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Editorial....

ANUSHEELAN is a peer-reviewed multilingual and multidisciplinary journal produced by the Tribhuvan University Teachers' Association (TUTA), Bhaktapur Multiple Campus Unit. The journal's major goal is to contribute to the knowledge-building process in education by offering a forum for academic discussion on the role of education in improving people's abilities and well-being. To this end, the journal publishes original research and other scholarly works of academic value that contribute to human understandings of education and its processes. We seek to share knowledge, values, and skills among individuals and communities, with the ultimate goal of spreading knowledge. To attain this goal, we encourage critical discourse on various elements of education, localized analysis, and comparative viewpoints. Similarly, we encourage studies that consider education from an integrative viewpoint, incorporating local, national, regional, and global contexts. We publish full-length research, opinion, and review papers, as well as brief notes, reflective notes, book reviews, and student research abstracts from several disciplines. We ask for your help in our efforts to create and share information that will improve human capacities and well-being. We also encourage constructive criticism from readers in order to improve the academic quality of the journal's future editions.

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Prospects and Risks Associated with Entrepreneurship Development

Gopal Man Pradhan, Ph. D

Abstract

This article is concentrated on the study of various prospects and risks associated with entrepreneurship development in the country. In a normal terms entrepreneurship refers to establishing and operating a business venture for earning profit and wealth. At the beginning stage it supports to add value entrepreneurs but later on it provides benefits to all the stakeholders including society at large. The prospects of entrepreneurship may be studied under three dimensions consisting of economic prospects, social prospects and prospects to large firms. However, along with prospect the entrepreneurship development is not an easy task because there is possibility of loss in business due to internal weaknesses and external threats. It is the reason that an entrepreneur needs to develop new plans, policies and strategies based on changing environment of society and business..
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Keywords: Prospects, Risks, Entrepreneurship Development

Background

Entrepreneurship refers to all the activities of entrepreneurs for establishing and operating business ventures. It is concerned with starting one's own business for earning profit and wealth. It is the process of involving in various activities such as using qualities of leadership, managerial capabilities, and decision making in order to establish a venture or enterprise. It involves not only the process that leads to the establishment of a business entity but also the expansion and development of established business for long duration of time. The persons who set-up a new business is known as entrepreneurs. Entrepreneurship is the purposeful activity of an individual or a group of associated individuals, undertaken to initiate, maintain or organize a profit-oriented business unit for the production or distribution of economic goods and services(Barringer, B.B., & Gresock, A.R. (2008). Entrepreneurship involves a wide range of area on which series of decisions are required which can be grouped into three categories consisting of perception of an opportunity, organizing an industrial unit, and running the industrial unit as a profitable, going and growing concern (Michael S. 2011).However, in broad sense, entrepreneurship is an attempt to create value through recognition of business opportunity, management of risk and uncertainty, use of managerial skills to mobilize resources to bring a project into realization. It involves creativity

and innovation that leads towards establishing new business venture. It refers to the capacity and willingness of an entrepreneur to develop, organize and manage a business venture along with any of its risks in order to make a profit. It supports to add value not only to owners but also to all the stakeholders including society at large. Entrepreneurial spirit involves innovation and risk-taking, and it is an essential part of ability of the nation to get success in an ever changing and increasingly competitive global market. The present developed countries of the world are developed today due to the development of entrepreneurship capabilities among the people of their countries.

Prospects of Entrepreneurship Development

Entrepreneurship is concerned with starting one's own business for earning profit and wealth. It supports to add value not only to owners but also to all the stakeholders including society at large. The prospects of entrepreneurship may be studied under the following perspectives (Barringer, B.R. & Ireland, R. D.(2013).

Economic prospects: Entrepreneurial development has a strong impact on economic strength and stability of the country. The economic prospects of entrepreneurship may be studied as initiate innovation, job creation, capital formation, resource mobilization, raise living standard, and add national income.

Innovation: Innovation refers to the generation of a new idea and its implementation into a new products or service that can create value to the customers. Entrepreneurship is the means of innovation of new concept and knowledge in terms of products or services that have economic value. It creates bigger opportunities and is vital for the survival, economic growth, and success of a business organization. It helps for developing original concepts and is a means of optimum use of resources. Innovative businesses are able to set the organization in a different pattern in order to identify new opportunities and best methods to solve current problems.

Job creation: Entrepreneurship development is an important source of self-job creation for entrepreneurs and also providing jobs to others. At the initial stage, entrepreneurship provides self-employment opportunity to entrepreneurs and when business is expanded and diversified it creates job opportunity to other people. The individuals can get job opportunity in the company based on their skills, efficiency and experience. It is the reason that development of entrepreneurship in the country helps to solve unemployment problems.

Capital formation: Entrepreneurship is said to be the means of capital formation. For startup of new venture, entrepreneurs form capital both from own source and also from outside sources. They also generate equity capital and loan capital for day to day business operation. When entrepreneurs earn profit in business they again reinvest such profit amount for expansion and diversification of existing business. Therefore, development of entrepreneurship supports for formation and utilization of capital for productive purpose.

Resource mobilization: Entrepreneurship plays a significant role for proper mobilization of national resources. Entrepreneurs use resources for productive purpose which involves grabbing economic opportunities. The resources involve natural resources, water resource, mineral resource,

human resources, forest resources, and so on. The proper mobilization of national resources facilitates to improve national productivity and living standard of the people.

Raise living standard: Entrepreneurship is the means of improving living standard of the people. At the beginning stage it helps to uplift economic status of entrepreneurs through earning profit and wealth. When business is expanded they hire employees having skills in different areas of functions. The employees earn income which they spend in local market. This facilitates to improve living standard of employees also to the people who are directly or indirectly related with entrepreneurship.

Add national income: Entrepreneurs involves in various forms of business activities based on their skill, efficiency, knowledge and interest. They involve in industrial, trading or service sectors based on scope. It helps to generate profit and wealth. Besides, they involve in creative work for generating new idea in terms of products or services. They develop new market with new and improved products and services having new technology which facilitates to generate more profit and wealth. An increased employment and more profits contribute to improve national income in the form of taxes and government spending.

Prospect to society: Entrepreneurs involve in innovation of new ideas in terms of goods and services to fulfill their economic objectives of earning profit and wealth. The innovations of entrepreneurial firms have a dramatic impact on a society. The innovation of new products and services makes lives easier, enhance productivity at work, improve health, and entertain more to the people. For example, Amgen, an entrepreneurial firm has produced a number of drugs that have dramatically improved people's lives. Along with improvement of health care, other innovations such as smart-phones, social networks, internet shopping, overnight package delivery, digital photography, and bioengineering etc. bring tremendous change in social life of people. At present it is more difficult to imagine our world without these products and services. They facilitate to improve quality of life, improve morale and bring greater economic freedom to the people. However, innovations do create moral and ethical issues with which societies are forced to manage.

Prospect to larger firms: Small entrepreneurial firms have a positive impact on the effectiveness of larger firms and their business activities. For example, small manufacturers produce original parts and equipments which they sale to large manufacturers. Large manufacturers assemble parts purchased from small producers with their own parts and produce usable products in mass scale. They sale such products to ultimate consumers by using their brand name. similarly, many popular new branded products; such as smart-phones, digital cameras, improved prescription drugs, automobiles, shoes, electronics etc; are not solely the result of the efforts of larger companies. They purchase many components from small entrepreneurs who are efficient and qualitative in their own area of products. The evidence shows that many entrepreneurial firms have built their entire business models around producing products and services that help larger firms be more efficient or effective. It is reason that many branded companies of the world such as Samsung, Canon, Toyota, Ford, Coca-Cola etc. purchase some parts or ingredients from small entrepreneurial.

Risk Associated with entrepreneurship development

Entrepreneurship development is not an easy task; it needs investment of capital, time, and effort. There is possibility of loss in business due to internal weaknesses and external threats. Entrepreneurs need to bear certain level of risks while establishing and operating a business entity (Hisrich, R.D., Manimala, M. J., Peters, M. P. and Shepherd, D.A.(2015). The common risk associated to entrepreneurship development consist of financial risk, strategic risk, technological risk, competitive risk, political and legal risk, economical risk, employee risk, and market risk and so on.

Financial Risk: An entrepreneur should generate fund for establishment and functioning of an enterprise. The sources of fund may be own capital or loan from banks. Long term capital is essential for establishment of business whereas working capital is required for day to day business operation. A new business should have a financial plan along with overall business plan. Entrepreneur needs to have a good financial sense in order to run a business successfully. He needs to manage cash flow and predict demand and supply position. The failure of financial plan could mean that the entrepreneur should have risks of bankruptcy.

Strategic Risk: It is the risk of a strategy failure due to internal and external unexpected reasons. Business plan is formulated by predicting future change in environmental factors. However, future is uncertain and it cannot be predicted accurately. The strategy once implemented cannot be taken back within short time. Changes in external environment may lead to wrong direction of business activities. In such situation, a company might struggle to achieve its predetermined objectives.

Technological Risk: Technology is ever changing concept and every business entity has to face technological risk. New technology is constantly emerging in the present era of industrial revolution. Many corporate organizations invest huge amount in research and development work. It facilitates to generate new method, procedures, and process in production and distribution activities. Entrepreneurs who are unable to introduce up-to-date technology in their own area of business cannot survive in the market.

Competitive Risk: It is the risk of facing competition in the market with competitors. In open market economy, every business entity faces competition because options are available in the market to the customers. New business entities have to face this risk to a higher level because they face solid competition from already established business enterprises. SWOT analysis is the only tool which supports the entrepreneurs to develop new strategies to work in competitive environment.

Political and Legal Risk: Political and legal system of the country is said to be the foundation of any business. All the entrepreneurs need to perform their business activities by considering political and legal system of the country. This risk is created by the changing political scenario of the country such as frequent change in government, laws, rules, and regulations. Multinational companies have to face this risk to a great level because they have to follow not only the political and legal system of their country but also of every country where they have

businesses.

Economical Risk: The changes in national and global economic scenario also create some level of risk to the entrepreneurs. The change in economic condition provides impact on production, distribution, and consumption pattern of the people. The change in economic cycle, such as high prosperity and high recession, provides impact on business activities. However, it is more difficult to predict correctly such changes in economic scenarios. A good example of this type of risk is the recent economic slump at the global level due to Corona Virus.

Employee risk: Human resource is considered as an important element for a business to be successful. Employees devote their time and effort for successful operation of a business. It is the responsibility of entrepreneurs to build an effective team of managers who can lead the employees for productive work. Besides, it is necessary to provide proper incentives to employees based on their skills, efficiency and job responsibility. It is also essential to introduce efficiency development programs such as training, seminar, workshop etc. for them so that they can improve efficiency based on requirement.

Market Risk: There are many factors that can affect the market for a product or service. The change in market trends creates risk to new businesses having no brand image. The changing environment of the society brings new concept, ideas, design, methods, technology and strategies in the market. For example, if a competitor launches a similar product at lower price or in new design, the competitor might cover the market. Therefore, market analysis is to be done for assessment of market factors such as demand for a product or service, and consumer behaviour. Besides, above mentioned, there are also many risk factors that entrepreneurs need to consider for development of entrepreneurship. These risk factors involve career risk of entrepreneurs, family and social risk, health risk, environmental risk, operational risk, reputational risk etc.

Conclusion

Entrepreneurship is concerned with all the activities of entrepreneurs for establishing and operating business ventures for earning profit and wealth. It is the process of involving in various activities such as using qualities of leadership, managerial capabilities, and decision making in order to establish a venture or enterprise. It supports to add value not only to owners but also to all the stakeholders including society at large. Development of entrepreneurship is supportive for overall economic development of the country along with the development of social, political and technological environment. The prospects of entrepreneurship may be studied under three dimensions consisting of economic prospects, social prospects and prospects to large firms. The economic prospects of entrepreneurship may be studied as initiate innovation, job creation, capital formation, resource mobilization, raise living standard, and add national income. The innovation of new products and services makes lives easier, enhance productivity at work, improve health, and entertain more to the people. Large manufacturers assemble parts purchased from small producers with their own parts and produce usable products in mass scale. Entrepreneurship development is not an easy task; it needs investment of capital, time, and effort. There is possibility of loss in

business due to internal weaknesses and external threats. It involves various types of risk such as financial risk, strategic risk, technological risk, competitive risk, political risk, economic risk, employee risk and so on. These are the reasons that entrepreneurs need to bear certain level of risks while establishing and operating a business entity in successful manner. They have to maintain close observation about changing environment of business that can provide short term as well as long term impact over the business activities. They need to develop new plans, policies and strategies based on changing environment for society and business for successful functioning of business activities in the society.

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Inertial confinement fusion and its progress in fusion research

Bhesha Raj Adhikari

ABSTRACT

The essence of the fusion reaction is to combine or fuse two small atoms together to create a larger atom plus a large quantity of energy. In ICF lasers are used to compress small pellets of plasma fuel to very high densities for short period of time. NIF is a large laser-based inertial confinement fusion research device and uses lasers to heat and compress a small amount of hydrogen fuel to the point where the nuclear fusion reaction takes place. NIF's mission is to achieve fusion ignition with high energy gain, and to support nuclear weapon maintenance. LMJ is the largest inertial confinement fusion facility and is designed to deliver on target 1.8 MJ and 550 TW of 350 nm ultraviolet light and the system is able to deliver 600 shots per year.

Keywords: **Fusion, Inertial Confinement Fusion, National Ignition Facility, Laser Megajouls**

Introduction

Nuclear fusion as the source of energy of the sun and stars was suggested many years ago (Eddington, 1972). Since then, fusion energy is considered as one of the best potential sources of virtually unlimited energy for mankind (Hogan and Bertel, 1995). Different methods for the terrestrial realization of fusion energy can be categorized in to two main schemes which are named as Magnetic confinement fusion and Inertial confinement fusion (Rozanov et al., 1995). ICF is a completely different approach to a fusion reactor. ICF is a type of fusion energy research that attempts to initiate nuclear fusion reactions by heating and compressing a fuel target, typically in the form of a pellet that most often contains a mixture of deuterium and tritium (Chen, 2016). In ICF lasers are used to compress small pellets of plasma fuel to very high densities for a short period of time (Khanal, 2002). In this approach confinement is not achieved by external fields, but by the inertia of the hot fuel that keeps it together for a finite time (hence the name inertial confinement) (Atzeni, 2004). To compress and heat the fuel, energy is delivered to the outer layer of the target using high-energy beams of laser light.

The heated outer layer explodes outward, producing a reaction force against the remainder of the target, accelerating it inwards, compressing the target. This process is designed to create shock waves that travel inward through the target. A sufficiently powerful set of shock
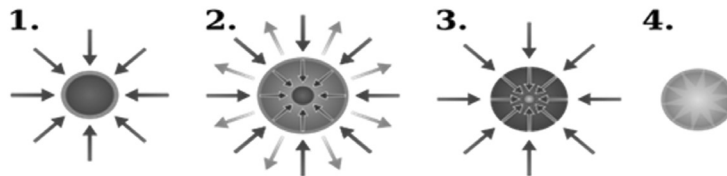

Figure 1: View of the 10 beam Nova Laser

waves can compress and heat the fuel at the center so much that fusion reactions occur (Lindl, 1998). Given figure 1 shows shortly a view of the 10 beam LLNL Nova laser, after the laser's completion in 1984.

Stages of Inertial Confinement Fusion

Given figures 2 shows the different stages of inertial confinement fusion.

Figure 2: Different stages of inertial confinement fusion using lasers. The blue arrows represent radiation, orange is blowoff, purple is inwardly transported thermal energy

In step first laser beams rapidly heat the surface of the fusion target, forming a surrounding plasma envelope. Secondly fuel is compressed by the rocket-like blowoff of the hot surface material. In third step during the final part of the capsule implosion, the fuel core reaches 20 times the density of lead and ignites at 100,000,000 ˚c. Finally, thermonuclear burn spreads rapidly through the compressed fuel, yielding many times the input energy (Atzeni, 2004).

NIF and LMJ

The results of ICF experiments performed over the last two decades have formed the basis for the design of the ignition experiments National Ignition Facility (NIF) and Laser Megajoule (LMJ). NIF, currently in operation at the University of California's Lawrence Livermore National Laboratory, is a stadium sized facility containing a 192 beam, 1.8 MJ,

500 TW, 351 nm laser system together with a 10 m diameter target chamber with nearly 100 experimental diagnostics. Figure 3 shows the target assembly for NIF's first integrated ignition experiment.

NIF when completed will be the world's largest laser experimental system to study ICF at extreme energy densities and pressures. NIF's

Figure 3: The target assembly for NIF's first integrated ignition experiment is mounted in the cryogenic target positioning system

192 laser beams will compress fusion targets to conditions where they will ignite and burn, liberating more energy than required to initiate the fusion reactions. NIF was fully commissioned in March 2009 when its 192 laser beams delivered a record of 1.1 MJ of laser energy in the target chamber. During this commissioning process, 207 TW of laser beam power has been injected into the Target Chamber Center in a 2 ns pulse in 96 beams, meeting the 200 TW peak power requirement. The first credible attempts at ignition were initially scheduled for 2010, but ignition was not achieved as of September 30, 2012. As of October 7, 2013, the facility is understood to have achieved an important milestone towards commercialization of fusion, namely, for the first time a fuel capsule gave off more energy than was applied to it. This is still a long way from satisfying the Lawson criterion, but is a major step forward (Kaw and Bandyopadhyay, 2012).

Laser Megajoule, the French project, is the largest inertial confinement fusion facility and is designed to deliver on target 1.8 MJ and 550 TW of 350 nm ultraviolet light. LMJ facility was finally completed in 2014 and the system is able to deliver 600 shots per year. A prototype experiment consists of a group of 8 laser beamlines and a 4 m diameter target chamber. It started to operate in 2002. First results have been obtained on one beam line of LIL with pulses of 18 kJ at 1053 nm and 7 kJ of ultraviolet, shaped as a 20 ns prepulse followed by a 3 ns main pulse, all in accordance with the expectations. The LMJ experiment is complemented by vigorous efforts in numerical simulation, increasing the present computational capability by a factor of 20 (Kaw and Bandyopadhyay, 2012) .

Due to the poor driver efficiency, conventional ICF experiments would need very large fusion gains for power generation. A more recent development of the 'fast ignition' concept has the promise to dramatically reduce the incident laser power requirement, which has again made ICF experiments interesting for power generation. In this approach the target is first compressed in the conventional way using a driver laser system, and then when the imploding target reaches maximum density, a second ultra-short pulse ultra-high power petawatt (PW) laser delivers a single pulse focused on one side of the core, starting the ignition process. A number of experiments are currently under way to explore the fast ignition concept, the most prominent being the GEKKO XII facility in japan and the proposed HiPER facility of the EU. If the fast ignition approach becomes successful, it could dramatically reduce the total energy required to be delivered at the target (Kaw and Bandyopadhyay, 2012).

Conclusion

Nuclear fusion can potentially provide an almost unlimited source of energy, it is one of the most important scientific challenges man faces today. ICF lasers are used to compress small pellets of plasma fuel to very high densities and will generate more energy through fusion reactions. NIF uses lasers to heat and compress small amount of hydrogen fuel and produce more energy through fusion reaction which support the nuclear weapon maintenance. LMJ experiment is complemented by vigorous efforts in numerical simulation which increases the present computational capability.

Acknowledgements

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Bisket Jatra: Analysis of the political aspect of the cultural and religious festival

Balaram Kayastha Ph.D

Abstract

Bisket Jatra is one of the famous festival of Bhatapur area, which is being celebrated every year with Mesha Sankranti as the focal point. Many kinds of legends are also prevalent among the people regarding this festival. But recent studies have shown that there is no truth in some of these legends. What exactly Bisket Jatra ? In this regards it is difficult to interprate it in the true sense by looking at in from a single angle. For this, it is necessary to have study and analysis from various aspects like religious, cultural, social, political etc. From a religious point of view, this Jatra procession is a procession of Bhairav, the chief deity of Bhaktapur city and his consert Bhairavi. Similarly, at the Tantrik level, this Jatra (procession) can be taken as a symbol of mutual intercourse between the the two. The Jatra also seems to have a role to play in entertaining the general public. In this way, from the very beginning at the political level, this jatra was a symbol of good relations between the king and the people. However, there are also rumors that such Jatras (festivals) have been introduced in the name of religion to divert public attention from political issues. But in the case of Bhaktapur, the relationship between the king and the people here has always been sweet and cordial, many historical contexts make this clear. The same intimate relationship used to be revealed in the Bisket Jatra. As not only the religious or cultural significance of the Jatra festival is important but also its political aspect, the political aspect of Bisket Jatra has been analyzed in this article..

Keywords: Bhairavnath, Bishwa Dhwaja, Dya liyagu puja, layaku puja.

Research Methodology

The methodology for the propose study based on primery and secondary sources. The primery sources include information collected from related to the concerned government bodies such as CDO office, Guthi Sansthan of Bhaktapur, statements of the heads of the affiliated local Guthis, information obtained from on-site study, study of Thyasaphu (folding book) obtained in Bhaktapur, etc. and secondary source materials include books, text and articles published in various journals. Comparative, analytical and historical study methods have been used to study these mentioned resource materials. It is based on true facts and authentic documents. This research is completed in Chicago reference style.

Objective

The main objective of this research is to analyze and highlight the political aspects of the various aspects of the religious and cultural festival Bisket, a famous Jatra to Bhaktapur.

A reference of Malla period

The Bisket jatra and the various cultural activities associated with it are symbols of historical significance. In this type of old cultural festival, the culture of the Malla period is extensively involved. However,not only Bisket but most of the festivals in Bhaktapur are a product of Malla period culture. In its upliftment, protection, promotion etc. of the rulers of the time are found to have a great contribution. It was the gift of the Malla kings to extend the Bisket jatra from 2 days to 9 days. In this, especially the names of Malla kings Biswa Malla, Jagajyotir Malla, Jagatprakash Malla, Jitamitra Malla, Bhupatindra Malla etc. are noteworthy. They had made various arrangements for conducting this Jatra. Until now, this festival has been protected at the state level.

Although the Jatra (procession) seems to have been started only with the help and participation of the people from the Brahmins to the Shudras in the local society, in fact the ruling class also has played an important role is known from the study of the rules and regulations of the jatra (procession). Also, from another point of view, it can be taken as a symbol of the good relationship between the king and the people. In fact, in bhaktapur many contexts confirm that there was a sweet and cordial relationship between the king and the people throughout the Malla period . such As king jagatprakash Malla(1700-1729) wrote that there is no difference between me and ChandraShekhar(minister) (poudel, 2065 BS: 41). And many famous works written jointly by the king and the minister in the name of Jagatchandra are still found here and there (ibid : 38). At that time, the kings used to seek the advice, suggestions and help of the local people, whether it was for the cause of religion and virtue, or for development, or for the relief of the state. The following context makes it clear that such a cordial relationship was maintained till the end of malla period. For example, due to the onslaught of the Gurkha army, the kings of the neighboring states of Kantipur and Lalitpur came to seek refuge. The fact that the king of Bhaktapur asked for people opinion on whether to grant asylum or not, and in the end kings of Kantipur and Lalitpur were granted asylum on the advice of the people, Is clear from the historical evidence (vaidya, 1996 AD: 24),(Misra, 2051BS: 24) & (Pradhanang, 2050 BS: 9-11). In this way, the king appreciates the feelings of the people and the people also support the king in every step of the way, so popular rule was maintained in Bhaktapur. This Jatra (Procession) should be taken as a symbol of this good relationship. This fact is confirmed by the fact that even today during the Jatra (procession), the symbol of the king, the sword, and the symbol of the people's representative (minister), a Brahmin, are not placed in a chariot, the Jatra (procession) is not formally conducted (Information obtained by field study). Thus the jatra (procession) was carried out with the support and active participation of both the king and the people.

In the Malla period, the state would try to make the Jatra (procession) as exciting as possible by inviting the natives of Bisket jatra to join it a few days before the jatra started (Source person : Padma bahadur manandhar). From this it is understood that the intention of the state or the then ruling class was to get maximum participation in the Jatra and to complete the procession on time. In the society of the time where other means of intertainment were not available, it would

be unnatural to try to entertain and provide as many local people as possible by participating in such festivals. But even more important and serious is the assumption that the largest man power at that time was the peasant community, is still. They used to be busy in farming. When farming is done, they should not engage in other activities, especially not in politics, in order to be able to govern easily, the peasant community, which is a large manpower of the society, needs to be engaged in such cultural activities with the help of religion can be easily guessed by the state or the ruling class. For this reason, every class living in the state was given a responsibility for the Jatra. As far as the participation of the people of neighboring states in this procession is concerned, it shows that people from the surrounding states used to come to Bhaktapur at this time to observ the Bisket festival or to see the procession of their relatives and to return with joy. But sometimes what would happen if in a political matters between one state and another state, that is to say, if there was animosity and enmity between the Malla kings, a difficult situation would have arisen at that time. People from neighboring states, who came to visit their relatives to celebrate Bisket or to watch the procession were not barred from entering bhaktapur, however, it is known from the historical evidence that people used to be imprisoned and tortured when they came to know that they were the enemy state (Bajracharya, 1105 NS: 24) & (Bajracharya, 2053 BS : 66). In this context, it is pertinent to mention here an event which took place towards the end of the Malla period. Once some youths of Kantipur came to Bhaktapur to see the Bisket jatra on the occasion of New year. But king Ranjit Malla arrested and imprisoned them on the charge of being too proud of clothes and jewels they wore. But later, When Jayprakasha Malla, king of Kantipur, got angry and threatened to attack to Bhaktapur, the boys were released. In retaliation for this incident, 7 months later, Jayaprakasha Malla also detained some devotees who had come to Pashupati to sow seeds(Sadbij) during the Balachaturdashi festival. Later, they were released after Bhaktapur paid compensation to Kantipur (Anderson, 1971 AD : 206) & (Lamsal, 2023 BS : 117). Thus it is learned from this that due to the mutual animosity of the Malla kings, in the then situation, even the common people who come and go to celebrate the jatra festival used to suffer.

Similarly The fact that the battle between the Malla kings also had a direct effect on this Jatra is confirmed by the incident of Bisket Jatra of 1720 BS. What's memorable here is that Bisket's Lingo jatra takes place in Yosinkhel, outside of the main town. But at that time, the kings of Kantipur and Lalitpur were across the river were sitting outside the city with their armies. They obstructed the Jatra procession that it would not be possible to carry out it unless they gave their order. Therefore, the Lingo could not be raised. Bhairav's chariot could not reachthe Lingo Jatrasite. In Gahiti (on the way to Jatra) the deity was taken down from the chariot and placed in the belt of the individual's house and worshiped. Due to the army siege of Kantipur and Lalitpur, people were not able to go out and inside the city, there were not available calves, even the goats are sacrificed and guthiyars are fed Samyehbaji. Even though the Jatra procession could not take place in this way, Bisket was completed, it has come to be known (Thya: safu found in Bhaktapur : 6,7 & 8). This shows the fact that once the Bisket Jatra could not be held in Bhaktapur due to the invasion of neighboring states during the Malla period.

Reference to the Jatra in the Shah period

Significant changes were also seen in the Bisket Jatra after the Malla period. In the past, the Malla kings themselves were participated in the Jatra and instructed to conduct the Jatra procession in an orderly and dignified manner. But when Bhaktapur was not independent state, the procession started from center(capital Kathmandu). After the conquest of the Kathmandu valley by king Prithvi Narayan Shah of Gorkha, Kathmandu became the capital of the whole of Nepal and royal palace became Hanuman Dhoka. After this, in the annual Bisket Jatra in Bhaktapur, the sword was sent to Bhaktapur from Hanumandhoka Durbar as a symbol of the king. The same royal sword introduced the tradition of representing the king in the main activities of the Procession. In addition to this, the Malla kings themselves used to participate in the worship of the gods and goddesses associated with this Procession (Bajracharya, 1105 NS: 30). Now that tradition has also stopped. The important thing is to do this Jatra Procession only according to the way and method used in Malla period. From this, it is clear that since the Newar art culture of the valley was not theirs, the Shah kings did not show much interest in its promotion and development. Accordingly, it is known that they had neither special interest nor opposition to this Jatra procession. However, the historical evidence makes it clear that the Shah dynasty kings also contributed to the preservation of the cultural tradition of the annual Bisket jatra (procession) in Bhaktapur, as in other major Jatras (processions) in the valley. For example, the flag Biswadhwaja that was flown at Bisket Jatra was replaced by a new flag when it became obsolete, to provide wood materials required for the construction of Bhairav Bhadrakali's chariot, when the temple of Bhairavnath, the chief deity of the Jatra, collapses due to the earthquake and other reasons, its maintenance, restoration and reconstruction work will be done, overall Bisket Jatra was conducted through Guthi system even during the Shah(Rana) period. These facts are known from the Swarnapatra (gold leaf), Tamrapatra (copper leaf), Dhwoja archive of the Shah Kings in the Bhairavnath temple (Munankarmi, 2053 : 35-36) .

After conquering Kantipur and ascending the throne on the day of IndraJatra in 1824 BS, king Prithvi Narayan Shah of Gorkha allowed the procession to continue uninterrupted and continued the cultural tradition of the defeated Newar people (Vaidya, 1993 : 264 & 386). This shows his great sense of national unity. The kings who came after him also maintained harmony without any animosity towards the religion, art and culture of the local Newar people. Therefore the art, culture, customs, traditions etc. of the Malla period of the valley have survived till today. Thus, even after the rule of the Shah dynasty kings was established in Nepal,the Bisket Jatra of Bhaktapur is being completed without any hindrance on the appointed days every year like in the Malla period.

Another important aspect of the Bisket Jatra that appeared after the Malla period was Guruju's platoon. Especially after the Bisket Lingo arose, Guruju's platoon introduced the new practice of firing four times (Source person : Lilabhakta Munankarmi). The platoon used to come to the place of Jatra dressed in black Nepali dress. This platoon was not a platoon of Newar Guruju (Bajracharya) but a new tradition that came into vogue with Prithvi Narayan Shah. According to

some critics, after the conquest of the valley, king Prithvinarayan Shah of Gorkha sought to control the local Newar people, in order to keep the Newars culturally and psychologically defeated and to keep the spirit of subjugation alive, Guruju's platoon has been made to participate in various fairs, festivals, traditions and culture prevalent in the valley (Jhigu swaniga, 2065 BS : 7). For this reason, not only in the Bisket Jatra of Bhaktapur, but also in the Kumari Jatra of Kathmandu and Machchhendranath Jatra of Lalitpur, as a symbol of Prithvinarayan Shah's army, Guruju's platoon is updated with the Rath Jatras.

But in reality the flag-raising work of the Bisket can be taken as a symbol of happiness and good fortune according to the classical beliefs. And in that happiness, it seems naturai to fire a gun. There is no need to think otherwise. Because on the evening of the last day of Chaitra when the Lingo with the world flag stands at the main Jatra site Yosinkhel, then in that happiness, the deities of Ganesh, Bhairav, Ashtamatrika etc. of the whole Bhaktapur city are brought out of the main temple and the ritual of Khatyatra (procession) can be seen in Bhaktapur even today. Any way, on the occasion of Jatra, Guruju's platoon introduced a new practice of firing guns.

On the last day of Chaitra, raising the Lingo is very important from the point of view of Tantra. Therefore, during the Rana period, on that day, it was customary for the Rana PrimeMinister and on the first day of Baisakha the king to go to Bhaktapur to see Bisketjatra. When the head of government and the head of state were present on the Jatra site, the local authorities used to give instructions to complet the cultural activities of the jatra procession as soon as possible (Prajapati, 2046 : 35). As a result, all the activities of the procession were completed within the stipulated time. No one was allowed to leave the Jatra site until the jatra procession was completed. Soldiers surrounded the jatra site. If someone had to defecate or go out, they had to keep the hat they were wearing, but there was no such ban Guthiyars of Guthi associated with Jatra. They were free to go in and out. The local administration thought that the Bisket Jatra would not be completed on time and there would be no public participation in the Jatra. So it is customart for the local administration to issue tickets to the locals of bhaktapur for active participation in the Jatra procession 5, 7 days before the commencement of the Jatra (Source person : Padma bahadur manandhar). If anyone showed any kind of inactivity or disregard for the Jatra during the jatra, it was considered as anti- religion and anti tradition. More importantly, no one dared to go against the orders of the then strict state administration. Thus, till the end of the Rana period, it is known that this procession was being conducted with the help and support of the local people and under the proper supervision of the center(state machinery).

References from the era of democracy to the era of republic

Since the establishment of democracy in 2007 BS. till today, the Jatra has completed with the support and coordination of both the state and the people. On the one hand, it has the direct participation of the local people and on the other hand, the role of the state administration is very important. It would not be an exaggeration to say that this Jatra(procession) is being conducted especially under the control and supervision of the state machinery. In order to conduct this Jatra(procession) in a peaceful and orderly manner, a committee is formed under the chairmanship

of C.D.O. 15, 20 days before the commencement of the Jatra(procession) every year (source person : Hiralal dangi). The committee consists of enlightened class of the city, eminent personalities, culturologist, officials related to the procession, priests, security officias. Major ritual activities from the beginning to the end of the Jatra are carried out under the supervision and management of this committee. In addition, almost all the financial expenses required for conducting the Jatra every year are being managed by the state plant i.e. Guthi Sansthan Bhaktapur. The presence of government officials in the procession enhances the beauty of the procession. The main thing is that the royal sword which is the symbol of state sovereignty or the presence of the king is required in the major ritual activities of the Jatra procession. Therefore, the day before the procession starts, the sword is brought from Kathmandu to Bhaktapur Sallaghari and from there it is brought inside Bhaktapur along with musicians, priest, officials etc. (information obtained by field report). It is Known that the king had a big role in this procession due to the tradition of the sword riding on chariot, the symbol of the king. In addition to this, before starting the rathjatra at a certain time created by the astrologer, in the temples of main deities of the Jatra Bhairav and bhadrakali, offer worship called "Dyo Liyagu Pooja" and "Layaku Pooja" as worship from the palace till today. These Poojas (worships) are taken as a sign of the king's order to conduct the procession (prajapati, 2046 : 32). Only then does the jatra formally start. The Brahmins, who had been riding sword for nine days, made arrangements to make detailed briefing about the Jatra to the officials of the royal palace at Taleju Mulchowk (prajapati, 2046 : 32).

Another point seems to be that while studying the Dhwaja Abhlekh(flag archives), one flag became obsolete and had to be raplaced with another new flag, it has been a tradition for the rulling kings to do such good deeds. In this specially mentions the names of the Malla and Shah dynasty kings (Source person : Moti bahadur suwal). As an exception, the name of Prime Minister Girija Prasad Koirala is mentioned in the flag (Biswa Dhwaja) of the present time. Probably because the flag was returned after the establishment of the republic in the country and Prime Minister was incharge of the presidency at that time, so Prime Minister's name was engraved in the flag archive (information obtained by field study). Any way, it is clear that only the supreme person of the state can change the new flag of Bisket. This procession, which is being conducted with the participation of the king and the people, proves that the king or the state power has a very close relationship in this jatra (procession).

If the local public support and participation can not lift the BiswaDhoj Lingo, especially in the case of large size of lingo, the local administration would request the help of government army. After that, a team of government soldiers from Bhaktapur army barracks went to the place of jatra and helped the local people to raise the lingo. This process has been going on till the last time of panchayat period. But after the political changes of 2046 BS, the support of Nepal Army does not seem to have been taken for this procession (Source person : Gyan bahadur chhukang). In this context, it is pertinent to mention here that all the items required for conducting Bisket Jatra such as pine tree, other timber, rope, blue jin cloth, flag bar, worship materials, animal quadrupeds etc. are being provided by the government body. In the past, all the work related to

this was done through chhebhadel office. However, after the establishment of Guthi Sasthan in the year 2021 BS, the Guthi Sansthan has been spending the reqired amount for the entire cost of this jatra to be paid by the government. Thus, the amount allocated annually by Guthi Sansthan is the main source of running this jatra at present. Accordingly, the head of the office of Guthi Sansthan, Achyutananda Pokharer has informed that the Rs. 8 lakh has been spent for the Bisket jatra of 2065 BS, Rs. 8.5 lakh for the Bisket Jatra of 2066 BS and Rs. 10 lakh for the Bisket jatra of 2067 BS (Source person : Achyutananda pokharer). From this it is clear that in view of the fact that Guthi Sansthan has been financing all the financial expenses related to the operation of Bisket Jatra, which is a cultural heritage of the country, this jatra seems to be being conducted under the proper supervision of the state machinery.

conclusion

Thus the fact that the Bisket Jatra of Bhaktapur has been a jatra from ancient times till now with the help and participation of the local people, but the fact that the king or the state power has equally important role in it is clear from the above mentioned illustrations. In fact, under the control and supervision of the state administration, all the activities from beginning to the rnd of this procession have been carried out even today. In other words, it would not be an exaggretion to say that the main objective of this Jatra(procession) was to maintain peace, stability and tranquility politically by instilling a sense of harmony, social harmony and mutual unity among the various sections of the society.

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Intersectionality of Race and Gender in Ann Petry's "Like a Winding Sheet"

Pawan Baral

Abstract

The paper examines the complex interplay of race and gender as depicted in Ann Petry's short story "Like a Winding Sheet." It uses Kimberlé Williams Crenshaw's idea of intersectionality as an analytical framework. It argues that racial discrimination at workplace and community is linked to more family strain and less family support. Ultimately racial discrimination negatively affects the mental and physical health of Black Americans by negatively affecting family quality.

Keywords: race, gender, discrimination, intersectionality, family life

Introduction

The paper aims at exploring Ann Petry's story "Like a Winding Sheet" from perspective of intersectionality. Intersectionality is an analytical framework proposed by Kimberlé Williams Crenshaw for understanding how aspects of a person's social and political identities combine to create different modes of discrimination and privilege. The story is set in an urban ghetto in the mid-1900s, African-American author Ann Petry's short story "Like a Winding Sheet" (1945) follows an impoverished black couple, observing the prejudices and injustices they face. It relates the life of an African American couple working as casual laborers for white employers. Despite being portrayed as a peaceful and loving husband in the beginning, the husband Johnson transfers the anger and frustrations triggered by racism and work-based discriminations to his partner Mae in the end. In this context, Johnson's gender identity is closely linked with his racial identity in that it is both empowering and oppressing at the same time.

The story depicts the protagonist who never gets to a place where he feels relaxed. The sense of being discriminated remains so strong that he is constantly aching and exhausted, so much so that even getting out of bed is tiring for him. He gets no outlet of his racially segregated emotion. Petry creates suspense in the end because she just tells the readers that Mae is receiving blows from Johnson for calling him a nigger. The husband, Johnson, internalizes his own marginalized state, clouding his judgment and leading him to abuse his wife. The short story characterizes the kind of self-destructive anger that pervaded black communities during the Jim Crow segregation era, i.e., the American post-slavery period characterized by extreme cases of discrimination and racism together with the prevalence of gender-based violence. In this context, the paper textually excavates the interplay of race and gender in their identity as the victimizer and the victim behind

Johnson's provocation of violence against his wife.

Intersectionality

Intersectionality is an analytical framework for understanding how aspects of a person's social and political identities combine to create different modes of discrimination and privilege. The term was conceptualized and coined by Kimberlé Williams Crenshaw in a paper in 1989. Crenshaw is an American lawyer, civil rights advocate, philosopher, and a leading scholar of critical race theory as well as a Professor of Law specialized in race and gender issues. She identifies multiple factors of advantages and disadvantages in a person's social and political reality that include gender, caste, sex, race, class, sexuality, religion, disability, physical appearance and height. They are both empowering and oppressing at the same time. She claims that discrimination stems from multiple forms of oppression simultaneously because these factors intersect and overlap with each other. In "Mapping the Margins: Intersectionality, Identity Politics, and Violence against Women of Color," Crenshaw presents intersectionality as a way of framing the various interactions of race and gender in the context of violence against women of color as:

Yet intersectionality might be more broadly useful as a way of mediating the tension between assertions of multiple identity and the ongoing necessity of group politics. It is helpful in this regard to distinguish intersectionality from the closely related perspective of anti-essentialism, from which women of color have critically engaged white feminism for the absence of women of color on the one hand, and for speaking for women of color on the other. One rendition of this anti-essentialist critique-that feminism essentializes the category woman-owes a great deal to the postmodernist idea that categories we consider natural or merely representational are actually socially constructed in a linguistic economy of difference. While the descriptive project of postmodernism of questioning the ways in which meaning is socially constructed is generally sound, this critique sometimes misreads the meaning of social construction and distorts its political relevance. (1296)

With post-modern heart of anti-essentialism, intersectionality asserts that a person's identity is affected by multiple social categories which may be the cause of multiple sources of oppression. For Crenshaw, Black women are discriminated against in ways that often do not fit neatly within the legal categories of either racism or sexism but as a combination of the two.

Jim Crow Segregation Era

The story is set in the Jim Crow Segregation Era. The name Jim Crow is taken from a theatre character developed and popularized by Thomas D. Rice (1808–1860). It is a racist depiction of African-Americans and of their culture. It refers to the name of the racial caste system operated primarily, but not exclusively in southern and border states, between 1877 and the mid-1960s. Jim Crow is not only a series of rigid anti-black laws, but also a way of life. Under Jim Crow, African Americans were transferred to the status of second-class citizens. Talking about the prevalence of the laws, Melvin I. Urofsky writes, "From the late 1870s Southern U.S. state legislatures passed

laws requiring the separation of whites from "persons of color" in public transportation and schools. Segregation was extended to parks, cemeteries, theatres, and restaurants in an attempt to prevent any contact between Blacks and whites as equals" (Jim Crow law United States [1877-1954]). In this sense, it represented the legitimization of anti-black racism. This is deep rooted in Christianity as some Christian ministers and theologians taught that whites were the Chosen people and blacks were cursed to be servants. God supported racial segregation.

The interplay of Race and Gender in "Like a Winding Sheet"

The story tells the story of a couple who wakes up in preparation for their night shift. The author portrays the husband Johnson as a peaceful and loving husband. He has planned to surprise his wife by preparing breakfast but he is too tired, he oversleeps. Despite his calm character, he is having problems with his legs because of lengthy-standing periods at work. In addition, Petry claims that Johnson has established a personal code of never hitting a woman. He considers women weaker and unable to fight back. Not only that Mae is a loving wife. She always teases her husband and restores happiness in the family. Racial discrimination and gender-based violence are some of the common cases in contemporary society. Most stressed workers transfer their anger and frustrations to their partners. Racism and work-based discriminations are some of the leading causes of stress. Contemporary society has not solved the issues of inequality in job placements and promotions. These factors are responsible for creating dissatisfaction, frustrations, and anger.

The period in Petry's writing falls at a particularly interesting time in history for African American writers. After the vibrance of the Harlem Renaissance, writers like Richard Wright began to popularize a new naturalism inspired by the austerity of the Great Depression, a time of great economic recession and severity for many working-class Americans. After the Second World War, some new opportunities for African Americans appeared. By the 1950s, the Civil Rights Movement was beginning to take shape, ushering in an era in which more and more African Americans would demand a fairer society.

Petry's fiction can thus be read as very much of its time, not shrinking from acknowledging the grim reality of life for many African Americans while also hoping that one day, circumstances might improve. a working-class African American man awakes from a bad night's sleep. Working night shifts does not agree with him, so not only is he exhausted but he has slept through his opportunity to make breakfast for his wife Mae, who also works nights. The couple playfully banters for a time, and Mae says that seeing Johnson wrapped up in their bedsheet reminds her of "a huckleberry—in a winding sheet." As the two leave for work Mae realizes it is Friday the thirteenth and wants to stay home, as she believes the date is unlucky. Johnson lovingly persuades her, though he mentally notes that many men would have reacted more harshly. Despite his aching legs, Johnson finally arrives at work at the "plant" and meditates on how his workplace could be reorganized to make the work less tiring. As he is late, Johnson attracts the attention of the white forewoman. She verbally attacks him, spitting out racial slurs. In a moment of anger, he fantasizes about striking her. Instead, he physically intimidates her and insists that she no longer

use such offensive language. She backs off uneasily and apologizes. The night wears on and Johnson becomes progressively more exhausted. As he is leaving for work, he wants to avoid the packed subway car and stops outside a restaurant. He sees a number of his coworkers in line for coffee, so he enters and waits in line. When it is his turn the white waitress casually tells him that there is no coffee left. Johnson interprets her gestures and tone of voice to indicate casual racism at his expense and has another violent fantasy about attacking her. He leaves in disgust and does not look back. If he had turned back, however, he would have seen that the waitress was genuinely out of coffee and that lots of white people were also turned away. Now incredibly tired and bitter, Johnson returns home. Here he finds Mae, and sits down on the overalls that she wears for work. She complains that he will wrinkle them and asks him to stand up, but he pays no attention. She begins to playfully needle him, and in doing so unwittingly echoes the forewoman's language and the waitress's gesture. Feeling himself losing control, Johnson violently beats her, hitting her over and over. He feels that he has lost all control of his hands and that he can't stop what he's doing, as if his body is tightly wrapped in "a winding sheet."

The story argues that a person's race can deprive them of their agency, at least to some extent. Petry portrays Johnson as a nice man at the beginning of the story. He loves his wife and treats her well. But when he goes to work, things get worse for him. Work is hard, and the boss calls him a nigger. When she disparages him racially, she starts to put pressure on him. From there, though, his perception of racism is what hurts him most. He hangs back in the dinner because of race. He feels that the waitress has refused to serve him because of race, even though it is not true. Because of these real and imagined slights, he loses his agency. He is unable to stop himself from becoming violent when he is at home. Here, racism is taking away some of his agency. It is pushing him to act in certain ways. But it is still his perceptions that end up mattering most. He uses his own agency to stop from hitting the two white women, but cannot stop himself from hitting his wife.

The short story presents the idea that racial discrimination is so devastating that it produces incredibly harmful effects on victims' bodies and minds. The protagonist can never get to a place where he feels rested; he is constantly aching and exhausted, so much so that even getting out of bed is tiring. He does work the night shift, but once we catch a glimpse of the plant where he works, his exhaustion makes even more sense. There, he is criticized and, worse, insulted; the forewoman yells at him for being late, saying, "And the niggers are the worst. I don't care what's wrong with your legs. You get in here on time. I'm sick of you niggers—" (232). Later, a young white woman refuses to serve him coffee— such a basic and small thing that would make him feel less fatigued and more satisfied—and he has to force himself, again, to swallow that anger. His tension rises so dramatically throughout the day that he cannot even grip a handle on the subway. When his wife teases him, calling him "'a old hungry nigger,'" (237) he snaps, as though "He had lost all control over his hands" (237) Being subjected to dehumanizing and degrading racism has turned a peaceful and kind man who "couldn't bring himself to hit a woman" (233) into a man who hits his wife several times (although, of course, there is no excuse for being violent towards his wife). It's as though the racist attacks to which he's been subjected have "enmeshed in a

winding sheet— that was it— like a winding sheet" (237) trying to kill his humanity and kindness. He tries to fight his way out, connecting with her face rather than the face of those he forbore to strike out at earlier.

In the story, Petry demonstrates that the issues of race and gender are closely entangled. As the story unfolds, Johnson endures a racially antagonistic encounter with his plant's white forewoman, and believes he is denied coffee by a white waitress on account of his race. He ultimately beats his wife, Mae, possibly to death, for playfully echoing these same racist sentiments. Both of Johnson's interactions with white women produce fantasies of violence that play out in his mind, but which he knows he can never enact. Instead, he takes out his intense frustration on his own African American wife, despite beginning the story as a man who adores Mae and is not made to threaten or strike a woman. This desire to exercise his power creates an increasingly fraught scenario revolving around the interaction of gender and race. Petry shows that although Johnson is the victim of racial violence, he himself perpetuates gendered violence. the dissonance between his struggle against abuse from white women and his subsequent violence toward Mae thus suggests that black women like Mae are ultimately the foremost victims of both racism and sexism.

Though Johnson is clearly racially oppressed throughout the story, he holds sexist ideals and wants to exert power over women. At the beginning of the story, the protagonist knows that "a lot of men might have" (231) restored to threats of violence when dealing with Mae's reluctance to leave the house, but does not feel the need to subscribe to this socially-mandated version of masculinity. Yet Johnson does feel secure in the knowledge that, as a man, he has the physical strength to beat his wife if he wanted to. He seems to feel a sense of superiority in choosing not to act abusively, and despite not feeling able to do so, he still defines his masculinity by this latent power. He acknowledges that his position as a man means he has the opportunity to act either way, even if his own character dictates that he refrains from threats of violence. This need to feel power over women extends outside the home, as exemplified by his evident distaste at having a female superior at work: "He could never remember to refer to her as the forelady even in his mind. It was funny to have a white woman for a boss in a plant like this one" (232). The fact that he struggles with this even in his mind suggests a profound intellectual discomfort with the idea of yielding power to a woman.

