?' (48) And thus he links the concept of Arcadia and death as he writes: 'And so Arcadia and death are inextricably intertwined. Immortality and death are conjoined' (IA 206). The idea of omnipresence of death is augmented by the presence of the sinister character of Malasso. He haunts the novels like a phantom spirit. He might even be compared to a Satanic presence.

But as mentioned earlier, the nemesis of death comes in the form of creativity, which is creating life. Thus art becomes the antagonist of death, as it leads the artist into his personal Arcadia. For example, the train driver Luke

and his wife Odette's little garden in the suburbs of Paris. 'Lao saw the terracotta pots of flowers on empty wine barrels. [he] marveled at the variety of flowers and their cheerful intermingling' (IA 126). After experiencing 'the tender moments of sunlight in the train driver's garden' (IA 125), Lao is able to make sense of the ideal of his Arcadian quest. The experiences of all the members of the crew at Lake Lucerne hints at the fact that everyone has come to an understanding of their own private Arcadia, 'a place where life is renewed, where evil is turned around' (AOM 29)

Lao's observation that 'the cosmic illness, the anomie, the despair, the terror, the nausea, the emptiness are all within' (IA 223), speaks a lot on what a human lacks in the coeval times but is still ready to seek; rising above his state of apathy, hopelessness and self-centeredness. Through this Okri provides a parallel, positive way of life when Lao reflects, 'we only have to want it and the healing, quietly, begins. Home is here, in time, and in timelessness' (IA 224). Thus the spiritual regeneration that occurs due to the experience of Arcadianism does not amount to attaining heaven beyond this life but leads to transcendence of a life within life.

CONCLUSION

Okri attempts to provide a vision of Arcadia situated within the parameters of individual lives and reinforcing the idea of a 'paradise within rather than without,' and thus, rejects the determining certainties of contemporary world of disorder and chaos.

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A RESEARCH ON SUSTAINABLE DEVELOPMENT IN INDIA WITH GLOBALIZATION ERA

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ABSTRACT

This research paper is a systematic review of sustainable development initiatives in India. In this systematic review, forty articles related with sustainable development in India (2014-2019) had been reviewed from the source of multiple sources. This study found that there are only few literature regarding sustainable development initiatives in India and many of the SDG's were unexplored by the researchers. This research is concluded by identifying the SDGs of gender equality, reduction in inequality, peace and justice, and responsible consumption and production as the most promising niches for future research in the area of sustainable development initiatives in India. Sustainable development is, thus, a desired direction of change and provides a framework to decide developmental actions by nation's communities and individuals.

Keywords: Sustainability, Sustainable Development, SDG, Sustainable Development Goals. Effects of globalization on Sustainable Development.

INTRODUCTION

Sustainable development is the key for overall prosperity of the world. The word sustainable development has many definitions and the most popular definition had been coined by report of "Brundtland", which defines sustainable development as "development that meets the needs of present without compromising the ability of future generations to meet their own needs". To achieve sustainable development of prosperity and for protecting planet by 2030, SDG, i. e

Sustainable Development Goals had been developed. There are 17 SDGs and have specific targets for each. The detailed list of sustainable development goals had been given in the following list. This article has the objective of consolidating the literature on sustainable development activities in India of last two decades and to arrange them according to various SDGs. This article also aims to evaluate the progress India had made in sustainable development in last five years. This paper is divided into five parts.

LITERATURE REVIEW

Goals of Economic Development With reference to SDG of "Sustainable cities", a comparative study on progress of the concept of sustainable cities in India and Germany was studied by (Koch and Ahmad 2018). The study considered the parameters of resilience, safety and inclusiveness.

With regards to SDG of "decent work and economic growth", Infrastructure is the key factor growth of any economy. The funding problem due for huge infra projects are now executed through PPP model, and the evolution, rationale, benefits and challenges of PPP model of huge infra projects like airports in India was studied by (Kaur and Prashanthi 2015). The problems and prospects of mining in India and potential of sustainable mining activities in India was studied by (Gupta and Raghuwanshi 2015). The role of urban rail in sustainable development of Indian cities was studied by (R Sharma and Newman 2017) at the same time the quality evaluation of sustainable bus services in Patna was studied by (Sinha, Sadhukhan, and Priye 2017) and sorted out the positive and negative parameters on bus quality.

Goals on Environment with regards to SDG of "Life on land", the economic, social and ecological issues of four selected Forestry clean development mechanism had been studied by (Aggarwal 2014) out of which three of them were found to be and sustainable development of Bengal was conducted by (Ghosh and Chatterjee 2016). The study by (Mell and Sturzaker 2014) had researched on the sustainable urban development in land

constrained area of Darjeeling.

With regard to the SDG of "Life below water", the Indian initiative and progress in reduction of greenhouse gas emission with regard to targets of NDC (Nationally determined contributions) was studied by (Byravan et al. 2017) and found that India is progressing positively to the 2030 emission targets. The vulnerability of coastal districts of Tamil Nadu to the climate variability was studied with the variables of ground water, agriculture and fisheries by (Ramachandran et al. 2016). The most vulnerable variable of each district was identified and the adaptive measures to be taken for each had been given on a priority basis

Goals of Equality and Justice with regards to SDG of "Partnerships to achieve goals", Indo-China opportunities on science and technology for sustainable development of selected Himalayan regions was studied by (E. Sharma 2017). Similarly, the mutual understanding and partnership between India and EU regarding green and sustainable development initiatives was studied in detail by (Prasad 2017). With regards to the SDG of "Gender equality", the role of commercial banks in supporting women entrepreneurship and improving gender equality in doing business was studied by (Deepa 2014).

With regarding the SDG of "equality", an evaluative study on empowerment of local communities of Mizoram was documented by the research of (Lalneihzovi 2015).

Goals of Welfare with regard to the challenges of Civil Society Organizations in sustainable

agriculture in India, a study conducted by (Brown 2016) identified that apart from technological innovation, the power of state, donor organizations, activists network, rural elites and rural poor are the key factors influencing sustainable agriculture in India. The role agriculture and climate change adaptation for sustainable development of India was described by (Usman 2017).

With regards to the SDG of "Clean water and sanitation", The successfulness of using technology for assessing water potential, Geo informatics in ground water potential mapping in Micro watershed in Tirunelveli was conducted by (Narmada, Gobinath, and Bhaskarana 2015) and similar study on Amravati River basin was conducted by (Anbazhagan and Jothibasu 2016). The ground water potential of Ganga Alluvial Plain was studied by (Patra, Mishra, and Mahapatra 2018) by using remote sensing, GIS and analytical hierarchy process. The study had developed a ground water potential map by classifying areas as good, moderate and poor. At the same time the need for prioritizing the need for water sheds for sustainable development in Swan Catchment area of Himachal Pradesh was studied by (Batar, Singh, and Kumar 2016) by using the parameters of soil, drainage density, irrigated area, forest area land cover and land use, surface water and groundwater prospects etc. The study had prioritized watersheds to the categories to high priority, medium priority, very low and low priority. economically unsustainable. The study also found that the plants used in these projects were having a number of adverse ecological and social impacts on long term. The study concluded by

However there had been arguments that the sustainability of watersheds is short run. An integrated hydrogeological study for ground water management was conducted by (Madhnure, Peddi, and Allani 2016). The water quality problems due to tannery pollutants in Palar river in South India was studied by (Sonkamble et al. 2014).

A detailed study on India's initiatives towards SDG of "clean water and sanitation" was conducted by (Roy and Pramanick 2019) by analyzing 28 parameters divided into two categories of social and biophysical. The study also found the interrelation of SDG of "water and sanity" with SDG of "Health" and SDG "poverty". The study concluded that a positive increase in sanitation indicators would improve water and sanitation related diseases.

With regards to SDG "No hunger", a study the progress, linkages and disconnects of India towards food security and nutrition was conducted by (Das, Sharma, and Babu 2018) and the study found that southern states are far better than their counter parts in the area of food security and nutrition. The study concluded by recommending for reforms in coordination and approach for achieving 2030 targets of food security and nutrition.

With regard to the SDG of "Education" The sustainability of Higher Education Institutes in India was studied by (Parvez and Agrawal 2019), after considering parameters and indicators of "STARS" and "UI Green Metric WUR" and found that around 50% parameters of the above benchmarks were not complied. The study pointed out the need for report specific rating parameters for HEI's in India.

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With regards to SDG of "Energy", the challenges of conserving energy, the current mix of energy sources in India and the role of energy security and sustainable development in India was described by (Gouri 2015). The role of globalization in the energy demand in India was analyzed by (Shahbaz et al. 2016). The study conducted by (Srikanth 2018). The study results of (Kar 2015) had concluded that the natural gas would be the most preferred green energy for India in the upcoming decades. Biogas potential as an energy solution to energy basket of India was suggested in the study of (Lohan et al. 2015). The need, prospects, application and barriers of solar energy infusion into Indian Energy Basket had been reviewed by (Manju and Sagar 2017). The problem of energy poverty and the impact of new energy policies, popularization of alternate fuels and associated challenges with sustainable development of energy in India had been described in the work of (Jewitt and Raman 2017).

Rural electrification is a great challenge in India, especially remote areas and the need for micro solar energy systems for facilitating rural electrification and sustainable development in rural and remote areas of North Eastern India was pointed out in the study of (Dhiman et al. 2017), after considering the challenges of remote locations, dispersed population density and high transmission cost. A much similar study quoting applicability of solar solutions for rural electrification was conducted by (Jasrotia et al. 2018). The possibilities and benefits of two hybrid energy model for rural and remote regions was studied by (Renu Sharma and Goel 2016), recommending a second thought on CDM projects in

comparison with Green India Mission and REDD+ mission. The study on medicinal plant cultivation

With regards to SDG of "Health and Wellbeing" the child mortality rate of India under the age of five (U5MR) was studied by (Bora and Saikia 2018) based on secondary sources and found that the National Mortality rate and U5MR is 2.4 times and double higher than the targeted rates. The study had found that the North Central and eastern India are way behind in their targets. To this problem of high child mortality, the study conducted by (V Kancherla and Oakley 2017) had described the way of reducing Child mortality by controlling birth defects. A similar study of (V Kancherla and Oakley 2016) (Vijaya Kancherla and Oakley Jr. 2018) had mentioned about total prevention of folic acid preventable Bifida and Anencephaly would reduce Child Mortality in India.

The need for preventing non communicable diseases for sustainable development was highlighted in the study of (John 2018). The exclusions in health services in Kerala was studied by (Thresia 2018)

OBJECTIVES OF SUSTAINABLE DEVELOPMENT

Sustainable development combines the two terms, 'sustainability' and 'development' to indicate a pattern of growth which strengthens both the national capabilities to care for their people in relation to their total relationship with the resources of earth. It focuses upon a relationship between humans and their environment and indicates a warning that

human being can not push development which is against nature. Sustainable development has some forward looking and broad based objectives which transcend class, caste, language and regional barriers. These are-

- to maintain the standards of living of the largest number of people with equity and justice, the consideration of trans-boundary and cumulative impact in decision making has to be realized.
- to conserve and protect earth's natural resources from misuse and wasteful consumption.
- to innovate new technology and scientific techniques which work in unison with laws of nature and not opposed to it.
- to respect diversity and involve local and indigenous communities for a more grass roots oriented and relevant development policies.
- to plan international institutions which recognize the requirements of poor nations and support them
- to achieve their growth targets without destroying their natural wealth and environment
- to seek peaceful co- existence of all nations of the world; this demands honoring of treaties and international agreements.

METHODOLOGY

- Selection of Journals and proceedings. This study is based on only single data source, Web of Science on 10/04/2019.

- Selection of key themes for literature review This paper classifies all the 17 SDGs into four broad themes and the literatures had been reviewed on basis of themes and SDGs. This paper aims to find out the research gaps in themes and to identify the futuristic areas of research in the concept of sustainable development in India

ANALYSIS RESULTS OF LITERATURE REVIEW

- With regards to SDG of "Sustainable cities and communities", this study had found a few articles related with sustainable architecture and building and the areas of research were design, usage of HVFA concrete in building process and comparative study of Indian and German cities. Another area for interest of researchers were green roads, PPP model of working for airport, urban rail projects, sustainable mining and sustainable bus services.
- With regards to SDG of "Life on land", most of the research was concentrated on forest products, medical and non-medical plantations and their impact on rural development. Another theme of research was the CDM, i.e. Clean Development Mechanism. Studies related with efficiencies, pitfalls and comparisons regarding CDM were conducted by researchers.
- With regard to the SDG of "Life below water", the values, challenges, impact on local community of the Mangrove wet lands and coastal regulation zones in

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Kerala, had been reviewed researchers. With regard to SDG of "Climate Change" the role, challenges of climate protection for sustainable development and impact of crop market in Kerala with climate change was explored by researchers. The Indian initiative and progress in reduction of greenhouse gas emission was also studied by researchers.

- With regards to SDG of "Partnerships to achieve goals", the Indo China relations and India and EU relations regarding sustainable development initiatives was explored by researchers. With regards to the SDG of "Gender equality", the role of industries in supporting women entrepreneurship and uplifting status of women folk was reviewed by researchers
- With regards to SDG of "No Poverty", the role of small check dams and lift irrigation in villages to reduce the problems of water and role of ecology and ecological poverty on the poor living conditions of Central Himalayan areas was studied by researchers. The usage of technology and terrain mapping approach for sustainable agriculture and the transition of Haryanvi Farmers to sustainable agriculture was another area for researchers. The major applications of sustainable development activities in agriculture in rural development, the role of geology, and the role agriculture and climate change adaptation for sustainable development of India was described by thoroughly described by researchers.
- With regards to the SDG of "Clean water and sanitation", the severe water crisis and

irrigation problem faced by Gujarat and the role of Sardar Sarovar Water Resource project on improving food security, and socio economic development were some areas of research by scholars. The successfulness of using technology for assessing water potential, like remote sensing, GIS and analytical hierarchy process and geo informatics in ground water potential mapping in Micro watershed in Tirunelveli, Amravati River basin and Ganga Alluvial Plain was studied by researchers. At the same time the need, sustainability of water sheds and integrated working model for sustainable development in Swan Catchment area of Himachal Pradesh, Mayurakshi watershed, Karondi-Milli Watershed, Maheshwaram catchment area and some other selected areas was conducted by researchers. The water quality problems due to unplanned urbanization and industrialization in the banks of river Yamuna, Kosi and Palar and challenges it creates of sustainable development was researched by scholars

- With regards to SDG "No hunger", a study the progress, linkages and disconnects of India towards food security and nutrition was studied. With regard to the SDG of "Education" a study on curriculum innovation, policies, challenges, prospects and future of higher education for sustainable development of India was the area of interest for researchers
- With regards to SDG of "Energy", the role, challenges of conserving energy, the current mix of energy sources in India and

the prospects and future energy mix of India was explored by researchers. The role of off grid solar system, its diffusion, acceptance, need, prospects, application and barriers of solar energy infusion into Indian Energy Basket had been reviewed by researchers. The possibilities micro solar energy systems for facilitating rural electrification, benefits of two hybrid energy model and potential of small hydroelectric projects for electrification of rural and remote regions was studied by scholars.

- With regards to SDG of "Health and Wellbeing" the child mortality rate of and solutions, the need for preventing non communicable diseases for sustainable development was studied by researchers. The role of sustainable community based health and development programmes in Rural India and use of remote sensing and GIS for improving rural health was studied by researchers

GLOBALIZATION AS NEW ECONOMIC POLICY

Now major objective of new economic policy in India is globalization. Globalization can be defined as, "a business philosophy of viewing one's business in a global perspective in terms of global outlook, using globally viable technology offering the products and services which can better satisfy the customer needs in a global environment, maintaining a quality in adherence to global standards an identity of global citizenship and ultimately fostering a global organizational and business culture".

The core idea of globalization is that more

trade is better for all the parties concerned. Any action that interferes with the free flow of capital, goods and services, would produce sub-optimal results. The term globalization means the opening up of the economy for world market by attaining international competitiveness. Globalization is considered as an important element in the reform package and it has four parameters:

- Permitting free flow of goods by reducing or removing trade barriers between the countries;
- Creation of an environment for free flow of capital between the countries;
- Creation of an environment, permitting free flow of technology between the countries; and
- From the point of view of developing country, creation of an environment in which free movement of labour can take place in different countries of the world.

In response to trade and foreign investment opportunity resulting from globalization, a large and growing number of developing countries including India have embarked on the liberalization of their trade and foreign investment regimes, as well as the adaptation of their domestic economic structures and straightening of their export capacity

EFFECTS OF GLOBALISATION ON ENVIRONMENT

Economic development means very often an increase of pressure on the environment. Starting with the impact on the environment; there is one point of view that since

globalization stimulates economic growth, trade, investments etc., will consequently lead to more pollution and environmental degradation. In this point of view, most of the environmental damage is a by-product of the process of socioeconomic development. The impact of globalization on environment needs to be continuously addressed in Indian context which profoundly remains in the transition.

In spite of the potential of globalization to economic convergence it paved for an increase in inequality resulting in increased environmental impacts such as climate change, protection of the ozone layer, biodiversity and desertification. But these international trade arrangements and environmental agreements contain very few provision for harmonizing trade and environment trade and development. Globalisation and its effects have caused anxiety worldwide about the direction that society is taking. Traditionally seen as an economic phenomenon linked with the appearance, development and consolidation of the global market, it has become connected with areas previously regarded as bearing little relevance to economic development.

However, a new body of international economic law is emerging relating to trade and investment, whose impact on environment and human rights is highly questionable. Much recent writings and analysis has focused on the environmental impacts of the World Trade Organization (WTO). This body, along with other objectives aims to imbibe sustainable development of the environment among the member nations.

FUTURISTIC RESEARCH AND CONCLUSION

This systematic review on sustainable development practices in India had found that there is a huge gap on literature regarding sustainable development in India. Out of 17 SDGs, the SDGs of gender equality, reduction in inequality, peace and justice, partnerships to achieve goals, decent work and economic system, industry, innovation and infrastructure, sustainable cities and communities, responsible consumption and production are the least researched areas. There are sufficient gaps in clean energy, sanitation and linking the government plans to SDGs. There are futuristic niches in social problems of poverty, hunger, health and education. The overall status regarding existing research in this area is that there is ample scope for research in this area for researchers. However this research is limited to a single source of Web of Science and it's a limitation for this study and readers should consider other sources before going into a conclusion.

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TOOLS FOR DIGITAL EDUCATION

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ABSTRACT

Digital education is the innovative use of digital tools and technologies during teaching and learning, and is usually mentioned as Technology Enhanced Learning (TEL) or e-Learning. Digital Education is any sort of learning that's amid technology or by didactic practice that creates effective use of technology. It encompasses the appliance of a good spectrum of practices including: blended and virtual learning. The term 'digital learning resource' is employed here to ask materials included within the context of a course that support the learner's procurement of the described learning goals. These materials consist of a wide variety of digitally formatted resources including animations, images or photos, simulations, audio and video, , prepared or programmed learning modules. The learning resources included within a course may include digital and non-digital materials. for instance , textbooks, study guides, journal articles and reading packets are often made available as a neighborhood of the training system and play an important role in providing the learner with the required course information and content. For the needs of this module however, we'll be that specialize in the identification, selection, generation and inclusion of these learning resources that are accessible and useable during a digital format. Not all of the digital learning resources included within the course need to be generated by the course author or instructor.

Key Words: *Didactic, Encompasses, Simulations, Spectrum, Procurement*

INTRODUCTION TO DIGITAL EDUCATION

Digital learning is any sort of learning that's amid technology or by instructional practice that creates effective use of technology. It encompasses the appliance of a good spectrum of practices including: blended and virtual learning. Digital Learning is usually confused

with online learning or e-learning; digital learning encompasses the aforementioned concepts. A digital learning strategy may include any of or a mixture of any of the following: Adaptive learning, Blended learning, Classroom technologies, E-textbooks, Learning analytics, Learning objects, Mobile learning e.g. Mobile Phones, Laptops, Computers, iPads., Personalized

learning, Online learning (or e-learning), Open educational resources (OERs), Virtual and Augmented reality, computer game (VR) implies an entire immersion experience that shuts out the physical world. Augmented reality (AR) adds digital elements to a live view often by using the camera on a sensible phone. Through the utilization of mobile technologies, digital learning are often used whilst travelling as mobile technologies gives us this advantage.

OBJECTIVES OF THE RESEARCH PAPER

- This paper throws light on the general meaning of 'Digital Education' and 'Digital Learning'.
- This paper discusses about various resources of Digital Education.
- This paper draws attention of readers to apply 'Digital Education' or 'E - Learning' in the modern scenario.

THE MOST POPULAR DIGITAL EDUCATION TOOLS FOR TEACHERS AND LEARNERS

- **TED-Ed:** TED-Ed is instructional {an academic} platform that permits making educational lessons with the collaboration of lecturers, students, animators—generally people that wish to expand information and smart concepts. This web site permits democratizing access to data, each for lecturers and students. Here, folks will have a vigorous participation within the learning method of others.
- **Kahoot!:** Kahoot! is an academic platform that's supported games and

queries. Through this tool, academics will produce questionnaires, discussions, or surveys that complement educational lessons. the fabric is projected within the room and queries square measure answered by students whereas taking part in and learning at a similar time. Kahoot! promotes game-based learning, that will increase student engagement and creates a dynamic, social, and fun instructional atmosphere.