This need to feel power over women creates tension in Johnson's interactions with white women, as his position as an African American means that these women can claim power over him on account of his race. The forewoman attacks Johnson with racial abuse in an effort to humiliate him and establish a sense of authority over him, stating, "Every guy comes in here late always ha an excuse…. And the niggers is the worse" (232). Not only does this racial insult upset Johnson, but it also undermines him since she is a woman, prompting him to resort to the threat of violence by walking closer to her with clenched fists. This suggests an unconscious move to remind the forewoman of the physical power associated with his masculinity. Later on, Johnson explicitly takes comfort and even pleasure from imagining the sensation of beating the foreman, making specific reference to her femininity by mentally conjuring up "the soft flesh of her face….

under the hardness of his hands" (233). Petry creates an echo of this interaction in Johnson's later interaction with the waitress. Johnson fixates on the casual way in which she tosses "the length her blond hair from the back of her neck as expressive of her contempt for him" (235), with the long blond hair epitomizing both her whiteness and her femininity. Once again feeling helpless, this time Johnson mentally takes even more explicit pleasure at the thought of enacting violent revenge on her femininity: "What he wanted to do was hit her so hard that the scarlet lipstick on her mouth would smear and spread over her nose, her chin, out toward her cheeks" (235). Here, Petry blurs the images of lipstick and blood, creating a fetishized picture of female pain which Johnson relishes as a means of combating his feelings of humiliation and emasculation. These examples show that Johnson channels his experience of racism into violent, sexist frustration, which he ultimately unleashes and directs at Mae. Through this chain reaction, Petry emphasizes the heightened misogyny that black women are often forced to endure. While both the foreman's and the waitress's racial privilege protects them from Johnson's rage in public spaces, as a black woman in the privacy of her own home Mae is afforded no such protection, as Johnson takes out his rage by beating her instead. Mae is effectively used as a safer stand-in for the forewoman and the waitress.

As a black woman and in private rather than in public, Mae is vulnerable to Johnson's attack as there are fewer consequences for him abusing her. Since the racism that Johnson experiences throughout the story is presented as socially acceptable, the reader can infer that society would be less sympathetic toward Mae as a black woman than toward the white women whom Johnson really wanted to abuse. By showing how Mae suffers immense violence for something as minor as a playful comment, Petry suggests that black women experience both racism and sexism on a level far more severe than black men or white women respectively. Through the unjust beating of Mae, Petry illustrates how damaging discrimination can be – particularly when the realms of racism and sexism intersect. The combination of violent masculinity along with racial discrimination creates a completely toxic environment, in which black women have to bear the brunt of a socially-ingrained cycle of violence.

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Nepalese Students' Perception towards the online learning during Covid-19 lockdown phase.

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Abstract

The research study " Nepalese Students' Perception towards the online learning during Covid-19 lockdown phase" is conducted Nepal during the period of Covid-19, in 2020 to identify the Nepalese students' perception and satisfaction towards on line classes according to the different programs (MBS, MBA, BBA, BIM BSC-CSIT) which are running under Tribhuvan University of Nepal. The total sample size is 205. This study has used descriptive research design. Random sampling method has used to get the responses of respondents. Well-structured questionnaire with five likert scale (1= strongly disagree to 5= strongly agree) is used to get respondents' responses. Cronbach's Alpha of perception and satisfaction of are found 0.63 and 0.74 respectively. In aggregate, students' perception toward the online classes are fond "moderate and agree", However, their perception found strongly disagree and disagree for practical subject and also found "disagree and moderate" regarding the interaction between faculties and students. Regarding the students' satisfaction, they are satisfied towards online classes during the Covid-19.

Keywords: COVID-19, Online learning, Students Perception, Students Satisfaction, Academic Program

Introduction

The coronavirus disease 2019 (COVID-19) pandemic, first reported and confirmed in China (Zhao et al. 2020). World Health Organization (2020) stated that coronavirus disease (COVID-19) originated from Wuhan, China in 2019. The World Health Organization (WHO) therefore announced the COVID-19 outbreak as a pandemic on 11 March, 2020 (WHO 2020).

Since the outbreak of the disease WHO through its guidelines in 7 march 2020 has prioritized the actions for responding to virus; urged the government to maintain health facilities, raise public awareness, and stock up on medical supplies (WHO, 2020)2. The first case of COVID-19 was confirmed in Nepal on 23 January 2020 on a 31-year-old college student returned from Wuhan, China (Bastola et al. 2020).

The Covid-19 pandemic has brought multiple challenges and threats in front of the world. The COVID-19 pandemic affects everyone and everywhere. Threat of the pandemic as a result of COVID-19 is causing a series of transformations in the different spheres of social, political, labor,

and economic life (Espino-Díaz, Fernandez-Caminero, Hernandez-Lloret, Gonzalez-Gonzalez, & Alvarez-Castillo, 2020). This resulted many countries around the world to made decisions to temporarily close all academic institutions to break the COVID-19 chain (Alawamleh, 2020). This matter has affected almost 80% of the world's student population of nearly 1.37 billion students of 138 countries and 60.2 million teachers were unable to be in the classroom due to the closure of schools and universities (UNESCO, 2020). In such a situation where the students are not allowed to go to school or Universities, the alternative is to move from traditional to online education.

The Covid-19 also affected very badly to different sectors of Nepal like in education, health, farming, trade, tourism, socio-cultural areas as other countries of the world. Before the covid-19 pandemic, education system of the Nepalese Universities, colleges and schools, expect the Nepal Open University, had used face to face (physical classes) teaching-learning process. However, many education institutions shifted to Online class through Zoom, Microsoft Team, Google meet, Google Classroom. Online libraries, TV broadcasts, guidelines, resources, video lectures, online channels are introduced in at least 96 countries (Basilaia & Kvavadze, 2020).

The Government of Nepal implemented a lockdown starting on March 24 to close schools, colleges, universities including all Educational institution (Sherchand, 2020). Many universities and colleges worldwide suspended classroom teaching due to the novel corona virus pandemic and switched to online teaching (Mahdy, 2020). In Nepal Online class has been a reality since COVID-19 pandemic and served as an alternative educational tool (Gupta, Shrestha, Shrestha, Acharya, & Pandey, 2020). Many education institutions shifted to Online class through Zoom, Microsoft Team, Google meet, Google Classroom. In the context of Nepal, the practice of online classes is new to many colleges (teachers and students) and also there is no good access to electricity and internet service in most parts of the country (Subedi, Nayaju, Subedi, Shah, & Shah, 2020).

It was big challenge for the academic institutions for running their academic programs through on line without sound preparation. However, most of the academic institutions started to use online teaching learning process for their students in order to complete their academic program. Tribhuvan University also requested and issued the notice to all concerned faculties and technical institute to start the classes through online.

In Nepal, it is vital that teachers should be provided with training opportunities for online teaching as almost all of them have not done the job before. A few organizations such as Tribhuvan University, and Kathmandu University, Nepal have started to conduct training to teachers. Furthermore, University officials need to ensure that each student gets access to technology and internet (Dawadi et al. 2020).

Initially, few faculties of Tribhuvan University in their efforts started delivering their classes online from the very beginning of lockdown in Nepal, but the efforts were insufficient in terms of coverage, later Tribhuvan University formally decided to conduct online classes withholding examination schedule. After three weeks of the lockdown, few other Universities of Nepal followed to Tribhuvan University and decided to continue their on-class mode through online (Gautam &

Gautam, 2021). However, it was very challenging for Nepalese academic institutions, because the practice of online classes is new to many colleges (teachers and students) and also there is no good access to electricity and internet service in most parts of the country (Subedi, et.el., 2020).

Objectives of the Study

This research study has set two objectives to identify students' perception and satisfaction towards online learning. they are;

1. To examine the perception of the students towards online learning during Covid-19 lockdown phase.

2. To assess whether students are satisfied or not with online learning.

Review of Literature

Review of literature regarding the concept of online learning, students' perception, and students' satisfaction are given below;

Online learning in on line classes

Online learning is considered as an alternative learning method with the use of computers, laptops, tablets and mobile phones with internet access in synchronous and asynchronous environments. Through these learning methods and environments, students have a freedom in learning and get connected with their teachers anywhere they want (Singh & Thurman, 2019). There are two modes in online learning: 1) synchronous mode which provides the direct interaction between the lecturers and students during class through tools such as videoconference or chatrooms; and 2) asynchronous mode that provides the opportunity for the lecturers and students to interact each other before or after the online class through thread discussion and emails (Algahtani, 2011). Online learning is also known as e-learning, online learning, virtual learning or distance learning. E-learning process in higher education is done with the help of various online platforms. Over time, many notions were used to describe online learning, such as Computer-mediated learning (Anaraki,2004). On line classes are the virtual classes or online platforms where both teaching faculties and students join through electronic devices for teaching -learning activities.

Perception: Perception gives meaning to the information. People detect information through five senses. Customers do not perceive quality in a one-dimensional way, but rather judge quality on multiple factors relevant to the context (Zeithaml et al., 2006). Perceptions of service quality differ between different parties. In addition, perceptions of service quality change over time. In the context of higher education, experiences of students are varied and continuous, over months and years (Cuthbert, 1996a). Students judge or perceive the quality of online learning from different angles like understanding of online classes, easy and comfort of online classes, interaction between teaching faculties and students about doubtful questions etc.

Satisfaction: Satisfaction has been defined as the perception of pleasurable fulfillment of a service (Oliver, 1999). In addition, learning satisfaction represents the construct of students' attitudes that measures affectively students' satisfactions who usually have positive

experience towards online learning (Harsasi & Sutawijaya, 2018). Satisfaction is one of the

important steps to determine the quality of an online learning. Meanwhile, student satisfaction also can be defined as students' perception towards learning experience which can be increased when learning is planned, and they be able to reflect learning and the provision of appropriate platforms for interaction and collaboration between teachers and students (Rios, et al., 2018)

Research Methodology: The research design is descriptive study based on survey, which has analyzed perception and satisfaction of students towards the online learning during the COVID-19 period. Total 235 questionnaires were distributed through Google form and 205 questionnaires were used as sample after collection. Received questionnaires are again entered into IBM SPSS and data were analyzed to achieve the research objectives. The total sample size (205) has included 95, 16, 74 and 20 students from MBS, MBA, BBA and BS-CSIT respectively. Simple random sampling procedure is employed in selecting respondents (students) from four programs of different campuses which are running under the Tribhuvan University of Nepal. Structured questionnaire is used to get the responses from the respondents through using five likert scale (1= Strongly Disagree, 2 = Disagree, 3= Moderate, 4 = Agree and 5 = Strongly Agree.) to know rate values of students' perception and satisfaction. Total 11 statements are used to get the respondents' response abut online learning, among them nine statements for students' perception and two statements for students' satisfaction are designed. The researcher used Cronbach's Alpha to test the reliability of data because it is one of the important tools used to check the internal consistency of data.

Result of the research study

This research study has examined students' perception and assessed their satisfaction also regarding the online classes during the COVUD-19. they are given below;

Students' Perception as Academic Program

Students' perception about the online learning is examined through mean value. Responses of students are taken regarding the nine statements of online learning. It is given below from the table 1 and table 2:

Table 1

Statements of Perception	Program	Mean	SD
1. I feel I learned as much in my online classes as I have in my face-to-face classes.	MBS	3.26	0.98
	MBA	3.61	1.5
	BBA	3.79	1.15
	BSCCSIT	2.11	1.6
	Total	**3.19**	**1.01**
2. Online Classes are understandable	MBS	3.92	0.73
	MBA	4.67	0.49
	BBA	3.91	1.04
	BSCCSIT	3.63	1.36
	Total	**4.03**	**0.92**
3. Online classes are appropriate in theory subjects	MBS	3.54	0.84
	MBA	3.67	1.46
	BBA	3.71	0.8
	BSCCSIT	3.11	1.19
	Total	**3.51**	**0.92**

4. Online Classes are appropriate in practical subjects	MBS	1.86	0.74
	MBA	1.61	0.61
	BBA	1.57	0.63
	BSCCSIT	1.93	1.11
	Total	**1.74**	**0.75**
5. Online classes are quick (to complete the course)	MBS	3.38	0.9
	MBA	3.61	0.92
	BBA	3.60	0.77
	BSCCSIT	3.41	0.84
	Total	**3.50**	**0.86**
6. Online classes are easy/comfort	MBS	3.54	0.89
	MBA	3.44	0.91
	BBA	3.50	0.75
	BSCCSIT	3.31	0.83
	Total	**3.45**	**0.85**
7. Online classes have Faculty-to-Student Interactions as face to face classes	MBS	3.16	0.68
	MBA	3	1.08
	BBA	2.78	0.82
	BSCCSIT	2.56	0.97
	Total	**2.87**	**0.84**
8.On line faculty provides necessary materials and notes	MBS	3.60	0.78
	MBA	3	1.09
	BBA	3.78	0.92
	BSCCSIT	3.56	0.95
	Total	**3.49**	**0.87**
9. Online Faculty provide good quality Feedback	MBS	3.95	0.97
	MBA	4.39	0.85
	BBA	3.36	1.17
	BSCCSIT	3.63	1.04
	Total	**3.83**	**1.1**

Students' Perception as Academic Program

Table 2

Academic Program	Aggregate Mean value of nine Statements
MBS	3.36
MBA	3.44
BBA	3.33
BSC-CSIT	3.03

Total mean perception of students as academic program

In the above table 1, nine statements are used to get the students' perception about the online learning. Students' response regarding the statements are taken through using five Likert scale (1= Strongly Disagree, 2 = Disagree, 3= Moderate, 4 = Agree and 5 = Strongly Agree. The mean value of each statement is calculated to examine the students' perception toward the online learning and students are categorized as academic programs (MBS, MBA, BBA, BSC-CSIT). Nine statements

are used to get the perception about the online classes of 205 students of four academic programs MBS, MBA, BBA and BSC-CSIT of different campuses which are running under the Tribhuvan University of Nepal.

Regarding the statement first (I feel I learned as much in my online classes as I have in my face-to-face classes), the mean values of MBS, MBA, BBA and BSC-CSIT students are found 3.26, 3.61,3.79 and 2.11 respectively, it means perception of MBS, MBA and BBA students is located at rate value "moderate and agree", whereas mean perception of BSC-CSIT students is located at rate value "disagree and moderate". The average mean value of students of four academic program is found 3.19, it shows that students' perception regarding this statement is located at "moderate and agree".

Regarding the second statement, (Online classes are understandable), mean values of MBS, MBA, BBA and BSC-CSIT students are found 3.92, 4.67, 3.91 and 3.63respectively. Students of all programs besides MBA have perceived "moderate and agree" whereas students of MBA have perceived "agree and strongly agree" towards the statement of

"online classes are understandable" and the mean perception (4.3) of all students found at " agree and strongly agree" rate value.

Students' perception regarding the third statement, "Online classes are appropriate in theory subjects", mean values of students of MBS, MBA, BBA and BSC-CSIT are found 3.54, 3.67, 3.71 and 3.11 respectively. Students of all programs have perceived "moderate and agree". Its total average mean value is also found 3.51, it means all students of four academic programs have perceived "moderate and agree".

Regarding the fourth statement, "Online Classes are appropriate in practical subjects", the mean values of MBS, MBA, BBA and BSC-CSIT students are found 1.86, 1.61, 1.57 and 1.93 respectively. Students of all four academic programs have perceived "strongly disagree and disagree" towards this statement. The total average mean value is also found 1.74, it means all students of four academic programs have perceived "strongly disagree and disagree". It has showed that the academic institutions should consider about the practical subject while designing the online classes.

Students' perception regarding the fifth statement, "Online classes are quick (to complete the course)", the mean values of students of MBS, MBA, BBA and BSC-CSIT are found 3.38, 3.61, 3.6 and 3.41 respectively. Students of all four programs have perceived "moderate and agree" towards this statement. Its total average mean value is also found 3.47, it means all students of four academic programs have perceived "moderate and agree".

Regarding the sixth statement, "Online classes are easy/comfort" the mean values of MBS, MBA, BBA and BSC-CSIT are found 3.54, 3.44, 3.50 and 3.31 respectively, it means students of four programs have perceived "moderate and agree" towards this statement. Its total average mean value is also found 3.45, it means all students of four academic programs have perceived "moderate and agree".

Students' perception regarding the seventh statement, "Online classes have Faculty-to-

Student Interactions as face to face classes", the mean values of MBS, MBA, BBA and BSC-CSIT are found 3.16, 3, 2.78, and 2.56 respectively, it shows that students of MBS and MBA have perceived "moderate and agree' whereas students of BBA, and BSC-CSIT

have perceived "disagree and moderate" regarding this statement. Its total average mean value is also found 2.87, it means all students of four academic programs have perceived "disagree and moderate".

Regarding the eighth statement (On line faculty provides necessary materials and notes), the mean values of MBS, MBA, BBA and BSC-CSIT students are found 3.60, 3, 3.78 and 3.56 respectively, it means perception of MBS, BBA and BSC-CSIT students is located at rate value "moderate and agree", whereas perception of MBA students is found "moderate". The average mean value of students of four academic is also found 3.49, it means all students of four academic programs have perceived "moderate and agree".

Similarly, regarding the ninth statement, "Online Faculty provide good quality Feedback", the mean values of MBS, MBA, BBA and BSC-CSIT students are found 3.95, 4.39, 3.36 and 3.63 respectively, it means perception of MBS, BBA and BSC-CSIT students is found "moderate and agree". Likewise, the perception of MBA student regarding this statement is found "agree and strongly agree". Likewise, the average mean value is 3.83, it means students of four academic programs have perceived "moderate and agree" regarding this statement. Similarly, Table 2 has revealed that aggregate mean value of all students of nine statements as all academic program are found "moderate and agree", however MBA students mean value is found highest whereas BSC-CSIT students' mean value is fond lowest.

Students Satisfaction towards Online Classes Two statements are used to assess the satisfaction of students towards the online classes that is revealed from the table 3;

Table 3

Statements of Satisfaction	Program	Mean	SD
1. Online classes should be continued in future	MBS	3.58	0.67
	MBA	3.44	1.42
	BBA	3.70	1.15
	BSC-CSIT	3.21	7.52
	Total	**3.46**	**2.38**
2. Overall, I am satisfied with this online classes.	MBS	4	0.87
	MBA	3.33	1.33
	BBA	3.4	1
	BSC-CSIT	3.22	1.15
	Total	**3.38**	**0.98**

Students' Satisfaction toward online Classes as Academic Program

To assess whether students are satisfied or not with online classes toward online classes as academic programs (MBS, MBA, BBA and BSC-CSIT), the above table shows that satisfaction of all MBS (3.58), MBA (3.44), BBA (3.70) and BSC-CSIT (3.21) students regarding the "Online classes should be continued in future" is located at "moderate and agree" rate values, however,

students of BBA have highest mean value (3.7) whereas students of BSC-CSIT have lowest mean value.

Similarly, satisfaction of students toward the "Online students are satisfied with classes" statement, it is found that students of MBA (3.33), BBA (3.4), and BSC-CSIT (3.22) have located at "moderate and agree" rate value whereas satisfaction of students of MBS (4) have put their agreement at "agree" rate value.

Discussion

The result of this study regarding online classes found moderate to strongly agree regarding all seven statements "Online Classes are understandable (4.03)", ninth statement "Online

Faculty provide good quality Feedback(3.83)", third statement "Online classes are appropriate in theory subjects (3.51)", fifth statement "Online classes are quick (to complete the course, 3.50)", eight statement "online faculty provides necessary materials and notes, (3.49)" sixth statement "Online classes are easy/comfort (3.45)", first statement "I feel I learned as much in my online classes as I have in my face-to-face classes (3.03)", it means the research result of this study is looked so similar with the research result done by Mahat (2021), he stated that more than 59% respondents believed that online class was one of the easiest platforms to share the knowledge and collect the required information. Most of the respondents intended to use online-class platform to enhance their learning and communication skill. He conducted on "Students' Perception towards Online-Class during COVID-19 Pandemic" in the public (Shanker Dev Campus) and Private (Times International Collage) collage of Kathmandu District. However, research results of Gupta et.al. (2020), Thapa et.al. (2021), Acharya et.al (2021) and Harefa and Sihombing (2022) found different, Gupta et.al. (2020) found that 55.4% students were disagreed about online classes are more effective. They had conducted research study on "Perception of Bachelor of Dental Surgery (BDS) students of Kathmandu University on online learning during COVID-19 pandemic". Likewise, Thapa et.al. (2021) conducted research study on "Nursing students' attitude on the practice of e-learning: A cross-sectional survey amid COVID-19 in Nepal" and only about 34% of the students found e-learning as effective as traditional face-to-face learning that is not similar with the result of this study. Acharya et.al. (2021) found that 64.6% of the respondents were unsatisfied with online classes. They had conducted study on "Digital learning Initiatives, Challenges and Achievement in Higher Education in Nepal Amidst COVID-19". Harefa and Sihombing (2021) had studied students' perceptions about the effectiveness of online learning during the COVID-19 pandemic in the remote North Tapanuli region of Indonesia and they found that online learning is considered less effective by students in remote areas; this happens because communication networks and infrastructure do not adequately support them to follow online learning.

Similarly, this study found that students are satisfied in both statements ("Online classes should be continued in future" and "Online students are satisfied with classes") because they have put their agreement at moderate and agreement rate value, which results look so similar with the research result done by Rana and Shrestha (2021) and Shaid, et.al., (2021). However, Rana and shrestha (2021) had done in nursing campuses, they found more than half (56%) of students

were satisfied with online learning. Students' satisfaction is one of important factors for effective outcome from online learning. So, E-learning is a good opportunity to continue education in future. Shaid, et. al., (2021) found that about 58.5% of the students were satisfied or fully satisfied towards the online classes being conducted. But Karki et al., (2021) conducted among 206 students of Shanker Dev Campus studying in Master level in Nepal finding revealed that majority of the student's found physical class was more effective than online class in terms of accessibility, easy to use resources, and importance to enhance teaching-learning habit. Likewise, Ansar et. al., (2020) found that overall, 78% of students were dissatisfied from online learning which has been implemented across all the universities of Pakistan in the wake of COVID-19 lockdown.

Conclusion and Implication

this research study has concluded that online classes are found effective and students are satisfied also however, online classes are not found effective for the practical subject and it showed poor interaction between faculties and students. However, Universities and campuses need to consider about the online classes though improving in online teaching. This is the age of IT (Information Technology), so need to develop the online courses and syllabus as nature of the subject (theory and practical). Online classes help to reduce the cost and time of transportation and it facilitates to provides better education from the qualified and well experienced faculties to those students who are living in the remote areas. We both academic institutions and students can get the opportunities, if partial online classes as nature of subject can be imposed in the existing physical teaching system.

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Political Philosophy: A Comparative Study between Capitalism and Communism

Saroj Kumar Timalsina

Abstract

The followers of capitalism claim that it is best form of political and economic ideology for entire prosperity but the opponents' claim is contradictory to capitalism, they claim that capitalist political system exploits the labor and lets the rich to be richer but communism is such economic and political ideology that is based on equitable and just distribution of means and recourses. In this controversy, this article "on comparative study on capitalism vs. communism" is based on descriptive and analytical method of study. The available sources in internet, books, and other documents have been used. The basic intention of this article is to find out the core differences between capitalism and communism and to make easy understanding on these political cum' economic ideology.

Keywords: Capitalism, Communism, Ideology, Economy, Free Market, Closed market

Introduction

Private property, private control of the factors of production, capital accumulation, and competition are all fundamental characteristics of a capitalist economy. Simply put, a capitalist society is ruled by market forces, whereas a communist system is ruled by the government. Capitalism is an economic system in which private individuals own and control the economy's trade and industries for profit. Communism is a socioeconomic system in which the community controls a country's trade and industry, and each individual's part is determined by his abilities and requirements.

Capitalism's unique contribution to history, both supporters and detractors agree, has been the fostering of economic progress. Capitalist expansion, on the other hand, is not universally considered as a net advantage by its detractors. Its negative aspects are caused by three dysfunctions that reflect its market origins.

Many critics have claimed that capitalism has an inherent insecurity that has characterized and afflicted the system from its inception. Capitalist expansion varies with changes in technology or social prospects for capital accumulation since it is driven by profit expectations. Capital pours in to seize opportunities as they arise, bringing with it the usual characteristics of an economic boom. The rush, however, eventually fades as demand for the new products or services becomes saturated, halting investment, causing a shakeout in the major industries that were a part of the preceding boom, and ushering in recession. Thus, economic progress comes at the expense of a series of market gluts when booms come to an end (Boettke, 2020).Communism is a philosophical, social, political, and economic ideology and movement whose goal is the establishment of a communist society, namely a socioeconomic order structured on the ideas of common or social ownership of all property and the absence of social classes, but it has been criticized as a state-centric system. In this

connection, this article has compared between the two political cum' economic ideologies.

Statement of problem:-

Capitalism is an economic and political ideology that seeks to promote open democratic rule and the private sector, whereas communism is a political and economic ideology that seeks to enhance the role of the state while diminishing the role of the individual in governance. In such a contentious situation, this study has done its best to generalize certain ideas about the subject through the following statement of problems:

What are the primary distinctions between capitalism and communism?

What is the fundamental idea behind capitalism and communism?

Objectives of the study:-

- To learn about the fundamental contrasts between capitalism and communism

-To examine the fundamental concepts of capitalism and communism.

Methods of Study:-

This research is based on available resources, such as books, journals, newspapers; scholarly interviews televised and published, online materials, internet articles, and so on. This signifies that descriptive and analytical research methodologies are primarily used in this study.

Discussions

Capitalism is an economic system in which private individuals own and control the economy's trade and industry in order to profit. Communism is a socioeconomic system in which a country's trade and industry are managed by the society, and each individual's part is determined by his abilities and requirements. (https://www.google.com/search?)

The term 'capitalism' refers to an economic system that promotes private ownership of the means of production, distribution, and exchange in order to maximize profit. The market determines the production and price of goods and services in this system, implying that demand and supply factors play an important role. Individual rights, private property, wealth growth, a market economy, a free and competitive market, self-interest, and little government intervention are fundamental aspects of capitalism. The owners determine and invest in the financial and capital markets in the production inputs in a capitalist economy. The pricing and distribution of goods in the economy were determined by economic competition (https://keydifferences.com/difference-between-capitalism-and-communism.html).

Capitalism: Brief Concept

Capitalism is an economic system in which capital and production methods are privately owned. This means that private individuals own the production resources, materials, facilities, and tools. Capitalism emphasizes economic freedoms, such as private people' ability to labor, produce, and exchange as they see fit, as well as the preservation of private property.

Capitalism advocates a free market economy, one that is founded on free commerce and the law of supply and demand rather than on central government control. The law of supply and demand describes how the combination of relative supply and demand for things results in equilibrium quantities and prices. The quantity of a product supplied will eventually equal the quantity of that commodity desired by customers, and an equilibrium price will form based on how much suppliers produce and how much consumers are prepared to pay, according to this law. Individual rights, such

as the right to private property and intellectual property, are also vital to capitalism.

The Rise of Capitalism

Although there are many capitalist countries in the world today, capitalism first arose in the 17th and 18th centuries in areas such as the Netherlands and the United Kingdom, where the famed economist

Adam Smith wrote about capitalism in his 1776 book The Wealth of Nations.

Key features

- *Private ownership of capital and the means of production*
- *Free market economy*
- **Protection** *of individual rights*

Initially competing with the economic system known as mercantilism, capitalism emerged as the most effective economic system for wealth generation in the nineteenth century. Capitalism faced challenge in the twentieth century from the planned and command economies advocated by socialism and communism, but capitalism has nonetheless become the main economic system that dominates world economy today. Capitalist concepts are present all over the world, and most countries today are capitalist in some way. Even non-capitalist countries frequently employ capitalist concepts in their economic policy.

Anticipations of Capitalism

Capitalism operates by enabling private individuals the freedom to want and supply the items they desire. This enables the emergence of an organic economy in which manufacturers strive to make and sell products that meet consumer demand while keeping production costs low. Profit maximization is sought by producers in this manner. This dynamic relationship between meeting consumer demand and maximizing profits promotes competition among various producers, as producers who are best able to meet consumer demands while also maximizing their own profits will be rewarded by economic success over rival producers who are less effective in doing so. Producers are also rewarded for their capacity to develop new items or improve old products to better fulfill consumer demand, which is rewarded with economic success. Prices also tend to automatically stabilize in capitalist systems. Producer competition keeps prices low because consumers seek the best pricing among rivals, while producers endeavor to meet consumer demand and sell at the maximum price that consumers are prepared to pay. Because consumer and producer freedom is essential for a capitalist system, capitalism works best in democratic states, where individuals have a high degree of freedom.

Some of the major benefits and drawbacks of capitalist systems include:

Benefits	Drawbacks
- Freedom for producers and consumers - Open competition between businesses **Incentives for innovation** - Natural price stabilization	- High rates of income **inequality** - Formation of monopolies **Exploitation** of workers - Less value to poor and labor - Discrimination

Those who believe that a more equal economy can be developed have praised and condemned the great and problematic aspects of capitalism, respectively. Those who bring out these flaws in capitalism are frequently inspired by a socialist viewpoint.

Scandinavian Experience

Although mercantilism is no longer as popular as it once was, capitalism still has rivals. Socialism and communism have challenged capitalism as alternatives that solve its primary flaws, such as high rates of inequality and worker exploitation that are common in capitalist countries. These two opposing systems contend that capital and means of production should be owned by the government rather than private individuals in order to maintain equality and prevent exploitation. Most countries today cannot be classified as entirely capitalist since they have been influenced by various systems of thought, such as socialism. Nordic capitalism, in particular, is commonly seen as a capitalist system infused with significant socialist elements, resulting in considerable social safeguards in Nordic nations such as Sweden and Denmark.

Picture: 1

Prosperity representing picture of Scandinavian countries

Note: The Nordic model of capitalism is embodied by Scandinavian countries. This approach prioritizes social wellbeing as well as economic liberty.

According to Hauser (2021, March 20), modern economic systems that incorporate aspects of capitalism and socialism are sometimes referred to as mixed market economies. These economies incorporate elements of a capitalist, free-market economy as well as a planned economy. This means that governments aim to encourage capitalism growth while simultaneously keeping the authority to act in the economy when necessary, for as by banning corporate mergers or providing financial stimulants to keep enterprises afloat. Because governments intervene at various levels depending on the state involved, there are numerous practical types of capitalism that can be found today all across the world.

Pros	Cons
Capitalism gives people an incentive to work hard	Capitalism may increase income and wealth gap
People are allowed to accumulate wealth	Capitalism leads to an excessive focus on consumption
Lower tax rates compared to other political regimes	May lead to more homelessness
Individual performance is valued	May lead to insufficient welfare
Capitalism encourages competition	Capitalism does not care about minimum wages
Efficiency of markets is maximized	Workers may get exploited
Good environment for international investors	Especially bad for low-skilled workers
Capitalism encourages technological progress	Capitalism may lead to private monopolies
Buildings will be of better quality on average	Higher unemployment rates during economic downturns
Capitalism can help to increase GDP	Higher rents
Capitalism provides high levels of freedom	Higher property prices
Encourages international relationships	Capitalism can increase social tensions in our society
Lower consumer prices	People will not get equal chances in life

Source:-https://www.google.com/imgres?imgurl=https%3A%2F%2Fenvironmental-conscience.com

Definition of Communism

"The theory of Communism may be summed up in one sentence: Abolish all private property."- Karl Marx

Chen (2022, March 19) asserted that Karl Marx's conflicting political and economic thinking takes the shape of socialism, in which the means of production, resources, and property are owned and governed equally by an egalitarian society, i.e., by the community. This is known as communism. It is founded on the concept of shared ownership. Karl Marx and Friedrich Engels were communist philosophers who launched the idea over the world. The primary tenet of communism is that each person's contribution and share would be determined by his or her skills and requirements. This philosophy opposes liberal democracy and capitalism, instead arguing for a classless system in which the means of production are communally controlled and private property is nonexistent or severely restricted.

Key concept
• Communism is political and economic ideology
• It advocates for a classless society
• All property and wealth are communally-owned, instead of by individuals.
• It is the opposite of a capitalist one, which relies on democracy and production of capital to form a society.
Erstwhile Soviet Union and present China, Cuba North Korea are its instances

Understanding Communism

Victor d'Hupay, an 18th-century French scholar who popularized the term "communism" to refer to a variety of philosophies, supported living in "communes" where all property would be shared and "all may benefit from everybody's work." Even at the time, the concept was not novel: the Book of Acts portrays first-century Christian communities holding property in common through a system known as koimonia, which led later religious groups such as the 17th-century English "Diggers" to reject private ownership. Karl Marx, a German philosopher, laid the groundwork for communism in his Communist Manifesto.

During the French Revolution, modern communist theory began to emerge, and its key work, Karl Marx and Friedrich Engels' "Communist Manifesto," was published in 1848. That essay rejected the Christian tone of prior communist doctrines, giving out a materialist and, according to its proponents, scientific examination of human society's history and future course. "The history of all hitherto existing society," Marx and Engels wrote, ''the history of class struggles."

The French Revolution, as well as The Communist Manifesto, was key historical turning points in which the "bourgeoisie" (the merchant class that was consolidating control over the "means of production") overthrew the feudal power structure and ushered in the modern, capitalist age (https://www.marxists.org/archive/marx/works/1848/communist-manifesto/ch01.htm). The revolution replaced the medieval class struggle, which pitted the nobles against the serfs, with the modern one pitting the bourgeois owners of capital against the "proletariat," or working class, who

sell their labor for wages.

The Communist Manifesto supported a global proletariat revolution, which Marx, Engels, and his followers advocated and projected as historically inevitable, ushering in first an era of socialism, then communism. Communism is the final level of human growth and thus the end of history: all people would live in social equilibrium, free of class distinctions, family structures, religion, or property. The state would also "wither away." According to a popular Marxist phrase, the economy would work "from each according to his ability, to each according to his needs." (https://www.marxists.org/archive/lenin/works/1917/staterev/ch05.htm)

The Union of Soviet Socialist Russia, USSR

During World War I (in 1917), an uprising in Russia known as the April Revolution or Bolshevik Revolution deposed the czar and launched a civil war that saw a group of extreme Marxists led by Vladimir Lenin take power in 1922. On former Imperial Russian territory, the Bolsheviks established the Soviet Union and began putting communist ideology into practice. Lenin formulated the Marxist idea of vanguardism prior to the Bolshevik Revolution.

Vanguardism, in the context of Leninist revolutionary struggle theory, refers to a strategy in which the most class-conscious and politically "advanced" sections of the proletariat or working class, referred to as the revolutionary vanguard, form organizations in order to attract larger sections of the working class. The theory of vanguardism. Argue that a close-knit group of politically enlightened elites was necessary to usher in the higher stages of economic and political evolution: socialism and finally communism. Lenin died soon after the civil war ended, but the "dictatorship of the proletariat," led by his successor Joseph Stalin, carried out severe ethnic and ideological purges as well as forced agricultural collectivization. During Stalin's administration, from 1922 to 1952, tens of millions died, on top of the tens of millions that died as a result of the conflict with Nazi Germany.

Instead of being weak, the Soviet state evolved into a formidable one-party entity that suppressed opposition and occupied the "commanding heights" of the economy. A series of five-year plans imposed quotas and price controls on agriculture, the financial system, and industrial production. This central planning structure facilitated fast industrialization, and from 1950 to 1965, Soviet GDP growth exceeded that of the United States. However, the Soviet economy grew far more slowly than its capitalist and democratic competitors.

The Soviet Union fell apart in 1991, after an effort to reform the economy and political system, allowing for more private enterprise and free expression. These reform initiatives, known as perestroika and glasnost, did not halt the Soviet Union's economic downfall in the 1980s and possibly hastened the Communist state's demise by weakening its control on sources of opposition.

Before January 1, 1991, the Soviet Union was the largest country in the world, covering roughly one-sixth of the Earth's land surface. It had a population of around 290 million people and 100 different nationalities. Military-wise, it possessed tens of thousands of nuclear weapons, and its area of influence, wielded through organizations such as the Warsaw Pact, extended throughout Eastern Europe. However, the Soviet Union ceased to exist within a year. While it is impossible to pinpoint a single explanation for an event as complicated and far-reaching as the disintegration of a global superpower, a variety of internal and external variables were undoubtedly at work.
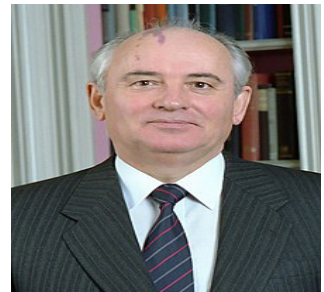
The political factor[1]

On March 11, 1985, Mikhail Gorbachev was appointed general secretary of the Communist Party of the Soviet Union (CPSU); his principal domestic aims were to revitalize the dormant Soviet economy and streamline the burdensome government bureaucracy. When his early reform efforts failed to produce major results, he implemented the policies of glasnost ("openness") and perestroika ("restructuring") https://www.britannica.com/biography/Mikhail-Gorbachev.

Perestroika introduced quasi-free market practices to government-run enterprises, while Glasnost was meant to stimulate discussion. Glasnost, rather than igniting a revival of Communist ideas, opened the floodgates to criticism of the entire Soviet apparatus. The state relinquished control

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[1]

Mikhail Sergeyevich Gorbachev (born 2 March 1931) is a Russian and former Soviet politician. The eighth and final leader of the Soviet Union, he was the General Secretary of the Communist Party of the Soviet Union from 1985 until 1991. He was also the country›s head of state from 1988 until 1991, serving as the chairman of the Presidium of the Supreme Soviet from 1988 to 1989, chairman of the Supreme Soviet from 1989 to 1990, and president of the Soviet Union from 1990 to 1991. Ideologically, Gorbachev initially adhered to Marxism–Leninism although he had moved towards social democracy by the early 1990s.

Gorbachev was born in Privolnoye, Stavropol Krai, to a poor peasant family of Russian and Ukrainian heritage. Growing up under the rule of Joseph Stalin, in his youth he operated combine harvesters on a collective farm before joining the Communist Party, which then governed the Soviet Union as a one-party state according to the prevailing interpretation of Marxist–Leninist doctrine. While studying at Moscow State University, he married fellow student Raisa Titarenko in 1953 prior to receiving his law degree in 1955. Moving to Stavropol, he worked for the Komsomol youth organization and, after Stalin›s death, became a keen proponent of the de-Stalinization reforms of Soviet leader Nikita Khrushchev. He was appointed the First Party Secretary of the Stavropol Regional Committee in 1970, in which position he oversaw construction of the Great Stavropol Canal. In 1978, he returned to Moscow to become a Secretary of the party's Central Committee, and in 1979 joined its governing Politburo. Within three years of the death of Soviet leader Leonid Brezhnev, following the brief regimes of Yuri Andropov and Konstantin Chernenko, the Politburo elected Gorbachev as General Secretary, the *de facto* head of government, in 1985.

- Although committed to preserving the Soviet state and to its socialist ideals, Gorbachev believed significant reform was necessary, particularly after the 1986 Chernobyl disaster. He withdrew from the Soviet–Afghan War and embarked on summits with United States president Ronald Reagan to limit nuclear weapons and end the Cold War. Domestically, his policy of *glasnost* («openness») allowed for enhanced freedom of speech and press, while his *perestroika* («restructuring») sought to decentralize economic decision-making to improve efficiency. His democratization measures and formation of the elected Congress of People›s Deputies undermined the one-party state. Gorbachev declined to intervene militarily when various Eastern Bloc countries abandoned Marxist–Leninist governance in 1989–1990. Internally, growing nationalist sentiment threatened to break up the Soviet Union, leading Marxist–Leninist hardliners to launch the unsuccessful August Coup against Gorbachev in 1991. In the wake of this, the Soviet Union dissolved against Gorbachev›s wishes and he resigned. After leaving office, he launched his Gorbachev Foundation, became a vocal critic of Russian presidents Boris Yeltsin and Vladimir Putin, and campaigned for Russia's social-democratic movement.

- Widely considered one of the most significant figures of the second half of the 20th century, Gorbachev remains the subject of controversy. The recipient of a wide range of awards, including the Nobel Peace Prize, he was widely praised for his pivotal role in ending the Cold War, introducing new political freedoms in the Soviet Union, and tolerating both the fall of Marxist–Leninist administrations in eastern and central Europe and the reunification of Germany. Conversely, he is often derided in Russia for accelerating the Soviet dissolution, an event which brought a decline in Russia's global influence and precipitated an economic collapse.

of the media and the public sphere, and democratic reform groups gained traction across the Soviet bloc. Perestroika exemplified the worst aspects of both the capitalism and communist systems: price controls were relaxed in some markets, but old bureaucratic institutions remained in place, allowing Communist officials to oppose initiatives that did not benefit them directly. (https://www.britannica.com/place/Russia/The-Gorbachev-era-perestroika-and-glasnost)

In the end, Gorbachev's reforms and rejection of the Brezhnev doctrine hastened the Soviet empire's demise. By the end of 1989, Hungary had demolished its border fence with Austria, Poland's Solidarity had swept to power, the Baltic republics were taking serious moves toward independence, and the Berlin Wall had fallen. The Iron Curtain had come down, and the Soviet Union would not exist long.

The economic factor

In some ways, the Soviet Union's economy was the second largest in the world in 1990, but there were frequent shortages of consumer goods and widespread hoarding. According to estimates, the black market economy of the Soviet Union accounted for more than 10% of the nation's official GDP. The country has been plagued by economic stagnation for many years, and the Perestroika reforms did nothing but make matters worse.   In some ways, the Soviet Union's economy was the second largest in the world in 1990, but there were frequent shortages of consumer goods and widespread hoarding. According to estimates, the black market economy of the Soviet Union accounted for more than 10% of the nation's official GDP. The country has been plagued by economic stagnation for many years, and the Perestroika reforms did nothing but make matters worse. This crucial lifeline to outside funding dried up when oil fell from $120 per barrel in 1980 to $24 per barrel in March 1986. After Iraq invaded Kuwait in August 1990, the price of oil briefly increased, although the Soviet Union's demise was already well underway at that time.

The military factor

It is widely believed that the Soviet Union's defense spending drastically increased in response to Ronald Reagan's presidency and initiatives like the Strategic Defense Initiative. Although the Soviet military budget had been rising since at least the early 1970s, Western analysts were only given best estimates as to the precise figures. Even within the Soviet Union, it was challenging to generate an exact accounting because the military budget involved a number of government ministries, each with its own competing objectives. Outside estimates of Soviet military spending fluctuated between 10 and 20 percent of GDP.

However, it is undeniable that military spending was consistently independent of broader economic trends; even when the Soviet economy slowed down, the military was well-funded. In addition, the military was given preference when hiring expertise for research and development. Instead of supporting Gorbachev's partial shift to a market economy, technological innovators and aspiring businesspeople were channeled into the defense sector.

Afghan Factor

The Soviet engagement in Afghanistan (1979–1989) was a significant military component in the dissolution of the U.S.S.R., in addition to budgetary issues. The Soviet army had waded into a mud in a region known as the Graveyard of Empires. The Soviet army was lauded for its involvement in World War II and was a crucial tool in the repression of the Hungarian Revolution and Prague Spring. The 10-year occupation involved up to a million Soviet soldiers, of whom 15,000 died and

many more were injured. At least 4 million Afghans were internally displaced by the war, and more than a million Afghans—mostly civilians—were killed. The mujahideen equipped with American surface-to-air missiles confounded the army that had defeated Hitler and put down dissent during the Cold War.

Dissent against the war in Afghanistan was kept to a minimum as long as the government maintained control of the media, but glasnost allowed for the public expression of a general war weary attitude. The army, who was arguably the most formidable foe of Gorbachev's reform initiatives, was put on the defensive by the Afghan conflict and lost whatever leverages it, may have had to slow the spread of Perestroika. The Afgantsy (veterans of the Afghan struggle) protested what they believed to be Moscow's war in the Soviet republics. There were numerous demonstrations since many soldiers from the Central Asian republics felt more ethnic and religious links to Afghans than to Russians.

The rupture with Moscow was much more profound in the European republics. Protests against the war broke out in Ukraine, and in the Baltic republics, the war was seen through the prism of the Russian control of those nations. This encouraged secessionist movements, which, mostly uncontrolled, resulted in the three Baltic states announcing their independence in 1990.

The social factor

McDonald's launched its first location in Moscow on January 31, 1990. People waited in line for blocks to have their first taste of a Big Mac as the Golden Arches in Pushkin Square appeared to be a triumph of Western capitalism. In contrast, a similar demonstration was usual during the last years of the Soviet Union, when Muscovites lined up for hours to get their hands on liberal newspapers' morning editions.

It was true that Glasnost had brought about a whirlwind of novel notions, ideas, and experiences, and Soviet citizens were eager to learn more about them. This might be done by reading democratization-related writings by eminent political philosophers or by experimenting with Western-style fast food. "Everything is rotten," Eduard Shevardnadze informed Gorbachev in 1984. It needs to be altered. It was a typical emotion to have that one. The pervasive corruption that pervaded the Soviet state angered the populace.

The difficulty they face is summarized by Gorbachev's top advisor, Aleksandr Yakovlev: "The main concern now is not merely the economy. This is merely the process' material side. The political structure and how it interacts with people are at the core of the issue. The Soviet Union was ultimately destroyed by a last-ditch coup attempt by Communist hardliners as the strain between the newly empowered populace and a Soviet state with damaged credibility proved too great to overcome.

The nuclear factor

The Soviet Union and the United States teetered on the brink of nuclear war throughout the Cold War. Few, however, had anticipated that a nuclear plant accident involving a civilian would bring down the Soviet Union. The Chernobyl power plant in Pryp'yat (now in Ukraine), where the Unit 4 reactor was located, exploded on April 26, 1986, just over a year after Gorbachev took office.

More radioactive fallout was produced by the explosion and ensuing fires than by the Hiroshima atomic bomb by a factor of more than 400. The official response to the disaster would put Gorbachev's openness concept to the test, and glasnost would be proven critically deficient in that regard. Officials from the Communist Party moved fast to obstruct information about how

serious the tragedy was, even ordering that May Day parades and celebrations in the affected area go forward as scheduled despite the recognized risk of radioactive exposure.

Western reports about the dangerously high levels of wind-transported radioactivity were dismissed as gossip, while apparatchiks quietly collected Geiger counters from science classrooms. Workers were finally able to bring the radiation leak under control on May 4, but Gorbachev did not issue an official statement to the public until May 14, 18 days after the disaster. He characterized the incident at Chernobyl as a "misfortune" and pilloried Western media coverage as a "highly immoral campaign" of "malicious lies." Over time, Communist Party propaganda was increasingly at odds with the daily experiences of those in the contamination zone who were dealing with the physical effects of radiation poisoning. Whatever trust remained in the Soviet system had been shattered. Decades later, Gorbachev marked the anniversary of the disaster by stating, "Even more than my launch of perestroika, [Chernobyl] was perhaps the real cause of the collapse of the Soviet Union five years later" (Ray.n.d).

However, a sizable portion of the communist community accuses the US and other Western capitalist nations of conspiring to damage the political and economic foundations of the USSSR, preventing communism from reaching its pinnacle. Following the demise of the former USSR, the globe went from being bipolar to being unipolar, with the US emerging as a superpower. The Soviet Union broke up on December 31, 1991, creating 15 sovereign nations. They include:

1	Russia	9	Lithuania
2	Azerbaijan,	10	Moldova
3	Belarus	11	Armenia
4	Estonia	12	Tajikistan
5	Georgia	13	Turkmenistan
6	Uzbekistan	14	Ukraine
7	Kyrgyzstan	15	Kazaksthan
8	Latvia		

(Source:-https://www.britannica.com/event/the-collapse-of-the-Soviet-Union)

The Communist China

Mao Zedong's Communist Party took power in China in 1949, after more than 20 years of conflict with the Chinese Nationalist Party and Imperial Japan, creating the second-largest Marxist-Leninist state in the world. Mao's alliance with the Soviet Union resulted in a diplomatic rupture with China in 1956 as a result of the Soviet Union's de-Stalinization and "peaceful coexistence" policies with the capitalist West.

In terms of its use of force, deprivation, and stress on ideological purity, Mao's rule in China was similar to that of Stalin. The Communist Party commanded the rural populace to create massive amounts of steel during the Great Leap Forward from 1958 to 1962 in an effort to kick start an industrial revolution in China. Families were forced to construct backyard furnaces where they melted down household goods and waste metal to produce low-quality pig iron with limited local value and no attraction for export markets. Food became scarce because Mao concentrated on exporting grain to show the effectiveness of his policies and there was no rural labor available to harvest crops. The

Great Chinese Famine that followed claimed the lives of at least 15 million people and maybe as many as 45 million. The Cultural Revolution was a long-lasting ideological purging.

Deng Xiaoping implemented a number of market reforms after Mao's passing, and they have been upheld by his successors. Prior to Mao's passing in 1972, when President Nixon visited China, relations between the two countries started to improve. State-owned businesses continue to make up a sizable portion of the economy, but the Chinese Communist Party still holds sway over the country. The right to free speech is severely restricted, elections are prohibited (with the exception of Hong Kong, an ex-British colony where candidates must be authorized by the party and voting rights are strictly regulated), and genuine opposition to the party is not allowed.

The Cold War: Two hostile Ideologies and proxy wars

After World War II, the United States was the richest and most powerful military power in the world. The nation, though not all of its citizens, felt a feeling of exceptionalism and historical significance as a liberal democracy that had just fought fascist dictatorships in two theaters. The Soviet Union, the sole revolutionary Marxist state in the world and its ally in the war against Germany, concurred. The two powers swiftly established political and economic areas of influence in Europe. This wall of separation was dubbed the "Iron Curtain" by Winston Churchill.

After 1949, both of the world's two superpowers had nuclear weapons, and they started a protracted conflict known as the Cold War. No direct military confrontations between the United States and the Soviet Union took place, and the Iron Curtain was relatively calm as a result of the doctrine of mutually assured destruction, which held that a fight between the two countries would result in a nuclear inferno. Instead, they engaged in a global proxy conflict by supporting allying governments in former colonies of Africa, Asia, and Latin America. Both the United States and the Soviet Union supported coups to put in place such governments in other nations.

The 1962 Cuban missile crisis was the closest the United States ever got to engage the Soviet Union militarily directly. However, the United States did engage in a protracted hot war in Vietnam, supporting South Vietnamese forces in their conflict with the North Vietnamese army and South Vietnamese communist rebels that were supported by China and the Soviet Union. Vietnam was united under communist authority in 1975 after the United States withdrew from the conflict. With the fall of the Soviet Union in 1991, the Cold War came to an end. Communism failed for a multitude of reasons, including a lack of profit motivation among citizens, the failure of central planning, and the effect of power being grabbed by such a tiny number of people who then exploited it and took over the system. The Cold War between the Soviet Union and the United States came to an end in 1991 with the fall of the Soviet Union.

The crumbling of communism

The first is a lack of motivation on the part of citizens to produce goods for a profit. Profit motivation encourages competition and invention in society. However, the ideal citizen in a communist society rarely gave thought to their own well-being and gave selflessly to social concerns. "A party member should always prioritize the interests of the party as a whole and assess how those goals fit into society. However, a communist society's ideal citizen was selflessly committed to societal ideals and infrequently gave his or her own wellbeing any thought. A party member should always prioritize the interests of the party as a whole, take them into account, and consider them first
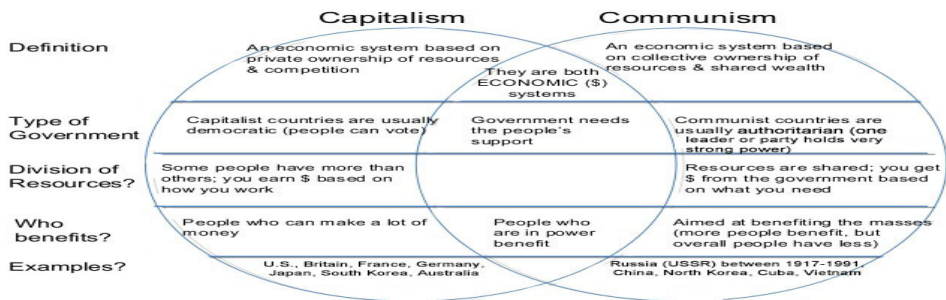
in all situations.

The communist system's intrinsic inefficiencies, such as centralized planning, were the second factor in its demise. This type of planning necessitates the aggregate and granular synthesis of vast volumes of data. This type of planning was equally hard because it involved the central planning of all projects. In a number of cases, growth data was manipulated or prone to error in order to match the reality into predetermined numbers and provide the impression of progress.

In addition to breeding inefficiency, the concentration of power in the hands of a small number of people gave them incentives to manipulate the system for their own gain and maintain their hold on power. This system developed chronic corruption and sloth, and monitoring, like that which characterized East German and Soviet societies, was widespread. Additionally, it dissuaded those who were diligent and hardworking. The economy ultimately suffered as a result. In this form of governance, everything is owned by the state, and everyone cooperates to achieve a single objective. As a result, there is no class separation because everyone is viewed as being equal. The goal of communism is to close the wealth and income gap and create economic equality.

<div align="center">

Comparison between Capitalism and Communism

Figure: 1

Diagram showing compare and contrast between Capitalism & Communism

</div>

	Capitalism		Communism
Definition	An economic system based on private ownership of resources & competition	They are both ECONOMIC ($) systems	An economic system based on collective ownership of resources & shared wealth
Type of Government	Capitalist countries are usually democratic (people can vote)	Government needs the people's support	Communist countries are usually authoritarian (one leader or party holds very strong power)
Division of Resources?	Some people have more than others; you earn $ based on how you work		Resources are shared; you get $ from the government based on what you need
Who benefits?	People who can make a lot of money	People who are in power benefit	Aimed at benefiting the masses (more people benefit, but overall people have less)
Examples?	U.S., Britain, France, Germany, Japan, South Korea, Australia		Russia (USSR) between 1917-1991, China, North Korea, Cuba, Vietnam

<div align="center">

(Source:https://www.google.com/search?q=capitalism+vs+communism&sxsrf)

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FURTHER

The following points are noteworthy so far as the difference between capitalism and communism is concerned:

Capitalism is an economic system in which private individuals own and manage the trade and industries of the economy in order to make money. Communism is a socioeconomic structure in which a nation's trade and industry are governed by the community, and each person's part is determined by his or her needs and abilities.

Contrary to communism, which is based on the idea of collective rights, capitalism is built on the idea of individual rights.

Because capitalism, which includes both the working class and the capitalist class, supports class differentiation, there is a significant gap between the rich and the poor. Instead, communism advocates for a classless society in which there is no distinction between the rich and the poor.

Picture: 2

Picture representing protest against widening disparity

economic inequality
A protester holding a placard at a demonstration against economic inequality in Toronto, Canada, on October 17, 2011.

(Source: https://www.britannica.com/topic/capitalism)

Capitalism has a democratic form of government. Socialism, in contrast, has a totalitarian form of government. In a totalitarian system of governance, the government controls and owns practically everything.

The role of the government is minimal in capitalism. Contrary to communism, there is a substantial amount of government involvement.

Forth a capitalist society, everyone must put forth labour to build riches. Contrarily, in communism, wealth is dispersed in accordance with needs and capacity.

In communism, the means of production—land, labor, and capital—are privately owned by people and businesses, whereas the means of production themselves are controlled by the government.

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In contrast to capitalism, where a person's freedom is paramount, communism places a greater emphasis on society than it does on the individual.

While there is intense competition between businesses in capitalism, this is not the case in communism, because the government controls the market.

In a communist society, everyone who participates in the economy receives a share of the company's profits. Contrarily, in capitalism, the business's profit is exclusively enjoyed by the owner.

Socialism is more common in eastern nations than capitalism is in western ones (Surbhi, 2021, April 28).

Differences between Capitalism and Communism

Basis for comparison	Capitalism	Communism
Meaning	Capitalism is an economic system in which the trade and industry of the economy is owned and controlled by private individuals, to make profit.	Communism refers to social system in which country's trade and industry are controlled by the community and the share of each individual relies on his ability and needs.
Basis	Principle of Individual Rights	Principle of Community Rights
Promotes	Class Distinction	Egalitarian Society

System of Government	Democratic	Totalitarian
Government interference	No or negligible	High
Wealth Distribution	Every individual has to work for him to create wealth.	Wealth is distributed as per needs and ability.
Factors of production	Privately-owned	State-owned
Preference to	Individual freedom	Society
Market	Free and Competitive	Absence of competition with State-owned market
Individual Incentives	Profit and wages depends on the person's ability and willingness to work	Profits not allowed. Workers are pushed to work for the fame of the state.
Capital Sources	Invested by owners which may be borrowed. It may be reinvested out of profits earned.	State provides all the resources, to begin the business owned by the state.
Depreciation	Legal	No depreciation
Labor	Workers are free to select the employer and occupation	State determines one's employer and employment.
Business	Individuals have the right to own business	All the productive capacity including communes is owned by the state.

(Source: https://www.google.com/imgres?imgurl)

Here is a direct comparison of communism and capitalism that covers both philosophies' benefits and drawbacks. The ownership of "means of production" or resources in general is the main point of distinction between capitalism and communism. The private or individual ownership of land or any other essential resources is forbidden by communism. The state should instead hold all "means of production," such as land and other resources. I refer to the entire population as the state in this context. All of the land and resources used to produce products and services will belong to everyone. Everything will be disclosed! The entire community will use democratic processes to decide all production-related issues. All workers will receive the same pay. All choices will be made with the interests of everyone in mind.

Capitalism, on the other hand, favors private ownership of land and productive assets. Every man must prove his worth. The individual who owns the means of production will receive the lion's share of the profits made by a business, while the employees who are in charge of running it will receive a little share. Every man will receive his pay based on his merits and the beliefs of the person who controls the means of production. Naturally, when it comes to making decisions, the capitalists who own the means of production have the final say. Ownership of the means of production is the main point of dispute between the two ideologies. Both are outlandish concepts.

Capitalism has the seeds of exploitation since too much income and consequently power is concentrated in the hands of a small number of people, but communism may put an end to the concept of individual business, which has given rise to the majority of technological breakthroughs we see today. Individual Freedom in the Face of Communism and Capitalism As I've previously stated, communism and capitalism are two extreme points of view with opposing perspectives on personal freedom. Communism calls for putting society before the individual, whereas capitalism prioritizes individual freedom. Therefore, "individualism vs. social welfare" is the dichotomy between the two ideologies.

Aspirations of the individual are given more weight under capitalism, which plays on the innate selfishness of all people. The want to protect oneself is what leads to this innate selfishness. Communism appeals to the more altruistic side of us, when we put the needs of others before our own. It is a noble idea that challenges people's ingrained selfishness while appealing to their altruistic natures. Both of these extreme points of view offer benefits and drawbacks. Even if they were initially self-serving, some of the greatest advancements in human history have been the result of individual inventiveness and initiative that ultimately benefited society.

Communism can stifle an individual's creative spirit by forcing them to follow orders. In other words, it runs the risk of stifling originality and creativity. On the other hand, stoking egotistical ambitions can breed capitalist autocrats with power over thousands of people's lives, which can result in exploitation. Comparing capitalism and communism promotes a classless, equal society in which all men and women are treated equally. No distinctions based on nationality, class, color, or even religion will exist. There won't be anything to fight for in this manner. This is a good idea, but putting it into practice is difficult, and it is unfair to ask a person to give up all that makes them unique. Every person is special and different in his own way.

Class differentiation is encouraged by capitalism. In actuality, it establishes the main gulf between the wealthy and the impoverished, the haves and the have-nots. The rich gain richer and the poor get poorer under pure capitalism. The wealthy elite have authority over the tools of production and impose their own class divisions and whims on society. Capitalism encourages selfishness, while communism promotes the greater ideal of charity. Let's think about how the distribution of power will change under each of these philosophies. Naturally, capitalism concentrates power and consequently wealth in the hands of those who hold the means of production. Thus, it produces the wealthy elite, who have control over resources, wealth, and power. They naturally select how power is distributed as a result.

In a communist society, power would be distributed equally if everyone had a saintly disposition and had the best interests of others at heart. Every decision would be taken democratically, and there wouldn't be any unfair regulations that favored a select few. But that's not the case in this instance since humans are by nature egocentric, power corrupts people's minds, and ultimate power corrupts totally. We have a prime example of how communism can give one man total control over a whole country in Stalinist Russia. So both ideologies have the potential to be wrong and result in an unfair society (EWAC Hess).

Conclusion

Both capitalism and communism are political ideologies, and economic philosophy is related

to trade and industry in the economy, analyzes property ownership, and is founded on commune- or people-centered concepts. Both communism and capitalism have good and negative sides, just like every coin. Due to the unequal wealth distribution in capitalism the rich gain richer while the poor get poorer. Contrarily, communism forbids people from owning private property while allowing for an equal distribution of wealth. Communism, which was developed as a reaction to the inequities of capitalism, seeks to eradicate capitalism from the economy.

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Consequences of Mathematical Advancements in Nepal

Sher Singh Raikhola

Abstract

This research article provides a comprehensive overview of the historical development of Mathematics in Nepal, tracing its roots from ancient times to the modern era. Drawing upon historical texts, manuscripts, and scholarly insights, it examines the evolution of Mathematical concepts and contributions of Nepalese Mathematicians across different periods. The study highlights the significance of Mathematics in Nepalese society and its implications for contemporary Mathematical education and research.

This paper provides a comprehensive overview of the historical development of Mathematics in Nepal, emphasizing the contributions of prominent Mathematicians and the evolution of Mathematical ideas over time. The implications of Nepalese Mathematics for curriculum planning, interdisciplinary studies, and scientific research are also discussed, along with recommendations for further exploration and preservation of Mathematical heritage.

Keywords: Nepalese Mathematics, Historical Development, Mathematical Thought, Ancient Mathematics, Algebra, Geometry,

Introduction:

Mathematics holds a profound significance in the cultural and intellectual heritage of Nepal. From ancient times, Mathematical concepts have been integral to various facets of Nepalese civilization, including ritual practices, architectural designs, and scholarly pursuits (Shrestha, 2015). This paper endeavors to explore the chronological development of Mathematics in Nepal, shedding light on key milestones, influential figures, and their contributions to Mathematical knowledge (Acharya, 2018).

The history of Mathematics in Nepal is a testament to the intellectual legacy of the region, reflecting its deep roots in ancient civilizations and its continuous evolution over time (Kak, 2004). From the early Vedic period to the modern era, Nepalese Mathematicians have made significant contributions to various branches of Mathematics, including numerical Mathematics, algebra, and geometry (Pant, 1998). This paper aims to provide a comprehensive overview of the historical progression of Mathematics in Nepal, drawing upon ancient texts, archaeological discoveries, and scholarly research to illuminate the rich tapestry of Mathematical thought in the region.

In ancient times, Mathematical concepts were already ingrained in the fabric of Nepalese society, as evidenced by their presence in Vedic literature and ritualistic practices. The Vedic period, spanning from around 1500 BCE to 500 BCE, witnessed the development of sophisticated numerical systems and the exploration of geometric principles for religious and practical purposes (Kapoor, 2008). Mathematicians such as Baudhayana made significant strides in advancing geometric concepts, including the formulation of the Pythagorean theorem, which predates its famous attribution to Pythagoras in ancient Greece (Kak, 2004).

In a right triangle, if a and b are the lengths of the two legs (the sides adjacent to the right angle) and c is the length of the hypotenuse, then the Pythagorean theorem can be expressed as:

$$c^2 = a^2 + b^2$$

During the Middle Ages, Nepal experienced a flourishing of Mathematical knowledge and scholarship, with notable figures like Aryabhata and Brahmagupta making seminal contributions to the field. Aryabhata, in particular, revolutionized astronomical calculations and proposed groundbreaking theories on the rotation of the Earth and the nature of celestial bodies (Pingree, 1970). Brahmagupta's work in algebra and number theory laid the foundation for further developments in mathematical thought, influencing scholars across the Indian subcontinent and beyond (Datta & Singh, 1962).

The Golden Age of Nepalese Mathematics, spanning roughly from the 4th to the 12th centuries CE, marked a period of unprecedented intellectual ferment and innovation. Scholars like Mahaviracharya emerged as luminaries in the field, producing groundbreaking treatises on calculus, algebra, and geometry (Gupta, 2000). Mahaviracharya's contributions to mathematical analysis and his profound insights into the nature of infinitesimal quantities paved the way for later advancements in calculus and Mathematical physics (Plofker, 2009).

Despite facing challenges and upheavals in subsequent centuries, Nepalese Mathematics continued to thrive, with scholars like Naya Raj Pant making significant contributions to astronomy, calculus, and Mathematical pedagogy (Pant, 1998). The modern era has witnessed a renewed interest in the historical development of Mathematics in Nepal, with efforts underway to preserve classical texts, manuscripts, and inscriptions that provide invaluable insights into the evolution of Mathematical thought in the region (Shrestha, 2015).

Literature Review:

The literature review encompasses a comprehensive synthesis of historical texts, manuscripts, and scholarly treatises, offering profound insights into the evolution of Nepalese Mathematics. Canonical references to classical texts, including the Vedas and Jain literature, serve as veritable repositories of ancient Mathematical knowledge, illuminating the foundational principles and methodological intricacies prevalent in ancient Nepal (Kak, 2004). Contemporary studies by eminent scholars, exemplified by Acharya E.R., offer nuanced perspectives on the historical trajectory of Mathematics education in Nepal. Acharya E.R.'s seminal contributions to the historiography of Nepalese Mathematics underscore the pivotal role of educational institutions in fostering Mathematical literacy and scholarly inquiry (Acharya, 2002).

Objectives:

To examine the historical progression of Mathematical thought in Nepal.

Methodology:

The methodology employed in this research article involves a meticulous examination of primary and secondary sources related to Nepalese Mathematics. Classical texts, archaeological artifacts, and scholarly works form the basis of analysis, allowing for a comprehensive understanding of Mathematical development in Nepal across different historical periods (Shrestha, 2015). The approach emphasizes a multidisciplinary framework, drawing upon insights from history, archaeology, anthropology, and Mathematics to unravel the complexities of Nepal's Mathematical evolution (Kak, 2004). Furthermore, the methodology underscores the importance of critical evaluation and cross-referencing of sources to ensure the reliability and validity of the research findings (Pant, 1998).

This research article adopts a rigorous methodology to investigate the historical progression of Mathematical development in Nepal. The approach involves a meticulous examination of primary and secondary sources relevant to Nepalese Mathematics. Primary sources include classical texts, archaeological artifacts, and original manuscripts dating back to various historical periods in Nepal's Mathematical evolution. Secondary sources comprise scholarly works, research papers, and academic publications that analyze and interpret the Mathematical heritage of Nepal.

Analysis:

The analysis of Nepalese Mathematics spans across different epochs, encapsulating the ancient, pre-middle, middle ages, later middle, and contemporary periods. Each epoch delineates distinct advancements in Mathematical comprehension and utilization, mirroring the intellectual endeavors and cultural intricacies of Nepalese society. Throughout these periods, notable Mathematicians including Aryabhata, Brahmagupta, and Naya Raj Pant have left indelible marks on the trajectory of Mathematical progression in Nepal (Acharya, 2015). In antiquity, foundational concepts like arithmetic and geometry were explored, setting the stage for later developments. During the pre-middle and middle ages, Mathematical inquiry burgeoned, with scholars delving into diverse areas such as algebra, trigonometry, and numerical analysis. The later middle ages witnessed a refinement and consolidation of Mathematical knowledge, laying groundwork for more sophisticated studies in subsequent eras. In the contemporary period, Nepalese Mathematicians continue to contribute to the global Mathematical discourse, embracing modern methodologies and engaging with cutting-edge research. Thus, the history of Nepalese mathematics stands as a testament to the enduring pursuit of knowledge and the enduring legacy of pioneering Mathematicians who have propelled the discipline forward, enriching both local traditions and global scholarship.

The historical development of Mathematics in Nepal can be traced back to ancient times, particularly the period before 500 B.C. This era is divided into two distinct periods: The

Early Vedic time (1000-600 B.C.) and the Later Vedic time (1000 B.C.-500 B.C.). Scholars like Max Muller have dated the Vedic period to be between 1200 B.C. and 1000 B.C. During these ancient periods, various branches of mathematics, including numerical Mathematics, algebra, and geometrical Mathematics, were firmly established. The Vedic texts, compiled as early as 6000 B.C., contain references to numerals and decimals, indicating the use of a base-10 numerical system and the invention of zero (Kak, 2004).

In the Later Vedic period, which is further divided into Sulva and Vedang Jyotish time and Surya Pragyapti time, significant developments in geometry and Mathematics occurred. The construction of geometric shapes, known as "Vedi," involved the use of ropes ("Sulva") to measure and create geometric forms. Mathematicians like Baudhayana, Apastamba, and Pratyyana formulated fundamental geometric principles, including what later became known as the Pythagorean theorem (Kak, 2004). Baudhayana's contributions to Mathematics extended to methods for finding the difference of two squares and approximations for square and cube roots.

During the Middle Ages and the Golden Time Period (400-1200), Nepal saw remarkable advancements in Mathematics, thanks to luminaries like Aryabhata, Brahmagupta, Mahaviracharya, and Bhaskaracarya. These scholars significantly broadened and clarified Mathematical concepts, contributing to the development of algebra, geometry, and astronomical calculations (Gupta, 2000). Aryabhata, in particular, is renowned for his treatises on planetary motion and celestial geometry, which influenced modern astronomical inquiry and computational astronomy (Pingree, 1970).

In the Later Middle Time Period (1200-1800), Mathematics in Nepal saw a period of review and commentary on ancient texts rather than original developments. Dharmapati Bardhan (1408-1428), Bala Bhadra Joshi (1494-1542), Chakrapani Aryal (b. 1733) and Laxmi Pati Pandey (1758-1831) were renounced mathematician of this period (Regmi, 1961),

Dharmapati Bardhan, residing in Kathmandu during the reign of King Jyotir Malla, completed the compilation of the Sumati Siddhanta in 1409 A.D. This text, written in Sanskrit and preserved in the Kesher Library of Kathmandu, provides valuable insights into solar and lunar eclipses and other astronomical knowledge up to the year 1452 (Regmi, 1961 and Maske, 2013), Bala Bhadra Joshi, hailing from Uttamnagar in the Jumla Kingdom, was renowned for his commentary on the Bhaswati text on astrology. His work, Balabodhini, completed in 1542 during the reign of King Man Sahi of Jumla, simplified the Bhaswati text, contributing to the understanding and practice of astrology in the region (Regmi, 1961 and Acharya, 2015).

Pandit Chakrapani Aryal, serving as the Royal Astrologer and Priest of Gorkha Palace during the rule of King Prithivi Narayan Shah and King Pratap Singh Shah, authored several significant works on astrology. His contributions include Prashnatatto, Uttanaganit, Jayminisutra tika, and others, which enriched the field of astronomy in Nepal during the eighteenth century (Regmi, 1961, Acharya and Pant, 2012).

Laxmi Pati Pandey, Royal Astrologer of the Shah dynasty rulers, made substantial contributions to both astronomy and Vedic mathematics. Notable works attributed to him include Lilavati, Grahalaghaba, Rambinodko Udaharan, and others. Pandey's writings and

commentaries, produced during the late eighteenth and early nineteenth centuries, showcased his deep understanding of mathematical concepts within the context of astrology (Regmi, 1961 and Acharya, 2015). In the Current Time Period (Onward 1800), Naya Raj Pant, a notable Nepali mathematician, made significant contributions to astronomy and mathematics, particularly in the development of geometric constructions and calculus methods (Pant, 1992).

Nepalese Mathematics has evolved through various historical periods, from the ancient Vedic times to the modern era. Manuscripts, inscriptions, and private collections offer insights into the gradual development of Mathematics in Nepal, showcasing the contributions of Nepalese scholars to Mathematical sciences (Shrestha, 2015). The study of mathematics in Nepal continues to evolve, with initiatives like NAMASTE advocating for a comprehensive plan for Mathematics education in the 21st century (Shrestha, 2008), reflecting the ongoing development of Mathematical culture in the country.

The historical knowledge of Mathematics emphasizes the importance of preserving classical documents and understanding mathematical patterns across different time periods (Smith, 2005). Understanding the gradual development of Mathematics, science, and technology provides insights into the evolution of human civilization (Jones, 2012). Mathematical development serves as a reflection of civilization, enabling comparisons between different time periods and communities (Brown, 2018). The study of Mathematical patterns in various languages supports curriculum planners in designing Mathematics and interdisciplinary subjects (Johnson, 2019).

Historical concepts and knowledge of Mathematics inform Nepal's future development across various dimensions. Research on the contributions of Nepalese people, particularly in Mathematics, underscores their significance in science and technology. Mathematics serves as a bridge between classical and contemporary developments, facilitating the progression of Mathematical knowledge (Lee, 2021).

Exploring potential avenues for further research and study

The review of Nepalese History of Mathematics underscores the pivotal role played by Nepalese mathematicians such as Sripati, Hala Youth Bhatt, Balbhadra Joshi, Dharmapati Bardan, Laxmi Pati Pandey, Lila Nath Pandey, Gopal Pandey, Noor Datta Pandey, Naya Raj Pant, Tika Ram Marasini (Dhananjaya), Chandrakala Devi Dhananjaya, Pahal Man Singh Swar, Jay Prithvi Bahadur Singh and other modern Mathematicians in shaping the development of Mathematics (Nepal Mathematical Society, n.d.). Recognition of Nepal's contributions to Mathematics on the international stage necessitates individual research endeavors dedicated to each Nepalese Mathematician, highlighting their unique contributions to Mathematical discourse. Systematic search and documentation of Mathematical innovations and creations originating from Nepalese scholars throughout history are deemed necessary to preserve and showcase Nepal's Mathematical heritage (Acharya, 2012 and Acharya, 2015).

Integration of Mathematical concepts into the preparation of calendars and astronomy facilitates a deeper understanding of celestial phenomena and temporal measurements Research

initiatives exploring the historical trajectory of Mathematical development and its impact on national progress are crucial for understanding the role of Mathematics in societal advancement Investigation into numeral patterns within Lichchhavi and other civilizations offers insights into the evolution of numerical systems and their cultural significance (Regmi, 1961).

Scientific preservation and protection of classical Mathematical documents housed within diverse collections, including personal archives and public libraries, are essential to ensure their accessibility and longevity. Recognizing the interdisciplinary nature of Mathematics, fostering collaborations between Mathematics and social sciences can enrich both fields and address complex societal challenges Embracing new technologies in Mathematics facilitates its preservation and evolution, adapting to the rapidly changing landscape of scientific inquiry Introducing a concise history of mathematics in school and higher-level Mathematics courses can foster a contextual understanding of Mathematical principles, motivating students to engage with Mathematics and technology (Maske, 2013).

Discussion and Findings:

The discussion highlights the enduring legacy of Nepalese Mathematics and its relevance in contemporary contexts. The contributions of Nepalese Mathematicians to algebra, geometry, and astronomical calculations have left an indelible mark on Mathematical scholarship worldwide (Gupta, 2000). Furthermore, the study underscores the need for interdisciplinary collaborations and the preservation of Mathematical heritage for future generations (Shrestha, 2015).

Nepalese Mathematics, rooted in historical profundity, epitomizes a tapestry of intellectual ingenuity spanning millennia. The contributions of luminaries like Mahaviracharya, Aryabhata, and Brahmagupta reverberate throughout Mathematical discourse, embodying profound insights into algebraic abstractions, geometric conjectures, and celestial mechanics (Gupta, 2000). Their seminal works have not only reshaped Mathematical paradigms but also ignited a renaissance of Mathematical inquiry, transcending temporal and geographical boundaries. The enduring significance of Nepalese Mathematics lies in its capacity to transcend disciplinary confines, facilitating interdisciplinary dialogues and catalyzing scientific innovation (Acharya, 2015).

Algebra, a cornerstone of Mathematical thought, owes its conceptual foundations to Nepalese Mathematicians' seminal insights. The pioneering works of Mahaviracharya in calculus and algebraic structures have laid the groundwork for contemporary algebraic theory, engendering transformative advances in abstract algebra and number theory (Plofker, 2009). Similarly, the geometric acumen of Nepalese Mathematicians, epitomized by Baudhayana's elucidation of the Pythagorean theorem, continues to reverberate across geometric discourse, illuminating fundamental principles of spatial reasoning and geometric topology (Kak, 2004).

Astronomical calculations, intrinsic to Nepalese Mathematical tradition, epitomize a confluence of mathematical rigor and celestial observation. The astute observations of celestial phenomena, chronicled in ancient manuscripts and treatises, underscore the profound symbiosis between Mathematical abstraction and empirical observation (Pingree, 1970). Nepalese

Mathematicians' contributions to celestial mechanics, exemplified by Aryabhata's groundbreaking treatises on planetary motion and celestial geometry, have transcended antiquity, shaping modern astronomical inquiry and computational astronomy.

Furthermore, the study underscores the imperative for interdisciplinary collaborations, recognizing the symbiotic relationship between Mathematical inquiry and diverse fields of scholarship (Shrestha, 2015). The integration of Mathematical methodologies with empirical observation, computational modeling, and theoretical physics underscores the transformative potential of interdisciplinary collaboration in addressing complex scientific challenges. By fostering cross-disciplinary alliances, Nepalese Mathematics serves as a catalyst for innovation, facilitating the synthesis of diverse perspectives and methodologies in addressing multifaceted research inquiries.

Conclusion:

The historical journey of Mathematics in Nepal reflects the ingenuity and scholarly pursuits of its people. From ancient numerical systems to modern Mathematical innovations, Nepal has contributed significantly to the global Mathematical discourse. By recognizing and preserving this rich legacy, Nepal can continue to inspire generations of Mathematicians and scholars.

The study of Nepalese Mathematics offers a fascinating glimpse into the rich tapestry of intellectual inquiry and discovery that has characterized the region's history. By exploring the contributions of ancient and contemporary Mathematicians, we gain a deeper appreciation for Nepal's Mathematical heritage and its enduring relevance to modern scholarship. As we look to the future, the preservation and dissemination of Nepal's Mathematical legacy remain paramount, ensuring that future generations can continue to draw inspiration from the profound insights and achievements of their predecessors.

The history of Mathematics in Nepal serves as a testament to the intellectual prowess and cultural richness of the region. It highlights the importance of recognizing and celebrating the contributions of Nepalese Mathematicians to the broader field of Mathematics. By embracing and promoting the study of Nepalese Mathematics, we honor the legacy of those who came before us and pave the way for future Mathematical advancements. As Nepal continues to evolve and thrive in the modern world, its Mathematical heritage will undoubtedly remain a source of pride and inspiration for generations to come.

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Notable features in the labour organization during the ancient and the modern age

Bina Adhikari

Abstract

The aim of this article is to discuss about the condition of labour in the ancient time and the modern age in different perspectives i.e., specially, Marx's and Engle's concept of labour applied in various industries in different classes of workers and their time of work. According to them, labour is the eternal and natural condition of human life and this independent from any specific form of life. Besides it is a free activity of man because its purpose is determined not by nature but by man himself. Thus, labour means self-realization of man, an act of real freedom. But, as it is always performed in society, it is necessarily a social activity, though the forms of labour will differ according to the forms of society in which it is being performed. This means that labour is not an unchangeable activity which repeats itself through the same forms but it is a process leading to ever higher forms of activity because it is purposive activity.

Keywords: *Labour, Ancient time, Modern age, Employment, Efficiency of labour*

Introduction

Labour at all times, has been recognized as a separate factor of action. Any work, whether manula or mental, which is undertaken for a monetary consideration is called 'labour'. There have been differences of opinion with regard to the importance of labour, and as to what is productive or unproductive labour, into the details of which it is unnecessary for us to go; but the fact remains that no production is possible without an efficient about force. Labour, however, is manifestly different from other factors of production and has got certain characteristics which give rise to various labour problems in all countries. Labour is a living thing and that makes all the difference " (Saxena 1). The first characteristic of labour is that it is inseparable from the person of the labourer. The labourer has to go himself to deliver the goods. The environments in which labour has to work are therefore, of utmost consequence. Secondly, the worker sells. his work only but himself retains his own property. The investment in labour, that is, his training and efficiency, therefore, are of great importance. Thirdly, labour is a perishable commodity. One day lost is lost forever. Labour cannot be stored up like other commodities. It has no reserve price Hence, workers cannot afford to wait, and so they are in a weak bar larganing position as compared to employers. Fourthly, the supply of labour cannot be curtailed immediately even if wages fall, and it also takes time for children to grow up or for people to get trained in order to increase the labour

supply Hence, there can be no rapid adjustment of the supply of labour to its demand. Fifthly capital, which helps labour in production, is more productive than labour itself. A man stands in no comparison with the productive capacity of a modern machine. Therefore, under the competitive economy, the owners of capital claim and take away a larger share of the national dividend than what goes to the laboures. Sixthly, labour is not so mobile as capital. There are differences in environments, fashions, habits, languages, etc., which make people prefer to remain at home rather than move from place to place. Seventhly, it has also to be kept in mind that labour is not only a factor of production but is also the ultimate end of production. The economic problems of labour as a consumer. Such as the standard of life, cost of living and property, constitute important subjects of labour economics, lastly, labour being a human factor, not only economic but morel social and other considerations, having a bearing on human beings, have also to be taken into account in the discussion of problems connected with labour. Labour problems, thus have many aspects-economic political, psychological, sociological, legal, historical and administrative. Labour economics, therefore, cannot be studied without an inner disciplinary approach.

Rise of Labour Problem

All these peculiarities give rise to many problems connected with labour. Whatever may be the system of economy and administration, without solving these problems productive efficiency will suffer in every country (Rattansi 49). Those who believe that labour problems arise only under capitalism and there can be no such problems under a controlled or socialistic economy, are living in a fool's paradise. As long as labour remains a separate factor of production supplied by different agents than those who supply other factors-labour problems will always exist. The intensity and seriousness of such problems however, may differ in different systems of economy.

It follows that labour problems do not arise under samll-scale industries, where there are no employers and employees and the various factors of production are supplied by one and the same person. Labour movement everywhere has been the product of the establishment of large scale industries in which different factors of production come to be supplied by different agents. Every agent tries to get the largest share in the profits and many differences and conflicts arise. Such differences and conflicts become more pronounced and acute in a free or capitalistic economy. This is because due to profit motive and due to peculiarities of labour mentioned above, there are greater chances for exploitation of labour if the workers are not properly organised into strong unions or Government laws for the protection of labour are not sufficient and effective. However, even in a socialist economy, there can be a clash between the interests of the workers and the interests of the Government or the party in power. The workers may agitate for better living and working conditions or for higher wages. The strikes of workers in railways and other government undertakings in India, can be cited as an example. The emphasis placed by Mahatma Gandhi on small scale industries, therefore, was not without its significance.

Labour in Ancient India

Labour in ancient India formed the backbone of the Hindu society. There is evidence in

Kautilya's Arthashastra and the edicts of Askoha to show that labourers were treated very kindly and wages were paid regularly.

Wages were also fairly high because it was thought that those who gave low wages were enemies by nature. It was the duty of the king to see that the wages received by the labourers were sufficient to meet their ordinary needs. That wages were high is also evident from the fact that even the servants have been reported of giving alms and charity. Some organisations of workers are also noted which were recognized by the state. The wages were not always paid in cash. There is a story of a girl who served for three years in a family for getting a scarlet robe. A man took to service for seven years in a house in order to get a wife. Great care was also taken as regards housing of the workers. It was the duty of the king to see that the houses were nicely built and there was nobody without home or shelter. The king also decided disputes disputes regarding wages. Old age pensions were common and sick leave was given on full pay. Thus, labours in ancient India enjoyed far more privileges than their brethren today, they were paid well, treated kindly and accommodated comfortably. Even the domestic servants came under the definition of labourers.

The condition of workers seems to have deteriorated under the Muslim rule, especially in the royal factories known as Shahi Karkhanas. In Aine Akbari, 36 such factories have been described, they were under the nobles of the state, known as Amirs most of whom were selfish and filled their own pockets the cost There is also evidence frequently employed labourers on various

Marx's and Engels's Concept of Labour

In this modern Age Marx's and Engels's concept labour take to short account forms alienation of labour as historical phenomenon caused by development. Mulk Raj Anand used this concept and wrote a famous novel named coolie (Gautam 95). The concept labour to Marx, however, bears also on Methodological question, problems methodical approaches the purpose inquiries into meaning function of cultural products. Marx defines labour activity man which distinguishes him form the most developed animals, the primates. the working process man confronts nature in order appropriate forms useful for own life. working process use activity through which useful articles are Through labour man learns to control nature make her serve him. To help achieve this purpose in a more and more perfect manner man develops his mens of production, which become more and more refined and complicated, the further this process of appropriating nature advances.

"Labour means self-realization of man, an act of real freedom" (Nagarajan, Eakambaram, Natarajn: 68). Specific forms of labour which developed in the course of history differ in some respect from labour as such and as defined above. For instance, coinciding with emergence of private ownership of the means of production which will now form the basis of society, classes emerge which participate in private ownership to a varying degree. As soon as man is. separated from the means of production as soon as they are no longer his property he is separated from the most important condition of labour and his work loses the quality of being a free and independent act, an act of self-realization. Man's labour has become estranged labour because not he but the owners of the means of production will determine what and how he has to work and to produce

Under conditions of a class-society work will appear as coercion to those who do not dispose of the means of production.

Labour can be formed as physical or mental activity. This division develops hand in hand with the emergence of private ownership of the means of production, the two forms of labour become even opposed to each other in antagonistic class societies where physical labour is reserved for the working classes and mental labour for the owning classes (Marx 72).

Marx's distinguishes several aspects of estranged labour which, however, all derive from its most important moment man's alienation from the product of labour. After having "lost" his means of production including the power of disposing of his own labour man is forced to work for the owners of the means of production who will determine with articles he has to produce. The worker thus confronts the products of his own work as alien product; he does not realize himself through his work and in his products because he does not determine the purpose of his activity. His own products rule over him. (Marx 781).

Employment of Children

With the advent of modern industrialism there came a tendency among the employers to have quick profits at low costs. Hence, in every country there was employment of children in large numbers in factories who were paid very low wages, were subjected to excessive hours of work and were made to work under terrible conditions the conditions. The conditions of children in England in the beginning of the Industrial Revolution were very miserable. After the establishment of large scale industries, factory owners soon found that a good deal of work in their establishments could be performed by children, whose labour was cheaper than that of men. The poor law of 1601, in England, had ordered that pauper children should be apprenticed to a trade, and it became common for employers to visit work houses and accept bathches of pauper children as apprentices. These children were taken to the factory, where they were kept at work for very long hours from 12 to 16 per day. They were not to rest even on Sundays, when it was the common practice to clean the machinery. In order to make them climb the chimney fire was burnt below and many used to die of suffocation. They were fed, clothed and housed by the factory owners and except a few, the majority of the employers saw in the system of child labour nothing but a means of profit. The children were placed in changed of overseens whose pay was dependent upon the amount of work they could compel to be accomplished. Hence, children were flogged fettered and tortured, and in general subjected to repression and cruelty, which exceeded that occasionally practiced in the same period in the slave state America.

The truth about the conditions of child labour in the factories was not realized by the general public and even when knowledge of it spread people were not shocked at the idea of children of five, six or seven doing factory work. The notion that a child of the working classes should not begin to earn this living until he reached the age of 14 or 15 and that, until then his time should be divided between study and recreation, is of quite modern growth. Child labour also existed before the factory system was introduced and children of 3 or 4 years were expected to assist in simple processes of textile work in cottage industries. Hence, the employment of children in factories was

not considered, in itself, as an evil at all.

In India also, with industrialisation, a large number of children came to be employed in factories and their employment still continues in certain industries inspite of certain legal provisions as regards their age, hours of work etc. While in England, with the passage of Labour Laws, employment of children has become a thing of the past in case of India, as remarked by the labour. Investigation committee, "one black spot of labour conditions in India is this illegal employment of children in certain industries" (Saxena 599).

Efficiency of Labour: Its Meaning

By efficiency of labour we mean the amount of work which a labourer can do within a given time. In other words, the word efficiency denotes the capacity of a labour to do more or better work in a given time. Therefore, efficiency of any factor of production greatly effects the total amount of wealth produced. However, it has to be noted that efficiency is also a relative term. It does not merely mean the amount of work done by a factor of production within a given unit of time, it also means a comparison of this work with its cost to the user, speaking in absolute terms, a worker who does better or more work within a given time, than another worker, is more efficient. But suppose the first worker demands very high wages, the payment of which may not be profitable for the employer, then in such a case, the first worker will not be so efficient from the point of view, when! we talk of efficiency, we see the amount, nature, quality of work and the time taken and from the relative point of view, we also see the rate of wages demanded by a worker. (Marx 164)

Different Classes of Workers and Their Hours of Work

The other main classes of wage-earners in India are of workers in unregulated workshops workers in other shops and commercial establishments. The hours of work of workers in shops and commercial establishments are regulated by various State Acts. The hours of work for shops have been fixed in Assam at 9 per day and 50 per week, in west Bangal and Tripure at 17/2 per day and 48 per week; in Maharashtra, Gujrat, Bihar Delhi, Haryana, Madhya pradesh, Orissa, Jammu and Kashmir, punjab, Karnataka, Kerala, chandigara and Rajas than at 9 per day and 48 per week; in Audhra pradesh, Tamil Nadu at 8 per day 48 per week, in U.P. at 8 per day, in pondicherry at 8 per day and 38 per week. The rest interval varies from half an hour to one hour and spread over from 12 to 14 hours in different states. Hours of work have similarly been fixed for commercial establishments, restaurants, places of amusement, etc. Besides, workers have been also allowed weekly holidays and leave with pay, etc. The Government of India also adopted a weekly Holidays for workers in shops and commercial establishments. The hours of work of motor transport workers have been regulated by the Motor Transport workers. No adult motor transport worker is to work for more than 8 hours in a day and 48 hours in any week and 10 hours a day and 54 hours a week on long distance routes and on special occasions, except in case of breakdown or interruption of service when hours of work may be longer. Half an hour's rest interval is provided after 5 hours of work. The spread over has been limited to 12 hours a day. For adolescents the

daily hours of work have been fixed at 6 and spread-over at 9 hours a day. A weekly holiday is also provided and the hours of work cannot be split into more than two spells a day.

As regards domestic servants and agricultural labourers, there is no specific legislative enactment is any part of India regulating their condition of service. In general, their hours of work are long, and they enjoy very few of the privileges such as specified intervals of rest, a weekly holiday with. pay and an annual holiday, which workers in industrially advanced countries regard as among the minimum of rights to which every wage-earner is entitled. Domestic servants has agitated at Delhi for regulation of their ho of work, etc, but it has not been found possible to undertake legislation for them, so far.

Working Conditions in Various Industries

A visit to the industrial areas reveals an interesting picture about working conditions. On the whole, working conditions in bigger units satisfactory, but smaller and unregulated units, especially those housed in old buildings, present very unsatisfactory conditions as regards light, ventilation's, etc, and leave much room for substantial improvement. Most of the employees rarely do more than what they are forced to do by law and even this is evaded is several causes, while no extra measures to prevent the occurrence of accidents or secure safety for the workers against dust, heat, etc. are usually adopted. Most of the employers are indifferent to working conditions, and merely content themselves by satisfying the letter of the law rather than the spirit underlying it. The result is that, even within the limits laid down by law, the actual provisions made in regard to protection and machinery, etc, are, in several cases, disregarded. In cases of certain enlightened employers however, we find that extra care is taken for the safety of the workers, and they have not only provided guards for the exposed moving parts of machinery, but have organised safety. First committees among the workers in order to educate them in the risk of accidents and in some cases bonus is paid if no accident occurs in certain departments.

It was noticed in the textile mills in different places that, on the whole, the factory buildings were well lighted and well ventilated, and general lay out of the machinery was satisfactory and gave workers sufficient space to move about freely. But in some places, the conditions were very intolerable. Electric fans were common in most of the mills, but there were no exhaust fans or cooling plants in jute mills. In the old established industries, like cotton and jute, much had not been done in respect of the health and comfort. except the minimum requirements laid down by law. Not even sitting arrangements were provided during working hours. Working conditions inside most of the silk and woolen mills were generally satisfactory, except in slik factories at Srinagar, where Factories Act did not apply. (Mises 164)

In engineering industry, ventilation and lighting were, in most cases, adequate and satisfactory. In potteries, in Calcutta and Gwalior provisions for ventilation and lighting left much to be desired, and safety measures were not provided except at Banglore.

Working conditions in printing presses have been found to be highly unsatisfactory. Except in cases of some large presses, most presses are located in premises, which are not designed for

the purpose. In many places, walls and ceilings are seldom white-washed, and there is a great accumulation of dirt or cobwebs. There is also serious over-crowding and congestion. Provisions for letting out lead-fumes, which cause an industrial disease and are poisonous, are highly unsatisfactory, and their dangers are not even known to the employers and the workers. There are no exhaust fans or exhaust pipes for the purpose. Inadequate and unsatisfactory lighting arrangements also put a heavy strain on the eyes of compositors and spoil their vision. Nail brushes are not used in any printing press except a few. In glass industry, the frequency of minor accidents, like burns and cuts, was very high. In smaller glass concerns, most of the floor areas was occupied by the furnace, around which blowers blow molten glass and, swing the pipes. Small pieces of glass were scattered on the floor and as workers walk bare footed, they pierced the skin. As red hot electric wires are used to cut the tubes, cases of burns often occurred. Due to mouth blowing, the lungs of workers are over strained, and lung diseases have been quite common. The temperature inside the factory was found to be very high and when the workers went out in the open, specially, in rains, they caught cold. The conditions in the small-scale bangle factories at Firozabd were extremely deplorable, though, due to the efforts of the U.P. Government, some improvement has taken place in recent years. The industry there has been housed in ill-ventilated one room buildings, which no proper sanitation or arrangements for light etc.

As regards, sugar industry, on the whole, the general sanitary and working conditions in the factories in Madras and Bombay were found to be better than those obtaining in U.P. and Bihar. The foul smell is characteristic of sugar factories, and is an acute problem, on account of the salvage water, molasses, and the press-mud. The effluent from the factory is generally allowed to flow into Kachcha tanks, streams or soak pits. In Gorakhpur, two factories allowed their sullage water toroll into streams. In Meerut, it was found that only one sugar factory had constructed pucca drains for the purpose. Soaking pits are found only in one unit in Bihar. The storage of molasses in Kachcha tanks lead to an unbearable stinking smell. The press mud is generally found to be stored inside the mill premises. The folloring in many factories is also broken and unclean. There were steam leakages in certain factories, in U.P, Bihar and Ahmedanagar, and some of the staircases of factories in Bombay and Madras were steep and slippery. In Gorakhpur, the wooden staircases, in two units, were in a dilapidated condition. Machineries and fact moving pulley and belts were not properly guarded in some units. From the point of view of lighting and ventilation, however, the conditions of sugar factories was found to be generally satisfactory, except in a sugar factory at Madras.

In Cotton ginning and baling factories, ventilation and lighting were found to be poor, and the atmosphere was laden with dust and cotton-fibers. Safety precautions were not generally taken. Many of the rice mills in Madras were old and housed in unsuitable dark buildings. Artificial light was required even during daytime. Sanitary conditions were deplorable. Dust and bad smell, due to paddy-soaking tanks, were a great nuisance. The entire premises of some mills were filthy.

In mica factories, conditions are satisfactory in bigger concerns, but in small units, the workers work in dark and ill-ventilated rooms under deplorable sanitary arrangement. In Shellac

factories no labour law is properly respected, except in a few power in a few power using factories in Calcutta Ventilation and sanitation and drainage, etc., are all very unsatisfactory in such factories.

The conditions in beedi factories have been even worse. The workers sit in dark, dingy places, and men, women, and children are huddled together, and there is hardly any place for any worker to move about. These factories are unregulated factories and do not come under the factories Act, thought for beedi workers separate legislation was undertaken in 1966. Their conditions however, remain deplorable. There have been no arrangements for light, ventilation and proper sanitation. The same conditions prevail in cigar factories in Madras.

Working conditions were found to be very deplorable in most of the tanneries also, were there were no proper drainage arrangements for the disposal of effluent, and hoofs were thrown on the premises indiscriminately. Flooring was uneven and Kacchcha protective equipment were generally not provided to the workers, and the atmosphere was found to be extremely repulsive and dirty.

In mining industries also, the conditions were not very satisfactory. In manganese mines, arrangements for light and ventilation were poor except in Shivrajpur mines in Bombay. Latrines and urinals were not provided in most of the mines and rest shelters and crèches were absent. In mica mines the workers had to work underground in water, as water is not regularly pumped out of the mines. In coal mines also the same conditions prevailed During rains, mines got flooded leading to serious accidents.

In the Plantations, the conditions were not better many of the tea gardens in Assam and Bengal were situated in highly malarial regions, and the workers fell an easy victim to diseases. Workers were recruited from distant places and the change in the environments and climate had a depressing effect proper arrangements for providing food rations also did not exist. Crèches for women workers were not property provided, and no canteen arrangements existed.

In the railways, uniform, like rain coats or blankets, were not supplied to gangmen. There was no provision for sheds for wagon collies and fitters. Firemen were seldom provided with goggles to protect their eyes. On several stations, signal men were exposed to sun and rain, as no sheds were provided. Provisions of latrines, or urinals or drinking water in the cabins was also not found.

In case of workers in tram and bus services also to proper arrangements were made for drinking water, latrines or rest shelters. No watches were supplied to the running staff to regulate the movement of trams and buses conductors complained that they had to wait for two hours after regular working day in order to pay the day's collection and settle the accounts.

Conclusion

However, thought there may be need for those compulsory arbitration, it must also be satisfied. The problem of industrial disputes cannot be solved without remaining the fundamental causes of the disputes. Statutory provisions are found to exist in India to quite a large extent for limiting the hours of work, and the only need is to extend them to unregulated factories, agricultural labourers and domestic servants. Various methods recruitment has prevailed in industries in India

and there has been no uniformity in the methods of selection of workers for different jobs. It is not so vast difference of the condition of labour in ancient India and in this modern age. They are working, doing labour had till morning to night without getting good salary even though they are not getting a work for their livelihood.

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History repeats, but with different characteristics :
A case study of the two major communist trends in Nepal

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Abstract

This research paper is based on the causes and consequences of the series of splits in the history of the Nepalese communist movement in general and the UML and Maoist politics in particular.

On the basis of literature review and interviews as well as focus group discussion, it is found that during the more than seven decades of history of the communist party since its formation in 2049, has experienced a series of splits and mergers which results in strategically or tactically shift from the previous party line, sometimes ideological deviation too.

This study concludes that the whole Communist movement of Nepal including the then Jhapali Naxalite line and recent Maoist line has suffered from an ideological debate between liberal and radical lines that resulted in internal contradiction within the movement leading to a series of splits that still continues.

The research results are discussed in terms of two-line struggle inside the party life, which the theory of dialectical materialism of Marks and organizational theory of Lenin also promotes. But the main problem is found that an honest implementation of these theoretical lines is always lacking and overshadowed by the vested interest or ego management between the leaders of the establishment side and the competing side within the party.

Keywords: *Communism, Marxism, Leninism, Bolshevik Revolution, leftist, rightist, Cultural Revolution, Naxalite, leftist, Mao Tse Tung thought, conflict theory*

Introduction

Karl Marx and Frederick Engels originally propounded the modern concept of communism in the 1840s. However, it failed to pick up any serious resistance in advanced capitalist countries of Europe. Vladimir Lenin, the founder of the Russian Communist Party (RCP) and leader of the Bolshevik Revolution (BR) (1917), gave a new twist on the idea of communism by reinterpreting it in accordance with the realities of pre-capitalist Russia.

Over the next few years of the BR, Mao Tse-tung, Chinese Communists leader and an architect of the Chinese Cultural Revolution (CR), and the interpreter of the application of Marxism

in semi-feudal and semi-colonial countries, redefined the Marxist-Leninist (ML) doctrine in the context of the Asian agrarian societies with a touch of nationalistic sentiment, anti-colonial, and anti-imperialist banner which have still strong appeal in several developing countries. His idea on Marxism, military strategies, and political policies are collectively known as Maoism.