- **Google schoolroom:** Google schoolroom may be a powerful community based mostly social tool for learning. It permits students to post queries and receive answers from their lecturers and fellow students. what is more, lecturers will post intriguing queries and lesson materials for review reception. It also can be integrated with alternative Google merchandise like Google Forms, which might be a good thanks to get feedback from students.
- **Adobe Spark Video:** Spark Video is a component of the Adobe Spark suite. the applying permits students to provide short, animated, narrated explainer videos. Students will simply add photos, video clips, icons, and voice, moreover as professional-quality soundtracks and medium motion to their video creations. Video and vlog creating may be a good way to interact students creatively, associate degree an 'out of the box' approach to category comes or reviewing learning materials.
- **Khan Academy:** With Khan Academy you'll virtually learn anything; all for complimentary. Lessons square measure

bestowed by manner of videos, interactive activities, and challenges. Learners additionally earn badges in line with their achievements and may save their reach their own profile. Khan Academy may be a good way to supplement your teaching, give additional work to your talented and proficient students or facilitate people who square measure battling sure content.

TOOLS TO CREATE INFOGRAPHICS FOR TEACHERS

- **AmCharts Visual Editor:** This editor permits you to use amCharts as an online service. this implies that each one you wish to try and do is to piece the chart and paste the generated hypertext markup language code to your hypertext markup language page.
- **ChartsBinCreate:** your own interactive map. It's free for currently.
- **DipityCreate:** associate degree interactive, visually partaking timeline in minutes. Use dynamic visualization tools to show photos, videos, news and blogs in written record order.

TEXT TO SPEECH TOOLS FOR TEACHERS

- **Announcify:** Listen to your web. once Announcify conquered Android™ phones, it's presently here to announcify your life at Google Chrome. Announcify reads aloud every electronic computer you would like. as Associate in Nursing example, if you're too tired but still ought to study another Wikipedia entry,

Announcify can facilitate your tired eyes relax.

- **Balabolka:** may well be a Text-To-Speech (TTS) program. All computer voices place in on your system ar out there to Balabolka. The on-screen text square measure usually saved as a WAV, MP3, MP4, OGG or WMA file. The program can scan the work surface content, scan the text from AZW, CHM, DjVu, DOC, EPUB, FB2, HTML, LIT, MOBI, ODT, PRC, PDF and RTF files, customise font and background color, management reading from the system receptacle or by the worldwide hotkeys.
- **Chrome Speak:** opt for the text and right-click to speak with offline tts engine, TTS (text to speech). Chrome speak provides native support for speech on Windows (using SAPI 5), Mac OS X, and Chrome OS, victimization speech synthesis capabilities provided by the code. On all platforms, the user can install extensions that register themselves as completely different speech engines.
- **DSpeech:** may well be a TTS (Text To Speech) program with usefulness of ASR (Automatic Speech Recognition) integrated. it's able to scan aloud the communication and elect the sentences to be pronounced primarily based upon the vocal answers of the user. it's specifically designed to quickly and directly provide the functions and improved smart utility that ar requested by this kind of program. within the within the in the meantime, the paradox and resource consumption is borderline.

- **FoxVox:** will speak any text you highlight during a very website. FoxVox can also turn out audiobooks in mp3, ogg, and wav formats. you will be able to presently merely flip your blogs and articles into podcasts.
- **Pearltrees:** an area to gather, organize and share everything you prefer on the net. Add everything you prefer and organize it naturally. Enrich your collections and collaborate on your favorite topics. Discover various pearls to your interests.

SURVEY, POLLS, AND QUIZZES TOOLS FOR TEACHERS

- **Addpoll:** The simplest way to make polls, surveys and markup language forms... on the web. verify why we are the greatest on-line survey and poll package within the world with integrated kind builder.
- **AnswerGarden:** may be a new minimalistic feedback tool. Use it as a tool for on-line group action or insert it on your web site or web log as a poll or guestbook.
- **DoculiciousEasily:** produce embeddable net forms that generate PDF documents.
- **FluidSurveysOnline:** Survey package & kind Tools at their best! produce forms & questionnaires with the most effective on-line survey package.
- **Freeonlinesurveys.com:** Create your own Free on-line Survey.

SOCIAL BOOKMARKING TOOLS FOR TEACHERS

- **Symbalooedu:** Organize and Share the simplest of the net along with your students. Organize teaching resources bushed one place. Encourage student to student communications. Promote innovation whereas maintaining simplicity in teaching.

- **19 pencils:** Discover resources for your PreK-12 students from academics round the world. Save thumbnails of net resources to a category page for simple student access.

ONLINE BIBLIOGRAPHY AND CITATION TOOLS FOR TEACHERS

- **CitationGenerator:** It's cloud-based, ad-free and fast (and easy) to use!
- **Citation Machine:** FreeCitation machine helps students and skilled researchers to properly credit the knowledge that they use. Its primary goal is to create it really easy for student researchers to cite their data sources.
- **Citefast:** Your citations are going to be unbroken as long as you retain visiting the positioning. On four days of inactivity your citations are going to be deleted.
- **Citelighter:** organize, and share your education and analysis at no cost. Making internet-research bibliographies will be displeasing to mention the smallest amount, thus Citelighter grabs all relevant data to form correct citations for you. Something we tend to miss you'll add yourself, and we'll save your additions for future users.

TESTING AND QUIZZING TOOL FOR TEACHERS

- **ClassMarker:** secure, skilled web-based testing service is AN easy-to-use, customizable on-line take a look at maker for business, coaching & academic assessment with tests and quizzes hierarchal instantly - saving hours of paperwork!
- **ClassToolsCreate:** free games, quizzes, activities and diagrams in seconds! Host them on your own journal, web site or intranet! No signup, no passwords, no charge!
- Simple take a look at **EasyTestMaker** could be a free on-line take a look at generator to assist you produce your tests. you'll be able to produce multiple-choice, fill-in-the-blank, matching, short answer and true and false queries all on identical take a look at. you'll be able to conjointly insert directions and divide your take a look at into multiple sections.
- **MakeriQuiz:** is a straightforward method for you to make custom quizzes for the iQuiz game for the iPod. iQuiz Maker works seamlessly therefore you'll be able to write, create, package your terribly own quizzes. transfer the free application these days to start golf stroke the globe to the take a look at.

WEB CONFERENCING TOOLS FOR TEACHERS

- **AnyMeeting:** is free with ads. It permits for conferences of up to two hundred folks, and has essential practicality like

screen sharing, VoIP and phone conferencing, meeting recording and it even encompasses a follow-up practicality.

- **BigBlueButton:** permits universities and faculties to deliver a high-quality learning expertise to remote students.
- **Google+ HangoutWould:** You wish to check, hear, and share info to your on-line learners. With Google+ Hangouts you'll have a video cluster chat for up to ten folks for free! it's a strong tool far better than an online Chat.

AUTHORING TOOLS FOR TEACHERS

- **Easygenerator:** provides cloud-based eLearning authoring code. Easygenerator allows tutorial designers and subject material specialists to chop-chop produce the foremost participating courses that have the best learning impact. Easygenerator is cheap, simple to use, and future proof. merely produce, style and publish your eLearning courses. Used and favored by 5000+ users in additional than a hundred and twenty countries in each enterprises and universities. Easygenerator's headquarter is found in Rotterdam, European country.
- **LCDS:** The Microsoft Learning Content Development System (LCDS) may be a free tool that permits the Microsoft Learning community to make high-quality, interactive, on-line courses and Microsoft Silverlight Learning Snacks.
- **SmartBuilder:** is that the victory course authoring tool that permits you to make made

Flash e-learning with Associate in Nursing easy-to-use interface.

- **The multimedia system Learning Object Authoring Tool:** allows content specialists to simply mix video, audio, pictures and texts into one synchroal learning object.
- **authorPOINT:** is Associate in Nursing authoring tool that enables users to capture shows and add pre-recorded audio/video, all inside Microsoft PowerPoint. authorGEN additionally offers authorPOINT nonfat, that converts PowerPoint shows to Flash.

PDF TOOLS FOR TEACHERS

- **Adobe Reader: XI** may be a trusty prime quality tool that permits you to look at and print your PDF files. It conjointly allows you to act with PDF content, as well as transmission. alternative options lined ar adding and corroborative digital signature, expansion on PDF pages, making and filling out PDF forms, and printing out these documents.
- **Doro PDF:** author by CompSoftDoro PDF author is extremely straightforward to use and is pretty easy. It doesn't have all {the alternative|the opposite} choices that other PDF tools have however it works nice in printing PDF files. it's put in as a virtual print driver and converts any printable document or image to PDF format. It are often powerful too because it allows you to set the author name and even shield it with a countersign before conversion. simply choose it from the program's setting menu before printing a

PDF document and it'll launch and supply you the choice to alter the document's data. On prime of these mentioned is that the ability to modify and disable repetition, pasting and printing functions of the document. it's compatible with XP, Vista, Windows seven and eight.

- **PDFTK Builder:** This is associate open supply PDF tool used that permits you to simply reorder or merge chosen pages. it's conjointly capable of ripping and rotating pages and adding stamp and encoding to your file. other than those mentioned it doesn't provide an excessive amount of and even lacks the fundamental operate of watermarking with background text.

SUGGESTIONS

This research paper is completely based on descriptive study but an analytical study or comparative study between 'Ancient Education' and 'Digital Education' can be pursued.

CONCLUSION

During this intense phase of pandemic, the education system has been backed up by the digital education and its resources. It has supported and helped the education system and institutions to stay resilient and accomplish their goals of completing their required syllabus and curriculum. Digital Education was never as prevalent as it is today. The pandemic has turned the physical world to a virtual world. And one of the most visible aspects is Digital Education itself. The connection with the online world is strengthening and people are becoming more familiar and capable of

operating and working with these techniques, tools, apps, etc, than ever before. The Digital Education is not the only but a complementary dimension of the current education system and is leading the country to its eternal dream of a 'Digital India'.

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FINDING THE EFFECTS OF CORONA VIRUS IMPACT ON RECENT EDUCATIONAL SYSTEM

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ABSTRACT

Action have a reaction is the formula of the physics and the environment is the cluster of the science. Nature is the self-instinct he can't give permission to disturb its soul. We all only the small part of this scenario but we think more than our ground and we acquired all major natural system of environment and its result we see every ware in the frame of nature's disaster.

Today lockdown is also face of our miss efforts against the nature and we suffered from him. Total world is blocked nobody out from his house about the corona. Each and every system are collapsed and damaged against this hidden enemy.

As per this situation I has survey the situation of lock down majorly affected our education system? I was collecting data from different sources of IT sector and I am thankful of them because only one mechanism is run properly in such kind bad situation.

In this paper I am trying my best to acknowledge the correct situation impact of lockdown on recent educational system and how we prepared our self for the future.

This papers conclusion and recommendations are based on, the 50% use of e-learning resources is adding is beneficial for tackle such type of problem came in educational system.

Keywords: Corona virus, recent education system

INTRODUCTION

Every human being is different than other. This specialty gives us a crown opportunity than other live things. We all proud about our human life and we all gave to thanks of our god. We

all experienced in our life somebody was there; and he controlled all such kind of nature's behavior like disasters.

The law of nature is- he hasn't accepted overload, overflow and unbalancing in the

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nature's natural status. He always gave us some alarming indications for the post disasters. But we can't hear them. Today we all heard noise of nature against the unaccountable population, overlapping pollution & hazardable air are growing enormously and nature is alarming the buzzer for it from the two, three decades. But we didn't understanding the significance of the problem so nature has acting himself for controlling such kind of overload .because we affected the sole of nature & naturally he acting against them.

Today we all know very well the Covid-19 is the new devil of human beings and he stated before us, we all surrender to him. Today no anyone have a power to protect our society from covid-19 attack. So he spread like a burning forest in whole world and shutting the global door.

Whole world is shutdown nobody can move away so all things of society are completely blocked by this invisible enemy.

Our Education mechanism also strongly damaged by this virus and all teachers ,students and parents also worried about her kids every stage administrators also working on it day-night how we tackle the current situation of lockdown. Every day we see the new announcements by the authority and we try work on it.

Teachers are trying their best in over the entire world for change and opting something new resources in recent education system mechanism and create instant system for the education in innovative manner

I am also working in teacher's profession from past 25 year our college runs the physical education course B.P.Ed. From the 1990 I am working with him from the 1995 so I was seen so many changes doing by U.G.C and N.C.T.E time to time and we are try our best to change and consist the same. And today's lock down situation is most hazardable for the teacher's education course also. We all suffered from this hard condition but we all try to handle this situation smoothly with the patience and cool mind.

STATEMENT OF RESEARCH PROBLEM

"Finding the effects of corona virus impact on recent Educational system"

HYPOTHESIS

Education system is affected by the Lockdown

Education system needs to implement new tools for the teaching and learning process

Educational process needs to have new curricula for each step of Education.

NEED AND IMPORTANCE OF THE STUDY

Today whole world is suffered by the Covid-19 all daily regular works are totally impacted by this virus infection and in these conditions the educational system also disturbed from the month of March 2020 from March to May duration is the examination time & from 15 June the New Year admission process will be running but today nothing in the working

process and its mostly affected to the teaching and learning process.

All other sectors are also effected by this issue we see all offices, air ports, train platforms and bus stop also without the people all sectors are becoming a workless. Everybody laved from his workplace and he go to her permanent village all metro cities are become a lifeless.

Total world society has suffered by this condition and this conferences aim also to find the solution against today's lock down. So I am selecting this small study subject for the study.

RESEARCH METHODOLOGY

Every research study wants a proper research methodology otherwise the researcher get a failure in it study. The selection of method is very important as per the subject. So I am selecting the survey method for May small research study.

For this work I create one questionnaire by Google form and it circulate with my colleagues, friends and my student those are lived in different locations. Near about 50 people are send me a reply by this e- resource. I evaluated this data by the mean and create a one graph for the simple analysis. And write the conclusions & recommendations.

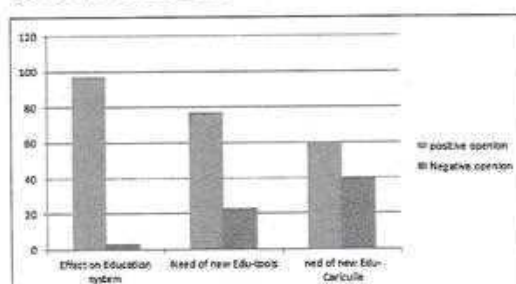
LIMITATION OF THE STUDY

- Researcher has no right to copulation the respondents
- Researcher has no power to control

participant's opinions.

- Researcher has use only online resources for the data collection.

HYPOTHESIS TESTING AND ANALYSIS OF PEOPLE'S OPINIONS SHOW GRAPH



As per said graph hypothesis one is accepted by 97% people and they agreed the lockdown is affected to the education system.

Hypothesis two is accepted by 77% people and they agreed with the implementation of new tools are essential in the today's educational system.

Hypothesis three has accepted by 60% people and they want to change is essential in today every stage educational curricula's.

CONCLUSIONS

- Coved -19 has affected the all kinds of social perspectives.
- Educational system of all stages is suffered by the lockdown
- Implementation of new e-learning educational tools is important.

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- Change the syllabus and exam patterns in the education.

RECOMMENDATIONS

- In future we need the 50% teaching learning is depending on e- learning resources.
- Aware the all education related people about the self-health and social distance.

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BIODIVERSITY IN INDIA: VALUES AND EFFECTS

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ABSTRACT

Biodiversity denotes variability within species (genetic diversity), between species (species diversity) and between ecosystems (ecosystem diversity). It has provided number of benefits to human beings. India, one of the 17 mega-diverse countries, is rich in its biodiversity and its associated traditional knowledge. While economic activities constitute the priority of the country, economic sectors leading to growth i.e. agriculture, fisheries, forestry, health, nutrition, water supply, energy, trade, industry, transport and tourism rely on biodiversity and impact biodiversity. However, population pressure and climate change are giving additional pressure to biodiversity. Thus, in order to sustain economic growth, it is important to preserve biodiversity through integrating actions related to conservation and promoting the sustainable use of biodiversity in cross-sectoral policies. This paper has discussed biodiversity and their value integration into economy. The value of biodiversity must be integrated with national accounting calculation for the sustainability perspectives.

Keywords: - biodiversity, ecosystem, sustainable development, policies.

INTRODUCTION

Sustainable development is based on the responsibility for future generation and incorporates global development in relation to environmental protection. It's modern approach emphasises catering to the poor, encouraging cultural sensitivity and advocating wholesome participation from society as it ensures equity, making development inclusive. Moreover, it is realised that sustainable development can only be achieved through the due recognition of the environment. The basic

premise of sustainable economic development is that many environmental problems occur due to lack of development. Impoverished communities, often lacking choice, choose immediate economic benefits instead of long term sustainable ways. The primary concern of sustainable development is thus to ensure that poor people have the choice of sustainable and secure livelihood. In this regard, the overall objective of sustainable development is not in conflict with economic development (Bhattacharya and Tangri, 2017).

The Cultural diversity in the Indian society reflects close relationship between the existence of human life and nature including all other living creatures and non-living features. Conservation of environment, natural resources and biological diversity has been deeply rooted in the Indian tradition and culture (Gavali and Sharma, 2004). With almost a decade of rapid economic growth, India has become one of the world's fastest developing countries. It is traditionally believed that the major problems of the country (i.e. poverty, social exclusion and environmental degradation) can be resolved through this development. Unfortunately, the economic growth rate still works as the sole indicator of progress in India. It is believed that such growth will initially result in environmental degradation and social exclusion but the trend will be reversed over time (Stern, 2004).

BIODIVERSITY AND ECONOMY

'Biodiversity' is an umbrella term that covers all life on the planet, from the genetic level to terrestrial, freshwater and marine habitats and ecosystems. It underpins our global economy as well as human well-being. Biodiversity is not only about the number of species, but also about the variability of plants and animals in ecosystems, the processes by which they are supported, and the functions that they deliver (Lindenmayer et al., 2006). Biodiversity offers essential benefits to people and contributes to society as a whole by providing knowledge, protection, Medicine and community identity.

The Convention on Biological Diversity (CBD) which entered into force in December, 1993, is an international agreement among the

nations of the world to arrest and reverse this situation for the welfare and survival of the planet and its denizens, as well as for intergenerational equity. The Convention has three objectives, namely, conservation of biodiversity, sustainable use of the components of biodiversity, and fair and equitable sharing of benefits arising out of the use of genetic resources. The Convention of Biodiversity (CBD) defines biodiversity as "the variability among living organisms from all sources including, inter alia, terrestrial, marine and other aquatic ecosystems and the ecological complexes of which they are part. This includes diversity within species, between species, and of ecosystems" (MoEF, 2014). Biodiversity is the natural capital and ecological infrastructure foundation on which economic growth, social development and human wellbeing is cultivated.

Many economic sectors are directly concerned with biodiversity and ecosystems services, including agriculture, fisheries, forestry, development, health, energy, transport and industry. Several depend on natural capital for their flow of inputs, research, new products and business innovation. An obvious example is the pharmaceutical industry: 25-50% of the sector's turnover (about US\$ 650 billion/year) is derived from genetic resources. Ecotourism is another fast-growing sector which generates significant employment and is now worth around US\$ 100 billion/year. Biomimicry (learning from nature) is expanding in areas such as architecture, engineering and product development. With appropriate investment, it offers major potential for new markets. Biodiversity is integral to economic growth and poverty reduction (UNEP, 2010). According

to a report about 40 percent of the world's economy is contingent on biodiversity. More than 80 percent of the world's poor directly or indirectly rely on biodiversity for their survival (Hirsch and Secretariat of the Convention on Biological Diversity, 2010).

Therefore, the impoverished are most adversely impacted by biodiversity destruction. Overexploitation of biological resources makes it harder for locals to have access to resources because they become scarcer, making these resources more expensive (Duraiappah, 1998). Biodiversity provides many economic benefits and environmental services, essential for growth, to the local people. But in the absence of knowledge of true economic value of these services, natural resources are often overexploited, leaving the poor local communities vulnerable (Rands et al., 2010). So that the Policy-makers have a common interest in maintaining this natural capital – to avoid significant financial costs. It is important to realise that biodiversity not only increases agricultural productivity and ecosystem protection but also provides many environmental services. These include : climate and biogeochemical cycles regulation, hydrological functions, soil protection, crop pollination, and pest control and ecosystem resilience measures (Rands et al., 2010). These services are both important ecologically and economically.

MANAGEMENT OF BIODIVERSITY

1) BIODIVERSITY IN INDIA :-

India occupies 2.4% of the world's area and is host to 7% of the global biodiversity, accounting for 8% of the world's mammals,

13% birds, 6% reptiles, 4% amphibians, 12% fish and 6% flowering plants (see Table 1). It is one of the 12 megabiodiversity hotspots of the world, the other countries being Bolivia, Brazil, China, Colombia, Ecuador, Indonesia, Mexico, Peru, South Africa, USA and Venezuela. So far, over 91,200 species of animals and 45,500 species of plants have been documented in the ten biogeographic regions of the country. India also has a variety of wetland ecosystems ranging from high altitude cold deserts to hot and humid areas in coastal zones containing diverse flora and fauna (MoEF, 2014). However, India is losing biodiversity at a rapid rate. Around 39 species of mammals, 72 species of birds and 1336 species of plants are considered vulnerable and endangered, as these species have not been sighted during last 6–10 decades (Haripriya et al., 2006).