With the end of World War II, the wave of the national independence movement had taken place all over the world. (Ayadi, 2018) the Cultural Revolution under the leadership of Mao in China and the independence movement under the leadership of Mahatma Gandhi in India got successful respectively. Many Nepalese political leaders living in India joined the Indian independence movement against the British Raj. The reason behind the support of Nepalese political leaders was that it would be helpful to trigger the collapse of authoritarian Rana rule in Nepal if the colonial rule in India ended.

Inspiring by the Indian independence movement, the Nepali Congress (NC) party, principles of liberal democracy, was formed with the objective of overthrowing the Rana regime in Nepal. Puspa Lal Shrestha, who was affiliated with the Nepali Congress at the beginning of his political career, formed the Communist Party of Nepal (CPN) in Calcutta (India) on 22 April 1949. This establishment of the Communist Party of Nepal formally introduced the idea of communism in the political history of Nepal.

2. Effect of the International communist movement

Nepal's communist party was divided into different small groups after its third congress in 1962. The main factor of that incident was mainly the external cause of the great debate between the then Soviet Union-based National Democracy camp and the Chinese Cultural Revolution impressed New Democratic Revolution camp. Together there were some internal causes also like mishandling the ego of veteran leaders which resulted in the split time and again on even the Chinese and soviet camps too. Those small splinter groups played their role separately according to their strength for a long time. Together, the alliance and unification process also took place mainly after the revolution of 1990 which destroyed the autocratic Panchayat system Causes of the division in international communist movements into Soviet Union-led faction and Mao-led Chinese ideology, Nepalese communists also got divided into mainly two factions. One fraction was supported by the then Soviet Union, late Keshar Jung Rayamajhi headed the Nepal Communist Party and Tulsilal Amatya led the communist fraction, which was ideologically closer to the Soviet Union. Similarly, there were many Communist groups opposed to this camp with claimed to be followers of Mao's revolution.

If we scratch the inner story within the central committee of the Communist Party of Nepal in 1957, there was already a certain amount of dissension regarding what stance to adopt toward the King. Whereas Rayamajhi was in favor of a pro-king line, Mohan Bikram along with Pushpalal Shrestha and Tulsilal Amatya opted for a republican ideological line

Furthermore, as in almost every other country in the world, the Communists of Nepal were divided between the partisans of a China-like ideology and those that pursued the Moscow trend.

The combination of these two divergences finally led to the first major break during the third Party Congress in 1962. The congress elected Tulsi Lal Amatya as its General Secretary who later formed his own group known as the Communist Party of Nepal (Tulsi Lal Group).

In the underground organization at that time, most of the popular leaders had been in prison since 1961 for having once again taken a stance against the King and his government. Since Mahendra's royal coup in 1960, all political parties were banned and their members were threatened with imprisonment. In such a critical political situation, including the Nepali Congress, the Nepalese Communist Parties moved to India where they could express their opinion freely: Due to ideological differences and factionalism, major communist leaders established their headquarter in exile as Tulsi Lal group in Darbhanga (Bihar), Pushpa Lal group in Varanasi and finally Mohan Vikram Singh group in Gorakhpur, for it was nearer the border.

Nevertheless, communist activists did not suspend their struggle, despite retaliation from the government, but continued spreading their ideology, thus gaining more and more sympathizers. Most activists stayed on in Nepal and pursued their struggle from their locality. They held meetings, distributed pamphlets and even led a few demonstrations against the King's autocracy.

3. The Masal trend

Many of them, especially among the leaders, did not manage to escape the authorities and served a prison sentences. But even then, M.B. Singh, who spent nine years in prison, Mohan Baidya and many more of the leaders that had been arrested, managed to continue working for the Party from their prison cells. Despite their ability to go on working while in prison, it was not before the main leaders' release that the core team of CPN (newly elected General Secretary Tulsi Lal-led Group) tried to solve the inner disputed and expand the party network to build a united and strong communist Party but the different resolutions that were taken by Tulsilsl himself divided the Party and led to new scissions.

The first split appeared in 1968 when Pushpa Lal decided to create his own Party. A few years later, Mohan Bikram Singh who had just been released from jail along with Nirmal Lama, took part in the formation of the Central Nucleus, a new political organization that aimed at founding a new central party by tying together the various strands of the communist movement, along with some other leaders. Hence, in order to unite the different trends within the Communist movement, they asked Pushpa Lal to join forces with their future Party.

However, they failed to reach an understanding with the latter on the party's policy regarding the Nepali Congress and China. Thus in 1974, Mohan Bikram Singh and Nirmal Lama founded a new Party called CPN (Fourth Congress) which became the strongest communist Party over the following years. As its new General Secretary, Mohan Bikram Singh adopted a hard-line policy, advocating Mao Zedong Thought and the protracted armed revolution which could only take place aided by a mass uprising.

Nevertheless, this new Party did not remain united for long and a new scission occurred

between Mohan Bikram Singh and Nirmal Lama in 1983 including the immediate party line as well as the question of the legitimacy and the orthodoxy of the Jhapa Uprising that had started in 1971. Mohan Bikram Singh left the Fourth Congress to create the Nepal Communist Party (Masal) which lasted two years before another split occurred.

From the moment the Masal party was created, it already bore the seed of disagreement. Though Mohan Baidya, a growing Party figure at the time, still followed Mohan Bikram Singh's line, he gradually came to think that the Jhapa Uprising was not responsible for deviations within the communist movement of Nepal and that M.B. Singh's stand on this issue was heading towards the reformist line. As the CPN (Maoist) later puts it, he, along with other members of the Masal Party (including Pushpa Kamal Dahal who had joined the Fourth Congress in 1977), felt that "the Jhapa revolt had, in essence, played the same role in the Nepalese communist movement as what the Naxalite revolt had done to expose revisionism in the Indian communist movement and establish the universal contributions of Mao.

Furthermore, Mohan Baidya and his followers also came to believe that, unlike what Mohan Bikram Singh thought, Pushpalal Shrestha could not be accused of being a GADDAR. The ideas and political line of Pushpalal have helped, in totality, the revolutionaries. His works and contributions prove the fact that Pushpalal Shrestha was a sincere communist leader of the Nepalese communist movement. Mohan Baidya's followers also accused Mohan Bikram Singh of anarchist individualism and rightist opportunism for his constant postponing of the armed struggle that should normally be the main goal of the Party. All in all, the dissidents decided to create a new Party in 1985 under the leadership of Mohan Baidya, which they called the moto Mashal Party, which later became the CPN (Maoist).

4. The RIM factor

In March 1984 different Marxist-Leninist and revolutionary parties from four continents (Africa was not represented) formed the Revolutionary Internationalist Movement (RIM) in France. "Armed with the scientific teachings of Marx, Engels, Lenin, Stalin and Mao Tsetung" (RIM, 1984), their aim was to provide a genuine revolutionary leadership to unite "the revolutionary struggle of the masses in all countries".

Although Mohan Bikram Singh was a founding member of this organization, he seemed critical of RIM,s political line, especially the working style of Bob Avakian (the chief of the communist party USA) time and again. In a "Note of Dissent presented to the 2nd International Conference of Marxist-Leninist parties and organizations held in 1984", Mohan Bikram Singh, on behalf of the CPN (Masal), accused Bob Avakian of "trying to weaken the very ideological foundations of nationalism and national revolutionary movement. For this purpose Marx, Engels and Lenin are interpreted in a confusing way, Stalin is opposed in a hostile way, Mao is also criticized in a friendly way and the history of the International Communist Movement during the 2nd world war period is evaluated wrongly" (MB Singh, 2022)

The ideological differences between Mohan Bikram Singh and RIM intensified at the

beginning of the 1990s, regarding the question of Maoism. While Mohan Bikram Singh followed the line based on Marxism-Leninism-Mao Zedong Thought but from 1993 onwards the RIM believed that the experience gained from the People's War in Peru enabled the International Communist Movement "to further deepen their grasp of the proletarian ideology and that basis take a far-reaching step, the recognition of Marxism-Leninism-Maoism as the new, third and higher stage of Marxism" (RIM, 1993). One important thing is that this "ism" dispute was just a quibble between M.B. Singh and RIM, for it had an impact on the whole international Maoist movement. As M.B. Singh put it, "in the context of RIM, "Maoism" represents an opportunist trend to drag Revolutionary Internationalist Movement as a whole on to the path of opportunism and Trotskyism" (Singh, ibid). Hence, today a major distinction exists between the Communist parties that continue to follow "Mao Zedong Thought" (some of which belong to the "International Conference of Marxist-Leninist Parties and Organizations") and those that follow "Maoism" (and are related to the RIM).

Apart from this issue, the RIM and the Masal also disagreed on the question of an armed struggle. Whereas M.B. Singh believed that the "objective and subjective conditions to raise an armed struggle were not matured but the RIM was convinced that it was time for Nepal to launch the People's War and urged the Masal Party to do so during the 6th Convention of the RIM in 1994. Contrary to M.B. Singh, who refused to accept RIM's point of view Prachanda, who was newly decided as the head of the former moto Masal Party in 1988 instead of Mohan Baidya, accepted the Organization's advice and, as of 1991, started to prepare the Party for an armed uprising that would bring Mao's New Democracy to Nepal.

Faced with these strong disagreements, the Masal party was expelled from the RIM and the CPN (Maoist) became the only party to represent Nepal in this organization. This dispute within RIM thus affected political relations inside Nepal: the Masal and the CPN (Maoist) steadily grew further apart. As Mohan Bikram Singh recalls, "we flatly rejected RIM's suggestions. That distanced us from the RIM but brought Prachanda, Kiran and Babu Ram closer to the RIM leaders. As the trio embraced Maoism, the differences between my party and the CPN (Maoist) started simmering" (Singh, ibid)

This issue was not only related to politics in Nepal but also debated within the country's leftist movement and the international communist movement tried to play an important role in Nepal's political orientations. Not only did the RIM contribute to separating the two Nepalese parties, but it also incited the CPN (Maoist) to launch its People's War. Mohan Bikram Singh goes even further and claims that "the Maoists did not raise an armed struggle themselves. RIM was the main initiator behind the armed movement in Nepal". (Singh, ibid)

Yet even though the international context contributed to the decline of the Masal to the benefit of CPN (Maoist), the personality of Mohan Bikram Singh was once again a sizeable factor. Mohan Bikram Singh's personality called into question the ideological divergences between the different Communist parties and led members of the Masal party to abandon their party and joined to CPN (Maoist). Perhaps the most significant defection is that of Baburam Bhattarai, who joined

the CPN (Maoist) in 1990. Though this particular defection is full of highly symbolic meaning, it remains one among many others. Among the various activists who left Masal, most of them admit that Mohan Bikram Singh was very much responsible for their defection. The case of Dinanath Sharma, now a member of the politburo of the CPN (Maoist), is a perfect example of the growing feeling of misunderstanding that gradually filled the minds of Masal activists. Dinanath had remained faithful to Masal until 1999, when he finally decided to split from his own Masal Party and merged with the CPN (Maoist) few later says "In his writings, he keeps on talking about revolution but in practical terms, he has never been able to organize and unite people around him. He did not succeed in building a strong Party. And this is because M.B. Singh never accepted the change in the party portfolio. This is one of his mistakes. I was very close to Mohan Bikram Singh but gradually I began to realize that he had made two mistakes: he had lapsed into sectarianism and dogmatism" (D. Sharma, 2021) Such types of accusations as sectarianism and dogmatism are very common charges between Maoists and Masal group.

Many leaders accused M.B. Singh of being responsible for the many splits in Nepal's communist movement but if we talk to Mohan Bikram Singh led Masal party caders as a huge number of his supporters still remain with him, admires M.B. Singh for his correct and never deviationist vision of Marxism-Leninism. (Pabitra GC, 2022) She argues as an example of M.B. Singh's noble stance the fact that in 1961 he was the only one on the Communist Party's Central Committee to demand and vote for a Constituent Assembly while everyone at the time criticized his line of action. This proves that Mohan Bikram Singh had the correct vision from the very beginning and that he was right not to give up his stance, despite criticism within the Central Committee.

GC explain with a number of examples that as a man, some may like or dislike him but politically they have to admit that his line is always has been the correct one. He has never altered his stance in order to further his career. He has proved himself as never an opportunist leader.

The accusation of being an opportunist was the obvious counterattack Mohan Bikram Singh used against his opponents. According to his supporters, what the others accused Singh of as an inflexible leader itself is strong proof of complete dedication to the Communist ideology, even if it means abandoning power for a time. He could have been a member of the government as early as in the 1950s or could have avoided many years' imprisonment if he had agreed to abandon some of his principles, a stance which, according to them, Prachanda and his followers refused to adopt:

Mohan Bikram himself recalls, "Few months after we started working together, I felt that both Prachanda and Babu Ram Bhattarai were careerists and not honest comrades, who could fight for the people's rights. They kept on changing their minds rather than discussing the issues of national importance. They have given up their communism and their main goal is to come into power". (Singh, ibid)

The gap between Masal and the CPN (Maoist) widened from 1990 onwards to the latter's benefit (in terms of size as well as in terms of the impact on Nepalese politics), but the former's

influence did not cease completely. M.B. Singh also blames the CPN (Maoist) for its opportunism with strong criticism for Prachanda's line since it jeopardized the revolution: "the decision of the CPN (Maoist) to dissolve the revolutionary people's governments in the countryside and to merge the PLA with the reactionary army will unfold an irreversible process of losing all the revolutionary gains achieved till now.

5. The Maoist party and the peace process

In 1996, the CPN (Maoist) under the main leadership of Pushpa Kamal Dahal 'Prachanda', led the armed struggle for 10 years in the country. The main objective of this struggle was to capture State power and establish a new people's democracy in Nepal. Century-old production relations, social structures and governance systems maintained by the status quo, unequal resource distribution and control, injustice, racial, ethnic, geographical, gender and social discriminations, rampant poverty and unemployment were the major contributing factor to uniting and expanding the insurgency throughout the country. (Sapkota, 2021) After a serious loss of human lives on the state side and the Maoist side, Seven political parties and the CPN (Maoist) made a 12-point Understanding and an eight-point consensus. In this background, the Comprehensive Peace Accord was signed between the then Government of Nepal and the CPN (Maoist) on 21 November 2006. The country then formally entered the peace process.

Following the peace agreement, Nepal Communist Party Maoist, a rebel party led by Pushpa Kamal Dahal and Dr. Baburam Bhattarai emerged as a main challenger to the CPN-UML base. In the 2008 Constituent Assembly Elections, CPN-UML was nearly wiped out due to the Maoists. However, the excitement of the Maoist party did not last long. It faded away within three years. In the second elections of the Constituent Assembly, CPN-UML, under the leadership of Nepal and Oli, retained its position emerging as the second-largest party, pushing Maoists into third place.

On another side, after the major turning point in political history, from the armed struggle to the federal system, the CPN (Maoist) party also faced serious challenges of inner-party struggles and got divided into several fractions in the name of different parties under the leadership of Pushpa Kamal Dahal, Mohan Baidya and Netra Bikram Chand, mainly. Dr. Baburam Bhattarai one of the key persons of that movement also split from a major party and formed a new group named the 'Nayashakti Party" and later on his party merged with the Sanghiya Samajbadi Forum, Nepal. Some of his leading persons returned back to their older parties and some left political parties and became neutral. Gopal Kirati, another CPN (Maoist) leader is also leading a small fraction of the communist party at this moment.

6. The Jhapali Trend

Following the division in international communist movements into Soviet Union-led faction and Mao-led Chinese ideology, Nepalese communists also got divided into two factions.

Supported by the then Soviet Union, late Keshar Jung Rayamajhi headed the Nepal

Communist Party which was ideologically closer to the Soviet Union. Similarly, there were many Communist groups opposed to this camp with claimed to be followers of Mao's revolution.

Inspired by the Chinese Cultural Revolution and the Naxalite movement of India, a group of young leaders of CPN launched the armed uprising with the aim of eliminating class enemies in the Jhapa district in April 1962. The revolt is popularly known as Jhapa Bidroha in the communist history of Nepal. The Panchayat regime easily crushed the rebellion and took the situation under control. Although the revolt could not get success, the Jhapa incident had significant implications for the future course of the communist movement in Nepal.

In such a course of political extremism a pro-China communist group, politically known as the Naxalite fraction, was born in Jhapa led by Mohan Chandra Adhikari, Madan Khapangi, Mukunda Neupane, R.K. Mainali, CP Mainali, K.P. Oli and others. At that time youth leaders like Madhav Kumar Nepal and Jhalanath Khanal, who later joined the Jhapali group, were in the middle of two different political lines as Nepal Communist Party was still active under the leadership of Man Mohan Adhikary in Mechi, Koshi and Sagarmatha zone. Madhav Kumar Nepal, Mani Lal Rai, Pandav Raj Ghimire, etc were expanding the party organization in Biratnagar to Rautahat based eastern Tarai region under the leadership of their mother party.

Even so, the Purba Koshi Regional Committee of the CPN which was initially led by Manmohan Adhikari but revolted with Adhikari's leadership and launched the Jhapa Bidroh was later developed as the All Nepal Revolutionary Coordination Committee, Ma Le (ANRCC-ML) in 1975 and later it emerged in the name of CPN (Marxist-Leninist), CPN (ML), popularly known with Nepali acronym "Ma-Le" under the leadership of CP, Mainali, Jhalanath Khanal and Madan Bhandari respectively. The CPN (ML) gave up the line of armed revolt in 1979 and emphasized to "Nepali Road to Socialism" based on an understanding of economic and social conditions in Nepal (Mishra, 2058 BS, Pg 190)

In 1976, the Manmohan-led group CPN (Marxist and late Madan Bhandari-led Jhapali group CPN (ML) were successful to make a historic unification and came into the space with the popular new name CPN (United Marxist Leninist) UML/ E.ma.le. The UML group also split in 1998 over the issue related to the Mahakali treaty although, after four years of that splitting incident, the Bamdev Gautam-led team returned to its mother party UML under the leadership of Madhav Kumar Nepal.

7. The merger of CPNUML and the Maoist Center

After the formulation of a new constitution in 2015, CPN UML and the CPN Maoist Centre came closer to functional unity over a number of political issues which made a drastic change to the political reality of Nepal. In the local elections of 2017 and national and provincial levels of 2018, the election alliance with Maoist had paid Nepal and Oli-led party well. The alliance secured a two-thirds majority wiping out Nepal's oldest Nepali Congress Party as if it was nowhere. Out of 165 seats contested, Nepali Congress secured just 18 seats and the remaining seats went to CPN-UML and Maoist Center alliance.

In an effort to provide political stability despite their ideological, political and personal differences, the UML chairman Oli and the Maoist Centre chairman Prachanda agreed to merge the Communist Party of Nepal (Unified Marxist-Leninist) [UML] and Communist Party of Nepal (Maoist Centre) [CPN (Maoist Centre] in 2018. Some points on which the two leaders agreed were:

They will lead the unified party. Both the chairmen will enjoy equal power in the party.

There will be a nine-member secretariat. Oli and Prachanda will be the chairmen. Madhav Nepal and Khanal will be the senior leaders. Narayan Kaji Shrestha, Ishwor Pokharel, Ram Bahadur Thapa and Bishnu Poudel will be in the secretariat. Narayan Kaji will be the spokesperson and Bishnu Poudel the General Secretary.

There will be a 441-member Central Committee (241 members from the UML and 200 from the CPN [Maoist Centre]) and a 45-member Standing Committee (25 members from the UML and 18 from the CPN [Maoist Centre]) (Nepal, 2022)

This merger of 2019 between CPN-UML and the Maoist Center completely changed Nepal's political scenery and the communist alliance emerged as the largest party in Nepal. However, this unity turned out costly for both the factions as they split again.

During the merger process, Oli and Prachanda both agreed that they would lead the government for an equal period. However, Oli refused and instead agreed to grant the party's executive powers to Prachanda. Under the new agreement, Prachanda was made executive chairman of the NCP. This arrangement could not last long because Oli continued to have a strong grip on the party as well. The two leaders then explored other agreements which did not work as well. Later, when Prachanda realized Oli would not hand over power to him as promised, he formed a faction with Madhav Nepal, Bam Dev Gautam and Khanal.

To further strengthen himself, Oli issued two ordinances in April 2020. The first was to amend the existing provision in the Political Parties Act of Nepal that requires 40 percent support from both the party central committee and the parliamentary party to split. According to the proposed amendment, a split vote would require 40 percent support from either the central committee or the parliamentary party (S, Deuja, 2022).

The second ordinance was related to the Constitutional Council. It sought to allow the council to take decisions even in the absence of the opposition leader and even if the Speaker is from a different party. The council is headed by the prime minister and consists of the Chief Justice of the Supreme Court, the Speaker and Deputy Speaker of the House of Representatives, the chairman of the National Assembly and a prominent opposition party leader as members. The minister for law and justice also attends the meeting when the appointment is related to the judiciary. As the opposition within the party and the government mounted against both ordinances, Oli's government recommended to the President withdraw them (Khanal, 2022).

No doubt to say, with her national interest, the neighboring country China's Ambassador to Nepal Hou Yanqi held meetings with senior leaders of the NCP. However, Yanqi's meeting could not iron out differences among the communist leaders. On 30 June 2020, the NCP held a Standing Committee meeting to discuss the government's response to the COVID-19 crisis.

During the meeting, the party's three top leaders, including Prachanda, asked Oli to resign from his position as prime minister and as the party's chairperson. More leaders joined later demanding the resignation of Oli from both positions. Relations further worsened in November 2020 when Prachanda's faction came out with a 19-page political document in which Prachanda accused the government of corruption in the purchase of medical supplies to fight COVID-19 in March 2020 and Oli turned a blind eye to the corruption charges against Gokul Baskota, former information minister and an Oli ally, over the purchase of a security printing press (Y. Sharma, ibid) The Prachanda camp also accused Oli of making important appointments without taking the co-chair into confidence.

In his rebuttal, Oli accused Prachanda of turning the disagreements into hostility and pushing the communist movement towards crisis. Oli also took the credit for saving Prachanda's politics by agreeing to merge the CPN-UML with CPN (Maoist Centre) in 2018 despite Prachanda's action leading to his resignation in 2016 after losing the no-trust motion. In 2016, Prachanda registered for a no-confidence motion against Oli, calling his actions self-centric.

A few days after the political documents were exchanged between Prachanda and Oli, the former managed to convene the Standing Committee on 6 December 2020 despite Oli's dissension. Oli skipped the meeting though it was called in his own government residence Baluwatar. The next meeting of the Standing Committee of the NCP was scheduled for 20 December 2020. On the same day, on Oli's recommendation, President Bidhya Bhandari dissolved the Parliament. Defending this decision, Oli himself repeatedly used to say it was compelled by the conspiracies of another side that had restricted his functioning.

Several people protested peacefully on the streets against Oli's decision, and petitions were filed in the Supreme Court. In its judgment in February 2021, the Supreme Court overturned Oli's decision to dissolve the House of Representatives and ordered the authorities to summon the next meeting of the Parliament within 13 days. The constitutional bench, led by Chief Justice Cholendra Shumsher Rana, found Oli's decision unconstitutional, as there was still a possibility of forming a new government.

Amidst these political developments, on 2 May 2021, Oli decided to seek a trust vote in the Parliament. On 4 May 2021, the CPN (Maoist Centre) Standing Committee decided to withdraw support from the Oli-led government. A day before the trust vote, Oli issued a strong statement that said that history will not forgive those making attempts to defeat the party.

The power tussle among the different factions of the Nepal Communist Party (NCP), lasting over a year, ended with Prime Minister K P Oli losing a vote of confidence in the House of Representatives on 10 May 2021. Out of the 232 lawmakers present on that day, 93 voted for Oli, 124 voted against him and 15 lawmakers stayed neutral. In the 32-member Janata Samajbadi Party, the Mahanta Thakur faction stayed neutral while Upendra Yadav's group voted against the trust motion. Oli needed 136 votes to win the confidence motion. Madhav Kumar Nepal and Jhala Nath Khanal faction of the Communist Party of Nepal (Unified Marxist-Leninist) abstained during the voting. Earlier, the Nepal-Khanal faction decided to submit its resignation. However,

Oli sent two close aides, Bishnu Poudel and Subas Nembang, on 8 May 2021 to convince the faction to change its decision but it produced no results.

Prachanda, who was co-chair of the unified party together with Oli, also blamed Oli for not supporting a real unification. Oli argues that Prachanda intended to destroy the CPN-UML by breaking its traditional democratic political course. According to a Maoist source, Prachanda pushed Oli to officially align with him when he issued a strong condemnation of the United States over the Venezuelan crisis.

Oli is overly confident due to his increasing popularity for a standing the Indian blocked. His subsequent electoral success, the speech of stability and prosperity and the merger between CPN-UML and CPN-MC has led him to consolidate power with a more personal style.

The alliance between the CPN-UML and the CPN-MC has now fractured into three different political parties. The merger between the CPN-UML, led by KP Sharma Oli and the CPN-MC, led by former rebel leader Pushpa Kamal Dahal unified almost all small groups of communists in the country into a long-awaited single party, broken just within three years. The opposition Nepali Congress got a chance to lead the government.

If someone tries to unearth the history of cabinet formation after the restoration of democracy in 1990, no prime minister or parliament has completed its five-year term. In the 1991 elections, in which the Nepali Congress emerged as the largest party, the government could not complete its term due to an intra-party rift. Then-Prime Minister Girija Prasad Koirala dissolved the Parliament in 1994. Koirala's decision was challenged in the Supreme Court, which endorsed the prime minister's decision. In 1995, then Prime Minister Manmohan Adhikari, who faced a no-confidence motion, dissolved the Parliament. Unlike in 1994, the Supreme Court rejected the government's move. The Court observed that there was a possibility to form an alternate government. In 2002, then Prime Minister Sher Bahadur Deuba dissolved the Parliament and announced dates for the next elections. However, elections could not be held due to the rise in the Maoist insurgency. After the end of the monarchy in May 2008, Pushpa Kamal Dahal (Prachanda), became prime minister and remained in office from 2008 to 2009. Madhav Kumar Nepal was in power between 2009 and 2011, Jhalanath Khanal was in office for a few months in 2011, Baburam Bhattarai was prime minister from 2011 to 2013, Khil Raj Regmi was in power between 2013 and 2014, Oli was prime minister in 2015 and 2016, and Prachanda returned to office in 2016 and remained there till 2017. After winning the November-December 2017 national elections, Oli returned as prime minister in February 2018 with support from two-thirds of the Parliament.

8. K.P. Oli was politically rescued but...

In March 2021, in passing a verdict on a three-year-old case, the Supreme Court decided to award the name NCP to Rishiram Kattel. The Court quashed the Election Commission's earlier decision to award the NCP to Oli and Prachanda. It said that "[then] CPN-UML and then-CPN (Maoist Centre) would return to the pre-merger stage and if they were to merge, they should apply at the Election Commission as per the Political Parties Act." (The Kathmandu Post, 7th March 2021)

In 2018, the registration of the NCP was challenged by Kattel, who claimed that his Nepal Communist Party owned the name. After the Election Commission suppressed the petition, Kattel moved to the Supreme Court.

8.1 *formation of the new Communist Party –the Unified Socialist*

The CPN-UML, the largest communist party, suffered a painful blow as senior leader Madhav Kumar Nepal, who had been general secretary of the party and prime minister of the country in the past, left his long-time rival Oli, Nepal took with him several leaders and cadres all over the country and registered a new party named the Communist Party of Nepal (Unified Socialist).

The CPN-UML vice-chairman Bam Dev Gautam also finally resigned by submitting an emotional letter that resents Oli's 'negative attitude and style, continuous insult of senior colleagues, and criticizes Oli for never following the political guidelines of the party. Former CPN-UML chairman Jhala Nath Khanal and many senior leaders who work in the part since its formation after the Jhapa Revolt also went with Nepal.

Although some of the die-hard supporters of Madhav Nepal like Astalaxmi Shakya, Surendra Pandey, Bhim Acharya, Amrit Bohora, Yuvaraj Gyali, Ghana Shyam Bhusal, Raghu jee Panta and others, who pushed former general secretary Nepal to the hostile relations with Oli, have returned to Oli camp at the last minute.

Madhav Kumar Nepal, the former PM and a well know communist politician with a caliber of political choreography, has the task to show that the revolt was a compulsory need of history to correct the Nepalese communist movement in the right direction.

The Chairman of the newly formed CPN -Unified Socialist Nepal has made it clear that his party has set a goal to move forward on the path of socialism by protecting the norms and values of people's multi-party democracy. The new party believes that freedom with equality could be achieved by ending oppression and discrimination, and the party statute mentioned that party's strategic goal is scientific socialism.

The party manifesto mentioned that building a basis for socialism along with social justice and democratic norms and values by developing national capitalism with the country's socio and economic transformation through peaceful struggle and democratic means are the short-term goals of the party.

"We set up a new party rebelling against wrong tendencies, ideas and values," said Nepal addressing the media gathering. "We all are equal and there will be no discrimination against any members of our party." (Nepal, ibid) Former Prime Minister Nepal clarified that they had to revolt as the CPN (UML) leadership did not follow any rules and regulations.

Nepal has said it will move forward on the path of socialism by protecting the norms and values of people's multi-party democracy, a political program transmitted by the late UML general secretary Madan Bhandari. The CPN (UML) has already adopted 'people's multi-party democracy' as its guiding principle.

9. Story of Oli- Nepal relation

As soon as the Election Commission issued the registration certificate to the Communist Party of Nepal Unified Socialist (CPN-US) under the leadership of Madhav Kumar Nepal, years of internal disputes and differences of CPN-UML have come to an end.

With this split, communists have maintained their history of breaking the party and declaring their rival comrades as betrayers, capitalist, bourgeoisie, pro-imperialist, anti-national, anti-democratic and so on. Nepal and Oli, the rival leaders, used these words heavily against each other. But in history, Nepal and Oli had stood side by side, together for a long, to transform a small Naxalites background communist party into a national party with two-thirds of the majority in the parliament.

Although CPN-UML leaders Madhav Kumar Nepal and K.P. Sharma Oli shared power for a long to drive CPN-UML and made it the largest political party in Nepal, their personal backgrounds and family backgrounds are different.

Born in a middle-class Brahmin family in Rautahat District, Nepal, who joined the communist movement in his school days, was groomed by an extended family in Gaur city, the district headquarter of Rautahat district. With enough cultivated land, Nepal's family was economically moderate.

However, this was not with K.P. Sharma Oli whose parents migrated from Hill to Jhapa as a marginal farmers. Nepal joined the communist movement with moderate leaders. However, Oli joined the communist movement as a rebel for a revolution that aimed to wipe out landlords. Recently migrated, Oli's parents had a bit of difficulty in terms of economic status. Thus, Oli relied on the Mainali duo of Jhapa and the founders of the infamous Jhapa movement to pursue his rebellion.

From his moderate family, Nepal learned the skill of accommodation and reconciliation. However, Oli was groomed in a different atmosphere. Oli's thought is inspired by the elimination of enemy class whereas Nepal has the spirit of accommodation.

Oli is blunt, cunning and skillful in attracting the masses. However, Nepal is sober, comparatively with lesser skills for attracting the masses. CPN-UML bloomed because of Nepal's skill of building an organization with compromise and Oli's cunning leadership quality to attract the mass. (Y.Sharma, ibid)

Although the party faced a major split led by Bam Dev Gautam, CP Mainali and others in 1997 on Mahakali ratification issues, Nepal and Oli were able to establish the party's position compelling Gautam's group to merge again. After the split in 1997 on the issue of ratification of the Mahakali Treaty by Bam Dev Gautam-led group against Nepal and Oli-led CPN-UML, this is the second major split in the party.

Facing all kinds of chaos and havoc, Nepal and Oli led the party jointly, hand by hand. They crushed the internal rebellion successfully time and again forcing many founding members and high-sounding leaders like Radha Krishna Mainali, CP Mainali, Devi Prasad Ojha, Mohan Chandra Adhikari and Ashok Rai and so many others to quit it.

Nepal took Oli's behavior towards him as ill-mannered and unresponsive. His unfriendliness to Oli led him to split the party by siding with Prachanda and other dissatisfied party leaders within the CPN-UML and even the opposition Nepali Congress to topple his own party's government. Oli accuses Nepal of a combination of greed, conceit, frustration and jealousy.

10. Effort of KP Oli to save his party from immediate damage

Just a day after the EC issued a certificate of registration to a new party, CPN-UML announced to hold the 10th General Convention from November 26 to 28, 2021. Forced by the newly formed party to retain the party workers from leaving it, Oli-led CPN-UML had no option other than to announce this.

To show his more accommodative and tolerable posture, Oli has formed a seven-member Task Force led by rebel Vice-Chairman Bhim Rawal to nominate 10 percent central members and give full shape to the party's various departments.

CPN-UML also formed a Task Force to sort out all the differences and address the demands. The committee includes Vice Chairman Rawal, General Secretary Ishwar Pokharel, Deputy General Secretaries duos Bishnu Prasad Poudel and Ghanashyam Bhusal and Standing Committee members Surendra Pandey and Lekha Raj Bhatta.

Although CPN-UML leader and former prime minister Oli has still many advantages in the party and national politics with big coffers in hand and set up of erstwhile organizations, Nepal's rebellion from the party had to pay him heavy costs in the local as well as a provincial and federal election.

As CPN-UML had immediately lost two provincial governments including Lumbini and Gandaki, his effort to save the other two provincial governments by replacing his loyalist chief minister Dormani Paudel in Bagmati province to reward Ashta Laxmi Shakya and Sherdhan Rai of province no 1 to Bhim Acharya as new chief minister could not last for more than two months. It seems clear that the formation and expansion process of a new party under the leadership of Madhav Kumar Nepal can make a huge impact on Oli led mother party.

11. Conclusion

Because of the rightist line, the communist parties are not guided by the true essence of communist ideology in the country. The utmost desire for power among the top leaders of the party has created a personality clash, the uncertainty of ideas and the dilemma of struggle strategy that led the Communist movement of Nepal supposed to collapse through a series of splits and mergers. The history of the communist movement of Nepal also revealed that every splinter group of the communist movement projected themselves as more radical than the old group however it becomes fruitless immediately.

Ideological debates and internal contradiction within Maoists have made the party revise its political line and ideological goal since 2001. These revisions allowed the party to join parliamentary politics under multiparty democracy. However, the ideological dilemma and

increasing internal rifts within the Maoists generated a serious crisis in Maoist politics in particular and the radical politics of Nepal in general.

Mohan Bikram Singh, through his commitment to Communism and his constant struggle against the Monarchy, is one of the pillars of the Nepal communist movement and the founding leader of Maoism in Nepal. Yet his political and ideological disagreements with members of his Party led to several splits that finally gave birth to the CPN (Maoist) in 1995. Despite the limited size and strength of his Masal Party, Mohan Bikram Singh remains a respected figure in Nepal politics. Even the splinter group leaders from his party like Mohan Baidya and Dinanath Sharma state that they still greatly respect Mohan Bikram Singh, even though they no longer share the same ideology. During the month of May 2008, there was a rumor that spread in Kathmandu about the nomination of M.B. Singh as the first President of the Republic of Nepal (rumors that were reported to be false by Singh himself) prove that the influence of the Masal Party and its leader Mohan Bikram Singh on Nepalese politics remains weighty.

Relying on the same ideology of Marxist and Leninist and glorifying Pushpa Lal, Madan Bhandari and Manmohan Adhikari, Madhav Kumar Nepal-led newborn party has nothing different from the mother party, the Communist Party of Nepal Unified Marxist and Leninist (CPN-UML). However, former Prime Minister Nepal, one of the founders of CPN-UML, decided to go with the new one. Although it is individually too risky in his five decades of political career to lead the new party, 70-year-old Nepal, former CPN-UML general secretary, had no option left to get rid of the political humiliation he felt from his old colleague K.P. Sharma Oli.

As the party has been divided on the ego of two individuals, the unification can take place at any time as vertical splits and mergers are regular characteristics of Nepalese political parties. Breaking apart is common not only with communist parties but also with the rightist, centrist and regional parties. However, the division is more frequent among the communist parties and the Nepal-led faction is a recent instance

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Diversity Indices of Entomo-fauna In Bhaktapur

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Abstract

The diversity of insects has been too large for its presence in aquatic and terrestrial areas representing the vast majority which has been adopted for conceivable type of environment. Most of the studies are concerned on diversity of big mammals and birds, but the study on diversity of entomo-fauna are very trace. Therefore, to fulfill this gap current study has been conducted to determine the entomo-faunal diversity in Bhaktapur. The study was conducted using three different traps in four different land covers. Total 532 individuals of 23 entomo-faunal species belonging to 11 orders were trapped from 48 traps placed in 16 trapping spots. There were no significant difference in both diversity and number of individual entomo-fauna in different land covers. Among the four types of land cover the lawn area contained higher entomo-faunal diversity with higher number of individuals (154) and higher orders (10). On the basis of diversity indices in the different land cover the rank of entomo-faunal diversity in study area was found to be forest>lawn>garden>agricultural land. Detailed study on entomo-faunal profile of the Bhaktapur was highly recommended.

Keywords: *Diversity index, insects, land covers*

Introduction

Entomology is derived from two Greek words 'entomon' meaning insects and 'logy' meaning study. The diversity of insects has been too large for its presence in aquatic and terrestrial areas representing the vast majority which has been adopted for conceivable type of environment from the equator to the arctic and from sea level to the snowfield of highest mountains, on land, in air and water and almost everywhere (Belamkar and Jadesh, 2012).

In Nepal entomological records have been introduced following the publication of the inventory of insects of Nepal in 1997 and 1998. Prior to those years, Biodiversity Profiles of Nepal documented only 635 butterflies representing the entire field of entomology (BPP, 1996). The entomological inventory in 1997 recorded 536 species under 17 orders from Protura to Odonata (Thapa, 1997); 144 species of spiders, 789 species of moths and 656 species of butterflies were subsequently recorded in 1998 (Thapa,1998). Among the recorded 5,052 known species of insects, 1,131 species (over 22%) were first discovered and described from Nepali specimens (Thapa, 1998).

Some major orders of insects are Coleoptera (beetle), Hymenoptera (bee, wasps), Odonata (dragonfly) and Lepidoptera (butterfly, moth).The insect population of a particular area is

determined by various factors such as light, wind, temperature, humidity and vegetation (A.U. and John, 2015). Insects are the most diverse species found on the earth as they can be found in all habitats whether aquatic, terrestrial or open space. Insects are the largest number of species in animal kingdom and about three fourth of known species of animal in earth are insects (Thanasingh and Ambrose, 2011).

The insects are considerably estimated to comprise more than 75 percent of the known species of the animals (Belamkar and Jadesh, 2012). Five orders of insects stand out in their levels of species richness: Hymenoptera, Diptera, Coleoptera, Lepidoptera and Hemiptera (A.U. and John, 2015). However, the insect are also helpful in various life forms such as pollination, decomposition, ecosystem and production of various valuable products like honey and silk. Some insects are also used as medicines to cure various diseases, e.g. (honey is used to cure sore throat, diarrhoea) (Akunne et al., 2013). But some of the insects are also the carrier of various diseases, e.g. (Malaria is caused by the protozoan Plasmodium, which spends its developmental phases in female Anopheles mosquito). The herbivores insects are responsible for destroying one fifth of the world's total crop production (Sallam, 1988).

Diversity index is a mathematical measure of species diversity in a given community (Magurran, 1988). It provides the information about the richness and abundance of the species in a community. The distribution of insect species is dependent on the temperature, light and humidity. There are various methods to determine the diversity indices. Diversity index can be calculated by Shannon Weiner diversity index and Simpson diversity index. Shannon Weiner diversity index is a diversity index that is commonly used to characterize species diversity in a community (Shannon and Weiner, 1949). Simpson index is the index that quantifies the overall biodiversity of a habitat (Simpson, 1949).

Most of the studies are concerned on diversity of big mammals and birds, but the study on diversity of entomo-fauna are very trace. Therefore, to fulfill this gap current study has been conducted to determine the entomo-faunal diversity in Bhaktapur.

Study area

The study area lies in Bhaktapur district which is 27.672˚N and 85.427˚E. It covers an area of 119 sq. km. It is located at about 1331m to 2200m above sea level. It is also the smallest district of Nepal. Warm temperate climate is the feature of Bhaktapur. The district is divided into four municipalities: Bhaktapur, Changu Narayan, Madhyapur Thimi, Suryabinayak. The district has enormous greenery. Out of 11,900 hectors of land around 1923.75 hectares of land covers the forest land (DFO, 2019). Total 58 community forests have been handed to consumer group. Bhaktapur has one leased, one religious and two private forests. Local plant species such as Chilaune, Kattus, Khote salla, Kafal, Uttis dominate the forest area (DFO, 2019).

The district comprises of subtropical forest type. The animal diversity includes: Assamese monkey (Macaca assamensis), Chinese pangolin (Manis pentadactyla), Leopard cat (Prionailurus bengalensis), Barking deer (Muntiacus muntjak), Golden jackal (Canis aureus), Porcupine (Hystrix hodgsoni), Mongoose (Herpestes), Common leopard (Panthera pardus), Jungle cat (Felis chaus), Squirrel (Funnambulus palmanum) and different species of rodents (NTNC, 2011). Kalij

(Lophura leucomelanus), Spiny babbler (Turdoides nepalensis), Hunchil (Bubo bubo), Jureli (Pycanotus jocosus), Koel (Cuculus spp.), parakeet, pigeon, eagle, crow, sparrow, woodpeckers are common birds in the forests (DFO, 2019). Over 62 species of birds belonging to 10 orders and 30 families were recorded from the Suryabinayak forest (Karmacharya, 2017).

The vegetation is composed of mixed deciduous forest dominated by a number of tree species including Uttis (Alnus nepalensis), Katus (Castanopsis indica), Chilaune (Schima wallichii), Seti kath (Myrsine capitellate), Kaphal (Myrica esculenta), Khote sallo (Pinus roxburghi), Mahuwa (Madhuca indica), Bamboo (Bambusa spp.), Kapur (Cinnamomum camphora), Bel (Aegle marmelos), Kafal (Myrica esculenta), Lapsi (Choerospondias axillaris), Ban kurilo (Asparagus racemosus), Akash beli (Cuscuta reflexa), Amala (Phyllanthus emblica) and Dhasingre (Gaultheria fragrantissma) and Gurans (Rhododendron spp) (DFO, 2019).

Methods

Four land covers comprising agricultural land from Lokanthali, forest area from Suryabinayak, garden area from Sanothimi and lawn from Bhaktapur Multiple Campus were selected randomly using Arc GIS 10.2. The study was conducted from 6th May- 16th June, 2019.

In each site, 100m×100m plots were measured using measuring tape. From the initial point to 25m distance the first hand held net trap, pitfall trap and yellow color trap were set for the experiments. Total four quadrats were laid in four different land covers of the study area. In each quadrat one 100m line transects was followed for trapping. In one line transect, total four points were selected in each 25m for the experiment. Altogether 48 traps were set in total 16 trapping points from four land covers. In each trapping point hand held net trap, pitfall trap and yellow color trap were laid down. The traps were used from approximately 10am-4pm in the day time and were replicated in four trapping points of each four different land covers (Budhathoki et. al., 2020). At the end of the day, the collected specimens were preserved in 5% formalin and brought to the laboratory for identification. The trapped individuals were identified with the help of experts, guide books and internet. The entomo-fauna and number of individuals trapped were noted separately for each land cover. The collected data were analyzed using Microsoft excel 2007 for tabulation and charts preparation. The data were used to determine entomo-faunal diversity in different land covers. Similarly, diversity indices in different traps and in different land covers were also determined using Shannon diversity index (Shannon, 1949) and Simpson diversity index (Simpson, 1949).

Shannon diversity index was determined by using following formula,

Shannon diversity index (H) = $-\sum P_i \ln P_i$

Where, P_i=Number of individual species / Number of total species

Simpson diversity index was determined by using following formula,

Simpson diversity index (D) = $\sum (P_i)^2$

Where, P_i=Number of individual species / Number of total species

Following hypothesis were tested using Chi square (χ^2) test at 95% confidence limit.

Hypothesis testing 1

Ho =There were no significant difference in diversity of entomo-fauna in different land covers.

Hypothesis testing 2

Ho= There were no significant difference in number of entomo-fauna in different land covers.

Results

Total 532 individuals of 23 entomo-faunal species belonging to 11 orders were recorded from 48 traps placed in 16 trapping points (Table 1).

Table 1. Entomo-faunal diversity in different land covers

S.N.	Entomo-fauna	Order	No. of individual			
			Forest areas	Agricultural areas	Garden area	Lawn area
1	Ant	Hymenoptera	11	9	14	15
2	Bee	Hymenoptera	5	17	0	10
3	Beetle	Coleoptera	6	4	0	2
4	Black fly	Diptera	0	2	0	0
5	Blistor beetle	Coleoptera	3	0	7	2
6	Bug	Hemiptera	2	0	0	0
7	Butterfly	Lepidoptera	7	3	5	17
8	Damsel fly	Odonata	0	0	0	1
9	Dragonfly	Odonata	0	0	1	3
10	Earwig	Dermaptera	0	0	0	1
11	Fungus Gnat	Diptera	21	18	24	12
12	Grasshopper	Orthoptera	3	2	3	11
13	Housefly	Diptera	28	52	62	49
14	Hoverfly	Diptera	1	0	0	0
15	Lady bird	Coleoptera	4	1	0	0
16	Leafhoppers	Orthoptera	0	0	3	0
17	Mantis	Mantodea	8	0	9	3
18	Mayfly	Ephemeroptera	0	0	0	2
19	Mosquito	Diptera	15	9	9	14
20	Moth	Lepidoptera	3	0	0	5
21	Stinking bug	Hemiptera	2	0	0	0
22	Thrips	Thysanoptera	0	1	3	2
23	Wasp	Hymenoptera	1	0	0	5
		Total	**120**	118	140	154

There were no significant difference in both diversity and number of individual entomo-fauna in different land covers ($\chi^2=2.2$, d.f.=3 and $\alpha=0.05$, $\chi^2=6.6$, d.f.=3 and $\alpha=0.05$).

Total of 120 individuals of 16 entomo-faunal species belonging to seven orders, 118 individuals of 11 entomo-faunal species belonging to six orders, 140 individuals of 11 entomo-faunal species belonging to eight orders and 154 individuals of 17 entomo-faunal species belonging to 10 orders were recorded from forest, agricultural land, garden and lawn respectively (Fig 1).
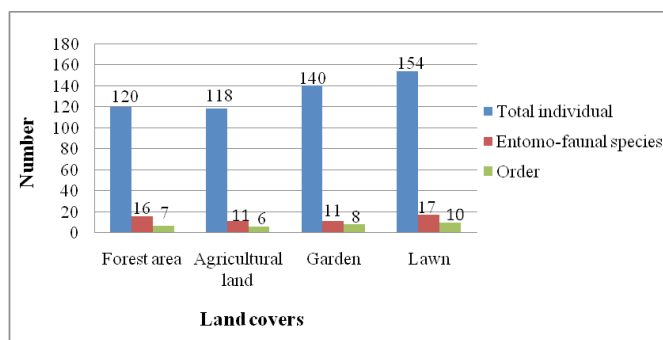

Fig 1: Entomo-fauna diversity in land covers

The higher individual and higher number of entomo-faunal species were trapped in lawn. Therefore, the study showed that lawn area has significant diversity of entomo-fauna than other land covers.

Shannon-diversity index value ranges between 1.5 - 3.5. The diversity increases with increase in the value of Shannon-Weiner diversity index. Similarly, Simpson diversity ranges from 0 - 1. Zero indicates infinite diversity and 1 indicates no diversity. The diversity decreases with increase in the value of Simpson diversity index.

Shannon- diversity index in forest, agricultural land, garden area and lawn was found to be 3.75, 2.49, 2.59 and 3.29 respectively, whereas, Simpson diversity index in forest, agricultural land, garden and lawn was found to be 0.23, 0.25, 0.02 and 0.15 respectively.

Therefore, on the basis of Shannon diversity indices in the different land cover the entomo-faunal diversity in study area was found to be in the rank of forest> lawn > garden > agricultural land.

Similarly, on the basis of Simpson diversity indices in the different land cover the entomo-faunal diversity in study area was found to be in the rank of garden > lawn > forest > agricultural land.

On the basis of number of individual entomo-fauna species, the diversity was found to be in the rank of Housefly > FungusGnat > Ant > Mosquito > Bee = Butterfly > Mantis > Grasshopper > Blister beetle = Beetle > Moth > Wasp = Thrips > Ladybird > Dragonfly.

On the basis of order of entomo-fauna the majority of entomo-fauna were belonging to Diptera > Hymenoptera > Lepidoptera > Coleoptera > Orthoptera > Mantodea > Thysanoptera > Odanata > Hemiptera > Ephemeroptera > Dermaptera.

Discussion

Kratochwil and Schwabe (2001), Lambeets et al. (2008) and Negro et al. (2009) reported the most frequently caught species in open grassland by pitfall traps which are dissimilar with the present study, which recorded the highest frequency from the lawn area by yellow color trap. The numbers of individual entomo-fauna in the land covers and in the traps were as in the rank of lawn > garden > forest area > agricultural land and yellow color trap > hand held net trap > pitfall trap respectively.

A.U. and John (2015) captured total 529 individual insects belonging to 58 species, nine orders and 38 families in Kerala using various trapping methods whereas present study captured total 532 individuals of 23 entomo-fauna belonging to 11 orders using various traps in different land covers. The total number of individual entomo-faunal species and their orders were recorded higher than their studies, which might be due to the difference in trapping time, method and locations.

Belamkar and Jadesh (2012) recorded the Hymenoptera as most dominant order (78.86%) in agriculture field in Karnataka whereas the present study showed that Diptera were most dominant order (59.39%).

Conclusion

From the study, it can be concluded that in the study area the entomo-faunal diversity as well

as their number of individuals were not different significantly in different land covers. Among the four types of land cover the lawn contained higher entomo-faunal diversity with higher number of individuals (154), higher entomo-faunal species (17) and higher orders (10). on the basis of Shannon- Weiner diversity indices in the different land cover the rank of entomo-faunal diversity in study area was found to be forest > lawn > garden > agricultural land. The study area was dominated by Diptera with the majority of Housefly. Further detailed study on entomo-faunal profile and biodiversity profile of Bhaktapur is highly recommended to contribute in biodiversity conservation of the district.

Acknowledgements

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बिम्ब विधानका दृष्टिकोणबाट जङ्गबहादुरको बेलाइत यात्रा

ऋषिराम खनाल

लेखसार

प्रधानमन्त्री जङ्गबहादुर कुँवरले वि.सं. १९०६ मा बेलाइतको राजकीय भ्रमण गरेका थिए । यसभन्दा अगाडि नेपालीले मात्र हैनन् भारतीय उपमहाद्वीपका कुनै पनि विशिष्ट व्यक्तिले बेलाइतको औपचारिक यात्रा गरेका थिएनन् । श्री ५ सुरेन्द्रको विशेष राजदूतको हैसियतमा जङ्गबहादुरले गरेको यो ऐतिहासिक यात्राको विवरण भ्रमणदलकै कुनै एक सदस्यले लेखेका थिए । जङ्गबहादुरको बेलाइत यात्रा नामक यस यात्रा– संस्मरणात्मक कृति कसले र कहिले लेखेको हो भन्नेमा टुंगो लाग्नसकेको त छैन तर पनि यसको अभिव्यक्ति शैलीलाई हेर्दा भ्रमण समयकै भाषाशैलीलाई सम्बोधन गरिएको पाइएकाले भ्रमणकै अवधिमा यसको व्याख्यान हुनगएको अनुमान गरिन्छ । प्राथमिककालीन नेपाली भाषाको प्रयोग प्रचुर रूपमा भएकाले यो यात्रा विवरण यात्राकै क्रममा यात्राको प्रमुख भूमिकामा रहेका कुनै यात्रुहरूले लेखेको अनुमान सहजै गर्न सकिन्छ । यस लेखमा मूलतः पूर्वीय बिम्बहरूको प्रयोगको अवस्थाको चर्चा गर्दै जङ्गबहादुरको बेलाइत यात्राको केही महत्त्वपूर्ण घटनाहरूको पनि उल्लेख गरिएको ।

शब्दावली: *स्वस्ति, लौलथ, थिति, दसमास, फर्माउनु, गुडमानि, खर्खजाना, कचहरी, चेरमिन, पार्लमिण्ट, बुने पार्ट, इलिण्ड, कौसल ।*

अध्ययन विधि

यस लेखमा पुस्तकालय अध्ययन विधिको उपयोग गरिएको छ । सम्पादक कमलमणि दीक्षितद्वारा सम्पादित तथा साभा प्रकाशनबाट प्रकाशित ११३ पृष्ठको जङ्गबहादुरको बेलाइत यात्रा नामक यात्रा संस्मरणलाई नै यसको प्राथमिक श्रोतको रूपमा प्रयोग गरिएको छ । यसका अतिरिक्त विभिन्न विद्धान्हरूको लेख रचना पनि सहायक सामाग्रीको रूपमा प्रयोग गरिएको छ । जङ्गबहादुरको बेलायत यात्रा एउटा बिम्बात्मक यात्रा संस्मरण जस्तो रहेको छ । यस संस्मरणमा प्रयुक्त पूर्वीय बिम्बहरूलाई केलाउनका लागि सोको सैद्धान्तिक आलोकमा विश्लेषण गर्दै निष्कर्ष प्रतिपादन गरिएको छ ।

विषय परिचय

जङ्गबहादुरको बेलाइत यात्राका लेखक अनिर्णित छन् । यस पुस्तकका पहिलो सम्पादक कमलमणि दीक्षितका अनुसार यसका संभाव्य लेखकहरूमा लेप्टेन लालसिंह खत्री, सुब्बा सिद्धिमान र सुब्बा शेरसिंह मध्ये कुनै एक हुन सक्छन् (बन्धु,२०६०:३०८) । यसको लेखन समय भनेको वि.स. २००६ देखि वि.सं. २०१० को बिचमा रहेको छ । यसको पहिलो प्रकाशन २०१४ सालमा जङ्गबहादरको बेलाइत यात्रा शीर्षकमा कमलमणि दीक्षितको सम्पादकत्वमा सार्वजनिक भयो । नेपाली साहित्यकै एक अमूल्य ग्रन्थका रूपमा रहेको यस ग्रन्थमा जङ्गबहादुरको बेलाइत यात्राको उद्देश्यददेखि फिर्ती आगमनसम्मको वृत्तान्त अत्यान्त रुचिकर ढङ्गले प्रस्तुत

गरिएको छ (प्रधान,२०६६:२२२) ।

जङ्गबहादुरको बेलाइत यात्रा वि.सं. १९०६ को माघ ४ गतेबाट सुरु भएको थियो । यो यात्रा वि.सं. १९०७ को मंसिरसम्म रहेको पाइन्छ । करिब १० महिनासम्म चलेको यो भ्रमण यात्रामा २५ जना नेपाली प्रतिनिधिको सहभागिता रहेको थियो । जसमा नेपालका प्राइमिनिस्टर एन्ड कम्यान्डर इनचिफ जनरल जङ्गबहादुर कुँवर राणा, उनका भाइभारदार १२ जना, सुरक्षा दस्ता र अन्य कर्मचारी १२ जना गरी २५ जनाको नेपाली समूह थियो । यात्रा टोलीमा २ जना अङ्ग्रेजी भाषाका विज्ञहरू पनि थिए ।

यो यात्रा विवरण नेपाली यात्रा साहित्यको अन्तर्राष्ट्रिय परिवेशलाई लिएर लेखिएको छ । यो डायरी शैलीमा छ । यस कृतिले निबन्धात्मक विशेषतालाई बढी आत्मसात गरेको छ । नेपाली सर्जकहरूबाट समुन्द्रपारीको विषयवस्तुलाई समेटेर लेखिएको यो नै पहिलो ठेली हो । साथै बेलाइत सरकारले नेपाल सरकारलाई पहिलो पटक देखाएको राजकीय सम्मान र दैत्य सम्बन्धलाई प्रकट गर्ने अवसर पनि यस कृतिलाई प्राप्त भएको छ ।

यस पुस्तकलाई तीन खण्डमा वर्गीकरण गरिएको छ । प्रस्थान भनेर ५ वटा उपशीर्षक दिइएको छ । बेलाइतमा भनेर १२ वटा उपशीर्षकमा वर्णन गरिएको छ भने फिर्ती भनेर ५ वटा उपशीर्षक दिइएको छ । प्रस्थान भनिएको पहिलो अध्ययमा यात्राको उद्देश्य, प्रस्थान र ढाका पुगेको वर्णन गरेका छन् । सो अध्यायमा पटना र कलकत्ताको वर्णन गरिएको छ । कलकत्ताको ठाकुरपुरीको दर्शन गरी नित्य पूजामा संलग्न भएको प्रसङ्ग जोडिएको छ । चार दिनमा कलकत्ता पुगेको र २०/२२ दिन त्यही बसेको बताएका छन् । यसरी पहिलो र दोस्रो अध्ययलाई ढाकामा पुगेर टुङ्ग्याएका छन् । तेस्रो अध्यायमा जहाजको वर्णन गर्दै जहाजको बेग, पानीको तरङ्ग यात्रा अनुभूतिको रोमाञ्चक वर्णन गरेका छन् । ६ दिनको बाटो जहाजमा गए पछि चिनापट्टन सहरमा बास बसेको र चौथो अध्यायमा लङ्का र एडेनको वर्णन जुन चिना पट्टनबाट ७ दिनको यात्राबाट पुगिएको थियो । पाँचौ अध्यायमा इजिप्टको माल्टाको वर्णन गरी समापन गरिएको छ र लण्डन प्रवेशको चर्चा गरिछ ।

यस पछि बेलाइत भन्ने शीर्षकमा विभिन्न उपशीर्षक जोडेर वर्णन गरिएको छ । यसमा पहिलो शीर्षकमा बेलायत प्रवेशको वर्णन गर्दै बेलायतको सैतानघाटमा पुग्दा सपनाको स्वर्ग पुगेको बताइएको छ । यसै गरी डेरा र सहरको उपशीर्षक दिएर दोस्रो अध्ययमा प्रवेश गरी भ्रमणदललाई व्यवस्था गरिएको आवासको चर्चा गरिएको छ । तेस्रो अध्ययमा अति सुखी जीवन उपशीर्षक दिएर त्यहाँको विलासिताको तथा चौथो अध्ययमा जङ्गबहादुरको स्वागत उपशीर्षकमा दिएर महारानी भिक्टोरियासँगको भेटवार्ता, बैठक कक्षको वर्णन, अतिथि सत्कारको विवरण खाद्य पदार्थको प्रशंसा आदिको वर्णन गरिएको छ ।

तपाईका रवाफ देख्दा यहाँका छोटा बडा सबैलाई गोर्खा भन्याको ठूलो रह्याछ भन्या धाक पनि भयो । यहाँका भारदार सरकारसित पनि प्रीति रह्यो (दीक्षित,२०६१:१७) । पाँचौ अध्यायमा थिति बन्दोबस्त भनी त्यहाँको फौज, पल्टन, न्यायनिसाफ, रहनसहन दण्ड जरिवाना आदिको वर्णन गरिएको छ । छैटौं अध्यायमा पार्लियामेन्ट उपशीर्षकमा भवन र नीतिनियम, काम कर्तव्य र अधिकारको वर्णन गरिएको छ । यसै गरी सातौं अध्यायमा भिक्टोरियो भेट उपहारको आदनप्रदान, रात्री भोजको रौनकको वर्णन गरिएको छ । आठौं अध्यायमा सर्वत्र ठूलो स्वागत र संस्कृतिको वर्णन तथा लण्डनका युवतीहरू मोहित भएको चर्चा गरिएको छ । नवौं अध्यायमा लण्डन बाहिर उपशीर्षक दिएर लण्डन बाहिरको वातावरणको चर्चा गर्दै जहाज बनाउने कारखानाको चर्चा गरिएको छ । दशौं अध्याममा मनोरञ्जनका साधनहरू, एघारौं अध्यायमा त्यहाँको शैक्षिक अवस्थाको वर्णन र बाह्रौं अध्यायको विधाइ उपशीर्षकमा वि.सं. १९०७ भाद्र ६ गते त्यहाँबाट विदाइ भएको प्रसङ्गको वर्णन गरिएको छ ।

यस पछि तेस्रो शीर्षक फिर्ती अन्तर्गत पहिलो अध्यायमा फ्रान्समा स्वागत भनेर पेरिसमा पुगेका त्यहाँका

प्रधानमन्त्रीसँगको भेटघाट र स्वागत सत्कार, पेरिसकला संस्कृति, सुन्दरता, जीवजन्तु रहनसहन, लवाइखुवाइ आदिको सविस्तार वर्णन गरेका छन् । यसैको दोस्रो अध्यायमा भर्साइ उपशीर्षकमा त्यहाँको बादशाहहरूले १५ सय वर्षदेखि बनाउन लागेको बका बादशाहहरूको दरबार अझै बनिरहेको भनेर उल्लेख गरेका छन् । तेस्रो अध्यायमा पेरिसबाट बम्बई उपशीर्षकमा पेरिसमा ४० दिन बसी मास्र्याघाट १० दिनमा पुगेको, हिन्दुस्तान पुगेपछि घर आएको जस्तो अनुभव भएको वर्णन गर्दै द्वारिकानाथको दर्शन र ठाकुर पुरीको पूजा गरेको उल्लेख गरेका छन् । चौथो अध्यायमा रामनाथको दर्शन उपशीर्षक दिए यात्रा अनुभूतिको वर्णन गर्दै यो यात्रा संकटपूर्ण भएको जङ्गबहादुरको ढिपीले गर्दा झण्डै ज्यान गएको, रामनाथमा पिण्डदान गरेको उल्लेख गरेका छन् । अन्तिम अध्ययमा बनारसमा विवाह उपशीर्षकमा त्यहाँका लाठ साबसँग भेटवार्ता गरी १० दिन बसेको १०/१२ वटा अरबी घोडा खरिद गरेको, त्यहाँका कुटुक महाराजकी मैयासँग विवाह गरी नेपाल फर्किएको वर्णन गरिएको छ ।

यसरी यात्रा विवरणलाई अत्यन्त रोचक शैलीमा प्रस्तुत गरिएको छ । यो विवण यसकारण पनि आकर्षक छ कि यसमा शृङ्गारिकताको जलप दिइएको छ भने गोर्खाली बहादुरिताको शौर्यगान एवं उच्च प्रशंसाले कसिलो पनि बनाइएको छ । ३ खण्ड २२ अध्ययमा वर्णन गरिएको यो भ्रमणलाई बेलायत सरकार, फ्रान्स सरकार तथा बिचमा पर्ने देशहरूका सरकारले पनि अत्यन्तै महत्त्व दिएको पाइन्छ । बेलायत र फ्रान्सका पत्रपत्रिकाले उच्च प्राथकिता दिएका प्रसङ्ग पनि जोडिएको छ । समुन्द्री यात्रा तथा समुन्द्रपारको अङ्ग्रेजहरूका देशको जीवनरीतिलाई नेपाली आँखाले के कस्तो देख्यो त्यसको निश्छल वर्णनका दृष्टिले यो अद्वितिय रचना भएको छ (बन्धु, २०६०:३०७) ।

५. बिम्बविधान

कवि लेखकले आफ्नो प्रतिपाद्य प्रसङ्गलाई मिल्ने गरी वाह्य जगतको स्थूल, इन्द्रियगोचर वस्तु वा मनोजगतको भावलाई वस्तुगत रूपदिई लेखनमा समाहित गर्नुलाई बिम्बविधान भनिन्छ (बराल, २०५५:५२६) । पूर्वीय समालोचनाका दृष्टिमा बिम्ब विधानका रूपमा उपमा, रूपक र सादृश्यको आलङ्कारिक प्रयोगलाई लिने गरिन्छ । विशेष गरी पूर्वीय दार्शनिक एवं विद्वानहरूले महाभारत, पुराण, दन्त्यकथा, बैद्धिक सन्दर्भ, धार्मिक प्रसङ्गहरूलाई आफ्नो लेखकीय क्षमतालाई सुस्पष्ट ढङ्गबाट प्रस्तुत गर्न यस्ता पूर्वीय बिम्बहरूलाई जोड्ने परम्परा नै रहेको छ ।

स्वर्ग र नरकको प्रसङ्ग उप्काएर होस् वा विभिन्न देवदेवीको उदाहरण दिएर होस् आफ्ना अभिव्यक्तिहरूमा मिठास ल्याउने हरप्रयास सबैले गरेका हुन्छन् । महाभारतका कथाकुथुङ्ग्री जोडेर वा रामायणका आदर्शतालाई पस्किएर होस्, वेद, उपनिषद् जस्ता दार्शनिक चिन्तनलाई अगाडि सारेर होस् वा भागवतमा वर्णित कृष्ण लिलाका फुँदा गासेर होस् बिम्बविधानका दृष्टिकोणबाट पूर्वीय साहित्यलाई समृद्ध बनाइएको छ । यही सन्दर्भलाई जङ्गबहादुरको बेलाइत यात्रामा पनि लेखकले भरपुर जोड्दै यसको प्रस्तुतिलाई रसिलो र भरिलो बनाएका छन् । पश्चिमा संस्कृतिको वर्णन गर्दा पूर्वीय बिम्बविधान जोड्नु आफैमा अप्ठेरो भए पनि लेखकीय कौशलताले यसलाई ढपक्कै ढाकेर सहज र सरल बनाएका छन् । त्यसैले पूर्वीय बिम्ब विधानका दृष्टिकोणबाट यो संस्मरण ज्यादै महत्त्वपूर्ण रहेको छ ।

६. जङ्गबहादुरको बेलाइत यात्रामा प्रयुक्त पूर्वीय बिम्बहरू

'जङ्गबहादुरको बेलाइत यात्रा' नामक यात्रासंस्मरण यात्राका नायक जङ्गबहादुरको केन्द्रीयतामा

लेखिएको छ । २५ जना यात्रु रहेको उक्त प्रतिनिधि मण्डलका अन्य सदस्यहरूको बारेमा यो संस्मरणले कुनै महत्त्व दिएको छैन । यात्रामा देखिएका प्राकृतिक छटाको वर्णन गर्ने क्रममा होस् वा जङ्गबहादुरको व्यक्तित्व र त्यसले पारेको प्रभावका बारेमा वर्णन गर्दा होस्, विदेशीहरूले देखाएको आतिथ्यताको मुक्त कण्ठले प्रशंसा गर्दा होस् वा यात्राका क्रममा आएका युवतीहरूको वर्णन गर्ने क्रममा होस् लेखकले पूर्वीय सन्दर्भ र बिम्बको प्रचुर उपयोग गरेको देखिन्छ । यसका केही उदाहरणहरू यस प्रकार रहेका छन् ।

६.१ यात्राको सुरुवातमा नै हिन्दुस्थानमा चारधाम घुम्ने मनशाय प्रकट गर्दै लेखकले भनेका छन् -अब श्री भगवान्को कृपा भया चार धाम पनि गरुला । हिन्दुस्थान बेलाइत ११ टापुका पातसाहाहरूका बेहोरा कार्षाना क्या रहेछ बुझुला (पृ.१) ।

यसमा जङ्गबहादुरको धार्मिक आस्था प्रगाढरूपमा प्रकट भएको छ । नेपालको दूत बनेर बेलाइतको यात्रामा प्रस्थान गरेका जङ्गबहादुरलाई चारधाम घुमेर पुण्य कमाउने धार्मिक आस्थाले पगालेको छ । साथै सो चारधाम घुम्ने चाँजोपाँजो पनि भगवान्को कृपामा छाडेका छन् ।६.२

६.२ पटना र कलकत्ताको सहर घुम्ने क्रममा आनन्दको चरम अनुभूतिलाई यसरी व्यक्त गर्छन लेखक -जस्तै महातारीका गर्भमा दश मास रहदा केही देखिदैन, जन्म भया पछि नजर खुल्दा पृथ्वी, आकाश, चन्द्र, सूर्यको दर्शन पाउँदा त्यो बालकलाई बडो आश्चर्य हुन्छ त्यस्तै गरी पाउलाग्नु हुँदा बाटामा समुन्द्रको बाहाड, नाना तरहका जनावरहरू पनि देखिन्छ (ऐ.३) ।

प्रस्तुत पङ्क्तिमा आमाको गर्भमा दशमास रहदाको प्रसङ्ग उल्लेख गर्दै उनका लागि बेलायतको यात्रा आमाको गर्भबाट निस्किएर संसार देखेका नावालक शिशुलाई जस्तै भएको छ । अथवा नेपालीको अवस्था भनेको आमाको गर्भभित्र रहेको बालकलाई जस्तै अन्धकारमय रहेको छ भने बेलाइत भनेको स्वर्ग जस्तै रहेको रूपमा अर्थ्याइएको छ ।

६.३ जहाजमा यात्रा गर्ने क्रममा माछादेखेर लेखक बताउँछन् - कोही माछा बदेल जत्रा बगालका बगाल उड्दै भागन्या । वग्रल (ह्वेल) भन्याकामाछा नजिक देखिएन ४/५ कोश टाढा त्यस माछाले मुखको पानी बाहिर सास फेर्दा फल्याको धरहरा जत्रो अगलो फोहरा छाड्याको देखिन्थ्यो जहाज चल्दा पछिल्तिर हेर्दा दही मथ्याजस्तो सपेत् कोसभरसम्म जहाजका कलका जोरले समुन्द्र माथि जाँदा फिंज उठन्या (पृ.६) ।

यस पङ्क्तिमा लेखकले ट्वयल माछाले सास फेर्दा पानी बाहिर निकालेको दृश्यलाई धरहरासँग तुलना गरी त्यति माथिसम्म पानीको फोहरा उठेको बिम्ब प्रस्तुत गरेका छन् ।

६.४ लंकाको वर्णन गर्ने क्रममा- अघि त्यस मुलुकमा राक्षसको राज रहेछ । राक्षसको प्रलय भए पछि चारसय वर्ष वैरान भएछ । फेरि सिंजाली मल्लाका मानिस ताहाँ आई रजायाछन् (पृ. ८)

लेखकले यस उद्धरणमा श्रीलंकालाई रामायणको लङ्काको रूपमा व्याख्या गर्दै रावणको राज्य भएको ठाउको रूपमा चित्रित गरेका छन् । रावणलाई रामले युद्धबाट हराइ सीता फिर्ता ल्याएको देशको रूपमा परिभाषित गर्दै राक्षसहरूको राज्य भएको र उनीहरूको शेष सिंजालीहरूले रजगज गरेको सन्दर्भ समेत जोडेका छन् ।

६.५ माल्टा सहर र त्यहाँको जनजीवनको वर्णन गर्ने क्रममा लेखक भन्छन्- जनानाहरू पनि आई खचित् भयाका, भारी गहना पोशाक लायाका चन्द्रमाका बिम्ब जस्ता मुख, तेलका धारा जस्ता नाक, कमलपत्र जस्ता नेत्र भयाका अति सुन्दर जे देख्यो उस्तै (पृ. १०) ।

माल्टाशहरका बारेमा चर्चा गर्दै लेखकले त्यहाँका महिलाहरूको सुन्दरताको चित्रण गर्न अनुहारलाई चन्द्रमाको उपमा दिएका छन् । नाकको सुन्दरतालाई तेलको धारासँग र आँखालाई कमलपत्रसँग तुलना गरेका

छन् । लेखनलाई कलात्मकता प्रदान गर्न रूपक अलङ्कार, उपमा अलङ्कार आदिको प्रचुर प्रयोग गरिएको छ ।

६.६ लण्डन सहर पुगेर त्यहाँको वर्णन गर्ने क्रममा -चार दिनमा बात उत्रन्या सौतानघाट (साउथहेम्प्टन ?) पुग्दा कस्तो भयो भन्या सपनामा पो आयुँ कि अथवा धर्म कमाएका मन्यापछि इन्द्रासनमा पुगिन्छ भन्या इन्द्रासन यही हो कि जस्तो लाग्न्या ... तिनका रूप देख्दा मिज्याद, खातिर गन्याका सुन्दा यी अप्सरा हुन् कि भन्या जस्तो लाग्न्या (ऐ.११) ।

यस उद्धरणमा लेखकले लण्डन सहरलाई स्वर्गसँग तुलना गर्दै मरे पछि मात्र स्वर्ग पुगिन्छ भन्ये तर आफू जिउँदैमा स्वर्ग देख्न पाएको अनुभूति उल्लेख गरेका छन् । त्यहाँको झकिझकाउ, धपक्कै बलेको सहर, अप्सरालाई माथ गर्ने युवतीहरू सबैको आकर्षणले गर्दा धर्मभक्तहरूले मरेपछि प्राप्त गर्ने स्वर्ग यही रहेको उल्लेख गरी उच्चतम् बिम्बको प्रयोग गरेका छन् ।

६.७ बेलायती जनताको सुखी र आनन्दित जीवनको व्याख्या गर्ने क्रममा सुखी जीवन शीर्षकमा लेखक त्यहाका मान्छेहरूलाई देवतासँग तुलना गर्दै भन्छन्- इनौ दिनौमा देवता, राक्षस, दानव स्वर्गमा गयाछन् । यस मर्त्यालोकमा मनुष्यै मात्र राज्य रहेछ (पृ. १६)

बेलायती जनताको सुखी र समृद्ध जीवन देखेर लेखक बेलायतलाई स्वर्ग बनाउँदै बेलायती जनतालाई देवता, दानव र राक्षस सबै यही जम्मा भएको चर्चा गर्दै बेलाइतलाई स्वर्गसँग तुलना गर्न पुग्छन् ।

६.८ जङ्गबहादुरको स्वागत गर्नेक्रममा बेलाइता प्राइम् मिनिस्टरले जङ्गबहादुरलाई भनेको सन्दर्भ- तपाइको रवाफ देख्दा याहाँका छोटा- बडा सबैलाई गोर्खा भन्याको ठूलो रहयाछ भन्या धाक पनि भयो (पृ. १७) ।

यस उद्धरणमा बेलाइतका प्रधानमन्त्रीले जङ्गबहादुरको रवाफको मुक्तकण्ठले प्रशंसा गरेका छन् । उनले जङ्गबहादुरको व्यक्तित्वबाट प्रभावित भएर उनलाई गोरखालीको बिम्बका रूपमा प्रस्तुत गरेका छन् ।

६.९ जङ्गबहादुरको स्वागत गर्न आउने भाइभारदार र उनका परिवार श्रीमती छोरीहरूको रूपरंग देखेर मोहित हुँदै लेखक भन्छन्- तिनका रूप, भोजन, भारी गहना-पोशाक, तिनका सफाई, मुखमा श्री देख्दा दशै इन्द्रिय सुकदेव स्वामीलाई पनि मोह गराउन्या, अति सुन्दरी अति चंचली, तिनका रूपको वर्णन गर्न सकिंदैन ... बडा बडा लाठडुक साहेवहरू कुर्सीमा बस्याका, ताहाँ इन्द्रका अपसरा, चन्द्रका बिंब जस्ता मुख भएका, कामन्दला, उर्वर्शी जस्ता परी नाच्न लाग्यको, त्यस बिचमा नेपालका श्री प्राइम्मिनिस्टर साहेब जङ्गबहादुर कुँवर राणाजी तीन भाइ ... झाडबत्तीको तेजले इ तीन भाइका गहना बल्दा कस्तो देखियो भन्या जरासंध सभामा श्रीकृष्ण, भीमसेन, अर्जुन जाहेर भै जाँदा ति सभामा लोकले जो शोभा पायाथ्यो सो शोभा ताहाँको लोकहरूले मान्या (पृ.१८) ।

यस उद्धरणमा पङ्क्तिकारले जङ्गबहादुरको स्वागतका लागि सुकदेव स्वामीलाई पनि मोहित बनाउने सुन्दरीहरूको समेत उपस्थिति रहेको चर्चा गरेका छन् । उनीहरूको रूप सौन्दर्यताले महर्षि सुकदेवको पनि दशै इन्द्रियाहरूलाई निष्काम बनाउने ताकत राख्ने उल्लेख गरेका छन् । सभामा उर्वशी, कामकन्दला जस्ता अप्सराहरू त्यही साक्षत्कार भएको उल्लेख गरेका छन् । जङ्गबहादुरलाई स्वागत गर्न आयोजित त्यो विराट सभामा जङ्गबहादुर जगतजङ्ग तथा धीर शमशेरको उपस्थितिलाई महाभारतको सन्दर्भसँग जोड्दै जरासन्धको सभामा श्रीकृष्ण, भीमसेन र अर्जुनको उपस्थिति जस्तो देखिएको चर्चा गरेका छन् ।

६.१० पार्लियामेन्ट सभामा विद्वान्हरूलाई देख्दा उनीहरूको अभिव्यक्ति सुन्दा र त्यहाँको वातावरणलाई लेखकले यसरी व्यक्त गर्छन- यस्ता कचहरीका बीचमा बेमनासिब बोल्नाले क्या मकदुर छ, सत्य, त्रेता, द्वापर, कलि चारै जुगको खगोल भूगोल यिनैको पेटमा होला भन्या जस्ता बडा किताव अघिबाट राख्याका छन् (पृ.२१) ।

बेलायतको संसदमा त्यहाँका नेताहरूले बोलेका सन्दर्भलाई उल्लेख गर्दै उनीहरूको विद्वतालाई चारै युगको सम्पूर्ण ज्ञान भएका असाधारण विद्वान्हरूको रूपमा वर्णन गरेका छन् ।

६.११ रात्री भोजमा नाच हेर्न क्रममा भन्छन्- एक अप्सरा जस्ता परीको नाच हेर्न कुइनले मिनिस्टर साहेवलाई डाक्न पठाइन र पाउलाग्नुभयो । ताहाँ परीको नाच हुन लाग्याको थियो । ती परी कस्ता थिया भन्या तिनका रूपको, नाचको बयान गर्न सकिदैन । इन्द्रका अप्सरा कामकन्दला, उर्वशीको नाच, गाउना, रूपको वयान गर्न सहस्र जिब्रा भएको शेषले पनि सक्दैनन् भनी कोही कथाहा सुनिन्छ तस्तै तमाशा भयो (पृ.२६) ।

रात्री भोजमा भएको मनोरञ्जनात्मक कार्यक्रमको चर्चा गर्दै त्यहाँ कला देखाउन आएकी नर्तकीलाई उर्वशी, कामकन्दना भन्दा पनि सुन्दरी जजसको नृत्य, गायन र सुन्दरतालाई अनुपम भन्दै जसलाई सहर्ष जिब्रा भएको शेषनागले पनि वर्णन गर्न नसक्ने भन्दै चर्चा गरेका छन् ।

६.१२. स्वागतको एउटा सन्दर्भ लमडिको अपरामा नाच हेर्न जाँदाको सन्दर्भ जोड्दै लेखक भन्छन्- अकास्मात्मा ३०/४० वरिपरी इन्द्रका अप्सरा जस्ता आई खडा हुँदा बडो आश्चर्य भयो ।

यसमा लेखकले स्वागत सभामा आएका युवतीहरू भनेको पौराणिक कथाहरूमा वर्णन हुने गरेको स्वर्गको राजा इन्द्र र उनकी सबैभन्दा सुन्दरी अपसराहरू आएको चर्चा गरेका छन् ।

६.१३ फिर्ता हुँदा फ्रान्समा पनि उनीहरूको भव्य स्वागत भएको थियो । पेरिस सहर घुम्ने क्रममा पेरिसको बिचमा देखिएको एक दृश्यको वर्णन गर्दै भन्छन्- बुनेपातले नौ टोपी मारी ल्यायाका तोप-गोली शहरको बिचमा बडे धरहरा बनाएको रहेछ । तेस धरहरामा चढी हेर्द मानु इन्द्रासन जस्तो सहरको तमाशा देखाया....बडेबडे तलाउ, तहाँको फोहराको तमाशा सये हातसम्मउछ एकातर्फ बडेबडे बघैंचा । बिन्द्रावनको लता झड्क्याको अति गाडा छाया भयाको ... वादशाही फैजको जगा-जगामा लडाइ भयाको लडाइँ हेर्न भनी आकाशमा अप्सरा- परी विमानमा चढी हेर्न भनी नाना तरहका तस्वीर लेख्याका छन् (पृ.३८) ।

फर्कदा फ्रान्समा भएको स्वागतलाई पनि लेखकले स्वर्गसँगै तुलना गरेका छन् । फ्रान्सको सहर कुनै कथाहरूमा वर्णन हुने गरेको स्वर्गका रूपमा चित्रण गरेका छन् ।

भ्रमणको अन्त्यमा बनारसमा आएर बनारस सहरका कुटुक महाराजकी मैया विवणह गरी नेपाल फर्किएको सन्दर्भलाई जोडिएको छ । यसरी पूर्वीय बिम्बहरूको यथोचित प्रयोग गर्दै मूलत स्वर्गको सन्दर्भ र अपसराहरूको रूपको वर्णनले यो संस्मरणलाई थप रोचक बनाएको छ ।

चिन्तनका दृष्टिले यो यात्रा संस्मरण पूर्वीय बिम्बमा आधारित छ । अर्थात् यसले पाश्चात्य शैली ढाँचालाई आत्मासात गरेको पाइन्न । लण्डनलाई स्वर्ग बनाइएको छ । लण्डनको वर्णन गर्दा स्वर्गको भान हुन्छ । यसमा भावुक बिम्बहरू पनि प्रशस्तै पाइन्छ ।

७. निष्कर्ष

यात्रा साहित्यको सन्दर्भमा राहुल साङ्कृत्यायनले भनेका छन् प्रत्येक यात्री आफ्नो देश गन्ध लिएर जान्छ । यदि त्यो उच्च श्रेणीको होइन भने त्यो सुगन्ध नभएर दुर्गन्ध छ, परन्तु हामी निरुद्देश्य यात्रीबाट दुर्गन्ध पुर्‍याउने आशा राख्दैनौं (सुवेदी,२०७६:४१७) । यस मान्यताका आधारमा पनि यो यात्रा संस्मरण तात्कालीन र परवर्ती समाजमा पनि यात्रा साहित्यमा उत्प्रेरक तथा उदाहरणीय हुनु यसको प्रमाण हो । जङ्गबहादुरको बेलाइत यात्रामा बेलाइत तिरका देश देशान्तरका सामाजिक चालचलन, रीतिथिति, राजनैतिक प्रणाली, सामरिक विन्यास र सङ्गठन, पुरुष तथा नारीका शीलस्वभाव, दृष्टि स्थानका विशेषता, समुदायिक र वैयक्तिक रसरङ्ग, मनोविनोदका प्रकार आदिको सूक्ष्म निरीक्षणको अतिरिक्त अनेक खालका सूचना समाविष्ट छन् (

प्रधान,२०६६:२२२) । यसले वर्णनलाई श्रुतिमाधुर्य बनाएको छ ।

यो भ्रमण कूटनैतिक थियो रमझमका लागि होइन भनेर सुरुमै स्पष्ट पारेको छ । यो वृत्तान्तले पाश्चात्य र पूर्वीय सभ्यतालाई मुखरित गरेको पाइन्छ । बेलायतमा अतिथिहरूको स्वागतका लागि तयार गरिएको खाद्य सामग्रीले आधुनिक सभ्यताको र भ्रमण सुरुवात गर्दा कलकत्ताको ठाकुरपुरीमा यात्रा पूजा र भ्रमण सकेर फर्कदा रामनाथको दर्शन, भारी पूजा, पिण्डदान, गंगामा स्नान र दानपुण्य गरी पवित्र बनी कन्यादान समेत लिएर आउनुले पूर्वीय सभ्यता र संस्कृतिलाई प्रकट गरेको छ । त्यसकारण जङ्गबहादुरको बेलाइत यात्रामा प्रयुक्त भएका आलाङ्कारिक अभिव्यक्तिहरू, संस्कृत साहित्य तथा पुराणमा प्रचलित प्रतीकहरूले यात्रा संस्मरणलाई रोचक बनाउन पूर्वीय बिम्बका रूपमा सर्वत्र प्रयोग गरिएको छ । यही बिम्बात्मक शैलीका कारण यो यात्रा संस्मरण कैतुहलपूर्ण, रोचक र बोधगम्य बन्नपसगेको छ ।

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न बिर्सें तिमीलाई गजलमा लय व्यवस्था

निर्मला ढकाल

लेख सार

प्रस्तुत लेख न बिर्सें तिमीलाई गजललाई लयविधानका दृष्टिले विश्लेषण गरिएको छ । सैद्धान्तिक पर्याधारका रूपमा लयव्यवस्थाका मानक र सिद्धान्तको उपयोग भएको यस अध्ययनमा पाठविश्लेषणकेन्द्री गुणात्मक अनुसन्धान ढाँचाको उपयोग भएको छ । गीति एल्बमबाट प्राथमिक सामग्री र द्वितीयक स्रोतबाट सैद्धान्तिक सामग्री सङ्कलन भएको यस अध्ययनको पूर्णताका लागि विश्लेषण विधिको प्रयोग भएको छ । ध्वनिहरूको विन्यासबाट लयको सिर्जना हुन्छ । कैयौं ध्वनिहरूको उच्चारणगत विशेषता मिल्दोजुल्दो हुन्छ र यस्तो उच्चारणगत विशेषताको एकत्वबाट लयको सिर्जना हुन्छ । गजलमा प्रयोग भएको ध्वनि संयोजन, ध्वनि र शब्दको उच्चारणमा हुने आरोह अवरोह, निश्चित ठाउँमा दिइने जोड, आघात, अर्धविराम तथा पूर्णविरामको स्थिति आदि लयको सिर्जना गर्ने आधार हुन् । गजलको मूल्याङ्कन गर्ने महत्वपूर्ण आधार पनि लय नै हो । यो लेख न बिर्सें तिमीलाई गजललाई लयविधानका दृष्टिले विश्लेषण गर्ने सन्दर्भमा केन्द्रित रहेको छ । प्रस्तुत लेखमा पङ्क्ति विन्यास, आवृत्ति/समानान्तरता, शाब्दिक सहविन्यास र विचलन र लोप गजल विश्लेषण गर्ने आधार बनेर आएका छन् । न बिर्सें तिमीलाई गजलमा भाषाको लघुत्तम एकाइ वर्णदेखि शब्द, वाक्यांश र वाक्यको आवृत्तिले लयको साङ्गीतिक प्रवाह सिर्जना गरेको र विचलनका माध्यमले खासखास शब्दमा जोड दिएर विशिष्ट लयको सिर्जना भएको निष्कर्ष निकालिएको छ ।

शब्दावलीः लयविधान, सङ्कथन, लोप, विचलन, समानान्तरता ।

१. विषयपरिचय

न बिर्सें तिमीलाई विपिन किरण (२०४२)को रचना र महेश खड्काको सङ्गीतमा अञ्जु पन्तको नारी र जगदीश समालको पुरुष आवाजमा भिन्नाभिन्नै गाइएको नेपाली सुगम सङ्गीतमा प्रचलित रहेको गजल हो । प्रस्तुत गजलमा स्थायी र अन्तराको समन्वयबाट सृजित छ अनुच्छेद अर्थात् गजल गुच्छा रहेका छन् । गजलकारले संरचनाका क्रममा समध्वन्यात्मक उच्चार भएका ध्वनि र शब्दको नियमित लय निर्माण गरेका छन् । सङ्कथन अध्ययनअन्तर्गत पाठविश्लेषण गर्ने विश्लेषण ढाँचामध्ये गीत/गजल संरचनाको विवेचना गर्ने एउटा आधार लयव्यवस्था रहेको छ । तत्सम शब्दका रूपमा रहेको लयलाई साहित्यको सौन्दर्यशास्त्रले सङ्गीतका रूपमा लिएको छ । पठन, वाचन वा गायनका क्रममा एकमात्राबाट अर्को मात्रासम्म पुग्दा लाग्ने समय लय हो । गजल संरचनामा लयको उत्पत्ति गति, प्रवाह, यति, विरामको क्रमबद्ध सङ्घातबाट निर्दिष्ट रहेको हुन्छ । गजलमा साङ्गीतिक अन्तरप्रवाह हुन्छ । गजलकारले प्रस्तुत गजल संरचनाका क्रममा अधिकतर स्पर्शी वर्णको प्रयोग गरेका छन् । असमान र अनियमित वर्णबाट निर्मित पङ्क्ति रहे पनि गायनका क्रममा समान सुनिने लयात्मकता रहेको यस गजल सङ्कथनमा सन्तुलित पङ्क्ति विन्यास, समध्वन्यात्मक उच्चार भएका स्पर्शी वर्ण, विचलन र लोपको अवस्थाले साङ्गीतिक लय प्रवाहित भएको गजलका रूपमा रहेको छ ।

२. समस्याकथन :

प्रस्तुत अध्ययनको मुख्य समस्या विपिन किरणद्वारा लिखित न बिर्सें तिमीलाई गजलमा लयविधान

रहेको छ । प्रस्तुत मूल शोध समस्यासँग सम्बन्धित रहेका निम्न लिखित शोध्यप्रश्नको समाधानमा आधारित रही प्रस्तुत अध्ययनलाई पूर्णता प्रदान गरिएको छ ।

क. अनुच्छेद योजना र पङ्क्तिविन्यास तथा आवृत्ति समानान्तरताले कसरी लय निर्धारण गरेको छ ?

ख. विचलन र लोपले कसरी लय संयोजन गरेको छ ?

३. अध्ययन विधि

प्रस्तुत अध्ययनलाई निष्कर्षमा पुर्‍याउनका लागि पुस्तकालयीय विधिबाट सामग्री सङ्कलन गरिएको छ । यस गजल सङ्कथन विश्लेषणका लागि सामग्री सङ्कलन पुस्तकालयीय स्रोतभित्रै प्राथमिक र द्वितीयक स्रोतबाट गरिएको छ । प्राथमिक स्रोतअन्तर्गत विपिन किरणले लेखेको र अञ्जु पन्तद्वारा गाइएको न बिर्सें तिमीलाई गजल रहेको छ भने द्वितीयक स्रोतअन्तर्गत लयव्यवस्थासम्बद्ध विभिन्न सैद्धान्तिक मान्यता र मिल्दाजुल्दा अन्य गजलको विश्लेषणलाई उपयोग गरिएको छ । सामग्रीको विश्लेषणका लागि सङ्कथन विश्लेषणअन्तर्गत आउने लयविधानको सैद्धान्तिक पक्षलाई आधार बनाइएको छ । सामग्री सङ्कलन पश्चात् प्रस्तुत न बिर्सें तिमीलाई गजललाई आधार सामग्रीका रूपमा लिई प्राप्त सामग्रीलाई विश्लेषणात्मक विधिको प्रयोग गरी निष्कर्ष निकालिएको छ ।

४. सैद्धान्तिक पर्याधार :

सङ्कथन अध्ययनका विभिन्न पद्धति मध्ये काव्यिक संरचनाको विवेचना गर्ने आधारहरूमा लयव्यवस्था एउटा आधार रहेको छ । लय तत्सम नेपाली शब्द हो र साहित्यको सौन्दर्यशास्त्रले लयलाई सङ्गीतका रूपमा लिएको पाइन्छ । एकमात्राबाट अर्को मात्रासम्म पुग्न लाग्ने समय नै लय हो । लयको उत्पत्ति गति, प्रवाह, यति, विरामको क्रमबद्ध सङ्घातबाट निर्दिष्ट रहेको हुन्छ । गजलमा साङ्गीतिक अन्तरप्रवाह हुन्छ । यस्तो अन्तरप्रवाह ध्वनितत्वको व्यवस्थित संयोजनबाट हुन्छ, जुन लयका रूपमा प्रस्तुत भएको हुन्छ । गजलको मूल्याङ्कन गर्ने महत्वपूर्ण आधार पनि लय नै रहेको छ । गजलमा कतै विचलित, कतै अविचलित र कतै मिश्रित लयको व्यवस्था गरिएको हुन्छ । उच्चारणगत, पङ्क्तिगत र शब्दगत समानता हुने वर्ण या शब्दहरूको प्रयोग भएका गजलहरूलाई नियमित लयव्यवस्थामा आधारित भनिन्छ भने यसको ठीक विपरीत वर्ण, मात्रा, अक्षर तथा पङ्क्तिहरूको समान वितरण नहुने लयव्यवस्था अनियमित लयव्यवस्था हो । त्यसैगरी दुई वा दुईभन्दा बढी प्रकारका लयहरूको व्यवस्थालाई मिश्रित लयव्यवस्था भनिन्छ । गजल र गीति सङ्कथनमा मिश्रित लयको अपेक्षा नियमित लयव्यवस्थन अवलम्बन गरी रचना गरिएका हुन्छन् । सङ्कथन संरचनामा आएका ध्वनि/वर्णगत अन्वयले लयसिर्जनाका लागि प्रकार्यात्मक भूमिका खेलेका हुन्छन् । “लयविधान प्रथमतः भाषिक स्वर व्यञ्जन वर्णका वर्णगत ध्वनिको साम्यवैषम्य दुवै भएको वितरण प्रक्रियाको कालगत प्राप्ति हो र कृतिका चरण/पाउ वा पङ्क्ति हरफको गतिक्रम र यतिविधानबाट थालिन्छ” (त्रिपाठी, २०४६ : १८) । लय काव्यिक, गीति र गजल सङ्कथनको मुख्य तत्व र अन्य साहित्यिक सङ्कथनबाट अलग्याउने विभेदक अभिलक्षण भएकाले पनि लयव्यवस्थालाई गजल संरचनाको कालगत प्राप्ति अर्थात् मुख्य तत्वका रूपमा स्वीकार गरिएको हो । गजल संरचनामा लय निर्माणको आधारभूत एकाइका रूपमा स्वरव्यञ्जन वर्णगत साम्यवैषम्ययुक्त आवृत्ति र तिनको व्यवस्थित संयोजनलाई कारकका रूपमा लिएको छ । “कविता वा गजलमा साङ्गीतिक अन्तरप्रवाह हुन्छ र यस्तो अन्तरप्रवाह ध्वनितत्वको व्यवस्थित संयोजनबाट सृजित हुन्छ जुन लयका रूपमा रहेको हुन्छ” (गौतम, २०७६ : ५७४) । ध्वनिले गजलमा संगीत सृजना गर्दछ जसलाई लयको रूपमा लिन सकिन्छ । ध्वनितत्त्वको व्यवस्थित संयोजनबाट संगीतको सृजना हुन्छ जसलाई लय भनिन्छ ।

गजलमा ध्वनिको संयोजनबाट साङ्गीतिक अन्तरप्रवाह हुन्छ र यसैलाई लयको रूप मानिन्छ जसले गजललाई श्रुतिमधुरता प्रदान गर्दछ ।

अभिव्यक्ति प्रक्रियामा प्रगीतात्मक संरचनात्मक स्वरूप हुने गीत ⁄ गजल संरचना साङ्गीतिक विधा भएकाले यिनको संरचनामा अनुशासित लयव्यवस्था अपेक्षित रहेको हुन्छ । गजलमा शब्द, ध्वनि र लयको कठोर पालना हुन्छ र गीतमा जस्तै गजलमा साहित्य र कलाको सम्मिश्रण हुन्छ (थापा, २०६६ : ५१) । गजलको संरचना विशेष प्रकारको लयसिद्धिका अन्तर्साक्ष्यमा हुने भएकाले पनि यसलाई उच्च साङ्गीतिक सृजना विधाको रूपमा हेरिएको हो । गजलमा साङ्गीतिकता सृजना गर्नका लागि भाषिक पक्षको अहम् भूमिका रहेको हुन्छ । गजलकारले भाषिक चयनका क्रममा के कस्ता ध्वनि र शब्दको संयोजन गरी पाठको रचना गरेको छ त्यसका आधारमा उत्पन्न हुने अन्तर्साङ्गीतिकता नै गजलको लय निर्धारणको कारकका रूपमा स्थापित हुन पुग्दछ । गीत ⁄ गजलमा गेयताको सिर्जना सङ्गीतका युक्तिभन्दा बढी भाषिक एकाइ (ध्वनि, शब्द र अर्थ) का समानान्तरताबाट गरिन्छ । समानान्तरता भनेको पङ्क्ति वा पङ्क्तिहरूमा नियमको बढी पालना हो (शर्मा, २०५५ : १७५) । गजल संरचनाका क्रममा आएका ध्वनि र शब्दको आवृत्ति र समानान्तरता सम्बन्धले गजलको लय निर्धारणमा विशेष भूमिका खेलेको हुन्छ । "गजलमा आउने लयात्मकता पनि ध्वनि पद्धतिबाट सृजित हुन्छ । गजल साहित्यको गाइने विधा भएको र गायनको सम्बन्ध ध्वनिपद्धतिसँग सम्बन्धित भएकाले लय सृजनामा ध्वनि पद्धतिको मुख्य भूमिका रहेको हुन्छ" (गौतम, २०७६ : ५७५) । गजल साहित्यको गाइने विधा भएकाले यसमा रहने ध्वनितत्वले गजललाई गाउन मिल्ने बनाएको हुन्छ । ध्वनिका कारण लयको सृजना हुने भएकाले गजल वा कवितामा ध्वनिको महत्वपूर्ण भूमिका रहेको हुन्छ । "कविता वा गजलमा समान वर्णदेखि समान शब्द, पदावली, वाक्यांश, वाक्य र अनुच्छेदहरू दोहोरिनु नै आवृत्ति हो । यस्तो आवृत्तिले आद्यानुप्रास, मध्यानुप्रास र अन्त्यानुप्रासको भूमिका निर्वाह गरिरहेको हुन्छ । आवृत्ति बाह्य समानान्तरता र आन्तरिक समानान्तरता दुवैको रूपमा रहन्छ जसले अतिरिक्त नियमितताबाट कवितामा लयको सृजना गरेको पाइन्छ" (गौतम, २०७६ : ५७५) । लय सृजना गर्ने अर्को आधार भनेको आवृत्ति वा समानान्तरता हो । आवृत्तिले लय सृजनामा महत्वपूर्ण भूमिका खेलेको हुन्छ । गजलमा वर्ण, शब्द, पदावली, वाक्य, वाक्यांश तथा अनुच्छेदहरू दोहोरिएर एक प्रकारको लयको सृजना भएको हुन्छ जसले गर्दा साङ्गीतिक प्रवाह भई गजल श्रुतिमधुर हुन पुगेको पाइन्छ ।

गजल वा गीतमा निहित सङ्गीत तत्व नै लय बनेर रहेको छ । लयात्मक श्रुति सुखद गेय रम्य साङ्गीतिक अभिषेकले नै गजललाई साहित्यका अन्य गद्यविधाबाट अलग पहिचान प्रदान गर्दछ । मूलत भाषा, भाव र लयको रूप संरचनाको त्रिवेणीमै गीत, कविता र गजल व्यक्तिन्छन् । भाषाले, भावले र लयले आफ्ना अनेक रागात्मक र कलात्मक सौन्दर्य सम्भावनासहित परस्पर तादात्म्य प्राप्त गरेकै स्थितिमा गीत पनि कविता पनि गजल पनि आफ्ना सृजनात्मक शिखरमा चढ्छन् (पृ. ५७५) ।