Additionally, about 4,445 km² of the country is under mangroves (MoEF, 2009). India also possesses rich marine diversity. It is third largest fish producing country in the world (MoEF, 2009). The vast coastline of India stretches 7,517 km in total and comprises of a wide range of habitats (like estuaries, lagoons, mangroves, backwaters, salt marshes, rocky coasts, stretches and coral reefs). They are all characterised by rich and unique biodiversity components. Forests, covering 23.39 per cent of the geographical area of the country (of which 75 per cent occurs in the north-eastern states), are crucial ecosystems for India.

Due to lack of awareness for the value of biodiversity and inadequate forest protection planning, this rich biodiversity is in continuous

decline. As per the International Union for Conservation of Nature (IUCN) Red List version 2010.4, 94 species of mammals, 78 species of birds, 66 species of amphibians, 30 species of reptiles, 122 species of fish, 113 species of invertebrates and 255 species of plants in India are listed as 'Critically Endangered', 'Endangered' or 'Vulnerable.'

2) BIODIVERSITY CONSERVATION POLICIES IN INDIA

India became a Party to the Convention of Biological Diversity (CBD) in 1993, and prepared its first National Biodiversity Action Plan (NBAP) entitled "National Policy and Macro Level Action Strategy on Biodiversity" in 1999, (referred to as Strategy, 1999 hereafter) to give effect to its commitments under the CBD. The Strategy, 1999 was prepared after extensive consultations with stakeholders at all levels. The consultative process generated nationwide awareness about the CBD and created aspirations for its effective implementation. Enactment of Biological Diversity Act, 2002 (referred to as BD Act), followed this exercise to create the required legislative support base for the implementation of the Convention. Section 36(3) of the Act obligates the Central Government to "as far as practicable wherever it deems appropriate, integrate the conservation, promotion and sustainable use of biological diversity into relevant sectoral or cross-sectoral plans, programmes and policies.

The Strategy, 1999 and the BD Act recognized and articulated the need to integrate biodiversity in sectoral and cross-sectoral programmes. It was therefore required that the

cohesiveness between Strategy, 1999 and the sectoral policies, namely, the National Forest Policy (NFP), 1988, the National Conservation Strategy and Policy Statement on Environment and Development, 1992, the Policy Statement on Abatement of Pollution, 1992, the National Agricultural Policy (NAP), 2000, National Population Policy (NPP), 2000, and National Water Policy (NWP), 2002 was established. A similar demand of cohesiveness was created by the need to meet the other national and international commitments on the issues of environment including climate change and desertification. Taking note of all these, the Government brought out a comprehensive National Environment Policy (NEP) in 2006 which did not abrogate sector (BMC) to protect local communities' knowledge on biodiversity and conserve and develop areas of biodiversity. These bodies were responsible for implementing the Biodiversity Act of 2002 that aimed to sustain ecosystems and provide information on biodiversity. Government officials, NGOs and academicians, who conducted thorough research enacted these decentralised provisions. After the Biodiversity act of 2002, the National Environmental Policy (NEP) of 2006 was enacted to create legislation for general environmental concerns. The NEP was created to fill in gaps and build on already existing environmental knowledge and legislation. This would allow India to improve sustainability and conservation of all aspects of the environment.

3) FUNCTIONING OF BIODIVERSITY BOARD

National Biodiversity Authority (NBA), the national level authority, works with both the

State Biodiversity Boards (SBB's) at the provincial level and Biodiversity Management Committees (BMC's) at the local level to implement biodiversity strategies and conservation practices. The NBA is a statutory and autonomous body that performs facilitative, regulatory and advisory functions for the Government of India. It focusses on issues of conservation and sustainable use of biological resources and fair and equitable sharing of these biological resource benefits. NBA is in charge of maintaining the Indian Biodiversity Information System (IBIS) and giving approval to individuals and entities that want to use biological resources or biodiversity knowledge.

Local populations in urban and rural areas set up BMCs as autonomous bodies. They are responsible for the promotion of conservation, sustainable use and documentation of biological diversity (including preservation of habitats), conservation of land races, folk varieties and cultivars, domesticated stocks and breeds of animals and micro-organisms and documentation of knowledge relating to biological diversity. Since BMCs are at the groundlevel, they do most of the work and report to the NBA via their respective SBBs.

BMCs consist of a Chairperson and six appointed officials of which one-third are women. The six members of the council appoint the Chairperson for the Panchayat or Municipality. BMCs, in consultation with the local villagers are responsible for creating and updating People's Biodiversity Register (PBRs), a database comprised of information on availability and knowledge of local biological resources, medical knowledge of

resources etc.). The database is maintained and validated by the BMC's and prepared through consultative processes with research universities, surveys, governmental departments, NGOs, academicians and panchayats. The PBRs are accessible to the general public but foreign entities and NRIs need approval from the NBA to access its knowledge.

BMCs are aided by researchers, scientists, and students to document information. Thereafter, the information is compiled in an electronic database, IBIS. This information is created to manage natural resources in a decentralised system and create a means of equitable benefit sharing for commercial uses. However, because most information lies in oral, written and folk tales, it is not documented. BMC's collect money for their funds by levying fees from foreigners who wish to access their database and by some funding provided by the SBBs and NBA. All three levels are ultimately under the jurisdiction and funding of the Ministry of Environment, Forest, and Climate Change (MoEFCC). The funds are managed primarily by the SBBs and used for the conservation of biodiversity and the betterment of the community. The Management Committees also prepare an annual financial report, which is audited in consultation with the Accountant General of the State. Grants and loans are issued from the NBA and SBB as well. Funds are kept in a bank and accessible to the local authority (Bhattacharya and Tangri, 2017).

POLICIES FOR LEGISLATION

1. Agricultural Policies: - The National

Agricultural Policy (NAP) was created in 2000, initiated by the Indian Ministry of Agriculture and made public by the NDA Government. However, it is no longer existent. The National Policy for Farmers (NPF) of 2007 is independent of the NAP but places a lot of importance on biodiversity and was initiated by the Ministry of Agriculture as well. India has a long history with implementing and revising fishery policies, starting with the Deep Sea Fishing Policy that was created due to fishermen concerns and protests, in 1977. The Deep Sea Fishing policies of 1991 were instated, with the 1994 policy being enacted by the Ministry of Agriculture. This was followed by a revised version in 2002. Later, the Comprehensive Marine Fishery Policy was created in 2004, but it is not a replacement for the deep fishing policies.

2. National Land Use Policies: - In India, there are three Ministries responsible for the conservation and management of land resources: The Ministry of Rural Development, the Ministry of Agriculture, and the Ministry of Environment and Forests. The National Commission on Agriculture in 1976 first suggested drafting a land use policy. In 1984 The National Land Use Board drew up a draft outline for a National Land Use policy, which was adopted by the National Land Use and Conservation Board (successor to the National Land Use Board) in 1986 (Swindale 1994), neither of which is now functional. The current draft is derived from the National Land Use Policy of 1988.

3. Water Policies: - The National Water Policy of 2012 is a revision from the 2002 version, neither of which mentions biodiversity. The

Ministry of Water Resources manages the National Water Framework Bill of 2016.

4. Tourism Policies: - In 1982, the Indian Government introduced National Tourism Policy, which got revised in 1997. In 2002, the New Tourism Policy was introduced. Subsequently, using the existing framework of National Tourism Policy 2002, the Ministry of Tourism drafted the New Tourism Policy 2015 and it is still being discussed.

CONCLUSION

Biodiversity is getting eroded at a very alarming rate. While there are myriad of reasons, human activities are the principle reason for biodiversity loss. Development, because of its lack of concern for nature and its associated importance, has led to uncertainty of a sustainable future. Clearing land for agriculture, introducing invasive alien species, constructing infrastructure without specific knowledge, and overexploiting resources have all contributed to the cause. Lately, climate change and global warming are also posing as threats to the ecosystem. This is creating a vicious cycle of environmental degradation.

The Constitution of India contains specific provisions for the protection and improvement of environmental quality. Article 48-A of the Constitution says that "the state shall endeavour to protect and improve the environment and to safeguard the forests and wild life of the country." Article 51-A (g) says that "It shall be duty of every citizen of India to protect and improve the natural environment including forests, lakes, rivers and wild life and

to have compassion for living creatures." These provisions highlight the national conscience on the importance of environment protection.

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COVID -19 CORONA VIRUS DISEASE – 2019- AN INDIAN LAW PERSPECTIVE

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ABSTRACT

The source of this article is secondary data & the aim of this paper is to spread the law provisions regarding corona outbreaks & Essential Commodity to help lay persons & also new Lawyers to know about the laws which are governing them in this out worldwide pandemic and also helps in creating awareness about various provisions and recent ordinances passed by the center and various states governments to effectively administer state and to enforce the lockdown.

INDIAN STATUTE REGARDING HEATH & DISEASES

In this time of the pandemic the Union Government and State Governments are putting various restrictions on the people and using various measures to tackle this airborne novel corona virus. Here we are going to talk extensively about the various laws and their provisions which the Governments are using to control the pandemic in India.

Constitution of India

Constitution of India contents law of land. Fundamental rights, DPSP, State list, Schedule XI and Schedule XII are involved. Most important points which are to be dealt are –

1. Public Health

2. Condition of workers and labourers.

1. Public Health

The Religious right under Constitution is also subject to public health¹. It is duty of every State to make policy to provide safeguards to secure the health (mental & physical) of worker man's, irrespective their sex, caste, race and colour. Also it duty of any welfare State to maintain the standard to provide essential the level of nutrition to improve public health. ²Public health, sanitation, hospitals and dispensaries are subject matter of State List³. Rural Local Bodies⁴ and Urban Local Bodies⁵ are also duties bound to maintain public health.

2. Condition of workers and Labourers

Preamble in the Indian Constitution of India secures its citizens economic justice also.

Everyone has fundamental right of dignified life⁶. According to Article 39 (e) It is utter most state duty of state to give economic justice and equality into payment. Enhancing working hours 8 to 12 will affect health of workers. Actual needy are workers rather than capitalist. Workers must be economically supported. The Stateshall make provision for securing just and humane conditions of work and for maternity relief.⁷

THE EPIDEMIC DISEASES ACT, 1897

The object of this act is to prevent the containment of any epidemics by created Exclusive powers for implementation of containment measures to control the spread of the disease.

Preamble- It provides for the better prevention of the spread of dangerous epidemic disease.

Section 1. Title and extent.—(1) This Act named as "The Epidemic Diseases Act, 1897. Section 3. Penalty - Persons disobeying any rules, regulation or order of this Act shall be deemed as offences under sec 188 IPC 1860.

Section 4. For the protection to persons acting under Act as they immune for any legal proceeding for the act done in good faith according to the act.

The Epidemic Diseases (Amendment) Ordinance, 2020. During the current COVID-19 pandemic, there have been instances of the most critical service providers.⁸

In this context 'Ordinance' was promulgated of to amend the Epidemic Diseases Act, 1897 to give protections of the healthcare service personnel and property.

Special Features - Acts of violence cognizable and non-bail able offences under this Ordinances. & also have provision of compensation for injury to healthcare service personnel may have a direct interest in relation to the epidemic.

MEANING OF VIOLENCE - Violence will include harassment and physical injury and damage to property.

Investigation will be held within 30 days – An Offences shall be investigated by an officer of the rank of Inspector within the limitation period of 30 days. & the trial has to be completed in one year, unless extended by the court for reasons to be recorded in writing. Punishment and Compensation Offence Imprisonment Fine Cognizable & Non-bailable Offence.

Commission or abetment of acts of violence shall be punished _with simple imprisonment for a term of three months to five years, and with fine of Rs.50,000/- to Rs.2,00,000/-

In case of causing Grievous hurt, _imprisonment shall be extent for a term of six months to seven years with fine of Rs.1,00,000/- to Rs.5,00,000/-.

In addition to this _Compensation - The offender also be liable to pay compensation to the victim for his offensive act and in case of

destruction of Victim property the offender will pay twice the fair market value for damage of property apart from the personal compensation of the victim.

INDIAN PENAL CODE, 1860

The Indian Penal Code (IPC) is the official criminal code of India. It is a comprehensive code intended to cover all substantive aspects of criminal law. CHAPTER X (Sections 172 -189) and Section 195 (1)

(a) Introduction – Relation between IPC and CrPC regarding CORONA can be discussed into two parts.

1. No Cognizance without written complaint - non-compliance of directions of public servants and hiding themselves is an offence which will come in sections 172 to 174 & 188. For such offences Court cannot take cognizance without prior written complaint of that public servants who has issues such order or direction [Section 195 (1) (a).
2. Cognizance without written complaint - Knowingly or negligently spreading communicable disease and non-compliance of quarantine rule is an offence under sections 269 to 271, IPC.

For such offence there is neither need of prior sanction nor written complaint of any authority. Court can also taking cognizance in such cases.

1. No Cognizance without written complaint.

2. Section 172 Absconding in way to avoiding service of summons or other proceeding intentionally & male fide manner.
3. Section 173 - To make efficient service of summons or other proceeding relating or to preventing the publication thereof.
4. Section 174 -Non-attendance in obedience to an order under this Act from public servant.
5. Section 177 -Furnishing false information.
6. Section 188 -Disobedience to order under this act duly promulgated by public servant.

Section 188 is being used frequently.

Section 3 of The Epidemic Diseases Act, 1897 refers section 188, IPC. According to section 195 (1) (a) Court cannot take cognizance for commission of offence without written complain of prescribed authority. There are two drawback of section 188. These are proceedings under Section 188 IPC can initiated only by private complaint. Punishment is not proportionate. Here maximum punishment six months and 1000 rs as fine. Section 188.

Disobedience to order duly promulgated by public servant.

Whoever intentionally disobeyed the know order of the public servant then such officers has power to abstain from a certain act, or also has power to take certain property in his possession or under his management, disobeys

such direction,

Disobediences includes obstruction, annoyance or injury, to any persons lawfully employed, is subject to simple imprisonment for a term which may extend to one month.

But, if such disobedience is to cause danger to human life, health or safety, or causes or tends to cause a riot or affray, is subjected with imprisonment of either description for a term which may extend to six months, .Explanation. - It is not necessary that the offender should intend to produce harm, or contemplate his disobedience as likely to produce harm.

Section 195 (1) (a) Restriction on taking cognizance of offences under sections 172 to 188 IPC.

Grievances against the Public Servant under the Essential Services is initiates only on the complaint in writing of the public servant concerned.

(2) Cognizance without written complaint (Here FIR is lodged)

1. Section 268 Public nuisance
2. Section 269 Negligent act likely to caused spread of infection of disease dangerous to human life.
3. Section 270 Malignant act likely to spread infection of disease dangerous to life.
4. Section 271 Disobedience to quarantine rule

Section 268. Public nuisance Includes An act or omission which likely to causes any common injury, danger or annoyance to the public in general who resides or occupy property in the vicinity, intentionally to caused injury, obstruction, danger or annoyance to persons who may have occasion to use any public right.

Section 269. Negligent act includes an Act or illegal omission likely to spread infection of disease dangerous to life subject to imprisonment of either description for a term which may extend to six months, or with fine, or with both.

Comment - Spitting or sneezing or roaming without mask negligently is punishable under this section.

Section 270. Malignant act⁹ which likely to spread infection of disease dangerous to life is subjected imprisonment of either description for a term which may extend to two years, or with fine, or with both. Comment - Spitting or sneezing or roaming without mask malignantly is punishable under this section if there is likely to spread the infection of any disease dangerous to life.

Difference between section 269 and section 270 These sections can also be used by police for implementation of 'Swachh Bharat Mission' and persons can be arrested in case of dumping of garbage, spitting on public roads streets etc. Main differences between both sections depend upon mental condition of accused. There are following differences between both.

These are following.

	Section 269	Section 270
Similarity	Cognizable, Bailable and triable by any Magistrate	Cognizable, Bailable and triable by any Magistrate
Mental Condition	Negligent activities	Malignant activities
Punishment	Six months imprisonment	Two year imprisonment
Seriousness	less serious	more serious

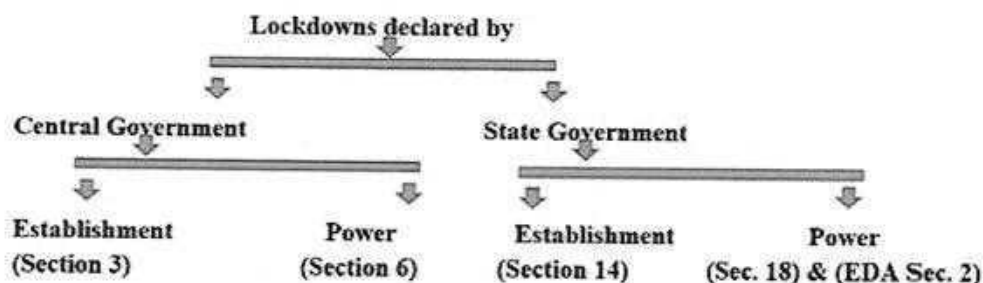
Section 271- Disobedience to quarantine rule shall be subject to imprisonment of either description for a term which may extend to six months, or with fine, or with both. Comment -Section 271 is non-cognizable offence. CrPC must be amended and this offence should be put into the category of cognizable offence.

If accused is charged regarding non-disclosure about COVID-19, burden of prove shall lies on him to disprove this charge. He had knowledge regarding his disease under Section 106 of the Evidences Act, 1872.

THE DISASTER MANAGEMENT ACT, 2005

CODE OF CRIMINAL PROCEDURE, 1973
The Code of Criminal Procedure commonly called Criminal Procedure Code (CrPC) Core legislation on procedure for administration of substantive criminal law in India. Regarding taking of cognizance I had already discussed. Section 144 authorizes authority to regulate movement of public. It is very helpful to maintain social distancing. **INDIAN EVIDENCE ACT, 1872** Indian evidence act contains a set of rules & procedures for admissibility of evidence in the Indian courts of law.

The Act provides for the effective management of disasters and for matters connected there with or incidental thereto. Lockdowns are being declared by this Act by NDMA (Central Government) and SDMA (State Government). Prime Minister (Section 3) and Chief Minister of the State (Section 14) are ex officio Chairperson of the NDMA and SDMA. Lockdowns are declared by these Chairpersons by using powers conferred under Section 6 and Section 14. Sections 51 to 60 deals offences and penalties.



(1) Proclamation of lockdown by NDMA [Central Government] – Lockdown is declared by National Disaster Management Authority [NDMA] constituted under section 3 of The Disaster Management Act, 2005. The Prime Minister of India is Chairperson of the National Authority, ex officio. Lockdown is declared by using power given under section 6 (2) (i) of the Act.

It is implemented by National Executive Committee which is empowered under section 10 of the Act. Detail guidelines are prepared by Executive Committee. Its main function is to assist the National Authority. Five lockdowns have been declared in India. These are

- (1) First Lockdown March 25 –April 14
- (2) Second Lockdown April 15 – May 03.
- (3) Third Lockdown – May 4 - May 17.
- (4) Fourth Lockdown – May 18 – May 31.
- (5) Fifth Lockdown – June 01 – June 30¹⁰.

(2) Proclamation of lockdown by SDMA [State Government] -According to Section 2(q) of Disaster Management Act, 2005 "State Authority" means the State Disaster Management Authority and includes the Disaster Management Authority for the Union territory.

According to Section 14 (2) A State Authority shall consist of the Chairperson and such number of other members, not exceeding nine, as may be prescribed by the State Government and, unless the rules otherwise provide, the

State Authority shall consist of the following members, namely: -

- (a) The Chief Minister of the State acted as the Chairperson. Section 18 of the Act deals powers and functions of State Disaster Management Authority. By using power given under section 18 lockdown is declared in State.
- (b) Epidemic Disease Act, 1897 section 2 also authorize for declaration of lockdown.

State of Maharashtra was first State to declare lockdown on March 23, 2020 by using power given under EDA, 1897 and DMA, 2005. State of Tamil Nadu using power under section 2 of the Epidemic Disease Act, 1897 imposed restrictions from 18.00 hrs of 24.3.2020 to 06.00 hrs of 1.4.2020

SPREADING WRONG INFORMATION

Section 54-Punishment for false to disaster or its severity or magnitude, leading to panic such act or illegal omission is subjected imprisonment which may extend to one year or with fine.

THE ESSENTIAL COMMODITIES ACT, 1955¹¹

The Essential Commodities Act is an act of Parliament of India which was established to make delivery of certain essential commodities or products, to the public at large in any circumstances. This includes foodstuff, drugs, fuel (petroleum products) etc.

Section 3. Powers to control production, supply, distribution, etc., of essential commodities by securing their equitable distribution and availability at fair prices.