कविता वा गजलमा निहित लयले नै कविता वा गजल सुन्दा आनन्द आउने हुन्छ र गजल वा कवितालाई अन्य विधाबाट छुट्याउँदछ । लयले कविता वा गजललाई कलात्मकता प्रदान गर्दछ यही कलात्मकताले गजललाई सृजनाको साङ्गीतिक विधामा रूपान्तरित गरेको छ । साहित्यिक र साङ्गीतिक विधाको समन्वयबाट निर्माण हुने गजल विधाको लय विर्धारणका लागि संरचनामा प्रयुक्त ध्वनि, शब्द, शब्दको नियमित आवृत्ति तथा अभिव्यक्तिका रूपमा लोप र विचलन भएका एकाइको समुच्चयबाट निश्रृत रहने हुनाले यस अध्ययनमा उपयुक्त मानकका आधारमा न बिर्सें तिमीलाई गजलको विश्लेषण गरिएको छ ।

५. विश्लेषण विधि : प्राप्ति र छलफल :

न बिर्सें तिमीलाई अञ्जु पन्तद्वारा गाइएको गजल हो । यस गजलमा अनुच्छेद योजना र पङ्क्तिविन्यास, आवृत्ति ⁄ समानान्तरता, शाब्दिक सहविन्यास, विचलन र विलोपनको उचित संयोजन पाइन्छ । यिनै लयनिर्धारक

कारकले गजलमा लयको सिर्जना गरेका छन् । यस अध्ययनमा यिनै लय निर्धारक कारकका आधारमा प्रस्तुत गजलको विश्लेषण गरिएको छ ।

५.१ अनुच्छेद योजना र पङ्क्तिविन्यास

गजलमा पङ्क्तिविन्यासबाट लयको सिर्जना हुन्छ । न बिर्सें तिमीलाई गजल ९९ शब्द, १८ पङ्क्ति र ५ अनुच्छेदमा संरचित रहेको छ । जम्मा १८ पङ्क्तिमध्ये समान छ शब्द भएका पङ्क्तिहरू क्रमशः पहिलो, पाँचौं, आठौं, नवौं, एघारौं, तेह्रौं, पन्ध्रौं, र सत्रौं पङ्क्ति रहेका छन् । त्यस्तै दोस्रो, पाँचौं, सातौं, दसौं, बाह्रौं, चौधौं, सोह्रौं र अठारौं पङ्क्तिमा ५/५ शब्द, तथा तेस्रो र चौथो पङ्क्तिमा ७ र ४ शब्द रहेका छन् । यी तथ्यहरूको आधारमा यस गजलमा शब्दगत र पङ्क्तिगत वितरण असमान, अनियमित र विविधतापूर्ण रहेको देखिन्छ । यो शास्त्रीय नियमको वर्णगत समानता र अनुप्रासमा आबद्ध नभई स्वतन्त्र तहबाट लयको संयोजन गरिएको गजल संरचना हो । यहाँ अकारण र निरूद्देश्य रूपमा वाक्यहरूलाई खण्डित गरेर पङ्क्तिहरूको अनियमित विन्यास गरिएको होइन । यस विन्यासले एकातिर भावको प्रवाहलाई निर्देशित गरिरहेको छ भने अर्कातिर गजलमा हुनुपर्ने लयात्मकतालाई पनि सूचित गरिरहेको छ । यस गजलमा लेखाइमा अनियमितता भए पनि गायनका सन्दर्भमा लय सङ्कुचन र लयविस्तारका कारण समान रूपमा सुनिन्छ । संरचनात्मक रूपमा अन्तरापछि स्थायीको आवृत्तिले अठार पङ्क्तिमा विस्तारित रहे पनि गायनका क्रममा यस गजल सङ्कथनको संरचना ६१ पङ्क्तिमा विस्तारित रहेको छ । जसअन्तर्गत गायनका क्रममा पहिलो अनुच्छेद ९ पङ्क्तिमा, दोस्रो अनुच्छेद ११, तेस्रो ८, चौथो, पाँचौं र छैठौं पङ्क्ति समान ११ पङ्क्तिमा विस्तारित रहेका छन् । यसरी विस्तारित गरिएका पङ्क्तिले गायनको शृङ्खलालाई विस्तारित गरी सङ्कथनको लयलाई उत्कर्ष प्रदान गरेका छन् । गजलकारले एकालापीय रूपमा गजल गाइरहेको समाख्याताको मनोदशाका विभिन्न सन्दर्भ ल्याएर एक अनुच्छेदसँग अर्को अनुच्छेदको सम्बन्ध स्थापित गर्दै गजलको अन्त्य गरेका छन् ।

५.२ आवृत्ति/समानान्तरता

आवृत्ति वा समानान्तरता लयविधानको अर्को महत्वपूर्ण आधार हो । गजल सङ्कथनमा समानवर्णदेखि समान शब्द, पदावली, वाक्यांश, वाक्य र अनुच्छेदहरू दोहोरिएर आउनु नै आवृत्ति हो । आवृत्तिले आद्यानुप्रास, मध्यानुप्रास र अन्त्यानुप्रासको भूमिका निर्वाह गर्छ । गजलमा वर्ण, पद, पदावली र वाक्यहरूको आवृत्तिबाट पनि विशेष प्रकारको ध्वनि सङ्गजलको सृष्टि हुन्छ । यसबाट आन्तरिक र बाह्य समानान्तरता तथा आनुप्रासीयतामा वृद्धि भई लयात्मकता निर्माण भएको हुन्छ । लघुत्तम भाषिक एकाइ वर्णका तहबाट हेर्दा यस गजलमा /म/, /ल/, /न/, /त/, /स/,/ब/, /प/ /द/, /ज/, /य/, गरी १० वटा वर्णको बढी आवृत्ति भएको छ । गजलमा /म/ वर्ण ३७ पटक, /ल/ वर्ण ३४ पटक, /न/ वर्ण २८ पटक, /त/ वर्ण २५ पटक,/स/ वर्ण २२ पटक /ब/ वर्ण १६ पटक, /प/ वर्ण ११ पटक, /य/वर्ण ११ पटक, /द/ वर्ण १० पटक, /ज/ ९ र /र/वर्ण ९ पटक /थ/ वर्ण ७ पटक आवृत्ति भएका छन् भने /क/, /ग/, र /छ/ वर्ण समान २ पटक आवृत्ति भएका छन् । यस आधारमा हेर्दा सिङ्गो गीति सङ्कथनमा /म/ र /न/ नासिक्य, /ल/ पार्श्विक, /त/ र /द/ दन्त्य स्पर्शी, /स/ सङ्घर्षी, /ब/ र /प/ ओष्ठच स्पर्शी /ज/ स्पर्शसङ्घर्षी, र /य/ अर्धस्वर वर्णहरूको असमान आवृत्ति भएको छ । यस गजलमा स्वर वर्णहरूमा /ई/ २४ पटक, /ए/ १९ पटक र /अ/ ८ पटक आवृत्ति भएका छन् । यी वर्णहरूको अधिकतम असमान आवृत्तिबाट गजलमा आफ्नै र विशिष्ट किसिमको लयको सिर्जना भएको छ ।

प्रस्तुत गजल सङ्कथनमा वर्णका साथसाथै शब्दहरूको पनि बारम्बार आवृत्ति भएको छ । यस गजल सङ्कथनमा तिमीलाई शब्द २२ पटक, नबिर्सें, नपाएँ, सजाएँ, विना, अर्थ, र दिलमा शब्द ६/६ पटक, र यो शब्द ३ पटक आवृत्ति भएका छन्, जसले गजलको अन्तर्लय उत्पादन गर्न सघाउ पुऱ्याएका छन् । त्यसै गरी

यस गजलमा अनुप्रासीयताले पनि लयात्मकता सिर्जना गरेको छ । पहिलो र दोस्रो पङ्क्तिको बीचमा आएका 'नपाएँ' र 'सजाएँ'ले मध्यानुप्रासीयता तथा अन्त्यमा आएको तिमीलाई शब्दको पाँचौं, छैठौं, नवौं, दसौं, र तेह्रौं, चौधौं सत्रौं, अठारौं, एक्काईसौं र बाईसौं पङ्क्तिमा भएको आवृत्तिले अन्त्यानुप्रासीयतालाई सशक्त बनाएका छन् । यस गजलको रहनी वा स्थायी अंश 'नबिर्सें तिमीलाई नपाएँ तिमीलाई बिना अर्थ दिलमा सजाएँ तिमीलाई' रहेको छ र यसले पनि लयलाई कलात्मक बनाउनका साथै विषयलाई बारम्बार स्मरण गराउन सहयोग पुऱ्याएको छ । यसरी प्रस्तुत गजल सङ्कथनमा भाषाको लघुत्तम एकाइ वर्णदेखि वाक्यांश र वाक्यसम्मको आवृत्तिले लयको साङ्गीतिक प्रवाह सिर्जना गरेको छ ।

५.३ विचलन :

प्रचलित व्याकरणात्मक नियमभन्दा भिन्न अर्थात् व्याकरणात्मक नियममाथिको अतिक्रमण नै विचलन हो । साहित्यमा नियमहरूको सार्थक अतिक्रमण गरी भाषिक सौन्दर्य र नयाँ सम्भावनाको खोजी गरिन्छ । विचलनले गजल सङ्कथनमा लयात्मकता सिर्जना गरेको हुन्छ । प्रस्तुत न बिर्सें तिमीलाई गजल सङ्कथनमा व्याकरणिक विचलनका माध्यमबाट गीतिलयको सिर्जना गरिएको छ । गजलका अनुच्छेदहरूमा यसप्रकारको विचलन देखिन्छ :

न बिर्सें तिमीलाई न पाएँ तिमीलाई
बिना अर्थ दिलमा सजाएँ तिमीलाई ।

पहिलो अनुच्छेदका यी पङ्क्ति नेपाली व्याकरणको मानक नियमअनुसार रहेका छैनन् । यसमा प्रचलित पदक्रमका तहमा विचलन आएको छ । यसलाई प्रचलित पदक्रम (कर्ता, कर्म र क्रिया) को मानक अनुक्रममा रूपान्तरण गर्दा संरचना यस्तो हुन्छ :

न तिमीलाई बिर्सें । न तिमीलाई पाएँ । तिमीलाई बिना अर्थ दिलमा सजाएँ ।

त्यो यात्रा सुनौलो अनि साथ तिम्रो हो...
सम्फेर भेट्न बोलाए तिमीलाई ।
न बिर्सें तिमीलाई न पाएँ तिमीलाई
बिना अर्थ दिलमा सजाएँ तिमीलाई ।

गजलको दोस्रो अनुच्छेदका रूपमा आएको संरचनामा पनि मानक भाषिक क्रमलाई विचलन गरी संरचना तयार गरिएको छ । यस अनुच्छेदलाई मानक क्रममा प्रस्तुत गर्दा संरचनाको स्वरूप यसप्रकारको देखिन आउँछ ।

त्यो यात्रा सुनौलो अनि साथ तिम्रो थियो । तिमीलाई सम्फेर भेट्न बोलाएँ । न तिमीलाई बिर्सें । न तिमीलाई पाएँ । तिमीलाई बिना अर्थ दिलमा सजाएँ ।

माथिको संरचनामा सामान्यतः अर्थगत भिन्नता नभए पनि लयात्मक व्यवस्था प्रभावित भएको छ । गजलकारले विचलनका माध्यमबाट 'सुनौलो यात्रा', 'तिम्रो साथ', 'तिमी' 'सम्फेर भेट्न बोलाएका ' जस्ता शब्द र पदावलीलाई जोड दिएका छन् र यी शब्दमा परेको बलाघातका कारण विशेष अन्तर्लयको सिर्जना भएको छ ।

त्यसैगरी प्रस्तुत गीति सङ्कथनको तेस्रो अनुच्छेदमा पनि व्याकरणिक विचलन पाइन्छ । जस्तै :

आयौ समिपई जब तिमी निदरीमा
यो हलचल यो धड्कन सुनाए तिमीलाई ।
न बिर्सें तिमीलाई न पाएँ तिमीलाई
बिना अर्थ दिलमा सजाएँ तिमीलाई ।

गजलकारले व्याकरणिक विचलनका माध्यमले खासखास शब्दमा जोड दिएर विशिष्ट लयको सिर्जना गरेका छन् । यस दृष्टिले सङ्कथनमा अर्थलाई विशिष्ट तुल्याउन लयले पनि विशेष भूमिका निर्वाह गर्न सक्छ भन्ने पक्षलाई स्पष्ट पारेको छ ।

५.४ लोप :

कुनै पनि संरचनालाई पटकपटक प्रयोग नगरी अर्थ ग्रहण गर्ने प्रक्रियालाई विलोपन भनिन्छ । विलोपनमा अर्थका सहचर सम्बन्ध भने रहिरहेको हुन्छ तर भाषिक संरचनामा भने उपस्थित हुँदैन । प्रस्तुत न बिर्सें तिमीलाई गजल सङ्कथनको अभिव्यक्ति समाख्याता युवतीद्वारा भएको छ । यस गजल सङ्कथनको अध्ययन गर्दा विभिन्न शब्दहरूको लोप भएको देखिन्छ । प्रयुक्त शब्दहरूको अर्थ साहचर्यका सन्दर्भलाई केलाउँदा पहिलो पङ्क्तिदेखि अन्तिम पङ्क्तिसम्म निम्नानुसारको भाषिक रूप फेला पर्छ :

मैले न बिर्सें तिमीलाई मैले न पाएँ तिमीलाई
मैले बिना अर्थ दिलमा सजाएँ तिमीलाई २

हाम्रो त्यो यात्रा सुनौलो थियो अनि साथ तिम्रो थियो हो...
मैले सम्झेर भेट्न बोलाएँ तिमीलाई
मैले न बिर्सें तिमीलाई मैले न पाएँ तिमीलाई
मैले बिना अर्थ दिलमा सजाएँ तिमीलाई २

मेरो आयौ समिपई जब तिमी निदरीमा ८३
यो दिलको हलचल यो दिलको धड्कन सुनाएँ तिमीलाई ८२
मैले न बिर्सें तिमीलाई मैले न पाएँ तिमीलाई
मैले बिना अर्थ दिलमा सजाएँ तिमीलाई २

म रमाएँ एकैछिन म रमाए पछि आसुँ झ्र्यो हो...
अनि मैले आसुँ पुछ्दै पठाएँ तिमीलाई
मैले न बिर्सें तिमीलाई मैले न पाएँ तिमीलाई
मैले बिना अर्थ दिलमा सजाए तिमीलाई २

मेरो भयो आश रित्तो र यो मन निराश भो
अनि मैले बेहोसीमै कराए तिमीलाई
मैले न बिर्सें तिमीलाई मैले नपाएँ तिमीलाई
मैले बिना अर्थ दिलमा सजाएँ तिमीलाई

अनायासै मेरो ४ दुख्यो जिन्दगीमा
मैले मेरो परेली भिजाई बगाएँ तिमीलाई २
मैले न बिर्सें तिमीलाई मैले न पाएँ तिमीलाई
मैले बिना अर्थ दिलमा सजाएँ तिमीलाई २

प्रस्तुत सङ्कथनको पहिलो अनुच्छेदमा समाख्याता युवकलाई बुझाउने 'मैले' शब्दको लोप पङ्क्तिको आरम्भ र बीचमा भएको छ भने दोस्रो पङ्क्तिको आरम्भमा पनि 'मैले' समाख्यातासूचक शब्दको लोप भएको छ । त्यस्तै दोस्रो अनुच्छेदको पहिलो पङ्क्तिमा हाम्रो यात्रा सुनौलो थियो भन्ने सूचना दिने बहुवचन विशेषण शब्द ' हाम्रो' र अन्त्यमा सहायक क्रिया 'थियो' शब्दको लोप भएको छ । प्रेमीलाई बिर्सन नसकेकी प्रेमिकाको अवस्थालाई

प्रस्तुत गजलको यो अंश पनि नेपाली भाषाको मानक नियमअनुसार रहेको छैन । यसमा प्रचलित व्याकरणका तहमा विचलन आएको छ । यसलाई मानक अनुक्रममा यसरी रूपान्तरण गर्न सकिन्छ :

जब तिमी निदरीमा समिपै आयौ तब यो दिलको हलचल र धड्कन तिमीलाई सुनाएँ । न तिमीलाई बिर्सें । न तिमीलाई पाएँ । तिमीलाई बिना अर्थ दिलमा सजाएँ ।

प्रस्तुत संरचनामा सामान्यतः अर्थगत भिन्नता नभए पनि लयात्मक व्यवस्था प्रभावित भएको छ । गजलकारले विचलनका माध्यमबाट 'तिमी', 'निदरी अर्थात् सपना', 'हलचल' 'धड्कन' जस्ता शब्द र पदावलीमाथि जोड दिएका छन् र यी शब्दमा परेको बलाघातका कारण साङ्गीतिक अन्तर्लयको सिर्जना भएको छ ।

यस संरचनाको चौथो अनुच्छेदमा रहेको व्याकरणिक विचलनलाईयसप्रकार प्रस्तुत गर्न सकिन्छ :

रमाएँ एकैछिन पछि आसुँ भ्य्रो हो...
अनि आसुँ पुछ्दै पठाएँ तिमीलाई ।
न बिर्सें तिमीलाई न पाएँ तिमीलाई
बिना अर्थ दिलमा सजाएँ तिमीलाई ।

एकैछिन् रमाएपछि आँसु भ्रयो अनि आँसु पुछ्दै तिमीलाई पठाएँ । न तिमीलाई बिर्सें । न तिमीलाई पाएँ । तिमीलाई बिना अर्थ दिलमा सजाएँ ।

प्रस्तुत संरचनाभित्र अर्थगत संरचनामा भिन्नता नभए पनि लयात्मक व्यवस्था प्रभावित भएको छ । गजलकारले विचलनका माध्यमबाट 'एकैछिन्', 'आँसु', 'पठाएँ' 'तिमीलाई' जस्ता शब्दमाथि जोड दिएका छन् र यी शब्दमा परेको बलाघातका कारण साङ्गीतिक अन्तर्लयको सिर्जना भएको छ ।

भयो आश रित्तो र यो मन निराश भो
अनि बेहोसीमै कराएँ तिमीलाई ४
न बिर्सें तिमीलाई न पाएँ तिमीलाई।
बिना अर्थ दिलमा सजाएँ तिमीलाई ।

यस गजल सङ्कथनको पाँचौं अनुच्छेदमा पूर्वपर अनुच्छेदकै निरन्तरताकै रूपमा भाषिक विचलन गरिएको छ :

मेरो आश रित्तो भयो र यो मन निराश भो अनि बेहोसीमै तिमीलाई कराएँ ।

प्रस्तुत अनुच्छेदभित्र अर्थगत संरचनामा भिन्नता नभए पनि लयात्मक व्यवस्था प्रभावित भएको छ । गजलकारले विचलनका माध्यमबाट 'रित्तो आश', 'निराश मन', 'बेहोसी' 'तिमीलाई' जस्ता शब्दमाथि जोड दिएका छन् र यी शब्दमा परेको उच्चारणगत तानका कारण साङ्गीतिक अन्तर्लयको सिर्जना भएको छ ।

अनायासै मेरो दुख्यो जिन्दगीमा
परेली भिजाई बगाएँ तिमीलाई ।
न बिर्सें तिमीलाई न पाएँ तिमीलाई
बिना अर्थ दिलमा सजाएँ तिमीलाई ।

यस गजल सङ्कथनको छैठौं अनुच्छेदमा पूर्वापर अनुच्छेदकै निरन्तरताकै रूपमा भाषिक विचलन गरिएको छ । मानक नियमअनुसार यस अनुच्छेदको भाषा यसप्रकारको हुन आउँछ :

मेरो जिन्दगीमा अनायासै दुख्यो । मैले परेली भिजाई तिमीलाई बगाएँ ।

प्रस्तुत अनुच्छेदभित्र अर्थगत संरचनामा भिन्नता नभएरै लयात्मक व्यवस्था प्रभावित भएको छ । गजलकारले विचलनका माध्यमबाट 'अनायासै', 'जिन्दगी', 'परेली' 'तिमीलाई' जस्ता शब्दमाथि जोड दिएका छन् र यी शब्दमा परेको उच्चारणगत तानका कारण साङ्गीतिक अन्तर्लयको सिर्जना भएको छ । समग्रमा प्रस्तुत गजल सङ्कथनमा

सङ्केत गर्ने पछिल्ला दुई पङ्क्तिमा पूर्ववत् मैले शब्दको लोपले निरन्तरता पाएको छ । त्यसैगरी तेस्रो अनुच्छेदको पहिलो पङ्क्तिको सुरूमा समाख्याताको विशेषणीकरण 'मेरो' र दोस्रो पङ्क्तिको दोस्रो र बीचमा समान 'दिलको' शब्दको लोप भएको छ । चौथो अनुच्छेदका पहिलो पङ्क्तिको सुरूमा समाख्यातालाई सम्बोधन गर्ने 'म' तथा सोही पङ्क्तिको बीचमा 'म रमाए' पदावलीको लोप भएको छ भने दोस्रो पङ्क्तिको दोस्रो शब्दका रूपमा रहेको 'मैले' लोप भएको छ । पाँचौं अनुच्छेदको पहिलो पङ्क्तिको सुरूमा 'मेरो', दोस्रो पङ्क्तिको सुरूमा 'मैले' तेस्रो पङ्क्तिको सुरू र बीचमा 'मैले' तथा चौथो पङ्क्तिको सुरूमा 'मैले' शब्दको लोप भएको छ । यस गजल सङ्कथनको अन्तिम तथा छैठौं अनुच्छेदक दोस्रो पङ्क्तिका सुरूका दुई शब्द 'मैले' र 'मेरो' शब्दको लोप भएको छ भने स्थायीका रूपमा आवृत्ति भएका सबै अनुच्छेदका पङ्क्तिमा समान शब्दको लोप भएको छ । समग्रमा यस गजल सङ्कथनमा युवक, युवती, परिवेश आदिलाई बुझाउने कतिपय शब्द विलोपन भए पनि शब्द, पदावली तथा वाक्यको पूर्वापर प्रसङ्गले गजलमा अभिव्यक्त अर्थ सजिलै प्रकट भएको छ ।

८. निष्कर्ष :

न बिर्सें तिमीलाई गजलमा रहेका पङ्क्तिविन्यास, आवृत्ति/समानान्तरता, शाब्दिक सहविन्यास र भावसम्प्रेषण, विचलन र विलोपनको प्रयोगले लयको निर्माण गरेका छन् र गजलमा लयले गजललाई सम्बद्ध तुल्याएको छ । प्रस्तुत गजल सङ्कथनमा पङ्क्तिको उचित विन्यास भएको छ । लघुत्तम एकाइ वर्णदेखि, शब्द, वाक्यांश र वाक्यको आवृत्तिले लयको साङ्गीतिक प्रवाह सिर्जना भएको छ । त्यसैगरी गजलकारले व्याकरणिक विचलनका माध्यमले खासखास शब्दमा जोड दिएर विशिष्ट लयको सिर्जना गरेका छन् । अतः यस गजल सङ्कथनमा भाषिक विचलन लयनिर्माणको प्रमुख आधार बनेको छ । त्यसैगरी यस गजलमा युवक, युवती र परिवेशलाई बुझाउने कतिपय शब्द लोप भए पनि शब्द, पदावली तथा वाक्यको पूर्वापर प्रसङ्गले गजलमा सघन लय प्रकट भएको छ । प्रस्तुत गजल शास्त्रीय नियमको वर्णगत समानता र अनुप्रासमा आबद्ध नरही स्वतन्त्र तहबाट लयको संयोजन गरिएको गजल हो । गजलकारले अकारण र निरुद्देश्य वाक्यलाई खण्डित गरी पङ्क्तिको अनियमित विन्यास गरेको नभई यसप्रकारको विन्यासले गजलमा हुनुपर्ने लयात्मकतालाई पनि सूचित गरिरहेको छ । यस गजलको रहनी वा स्थायी अंश 'नबिर्सें तिमीलाई नपाएँ तिमीलाई बिना अर्थ दिलमा सजाएँ तिमीलाई' वाक्यको पटकपटक पुनरावृत्ति भई लयलाई साङ्गीतिक तुल्याएको छ । यसरी प्रस्तुत गजल सङ्कथनमा भाषाको लघुत्तम एकाइ वर्णदेखि वाक्यांश र वाक्यसम्मको आवृत्तिले लयको साङ्गीतिक प्रवाह सिर्जना गरेको छ । प्रस्तुत गजल सङ्कथनमा गजलकारले व्याकरणिक विचलन गरी निश्चित शब्दमा जोड दिई विशिष्ट लयको निर्माण गरेका छन् भने गजल सङ्कथनमा युवक, युवती, परिवेश आदिलाई बुझाउने शब्दको लोप भई लयगत एकान्विति सृजना भएको निष्कर्ष हुनआउँछ ।

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ज्योतिषशास्त्रे वैदिककालादारंभ्य काल गणना एक विश्लेषणात्मकम् अध्ययनम्

श्यामराज सुवेदी

लेख सार

यज्ज्यौतिषं षट्शास्त्रेषु एकतमम्, अन्यतमम्, उत्तमञ्चा । षट्शास्त्रेषु ज्यौतिषशास्त्रस्यापि एक क्रमः विद्यते । एतेषां शास्त्राणां सजिज्ञासा अध्ययनं कृत्वा मानव : स्वजीवनपन्थानं पश्यति, अर्थात् मानवजिज्ञासायाः पूर्ति अवसरे इमानि शास्त्राणि पथप्रदर्शकानि भवन्ति यतो हि जिज्ञासा प्राणिनां विज्ञानात्मस्योत्कर्षस्याधारशिला विद्यते, ततो जिज्ञासवः प्राणिनः सर्वदैव स्वां परितो घटितघटनां प्रति संवेदनशीलाः विद्यन्ते । एवं प्राणिनां खगोलीयघटनां प्रति समाकर्षणमपि नैसर्गिकमेवास्ति । मूहूर्तज्ञानं, दिग्ज्ञानं, तिथि – वार–नक्षत्र – करण – योगादिनानञ्च ज्यौतिषशास्त्रादेव येन विना व्यवहार : एव न सिद्ध्यति अतः स्पष्टमेव अस्य ज्यौतिषशास्त्रस्य व्यवहारे जीवनेपि अत्यन्तं महत्वम् । ज्यौतिषशास्त्रं "कालवबोधक", "कालशास्त्र", "कालविधान" शास्त्रमस्ति "काल" शब्दस्यार्थः प्रायः ज्यौतिषशास्त्रानुसार वर्तन्ते । आस्माकं जीवनेपि कालमहत्वं वर्तते, नैकोपि जनः कालं विना सफलो भवेत्, कालस्य कथम् उपयोगः कदोपयोगः कया रीत्या, कुत्र च कर्तव्यः इति तु सर्व ज्यौतिषशास्त्रमेव ज्ञापति । एक "लघु" उच्चारणावसरे वा बारैंकं निमेषनिमिलोद्धाटने यावन् कालः सः "निमेषः" वा "मात्रा" कथ्यते । अनेन लध्वीमात्राधारेण सूक्ष्म (मूर्त) कालगणना भवति ।

कालशब्द : समय : शब्दस्य पर्यायोस्ति । ज्यौतिषशास्त्र पूर्णतः कालाधारितं एवास्ति कालविधानं शास्त्रं अपि कथ्यते । "काल" अर्थात् समयपरिमाणाय विभिन्न "परिमाण" निश्चयकरणम् । भास्कराचार्यः उक्तवान् "वेदादिषु दर्शित – यज्ञादिकार्यसम्पादनाय "काल" अथवा समयस्य ज्ञानवावश्यकम् । तद् ज्यौतिषद्वारा एव कालज्ञानसम्भवमस्ति । "अतः "कालज्ञानम्" प्रापणीयं इत्येव ज्यौतिषशास्त्रयस्य प्रवेशद्वारं वा प्रवेशमार्गः वर्तते । कालः द्विविधः (१) स्थूलकालः (२) सूक्ष्मकालश्च अर्थात् कालस्य यं खण्डं (यं विभागं) घटिकादिसहायेन ज्ञायते सः स्थूलकालः वा मूर्तकालः कथ्यते । "काल" अर्थात् समयपरिमाणाय विभिनन "परिमाण" निश्चयकरणम् ।

शब्दावली: *ज्योतिष्, काल विधानं, वैदिकवाङ्मयम्, खगोलविद्या, पञ्चांगम्*

पृष्ठभूमि

विदितचरमिदं यज्ज्योतिषशास्त्रं यादृशं जनप्रिय तादृशमेव गहन गम्भीरञ्च विद्यते । प्रत्यक्षत्वादस्य शास्त्रस्य समक्षं पदेषुऽदे प्रत्यवाया : समापतन्ति – । नेषाममपाकरणं संयुक्तिकं तदा एव सम्भवन्ति यदा स्कन्धत्रयाणा सम्यग्ज्ञान स्यात् । वस्तुत : इष्टप्राप्यनिष्टपरिहारयोरलौकिकोपायऽयो ग्रन्थो वेदयति स: वेद: अर्थात् वेदस्योद्देश्यमस्ति इष्टस्य प्राप्तिरनिष्टस्य परिहार तथा च इष्टप्राप्त्यनिष्टपरिहाय अलौकिकोपाय : वेदयति वेद इति सायणभाष्यम् १ । जगत : प्रत्येक कार्यस्य कारणविषयेस्माकं प्राचीनायैं चिन्तन क्रियते । ते : अणोरणीयान् महतोमहीयान् समेषा तत्वनां चिन्तनं विहितम् । सततचिन्तनेन ते प्रत्येक प्रश्योत्तर स्वीयान्तदृष्ट्या च ज्ञातवन्तः । तद् विशुद्धज्ञानमेव वेद संज्ञया अभिहित अर्थात् वेद नाम्न :

प्रसिद्धः । अस्माभि ज्ञायते दृष्टास्य अथाहज्ञानस्य प्रकटनं स्ववाण्य स्वल्पशब्देषु ऋषिभि : कृतम् । अतएवोक्तम् ऋषयस्तु मन्त्रद्रष्टार : । सम्पूर्णस्य जगत : कल्याणमिच्छता मन्त्रद्रष्टार्ऋषिभि : स्वतपोबलेन सम्पूर्णस्य चराचरज्ञानविज्ञानस्यागारस्वरुपाणां वेदानामन्तर्दृष्ट्या दर्शन कृतम् । श्रुतिपरम्परयाऽएवाद्यावधिपर्यन्तं तस्य ज्ञानस्य संरक्षण जातम् अर्थात् दृष्टस्य अथाहज्ञानस्य प्रकटनं स्ववाण्या स्वल्पशब्देषु ऋषिभि : कृतम् । तेनैव वेदानां रचना जाता । तै : स्वशिष्येभ्य : यथांक्षर वेदानां कण्ठस्थिकरणं कारितम् । स्वल्पशब्देषु रचिताना वेदाना भायबोध : कालान्तरेण दुरुह : जात : ।

ज्यौतिषशब्दस्य परिभाषा लक्षणं व्युत्पत्तिश्च

किं नाम ज्यौतिषम् ? इति प्रश्न : समेषां गनसि समुद्धवति । तहि शास्त्रदृष्ट्या वयं ज्ञास्याम : । संस्कृतहिन्दकोशेपि ज्योतिर्मय विशेषणरुपेण ज्यौतिषशास्त्रमीस्ति इति उल्लेख :, ज्योतिस् मयट् अर्थात् ताराभियुक्त : ज्योतिर्द्वाराभरित : इति धुतिमयस्य शब्दस्य प्रयोग : रघुवंशे अपि वर्तते । एवमेव कुमारसम्भवे पि ज्यौतिष् इति शब्दोपि विशेषणरुपे स्वीकृत : ज्यौतिषी इति तु स्त्रीलिङ्गे । अपि च अयं ज्यौतिष् शब्द : ज्यौतिष् अच् षस्य कृते ज्यौतिष : अर्थात् गणक :, दैवज्ञ : इति ज्योतिष्क : -ज्यौतिष् ङीप् ज्यौतिषी) ज्योतिष्क : अर्थात् योति : इव कायति कै क इति ज्योतिष्क : । अस्य ज्यौतिषशास्त्रस्य सिद्धान्ता : नियमा : नीतय : विज्ञानिकस्तम्भेषु विराजन्ते । ज्यौतिषशास्त्रस्य नियमतीतितिसिद्धान्ता : गणनानुसार सन्ति । अपि च तैनैव गणनाया : आधारेण त्रिकालकबोध : भवति । इदमेव ज्यौतिषशास्त्रं समुच्यते ।

अतिदु : खमपथेषु सुखमार्गदर्शन ज्यौतिषशास्त्रं कारयति । ज्यौतिषशास्त्र ज्ञानात् पूर्वमपि सूर्यचन्द्रताराग्रहनक्षत्रोपग्रहाग्निपृथ्वीवायुजलतेजोसि आसन्नेव : अधुनापि सन्ति । कालान्तरे मुनिभि : विद्धद्धि : वैज्ञानिकैश्व एतस्माद् ज्ञान लब्धम् । सूर्य परित : वृथ्वी भ्रगति, चन्द्र : पृथ्वी परित : भ्रगति । तथैव ग्रहा : अपि स्वगत्यनुसार भ्रमन्ति । इर्द विधाज्ञानम् एव विज्ञानम्। तस्मादेव खगोलविद्या समुत्पत्रा अभवत्। खगोलशास्त्रात् आकाशज्ञानं ग्रहाणी विज्ञानम् । तेषी परिभ्रमर्ण प्रभार्व च. प्रतिपादयत् शास्त्रं ज्यौतिष सगुत्पन्नम् । तदर्थ मुनिजना : स्वीर्य भविष्य वाञ्छन्ति । तस्माद् उक्तम्

वर्ण समाश्रिता ये पि निर्म्मा निष्परिग्रहा :।
अपि ते परिपृच्छन्ति ज्यौतिषां गतिकोविद्म ॥

<div align="right">(वृ.सं. सांवत्सरसूत्राध्याय : श्लो.३)</div>

अपरिमिते गगनमण्डले यानि हि तेजोमयानि बिम्बानि दृश्यन्ते तानि सर्वाणि समष्टया 'ज्योति' : इति शब्देनोच्यन्ते । तत्रैव तेजोमयबिग्बेषु यानि भित्राभित्रगतिमन्ति तत्वानि : तानि 'ग्रह' इति शब्देन ज्ञायन्ते । किं रुप ज्यौतिषशास्त्रस्य इति जिज्ञासायाम् अपरिमिते गगनमण्डले परिभ्रमणेषु प्रतिक्षणं भित्रभित्रगतिसत्सु ग्रहेषु केचिदमृतमयकिरणा : केचिद्विष - मयकिराणा : केचिदुभयमिश्रकिरणा : केचिच्चोभयधर्महीश्च रश्मय : स्मृता : । एवंविधानक्षत्रग्रहतारकादिज्योति : पिण्डनां स्थितिगति - प्रभावादिवर्णनपरं शास्त्रं ज्यौतिषशास्त्रम् इति पदेनाभिधीयते । अपरिमितगगनमण्डलस्थ - ग्रहनक्षत्रतारकादिज्योति : पिण्डानां स्थितिगि प्रभावादिवर्णनपरं शास्त्रं ज्यौतिषशास्त्रम् ।

लक्षणम्

सामानयतया ज्यौतिषशास्त्रं नाम येन आकाशस्थिग्रहमाध्यमेन मूत - भविष्य-वर्तमानज्ञानं भवेत्तच्छास्त्रम्। अनेन प्रकारेण परिभाषाशब्दकोषभ्यां स्पष्टं भवति यद् ज्यौतिषशास्त्रस्य सम्बन्ध : आकाशे निश्चितमार्ग प्रति विचरण कुर्वाणा:प्रकाशपरिपूर्णा : ये ग्रहा : यानि नक्षत्राणि वा सन्ति तै : सह वर्तते इति । तत्तं केन्द्रे सूर्य : वर्तते । तत्र ग्रहनक्षत्राभ्यां चराचरजगति जडचेतनयो : उपरि ग्रहाणां प्रभाव : स्वरुपम् एवं गूढरहस्यं दर्शयति,

सा विद्या ज्योतिविद्या अथवा ज्योतिशशास्त्रमुच्यते । इदं शास्त्रं सत्यं प्रत्यक्ष चास्ति । उक्तश्च –

अप्रत्यक्षाणि शास्त्राणि विवादास्तत्र केवलम् ।
प्रत्यक्षं ज्यौतिष शास्त्रं चन्द्राकौ यत्त साक्षिणौ ॥

– फलितज्यौतिषरेडीरेकनर पृ .९

केचिज्ज्योतिर्विद्यारुपेर्थे 'ज्यौतिषम्' इति शब्दं रुढमपि मन्यन्ते । यच्च ज्योतिषशदात् रुढात् स्वार्थे अणि 'ज्यातिषम्' इति वदन्ति, तदपि निरर्थकशिरोवेदना एव । वस्तुतस्तु शास्त्रमिदं 'ज्यौतिषम्' ज्यातिर्विषकम् । ज्योति : ज्योतिषैं ज्योतिष: इति पुत्रिङ्गे । ज्योति : ज्योतिषी ज्योतींषि इति नपुंसकलिङ्गे । न केवलम् अनया युत्पात्या अपि तु आचार्यलगधमारभ्य कमलाकर भट्टपर्यन्तं ये ग्रन्था : प्रणीता: तञ्ज तत्र इदं शास्त्रं ज्यौतिषशब्देन एव व्यवहतं दृश्यते, इति तत्वज्ञा: वदन्ति ।

सज्जनाम्भोरुहपुषे वेदव्यासाभिधाजुषे ।
तम: स्तोममुषे तस्मै परस्मै ज्यौतिषे नमः ॥

– (सुमतीन्द्रयति : गीताभाष्यव्याख्या)

प्रश्न कथनम्

समस्तमपि वाङमयं मूलतश्चत्वारो वेदा:, तस्य षडङ्गानि पुराणो ज्यायो मीमांसा धर्मशास्त्र ञ्चेति चतुर्दशधा विभक्तमस्ति । तेषञ्च शाखा: प्रशाखाश्च सहस्राधा विभक्ता व्याख्याताश्च सन्ति । एतासां शाखानां प्रत्येक ब्राह्मणग्रन्था: आरण्यकानि उपनिषदश्चेति को नाम ता: परिगणयितुं प्रभवति ?

तत्रापि सर्वेषामेव प्रत्येकं शिक्षा कल्पा व्याकरणं निरुक्त् छन्दो ज्यौतिषमिति षडङ्गानि । एषामपि सन्त्यनेकान्युपाङ्गानि असंख्येयानि । तथैव ज्यौतिषं हि शास्त्रं सिद्धान्तसंहिताहोराख्येषु त्रिषु स्कन्धेषु विभक्तमस्ति । इत्यं हि ज्यौतिष प्रवृत्तिनिवृत्तिमार्गानिर्देशनपरं हि वाङ्गयमिदं कलेवरेण गुणेन च सर्वाण्यतिशेते इति नातिशयोक्ति: । ज्यौतिषं वेदस्य चक्षु: स्वरुपमस्ति । उक्तं भास्कराचार्यै : यथा

"वद्चक्षु: किलेदं स्मृतं ज्यौतिष मुख्यता चाङ्गमध्येस्य तेनोच्यते ।
संयुतोपीतरैः कर्णानासादिभिः चक्षुषाङ्गेन हीनो न किश्चित्करः॥

–सिद्धान्तशिरोमणि, कालमानाध्यायः, श्लो. ११

अपरिमितगगनमण्डले यानि हि तेजोमयानि बिम्बानि दृश्यन्ते तानि सर्वाण्येव समष्टया ज्योति: शब्दनोच्यन्ते । यदि ज्यौतिषं न स्यात्तदा तु तिथि नक्षत्र ऋतु अयनादय: इतस्तत: स्यु: । चन्द्रदीपहीनरात्रिवत्, सूर्यहीन - आकाशवत् ज्यौतिषहीन: राजा अपि न शोभते । अपि च मुहूर्त विना शुभकर्मणि षोडशसंस्कारा:, यज्ञा: सफला: न भवन्ति । यथोक्तम् - ते यज्ञा : संस्कारा: देवरहिता: दक्षिणारहिता: नक्षत्ररहिता: जायन्ते । **वेदार्थानामवबोधनाय वेदाङ्गानि प्रवृत्तनि ।** अत : भगवता पतञ्जलिना षड्वेदाङ्गानामध्ययनमावश्यकं विहितम् ।

इदं ज्यौतिषशास्त्रं व्यवहारशास्त्रत्वेन आद्रियते जनै: । व्यवहारे अस्य ज्यौतिषशास्त्रस्य उपयोग: बहुमुख: वर्तते । ग्रहाणां कालावस्थागति आदिनिर्देशेन कर्मसम्पादननिमित्तकमुहूर्तादिनिर्णयेन, कथनेन वा शुभाशुभफलज्ञानेन इदं ज्यौतिषशास्त्रं जनान् प्रत्यक्षग् एव उपकरोति इत्यत्र नात्र शङ्कावकाश: । शारत्रदृष्टाया व्यवहारदृष्टया अर्थात् उभयरीत्या अत्यन्त - उपयोगित्वेन इदं ज्यौतिषशास्त्रं वेदाङ्गेषु -षडङ्गेषु) मूर्धन्यं गण्यते यथोक्तं लगधाचार्यै :-

यथा शिखा मयूराणां नागानां मणयो यथा ।
तद्वत्सर्वशास्त्राणां ज्यौतिष मूर्धनि स्थितम् ॥

– (वेदाङ्गज्यौतिषम् – शब्दकल्पद्रुम, पृ. ५५०)

मूहूर्तज्ञानं, दिग्ज्ञानं, तिथि - वार-नक्षत्र - करण - योगादिनानञ्च ज्यौतिषशास्त्रादेव येन विना व्यवहार : एव न सिद्धयति अत: स्पष्टमेव अस्य ज्यौतिषशास्त्रस्य व्यवहारे जीवनेपि अत्यन्तं महत्वम् । अर्थात् वयं बिमुखा: भवितुं न प्रभवाम: । ज्यौतिषशास्त्रस्य व्यवहारे अपरिहार्यता इति । वेदनिष्पत्रम् अपि इदं शास्त्रं स्वातन्त्रयं अपि अधिकरोति तेन अस्य शास्त्रस्य अक्षुण्णत्वं अस्ति । ग्रहण - ग्रहविषये च पृथ्वीस्वरुपगतिविषयेपि ज्योतिषस्य मौलिकसिद्धान्त: सन्ति । तस्मादिदं शास्त्रोपकारकं जगद्व्यवहारप्रवर्तकश्च ज्यौतिषाख्यं शास्त्रम् ग्रहादिगतिपस्थितिप्रभावादिशासनादस्ड शास्त्रत्वम् अक्षुण्णं वर्तते । ज्यौतिषशास्त्रस्य मुख्यतया भेदद्वयम् (१) गणितविभाग: (Astronomy) अर्थात् खगोलविद्या । आकाशीयग्रहाणां स्थितीनाम् अवस्थानाम् गतीनाम् इत्यादीनां ज्ञानं जायते । पंचांगनिर्माणम् अपि गणितविभागेन एव भवति । द्वितीय: (२) फलितविभाग: (Astrology) अस्मिन् विभागे ग्रहाधारेण फलकथनं भविष्यकथनं च शक्यमस्ति ।

ज्यौतिषं षट्शास्त्रेषु एकतमम्, अन्यतमम्, उत्तमञ्चस्ति । पट्शास्त्रेषु ज्यौतिषशास्त्रस्य कम: विद्यते । एतेषां शास्त्राणां सजिज्ञासा अध्ययनं कृत्वा मानव : स्वजीवनपन्थानं पश्यति, अर्थात् मानवजिज्ञासाया: पूर्ति अवसरे इमानि शास्त्राणि पथप्रदर्शकानि भवन्ति यतो हि जिज्ञासा प्राणिनां विज्ञानात्मस्योत्कर्षस्याधारशिला विद्यते, तातो जिज्ञासव: प्राणिन: सर्वदैव स्वां परितो घटितघटनां प्रति संवेदनशीला: विद्यन्ते । एवं प्राणिनां खगोलीयघटनां प्रति समाकर्षणमपि नैसर्गिकमेवास्ति । अतस्तत्रानुमानेन प्रतीयते यत् सभ्यताया अदिकाल: एव मानवा: स्वजिज्ञासावशेनैव ब्रह्माण्डगोल भूतानां घटनानां रहस्यं ज्ञातुं समुद्यता: सन्ति ।

तत्र यदि वेदस्य संहिताब्राह्मणारयण्कोपनिषदादिशास्त्राणां निष्पक्षभावेनाध्ययनं क्रियते तदा ज्ञानं भविष्यति यत् प्रागैतिहासिककालेपि खगोलीयघटनानां कीदृशं समुन्तं ज्ञानमासीत् । तत्र ज्ञानानां व्यवहारिकं स्वरुपं दृष्ट्वा प्रतीयते यत् तत्कालेपि साधारणतया खगोलीयविषयोपरि सविस्तरो वर्तालापोपि कृतोस्ति । तत्र च यदि न तथा भूर्त तदापनविन्द्धोर्विभिन्नेषु नक्षेत्रेषु विहितो विचार: कर्थ दृश्यते । तथा मासर्तुतिथिनक्षत्राणां सम्बन्ध : केन प्रकारेण्ज्ञातुं शक्यते स्म ।

अतो मन्यते यदस्माकमृषयो मुनयश्चकाशे खगोलीयघटा निरीक्ष्य तासां घटनानां शुभाशुभप्रभावस्यापि समन्वेषणं कृतवन्त: । तत्र ता: खगोलीयघटना: कथं कदा कुत्र च भवन्तीत्यस्पप्यनुसन्धानेन सुदीर्घकालं यावज्ज्ञानं कृतवन्त: तै: तासां घटनानां सुचिन्तित: कालोपि निर्धारित: । एवमनुसन्धानानुभवेन चैतेषां विषयाणां सिद्धान्त: प्रतिपादित: । येन दिनरात्रि - तिथिमासपक्ष - त्र्वयनगोलवर्षाणां पिवषयविशेषाणां ज्ञानं समभवत् तथा यत्र च तेनैव ज्यौतिषशास्त्रस्य विभिन्नविषयाणां सम्यक् रुपेणज्ञानं प्रकटितम् ।कालमानावनयनं पूर्वाचार्यै न्यूटनआइन्सटाइनादिऽवाचीनविद्वद्भि सापेक्षतावादशिद्धान्तादिभि समयानुसारं वर्णितं वर्तते । परन्तु तेषां प्राचीनमतानुसारं समिक्षत्मकमध्ययनमावश्यकं दृश्यते।तथा च शकाद्यहर्गणेन ग्रहसाधनं करणमिति । करणस्वरुपं प्रतिपादयित्वा सम्प्रति परम्परायां नैकोऽपि ग्रन्थे ज्योतिषशास्त्रोपलबधप्राचीनाचनयैर्विरचितप्रमुखकरणग्रन्थानां समिक्षत्मकमध्ययनं न प्रष्प्यते । अतोऽस्मिन् सिद्धान्तज्योतिषे करणग्रन्थानां परम्परा विश्लेषणमावश्यकं वर्तते ।इदं संस्कृतवाड्मयं ब्रह्माण: एवं जातम् इति विश्वस्यते । अयं ब्रह्मा यज्ञसाधननिमित्तं ज्यौतिषशास्त्रं चतुर्भ्यो मुखेभ्यो वेदान् प्रति प्रदत्तवान् यज्ञा: कालश्रयेणैव सिद्धायनित, तस्मात् तत्सफलीकर्तुं ब्रह्मा कालावबोधकं ज्यौतिषशास्त्रं नारदाय प्रोवाच । नारदस्तु लोकहिताय सृष्टौ प्रवर्तयामास । सूर्यचन्द्रमसो: प्रभाव: चराचरे जगति जडचेतनयो: उपरि पतति इति सुविदितमेव । वैदिकसाहित्येपि सूर्य: आत्मा चन्दश्च मन: इत्युक्तम् (शु. यज्. अ. ७-४२, शु. यज्. अ. ३१-१२) । सूर्य एव पृथ्या: सम्बन्धेनैव ऋतुचक्रं चललति । सष्ट्युत्पतौ ऋतुचक्रमेव मुख्यतया कारणहरुपमस्ति । ऋतुचक्रं विना जीवनम् अशक्यमेवास्ति । अपि च पृथिव्यां जीवनमेव समाप्तं भवेत् ।

तद्वत् चन्द्रमस: अपि प्रभाव: सागरस्योपरि भवति इति वर्य जानीम: । पूर्णिमायां जलौघ: बर्धते । अनन्तरं सागरे जल क्षीयते । 'होम्योपैथिक - चिकित्साया मानसिकरोगचिकित्सावसरे चन्द्र: यथा वर्धते क्षीयते च तथैव

मानसिकस्थिति: (रोग:) मन: स्थिति: क्षीयते वर्धते च इति स्वीकुर्वन्ति । केषाश्चन अपराधकर्तृणां भावुकानाश्च मन:स्थितिरपि चन्द्रकलानुसारमेव परिवर्तते ।

उपनिषत्सु उल्लेख : अस्ति जलसूक्ष्मांशेन मनस: उत्पत्ति : वर्तते इति । मन: चन्द्रमस: व्यष्टिहरुपमस्ति । पूर्णिमाया: निकटे एव प्राय: जना: आत्महत्यां कुर्वन्ति । ज्योतिशशास्त्रं वेदानां नेत्रम् इति स्वीकृतम् । तस्माद् उक्तम् ज्योतिषं नेत्रमुच्यते । यत्पिण्डे तद्व्रह्माण्डे -पारम्परिकम्) इति । अपर: सिद्धान्त: वर्तते यत् - न आभावात्भावोत्पत्ति : -तत्वकौमुदी का. ९) इति । इमौ सिद्धान्तौ ब्रम्हाण्डं दर्शयितुं दृष्टि दत्तवन्तौ । सांख्यशास्त्रम् आभ्यां सिद्धान्ताभ्यां ज्यौतिषशास्त्रं शारत्रत्वेन वा ज्ञास्याम:, नान्यथा ॥ वैदिकपौराणिकग्रन्थेषु ब्रम्हाण्डम् नाम महच्चेतनाया: विभिन्ननामरुपाणाम् अभिव्यक्तिरेवास्ति । यथोक्तम्