THE ESSENTIAL SERVICES MAINTENANCE ACT, 1981¹²

The Essential Services Maintenance Act (ESMA) is a piece of enactment which was established to ensure the smooth working of the certain services, which if obstructed would affect the normal life of the people at large. This include services like public transport (bus services), health services (doctors and hospitals). According to section 3 of this Act, Central Government may prohibit strike of certain employees. Several State Governments have also enacted similar laws to this. Such laws are being used by Central Government and State Government to continue to maintain essential services to fight against COVID -19.

CONCLUSION

It is stated to be that the legal statue or law to stop the Epidemic diseases and strengthen the public health are working effectively. More emphasis should be given on to provides knowledge of the government schemes to the

public at large.

(Footnotes)

1. Articles 25 & 26, Constitution of India, 1950.
2. Article 47, Constitution of India, 1950.
3. Entry 6, List Second [State List], Constitution of India, 1950.
4. Eleventh Schedule, Item 23- Health and sanitation.
5. Twelfth Schedule Item 6 - Public health, sanitation conservancy and solid waste management.
6. Article 21 of the Constitution of India.
7. Article 42, Constitution of India, 1950.
8. <http://egazette.nic.in/WriteReadData/2020/219108.pdf> (Visited on Oct 09, 2020).
9. The word Malignant is not defined in IPC means tending to produce death.
10. <https://ndma.gov.in/images/covid/SOP-on-preventive-measures.pdf> (Visited on Oct 09, 2020).
11. <https://indiacode.nic.in/bitstream/123456789/1579/1/A1955-10.pdf> (Visited on Oct 09, 2020).
12. <http://theindianlawyer.in/statutesnbareacts/acts/e25.html> (Visited on Oct 09, 2020).

छायावादी काव्य के सन्दर्भ में प्रकृति, पर्यावरण और मानवतावाद

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भूमिका

हमारे देश के सांस्कृतिक विकास में साहित्य एवं संस्कृति का महत्वपूर्ण योगदान रहा है। काव्य साहित्य सामाजिक जागृति एवं प्रेरणा का विश्वसनीय स्रोत रहा है। कवि अपने युगीन चेतना एवं चिंतन के माध्यम से समाज की समस्याओं को समाधान एवं नई दिशा देने में कारगर सिद्ध हुए हैं। जनचेतना को प्रेरित एवं प्रभावित करने में पद्य साहित्य प्राचीन काल से प्रासंगिक एवं उपादेयी रहा है क्योंकि पद्य साहित्य का किसी देश से ही नहीं उसके व्यक्ति, मानव, समाज सभी से घनिष्ठ संबंध होता है। इस प्रकार साहित्य किसी भी देश के सामाजिक संस्कारों से गहरा संबंध रखता है। तथापि सामाजिक परिवर्तन एवं सांस्कृतिक उन्नति में साहित्य का महत्वपूर्ण योगदान होता है। साहित्य सृजन का पावन ध्येय मानव कल्याण एवं मानवीय चेतना का विकास होता है। साहित्य वह कला है जिसमें हित की भावना निहित है। साहित्य में समाज का प्रगति का संदेश रहता है और आमजन उसे पढ़ कर एवं आत्मसात् कर लाभान्वित होते हैं। श्री शरणजी साहित्य की परिभाषा को स्पष्ट करते हुए कहते हैं "हितेन सहवर्तते इति साहित्यम्... तस्य भावः साहित्यम्" अर्थात् जिस रचना में जीवन और समाज के हित साधन का भाव रहा करता है, उसे साहित्य कहते हैं। हिंदी साहित्य के इतिहास में छायावाद उस काव्यधारा का नाम है जिसने बीसवीं शताब्दी के प्रथम दशक के उत्तरार्द्ध में अवतरित होकर मानव मन में उपजने वाले सौंदर्यमयता, भावात्मकता और चित्रात्मकता की सुकोमल आभा से दीप्त जीवनानुभूति को अभिव्यक्ति का आशीर्वाद दिया। आज के युवावर्ग को इस साहित्यिक धरोहर को आत्मसात् कर विश्व कल्याण, मानव कल्याण प्रकृति और पर्यावरण को सुरक्षित एवं संरक्षित किया जा सकता है। विश्व पर्यावरण की वैश्विक संकट से निजात पा सकता है।

छायावादी काव्य का मुख्य आधार भारतीय दर्शन, संस्कृति एवं प्रकृति प्रेम रहा है। छायावादी कविता में राष्ट्रीय सामाजिक और इसके अलावा छायावादी कविता में छिपी, स्पष्ट रूप से अव्यक्त विचारधारा और आत्मपीड़ा का उत्कृष्ट समन्वय है। उसमें राष्ट्रीय स्वतंत्रता के भी बीज निहित थे। इसके साथ ही छायावाद एक बात ध्यातव्य है कि छायावादी काव्य में स्वछंदवृत्ति अपनी अनेक विशिष्टताओं के साथ सामने आती है। छायावाद एक नई चेतना का उदय था। स्पष्ट तौर पर कहा जा सकता है छायावाद में एक ओर आध्यात्मिक सांस्कृतिक पीड़ा का भाव है और दूसरी ओर रोमानी प्रवृत्ति का समन्वय परिलक्षित होता है।

छायावादी काव्य —

संसार को गहनता से देखने पर पता चलता है कि छायावादी कवि शोषण रहित समाज व्यवस्था के लिए लालायित थे। वे समाज और संस्कृति के उपयोगी और स्वस्थ जीवन मूल्यों से जोड़ना चाहते हैं। इसके संबंध में निराला ने वह तोड़ती पत्थर एवं भिक्षुक कविता के माध्यम से शोषित एवं पीड़ित समाज का चित्र प्रस्तुत किए हैं। छायावादी युग के काव्य के अवलोकन से स्पष्ट होता है। सामाजिक यथार्थ एवं आजादी के बाद की भारतीय जन की स्वप्न भंग और निराशा को यथार्थ चित्रण किए हैं।

छायावादी युग आधुनिक काव्य का स्वर्ण युग माना जाता है। इस युग के कवियों एवं कवयित्रियों ने अनेक कालजयी रचनाएं समाज को समर्पित की जो आज भी हमारे समाज के उन्नयन के लिए काफी उपयोगी सिद्ध हो रही हैं। आधुनिक छायावादी काव्य, जैसे कामायनी राम की शक्ति पूजा, पल्लव, निहार, नीरजा, यामा, झरना, आंसू इत्यादि का सामाजिक चेतना के लिए अनुशीलन एवं पुनर्पाठ अपरिहार्य हो गया है। इसमें नारी प्रेम, प्रकृति प्रेम, मानव प्रेम, राष्ट्र प्रेम, राष्ट्रीय जागरण का संदेश कूट-कूट कर भरा हुआ है। जो आज के इस पतनशील एवं विघटनशील समाज को नई दिशा देने में काफी उपयोगी एवं लाभकारी सिद्ध होगा। इसका अनुशीलन हमारे समाज को प्रेरित एवं प्रभावित करने में काफी उपयोगी सिद्ध होगा। इसलिए आज के युवावर्ग को मानविकी एवं भाषा साहित्य में छायावादी काव्य को पाठ्यक्रम में शामिल किया जाये और पुनर्पाठ और अध्ययन हेतु उत्साहित किया जाने की अनिवार्य आवश्यकता है। आज हमारा समाज अनेक चुनौतियों एवं समस्याओं से ग्रस्त होता जा रहा है। नारी की अस्मिता खतरे में है तथा आधुनिक युग प्रकृति का

विनाश करने पर तुला हुआ है। इसलिए इस विषम परिस्थिति में जहाँ नारी एवं प्रकृति का अस्तित्व खतरे में पड़ गया है। समाज में मानवीय प्रेम-सहानुभूति का विलोप होता जा रहा है। आज हमारे देश में युवावर्ग में साहित्य के प्रति निष्ठा एवं रुचि कम होती जा रही है जो चिंता एवं चिंतन का विषय बन गया है। इसलिए आज के साहित्यकार एवं कवियों को युवा की आवश्यकता के अनुसार एवं सामाजिक प्रगति को केंद्र में रखकर साहित्य का सृजन करना चाहिए। इसके लिए आज विद्यालय, महाविद्यालय एवं विश्वविद्यालय स्तर पर शिक्षकों एवं शिक्षाविदों को छायावादी काव्य पाठ हेतु प्रेरित एवं प्रोत्साहित करने की सख्त जरूरत है।

छायावादी काव्य हमारे कौतुहल और जिज्ञासा वृत्ति को शांत करता है एवं मानव के बौद्धिक क्षमता के विकास में महत्वपूर्ण योगदान करता है। छायावादी साहित्य को ज्ञान का साधन कह कर अभिहित किया जाता है। ज्ञान-विज्ञान, बौद्धिकता का समावेश होता है, साथ ही माधुर्य एवं लालित्य भी रहता है। छायावादी काव्य भाव और विचार के स्तर पर न केवल व्यक्ति, बल्कि समूचे जीवन और समाज को प्रभावित कर आंदोलित करने की शक्ति भरी रहती है। छायावाद के प्रमुख स्तम्भ के रूप में जयशंकर प्रसाद, सूर्यकांत त्रिपाठी 'निराला', महादेवी वर्मा, सुमित्रानंदन पन्त जिन्होंने अपने कृतियों से हिंदी साहित्य को समृद्ध किया है। "निराला की कविता में करुणा, वीर, और रौद्र रसों के सजीव चित्रण विद्यमान हैं, उनकी कल्पना इतनी मर्मस्पर्शी होती है कि पढ़ते ही अज्ञात व्यथा से समस्त शरीर क्षुब्ध हो उठता है, मन में एक बिजली सी कौंध जाती है। किसी भी रस का चित्रण करने में वे समान रूप से सफल रहे हैं। भाषा और भावों पर कवि का कुछ ऐसा अधिकार है कि उसमें एक प्रकार की संगीतात्मकता उत्पन्न हो जाती है,

जिससे उनका प्रभाव और भी वेगशाली और अमिट हो जाता है।¹²

छायावादी काव्य हमेशा मानवतावाद, मानवीय मूल्यों और भारतीय दर्शन एवं संस्कृति की उदघोष करती है। हमारे देश की गरिमामयी परंपरा एवं दर्शन की विराट चेतना सूर्यकांत त्रिपाठी निराला एवं जय शंकर प्रसाद के काव्य में मिलता है। आज भी छायावादी काव्य हमारे व्यक्तिगत एवं सामाजिक जीवन के उन्नयन में प्रासंगिक एवं परम उपयोगी है। छायावाद काव्य ने साहित्यिक, सांस्कृतिक और सामाजिक मूल्यों के नवीन भावबोधों की गरिमा को व्यापक विस्तार देने सफल रही है। इसकी वास्तविक सच्चाई सर्वविदित है कि अपनी शाश्वत अर्थवत्ता की अभिव्यक्ति में ही 'छायावाद' की महिमा एवं गरिमा गुंफित है। छायावादी काव्य ने जड़-चेतन सभी को मानवीयकरण किया है। इसका अर्थ जड़-चेतन सभी के महत्व को स्थापित किया गया। यह केवल भारतीय संस्कृति में ही हो सकता है। इसके परिणामस्वरूप पर्यावरण, प्रकृति, सूर्य, चाँद, तारे, निहारिकाएं, जंगल, पृथ्वी, पहाड़, पठार, मैदान, वन-उपवन, बाग-बगीचे, फूल-कली, बेल, लता, गुल्म, वनस्पति, पौधे, घास का मैदान, लहलहाते खेत, पवन, समुद्र, लहर-तरंग, नदी, झरना, संध्या, रजनी, ज्योत्स्ना, सूर्य किरण, प्रभात बेला, हरियाली, उमरते-धुमरते बादल, वर्षा, शबनम इत्यादि को मानवीय रूप प्रदान कर उसके महत्व को स्थापित किया है। आज के परिवेश में हमारी प्रकृति प्रदूषित होती जा रही इसे सुरक्षित बचाए रखना हम सभी का परम दायित्व है जिसका संदेश हमें छायावादी काव्य में परिलक्षित हुआ है। इस काव्य से हमें प्रकृति से असीम प्रेम एवं गहरी सरोकार की प्रेरणा मिलती है। इसके अलावा सांस्कृतिक चेतना एवं मानवतावाद और विश्वबंधुत्ववाले दृष्टिकोण की

प्रमुखता से उल्लेख मिलता है। इसलिए छायावादी काव्य आज भी हमारे समाज एवं विश्व समाज को नई दिशा देने में श्रेष्ठ काव्य सिद्ध हुआ है। छायावादी काव्य का प्रचार प्रसार संपूर्ण विश्व में हुआ है। छायावादी काव्य के प्रमुख रचनाओं को विश्व के अनेक भाषाओं में अनूदित किया गया जिसका संपूर्ण विश्व में पठन-पाठन एवं समीक्षा हुआ है। प्रासंगिकता एवं प्रयोजनशीलता के कारण इसे विश्व भर के अधिकांश साहित्य प्रेमी ने सराहा है।

हिंदी साहित्य के इतिहास में छायावाद उस काव्य धारा का गौरवशाली एवं गरिमामयी नाम है जिससे बीसवीं शताब्दी के प्रथम दशक के उत्तरार्द्ध में अवतरित होकर मानव-मन में उपजने वाली सौंदर्य-मयता, भावात्मकता और विचारात्मकता, चित्रात्मकता की सुकोमल आभा से दीप्त जीवानुभूति को अभिव्यक्ति का आशीर्वाद दिया। छायावाद का काव्य मूलतः प्रकृति प्रेम, मानव प्रेम, भारतीय संस्कृति, एवं जीवन दर्शन पर केंद्रित रहा है। जो आज के युग में काफी प्रासंगिक सिद्ध होगा क्योंकि छायावादी काव्य में हमारे जीवन के कौतुहल और जिज्ञासा वृत्ति को शांत करता है साथ ही मानवीय मूल्य एवं सामाजिक मूल्य के प्रति सचेत करता है। इस काव्य में प्रकृति की विराट सत्ता, नारी के महत्व, मानवीय प्रेम, सामाजिक प्रेम के मूल्य को स्थापित किया गया है। इसके साथ ही भारतीय दर्शन एवं संस्कृति की झलक मिलती है जो किसी भी समाज के पर्यावरण, बौद्धिक एवं सांस्कृतिक विकास के लिए अनिवार्य आवश्यकता है। मानव सभ्यता का अस्तित्व प्रकृति, नारी, एवं मानवीय प्रेम पर टिका हुआ है। छायावादी काव्य मानव के बौद्धिक क्षमता के विकास में महत्वपूर्ण योगदान करती है। छायावादी काव्य को ज्ञान का साधन कहकर अभिहित किया जाता है। ज्ञान-विज्ञान, बौद्धिकता का समावेश होता है, साथ ही माधुर्य एवं

लालित्य भी रहता है। साहित्य में भाव और विचार के स्तर पर ना केवल व्यक्ति, बल्कि समूचे जीवन और समाज को प्रभावित कर आंदोलित करने की शक्ति रहा करती है।

प्रकृति की विराट सत्ता और मानवीय प्रेम— जब तक पृथ्वी है तब तक प्रकृति की सत्ता हमेशा बनी रहेगी। प्रकृति से मानव जीवन का प्रभुत्व निर्भर करता है। इसलिए छायावादी कवियों ने प्रकृति के साथ रहकर काफी आनंद एवं उमंग की अनुभूति किए हैं साथ ही प्रकृति के प्रति असीम प्रेम एवं निष्ठा को उद्घाटित किए हैं। सुमित्रानंदन पंत के काव्य में प्रकृति का मनभावन दृश्य झलकता है साथ ही कवि प्रकृति के साथ रमे हुए हैं। उन्हें प्रकृति की गोद बहुत ही भाता है। इसलिए प्रकृति चित्रण एवं प्रकृति प्रेम छायावादी काव्य प्रमुख प्रवृत्ति रही है। प्रकृति चित्रण छायावादी काव्य चेतना की एक अन्तः प्रवृत्ति है। प्रकृति के विराट सौंदर्य के प्रति गहन संवेदना का प्रकाश इन छायावादी काव्यों में झलकता है। छायावाद एवं प्रकृति के संबंध को दर्शाती हुई महादेवी कहती है छायावाद ने मनुष्य के हृदय और प्रकृति के उस संबंध में प्राण डाल दिए जो प्राचीन काल में बिंब-प्रतिबिंब के रूप में चला आ रहा था और जिसके कारण मनुष्य को अपने दुख में प्रकृति उदास और सुख पुलकित जान पड़ती थी। जब प्रकृति की अनेक रूपता में, परिवर्तनशील विभिन्नता में कवि ने ऐसा तारतम्य खोजने का प्रयास किया, जिसका एक छोर असीम चेतन और दूसरा उसके समीप हृदय में समाया हुआ था, तब प्रकृति का एक-एक अंश एक अलौकिक व्यक्तित्व लेकर जाग उठा। छायावादी काव्य में प्रकृति चित्रण सहधर्मिणी, साहचर्य और प्रेयसी के रूप में हुई है। वहीं वो प्रेम की शिक्षा देती है, ज्ञान से आलोकित करती है और आध्यात्मिक दीक्षा देती है। प्रकृति-चित्रण के संदर्भ

में निराला की बादल राग, जुही की कली, सेफाली, संध्या सुंदरी, प्रसाद की चित्राधार और कामायनी, पंत की बाल सहचरी और स्वपनप्रिया हिंदी साहित्य क

धरोहर है। पंत जी प्रकृति से विनम्र प्रार्थना एवं याचना करते हैं और कहते हैं कि —

सिखा दो न, हे मधुप कुमारी,
मुझे भी अपने मीठे गान,
कुसुम के चुने कटोरों से,
करा दो न, कुछ-कुछ मधुपान।

महाकवि निराला ने प्रकृति प्रेम में मानवीय भावनाओं एवं मानवीय आकांक्षाओं के क्रिया व्यापार को काफी रोचकता से सजाया है।

विजय वन वल्लरी पर सोती थी सुहाग- भरी,
स्नेह-स्वप्न-मग्न
अलम, कोमल तनु दृतरुणी
जुही की कली

नारी जीवन का महत्व और नारी विमर्श

छायावादी कवियों ने सामाजिक उन्नयन में नारी के महत्व को रेखांकित किया है। इसलिए सूर्यकांत त्रिपाठी निराला और जयशंकर प्रसाद के काव्य में सामाजिक उन्नयन के लिए नारी के महत्व को स्थापित किया गया। कविता और नारी सहजात है। नारी चित्रण युगानुरूप होकर कवियों का विषय-चिंतन रहा है। स्वाभाविक है कि छायावादी काव्यों में भी नारी के प्रति एक सहज वृत्ति रही है। त्याग की मूर्ति, स्नेह की प्रतिमा, सौंदर्य की देवी, अंगीकृत होने के कारण ही इनके चित्रण में मांसलता परिधान में लिपटी है, नग्नता लज्जाशील है और वासना प्रेम कल्पना में सुसज्जित है। प्रसाद की नारी का यह

सुकुमार, पवित्र और कमनीय रूप अत्यंत मनोहर एवं मनभावन है—

नारी तुम केवल श्रद्धा हो,
विश्वास—रजत नग—पग तल में।
पीयूष स्रोत सी बहा करो,
जीवन के सुंदर समतल में।

मानवीय मूल्य एवं मानवीय प्रेम की व्यापकता
छायावादी काव्यों सामाजिक उन्नयन एवं सांस्कृतिक विकास में मानवतावाद और मानवीय मूल्य के महत्व का स्थापित किया गया है। प्रेमानुभूति संवेदनशील हृदय की पवित्र निष्ठा है। बाह्य जगत की विषमताओं से निराश हुआ कवि जीवन की परिभाषा जुटाने के लिए अंतर का द्वार खोलता है। परिचय कविता के माध्यम से पुरुष और स्त्री के परस्पर प्रेमाकर्षण का चित्र प्रस्तुत कर अपनी प्रेम— ग्रंथि की गांठ खोली है तो निराला ने जूही की कली के माध्यम से पवन और कलि को प्रतीकार्थ रूप में प्रयुक्त कर युवक—युवती के प्रेमालिंगन का भाव प्रस्तुत किया है। महादेवी का संपूर्ण काव्य विरह—काव्य का चित्रण का यथार्थ चित्रण प्रस्तुत हुई है। आज के बदलते परिवेश में मानवतावाद एवं मानवीय मूल्य की कमी नजर आ रही है। इसलिए छायावादी काव्य आज प्रासंगिक सिद्ध हो रहा है। भारत आतंकवाद की समस्या से जुझ रहा है इसलिए आतंकवादियों को सही दिशा में लाने हेतु मानवतावाद की सीख देनी होगी। फलतः छायावादी हर सामाजिक समस्याओं का हल रखता बर्सेते कि छायावादी काव्य को जीवन में आत्मसात् किया जाय और उसके सिद्धांतों का अनुपालन हृदय से करने की आवश्यकता है। छायावादी कवियों की आकांक्षा देश की उन्नति रही है साथ उनकी मंशा थी कि भारतीय संस्कृति का

पताका हमेशा लहराता रहे।

मानव जीवन का सौंदर्य चित्रण

सही माने में छायावादी काव्य अंतर्मुखी चेतना का दर्पण काव्य है। इसलिए इन कवियों में सहज सौंदर्य के प्रति तीव्र आकर्षण है। प्रसाद की कामायनी तो अंततः सौंदर्य काव्य ही है जिसमें विराट प्राकृतिक दृश्यों, अनिवार्य मानवीय संबंधों और कमनीय भावात्मक सौंदर्य निरूपण हुआ है। श्रद्धा के सौंदर्य—वर्णन में प्रसाद की सौंदर्य चेतना अवलोकनीय एवं प्रशंसनीय है। छायावादी काव्य में लोकजीवन एवं सामाजिक जीवन में

नील परिधान बीच सुकुमार, खुल रहा मृदुल
अधखुला अंग।

खिला हो ज्यों बिजली का फूल, मेघवन बीच गुलाबी
रंग।

पंत ने अपनी प्रिया के सौंदर्य चित्रण में उदात्त और सात्विक भावों की गरिमा एवं मर्यादा रखी है।

तुम्हारे छूने में था प्राण, संग में पावन गंगा स्नान,
तुम्हारी वाणी में कल्याणी,
त्रिवेणी की लहरों का गान।

उदात्त जीवन दर्शन एवं मानवतावाद —

भारतीय जीवन दर्शन एवं भारतीय संस्कृति की गुणगान का चित्रण छायावादी काव्य में मिलता है। आज के दिग्भ्रमित युवाओं को राष्ट्र के विकास हेतु प्रेरित एवं प्रभावित करने हेतु सर्वोत्तम काव्य छायावादी काव्य माना जाता है। छायावादी काव्य में भी कर्म एवं जीवन के सिद्धांत को काफी उत्तम तरीके से उल्लेखित किया गया है।

छायावादी काव्य में मानव-जीवन के चरम विकास की परिकल्पना सजायी गई है। इस काव्य में भारतीय संस्कृति का उत्कृष्ट स्वरूप की झलक मिलती है। भारतीय संस्कृति में मानव प्रेम, दया, करुणा, ममता, त्याग, तपस्या, सहिष्णुता को बहुत ही महत्वपूर्ण स्थान दिया गया है। गुरु सेवा, प्रकृति-पूजा, जड़-चेतन की प्रति असीम अनुरागात्मक संबंध को दर्शाया गया है। छायावादी काव्य में भारतीय संस्कृति का विस्तृत रूप परिलक्षित हुआ है। आचार्य नंददुलारे बाजपेयी अपनी पुस्तक जयशंकर प्रसाद में कहते हैं कि छायावादी काव्य नूतन सांस्कृतिक मनोभावना का उद्गम है। मानवीय-जीवन मूल्यों की उदात्त अवस्था का प्रतिफलन दर्शाते हुए पंत ने धरती पर ही स्वर्ग बनाने का मोहक कल्पना किए हैं—

जहाँ प्रेम के साथ रह सके मानव, ईश्वर

और कौन सा स्वर चाहिए तुझे धरा पर।

प्रसाद ने कामायनी में श्रद्धा के द्वारा मनु के व्यक्तित्व प्रसार के लिए जो भावाभिव्यक्ति दी है, मूलतः वह संपूर्ण मानव- जाति के नैतिक, भौतिक और आध्यात्मिक प्रसार का मूल मंत्र ही है। प्रसाद जी अपने काव्य में मानवीय प्रेम एवं प्राकृतिक सौंदर्य के बीच पारस्परिक संबंध को स्थापित किए हैं।

अपने में सब कुछ भर, कैसे, व्यक्ति विकास करेगा।
यह एकांत स्वार्थ भीषण है, अपना नाश करेगा।
औरों को हँसते देखो मनु, हँसों और सुख पाओ।
अपने सुख को विस्तृत कर लो सबको सुखी बनाओ।

“निराला के हर पाठ और हर कविता में मानवीय संवेदना की गंगा बहती है।

“वह तोड़ती पत्थर

देखा उसे मैंने इलाहाबाद के पथ पर

पड़ रही थी धूप गरमियों के दिन

दिवा का तमतमाता रूप,

उठी झुलसाती हुई लू, रुई ज्यों जलती हुई भू

गर्द चिनकी छा गई, प्रायः हुई दुपहर।”

उनकी अपौरुषेय प्रतिभा से प्रभावित होकर महीयसी महादेवी वर्मा ने एक बार कहा था *“कवि-श्री निराला उस छाया-युग की कृति थे, जिसने जीवन में उभरते हुए विद्रोह को संगीत के स्वर का भाव रुपी मुक्त सूक्ष्म आकाश दिया। वे ऐसे युग का भी प्रतिनिधित्व कर रहे थे, जो उस विद्रोह का परिचय कठोर धरती पर विषम कला में ही देता है।”*

उपरोक्त कविता के माध्यम से कवि ने गरीबी के दंश को झेलती हुई महिलाओं का यथार्थ चित्रण किया है। यह कविता उस समय लिखी गयी है जिस समय जवाहरलाल नेहरू का इलाहाबाद से बहुत गहरा सम्बन्ध था और वह शहर राजनीतिक केंद्र के रूप में जाना जाता था। राजनीतिक तंत्र को सच्चाई से अवगत कराने के लिए ‘इलाहाबाद के पथ पर’ का प्रयोग किया गया है। इस प्रकार स्वतंत्रता के बाद गरीबी, भुखमरी की समस्या के यथार्थ स्वरूप को दिखाया गया है।

निराला समाज के शोषित वर्ग के साथ गहरा सरोकार रखते थे। उनकी वेदना को स्वर देते थे और उनके साथ हार्दिक सहानुभूति रहती थी। एक याचक की व्यथा-कथा को निराला की यह पंक्तियाँ कितनी जीवन्तता देती हैं।

“वह आता—

दो टूक कलेजे के करता पछताता पथ पर आता,

पेट-पीठ दोनों मिलकर हैं एक,
चल रहा लकुटिया टेक,
मुट्टी भर दाने को भूख मिटाने को
मुँह फटी पुरानी झोली को फैलाता
दो टूक कलेजे के करता पछताता पथ पर
आता।"

कवि ने भिक्षु के प्रति अपनी सहानुभूति को कविता के माध्यम से चित्रात्मक रूप प्रदान किया है जिसमें एक भिखारी की दयनीय हालत का दर्शन होता है।

"अबे, सुन बे गुलाब!
भूल मत जा पाई खुशबू रंगोआब,
खून घूसा खाद का तूने अशिष्ट!
डाल पर इतरा रहा है 'कैपिटलिस्ट'
देख मुझको, मैं बढ़ा
डेढ़ बालिशत और ऊँचे पर चढ़ा
बहुतों को बनाया है तूने गुलाम,
माली कर रखा खिलाया जाड़ाघाम!"

उपरोक्त कविता के माध्यम से – पूँजीपति वर्ग के द्वारा समाज का शोषण हो रहा है, इसका यथार्थ चित्रण किया गया है। इस कविता के माध्यम से कवि ने मानवतावाद को दर्शाया है जहाँ औद्योगिकीकरण ने मानव को मशीन बना दिया और उसे व्यवस्थित रूप से शोषित करने का जरिया। कवि की चिंता यह है कि पूँजीपति वर्ग ने गरीबी को और बढ़ाया है, सामाजिक विषमता में दूरी उत्पन्न की है जिसके कारण शोषक और शोषित के मध्य एक गहरी खाई ने जन्म ले लिया है।

"निराला की आत्मा नई दिशा खोजने के लिए सदा विकल रही। एक ओर, उनका दर्शन, उन रहस्यमय सूक्ष्म तत्त्वों का साथ नहीं छोड़ना चाहता था, जो युग-युग का अर्जित अनुभूति वैभव है और दूसरी

ओर उनकी पार्थिकता धरती के गुरुत्व से बंधी हुई थी, जो आज की पहली आवश्यकता है। एक ओर उनकी सांस्कृतिक दृष्टि पुरातन की प्रत्येक रेखा में उजले रंग भरती है तो दूसरी ओर आधुनिकता व्यंजन की ज्वाला में तपा-तपाकर सब रंग उड़ाती है। कोमल-मधुर गीतों की वंशी से ओज लेकर शंख तक उनकी स्वर साधना का उतार-चढ़ाव है। अब निराला के कोमल-मधुर गीतों की वंशी में कुछ अमर स्वर सुनिए –

"विजन वन वल्लरी पर
सोती थी सुहाग भरी
स्नेह स्वप्न मग्न
अमल कोमल तनु तरुणी
जूही की कली
दृग बंद किये-शिथिल पत्रांक में।"

उपरोक्त कविता के माध्यम से कवि ने प्रकृति प्रेम को दर्शाया है और प्रकृति के अस्तित्व के महत्त्व को भी उद्घाटित किया है। आज के युग में प्रकृति के साथ अनुरागात्मक सम्बन्ध बनाना वर्तमान की आवश्यकता है जिससे हम शांति और सुकून की जिन्दगी जी सकें और प्रकृति की गोद में विचरण कर सकें।

छायावाद की प्रमुख कवयित्री के रूप में महादेवी वर्मा का नाम बहुत ही श्रद्धा के साथ लिया जाता है। उन्होंने नारी चेतना के प्रति सजग एवं सार्थक अभियान का सूत्रपात किया। साथ ही, अपने काव्य चेतना के माध्यम से आत्मा-परमात्मा के जीवन-दर्शन को उद्घाटित किया। महान कवयित्री ने अपनी कविता के माध्यम से जीवन के यथार्थ को अत्यधिक मार्मिकता से चित्रण किया है। कवयित्री जीवन में मिलन और विरह को समान रूप से महत्त्व देती हैं।

"नीरजा" ज्ञान की नीरजा का विकास है। इसमें एक

दार्शनिक और वैचारिक दृष्टिकोण भी विकसित हो चुका है जिसने यह आभास करा दिया है कि जीवन क्षणभंगुर है, जीवन को चाहे दुःख में तन्मय होकर जिया जाये अथवा सुख के साथ गा-गाकर व्यतीत किया जाये, दोनों स्थितियाँ समान लगने लगी हैं। 'नीरजा' में प्रियपद चाप की आहट सुनाई पड़ती है और यह विश्वास दृढ़ हो गया है कि प्रीतम अवश्य आवेंगे। कलियों का दीप जलाकर साधिका ने पूरी तैयारी की है। फूलों से पराग-कण लेकर समीर ने उस स्थान को लीपकर स्वच्छ किया है। कमल के कोश में अलिनी ने मधु-गीत गाना आरम्भ कर दिया है। अलक्षित शक्ति का आभास होने पर भी उन्हें प्रकृति के प्रति मातृत्व भाव व्यक्त करने की विवशता का आभास होता है।"

'दुलरा देना बहला देना यह तेरा शिशु जग है उदास
रूपसि तेरा घन केश-पाश।'⁵

'नीरजा' की कवयित्री का व्यक्तित्व प्रियतममय हो चुका है। इसलिए उपासना को तन्मयता में परिचय-भेद और द्वैत की भावना समाप्त हो चुकी है। 'तुम मुझ में प्रिय फिर परिचय क्या'। अगणित युगों की प्यास मन में लिए हुए विरह की उपास्य का उपहार मानकर वह प्रिय के समक्ष अपना वास्तविक रूप प्रकट करना चाहती है -

'तू स्वप्न-सुमनों से सजा-तन, विरह का उपहार है।
अगणित युगों की प्यास अब का नयन अंजन सार है।

" 'नीहार' की कवयित्री की जीवन 'विरह का जल जात' लगता है जिसमें श्वासों का इतिहास आँकते हुए युगों की बीतने की परिणति है। प्रिय-मिलन में

उत्सुकता पूर्ण रीते पल बीतते जा रहे हैं। उनकी गणना करना असंभव है। रोमों की काल्पनिक पुलकन को समेटकर विरह की गहन अनुभूति को प्रियतम प्राप्ति का सोपान मानते हुए महादेवी कहती हैं-

'जिसके जीवन की हारें हो भय के अभिनन्दन सी।

वर दो मेरा यह आँसू उसके उर की माला हो, प्रिय जिसने दुःख पाला हो।

विरह मनुष्य की सुखद अनुभूति को प्रबल करता है यदि विरह न हो तो मिलन का मधुर अनुभव नहीं हो सकता है।

"छायावादी कवयित्री के रूप में बहुचर्चित महादेवी जी की विरह और करुणा की कवयित्री के रूप में स्थापित करने के लिए उनकी अनेक कृतियों का उल्लेख किया गया है। सांध्य गीत की करुणा व्यक्तिगत कसक और टीस की समष्टिगत अनुभूति से युक्त है। कभी उनका साधना का दीप मंद-मंद एकाकी जलता था किन्तु अवभावना की घटा 'नीर' भरी दुःख की बदली बनकर रजकण पर जलकण होकर बरसती है जिससे नवजीवन अंकुर के रूप में उस अनुभव का विकास देखा जाता है। 'सांध्यगीत' के गती सुखदुखात्मक अनुभूति से विरंतन सम्बन्ध स्थापित करते हैं। आरम्भ से अंत तक भावात्मक एकता तथा गीतों में आगत समष्टिगत अनुभूति महादेवी को महानता प्रदान करती है। युग-युग से दीप की तरह जलती हुई विरहनी केवल चिन्मय आराध्य की फूँक से ही बुझना चाहती है जिसकी साधना में वह अनवरत लीन रही है भले ही वह मृणमयी आराधिका हो।"

निष्कर्ष-

उपरोक्त तथ्यों से स्पष्ट होता है कि छायावाद

अपनी शाश्वत अर्थवत्ता की अभिव्यक्ति में ही छायावाद की महिमा गुंफित है जो भी मानव समाज के उन्नयन और विश्व शांति के लिए आज प्रासंगिक एवं अनुकरणीय है। किया। आज यह समय आ गया कि छायावादी काव्य को पुनः जनमानस तक पहुँचाया जाय और छायावादी काव्य के ज्ञान से आलोकित किया जाय। जिससे मानवतावाद को बचाया जा सकेगा और हम विश्व के नजर में एक गौरवशाली देश की गरिमा को पुनः हासिल करेंगे। इसलिए छायावादी काव्य मानव जीवन को नई दिशा देकर देश के विकास में भागीदार बनाने में महती भूमिका सिद्ध होगी क्योंकि हमारे देश के उन्नयन में साहित्य एवं संस्कृति का महत्वपूर्ण योगदान रहा है। यह सामाजिक जाग्रति एवं प्रेरणा का विश्वसनीय स्रोत रहा है। कवि अपने युगीन चेतना एवं चिंतन के माध्यम से समाज की समस्याओं को समाधान एवं नई दिशा देने में कारगर सिद्ध हुई। जनचेतना को प्रेरित एवं प्रभावित करने में पद्य साहित्य प्राचीन काल से प्रासंगिक एवं उपादयी रही है क्योंकि पद्य साहित्य का किसी देश से ही नहीं, उसके व्यक्ति, मानव समाज सभी से घनिष्ठ संबंध होता है। इस प्रकार छायावादी काव्य देश के प्रकृति, पर्यावरण, मानवीय चेतना और सामाजिक संस्कारों से गहरा संबंध रखता है। छायावादी काव्य में विश्व शांति, विश्व बंधुत्व और मानवीय मूल्य एवं चेतना का सजीव चित्रण हुआ है जो विश्व समाज के लिए अनुकरणीय संदेश है।

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प्रेमचंद के कथा साहित्य में पारिवारिक जीवन

डॉ. सुनीता साह,

सहायक प्रोफेसर, हिंदी

श्री वेंकटेश्वर कॉलेज ऑफ साइंस एंड मैनेजमेंट स्टडीज

के.आर.पुरम, बेंगलूरु।

प्रेमचंद हमारे देश के महान साहित्यकार थे, जिन्होंने भारतीय परिवेश के ग्रामीण जगत को लेखन और सृजन हेतु अपना मूल विषय बनाया। प्रेमचंद भारतभूमि के महान प्रतिभा पुत्र थे। वह मनोवैज्ञानिक शक्ति का आश्रय पाकर कथा साहित्य की रचना में प्रवृत्त घटना प्रधान को महत्त्व नहीं देते, ऐसी बात नहीं है। उनके मनोभावों के सूक्ष्म चित्रण में ही घटनाएं स्वतः स्फुटित हो उठती हैं। पाठकों की मनोगति, भाव-भंगिमा, विचार, व्यक्तित्व निर्माण की क्षमता, परिस्थितिजन्य उत्पन्न मानसिकता से जिन घटनाओं का जन्म होता है उनमें दृष्टि होती है और दर्शन होता है, और अन्य पात्रों या पाठकों के प्रति सम्प्रेषणीयता का भाव परिलक्षित होता है। प्रेमचंद व्यक्ति के अंतःकरण से उत्पन्न अनुभूति और व्यवहार जगत के संघर्षों की टकराहट से उत्पन्न घटनाओं को ही महत्त्व देते हैं। इसके विपरीत वाह्य घटनाओं के जोड़-तोड़ से उत्पन्न कहानियों का शिल्प इतना कमजोर होता है कि उसे कहानी का दर्जा भी नहीं मिलता।

प्रेमचंद की कहानियों में देश की तत्कालीन समस्याओं, स्वतंत्रता प्राप्ति के उद्देश्य से किये गए आन्दोलनों, विशेषकर महात्मा गाँधी के सत्याग्रह और असहयोग आन्दोलनों के राग-रंग, हास्य-रोदन, अभिव्यक्ति-सुख, अभिव्यक्ति-दुःख का प्रभाव देखा जा सकता

है। प्रारम्भिक कहानियों में उनके आदर्शवाद का आग्रह इन्हीं उपरोक्त कारणों की देन है। आदर्श की स्थापना में यद्यपि प्रेमचंद ने मानवावस्था के जिन सोपानों को उद्घाटित किया है उसमें सेवा, त्याग, सहिष्णुता, भाईचारा, प्रेम और स्नेह, शील और सौंदर्य, आदि उदात्त गुणों का आधिक्य है। हृदय प्रदेश की उन्नत अवस्थाओं की स्थापना में प्रेमचंद कोरे भावुक नहीं हैं वरन् उन्होंने मानव मन के प्रदीप्त भावानुभूतियों के उत्कर्ष से उपलब्ध उस दिव्य ज्योति का दर्शन कराया है जिसका अर्थ मनुष्य की परिभाषा को गौरव प्रदान करता है। गाँधी दर्शन से प्रभावित होकर प्रेमचंद ने 'हृदय परिवर्तन' के ऐसे विश्वसनीय न प्रतीत होने वाले किन्तु सत्य पात्रों को जन्म दिया है जिसके अध्ययन से व्यभिचारियों के हृदय में सुप्त सदाचार के बीज भी प्रस्फुटित होने को बाध्य हो जाते हैं।"

प्रेमचंद ने अपने पात्रों में जीवंत भावनाओं का संचार करने के लिए मनोवैज्ञानिक एवं मनोविश्लेषणात्मक प्रक्रिया को अपनाया है। फलतः कहानी में मानवीय चेतना के अनेक रूप परिलक्षित होने लगते हैं और पाठक को बांधे रहने में सफल होते हैं, जैसे - 'बूढ़ी काकी' में लेखक ने काकी के माध्यम से आरम्भ से अंत तक मनोवैज्ञानिक पहलुओं को संजो कर रखा है जिसके परिणामस्वरूप पाठक बूढ़ी काकी को

जूठन खाते हुए देखने का अनुभव करते हैं और पाठक को यह जिज्ञासा होती है कि बूढ़ी काकी का अगला कार्यकलाप क्या रहा होगा। कथाकार ने कहानी को वहीं समाप्त कर दिया लेकिन पाठक बूढ़ी काकी की मानसिक दुनिया में खो जाता है।

पहली कहानी 'अलगयोझा' ही नारी-मन की भावनाओं को तारल्य और पुरुष के पौरुष का आहत स्वर उभार पाने में सफलता पाती है। पन्ना और मुलिया नारियों की कोमलता और सहजता को अंतःकरण में स्थापित करती हैं जबकि रघु और कंदार के हृदय में आत्मीयता का जो उफान उठता है, परिस्थितिवश उनका विलोप दर्शाया अवश्य गया है लेकिन एक दूसरे के प्रति अनुभूति का तारल्य उनमें आलोकित होता ही रहता है। इस प्रकार हम पाते हैं कि कथाकार ने बहुत ही मनोयोग से मनोविश्लेषणात्मक पहलू को बहुत ही रोचकता से उजागर किया है।

'ईदगाह' प्रेमचंद की बहुत महत्वपूर्ण कहानी है जिसमें कथाकार ने बाल मनोविज्ञान का सफल और सशक्त चित्रण किया है। हमीद बाल सुलभ चपलता का ज्वलंत प्रमाण है। हमीद अपनी इच्छा को दबाते हुए अपनी बूढ़ी काकी के लिए चिमटा खरीद लाता है। प्रेमचंद ने हमीद के चरित्र में उसकी दृष्टि की परिपक्वता और व्यवहार के जिस निर्मलता और सहजता का उद्घाटन किया है, वह व्यक्ति-चेतना को आकर्षित ही नहीं करता बल्कि आत्म-विभोर भी बनाता है। पाठक हमीद के चरित्र में अपने बच्चे के चरित्र को देखने के लिये विवश हो जाते हैं। इसी प्रकार 'माँ' और 'बेटों वाली विधवा' जैसी कहानियों में माँ की ममता, दया, सहनशीलता के चित्रण में नारी मनोविज्ञान की उत्कृष्ट अभिव्यक्ति हुई है। करुणा अपने पति आदित्य के देश-प्रेम-भावना के जिस तप-तेज को अपने पुत्र प्रकाश में आलोकित