तदैक्षत - एकोहं बुह स्याम् (छन्दोग्योपनिषद् ६-२-१३, तैत्तरीयोपनिषद् २-६) इति । परम् इदं अध्यात्ममूले आस्थाया: श्रद्धाया: केन्द्रबिन्दु: अस्ति । ईश्वर: आस्या एव चेतनाया: द्वितीयं नाम अस्ति । कालपरस्थितिभ्यां चेतना अन्यरुपं धारयति, तत् 'अवतार:' इच्युच्यते ।

पुराणेष्ववतारत्वेन वर्णित: ईश्वर: एव जगदुत्पत्तिस्थितिलयकारणरुपोस्ति । श्रीमद्धागवतमहापुराणे श्रीकृष्णेन एव सृष्टयुत्पत्ते: उल्लेख: कृत: । परं प्रलयावसेपि कृष्णे एव सृष्टि: लीना भवति, इत्यपि स्वीकुर्वन्ति पौराणिका: । अनया रीत्या शिवपुराणेपि देवाधिदेवमहादेवद्धारैव सृष्टयुतपति: स्थिति: लयश्च इत्येतत्सर्व वर्णनमुपलभ्यते । यत् सर्व ब्रहाण्डे जायते तत्सर्वम् अणौ अपि जायते । अनंतज्ञानाय 'अणु' इत्यस्य ज्ञानं विधाय महत् इति ज्ञेयम् । कस्य ज्ञानेन सृष्टिज्ञानं भवति ? इति प्रश्ने सति ।

परमात्मनि विज्ञाते वै विज्ञातं भवति –(केनोपनिषत्)

किन्तु परमात्मा कथं ज्ञेय: ? सतु आस्मासु एव 'तत्वमसि' (छान्दोग्योपनिषद) इत्यादिमहावाक्यद्धारा प्रमाणभूतोस्ति । अर्थात् इदं जगत् एकमेव शरीररुपं कल्पयामस्तदा तु जगद्रूपशरीरस्य एकस्यांगस्योपरि प्रभाव: भवेत् इति न, किन्तु सर्वेषु अंगेषु अपि तथैव प्रभाव: स्यात् । समयं तु भूत - भविष्य - वर्तमानसंज्ञया वयं जानीम: । परं इमान् भूतभविष्य वर्तमानान् कालान् भिन्नरुपेण वयं ज्ञातुं न शक्नुम:। कारणं वैदिकदशनं 'कर्मण': एव स्वीकारम् अकरोत् । इदं भाग्यपुरुषार्थयोरपि केन्द्रविन्दुरस्ति ।

सांचित - प्रारब्ध - कियमाणै: त्रिविधै: कर्मभि: कर्मण: मीमांसा कृतास्ति । एतद् ज्ञात्वैव भाग्यपुरुषार्थयो: विवादस्तु नश्यत्येव । कारणं, भाग्यमपि कर्मण: एव रुपमस्ति । तदेव प्रारब्धमित्युच्यते । भविष्यं ज्ञातुं क: नेच्छति ? वैज्ञानिका अपि भविष्यं द्रष्टुं यतन्ते । वयं वर्तमान, भूतं च जानीम: तर्हि भविष्यमषि कथं न जानीम: ? इति विचिन्त्य वैज्ञानिका: यन्त्रोपयोगं कृत्वा सम्भावनारुपाया: इष्टिकाया उपरि कार्य कुर्वन्ति ।

अस्मिन् शोधकार्येषु अधोलिखितानि प्रश्नानि केन्द्रीभूय अनुसंधानं कृयते ।

क. वैदिकवाङ्मये ज्यौतिषशास्त्रस्य महत्वं क:

ख.प्राचिनर्वांचिन पढ्दत्यानुसारं कालमानसाधनम् क:

शोधप्रवन्धविषय

सामान्य विषय ज्योतिषशास्त्रे वैदिककालादारंभ्य काल गणना एक विष्लेषणत्मकं अध्ययनम्

विशिष्ट विषय

क. वैदिकवाङ्मये ज्यौतिषशास्त्रस्य महत्वं प्रकाशनम्

ख.प्राचिनर्वांचिन पढ्दत्यानुसारं कालमानसाधनम्

पूर्वसाहित्य समीक्षा

ज्यौतिषशास्त्रस्य विकास:

कालान्तरे सुविस्तृतः क्रमकविकासः ज्यौतिषशास्त्रपरम्परया सञ्जातः । एतद्विषये महर्षीणामाचार्याणाञ्च यत्किञ्चित्काले काले व्यक्तकथनं समुपलभ्यते । तदपि सिद्धयते । यथा वराहमिहिरेण प्रोक्तवचनं दृश्यते

यद्रावेन्द्राय मयाय सूर्यः शास्त्रं ददौ सम्प्रणताय पूर्व
विष्णेर्वसिष्ठश्च महर्षिमुख्यौ ज्ञानामृतं यत्परमाससाद ।
पराशश्चर्पधिगम्य सोमाद् गुहां सुराणां परमाद्भुतं यत्
प्रकाशायाञ्चक्रुरनुक्रमेण महर्षिसन्तो यवनेषु तन्ते ॥

-(वृहत्संहिता सांवत्सरसूत्राध्यायः, श्लो. ३०, पृ. १४)

परं मतमतान्तरानुसारेण प्रथमम् इदं ज्यौतिषशास्त्रं सूर्यः मयासुरम् उद्दिश्य प्रोक्तवान् । ततश्चेदं जगति प्रवर्तितमिति । -कश्यपसंहितानुसारेण) ज्यौतिषास्त्रप्रवर्तका : अष्टादश आचार्याः सन्ति । ते यथा -

सूर्य : पितामहो व्यासो वसिष्ठोत्रि : पराशरः ।
कश्यपो नारदो गर्गो मरीचिर्मनुरङ्गिराः ॥
रोमशः पौलिमश्चैव ज्यवनः पवनो भृगुः ।
शौनकश्चेति आचार्या ज्योतिषास्त्रप्रवर्तका ॥

- कश्यपसंहिता -प्रत्युद्धरणम् - सिद्धान्तशिरोमणि, प्रस्तावना पृ. ६)

पराशरस्तु उपर्युक्ताष्टादशाचार्यसहितं विश्वसृड्, लोमशः इमावपि ज्योतिश्शास्त्रप्रवर्तकौ इति स्वीकरोति । नारदस्तु ब्रह्मादीन् आचार्यान् एवमेव ज्योतिषशास्त्रप्रवर्तकान् गणयति । तदित्थं ब्रह्मणा नारदाय, सोमेन शौनकाय, नारदाय, सोमेन शौनकाय, नारायणेन वशिष्ठरोमशाभ्याम्, वसिष्ठेन माण्डव्यवामदेवाभ्याम्, व्यासेन स्वशिष्येभ्यः सूर्येण मयाय, पुलस्त्यगर्गात्रिरोमकैः स्वस्वशिष्येभ्यः, पराशरेण मैत्रैयाय चास्य ज्योतिश्शास्त्रस्योपदेशो दत्तः ।

गर्गाचार्योऽपि कथयति –

स्वयं स्वयम्भुवा सृष्टम् अपि च मयापि स्वयम्भुवः इदं वेदाङ्गं क्रियाकालप्रसाधनं ज्योतिशशास्त्रं प्रोक्तम् । अनेन सिद्धं भवति यद् इदं शास्त्रं स्वयं ब्रह्मा नारदगर्गप्रभृतीन् ऋषीन् प्रोवाचेति । तस्माद् अयं निष्कर्षः, प्रथमं स्वयम्भुवा स्वयं यज्ञार्थं सृष्टम्, चच्च शिष्यपरम्परायां बुधैः गृहीतम्, तदेव आर्यभट्टेन प्रकाशितम्, वराहमिहिरेण विवेचितञ्च । वराहमिहिरः स्वयं कथयति -

"प्रथममुनिकथितमवितथमवलोक्य ग्रन्थविस्तरस्यार्थम् ।
नातिलघुविपुलरचनाभिरुदितः स्पष्टमभिधातुम्" ॥ इति ॥

- बृ.सं. उपनयनाध्यायः पृ. १

ज्यौतिषशास्त्रस्य विकासक्रमसम्बन्धविषये प्रायः सर्वेषां आलोचकमहानुभावानां मतैक्यतायाः अभाव एव दृष्टिगोचरो भूयते । तथाप्यत्र "वयं सिद्धाः" इति स्वीकुर्वाणः ऐतिहासविदः ज्योतिषशास्त्रविकासक्रम् अधोलिखितकालक्रमे बद्धम् अस्मान् च वोढं पूर्ण : प्रयत्नवन्तः सन्तः दर्शितवन्तः । यथा -

१) उदयकाल : १०००० तः ५०० वर्ष ई.पूर्व यावत् अस्मिन् काले वेदसंहिता ब्रह्माणारण्यकोपनिषदादयः स्वीकृताः ।

२) पूर्वमध्यकालः - ५०० पञ्चशतवर्षपूर्वात् ५०० पञ्चशतवर्ष - ईसवीसन् पर्यन्तं - अस्मिन् पूर्वमध्यकाले ज्यौतिषशास्त्रस्य स्वतंत्ररीत्या शास्त्रस्वरुपं लब्धम् अपि च अस्य ज्यौतिषशास्त्रस्य व्यवहारिकोपयोगिपि प्रारब्धः ।

पूर्वम काल : - ५०० पञ्चशतवर्ष ईसवीसन् तः १००० एकसहस्त्रवर्ष ईसवीसन् पर्यन्तं ज्यौतिषशास्त्रस्य संहिता - सिद्धान्त होरेति त्रिस्कन्धात्मकस्वरुपे सूक्ष्मातिसूक्ष्मविषयाणां विवेचनात्मको विकासः जातः । अस्य

त्रिस्कन्धस्य विकासकर्तार : आचार्या: श्री आर्यभट्ट:, श्रीवराहमिहिर:, ब्रहागुप्तादय: सन्ति ।

शोधकर्मण पद्धतिव्याख्यानम्

प्रस्तुत अनुसंधानमेकं गुणात्मक अनुसन्धानं वर्तते । अनुसन्धानेस्मिन् आबस्यकानिसंपूर्णानि तथ्यानि द्वितीयेभ्य श्रोतेभ्य सङ्कलितानि ।

गणितस्यानि सैद्धान्तिकानि सम्बन्धितानि तथ्यानि पूर्व प्रकाशितेभ्य पुस्तकाभ्य सङ्कलितानि । तदलावा यस्मिन शोधकार्येभ्य आवश्यकानि प्रमुखानि तथ्यानि पूर्व प्रकाशितेभ्य पुस्तकाभ्य सङ्कलितानि॥ गणितस्यानि सैद्धान्तिकानि सम्बन्धितानि तथ्यानि अन्य पूर्व ग्रन्थेभ्य, अनुसंधान लेखेस्वऽपि सङ्कलितानि । अत: प्रस्तुत शोध पूर्णरूपेण द्वितीय श्रोतेषु आधारितो वर्तते। शोधस्य विश्वसनियतेषु एवं प्रभावकारिता कायम कायमहेतोऽस्मिन् कार्य द्वितीय स्रोतस्योपयोगोत्वापि सम्पूर्णानि तथ्यानि मूलस्रोतादेव सङ्कलितानि ॥ प्राप्तेषु सम्पूर्णानि तथ्यानि सम्पाद्ध्येन्ते निरीक्ष्यियन्ते वर्णनात्मक अन्वेषणत्मक विधौ विश्लेष्यन्ते । सम्पादितो विश्लेषितो इमानि तथ्यानि अनुसंधान प्रतिवेदन रुपेण उपयुक्त स्थाने सन्दर्भ सहितो प्रयोजिता । । द्वितीय श्रोतानां तथ्यानमपि शोध विधौ नियमानुसारे तथा च नियमानुसार सन्दर्भ सामाग्रीको सूच्यापि प्रस्तुतानि । अत शोधोस्मिन् वैज्ञानिकशोध विधौ अनुसृत्य कृता ।

कार्य विश्लेषणम्

कालविषयकम् - कालमानम्

व्याकरणानुसारं कालशब्दोत्पति: कु ईषत् कृष्णत्वं लाति ला + क को: कादेश: इति कालशब्द: । (१) काल: नाम कृष्ण:, समय: (संस्कृत हिन्दीकोष) उक्तञ्च रघुवंशे "विलंबितफलै: कालं निनाय स मनोरथै:" (रघु – १/३६) एवञ्च "काव्यशास्त्रविनोदेन कालो गच्छति श्रीमताम्" (हितोपदेश: १/१), महाभारते मृत्यु: एव काल: यथोक्तम् - न पुनर्जीवित: कश्चित् कालधर्ममुपागत: । कालस्य अंश: वा अवधि: (दिवसस्य घण्टा वा प्रहर:) यथोक्तं "षष्ठे काले दिवसस्य" (विक्रम, २१, मनु. ५/१५३) काल: अमरकोशे - 'कालो दिष्टो यनेहापि समयोपि' काल: दिष्ट:, अनेहा (अनेहम्), समय: (४ पृ.) नामानि समयस्य चत्वारि नामानि सन्ति ।

काल इति । कल्यते । कल संख्याने शब्दे च (भ्वा.आ.से.) कर्मणि घञ् (३/३/१९) कालयति सर्वम् इति वा ण्यन्तात्पचाद्यच् ३/१/१३४ कालो मृत्यौ महाकाले समये यमकृष्णयो : इति मेदिनीकोश: (१४५ /७) प्रथमकाण्ड: कालवर्ग: कालवर्ग : ४ पृ. ५५ श्लो. १) काल: नाम "ऋतु:" परमात्मा, यथोक्तं भर्तृहरिणा "काल: काल्या भुवनफलके क्रीडति प्राणिशारे :" (भर्तृ. ३/३९) कालनाम मृत्युदेवयम: - पञ्चतन्त्रे यथा "क: कालस्य न गोचरान्तरागत:" (पं.तं. - १/१४६) काल: नाम भाग्यं, नियति:, शनि: (ग्रह:) शिव:, संगीतशास्त्रे - छन्द:शास्त्रे कालनामपरिमाणम् । काष्ठा निमेषा दश पञ्च चैव इति काव्यमीमांसा कालचर्चा ।

ज्यौतिषशास्त्रानुसारं - ज्यौतिषशास्त्रमपि "कालशास्त्र" अस्ति अत: "कालज्ञ:" अर्थात् ज्यौतिषी इति अर्थ: समुत्पद्यते । अर्थात् शुभाशुभसमयज्ञाता । कस्यापि कार्यस्य कृते उचितानुचितसमयज्ञ: कालज्ञो इति अभिभीयते । उक्तश्च रघुवंशे - "अत्यासयो हि नारीणामकालज्ञो मनोभव:" (रघु १२/३३) अन्य: एक शब्द: अपि वर्तते "कालदर्शी" नाम भूत भविष्यवर्तमानकालविज्ञाता इत्यर्थ: ।

अर्थात् ज्यौतिषशास्त्रं "कालवबोधक", "कालशास्त्र", "कालविधान" शास्त्रमस्ति "काल" शब्दस्यार्थ: प्राय: ज्यौतिषशास्त्रानुसार वर्तन्ते । आस्माकं जीवनेपि कालमहत्वं वर्तते, नैकोपि जन: कालं विना सफलो भवेत्, कालस्य कथम् उपयोग: कदोपयोग: कया रीत्या, कुत्र च कर्तव्य: इति तु सर्व ज्यौतिषशास्त्रमेव ज्ञापति । एक "लघु" उचचारणावसरे वा बारैकं निमेषनिमिलोद्घाटने यावन् काल: स: "निमेष:" वा "मात्रा" कथ्यते । अनेन

लध्वीमात्राधारेण सूक्ष्म (मूर्त) कालगणना भवति ।

कालशब्द : समय : शब्दस्य पर्यायोस्ति । ज्यौतिषशास्त्र पूर्णत: कालाधारितं एवास्ति कालविधानं शास्त्रं अपि कथ्यते । "काल" अर्थात् समयपरिमाणाय विभिनन "परिमाण" निश्चयकरणम् । भास्कराचार्य: उक्तवान् "वेदादिषु दर्शित - यज्ञादिकार्यसम्पादनाय "काल" अथवा "सयम" स्य ज्ञानवावश्यकम् । तद् ज्यौतिषद्धारा एव कालज्ञानसम्भवमस्ति । "अत: "कालज्ञानम्" प्रापणीयं इत्येव ज्यौतिषशास्त्रयस्य प्रवेशद्धारं वा प्रवेशमार्ग: वर्तते । काल: द्विविध: (१) स्थूलकाल: (२) सूक्ष्मकालश्च अर्थात् कालस्य यं खण्डं (यं विभागं) घटिकादिसहायेन ज्ञायते स: स्थूलकाल: वा मूर्तकाल: कथ्यते । (भा.ज्यौ. पृ.२६)

तत्र वैपरीत्येन य: "काल" घटिकया वा अन्ययन्त्रसहायेन मानवानां कृते सति कालज्ञानेपि "अपरिमेयकाल:" सूक्ष्मकाल: वा अमूर्त "काल:" उच्यते । कालस्य सूक्ष्मातिसूक्ष्मभागं "त्रुटि:" इति कथ्यते -प्राणदिकथितो मूर्त: त्रुटयाद्योमूर्तसंज्ञक: । (२) ज्यौतिष सर्वस्व डो. सुरेशचन्द्रमिश्र (रंजन पब्लिकेशन्स- नई दिल्ली) पृ. २१) प्राणग्रहणे यावत् समय: त "मूर्तकाल:" अथवा स्थूलकाल: मन्यते । अर्थात् कश्चन स्वस्थजन: विश्रामपूर्वक स्थित्वा यावता समयेन श्वासं गृहति वा गुर्वक्षरोच्चारणे यावान् समय: गच्छेत् स: "प्राण" अथवा "असु" इत्युच्यते ।

आधुनिकगाणनानुसार प्राणग्रहणपरिमाणं चतु:क्षणं (४ सेकण्ड) सामानं स्वीकृतम् । अत: गणितोपयोगी क्षणं (सेकण्ड) प्राणत् सूक्ष्ममस्ति तथापि मूर्तकाल: वा स्थूलकाल एवास्ति । "त्रुटि:" नाम एकस्मिन् कमलदले सूचिका प्रवेशे यावत् काल: भवति स: "त्रुटि" कालेत्युच्यते । परं भास्कराचार्य: प्रमाणिकतया कथयति । यावते समये मानव: वारैकं चक्षुषो : उद्घाटनं करोति तं "निमेष" इत्युच्यते तस्यैव निमेषस्य त्रिंशत्तमो भाग: "तत्परकाल:" तत्परकालस्य शततम: भाग: त्रुटि: इति कथ्यते । गणितेस्यावश्यकता न भवति अत: अयं "सूक्ष्मकाल:" कथ्यते । अत: कालगणना अनया रीत्या कर्तुं शक्यते ।

कालगणना

२   निमेष:=त्रुटि:=२४ प्रतिसैकण्ड=१/१० असु=१ विपलम्

१०   त्रुटि:=१ प्राण:=४ सेकेण्ड=१ असु=१० विपलानि

६   प्राणा:=१ पलम्=२४ सेकेण्ड=६ असु=६० विपलानि

     पलम् १ मिनिट (क्षण:)=६० सैकण्ड=१५ असु

६०   पलानि १ घटी =२४ मिनिट (क्षणा:) ३६० असु

     २.१/ २ घटी (घटय:) १ घण्टा=६० मिनिट (क्षणा:) ९०० असु=१ होरा

६०   घटी (घटय:) २४ घटिका: (घण्टा:)=१ अहोरात्रम् २४ होरा

६०   प्रतिपलानि १ विपलम्

६०   विपलानि १ पलम् =६० प्रतिसैकण्ड १ सैकण्ड= २.१/२ विपल

६०   पलानि १ घटी वा १ दण्ड: =६० सैकण्ड १ मिनिट

६०   घटी (घटय:) १ दिवस: = ६० मिनिट (क्षणा:) १ घटिका (घण्टा)

खगोलकालगणना

६० प्रतिविकला   = १ विकला

६० विकला   = १ कला

६० कला   = १ अंश: (भाग:)

३० अंशा:   = राशि:

१२ राशय: = १ भगण: (नक्षत्रसमूह:)

स्थूल (अमूर्त) कालगणना

दिवस: चतुर्विध: -

१) चन्द्रादिनम् चन्द्रमसा तिथ्यैकभोगसमय:

२) सौरदिनम् - सूर्यद्वारा अंशैकभोगसमय:

३) सावनदिनम् - सूर्योदयात् सूर्योदययर्पन्तं (२४ घटिका: (घण्टा:) घटय:)

४) नाक्षत्रदिनम् - नक्षत्रोदयात् नक्षत्रोदयययर्पन्तम् (एकनषत्रभोगसमय:)

            (चान्द्रदिवसमेव हि "तिथि:" कथ्यते । यदा चन्द्र: सूर्यात् १२ द्वादशअंशमग्रे गच्छति तदा एका तिथि: पूर्णा भवति ॥ कदाचित् तिथिषु वृद्धिक्षयेपि भवत:) तास्माद् शुक्लकृष्णपक्ष १३/१४/१६ दिवसस्य भवत: ।

पक्षद्वारा कालमानम्

१) शुक्लपक्ष : प्रतिपदात: पौर्णमासीपर्यन्तम् - चन्द्र: वर्धते - देवपक्ष: पूर्णचन्द्रदर्शनम् - पितृदिनम्

२) कृष्णपक्ष - प्रतिपदात: आमावास्यापर्यन्तम् - चन्द्र: क्षीयते - पितृपक्ष: - चन्द्रस्यादर्शनम् - पितृरात्रि: ।
     (अस्माकं एकमास: भवति तदा पितृणाम् एकम् अहोरात्रं मन्यते ।)

मासकालमानम्

            मास: चतुर्विध: - चन्द्रमास: सौरमास:, सावनमास:, नाक्षत्रमास:

चान्द्रमास:

(१) अमान्त: अमावास्यान्तत् द्वितीयामावास्यापर्यन्तम् । (२) प्रतिपदात : कृष्णपक्षामावास्यपर्यन्तं चान्द्रमासं अमान्तचान्द्रमास: कथ्यते ।

(२) पूर्णिमान्त: - पूर्णिमान्तात् द्वितीयपूर्णिमापर्यन्तं वा कृष्णपक्षप्रतिपदात: शुक्लपक्षपूर्णिमापर्यन्त चान्द्रामासं "पूर्णिमान्त - चान्द्रमास:" निगद्यते । सर्वाणि धार्मिक, शुभ, वार्षिक, पितृकर्माणि च चान्द्रामासानुसार चवन्ति, केचन सौरमासमपि निगदन्ति परं स: पक्ष: मान्य: नास्ति । चान्द्रामासे सूर्यसंक्रान्ति: न भवति ।

सौरमास:

            सूर्य: एकसंक्रान्तित: द्वितीयसंक्रान्तिपर्यन्तं भ्रमति तं समयं "सौरमासं" कथयन्ति वाएकराशौ सूर्यस्य य: भ्रमणकाल: स: "सौरमास:" कथ्यते । सूर्य: एकराशित: अन्यंराशि प्रविशति मा "संक्रान्ति:" कथ्यते, सौरमासारम्भ: संक्रान्तिकालात्" भवति, परं यदा सूर्य: अन्यराशौ प्रविशति तस्मिन् काले "सौरमासान्त:" जायते ।

सावनमास:

            आयं मास: त्रिशत् दिवसानां भवति अस्य सावनमासस्यारम्भ: कस्मादपि दिनात् भवति । सामान्यकार्येषु व्यवहारेषु अस्योपयोग: क्रियते, ब्रहादि कर्मस्वपि अयं मास: ग्रहोस्ति ।

नक्षत्रमास:

            चन्द्रद्धारा २७ (सप्तविंशति:) नक्षत्रमणावधि: "नाक्षत्रमास:" उच्यते (नाक्षत्रमासद्धारा चान्द्रमासनामानि / नक्षत्राणि च-

मास:	नक्षत्रम्	मास:	नक्षत्रम्
चैत्र:	चित्रा	आश्विन:	अश्विनी
वैशाख	विशाखा	कार्तिक:	कृतिका
ज्येष्ठ:	ज्येष्ठा	मार्गशीर्ष	मृगशीर्ष
आषाढ:	पूर्वाषाढा	पौष:	पुष्य
श्रावण	श्रवण	माघ:	मघा
भाद्रपद:	पूर्वाभाद्रपदा	फाल्गुनी	पूर्वाफाल्गुनी

            सौरमासनामानि राश्याधारेण, नक्षत्रमासनामानि नक्षत्राधारेण मन्यन्ते, सावनमासनामानि निश्चितानि

न सन्ति, अस्यावधिः केवलं ३० त्रिंशत् दिनान्येव सन्ति, व्यवहारे तु चान्द्रमासनामान्येव प्रयुज्यन्ते ।

विशेषम् - ३२ द्वात्रिंशत् मासाः १६ षोडशदिनानि, तथा च चतस्रघटयः निर्गमानन्तरं (व्यतीताः भवन्ति) तदैकः "अधिमासः" भवति, सौरमासापेक्षया चान्द्रवर्षे ११ एकादशदिवमाः न्यूनाः भवन्ति, तस्माद् सौरमासेन सह चान्द्रमासस्य सामञ्जस्यं स्थापयितुं ३२ द्वात्रिंशत् सौरमासानन्तरं अर्थात् २ द्विवर्षाधिकाष्टमासानन्तरम् एकः अधिकमासः आगच्छति, यस्मिन् चान्द्रमासे "सूर्यसंक्रान्ति" न भवति सः "अधिमासः" उच्यते, किन्तु चान्द्रमासे संक्रान्तिद्वयं भवति तदा "क्षयमासः" उच्यते । कदाचित् तु क्षयमासः केवलं कार्तिकमार्गशीर्षपौषमासेषु एव भवति, यस्मिन् वर्षे "क्षयमासः" आगच्छति तस्मिन् वर्षे वर्षैकान्तराले "अधिमासद्वयं" भवति, "क्षयमासः" १४१ एकचत्वारिंशत् अधिक एकशत वर्षानन्तरं बोध्यते तदापि वर्षेकमध्ये द्वाविधमासावागच्छतः । "अधिमासं" मलमासमपि वन्दन्ति, अर्य मलमासः धार्मिककार्योत्तमः निगदितः ।

वर्षकालमानम्

पञ्चविधवर्षाणि

(१) चान्द्रवर्षम्   (२) सौरवर्षम्

(३) सावनवर्षम्   (४) नाक्षत्रवर्षम्

(५) बार्हस्पत्यवर्षम्

चान्द्रवर्षम्

चैत्रशुक्लपक्षप्रतिपदातः द्वादशमासैः एकं "चान्द्रवर्षम्" जायते वा कार्तिकशुक्लपक्षतः द्वादशमासपर्यन्तं चान्द्रैकवर्ष भवति, सामान्यतया चान्द्रवर्षे ३५४ दिनानि भवन्ति परं आगते सति अधिमासे चान्द्रमासे ३८४ दिवसस्य चान्द्रवर्ष जायते, समुपागते क्षयमासे दिवसन्यनपाति भवत्येव । प्रभवादिसंवत्सराणि अस्यैव "चान्द्रवर्षस्य" वा "चान्द्रवत्यसरस्यैव" भेदाः सन्ति ।

सौरवर्षम्

मेषादिद्वादशराशिषु सूर्यभ्रमणकालः पूर्णः भवति तदा द्वादशमौरमासैः एकं सौरवर्ष भवति, एतस्मिन् सौरवर्षे प्रायः ३६५, १/४ दिनानि भवन्ति ।

सावनवर्षम् - द्वादशसावनमाससमूहेन एकं सावनवर्षे जायते परं तद् ३६० दिनानां भवति ।

नाक्षत्रवर्षम् - इदं नाक्षत्रवर्ष द्वादश १२ नाक्षत्रमासैः ३२४ दिनानां जायते ।

बार्हस्पत्यवर्षम् - मेषादि - एकैकराशौ बृहस्पते : सञ्चरणपूर्णावसरे ३६१ दिनानाम् एकं "वर्हस्पत्यवर्ष" भवति । आस्माकम् एकवर्ष देवानाम् "एकदिवसः" गण्यते । धार्मिककार्येषु "चान्द्रवर्षमेवोत्तमम्" भणितम् ।

ऋतुकालमानम्

ऋतु द्वे विधे स्तः - (१) सौरऋतवः   (२) चान्द्रऋतव : वर्षैकस्मिन् षड्ऋतवः भवति ।

सौरऋतव :

आस्याः प्रारम्भः मीनराशितः वा मेषराशितः भवति, सूर्यस्त द्वयो : राश्योः भोगकालावधिः एकः ऋतुः भवति, अनया रीत्या एकस्मिन् सौरवर्षे ६ षड् सौरऋतुवः जायन्ते ।

चान्द्रऋतव :

चैत्रमास : आरभ्य द्वयो : मासयोः एकैक ऋतुः सम्भवति, अनेन प्रकारेण चान्द्रवर्षेपि षड्ऋतवः सञ्जायन्ते, एकः ऋतुः प्रायः ६० दिनानं भवति, परम् "अधिमासे" आगते सति तस्य वर्षस्य ऋतुः प्रायः ९० दिनानं भवति, ऋतूनां नामानि क्रमशः - यथा (१) वसन्तः (२) ग्रीष्म (३) वर्षा (४) शरद् (५) हेमन्त (६) शिशिरम् । श्रौत - स्मार्तादि कर्मस्वपि "चान्द्रऋतवः" एव स्वीकृताः ।

अयनकालमानम्

अयनं द्विविधम् (१) दक्षिणायनम् (२) उत्तरायणञ्च ।

दक्षिणायनम्

सूर्यस्य संक्रमणं (कर्कसंक्रान्तितः) धनसंक्रान्त्याद्यौ भवति तं षड्राशिभ्रमणभोगकालं (कालावर्धि) "दक्षिणायन" मुच्यते । देवानां दक्षिणायनं रात्रिः निगदिता - निन्दितकर्माणि दक्षिणायने भवन्ति ।

उत्तरायणम्

सूर्यस्य संक्रमणं "मकरसंक्रान्तितः" मिथुनसंक्रान्तिपर्यन्तं मकरराशेः मिथुनराशिपर्यन्तं सूर्यस्त संक्रमणं षड्राशिसञ्चरणकालं "उत्तरायण" निगद्यते । उत्तरायणकालः शुभः गण्यते, अस्मिन्नुत्तरायणे प्रतिष्ठा विवाह-यज्ञोपवीत - चुडाकर्म-व्रतबन्ध - दीक्षा- गृहप्रवेशादिशुभानि कर्माणि कर्तव्यानि । उत्तरायणं देवानां दिवसः वर्तते ।

संवत्सरकालमानम्

संवत्सराणां संख्या : पष्टिः (६०) वर्तन्ते एतेषां पुनरावर्तनं निरन्तरं क्रमेण जायते, इमानि "चन्द्रवत्सरस्यैव" भेदाः सन्ति ।

युगादिकालमानम्

प्राचीनज्यौतिषग्रन्थेषु भिन्नयुगमानोलेख : अधोलिखितानुसारं कृतः

सत्ययुग : - १७, २८, ००० वर्षाणि

त्रेतायुग : - १२, ९६, ००० वर्षाणि

द्वापरयुग :- ८, ६४, ००० वर्षाणि

कलियुग :- ४, ३२, ००० वर्षाणि

अर्थात् ४३, २०,००० वर्षाणां "चतुर्युग" भवति, प्रोक्तप्रकारस्य यदा १००० सहस्रयुगाः व्यतीताः भवति तदा "ब्रम्हाणः" एकदिवसः भवति, एवमेव सहस्रयुगानन्तरं एकरात्रिः । ब्रहाणः एकदिवसः "कल्प" इति कथ्यते । अर्थात् ४३, २०,००,००,००० त्रिचत्वारिंशत्खर्वाधिक - विंशतिकोटिवर्षस्य "कल्प" समयः उक्तः । अनेन आधारेण ब्रहाणः आयुष्यं (आयुः) १०० शतवर्षस्य गणिता । ७० सप्ततियुगानां "एकमन्वन्तरं" भवति, अधुना "वैवस्वत" नामकं सप्तमं "मन्वतन्तरं" चलति, २८ अष्टाविंशतितमः कलियुगः वर्तते । तस्य कलियुगस्य द्वीतीयचरणं चलति, ब्रहाणः द्वीतीयं प्रहरं अस्ति, एवञ्च "श्वेतवाराह" नाम्नः कल्पः वर्तते । कलियुगोत्पत्ति : ई.सं. ३१०२ पूर्व अर्थात्, तस्मिन् दिवजसे सूर्यचन्द्रादयः एकास्यां रात्रावासीत् ।

अन्यमानम्

कमलपत्रं सूच्याछेदनकर्मणि यः समयः लगति तं "त्रुटिः" रिति कथ्यते ।

१०० त्रुटिः - १ तत्पर :

३० तत्परः - १ निमेषः

१८ निमेषः - १ काष्ठा

३० काष्ठा - १ कला

अनेन प्रकारेण सूक्ष्मकालः स्थूलकालश्च स्पष्टीकृतः, सामान्यतया नियमः सूक्ष्मतः स्थूलं प्रति गन्तव्यं, तथैव अत्रापि सूक्ष्मकालात् स्थूलकालविवरणं कृतं, ज्यौतिषशास्त्रमपि कालबोधकं वर्तते, तत्र शुभकालचयनं कृत्वा शुभकर्म विधेयम्, तद्शुभसमयदर्शकमपि ज्यौतिषम् एव, सर्वेषां जीवने समयस्याधिकाधिक - महत्वं वर्तते, यदि वारैकं समयः हस्तात् निर्गतः पुनः नागच्छति, तस्मात् सूक्ष्मकालस्थूलकालाभ्यां एव शुभकार्य विधेयमिति, सूक्ष्म - स्थूलकालयोः विचारः कर्तव्य इति ।

तिथिः ज्यौतिषशास्त्रस्य यानि प्रमुखानि तत्वानि सन्ति तेषु पञ्चाङ्गानि समाहितानि वर्तन्ते, तिथिः

वार:, नक्षत्रं, योग: करणादीनि पञ्चाङ्गानि सन्ति तेषु "तिथि:" प्रथमाङ्गमस्ति । तिथय: पञ्चदशशुक्लपक्षस्य पञ्चदशकृष्णपक्षस्य आहत्य त्रिंशत् (३०) भवन्तीति अर्थ: ।

तिथिशब्दस्य व्युत्पत्ति:

तदाद्यास्तिथयोद्वयो: - तिथि: (पुं. स्त्री) प्रतिपद् एवं द्वितीया इत्यादि तिथिनामानि सन्ति । तदाद्या इति । सा प्रतिपद् आख यासां ता: । 'अत सातत्यगमने (भ्वा.प.से.) 'ऋतन्यञ्जि- उ.४/२ इत्यतेरिथिन् 'पृषेदरादित्वात् (६/३/१०९) आलोप: 'द्वयो: इत्यत्र श्रुतत्वात्तिथिशब्द: एव सम्बध्यते - अन्यानि द्वितीया - तृतीयादि सामान्यतिथे: नामानि सन्ति । पृ. ५५, प्रथमकाण्ड: कालवर्ग :- ४ श्लो. १

ज्यौतिषशास्त्रानुसारं तिथिविचार

मासनक्षत्रात् चन्द्रनक्षत्रपर्यन्तं गणनाया: अन्ते या संख्या प्राप्ता भवति सा संख्या तिथि: कथ्यते । अर्थात् चान्द्रमासस्य त्रिंशत्तमो भाग: "तिथि:" गण्यते । अथवा सूर्यचन्द्रयो: मध्ये १२ द्वादशांशस्य अन्तरावसरे य: समय: लगति स: समय:"तिथि:" इत्युच्यते । वा सामान्यतया ज्यौतिषशास्त्रानुसारं सूर्यचन्द्रयो: निश्चित अन्तरपरिमाणम् एव तिथि: उच्यते । वेदेषु तिथिशब्दविवरणम् -

(सूर्यात् ३६० षष्ट्यधिकत्रिंशत् अंशस्य अर्धांश: १८० अशीत्यधिक - एकशतं अंशं यावत् चन्द्रमास: गमनान्तरं पक्ष: भवति, पूर्णिमासमाप्तौ चन्द्रमा सूर्यात् १८० शताधिकाशीति अंश अग्रे भवति, अन्तरं पुनश्च तस्य चन्द्रस्य सञ्चरणस्य पुनरावृत्ति: जगते ।) ("दिनाङ्क:" वा "वार:" २४ चतुर्विंशतिघण्टायुक्त: अर्थात् ६० षष्टिघटिकाया: (पष्टिघटया:) भवति परन्तु "तिथिस्तु" सदैव २४ चतुर्विंशतिघण्टात्मक: एव अस्ति, तिथौ तु "वृद्धि" "क्षय:" प्रक्रियापि निरन्तरं चलत्येव, तस्मात् कारणात् कदाचित् कदाचित् एका तिथि: द्वयो: वासरयो: (वारद्वयस्य) भवति, वा कदाचित् एकतिथे: लोप: (क्षय:) जायते,

इयं स्थिति: नक्षत्रयोगोरोपि भवति परं तत् तु तयो: विवरणावसरे एव उल्लेखयिष्यामि । दिनाङ्क: वार:, इत्यादि "सौरमासेनैव" उत्पन्ना: भवन्ति, यस्मिन् २४ चतुर्विंशति: घण्टाया: दिवस: अस्ति, एवञ्चतिथिवारादिभि: "चान्द्रमास:" जायते, तत्र एक: चान्द्रदिवस: २४ चतुर्विंशतिघण्टासहित: ५४ चतु: पञ्चशत् कलाया: भवति । परं "सौरदिवस:" २४ चतुर्विंशतिभण्टात्मक: जायते, अत: सौरदिवसचान्द्रदिवसयो: अन्तराले ५४ चतुष्पञ्चाशत् वा २.१/४ घटया: अन्तरं भवति, "चन्द्रमास:" २९.१/४ दिवसस्य चान्द्रवर्षञ्च ५४ चतु पञ्चाशत् अधिकत्रिशतदिवसस्य भवति, परं "सौरदिवस:" ३० त्रिंशत् घण्टाया: एवञ्च "सोरवर्षम्" ३६५.१/४ दिवसस्य भवति । सूर्यचन्द्रयो: दिनमाने अन्तरं भवति तैनैवकारणेन तिथिनषत्रयोगादिषु वृद्धिक्षये भवत: ।

तिथिसंज्ञा नन्दादितिथय:

नन्दा	भद्रा	जया	रिक्ता	पूर्णा
प्रतिपदा	द्वितीया	तृतीया	चतुर्थी	पञ्चमी
षष्ठी	सप्तमी	अष्टमी	नवमी	दशमी
एकादशी	द्वादशी	त्रयोदशी	चतुर्दशी	पूर्णिमा

वार:

पञ्चाङ्गेषु द्वितीयम् अङ्गम् "वार:" विद्यते । पञ्चाङ्गेषु अन्याङ्गनां यथा महत्वं वारस्यापि महत्वं वर्तते । वारा: सप्त ते यथा सूर्य: सोम: मङ्गल:, बुध:, गुरु: शुक्र:, शनि: इति ।

सन्दर्भ ग्रन्थसूचि

ग्रन्थनाम	लेखक: प्रकाशकश्च	प्रकाशनयर्ष: प्रकाशनस्थानम्
यन्त्रशिरोमणि:	महेन्द्रसूरि	१९३६ बम्बई

ज्योतिष-सिद्धान्त-मञ्जुषा	प्रो. विनयकुमार पाण्डेय	२०१३	वाराणसी
ज्योतिर्निबन्धादर्शः	डाँ. शत्रुध्नत्रिपाठी	२०१३	वारामसी
वेदाङ्गज्योतिषम्	आर. शास्त्री	२००५	दिल्ली
भारतीयज्योतिष	श्रीनेमिचन्द्रशास्त्री	१९७८	नईदिल्ली
भारतीय ज्योतिष का इतिहास	डाँ. गोरखप्रसाद	१९७४	लखनऊ
भारतीय ज्योतिषशास्त्रस्योतिहासः	लोकमणिदहाल	२००३	वाराणसी
भारतीयज्योतिष	शंकरबालकृष्णदीक्षित	१९७५	इलाहाबाद
महाभास्करीयम्	भास्करभटः	१९५७	मद्रास

जातीय विभेद सृजनाको आधार
'जन्म कि कर्म' समाजशास्त्रीय समीक्षा

माधव पौडेल

लेखसार

वर्तमान नेपाली समाजमा जातीय, वर्गीय विभेद बारे विद्वानहरू बीच एक मत बन्न सकिरहेको छैन । कैयौँ विवाद र भ्रमहरू रहेका छन् । वास्तवमा विश्वभर नै मानव जातिको रक्त विर्य एकै प्रकारबाट विकास भएको भए पनि एक आपसमा जाति–जाति बीच, वर्ग–वर्ग बीच समाजमा विभेद र असमानता रहेको छ । इतिहासको शुरूमा वैदिक परम्परामा आधारित समाजमा जात–पात, असमानता, विभेद, उच–नीच, वर्गभेद, वर्णभेद नरहेको कुरा ऐतिहासिक तथ्यले प्रमाणित गरेको छ । परिवार, निजी सम्पत्तिको विकास हुँदै आउने क्रममा इशापूर्व २०० वर्ष अघि मनुस्मृति कालमा नै जात–पात, छुवाछुत, जातीय विभेद, रूढीवादी, अन्धविश्वास विभेदहरू प्रार्दुभाव हुँदै आयो । वि.सं. १९१० मा बनेको मुलुकी ऐनले जातपातको विभेद कानूनी रूपमै स्वीकारेको थियो । वि.सं. २०२० को नयाँ मुलुकी ऐन २०७२ को संविधान, वि.सं २०७५ भाद्र १ गतेबाट कार्यान्वयनमा आएको मुलुकी (संहिता)ले छुवाछुत, विभेद र अपमान गरिएमा दण्डनीय हुने व्यवस्था गरे पनि समाजमा यस्तो विभेद असमानताको अन्त्य हुन सकेको छैन । यस सन्दर्भमा अध्ययन अनुसन्धानको खाँचो देखिन्छ । सभ्यताको विकासक्रममा निजी सम्पत्ति, परिवार, सामन्त समाज, पूँजीवादको विकास सँगसँगै मानिसको चेतनामा पनि उतारचढाव आउने क्रममा जातीय, वर्गीय, लैङ्गिक विभेदमा पनि उतारचढाव रहेको पाइन्छ ।

शब्दावली: *जातीयता, विभेद, असमानता, जन्म, कर्म, संविधान, मुलुकी संहिता, संशोधन, संरचना, स्तरीकरण, परिवार, पूँजीवाद ।*

परिचयः

    प्रत्येक मानव आ-आफ्नै मौलिकता लिएर जन्मेको हुन्छ । आजको वैज्ञानिक समाजमा सामाजिक रूपमा असमानता विभेद विभिन्न प्रकृति र स्वरूपमा देखिएको छ । वर्गीय, जातीय, रङ्गीय, स्थानीय, पेशा, राजनैतिक शक्ति आदिको आडमा विभेद र असमानता विभिन्न रूपमा प्रकट भएको पाइन्छ । इतिहासको शुरूमा छाला र रङ्गको आधारमा विभेद गरेको पाइए पनि जब मनुस्मृति कालमा आइपुग्दा समाजमा छुवाछुत प्रथा शुरु भएको देखिन्छ (आहुति, २०७१) । कानूनीरूपमा जातीय व्यवस्था राजा सुरेन्द्रको पालामा वि.सं. १९१० मा प्रधानमन्त्री जङ्गबहादुर राणाले जारी गरेको नेपालको पहिलो लिखित कानून मुलुकी ऐनले देखाउँदछ । जसले धर्म, संस्कृति, भाषा, रीतिरिवाज, चालचलन, विवाह, व्यवसाय, खानपान आदिमा विभिन्न प्रतिवन्ध लगाउँदै फरक-फरक नियम विभेदहरू जातीय व्यवस्था अनुसार गरी कानूनी स्वरूप र मान्यता दिइएको थियो । २०२० सालमा राजा महेन्द्रले पुरानो मुलुकी ऐनमा व्यापक संशोधन गरी नयाँ मुलुकी ऐन जारी गरे । जसमा छुवाछुत भेदभाव गर्न नपाइने व्यवस्था गरियो । त्यसपछि राजाको सक्रय नेतृत्व रहेको पञ्चायत व्यवस्था र त्यसपछि पनि दर्जनौँ पटक मुलुकी ऐनमा संशोधन हुँदै आएको छ । पछिल्लो पटक संघीय लोकतान्त्रिक गणतन्त्रात्मक शासन व्यवस्थाले २०७५ भाद्र १ गते देखि मुलुकी देवानी (संहिता) र मुलुकी फौजदारी (संहिता) लागू गरेको

छ । नेपालको संविधान २०७२ ले पनि मौलिक हक र कर्तव्य अन्तर्गत छुवाछुत तथा भेदभाव गरे गम्भीर सामाजिक अपराधको रूपमा दण्डनीय हुने र क्षतिपूर्ति पाउने समेतको हक हुने व्यवस्था गरेको छ । तर पनि समाजमा जातीय विभेद छुवाछुत, खानपान लगायतका व्यवहारमा असमानता, विभेद गाली बेइज्जती गर्ने प्रवृत्ति वर्तमानको आधुनिक सभ्य समाजमा केही कमी आए पनि अन्त्य हुन सकेको छैन । तसर्थः प्रस्तुत लेखले नेपाली समाजमा रहेको जातीय असमानता, विभेद सृजना गर्नमा हिन्दु धर्मभित्र रहेको जन्मको आधारमा गरिएको वर्ण व्यवस्था हो वा कर्मको आधारमा रहेको वर्गीय कुरा हो ? भन्ने सवालमा यी दुई प्रश्नको उत्तर खोज्ने प्रयत्न गरिएको छ । प्रस्तुत लेख ऐतिहासिक अनुसन्धानात्मक ढाँचाभित्र रही वर्णनात्मक तथा विश्लेषणात्मक रूपमा विवेचना गरिएको छ । वास्तवमा मानवको विगतको समग्र पक्षको अध्ययन इतिहास मार्फत खोतल्न सकिन्छ । यस लेखमा प्रत्यक्ष आँखाले देखेका, सुनेका तथ्यहरू र मुख्य गरी द्वितीय स्रोत ऐतिहासिक ग्रन्थ, सामाजिक संरचना प्रकाशन, लिखित वा अलिखित स्रोतहरू, धर्म ग्रन्थ, वंशावली, नेपालको संविधान, मुलुकी संहिता, ऐन-नियम आदिको अध्ययनको आधारमा तयार गरिएको छ ।

जातीय विभेदको सैद्धान्तिक बुझाई

जातीय व्यवस्था हिन्दु सामाजिक संरचनामा आधारित छ । दक्षिण एशियाका देशहरूमा सामाजिक स्तरीकरणको रूपमा जातीय व्यवस्था रहँदै आएको छ । नेपाली तथा भारतीय समाज यसको प्रमुख उदाहरणको रूपमा लिन सकिन्छ । जातीय विभेद र असमानतालाई सैद्धान्तिक अवधारणागत बुझाई अन्तर्गत रहेर अध्ययन गर्न सकिन्छ । नेपाली समाजलाई संरचनात्मक प्रकार्यात्मक दृष्टिकोणले हेर्दा समाज विभिन्न भागहरूमा मिलेर कार्य गरेको देखिन्छ । नेपाली समाजका पनि आ-आफ्नै मूल्य मान्यता परम्परा, रीतिरिवाज, धर्म, संस्कृति आदि रहेकाछन् । जुन संरचनागत रूपमा आबद्ध भएर सहकार्य गरेको पाइन्छ । राज्यको नीति, संवैधानिक व्यवस्था, जातीय संरचनाहरूले मानिसको दैनिक जीवनमा प्रभाव पारेको छ । हिजोको कट्टरता, खानपान र विवाह पद्धतिमा आज समय अनुसार केही सुधार र परिवर्तनहरू देखिए पनि मागी विवाह जस्ता प्रक्रियामा आज पनि कट्टरता रहेको पाइन्छ । जुन जातीय प्रभावको कट्टरता हो ।

उद्विकासवादी समाजशास्त्री / मानवशास्त्रीहरू पनि आजका मानिसका पूर्खा बाँदर रहेको तथ्यमा सहमत छन् । मानव जाति आफ्नो निरन्तर विकासको परिणाम स्वरूप विभिन्न चरणहरु पार गर्दै प्राणीहरूबाट अलग हुँदै यो रूपमा आइपुगेको कुरा स्वीकार्दछन् । आजको विज्ञानले कुनै प्राणी अरु प्राणीहरूसँग कति मिल्दछ भने अनुवंशिक संरचनाका आधारमा भन्ने गरिन्छ । मानिस चिम्पाञ्जी नामक बाँदरसँग धेरै मिल्दछ (मादेन, २०७६) । मानव विकासका विभिन्न चरण पार गरेर पूर्ण रूपमा विकसित भएको आधुनिक मानवको पूर्खा हामोसेपियन्सलाई मानिदै आएको छ । जुन १०-१५ हजार वर्ष पूर्व नै पृथ्वीका विभिन्न स्थानमा देखा परिसकेको थियो (आचार्य, २०५६) ।

जीवनका अवसरहरूमा जातीय विभेद सम्बन्धमा जन्म र कर्मको भूमिका

हिन्दु वर्ण व्यवस्थामा आधारित वंश परम्परा तथा जन्ममा आधारित सामाजिक व्यवस्थालाई जातको रूपमा बुझ्न सकिन्छ । जहाँ पवित्र अपवित्र, शुद्ध र अशुद्धको भावना रहेको हुन्छ । भारतीय समाजशास्त्री दीपाङ्कर गुप्ताद्वारा लिखित 'सामाजिक स्तरीकरण' नामक पुस्तकमा जातीय प्रणालीमा स्तरीकरण सृजना हुन्छ भन्दछन् । जहाँ उच्च शुद्ध जात (Pure caste) र निम्न अशुद्ध जात (Impure caste) बीच तहगत विभाजन (Hierarchy) भएको उल्लेख गरेका छन् (गुप्ता, २०००) । अर्का भारतीय समाजशास्त्री जी.एच. घुर्येले '

भारतमा जात र वर्ण' सन् १९५० मा प्रकाशित गरी हिन्दु समाजको जातीय व्यवस्थामा छ वटा विशेषता उल्लेख गरेका छन् जसमा समाज खण्डात्मक विभाजन हुने, पदानुक्रम/श्रेणी हुने, खाना र सहबास, विवाहमा प्रतिवन्ध, पेशा छनोटमा प्रतिवन्ध, फरक-फरक धार्मिक मूल्य र मान्यताहरू हुने कुरा उल्लेख गरेका छन् (घुर्रे, १९५०) ।

फ्रेन्च मानवशास्त्री लुइस डुमनले भारतीय सामाजिक संरचनाको अध्ययन गरी सन् १९६६ मा Homo Hierarchicus The Cast System and Its' Implication नामक महत्वपूर्ण पुस्तक प्रकाशन गरी हिन्दुवाद, जातीयता, नातेदारी भारतमा भएका सामाजिक आन्दोलनलाई समेटेर हिन्दु वर्ण व्यवस्थामा ब्राह्मण जन्मजात शुद्ध हुने गर्दछन् भने अछुत जाति जन्मजात रूपमा अशुद्ध हुने गर्दछन् (डुमन, १९६६) । यसरी जातीय व्यवस्थाले सामाजिक रूपमा उचता र नीचता देखाउँदै केही विशेषाधिकार प्राप्त वर्ग र कोही समाजका साझा कार्यक्रममा सहभागी हुन प्रतिवन्धमा रहनु पर्ने तथ्यहरू देखाएको छ । त्यस्तै नेपालको जातीय पदानुक्रम तहको बारेमा एन्ड्रस होफरले सन् २००४ मा नेपालमा जातीय पदानुक्रम र राज्य, मुलुकी ऐन सन् १८५४ को अध्ययन नामक पुस्तक प्रकाशन गरी नेपालमा पहिलो पटक जारी भएको मुलुकी ऐनले कसरी तहगत श्रेणी विभाजन गरेको छ भन्ने कुरा उल्लेख गरिएको पाइन्छ । मुलुकी ऐनले जनै लगाउने तागाधारी जातीय समुह र मदिरा पिउने जातीय समुह जसमा नमासिन्या मतवाली र मासिन्या मतवाली गर्दै अशुद्ध छुनयोग्य, पानी नचल्ने छोइछिटो हाल्नु नपर्ने र अछुत जात पानी नचल्ले छोइछिटो हाल्नु पर्ने (होफर, २००४) गरी तहगत विभाजन गरिएको छ ।

कति जिम्मेवार जन्म र कर्म ?