करने में वैफल्य पाकर उस ऊषित ऊर्जा के उन्मेष में स्वतः प्रेम का प्रसार पाती है और बाल-वृद्ध-वनिता की सेवा में अपना सर्वस्व होम कर जाती है। उसका चित्रण अन्य कथा-साहित्य में दुर्लभ है जबकि 'बेटों वाली विधवा' की फूलमती अपने वैधव्य जीवन की सारी कटुता, सीमितता और अर्थहीनता का अर्थ तलाश करती हुई गंगा की खोज में मुक्तिपथ खोजती है।¹² कथाकार ने फूलमती के त्याग एवं सहिष्णुता दिखाने में अप्रतिम उदाहरण प्रस्तुत किये हैं। उनकी नारी पात्र समस्या को जूझने का प्रयास करती है और अंत में अपना सर्वस्व त्याग कर देती है। इन दो माँओं की कारुण्य गाथा में छिपी ममत्व की हत्या का बोझ पात्रों को तो क्या पाठकों को भी सालता रहता है। कथाकार ने कहानी रचना की संरचना इस प्रकार करते हैं, जिसमें पाठक स्वयं को कहानी का हिस्सा महसूस करते हैं। कहानी समाप्त होने के बाद भी पाठक का मनोभावना और मनोवैज्ञानिक पक्ष शक्तिशाली हो उठता है जो प्रेरणा का कारण बनता है। साहित्यिक चेतना से पाठकों को प्रेरित करना ही महान कथाकार का परम लक्ष्य होता है। इस चेतना में युगीन चेतना और युगबोध के माध्यम से कथाकार समकालीन समस्याओं पर प्रकाश डालता जिसे पाठक को समाज को देखने का नया नजरिया मिलता है और साथ बौद्धिक चेतना जागृत हो जाता है जिससे पाठक वर्ग लाभान्वित होता है।

'नशा' प्रेमचंद की लोकप्रिय और हिंदी कथा जगत की बहुचर्चित रचना है। इस कहानी के माध्यम से कथाकार ने मध्यमवर्गीय लोगों की मानसिकता को आर्थिक सुख-सुविधाओं की झूठी प्राप्ति पर परिवर्तनीय बताते हुए इसके मूल में छिपे व्यक्तित्व की कमजोरियों को चित्रित किया है। ईश्वरी का मित्र कुंवर निम्न मध्यमवर्गीय परिवार का सदस्य है जो अपने जमींदार मित्र का आतिथ्य पाकर कमजोर मानसिकता का

शिकार हो जाता है। दूसरे व्यक्तियों को हेय दृष्टि से देखने, नौकरों और रियासत के सेवकों के प्रति उसकी बदलती मानसिकताओं में ही नशा का चरम उन्माद दर्शाया गया है। इस प्रकार कथाकार ने नौकरों के माध्यम से उनके जीवन के स्वप्न को डूबते हुए दर्शाया है।

इसके अतिरिक्त 'गुल्ली-डंडा', 'दिल की रानी', 'धक्कार', 'कायर', 'शिकार', 'नमक का दारोगा', 'शुभांगी' और 'अनुभव' आदि लोकप्रिय कहानियों के माध्यम से मानव जीवन की दुर्बलताओं, विषमताओं, क्रूरताओं का चित्रण ही नहीं मिलता वरन इस जीवन की सिद्धि में सौंदर्य की अभिव्यक्ति, प्रेम की विस्तृति और चरित्र को समन्वित भी होती है। मानव मन की चेतनाओं, अनुभूतियों और संवेदनाओं को जीवन के विस्तृत क्षेत्र में प्रसारित करना ही प्रेमचंद की कहानियों का मुख्य और पावन लक्ष्य रहा है। कहानीकार मानव मन की उठती तरंगों को पात्रों के माध्यम से उजागर करने में सफल हुआ है।

अपनी मेहनत लगन, सामाजिक सरोकार एवं दिव्य प्रतिभा के बल पर धरती से रस खींचते हुए उनका विश्व प्रसिद्ध व्यक्तित्व उभरकर सघन छायादार एवं युगप्रवर्तक बन गया था। साहित्य सृजन की शक्तियों की एक समर्थ चमत्कारिक अभिव्यक्ति का माध्यम होती है। प्रेमचंद की सबसे बड़ी क्रांतिकारी देन यह थी कि उन्होंने सामान्य व्यक्तियों को कथा का केंद्रबिंदु बनाया जो साहित्य और जीवन की परिधि से बाहर समझे जाते थे। उन्होंने उस स्पंदन को सुना जो कोटि किसानों एवं मजदूरों के मानस में उद्गारित हो रहे थे। शताब्दियों से पिसते हुए इस दलित वर्ग, मजदूरवर्ग एवं उपेक्षित नारी की उदीयमान चेतना को उन्होंने अपनी रचना संसार का कथानक बनाया। उनकी विश्व प्रसिद्ध रचना 'गोदान' कृषक जीवन

का महाकाव्य है। इस रचना ने प्रेमचंद को उपन्यासकार से उपन्यास सम्राट बना दिया। विश्वभर में लाखों प्रतियों की बिक्री हुई और लाखों पाठकों ने उसे सराहा। यह उनके लेखन कौशल एवं मानवीय संवेदना का प्रतिफल था। इसके अलावा प्रेमचंद ने अनेक प्रसिद्ध उपन्यास, जैसे— सेवासदन, वरदान, प्रेमाश्रम, रंगभूमि, कायाकल्प, निर्मला, प्रतिज्ञा, गबन, कर्मभूमि, गोदान और उनकी तीन सौ से अधिक मार्मिक एवं सामाजिक कहानियाँ जो हिंदी पाठक के मानस पर चलचित्र के समान उतरते रहते हैं और जो उन्हें समाज का आईना प्रतीत होता है। इसका मूल कारण यह है कि इनके कहानी एवं उपन्यास के सभी पात्र हमारे ग्रामीण परिवेश के हर घर में मौजूद हैं। समाज के हाशिये पर जीने वाले आम लोगों को कथाकार अपनी कथा का नायक बनाते रहे हैं। जैसे 'गोदान' में गरीब किसान मजदूर उपन्यास का नायक है और धनिया कहानी की नायिका।

उनके उपन्यास उनके युग की वाणी और समाज का स्पंदन हैं। युग की परिस्थितियों की घनमाला ने उनके अंतराकाश को आच्छादित कर लिया था। सामाजिक जीवन की समस्याओं के माध्यम से उन्होंने अपने कला के सामाजिक उद्देश्य को मूर्तित किया। वे जिस युग में थे वह समस्या एवं संघर्ष का युग था क्योंकि देश गुलाम था। पाश्चात्य और भारतीय संस्कृति में संघर्ष हो रहा था। प्रेमचंद अपने युग के सार्थवाह थे और युग के साथ रहकर या उनके सहचर बनते हुए उन्होंने जीवन, समाज और सारी परिस्थितियों को देखा समझा और उनसे जो कुछ विशिष्ट मनोचित्र बना पाये उसी की यथार्थपुष्ट आदर्शमयी अभिव्यक्ति उनके रचना संसार में मिलती है। प्रेमचंद के युग में अछूतोद्धार और जाति-भेद का आंदोलन सामाजिक व आर्थिक के साथ कालांतर में राजनीतिक आंदोलन का हिस्सा हो गया था।

अछूतों की समस्या एवं चुनौतियों का विवरण प्रेमचंद के 'कर्मभूमि' में हरिजन आंदोलन के रूप में किया गया है। 'रंगभूमि' तथा 'कर्मभूमि' में विशेष रूप से राजनीतिक उद्बोधन का प्रतिपादन हुआ। प्रेमचंद के युग में किसानों की समस्या एक ज्वलंत एवं गंभीर समस्या थी और आजादी के 70 वर्ष बाद वह समस्या आज भी बनी हुई है। पहले के किसान संघर्ष कर लेते थे परंतु आज के किसान आत्महत्या कर रहे हैं। जैसा कि हम पाते हैं कर्णाटक और महाराष्ट्र में कृषक आत्महत्या करने के लिए विवश हैं। इस प्रकार की समस्याओं को प्रेमचंद ने लगभग एक सौ वर्ष पहले ही पहचान लिया था और उपन्यास के माध्यम से समाज को सजग और सतर्क करने का संदेश भी दिया था। इस प्रकार हम पाते हैं कि पूरे देश का पेट भरने वाला किसान खाली पेट सोने को मजबूर है। पारिवारिक स्थिति दिन प्रतिदिन दयनीय और कष्टदायी हो रही है जिसका यथार्थ चित्रण 'रंगभूमि' और 'गोदान' में हुआ है। वास्तविकता यह है कि यह भूमंडलीकरण का विद्रुप रूप है जिसका उल्लेख प्रेमचंद 'गोदान' में कर चुके हैं। 'प्रेमाश्रम' में भी सामंती व्यवस्था द्वारा किसानों पर किये गए अन्याय और उत्पीड़न का यथार्थ चित्रण हुआ है। सेवासदन, निर्मला, वरदान इत्यादि उपन्यास नारी विमर्श एवं नारी सशक्तिकरण को केंद्र में रखकर लिखे गए हैं। 'सेवासदन' मध्यमवर्गीय जीवन का ही उपन्यास है। इसमें मध्यमवर्गीय समाज की एक प्रमुख समस्या दहेज प्रथा है जो इस उपन्यास के मुख्य कथानक नारी-जीवन पर केंद्रित है। 'निर्मला' में अनमेल विवाह की करुण कथा का मार्मिक चित्रण हुआ है। इस सत्य को प्रेमचंद बखूबी समझते थे इसलिए उन्होंने भी विधवा विवाह किया था। प्रेमचंद सामाजिक समस्याओं के दंश से पीड़ित थे। इसलिए उन्होंने विधवा विवाह को भी सम्मान दिया। इस

प्रकार प्रेमचंद का संपूर्ण रचना संसार भारतीय समाज को एक आलोकित करने वाला शाश्वत मशाल है।

उनका साहित्यिक वैभव समाज के उन्नयन एवं प्रगति का संदेश बयान करता है इसलिए उनकी सभी रचनाएं कालजयी हैं। प्रेमचंद का रचना संसार इतने व्यापक धरातल को छूता है जिसमें समाज के हर वर्ग एवं सभी सामाजिक समस्याओं के यथार्थ को आम पाठक के सामने उद्घाटित किया है। प्रेमचंद स्वयं मानते थे कि "मैं उपन्यास को मानव चरित्र का चित्र समझता हूँ। मानव-चरित्र पर प्रकाश डालना और उसके रहस्यों को खोलना ही उपन्यास का मूल तत्व है। उपन्यासों में चरित्र का चित्रण जितना स्पष्ट गहन और विकासपूर्ण होगा, उतना ही पढ़ने वालों पर प्रभावी और चमत्कारी असर पड़ेगा।

प्रेमचंद ने जिन समस्याओं जैसे— नारी समस्या, कृषक समस्या, युवा समस्या पर प्रकाश डाला है, वर्तमान उन सभी समस्याओं का रूप बदला है परंतु वे समस्याएं आज भी समाज को खोखला बना रही हैं। इससे पता चलता है कि लेखक सामाजिक सरोकार के प्रति सजग है, तभी प्रेमचंद का साहित्य आज भी प्रासंगिक है। वे भारत के एक श्रेष्ठ कहानीकार एवं उपन्यासकार थे। हमारे बीच प्रेमचंद कल भी थे, आज भी हैं और कल भी रहेंगे। आने वाली पीढ़ी एवं साहित्य प्रेमी को उनका हिंदी साहित्य संसार नई प्रेरणा एवं नई शक्ति की अलख जगाएगा। उनके लोकप्रिय साहित्य ने उन्हें शाश्वत बनाया इसलिए वे साहित्य जगत के अमर सिपाही हैं। उनकी प्रेरणा की अनुगूंज जन-जन में परिलक्षित हुई है। इसलिए वे जनप्रिय साहित्यकार कहलाये। 'गोदान' जैसे महान उपन्यास की विश्व ख्याति ने उन्हें उपन्यास सम्राट बनाया।

उपरोक्त तर्कों और तथ्यों के आधार पर यह कहा जा सकता है कि प्रेमचंद मानव-जीवन के अंतर्भूत में उठ रहे शंकाओं, संभावनाओं, संघर्षों, कल्पनाओं, दुर्बलताओं, चुनौतियों, समस्याओं को ही नहीं बल्कि मानव मन के हृदय-प्रदेश में प्रसारित आशाओं, उल्लासों, उत्साहों, अभिलाषाओं के चितरे कथाकार हैं। पारिवारिक जीवन से सरोकार इनकी कृतियों का मुख्य ध्येय रहा है। इनकी दृष्टि में जीवन का अंतर्जगत वह व्यापक भूमि है जिसमें ऊभित अच्छी प्रवृत्तियों को ग्रहण कर बहिर्जगत को सुखमय, सौरभमय और समृद्ध किया जा सकता है। इस प्रकार कथाकार प्रेमचंद ने सामाजिक समस्याओं की चुनौतियों को बहुत ही मार्मिक ढंग से उद्घाटित कर समाज को नई दिशा देने में पथ-प्रदर्शक की भूमिका निभाते रहे। अंत में निष्कर्षतः कहा जा सकता है कि प्रेमचंद की सभी रचनाओं में पारिवारिक जीवन का मार्मिक चित्रण हुआ है। उनकी रचना संसार की परिधि में भारतीय परिवार और समाज समाया हुआ है।

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महामना मदन मोहन मालवीय का वैचारिक चिंतन

रवि कांत वर्मा

असिस्टेंट प्रोफेसर

मॉडर्न कॉलेज ऑफ प्रोफेशनल स्टडीज

मोहन नगर, गाजियाबाद

आलेख सार

उन्नीसवीं शताब्दी के उत्तरार्ध से प्रारम्भ हुए भारतीय सामाजिक चिंतन की दिशा में कार्यरत विचारकों में पंडित मदनमोहन मालवीय जी महाराज का नाम उन ऐसे चिंतकों की श्रेणी में आता है, जिन्होंने भारतीय समाज पर समग्र चिंतन किया। वे किसी वाद के अधीन नहीं थे। भारतीय समाज पर उन्होंने स्वयं अपने विशिष्ट विचार दिए। भारतीय राजनीतिक विचारों के इतिहास में मालवीय जी का मुख्य योगदान उनका व्यापक राष्ट्रवाद का सिद्धांत है। जो संस्कृति को राष्ट्रवाद का आधार मानते हैं। मदन मोहन मालवीयजी उन महान् विभूतियों में से एक हैं, जिन्होंने राष्ट्र-निर्माण का सपना देखा और उसे मूर्त रूप प्रदान किया। बनारस हिन्दू विश्वविद्यालय जैसे प्रतिष्ठित शैक्षणिक संस्थान की स्थापना करने वाला यह उदारचित्त महामानव स्वयं में एक संस्था है। महामना पण्डित मदन मोहन मालवीय सरल एवं साधु प्रकृति के व्यक्ति थे। वे प्राकृतिक ढंग से जीवनयापन करते थे और लोगों को प्राकृतिक नियमों का अनुसरण करने की सलाह भी दिया करते थे। बनारस हिन्दू विश्वविद्यालय के भवननिर्माण के समय भी इस बात का ध्यान रखा गया कि कृत्रिमता न आने पाये और छात्रों को प्रकृति के समीप रहने का अवसर मिले। महात्मा गांधी ने भी बालक की प्राकृतिक शक्तियों के विकास पर बल दिया है। उनके अनुसार, शिक्षा से तात्पर्य बालक और मनुष्य के शरीर, मन और आत्मा में सर्वश्रेष्ठ तत्वों का विकास है। उन्होंने विद्यार्थियों को शरीर के उपेक्षा मन की अनुमति कभी नहीं दी। सभी प्राकृतिक शक्तियों का विकास प्राकृतिक वातावरण में होता है। गाँधी जी को प्राकृतिक वातावरण से बड़ा प्रेम था। प्राचीन भारतीय महात्माओं की भाँति वे प्रकृति के मध्य में रहना पसन्द करते थे। उनके आश्रम प्रकृति की गोद में स्थापित किये गये थे। उन्होंने मनुष्य को भोजन, औषधि, शिक्षा तथा अन्य क्षेत्रों में प्रकृति का अनुसरण करने का परामर्श दिया।

प्रस्तावना

जो मानव अपनी निंदा सुन लेता है वह सारे जगत पर विजय प्राप्त कर लेता है।— मदन मोहन मालवीय

बहुआयामी व्यक्तित्व के धनी पण्डित महामना मदनमोहन मालवीय का जन्म इलाहाबाद के एक ब्राह्मण परिवार में 25 दिसंबर 1861 को हुआ था। इनके पिता का नाम ब्रजनाथ मालवीय तथा माता का नाम मूनादेवी था। मूल रूप से इनके पूर्वज

मालवा प्रान्त के निवासी थे, इसीलिए इन्हें मालवीय कहा जाता था। पं मदनमोहन मालवीय के परिवार की आर्थिक दशा अच्छी नहीं थी। मैट्रिक की परीक्षा उत्तीर्ण करने के बाद इन्होंने कलकत्ता विश्वविद्यालय से स्नातक की उपाधि प्राप्त की और इसके बाद इलाहाबाद में आकर विद्यालय में अध्यापन करना प्रारम्भ कर दिया। अपने व्यवहार और पढ़ाने की विशेष शैली के कारण मालवीयजी अपने विद्यार्थियों के बीच काफी लोकप्रिय थे। मालवीय जी संस्कृत, हिंदी तथा अंग्रेजी तीनों ही भाषाओं के ज्ञाता थे। महामना जी का जीवन विद्यार्थियों के लिए एक महान प्रेरणा स्रोत है। जनसाधारण में वे अपने सरल स्वभाव के कारण ही सबके प्रिय थे, कोई भी उनके साथ बात कर सकता था। इसके बाद मालवीय जी ने वकालत का कार्य शुरू किया और 1893 ई. में इलाहाबाद हाईकोर्ट में वकील के रूप में अपना नाम दर्ज करा लिया। मदनमोहन मालवीय जी का विवाह 16 वर्ष की अवस्था में मीरजापुर के पं. नन्दलाल जी की पुत्री कुन्दन देवी के साथ हुआ था।

एक धार्मिक परिवार में पले-बढ़े मदन मोहन मालवीय को धार्मिक संस्कार विरासत में मिले थे। अपने पिता और दादा की तरह मालवीयजी भी धार्मिक प्रचार करने के इच्छुक थे, परन्तु परिस्थितियों के दबाव के चलते उन्हें अध्यापन में आना पड़ा। परन्तु धार्मिक संस्कारों ने इनके भावी व्यक्तित्व को प्रभावित अवश्य किया।

असाधारण प्रतिभा के धनी पण्डित मदन मोहन मालवीयजी का कार्यक्षेत्र केवल अध्ययन-अध्यापन तक सीमित नहीं था। वह राजनीति में भी सक्रिय भूमिका निभाना चाहते थे और इसकी शुरुआत हुई 1888 ई में, जब उन्हें अपने गुरु आदित्यराम भट्टाचार्य के साथ काँग्रेस के कलकत्ता अधिवेशन में भाग लेने

का मौका मिला। मालवीय जी वर्ष 1909, 1918, 1930 और 1932 में कांग्रेस अध्यक्ष चुने गए थे। मालवीय जी तीन बार हिन्दू महासभा के अध्यक्ष चुने गये थे। ब्रिटिश सरकार ने मालवीय जी को वर्ष 1930 में सविनय अवज्ञा आंदोलन के समय धारा 144 के उल्लंघन करने के कारण गिरफ्तार कर लिया था। मालवीय जी ने वर्ष 1915 में काशी हिन्दू काशी हिन्दू विश्वविद्यालय की स्थापना की थी।

तत्कालीन सामाजिक, आर्थिक और राजनीतिक समस्याओं पर उनके द्वारा लिखे गए निर्भीक लेखों और टिप्पणियों को बहुत सराहा जाता था। मालवीयजी ने बाद में 'इण्डियन ओपिनियन', 'लीडर', 'मर्यादा', 'सनातन धर्म', 'हिन्दुस्तान टाइम्स' तथा 'अभ्युदय' का सम्पादन भी किया। इस प्रकार, उन्होंने भारतीय पत्रकारिता को नया आयाम प्रदान करते हुए अपना अविस्मरणीय योगदान दिया।

पं मदनमोहन मालवीय जी का निधन 85 वर्ष की अवस्था में 12 नवंबर 1946 को हुआ था मदनमोहन मालवीय जी को उनके संघर्ष और परिश्रम के कारण डॉ. राधा कृष्णन ने कर्मयोगी कहा था। मदन मोहन मालवीय जी को वर्ष 2014 में भारत के सर्वोच्च सम्मान भारत रत्न से सम्मानित किया गया।

अध्ययन का उद्देश्य

पं मदनमोहन मालवीय जी महान जन-नायक के भारतीय जीवन दृष्टि में उनका धर्मोपदेश, शैक्षिक विचारों, और स्वदेशी चिंतन का व्यापक दृष्टिकोण का एक संक्षिप्त अध्ययन।

मदनमोहन मालवीय जी का धार्मिक चिंतन

गाँधीजी ने मालवीय जी के उदात्त विचारों पर प्रकाश

डालते हुए कहा कि मालवीय जी के लिए, "घर में ब्राह्मण धर्म है, परिवार में सनातन धर्म है, समाज में हिन्दू धर्म है, देश में स्वराज्य धर्म है और विश्व में मानव धर्म है।"

मालवीय जी का हिन्दू सभ्यता और संस्कृति के शाश्वत मूल्यों में अटूट विश्वास था और उनका यह विश्वास ही उनके जीवन तथा कार्यपद्धति का मुख्य आधार था। वे ईश्वर भिरु थे और धर्म के प्रति उनके मन में जन्मजात श्रद्धा थी। मालवीय जी ने राष्ट्रीय पुनर्निर्माण के लिए एक व्यापक सिद्धांत का प्रतिपादन किया। उनका कहना था कि देश के नैतिक, बौद्धिक और आर्थिक साधनों का परिवर्धन करने के लिए लोगों में लोककल्याण और लोकसेवा की भावना उत्पन्न करना भी नितांत आवश्यक है। मालवीय जी की अटूट आस्था हिंदू धर्म में थी। गीता के कर्म सिद्धांत में उनकी आस्था थी। "धर्म का ह्रास होने पर ईश्वर का अवतार होता है और वह विश्व के कष्ट को दूर कर देता है।" - गीता के इस सिद्धांत का वे प्रतिपादन करते थे। मालवीय हिंदू धर्म की श्रेष्ठता में विश्वास रखते थे। उन्होंने सनातन धर्म महासभा की स्थापना की थी। भारत के आर्थिक और सांस्कृतिक विकास के लिए राष्ट्रीय शिक्षा पर मालवीय जी अधिक बल देते थे।

मूलतः एक ब्राह्मण परिवार में जन्म लेने के कारण वे अत्यधिक धार्मिक विश्वासी थे। यद्यपि धर्म में किसी भी व्यक्ति की आस्था उसका नितांत व्यक्तिगत पहलू होता है, परन्तु हम ऐसा नहीं कह सकते कि इस कारण मालवीय जी के धार्मिक दर्शन का समाज पर कोई प्रभाव नहीं पड़ा होगा। बल्कि मैं मानता हूँ कि यदि ऐसा हम सोचते भी हैं तो निःसंदेह यह मालवीय जी के धार्मिक चिंतन के प्रति अन्याय करना ही

होगा। मालवीय जी ने असंख्य धार्मिक लेख लिखे, वे अंततः समाज के लिए ही थे। "कल्याण" नामक हिन्दू धार्मिक पत्रिका उनके धार्मिक विचारों का सर्वाधिक प्रतिनिधित्व करती है। वे भारतीय समाज को धर्ममय और आस्थामय देखना चाहते थे। धर्माधारित जीवन पवित्र, सत्य और उज्ज्वल होता है। धर्म पर चलने का उनका मुख्य कारण यही था।

मालवीय जी के धार्मिक विचारों और धार्मिक कार्यों में भी समाज का हितचिंतन निहित था। उन्होंने "गौरक्षा संघ" की स्थापना भी की थी। वे सनातन धर्म सभा, हिन्दू महासभा, हिन्दी साहित्य सम्मेलन इत्यादि अनेक संस्थाओं के बहुमुखी नेता, संचालक और प्राण थे। सन् 1932 में जब ब्रिटिश प्रधानमंत्री रेमजे मैकडानल्ड ने साम्प्रदायिक निर्णय दिया, तब मालवीय जी ने इसका मुखर विरोध किया। कई बार उनके धार्मिक विचारों को साम्प्रदायिकता से ग्रस्त दृष्टिकोण से देखा गया। लेकिन वास्तव में वे एक राष्ट्रवादी और सच्चे देशभक्त थे। लाहौर में 28 जून 1933 को दिए उनके एक भाषण में उन्होंने स्वयं कहा था कि "स्वतंत्रता प्राप्ति के लिए प्रथम कदम हिन्दू तथा मुसलमानों की एकता का होना है। मैं धर्म में विश्वास रखता हूँ। जब कभी भी मैं मंदिरों, मस्जिदों, गुरुद्वारों, गिरिजाघरों के सामने से गुजरता हूँ, तो स्वाभाविक रूप से मेरा मस्तक झुक जाता है।"

मालवीय जी महाराज का समस्त जीवन भारतवर्ष, सनातन धर्म और हिन्दू संस्कृति की सेवा में बीता। राष्ट्रवादी रहते हुए भी मालवीय जी हिंदू धर्म का उत्थान चाहते थे। मदन मोहन मालवीय हिंदू महासभा के दो बार अध्यक्ष निर्वाचित हुए थे। हिंदुओं के हित को किसी अन्य सम्प्रदाय के नाम पर कुर्बान करने के लिए मालवीय जी तैयार नहीं थे।

मदनमोहन मालवीय जी का शैक्षिक चिंतन

गाँधी ने छात्रों को सम्बोधित करते हुए कहा

“मालवीय महाराज के इतने निकट रहकर भी अगर आप उनके जीवन से सादगी, त्याग, देशभक्ति, उदारता और विश्वव्यापी प्रेम आदि सद्गुणों का अपने जीवन में अनुकरण न कर सकें तो कहिए, आपसे बढ़कर अमागा और कौन होगा ?”

भारतीय राष्ट्रीय चरित्र के बिल्कूल अनुकूल, समकालीन भारतीय शिक्षा और शिक्षा-दर्शन की प्रकृति संश्लेषक है। हम शिक्षा के सभी क्षेत्रों में निस्सन्देह आदर्शवादी दर्शन के समर्थक हैं। किन्तु यह आदर्शवादी दृष्टिकोण समय-समय पर अनेक और विविध प्रकार के दार्शनिक विचारों से प्रभावित हुआ है।

समकालीन परिवर्तनों के कारण राष्ट्रीय चरित्र इतना शीघ्र परिवर्तनशील है। विज्ञान पर आधारित आधुनिक उद्योगों के आगमन और साथ में तीव्र सामाजिक परिवर्तनों के कारण शैक्षिक समस्याओं में बहुत से परिवर्तन हुए हैं। किन्तु परिवर्तनशील संसार में केवल जीविकोपार्जन की विधि सीखना ही शिक्षा का लक्ष्य नहीं हो सकता। शैक्षिक उद्देश्य के अन्तर्गत इससे अधिक अपेक्षाएँ हैं। कुछ लोगो की धारणा है कि बालकों को परिवर्तनशील समय के लिए प्रशिक्षित करने का एकमात्र मार्ग उन्हें ऐसी शिक्षा प्रदान करना है जो स्वतः 'विकासशील' है। एक आदर्श नागरिक ही किसी गणतंत्र की पहचान होता है—ऐसी सोच के साथ मालवीयजी ने बहुआयामी शिक्षा को परम आवश्यक माना और भारत को अशिक्षा तथा अज्ञान के अंधकार से निकालने का संकल्प किया। शिक्षा को महामना ने राष्ट्र निर्माण की अनिवार्य

शर्त के रूप में देखा— एक ऐसी शिक्षा, जो प्राची और प्रतिची के समन्वय से बनी हो और मनुष्य मात्र के सर्वांगीण कल्याण में अभिवृद्धि करती हो। मालवीयजी शिक्षा को सबसे महत्वपूर्ण और मजबूत 'चेंज एजेंट' के रूप में मानते थे। उन्होंने राष्ट्र निर्माण की संकल्पना में प्रजातांत्रिक मूल्यों और राष्ट्रीय सहमति को सदैव उच्चतम वरीयता दी। काशी हिंदू विश्वविद्यालय मालवीयजी की देशभक्ति और प्रजातांत्रिक मूल्यों के प्रति उनकी प्रतिबद्धता का जीवंत उदाहरण है।

हिन्दी के उत्थान में मालवीय जी की भूमिका ऐतिहासिक है। भारतेंदु हरिश्चंद्र के नेतृत्व में हिन्दी गद्य के निर्माण में संलग्न मनीषियों में मकरंद तथा झक्कड़सिंह के उपनाम से विद्यार्थी जीवन में रसात्मक काव्य रचना के लिये ख्यातिलब्ध मालवीयजी ने देवनागरी लिपि और हिन्दी भाषा को पश्चिमोत्तर प्रदेश व अवध के गवर्नर सर एंटोनी मैकडोनेल के सम्मुख 1898 ई० में विविध प्रमाण प्रस्तुत करके कचहरियों में प्रवेश दिलाया। हिन्दी साहित्य सम्मेलन के प्रथम अधिवेशन (काशी-1910) के अध्यक्षीय अभिभाषण में हिन्दी के स्वरूप निरूपण में उन्होंने कहा कि उसे फारसी अरबी के बड़े बड़े शब्दों से लादना जैसे बुरा है, वैसे ही अकारण संस्कृत शब्दों से गूँथना भी अच्छा नहीं और भविष्यवाणी की कि एक दिन यही भाषा राष्ट्रभाषा होगी। समस्त देश की प्रान्तीय भाषाओं के विकास के साथ-साथ हिन्दी को अपनाने के आग्रह के साथ यह भविष्यवाणी भी की कि कोई दिन ऐसा भी आयेगा कि जिस भाँति अंग्रेजी विश्वभाषा हो रही है उसी भाँति हिन्दी का भी सर्वत्र प्रचार होगा। इस प्रकार उन्होंने हिन्दी को अन्तर्राष्ट्रीय रूप का लक्ष्य भी दिया।

वे प्राकृतिक ढंग से जीवनयापन करते थे और लोगों को प्राकृतिक नियमों का अनुसरण करने की सलाह भी दिया करते थे। बनारस हिन्दू विश्वविद्यालय के भवननिर्माण के समय भी इस बात का ध्यान रखा गया कि कृत्रिमता न आने पाये और छात्रों को प्रकृति के समीप रहने का अवसर मिले। महात्मा गांधी ने भी बालक की प्राकृतिक शक्तियों के विकास पर बल दिया है। उनके अनुसार, शिक्षा से तात्पर्य बालक और मनुष्य के शरीर, मन और आत्मा में सर्वश्रेष्ठ तत्त्वों का विकास है। उन्होंने विद्यार्थियों को शरीर के उपेक्षा मन की अनुमति कभी नहीं दी। सभी प्राकृतिक शक्तियों का विकास प्राकृतिक वातावरण में होता है। गाँधी जी को प्राकृतिक वातावरण से बड़ा प्रेम था। प्राचीन भारतीय महात्माओं की भाँति वे प्रकृति के मध्य में रहना पसन्द करते थे। उनके आश्रम प्रकृति की गोद में स्थापित किये गये थे। उन्होंने मनुष्य को भोजन, औषधि, शिक्षा तथा अन्य क्षेत्रों में प्रकृति का अनुसरण करने का परामर्श दिया। पण्डित मदन मोहन मालवीय एक व्यावहारिक बुद्धि के व्यक्ति थे। जीवन के प्रति उनका वही मानवतावादी दृष्टिकोण था जो कि प्रयोजनवाद का आधार है। उन्हें सामाजिक आवश्यकताओं की चेतना थी और वे समाज में सुधार करना चाहते थे। उनके अनुसार, सामाजिक बुराइयों का कारण हिन्दूत्व के कुछ सांस्कृतिक आदर्शों की अवहेलना थी। इसलिए उन्होंने हिन्दुत्व के लिए कार्य किया और अपने शिक्षा-सम्बन्धी विचारों को व्यावहारिक रूप प्रदान करने के लिए काशी हिन्दू विश्वविद्यालय की स्थापना की।

मदनमोहन मालवीय जी का राजनीतिक चिंतन

मालवीय जी का पूरा राजनीतिक जीवन इस तथ्य

का प्रमाण है कि राष्ट्रीय हित उनके लिए सर्वोपरि था। हिन्दू धर्म की सनातन परम्परा के प्रति श्रद्धा, शिक्षा के प्रति समर्पण, व्यक्तिगत स्वतंत्रता में विश्वास, लोकतंत्र में आस्था, साम्प्रदायिक सौहार्द व समरसता की दिशा में प्रयास उनके सशक्त राष्ट्र प्रेम की ओर ही संकेत करते हैं। मालवीय जी की राष्ट्रवाद की धारणा अत्यन्त व्यापक है जिसे प्रचलित राष्ट्रवाद के सिद्धान्तों के माध्यम से कदापि नहीं समझा जा सकता है। हिन्दू धर्म के प्रति उनकी गहन आस्था के कारण बहुधा उन्हें हिन्दू राष्ट्रवादियों की श्रेणी में रखा जाता है। किन्तु वास्तव में मालवीय जी का राष्ट्रवाद हिन्दू राष्ट्रवाद की संकीर्ण मान्यताओं से बिल्कुल भिन्न व अत्यधिक ऊदार है। उनकी आस्था संकीर्ण हिन्दुवाद में नहीं बल्कि सनातन हिन्दुत्व की परम्परा में थी। हिन्दू महासभा से मालवीय जी की दूरी का कारण भी उनकी हिन्दुत्व की वृहद परम्परा में आस्था ही थी जो संकीर्ण हिन्दूवाद से कहीं भी मेल न खाती थी। उनका हिन्दू राष्ट्रवादियों के इस मत से कि भावी भारत हिन्दुओं का होगा, गहरा विरोध था। उन्होंने स्पष्ट रूप से कहा था कि—‘हम एक राष्ट्र हैं। भारत हिन्दुओं, मुस्लिमों, ईसाइयों, पारसी तथा सिक्खों की मातृभूमि है।’ परम्परा के प्रति मालवीय जी की आस्था कभी भी सकारात्मक परिवर्तन के मार्ग में बाधक नहीं बनी। वे आधुनिकता विरोधी कदापि नहीं थे किन्तु परिवर्तन के नाम पर वे भारतीय परम्परा के सकारात्मक पक्षों को छोड़ने को तैयार नहीं थे। इस प्रकार मालवीय जी का राजनीतिक जीवन व चिन्तन, समन्वयवादी दृष्टिकोण पर आधारित था।

एक बार उनसे किसी ने कहा राजनीति में अपनी उन्नति और दूसरे का विनाश अभीष्ट है। मालवीय जी अपनी योग्यता के बल पर वायसराय की कौंसिल, इंपीरियल लेजिस्लेटिव कौंसिल और सेंट्रल

लेजिस्लेटिव असेंबली के भी सदस्य बने। उनमें निडरता, उदारता और सृजनात्मक जिद कूट-कूटकर भरी थी। वे 1913 में हरिद्वार में गंगा पर बांध बनाने की अंग्रेजी योजना का तब तक विरोध करते रहे जब तक कि शासन ने उन्हें भरोसा नहीं दिया कि गंगा को हिंदुओं की अनुमति के बिना बांधा नहीं जाएगा। शासन को यह भी वायदा करना पड़ा कि अंग्रेजी हुकूमत 40 प्रतिशत गंगाजल प्रयाग तक पहुंचाएगी। मालवीय जी जीवन भर समाज व राष्ट्र की सेवा की। वे सच्चे अर्थों में महामना थे।

उपसंहार

ब्रिटिश शासन के खिलाफ भारतीय स्वतंत्रता संघर्ष में महत्वपूर्ण भूमिका निभाई और वर्ष 1916 में बनारस हिंदू विश्वविद्यालय की स्थापना की। इन्हें विशेष रूप से कैरिबियन क्षेत्र में भारतीय करारबद्ध प्रणाली को समाप्त करने में, उनकी भूमिका के लिये भी याद किया जाता है। यह एक प्रकार की श्रम बंधुआ मजदूरी प्रणाली थी जिसे वर्ष 1833 में दासता उन्मूलन के बाद स्थापित किया गया था। इसके तहत वेस्टइंडीज, अफ्रीका और दक्षिण पूर्व एशिया की ब्रिटिश उपनिवेशों में चीनी, कपास, चाय बागानों तथा रेल निर्माण परियोजनाओं में काम करने के लिये अप्रत्यक्ष रूप से श्रमिकों की भर्ती की जाती थी। इन्होंने 'सत्यमेव जयते' शब्द को लोकप्रिय बनाया। हालाँकि, यह वाक्यांश मूल रूप से मुंडकोपनिषद् से लिया गया है। इन्हें रवींद्रनाथ टैगोर द्वारा 'महामना' की उपाधि दी गई और भारत के दूसरे राष्ट्रपति डॉ. एस. राधाकृष्णन ने इन्हें 'कर्मयोगी' का उपाधि दी थी। मालवीय जी ने ब्रिटिश सरकार के साथ मिलकर देवनागरी को ब्रिटिश-भारतीय न्यायालयों में प्रमुख स्थान दिलाया। इसे उनकी सबसे बड़ी उपलब्धियों में से एक माना

जाता है। जातिगत भेदभाव और ब्राह्मणवादी पितृसत्ता पर अपने विचार व्यक्त करने के लिये मदन मोहन मालवीय को ब्राह्मण समुदाय से निकाल दिया गया था। इन्होंने हिंदू-मुस्लिम एकता को बढ़ावा देने के लिये बहुत काम किया। मालवीय जी को सांप्रदायिक सद्भाव पर प्रसिद्ध भाषण देने के लिये याद किया जाता है। इन्होंने वर्ष 1915 में हिंदू महासभा की स्थापना में अहम भूमिका निभाई की। जिसके द्वारा विभिन्न स्थानीय हिंदू राष्ट्रवादी आंदोलनों को एक पटल पर लाने में आसानी हुई। मालवीय जी के द्वारा संपादित पत्र: हिंदी-भाषा साप्ताहिक अभ्युदय (1907), हिंदी मासिक पत्रिका मर्यादा (1910) तथा अंग्रेजी में दैनिक द लीडर (1909) इन्होंने हिंदुस्तान टाइम्स के अध्यक्ष पद पर भी कार्य किया और इसके हिंदी संस्करण को भी प्रकाशित करने में मदद की।

12 नवंबर, 1946 को 84 वर्ष की आयु में इनका निधन हो गया। वर्ष 2014 में मालवीय जी को मरणोपरांत देश के सर्वोच्च नागरिक पुरस्कार भारत रत्न से सम्मानित किया गया था।

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महाभारत में भीष्म की माता-पिता भक्ति

डॉ० बबिता सिंह

असि. प्रो.- संस्कृत विभाग

चौ. चरण सिंह पी. जी. कालेज

हैवरा इटावा।

महाभारत आर्य संस्कृति तथा भारतीय सभ्यता का निर्णायक ग्रन्थ है। यह महान ग्रन्थ अमूल्य रत्नों का भण्डार है। महाभारत में वेदों का रहस्य, उपनिषदों का सार, इतिहास पुराणों के उन्मेष एवं निमेष, चतुर्वर्ण के विधान, पुराणों के अर्थ निहित हैं। इसमें भरतवंश में उत्पन्न चन्द्रवंशीय क्षत्रिय जो कौरवकुल के वंशवृद्धि हेतु अपने समस्त वैयक्तिक सुखों का परित्याग करने वाले शान्तनु पुत्र देवव्रत जिन्होंने भीष्म प्रतिज्ञा कर अपने आपको भीष्म की उपाधि से विभूषित कराया।

देवी गंगा, अपने तथा राजा शान्तनु द्वारा उत्पन्न अष्टम पुत्र को पाल पोसकर और महर्षि वसिष्ठ से छहों अंगों सहित समस्त वेदों का अध्ययन, दानव गुरु शुक्राचार्य और अंगिरा पुत्र देव-दानव बन्धित बृहस्पति आदि से शिक्षा प्रदान कराकर पुनः उसे राजा शान्तनु को प्रदान कर अन्तर्धान हो गई। तत्पश्चात् महाराज शान्तनु सूर्य के समान तेजस्वी अपने पुत्र देवव्रत को लेकर अपनी राजधानी आये-

“इत्युक्त्वा सा महाभागा तत्रैवान्तरधीयत

“तथैवं समनुज्ञातः पुत्रमादाय शान्तनुः॥ ब्राजमानं यथादिव्यमाययौ स्वपुरं प्रति।”

तदनन्तर उन्होंने सबको अभय देने वाले महात्मा एवं गुणवान् पुत्र को राजकाज में सहयोग करने के लिए समस्त पौरवों के बीच में युवराज पद पर अभिसिक्त

कर दिया। युवराज पद पर प्रतिष्ठित हो जाने पर शान्तनु के उस महायशस्वी पुत्र देवव्रत ने अपने आचार-व्यवहार से पिता को, पौरव समाज को तथा समूचे राष्ट्र को प्रसन्न कर लिया-