शीकारी वा पशुपालन युगमा जातीय प्रथाको प्रभाव देखिदैन । कृषि युगको थालनी सँगै जङ्गली अवस्थाबाट आएका मानिस सभ्य हुन यो समय महत्वपूर्ण रहेको थियो । आफूले सिकेका ज्ञान सीपलाई आफ्ना नयाँ पिढीमा हस्तान्तरण गरेर सुरक्षित राख्ने क्रममाने परिवार प्रथाको विकास भएको पाइन्छ । कृषिको दृष्टिले उपयोगी धान फल्ने जस्ता जमीनको स्वामित्व आ-आफ्नो बनाउने क्रममा जनसंख्या वृद्धि सँगै संघर्षहरू पनि हुँदै जाँदा समुदायका पाका व्यक्तिहरूलाई साझा जमीनहरूलाई विभिन्न प्लटहरूमा विभाजन गर्दै आ-आफ्ना भूपडी बनाएर निजी सम्पत्तिको रूपमा लिई आ-आफ्ना परिवार बस्दै आएको कुरा इतिहासले देखाउँछ । मानवले आ-आफ्ना योग्यता सीप र क्षमता अनुसार काम गर्दै नयाँ कुराको सृजना गर्‍यो, आ-आफ्नो खाँचो टार्दै आयो । आफ्नो व्यवसाय जोगाइ राख्ने, कुल गोत्र बचाउने, धर्मको रहस्य सँगसँगै जातिप्रथाको विकास हुँदै जरो गाडेर अगाडि बढेको ऐतिहासिक अध्ययनले देखाउँछ । जातिप्रथाको बारेमा वैदिक र धार्मिक परम्परा र ऋग्वेद अनुसार ब्रम्हाले सृष्टिगरेको भन्ने धार्मिक मान्यता रहँदै आएको छ ।

ब्राह्मणोऽस्य मुखमासीद्बाहू राजन्यः कृतः ।

ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रोऽजायतः ॥ (ऋग्वेद संहिता, मण्डल १०, सूक्त ९०, ऋचा १२)

ब्राह्मण ब्रह्माको मुखबाट, क्षत्री पाखुराबाट, वैश्य तिघ्राबाट र शूद्र खुट्टाबाट सृष्टि भएका हुन् भन्ने पाइन्छ । अर्को धार्मिक ग्रन्थ गीतामा "चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशःतस्य कर्तारमपि मां विद्धयकर्तारमव्यम् ॥" यसरी जन्म भन्दा पनि गुण र कर्मका आधारमा जातिको विभाजन भएको कुरा उल्लेख गरेका छन् ।

जातिप्रथाको बारेमा चर्चित धार्मिक ग्रन्थ मनुस्मृतिमा "जन्मना जायते शुद्र संस्कारेण द्विज उच्चते" (मनुस्मृति : २०६६) भन्ने भनाइबाट पनि जन्मदा सबै मानिस शुद्र रहन्छन् कर्मले नै मानिस उच्च र

संस्कारयुक्त हुने, विद्याले, स्वभावले, क्षमताले समाजमा प्रतिष्ठित हुने कार्य नै सत्य हो । नेपाली सभ्यताको प्रारम्भिक वैदिक काल, आदर्श, समान सहभागिता रहेको समाज पाइन्छ । वेद, उपनिषद, रामायण, महाभारत, गीता जस्ता ग्रन्थहरूले वर्गभेद, वर्णभेद, जाति भेद आदि गरेको पाइँदैन । समाज विकासको क्रममा दास र सामन्ती समाजमा आइपुग्दा नै सानालाई हेप्ने, तल्लो जात भनी घृणा गर्ने, आर्थिक रूपमा निम्न र गरीवलाई शोषण गर्ने, विना ज्याला श्रम शोषण गर्ने प्रवृत्ति हावी भएको देखिन्छ । प्रशिद्ध विद्वान कार्ल मार्क्सले विभेदलाई समाजको उत्पादन प्रणालीमा हुने असमान स्वामित्व र पहुँचको रूपमा आर्थिक पक्षलाई प्रमुखरूपमा लिँदै वर्गीयरूपमा समाजको विश्लेषण गरेका छन् । समाजशास्त्री म्याक्स वेवरले असमानता विभेद सृजना हुनमा आर्थिक पक्ष, हैसियत र शक्ति, प्रतिष्ठा जस्ता पक्ष विभेद बढाउनमा महत्वपूर्ण रहेको कुरा उल्लेख गरेका छन् (ओझा, देवकोटा, २०६६)।

ऐतिहासिक प्रकाशित ग्रन्थहरू विभिन्न विद्वान व्यक्तिहरूका प्रवचन, भनाई आदिको आधारमा जाति प्रथा विकास भएको ऐतिहासिक कालखण्डमा मानिसको आवश्यकता र सभ्यता संस्कृति विकासको क्रममा नै जन्मिएको थियो । राज्य, समाज, राजनीति र प्रविधिको विकास सँगसँगै समाजका उच्च र शक्ति सम्पन्न ठानिएका ठालुहरूले आफ्नो स्वार्थ अनुकुल शुद्रलाई अछुत र अपवित्र भन्दै शिक्षा, ज्ञान र समान सहभागिताबाट बञ्चित गरिएको देखिन्छ ।

निष्कर्षः

नेपाली समाजको शुरुको संस्कृति आदर्श खालको विभेदरहित पाइन्छ । वैदिक कालभन्दा पछिमात्र सामन्त, राजा, महाराजा, पण्डित, पुरोहित, जमीनदारहरूको विलाशी जीवनशैली कायम गर्नका लागि प्राचीन समतामूलक समाजलाई तोडमोड गर्दै धार्मिक आडमा जातिभेद, वर्णभेद, वर्गभेद, छुवाछुत, असमानता, विभेदकारी संस्कृतिको विकास हुँदै आयो । समाजमा रहेका कथित जान्ने सुन्ने, पेटी वुर्जुवा, साना व्यापारी, जागिरे आदि शासक वर्गसँग नसिजकको सम्बन्ध राखी आ-आफ्नो दुनो सोभ्याउने संस्कृतिको विकासले यथास्थितिवादी चिन्तन वढ्दै जाँदा विभेदकारी संस्कृतिले मौलाउने मोका पाएको देखिन्छ । फलस्वरूप जन्मको आधारमा पेशा सँगै गाँसिएर मानिसहरू अनेकौं जातमा बाँडिन पुगेको देखिन्छ । संस्कार, विद्या, स्वभाव, रहनसहन, रीतिस्थिति, पेशा, सीप, व्यवसायले मानिस फरक-फरक हुने कुरा स्वभाविक हो । तर आज एक्काइसौं शताब्दिमा पनि जातीय रूपमा ब्राह्मण, क्षत्री, जनजाति, दलित, मधेसी, ज्यालादारी, मजदुरी, शिक्षक, कर्मचारी, नेताका छोराछोरी बीच ठूलो भिन्नता रहेको छ । समाजमा सरकारी अस्पतालमा उपचार गर्ने सरकारी स्कूल पढाउने र प्राइभेट अस्पताल र बोर्डिङ स्कूल पढ्ने र पढाउने बीच ठूलो भिन्नता, विभेद र असमानता टड्कारो रूपमा देखिएको छ । नेपालमा आज राजा, राणा, पञ्चायत, बहुदलको विकास हुँदै गणतन्त्रको शासन आइपुग्दा पनि जातीय र वर्गीय अमानवीय विभेद विद्यमान रहनु नेपाली सभ्यता माथिको प्रश्न हो । वर्तमान आधुनिक नेपाली समाजमा भएका यस्ता अन्धविश्वास, कुरीति, वर्गीय, जातीय, लैङ्गिक भेदभाव जरैदेखि उन्मुलन गर्दै आर्थिक सामाजिक तथा सांस्कृतिक रूपमा सभ्य समाजको विकास आजको आवश्यकता रहेको छ ।

सन्दर्भ सामग्रीहरू

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'मधेसतिर' कथाको नारीवादी अध्ययन

सुमित्रादेवी तामाङ

लेखसार

समाजमा युगौँदेखि एकाधिकार कायम गरी नारीको स्थान समेत पुरुषद्वारा नै निर्धारण गरिएको परम्परित पुरुष पक्षधर मूल्य र मान्यताको विद्रोह गरी नारी हक, हित र समानताको आवाज उठाउने नारीकेन्द्री पक्षधरता नै नारीवाद हो । साहित्यमा यसले नारीको हक अधिकार प्राप्तिको आवाज मात्रै नउठाएर समाजमा उसको अवस्था कस्तो छ ? अर्थात् उसले भोगेको दुःख, पीडा र शोषण कस्तो किसिमको छ ? भन्ने कुराको पनि चित्रण गर्दछ । यसै सैद्धान्तिक मान्यताका आधारमा विश्वेश्वरप्रसाद कोइरालाद्वारा लिखित 'मधेसतिर' कथाको अध्ययन नारीवादी दृष्टिकोणका माध्यमबाट गरिएको छ । प्रस्तुत कथा सामाजिक तथा मनोवैज्ञानिक कथा हो । यसमा एकातिर विधवा नारीको अतृप्त यौनचाहना र मातृत्वको भोक अनि त्यसको प्राप्तिका लागि गरिएका प्रयास मनोवैज्ञानिक ढङ्गबाट प्रकट भएको छ भने अर्कातिर अन्य पात्रहरूको गरिबी र भोकको कथा अनि विधवा नारीले परिवार र समाजबाट पाएको तिरष्कार र घृणाको व्यथा बाह्य रूपमा अभिव्यक्त भएको छ । प्रस्तुत लेखमा तिनै विधवा नारीको समस्या र उसले उठाएको कदमलाई नारीवादी चिन्तनको माध्यमबाट अध्ययन गर्ने प्रयत्न गरिएको छ । प्रस्तुत अध्ययनको सामग्री सङ्कलन गर्न पुस्तकालयीय कार्यको प्रयोग गरिएको छ भने सामग्रीको विश्लेषण गर्न वर्णनात्मक, विश्लेषणात्मक र समीक्षात्मक ढाँचाको उपयोग गरिएको छ । यस कथामा कथाकारले बाह्य दुःख पीडा मात्रै नभएर नारी जातिले अनेक किसिमका मानसिक समस्याहरूबाट समेत गुज्रिनु परेको हुन्छ भन्ने मनोवैज्ञानिक सत्यलाई उद्घाटन गर्नुका साथै त्यसबाट मुक्ति पाउन समाजलाई त्याग गर्ने कठोर निर्णय समेत गर्नुपर्ने हुन्छ भन्ने कुरा अभिव्यक्त गर्दै नारी चेतनालाई समेत प्रस्तुत गरेका छन् । एकल नारीका यिनै तिरष्कृत र अपहेलित कठोर जीवनभोगाइ र त्यसबाट उन्मुक्तिको उपायको खोजीमा उसले उठाएको कदम, साहस र आत्मनिर्णयलाई हेर्दा प्रस्तुत कथा नारीवादी कथा पनि हो भन्ने निष्कर्ष निकालिएको छ ।

शब्दावली: आत्मनिर्णय, उन्मुक्ति, तिरष्कृत, नारीवाद, मनोवैज्ञानिक, यौनअतृप्ति, यौनमनोविज्ञान, स्वतन्त्रतावादी

१. अध्ययनको पृष्ठभूमि

मधेसतिर कथाकार विश्वेश्वरप्रसाद कोइराला (१९७२-२०३९) द्वारा लिखित यौनमनोवैज्ञानिक तथा नारी चेतना सशक्त भएको चरित्रप्रधान कथा हो । नेपाली कथा जगत्मा सर्वप्रथम मनोवैज्ञानिक कथा लेखनको आरम्भ गर्ने कोइरालाका दोषी चस्मा (२००६) र श्वेतभैरवी (२०३९) गरी दुईवटा कथासङ्ग्रह प्रकाशित छन् । उनले नेपाली साहित्याकाशमा मनोवैज्ञानिक कथा लेखनको थालनी मात्र नगरेर यसलाई स्थापित तुल्याउने काम पनि गरेका छन् । कथा विधामा सशक्त रहेका कोइराला उपन्यास लेखनमा पनि उत्तिकै सशक्त रहेका छन् भने कविता र आत्मकथा लेखनमा पनि उनको संलग्नता रहेको छ । मनोवैज्ञानिक सिद्धान्तका प्रवर्तक सिग्मन्ड फ्रायडबाट प्रभावित कोइरालाका अधिकांश कथाहरू यौनमनोवैज्ञानिक छन् भने त्यस्ता कथाहरूमा नारी पात्रहरूको भूमिका प्रमुख रहेको छ । उनी नारी मुक्तिका लागि बुलन्द आवाज उठाउने नारीवादी कथाकार नभए पनि नारी समस्यालाई उजागर गरेर नारी चेतनाको उठान गर्ने कथाकार भने अवश्य हुन् । उपन्यासमा

नारी स्वतन्त्रता र अस्तित्व रक्षाका खातिर नारीकै माध्यमबाट नारी विद्रोह गर्ने सशक्त नारी पात्रको प्रयोग गरे पनि उनका कथाका नारीहरू त्यस्ता सशक्त किसिमको नभएर कुनै भान्से, कुनै नोकर्नी, कुकै विधवा आदिको भूमिकामा मात्र उपस्थित भएका छन् भने ती पात्रहरूले नारी हक हितका लागि कतै पनि सशक्त विद्रोह र संघर्ष गरेका छैनन् । उनीहरू यौनकुण्ठा बोकेर र सामाजिक समस्यामा जेलिएर हीन र विकृत जीवन मात्रै व्यतीत गरिरहेका देखिन्छन् । यद्यपि यौन चाहना परिपूर्ति र पारिवारिक अपहेलनाबाट मुक्तिका लागि भए पनि कुनै न कुनै माध्यमबाट विद्रोह गरी नारी चेतनालाई धेरथोर रूपमा बहन गरेको पाइन्छ । उनका कथामा पुरुषप्रधान समाजमा नारी पात्रले सामाजिक र मानसिक रूपमा भोग्नुपरेको अन्य समस्यालाई त्यति महइभ्व नदिए पनि नारी भएकै कारणले पुरुषले भन्दा बढी यौनकुण्ठा लिएर बाँच्नुपरेको यथार्थ अभिव्यक्ति भने पाइन्छ । नारीले भोग्ने विभिन्न समस्यामध्ये यौनसमस्या पनि एक हो भन्ने मान्यता राख्ने उनले समस्याका कारक तइभ्वका रूपमा भने पुरुषप्रधान समाजलाई नै मानेका छन् । नारीलाई हेर्ने सामाजिक दृष्टिकोणकै कारण उनका कथाका नारी पात्रहरू हीन भावना लिएर कुण्ठित जीवन यापन गर्न बाध्य देखिन्छन् ।

प्रस्तुत मधेसतिर कथामा पनि पुरुषप्रधान सामाजिक मान्यताकै कारण एउटी नारीले एकातिर यौनकुण्ठा लिएर बाच्नुपरेको छ भने अर्कातिर वैधव्य जीवन भोगिरहेको अवस्थामा कसैको साथ र सहयोग नपाउँदा घरै छोडेर हिंड्नुपर्ने बाध्यता पनि आइलागेको छ । कोइरालाका अन्य कथाका तुलनामा यस कथाको प्रमुख पात्र विधवाले केही हदसम्म सामाजिक रूपमा पुरुषप्रधान समाजको विद्रोह गर्ने प्रयास गरेकी छन् । यद्यपि सफलता र विफलताको टुङ्गो भने कथाकारले लगाउन सकेका छैनन् । यसर्थ यस लेखमा प्रस्तुत कथाको नारी पात्रले पुरुषप्रधान समाजका कारण भोग्नु परेको सामाजिक र मानसिक समस्या, त्यसैको बीचबाट उठाएको विद्रोहको कदम र उनको साहसलाई नारीवादी मान्यता अनुरूप विश्लेषण गर्ने प्रयत्न गरिएको छ ।

२. अध्ययनको समस्याकथन

मधेसतिर एक मनोवैज्ञानिक कथा हो । तथापि यसमा आर्थिक अभावग्रस्त सामाजिक विषयवस्तु पनि सहायक कथानकको रूपमा आएको छ । एकातिर आर्थिक अभावका कारण खान नपाएको भोकको कथा छ भने अर्कातिर आर्थिक रूपमा सबल भए पनि श्रीमान्को मृत्युपश्चात् नारीलाई हेर्ने सामाजिक दृष्टिकोणका कारण घर परिवार तथा समाजमा अपहेलित बनेर बस्नुपर्ने विधवा नारीको बाध्यात्मक परिस्थितिको व्यथा छ । यसलाई समीक्षकहरूले यौनमनोवैज्ञानिक सिद्धान्तका आधारमा विधवालाई केवल यौनकुण्ठा बोकेकी नारीको रूपमा मात्र विश्लेषण गरेका छन् । त्यो विधवालाई कुण्ठित बनाउने पुरुषप्रधान समाज हो र सोही समाजका कारण विधवा जस्ता अनेक नारीहरूले कुण्ठाग्रस्त जीवन भोग्नु परेको छ भन्ने कुराको विश्लेषण नारी चेतनामूलक ढङ्गबाट कतै भएको पाइदैन । यसर्थ नारीवादी दृष्टिकोणका माध्यमबाट हेर्दा यो कथा कस्तो रहेको छ त ? भन्ने समस्यामा केन्द्रित रहेर अध्ययन गरिएको छ ।

३. अध्ययनको उद्देश्य

नारीवादलाई चिनाउँदै त्यसैको आधारमा केन्द्रित रहेर कथाको विश्लेषण गर्नु यस अध्ययनको मुख्य उद्देश्य रहेको छ । यस अन्तर्गत नारीलाई हेर्ने सामाजिक दृष्टिकोण, परम्परित सामाजिक मान्यताका कारण नारीले भोग्नुपरेको आर्थिक, सामाजिक तथा मानसिक समस्या र त्यस्तो समस्याबाट उन्मुक्तिको प्रयास आदिको अध्ययन गरिएको छ ।

४. अध्ययनको सीमा

मधेसतिर कथा आर्थिक अभाव, यौन अतृप्ति र सामाजिक अपहेलनाका कारण त्यसबाट मुक्ति पाउन मधेशतिर भ्रदैं गरेका केही मानिसहरूको कथा भए पनि यसलाई आर्थिक र मनोवैज्ञानिक दृष्टिकोणका माध्यमबाट अध्ययन नगरी केवल नारीवादी चेतनाका साथ विधवा पात्रको माध्यमबाट समग्र नेपाली समाजमा विधवा नारीहरूले भोग्नुपरेको सामाजिक तथा मानसिक समस्याको विश्लेषण कार्यमा मात्र अध्ययन सीमित गरिएको छ ।

५. अध्ययनको औचित्य

मधेसतिर कथा विश्वेश्वरप्रसाद कोइरालाको एक चर्चित कथा हो । यो सामाजिक तथा यौनमनोवैज्ञानिक विषयवस्तुमा आधारित कथा भए पनि यसमा नारीको समस्या प्रमुख बनेर आएको छ । एउटी विधवा नारीलाई यौनको केन्द्रविन्दुमा राखेर यसको व्याख्या विश्लेषण गरिएको भए पनि नारीवादी दृष्टिकोण सहित उसले भोग्नुपरेको सामाजिक र मानसिक समस्याको अध्ययन खासै भएको पाइदैन । तसर्थ नारी चेतनालाई नारीवादी दृष्टिकोणबाट प्रस्तुत गरी उक्त कथाका नारीले भोग्नुपरेको समस्याको मूल जड भनेको पुरुषप्रधान समाज नै हो भन्ने निष्कर्षमा पुग्ने प्रयत्न गरिएकोले यो लेख औचित्यपूर्ण रहने कुरामा विश्वास गरिएको छ भने नारीवादी दृष्टिकोणबाट यसलाई अध्ययन गर्न चाहने समालोचक, विद्यार्थी तथा अन्य साहित्यानुरागीलाई समेत यो उपयोगी हुने हुनाले यस अध्ययन कार्य औचित्यपूर्ण रहने ठहर गरिएको छ ।

६. सैद्धान्तिक आधार

समाजमा युगौंदेखि लिङ्गकेन्द्री रूपमा रहेको पुरुष विचारधारा वा पितृसत्तात्मक धारणाप्रति प्रश्नचिन्ह खडा गर्दै पुरुषद्वारा निर्धारित नारीको स्थान तथा परम्परित मूल्य र स्वरूपको विद्रोह गरी नारी हक, हित र समानताको आवाज उठाउने नारीकेन्द्री पक्षधरता नै नारीवाद हो (शर्मा र लुईटेल, २०७२, पृ.३७१) । यसले पुरुषद्वारा स्थापित नारीसम्बन्धी धारणा, दृष्टिकोण तथा पूर्वाग्रहलाई नकार्दै नारीको वास्तविक अस्तित्व र पहिचानको खोजी गर्ने कार्यमा प्रवल आवाज उठाएको छ । यो मूलत:नारीहरूको सामाजिक, आर्थिक, सांस्कृतिक आदि नैसर्गिक स्वतन्त्रता तथा समानताका लागि चलाइएको नारी स्वतन्त्रतावादी आन्दोलन हो । यसले नारीहरू सदियौँदेखि पुरुषद्वारा यौन तथा अन्य प्रकारका शोषण र दमनबाट पीडित हुँदै आएकाले त्यस्ता किसिमका दमन र शोषणका विरुद्ध आवाज उठाउन उनीहरूलाई प्रेरित गर्दछ (पौड्याल, २०७०, पृ.१०४) । यो मूलत: राजनैतिक नारीवादी आन्दोलनसँग सम्बन्धित छ भने समालोचनाको माध्यमबाट बढी सशक्त बनेको छ ।

नारीवादी आन्दोलनको थालनी पाश्चात्य मुलुकबाट १८ औं शताब्दीको अन्त्यतिरबाट भएको हो (शर्मा र लुईटेल, २०७२, पृ.३७१) । यसको आरम्भ सर्वप्रथम मेरी उल्स्टोनक्राफ्टले सन् १७९२ मा गरेका हुन् भने यसपछि क्रमशः जोन स्टुअर्ट मिल र मार्गरिट फुलरले यस आन्दोलनलाई अघि बढाएका हुन् । यसै पृष्ठभूमिमा टेकेर नारीवादी चिन्तनलाई साहित्यिक क्षेत्रमा भित्र्याउने काम भर्जिनिया उल्फ, जुलिया क्रिस्टिभा, सिमोन द बुभा जस्ता प्रतिभाहरूले गरेको पाइन्छ । यस क्रममा सिमोन द बुभाको सन् १९४९ मा 'द सेकेन्ड सेक्स' कृति प्रकाशित भएपछि यस कृतिले नारीवादी चिन्तनको क्षेत्रलाई व्यापक तुल्याएको हो (अधिकारी, २०६८, पृ.३४) । यसपछि नारीवादी आन्दोलनले विश्वभरी नै राजनैतिक क्षेत्र तथा साहित्य र समालोचनाको क्षेत्रमा व्यापक प्रभाव पार्न सफल भयो भने यसको प्रभाव नेपाली साहित्यमा पनि पर्‍यो र थुप्रै समालोचकहरूले यस सम्बन्धी कलम पनि चलाए ।

अन्य समालोचना लेखनका लागि झैँ नारीवादी समालोचना लेखनका लागि पनि केही मान्यताहरू स्थापित भएको पाइन्छ । नारीहरूको वैयक्तिक अनुभूति, पीडा, कुण्ठा र भोगाइको अभिव्यक्ति, पितृसत्तात्मक पुरुषप्रधान समाजको विरोध, तिनीहरूद्वारा स्थापित मूल्य र मान्यताको बहिष्कार, नारी स्वतन्त्रता र अस्तित्वको खोजी, नारी मुक्तिको प्रयास जस्ता अभिलक्षणहरू नारीवादी समालोचनाका सैद्धान्तिक आधार हुन् (अधिकारी, २०६८, पृ. ४१) । नारीवादी समालोचना लेखनका यी विभिन्न आधारहरूमध्ये पुरुषप्रधान नेपाली समाजले नारी जातिमाथि थुपारिदिएका मूल्य र मान्यताका कारण उनीहरूले भोग्नुपरेको कुण्ठाग्रस्त जीवनको अभिव्यक्ति, त्यस्ता मान्यताहरूको बहिष्कार र नारी स्वतन्त्रताको खोजी जस्ता सैद्धान्तिक मान्यतामा आधारित भएर प्रस्तुत कथाको विश्लेषण गरिएको छ ।

७. अध्ययन विधि

प्रस्तुत लेखका लागि द्वितीय सामग्री सङ्कलन विधि अन्तर्गत पुस्तकालय विधिद्वारा सामग्री सङ्कलन गरिएको छ । जसमध्ये मुख्य सामग्रीको रूपमा विश्वेश्वरप्रसाद कोइरालाको मधेसतिर कथालाई लिइएको छ भने अन्य सामग्रीको रूपमा समालोचना सम्बन्धी विभिन्न पुस्तक तथा अनुसन्धानात्मक लेखहरूको उपयोग गरिएको छ । अनुसन्धानमूलक लेखको गुणात्मक ढाँचा अनुरूप वर्णनात्मक, विश्लेषणात्मक र समीक्षात्मक विधिको प्रयोग गरिएको छ ।

८. व्याख्या तथा विश्लेषण

मधेसतिर कथाकार विश्वेश्वरप्रसाद कोइरालाको सामाजिक तथा यौनमनोवैज्ञानिक कथा हो । नारी मनका अतृप्त कामभावना र यौन कुण्ठालाई मुख्य विषय बनाइए पनि यसमा नारी चेतना सशक्त बनेर आएको छ । यो कोइरालाको दोषी चस्मा (२००६) कथासङ्ग्रहमा सङ्कलित छ । यसमा आर्थिक विपन्नता, विधवा नारीको यौनअतृप्ति र कुण्ठा लगायत नारी दमन र त्यसबाट मुक्तिको प्रयास पनि अभिव्यक्त भएको छ । प्रस्तुत लेखमा नारी दमन, यौनअतृप्ति र कुण्ठा तथा त्यसबाट मुक्तिको प्रयासका लागि विधवाले गरेका पारिवारिक र सामाजिक विद्रोहसँग मात्रै केन्द्रित रहेको छ ।

८.१ 'मधेसतिर' कथाको कथावस्तु

मधेसतिर कथाकार विश्वेश्वरप्रसाद कोइरालाको सामाजिक तथा मनोवैज्ञानिक कथा हो । एउटी विधवाले सामाजिक र मानसिक रूपमा भोग्नुपरेको समस्या नै यसको प्रमुख कथावस्तु हो । यद्यपि नेपाली समाजमा अवस्थित गरिबीको पीडा, त्यसबाट उत्पन्न समस्या र समाधानको खोजी पनि सहायक कथावस्तुको रूपमा आएको छ । प्रस्तुत कथाको आरम्भ सुनकोसी र तामाकोसीको सङ्गमस्थलको वर्णनबाट भएको छ । बिहान भएपछि नदी किनारमा सुतेका चार जना पुरुष र एक महिला उठेपछि कथाको वास्तविक थालनी हुन्छ । आर्थिक अभावका कारण पुरुषहरू काम र मामको खोजीमा मधेसतिर जान हिँडेका हुन्छन् भने घरको आर्थिक अवस्था राम्रै भए पनि पतिको मृत्युपश्चात् उक्त घरमा टिक्न नसकी ती महिला पनि मधेसतिर नै हिँडेकी हुन्छिन् । पुरुषहरूसित खानेकुरा केही नभएको थाहा पाएपछि दया गरेर ती महिलाले चिउरा र चाकु खान दिएपछि उनीहरूबीच परिचय हुन्छ र एक आपसमा आ-आफ्नो दुःखको विषयमा कुरा गर्दै सँगसँगै मधेसतिरको बाटो लाग्छन् । सोही क्रममा विधवा महिलाको मनमा अलिक हट्टाकट्टा देखिने जवान गोरेप्रति आकर्षणको भाव पैदा हुन्छ र गोरेलाई मधेस गएर घरजम गरेर बस्ने प्रस्ताव पनि राख्छिन् । गोरेलाई विश्वास दिलाउन उनले आफ्नो उमेर धेरै नभएको, लोग्ने मरेपछि शरीर जोगाएर राखेको र आफूसित केही गहना र पैसा पनि भएकोले

मधेस गएर त्यसैले खेती किनेर घरजम गर्ने कुरा बताउँछिन् । साँझ परेपछि पुन: उनीहरू बास बस्छन् तर के खाने भन्ने समस्याले सताएको अवस्थामा ती विधवा महिलाले नै सबैलाई चिउरा खान दिन्छिन् । सबै थाकेकाले उनीहरू छिट्टै निदाउँछन् । जब बिहान हुन्छ सबै उठ्छन् तर गोरे त्यहाँ देखिँदैनन् । उता विधवाको गहना र पैसाको पोको पनि हुँदैन । बूढाले गोरेले चोरेर लग्यो होला भनेपछि विधवा आत्तिन्छिन्, निराश बन्छिन् र बूढालाई गाली गर्छिन् तर बूढाले उसलाई सान्त्वना दिएपछि तिनीहरू सबै पुन: मधेसतिरको बाटो लाग्छन् । केही समय हिँडेपछि टाढाबाट देखिने ठूलो मैदानलाई देखाएर बूढाले त्यही हो हाम्रो उद्धार हुने मधेस भनेपछि भोटे र धनेको आँखामा उत्साहको भाव देखिन्छ तर विधवामा कुनै उत्साह देखिँदैन । उनले केवल देखासिकीको लागि मात्रै उत्साहहीन दृष्टिले मैदानलाई हेरेसँगै कथानकको अन्त्य हुन्छ ।

८.२ यौनअतृप्ति र मातृत्वको चाहना

मधेसतिर मुख्य रूपमा यौनअतृप्ति र मातृत्वको भोकले सताइएकी विधवाको कथा हो । भर्खर तीस वर्षको उमेरमा प्रवेश गरेकी विधवाले लाउँलाउँ खाउँखाउँकै उमेरमा पतिको मृत्यु व्यहोर्नु परेको छ । उमेरमै पतिको मृत्यु भएकोले उनको कुनै सन्तान पनि छैन । पतिको मृत्युसँगै उसका सारा इच्छा र चाहनाहरू कुण्ठित बनेको छ । उसको मनमा लोग्ने र छोराछोरी सहितको घरमा सुखले बस्ने रहर भए पनि चाँडै पति मरेकाले त्यो रहर पुरा हुन सकेको छैन । यौन जैविक भएकाले नारी पुरुष दुवैको लागि यसको चाहना हुनु स्वाभाविक हो भने सन्तान प्राप्तिको चाहना पनि उत्तिकै स्वाभाविक हो । पुरुषको यस्तो चाहनालाई स्वाभाविक ठान्ने पुरुषप्रधान समाजले नारीको यस्तो चाहनालाई स्वाभाविक मान्दैन । झन् पति गुमाइसकेकी नारीले यस्तो चाहना राख्नु भनेको त समाजबाट बहिष्कृत हुनु हो । त्यसै कारण यी चाहनाहरूको पूर्तिका लागि विधवा घर छोडेर हिँड्न बाध्य भएकी छे । धेरै समयदेखि दमित रहर बसेको उसको यौनचाहना र घरजम गरेर बस्ने रहर जवान गोरेलाई भेट्दा तीव्र बनेको पाइन्छ । त्यसैगरी सन्तान प्राप्तिको चाहना पनि उसमा उत्तिकै छ । वर्षौंदेखि कुण्ठित जीवन व्यतित गरिरहेको कारण पनि गोरेलाई भेट्ने बित्तिकै एकै चोटि सबै बाहिर प्रकट हुन गएको देखिन्छ । त्यसैले उसले गोरेको मनस्थिति र उसको वास्तविक अवस्थाको ख्यालै नगरी मधेस गएर खेती गर्ने, घरजम गर्ने र छोराछोरी पाउने इच्छा ऊसँग व्यक्त गरेकी छे । उसलाई आकर्षित तुल्याउन गहना र पैसाको लोभ पनि देखाएकी छे । तर स्वार्थी गोरेले विधवाको उक्त चाहना र विवशतालाई नबुझी उसको गहना र पैसा चोरेर भागिदिन्छ । जसका कारण विधवाको सारा सपना चकनाचूर भएको छ । तै पनि कथाका अर्का पात्र बूढाको सान्त्वनाका कारण सह्मालिएकी छे र उत्साहविहीन भए पनि अरु सरह मधेसतिर नै केन्द्रित हुन पुगेकी छे ।

८.३ नारी शोषण र अन्याय

मधेसतिर कथामा घरेलु हिंसाजन्य नारी शोषणको वर्णन प्रत्यक्ष रूपमा नगरिएको भए पनि कथाकी प्रमुख पात्र विधवाद्वारा सासूससुरा तथा परिवारबाट आफू तिरस्कृत र हेलाको पात्र हुनु परेको कुरा उल्लेख गरिएबाट उक्त कुरालाई अप्रत्यक्ष रूपले पुष्टि गरेको छ । यसै पनि हाम्रो समाजमा नारीलाई हेर्ने दृष्टिकोण उदार प्रवृत्तिको छैन भने विधवा नारीलाई हेर्ने दृष्टिकोण त झनै सङ्कुचित रहेको छ । वर्तमान समयमा यस दृष्टिकोणमा केही परिवर्तन आएको भए पनि तत्कालीन समाजले नारीलाई केवल पुरुषको भोग्या र सेविकाभन्दा माथि उठेर हेर्न सकेको पाइँदैन । त्यही सोँच र धारणाका कारण आम नारी जातिमाथि विभिन्न किसिमको शोषण भएको हो भन्न सकिन्छ । धार्मिक र सामाजिक प्रपञ्चको निर्माण गरेर नारी शोषणलाई सहज तुल्याइएको देखिन्छ । यस्ता प्रपञ्चमध्ये पैतृक सम्पत्तिमा पुरुषको मात्रै एकछत्र अधिकार हुनु र नारीलाई त्यसबाट वञ्चित गरिनु प्रमुख रहेको पाइन्छ भने सामाजिक कार्यमा नारीलाई सहभागी नबनाइनु र घरायसी

कामको आर्थिक मूल्याङ्कन नगरिनु, त्यसलाई कर्तव्यसँग मात्र गाँस्नु, शिक्षाबाट वञ्चित गराइनु तथा नारी जातिलाई निर्जीव वस्तुसरह दानको वस्तु बनाइनु अन्य प्रपञ्चको रूपमा रहेको पाइन्छ । यस्ता प्रपञ्चले सामाजिक मान्यता प्राप्त गरेपछि युगौँदेखि नारी जातिमाथि अन्याय, अत्याचार र शोषण हुँदै आइरहेको देख्न सकिन्छ । अझ यो खास गरी हिन्दू समुदायमा टड्कारो रूपमा देख्न सकिन्छ ।

प्रस्तुत कथाकी विधवा पनि यिनै सामाजिक भेदभाव र शोषणको शिकार हुन पुगेकी छे । वस्तुसरह पराइ घरमा पुरुषलाई छोरी वा कन्यादान दिइसकेपछि उसप्रतिको बाबुआमा र परिवारको कर्तव्य पूरा भएको मानिने र दानमा पाएको वस्तुलाई विवाह गरेर ल्याएको घरले पनि मूल्यहीन नै ठानेर सधैँ अवमूल्यन नै गर्ने सामाजिक प्रचलन अनुसार यहाँ विधवाको स्थिति पनि त्यस्तै देखिन्छ । त्यसमाथि उसले त झन् पति पनि गुमाइसकेकी हुनाले झनै बेसहारा बन्न पुगेको देखिन्छ । अर्को कुरा आर्थिक क्षेत्रमा कहीँ कतै महिलाको कुनै अधिकार नरहने हुनाले विधवाले आफू जन्मेको घर र आफूले कर्म गरेको समाजलाई त्यागेर एक्लै हिँड्नुपरेको छ ।

नारी शोषित पीडित हुनु र अन्यायमा पर्नुको मुख्य कारण यौनिक दृष्टिले मात्रै उसलाई हेरिनु हो । पुरुष जातिलाई पत्नी जीवित छँदै मनलागी गरेर जतिजनासँग पनि विवाह गर्न छुट दिने समाजले पतिको मृत्युपश्चात् नारीले सती हुनुपर्ने अथवा उसकै लागि जीवनभर वैधव्यको भार बोकेर जिउनुपर्ने सामाजिक संस्कारको पछ्छाडि यौनिक कारण रहेको पाइन्छ । यसरी यौनजन्य विषयमा पुरुष स्वतन्त्र हुनु तर नारीले पतिको मृत्युपश्चात् पनि उसकै नामको माला जपेर बस्नुपर्ने कारणले पनि पुरुष भन्दा बढी नारी यौन अतृप्तिको शिकार बन्नुपरेको हो । यस कथाकी विधवाले पनि यिनै सामाजिक संस्कारजन्य विभेदका कारण दमित र कुण्ठित हुनुपरेको छ ।

यौन स्वतन्त्रताका साथै मातृत्वको स्वतन्त्रता पनि नारीले प्राप्त गर्न सकेको देखिँदैन । आमा बन्न पाउनु नारी जातिको नैसर्गिक अधिकार भए पनि पुरुषप्रधान समाजले त्यसमा पनि नारीलाई बन्देज बनाएको छ । कतिपय नारीले नचाहेर पनि सन्तानमाथि सन्तान थप्नको पीडा भोगेका छन् भने कतिपयले सन्तान प्राप्तिको इच्छा राख्दा पनि त्यसबाट वञ्चित हुनुपरेको अवस्था छ । सन्तानकै लागि भनेर पत्नी जीवित हुँदा पनि र उसको मृत्युपश्चात् पनि पुरुषलाई पुनर्विवाह गर्न छुट दिने समाजले नारीलाई भने त्यस्तो कदम उठाएमा घर परिवार र समाजबाटै बहिष्कृत हुनुपर्ने बाध्यता पनि सिर्जना गरिदिएको छ । यसैकारण प्रस्तुत कथाकी विधवाले पुनः घरजम गरी सन्तान जन्माउने रहर पुरा गर्न आफ्नो थाँथलो छोड्नुपरेको छ भने यसो गर्दा पनि उसले आफ्नो रहर पुरा गर्न सकेकी छैन । यसको कारण उनी विधवा हुन् । कसैको नामको दाग उसको जीवनमा लागिसकेको छ । यौनिक रूपमा ऊ बिटुलो भइसकेकी छ । हुनसक्छ यही कारण गोरेले उसलाई स्वीकार्न सकेको छैन बरु उसको गहना र पैसा लिएर ऊ अन्तै घरजम गर्न भागेको छ । कथामा यस कुराको वर्णन नगरिए पनि एउटी विधवालाई हेर्ने समाजको दृष्टिकोण र उसलाई गर्ने व्यवहारबाट यो कुराको अनुमान सहजै लगाउन सकिन्छ ।

८.४ पितृसत्तात्मक मूल्य र मान्यताको विरोध र स्वतन्त्र आत्मनिर्णय

मधेसतिर मनोवैज्ञानिक कथा भएको कारण यसमा बाह्य रूपमा सशक्त ढङ्गले आवाज उठाएर पितृसत्तात्मक मूल्य र मान्यताको विरोध नगरिएको भए पनि कथाका प्रमुख पात्र विधवाले उठाएको कदमलाई हेर्दा उसले पितृसत्तात्मक मान्यताको विरोध गरेकी छन् । यद्यपि उसको विरोध सचेततापूर्वक गरिएको नारी हक हितको लागि गरिएको विरोध नभएर आफूभित्रको दमित कामेक्षाको पूर्ति, सामाजिक लाञ्छना र सासूससुरा र देवरको कचकचबाट मुक्ति र पुनः घरजम गरेर छोराछोरी पाउने रहरले निम्त्याएको विरोध हो ।

पतिको मृत्युपश्चात् मनमा अनेक कुण्ठा पालेर बसेकी ऊ झन् सासूससुराले देखि नसकेपछि बाध्य भएर घर छोडेर हिँडेकी हो । जे होस् उसले परिवार र समाजलाई त्यागेर एउटी विधवा नारीले पुनर्विवाह गर्नु हुँदैन भन्ने परम्परित मान्यताको विद्रोह गरी नयाँ परिवार र समाज निर्माणका लागि स्वतन्त्र रूपमा आत्मनिर्णय गरेकी छ । गोरेले आफ्नो पैसा र गहना चोरेर लैजाँदा निराश र दुःखी बने पनि जीवनबाट हार नमानी मधेशतिर नै अघि बढिरहने सङ्केतात्मक प्रसङ्गबाट ऊ आफ्नो निर्णयबाट विचलित नभई स्वतन्त्र ढङ्गले बाँच्न चाहने साहसी नारी हुन् भन्ने कुराको पुष्टि भएको छ । नारीवादको दृष्टिकोणबाट हेर्दा उसको यस कदमलाई सकरात्मक रूपमा लिन सकिन्छ ।

९. निष्कर्ष

मधेसतिर कथाकार विश्वेश्वरप्रसाद कोइरालाको सामाजिक मनोवैज्ञानिक कथा हो । सामाजिक विषयवस्तुको सन्दर्भबाट एउटी विधवा नारीको निराशा, कुण्ठा र साहसको समेत अभिव्यक्ति यसमा भएको छ । पितृसत्तात्मक पुरुषप्रधान समाजका पुरातन मान्यताका कारण विधवा जस्ता हरेक नारीले कुण्ठित र निराश बन्नु परे पनि अबका नारी भने यसबाट उन्मुक्त हुन स्वतन्त्र आत्मनिर्णय गर्ने साहस पनि राख्न सक्छ भन्ने कुरा विधवाका माध्यमबाट प्रस्तुत गरिएको छ । तसर्थ मधेसतिर कथा केवल यौनमनोवैज्ञानिक कथा मात्रै नभएर नारीवादी चिन्तन बोकेको कथा पनि हो । बाह्य घटनाका माध्यमबाट उक्त कुराको अभिव्यक्ति गरिएको नभए पनि विधवाका जीवन भोगाइका वर्णनका माध्यमबाट समाजमा नारीहरू शोषित पीडित भएर बस्नुपर्ने अझ विधवा नारीहरू त समाजबाटै तिरष्कृत भएर बाँच्नुपर्ने बाध्यात्मक स्थितिको अभिव्यक्ति गरिएको छ । यसै कारण प्रस्तुत कथाकी विधवाले घर छोडेर स्वतन्त्र जीवन यापन गर्ने आत्मनिर्णय लिएको पाइन्छ । यसैले यो कथा मनोवैज्ञानिक हुँदाहुँदै पनि नारीवादी चिन्तन बोकेको कथा पनि बन्न पुगेको छ ।

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- The article must be within 3,000 to 5,000 words, including illustrarrions, graphs, charts : must be double spaced throughout. Both a hard and soft copy of the file in MS WORD (preferably MS Word7) using 12 point don't must be sent to the address indicated below.

- Article must follow thw APA guidelines:

  Amao, Y. & Komori,T. (2004). Bio-photovoltanic conversion devise usiong chlorine-e6 derived drpm chlorophyll ddrom Spirulina adsorbed on a nanocrystalline TiO2 dilm electrode. Biosensors Bioelectron, 19, pp. 843-847.

  Bredow,W.V.(2007). Civil-military relations and democracies . In H. Strachan and A. Herberg Rothe(Eds.), claudewitz in the twenty first century (pp. 266-282). New YOrk: Oxford University Prerss.

  Cohen,E.A. (2002). Supreme command: Soldiers, statesmen, leadership in wartime. New Yordk: Anchord Books.

  Singh,J.D., Raghubanshi,A.S.,Singh, R.S. & Srivastav, S.C. (1989). Microbial biomass act as source of plant nutrients in dry tropical forest and savanna. Nature,338,pp.400-500.

- The authors will be held accountable for their views and, therefore, the article published in the journal do not reflect the views or policies of either UGC or the Editorial Committee.

- The journals follows a blind submission policy and articles will anonymouslybe reviewed by peers.

- Drawings, Photographs, slides, tables, chart, maps, etc. must be numbered and the sources listed.

- The decision of the Editorial Board will be final.

Submission Preparation Checklist

As a part of submission process, authors are required to check off their submission's compliance with all of the following items, and submissions may be returned to authors that so not adhere to these guidelines.

- The submission has not been previously published, nor is it before another journal for consideration (or an explanation has been provided in Comments to the Editor).

- The submission file is in Open Office, Microsoft Word, or RFT document file format.

- Where available, URLs for the references have been provided.

- The text is single-spaced; uses a 12 point font; employs italics, rather than underlining (expect with

URL address); and all illustrations, figures, and tables are placed within the text at the appropriate points, rather than at the end.

• The text adheres to the stylistic and bibliographic requirements outlined in the Author Guidelines.

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SWARNADWAR adheres to the universally accepted and practiced standard guidelines of research and publication Ethics (COPE). The following constiuutes the violation of research anf publication ethics.

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• **Title:** Does the title clearly describe the article?

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• **Introduction:** Does it clearly state the purpose of the article? Problem being researched? Method being used? Does it sufficiently provide the scholarly context of the research?

• **Method:** Does the authors clearly explain how data was collected and interpreted? Is the research design suitable to answer the question posed? Is there sufficient information so as to replicate the method?

• **Results:** Has the author conducted appropriate analysis? Is the information/statistics presented accurate and reliable?

• **Conclusion/Discussion:** Are the claims made in this section supported by results, evidence, reasoning? Has the author explained how the results support the conclusion/ discussion? Dose the conclusion explain how the research moved the existing knowledge forward?

• **Scope:** Is the article in line with the journal's purpose and scope?

Writing and Formatting

- Is the writing clear, grammatically sound, and logical?
- Is there consistency in style, spelling and punctuation?
- Does the article follow prescribed documentation style throughout?
- Are the in-text citations clearly referenced in the references page?
- Does the article follow standard formatting convention for tables, graphs and images?

Ethical Consideration

- Are Sources consistently credited and acknowledged?
- Does the article show a clear distinction between author's language and source language?
- Does the research follow research ethics?