“पौरवेषु ततः पुत्रं राज्यार्थमभयप्रदम्॥ गुणवन्तं महात्मानं यौवराज्येऽभ्यषेचयत्।

पौरवाञ्छान्तनोः पुत्रः पितरं च महायशाः॥ राष्ट्रं च रञ्जयामास वृत्तेन भरतर्षभ।”²

एक दिन राजा शान्तनु ध्यानस्थ होकर चिन्तामग्न थे। उसी समय उनके पुत्र देवव्रत अपने पिता के पास आये और बोले-पिताजी आपका सब ओर से कुशल मंगल है, भूमण्डल के सभी नरेश आपकी आज्ञा के अधीन हैं, फिर किसलिए आप निरन्तर दुखी होकर शोक और चिन्ता में डूबे रहते हैं। आप किस रोग से ग्रस्त हैं? इसे मैं जानना चाहता हूँ, जिससे मैं आपके दुःख और चिन्ता का प्रतिकार कर सकूँ। पुत्र देवव्रत के ऐसा कहने पर राजा शान्तनु ने कहा-

“ततः कदाचिच्छोचन्तं शान्तनुं ध्यानमास्थितम् पुत्रो देवव्रतोऽभ्येत्य पितरं वाक्यमब्रवीत्॥

सर्वतो भवतः क्षेमं विधेयाः सर्वपार्थिवाः। तत् किमर्थमिहाभीक्ष्णं परिशोचसि दुःखितः॥

व्याधिमेच्छामि ते ज्ञातुं प्रतिकुर्या हि तत्र वै। एवमुक्तः स पुरेण शान्तनुः प्रत्यभाषत॥³

वत्स! इसमें सन्देह नहीं है कि मैं चिन्ता में डूबा रहता हूँ। मेरी चिन्ता का कारण जो है वह बताता हूँ, उसका श्रवण करो तुम शूरवीर हो। कभी किसी की बात सहन नहीं कर सकते और सदा अस्त्र-शस्त्रों के अभ्यास में ही लगे रहते हो अतः युद्ध के सिवा और किसी कारण से कभी तुम्हारी मृत्यु होने की सम्भावना नहीं है—

“असंशयं ध्यानपरो यथा वत्स तथा श्रणु। अपत्यं नमस्त्वमेवैकः कुले महति भारत॥

तं च शूरः सदामर्षी शस्त्रनित्यश्च भारत। नान्यत्र युद्धात् तस्मात् ते निधनं विद्यते क्वचित्॥⁴

इसलिए मैं इस संदेह में पड़ा हूँ कि तुम्हारे शान्त हो जाने पर इस वंश परम्परा का निर्वह कैसे होगा ? यही मेरे दुःख का कारण है, वह सब का सब तुम्हें बता दिया। अपने पिता राजा शान्तनु के दुःख का वह सारा कारण जानकर परम बुद्धिमान देवव्रत ने अपने बुद्धि से भी उस विचार किया। तदनन्तर वे उसी समय शीघ्र ही अपने पिता के हितैषी वृद्ध मन्त्री के पास गये और पिता के शोक का वास्तविक कारण क्या है, इसके विषय में प्रश्न किया—

“सोऽस्मि संशयमापन्नस्त्वयि शान्ते कथं भवेत्। इति ते कारणं तात दुःखस्योक्तमशेषतः॥

ततस्तत्कारणं राज्ञो ज्ञात्वा सर्वमशेषतः। देवव्रतो महाबुद्धिः प्रज्ञया चान्वचिन्तयत्॥

अभ्यगच्छत् तदैवाशु वृद्धामात्यं पितुर्हितम्। तमपृच्छत् तदाम्येत्य पितुस्तच्छोककारणम्॥⁵

कुरुवंश के श्रेष्ठ पुरुष देवव्रत के भली भाँति पूछने पर वृद्ध मन्त्री ने बताया कि महाराज एक कन्या से विवाह करना चाहते हैं—

“तस्मै स कुरुमुख्याय यथावत् परिपृच्छते। वरं शशंस कन्यां तामुदिदशय भरतर्षभ॥⁶

यह सुनकर कुमार देवव्रत ने उस समय वृद्ध क्षत्रियों के साथ निषादराज के पास स्वयं अपने पिता के लिए उसकी कन्या माँगी। उस समय निषाद ने उनका बड़ा सत्कार किया और विधि पूर्वक पूजा करके आसन पर बैठने के पश्चात् साथ आये हुए क्षत्रियों की मण्डली में दाशराज ने उनसे कहा। याचकों में श्रेष्ठ राजकुमार! इस कन्या को देने में मैंने राज्य को ही शुल्क रखा है। इसके गर्भ से जो पुत्र उत्पन्न हो, वही पिता के बाद राजा हो।

ततो देवव्रतो वृद्धैः क्षत्रियैः सहितस्तदा। अभिगम्य दाशराजं कन्यां वग्रे पितुः स्वयम्॥

तं दाशः प्रतिजग्राह विधिवत् पतिपूज्य च। अब्रवीच्चैनमासीनं राजसंसदि भारत॥

राज्यशुल्का प्रदातव्या कन्येयं याचतां वर। अपत्यं यद् भवेत् तस्याः स राजास्तु पितुः परम्॥⁷

निषाद के ऐसा कहने पर गंगानन्दन देवव्रत ने पिता के मनोरथ को पूर्ण करने के लिए सब राजाओं के सुनते-सुनते यह उचित उत्तर दिया। सत्यवानों में श्रेष्ठ निषादराज! मेरी यह सत्य प्रतिज्ञा सुनो और ग्रहण करो। ऐसी बात कह सकने वाला कोई मनुष्य न अब तक पैदा हुआ है और न आगे पैदा होगा। तुम जो चाहते हो या कहते हो, मैं वैसा ही करूँगा। इस सत्यवती के गर्भ से जो पुत्र पैदा होगा, वही हमारा राजा बनेगा।

“ऐवमुक्तस्तु गांगेयस्तद्युक्तं प्रत्यभाषत। श्रृण्वतां भूमिपालानां पितुरर्थाय भारत।।

इदं मे व्रतमादत्त्व सत्यं सत्यवतां वर। नैव जातो न वाजात ईदृशं वक्तुमुत्सहेत्।।

एवमेतत् करिष्यामि यथा त्वमनुभाषसे। योऽस्यां जनिष्यते पुत्रः स नो राजा भविष्यति।।⁸

परन्तु निषादराज उनसे कोई दुष्कर प्रतिज्ञा कराना चाहता था इसलिए उसने बोला—सत्यधर्मपरायण राजकुमार! आपने सत्यवती के हित के लिए इन राजाओं के बीच में जो प्रतिज्ञा की है, वह आपके ही योग्य है। वह टल नहीं सकती, उस विषय में मुझे कोई सन्देह नहीं है, परन्तु आपका जो पुत्र होगा, वह शायद इस प्रतिज्ञा पर दृढ़ न रहे, यही हमारे मन में बड़ा भारी संशय है—

“यत् त्वया सत्यवत्यर्थे सत्यधर्मपरायण। राजमध्ये प्रतिज्ञातमनुरूपं तवैव तत्।।

ननन्यथा तन्महाभावो संशयोऽत्र न कश्चन। तवापत्यं भवेद यत् तु तत्र नः संशयो महान्।।⁹

निषादराज के इस अभिप्राय को समझकर सत्यधर्म में तत्पर रहने वाले कुमार देवव्रत ने उस समय पिता का प्रिय करने की इच्छा से यह कठोर प्रतिज्ञा की। निषादराज! मेरी यह बात सुनो। जो जो ऋषि, देवता एवं अन्तरिक्ष के प्राणी यहाँ हों, वे सब भी सुनें। मेरे समान वचन देने वाला दूसरा नहीं है। मैं सत्य कहता हूँ, पिता के हित के लिए सब भूमिपालों के सुनते हुए मैं जो कुछ कहता हूँ, मेरी इस बात को समझो—

“तस्यैतन्मतमाज्ञाय सत्यधर्मपरायणः। प्रत्यजानात् तदा राजन् पितुः प्रियचिकीर्षया।।

दाशराज निबोधेदं वचनं मे नरोत्तम। ऋषियो वाथवा देवा भूतान्यन्तर्हितानि च।

यानि यानीह श्रृण्वन्तु नास्ति वक्ता हि मत्समः।। इदं वचनमादत्त्व सत्येनम म जल्पतः।

श्रृण्वतां भूमिपालानां यद् ब्रवीमि पितुः कृते।।¹⁰

राज्य तो मैंने पहले ही छोड़ दिया है, अब संतान के लिए भी अटल निश्चय कर रहा हूँ। आज से मेरा आजीवन अखण्ड ब्रह्मचर्य व्रत चलता रहेगा। मेरे पुत्र न होने पर भी स्वर्ग में मुझे अक्षय लोक प्राप्त होंगे। मैंने जन्म से लेकर अब तक कोई असत्य वचन नहीं कहा है। जब तक मेरे शरीर में प्राण रहेंगे, मैं संतान नहीं उत्पन्न करूँगा। तुम पिताजी के लिए अपनी कन्या देदो। मैं राज्य तथा मैथुन का सर्वथा परित्याग करूँगा और ऊर्ध्वरेता नैष्ठिक ब्रह्मचारी होकर रहूँगा—यह मैं तुमसे सत्य कहता हूँ।

“राज्यं तावत् पूर्वमेव मया त्यक्तं नराधिपाः। अपत्यहेतोरपि च करिष्येऽद्य विनिश्चयम्।।

अद्यप्रभृति मे दाश ब्रह्मचर्यं भविष्यति। अपुत्रस्यापि मे लोका भविष्यन्त्यक्षया दिवि।।

न हि जन्मप्रभृत्युक्तं मम किञ्चिदिहानृतम्। यावत् प्राणा ध्रियन्ते वैमम देहं समाश्रिताः।।

तावन्न जनयिष्यामि पित्रे कन्यां प्रयच्छ मे। परित्यजाम्यहं राज्यं मैथुनं चापि सर्वशः।।

ऊर्ध्वरेता भविष्यामि दाश सत्यं ब्रवीमि ते। 11

देवव्रत का यह वचन सुनकर निषादराज के रोंगटे खड़े हो गये। उन्होंने तुरन्त कहा—‘मैं यह कन्या आपके पिता के लिए अवश्य देता हूँ। उस समय

अन्तर्क्षि में अप्सरा, देवता तथा ऋषिगण फूलों की वर्षा करने लगे और बोल उठे—'ये भयंकर प्रतिज्ञा करने वाले राजकुमार भीष्म हैं। अर्थात् भीष्म के नाम से इनकी ख्याति होगी।

“तस्य तद् वचनं श्रुत्वा सम्प्रहृष्टतनूरुहः। ददानीत्येव तं दाशो धर्मात्मा प्रत्यभाषत्॥

ततोऽक्षिपेत्क्षेत्रसो देवाः सर्षिगणास्तदा। अभ्यवर्षन्त कुसुमैर्भीष्मोष्यमिति चाब्रुवन्॥ 12

इस प्रकार भीष्म ने उस भामिनी को रथ पर बैठा लिया और हस्तिनापुर आकर उसे महाराज शान्तनु को सौंप दिया। भीष्म के द्वारा किए हुए उस दुष्कर कर्म की बात सुनकर राजा शान्तनु बहुत संतुष्ट हुए उन्होंने भीष्म को स्वच्छन्द मृत्यु का वरदान दिया।

“एवमुक्त्वा तु भीष्मस्तां रथमारोप्य भाविनीम्। आगम्य हास्तिनपुरं शान्तनोः सन्यवेदयत्॥

तच्छ्रुत्वा दुष्करं कर्म कृतं भीष्मेण शान्तनुः। स्वच्छन्दमरणं तुष्टो ददौ तस्मै महात्मने॥”¹³

सत्यवती से विवाह कर राजा शान्तनु के दो पुत्र चित्रांगद और विचित्रवीर्य उत्पन्न हुए। विचित्रवीर्य अभी यौवन को प्राप्त भी नहीं हुए थे कि महाराज शान्तनु की मृत्यु हो गयी। चित्रांगद की भी मृत्यु के पश्चात् विचित्रवीर्य अभी बालक थे तो भी भीष्म ने उन्हें कुरुदेश के राज्य पर अभिषिक्त कर दिया और माता सत्यवती की राय से उस राज्य का पालन किया।

“अप्राप्तवति तस्मिंस्तु यौवनं पुरुषर्षभे। स राजा शान्तनुर्धोमान् कालधर्ममुपेयिवान्॥

विचित्रवीर्ये च तदा बालमप्राप्तयौवनम्। कुरुराज्ये

महाबाहुर्भ्यषिञ्चदनन्तरम्॥

पालयामास तद् राज्यं सत्यवत्या मते स्थितः॥”¹⁴

विचित्रवीर्य युवावस्था में पहुँचे थे कि उनके विवाह हेतु, माता सत्यवती की आज्ञा ले रथियों में श्रेष्ठ शत्रुविजयी भीष्म एकमात्र रथ के साथ वाराणसी पुरी को गये—

“ततः स रथिनां श्रेष्ठो रथेनैकेन शत्रुजित्। जगामानुमते मातुः पुरीं वाराणसीं प्रभुः॥”¹⁵

तदनन्तर भीष्म ने युद्ध के लिए खड़े हुए उन समस्त राजाओं को ललकार कर उन तीनों कन्याओं को अपने रथ पर बैठा लिया और राजाओं को परास्त करके उन सबको वहीं छोड़ तीनों कन्याओं को साथ ले हस्तिनापुर में आये—

“ततोऽहं तान् नष्पान् सर्वानाहूय समरे स्थितान्। रथमारोपयांचक्रे कन्यास्ता भरतर्षभ॥

तत आदाय ताः कन्या नष्पतींश्च विसृज्य तान्॥ अथाहं हास्तिनपुरमायां जित्वा महीक्षितः॥”¹⁶

तत्पश्चात् भीष्म वीर जननी दाशराज की कन्या माता सत्यवती के पास जाकर उनके चरणों में प्रणाम करके इस प्रकार कहा—माँ! ये काशिराज की कन्याएँ हैं। पराक्रम ही इनका शुल्क था इसलिए मैं समस्त राजाओं को जीतकर भाई विचित्रवीर्य के लिए इन्हें हर लाया हूँ। यह सुनकर माता सत्यवती के नेत्रों में हर्ष के आँसू छलक आये। उन्होंने मेरा मस्तक सूँघकर प्रसन्नतापूर्वक कहा—बेटा! बड़े सौभाग्य की बात है कि तुम विजयी हुए—

“ततोऽहं भरतश्रेष्ठ मातरं वीरमातरम् ।
अभिगम्योपसंगच्छ दाशेयीन्निदमब्रुवम् ॥

इमाः काशिपतेः कन्या मया निर्जित्य पार्थिवान् ।
विचित्रवीर्यस्य कृते वीर्यशुल्का हता इति ॥

ततो मूर्धन्युपाधाय पर्यश्रुनयना नष्प । आह सत्यवती
हृष्टा दिष्टया पुत्रं जितं त्वया ॥”

धर्मज्ञ एवं जितात्मा भीष्म जी इस प्रकार धर्मपूर्वक
अलौकिक पराक्रम करके माता सत्यवती से सलाह
ले एक निश्चय पर पहुँचकर भाई विचित्रवीर्य के
विवाह की तैयारी करने लगे। परन्तु काशिराज की
ज्येष्ठ पुत्री अम्बा का शाल्व में अनुराग देखकर धर्म
के ज्ञाता भीष्म ने वेदों के पारंगत विद्वान् ब्राह्मणों के
साथ भली-भाँति विचार करके उसे उस समय शाल्व
के यहाँ जाने की अनुमति दे दी और शेष दो कन्याएँ
अम्बिका और अम्बालिका का शास्त्रोक्त विधि के
अनुसार छोटे भाई विचित्रवीर्य को पत्नी रूप में
प्रदान किया।

“एवं धर्मेण धर्मज्ञः कृत्वा कर्मातिमानुषम् ।
भ्रातुर्विचित्रवीर्यस्य विवाहायोपचक्रमे ॥

सत्यवत्या सह मिथः कृत्वा निश्चयमात्मवान् ।

विनिश्चित्य स धर्मज्ञो ब्राह्मणैर्वेदपारगैः । अनुजज्ञे तदा
ज्येष्ठामम्बां काशिपतेः सुताम् ॥

अम्बिकाम्बालिके भार्ये प्रादाद् भ्रात्रे यवीयसे । भीष्मे
विचित्रवीर्याय विधिदृष्टेन कर्मणा ॥”¹⁸

राजा विचित्रवीर्य ने उन दोनों पत्नियों के साथ सात
वर्षों तक निरन्तर विहार किया, अतः उस असंयम के
परिणामस्वरूप वे युवावस्था में ही राज्यक्षमा के शिकार
होकर मृत्यु को प्राप्त हो गये। धर्मात्मा गंगानन्दन

भीष्म भाई की मृत्यु से चिन्ता और शोक में डूब गये
फिर माता सत्यवती की आज्ञा के अनुसार चलने
वाले उन भीष्म जी ने ऋत्विजों तथा कुरुकुल के
समस्त श्रेष्ठ पुरुषों के साथ राजा विचित्रवीर्य के
सभी प्रेतकार्य सम्पन्न कराये।

“ताभ्यां सह समाः सप्त विहरन् पृथिवीपतिः ।
विचित्रवीर्यस्तरुणो यक्ष्मणा समगच्छत ॥

धर्मात्मा स तु गांगेयश्चिन्ताशोकपरायणः । प्रेतकार्याणि
सर्वाणि तभ्य सम्यगकारयत् ॥

राज्ञो विचित्रवीर्यस्य सत्यवत्या मते स्थितः । ऋत्विग्भिः
सहितो भीष्मः सर्वैश्च कुरुपुंगवै ॥”¹⁹

तदनन्तर पुत्र की इच्छा रखने वाली सत्यवती अपने
पुत्र के वियोग से अत्यन्त दीन और कृपण हो गयी।
उसने पुत्रवधुओं के साथ पुत्र के प्रेतकार्य करके
अपनी दोनों बहुओं तथा शस्त्रधारियों में श्रेष्ठ भीष्म
जी को धीरज बैधाया। फिर उस महाभागा मंगलमयी
देवी ने धर्म, पितृकुल तथा मातृकुल की ओर देखकर
गंगानन्दन भीष्म से कहा— बेटा! सदा धर्म में तत्पर
रहने वाले परम यशस्वी कुरुनन्दन महाराज शान्तनु
के पिण्ड, कीर्ति और वंश ये सब अब तुम्हीं पर
अवलम्बित हैं।

“ततः सत्यवती दीना कृपणा पुत्रगृद्धिनी । पुत्रस्य
कृत्वा कार्याणि स्नुषाभ्यां सह भारत ॥

स्माश्वस्य स्नुषे ते च भीष्म शस्त्रभृतां वरम् । धर्मं च
पितृवंशं च मातृवंशं च भाविनी ।

प्रसमीक्ष्य महाभागा गांगेयं वाक्यमब्रवीत् ॥
शान्तनोर्धर्मनित्यस्य कौरव्यस्य यशस्विनः ।

त्वयि पिण्डश्च कीर्तिश्च संतानं च प्रतिष्ठितम् ॥”²⁰

राज्य पर अपना अभिषेक करो और भारतीय प्रजा का पालन करते रहो। धर्म के अनुसार विवाह कर लो, पितरों को नरक में न गिरने दो। माता की बात सुनकर भीष्म ने कहा—माता! तुमने जो कुछ कहा वह धर्मयुक्त है, इसमें संशय नहीं है, परन्तु मैं राज्य के त्वांभ से न तो अपना अभिषेक कराऊँगा और न स्त्री सहवास ही करूँगा। संतानोत्पादन और राज्य ग्रहण न करने के विषय में जो मेरी कठोर प्रतिज्ञा है, उसे आप जानती हैं।

“राज्यं चैवाभिषिच्यस्व भारताननुशाधि च। दारांश्च कुरु प्रमेण मा निमज्जीः पितामहान्॥

असंशयं परो धर्मस्त्वया मातरुदाहृतः। राज्यार्थं नाभिषिञ्चेयं नोपयां जातु मैथुनम्।

त्वमपत्यं प्रति च मे प्रतिज्ञां वेत्थ वै पराम्॥¹¹

तत्पश्चात् भीष्म ने माता सत्यवती से कहा—माता! भरतवंश की संतान परम्परा को बढ़ाने और सुरक्षित रखने के लिए जो नियत उपाय है, उसे मैं बता रहा हूँ, सुनो। किसी गुणवान् ब्राह्मण को धन देकर बुलाओ, जो विचित्रवीर्य की स्त्रियों के गर्भ से संतान उत्पन्न कर सके।

“पुनर्भरतवंशस्य हेतुं संतानवृद्धये। वक्ष्यामि नियतं मातस्तन्मे निगदतः श्रणु॥

ब्राह्मणो गुणवान् कश्चिद् धनेनोपनिमन्त्रयताम्। विचित्रवीर्यक्षेत्रेषु यः समुत्पादयेत्॥¹²

तत्पश्चात् सत्यवती ने अपने जन्म और ऋषि पराशर के द्वारा कन्यावस्था में उत्पन्न हुए महातपस्वी व्यास के जन्म का सारा वृत्तान्त कह सुनाया। तब भीष्म

ने माता की सम्मति से महर्षि व्यास द्वारा कुरुवंश को आगे बढ़ाया।

संदर्भ—संकेत

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2— महाभारत आदिपर्व सम्भवपर्व 100/42,43 1/2।

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