*Kanpur Philosophers*
*ISSN 2348-8301*
*International Journal of Humanities ,Law & Social Sciences*

*Published biannually by New Archaeological & Genological Society*
*Kanpur India*
*Vol. three, Issue two (winter) 2016*
*www.naags.in*

# Old Aged Persons and Multigenerational Relationship

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The present paper is based on the empirical studies done in the field of the old age in Indian context and multigenerational relationship. In India the field of social gerontology is in its extreme infancy. Not many empirical studies or longitudinal surveys have been conducted. In contrast to growing body of literature on social gerontology in the world, the efforts in India have been rather minimal. Moreover, these studies are characterized by diffused focus ranging from culturological approach to the understanding of old age in India to the numerous ventures in understanding the existing reality of old aged persons in contemporary Indian society. Since the fifties, many sociologists, social anthropologists, psychologists, social workers, and medical scientists have conducted studies on old age. Some of the major strands of thought in this area may be gleaned from the following reviews.

Vijaya Kumar's (1997) study on "Pre-retirement Plans and Post-retirement Adjustments" reveals that family composition of the employees changes after their retirement, with more retirees opting to live in joint families. It has been found that majority of the respondents with nuclear family background are suffering with financial problems in maintaining their families after retirement. This problem aggravates in those cases where there are more dependent sons/daughters and the retiree had no concrete pre-retirement plans. The study shows that less than half of the respondents had given importance to pre-retirement plans. Those who attained retirement without any preparation found to have economic deprivation, psychological depression and marginalized lifestyles. Before retirement, a considerable majority of the respondents showed stress and fear of retirement. After retirement, the respondents have been found suffering from psychological depression due to retirement/loss of work. This study reveals that after retirement,

the retirees face increased economic hardship and problem of adjustment with son, side by side, process of aging brings ill health and loss of spouse. It has been emphasized that pre-retirement and post-retirement socialization is essential to make positive retired life.

The study by Dhillon and Bander (1992), "Anxiety among Retired and Working Class I Officers: A Comparative Study", shows that men who are retired and in the age range of 62-65 years are significantly more anxious than their working counterparts who belong to the age group 52-56 years. The study finds no significant difference between the two age groups on covert anxiety and overt anxiety. The working group has been found to be significantly higher on emotional instability, lack of self-control, and suspicion than the retired group, whereas the retired group has been significantly higher on apprehension and tension than the working group.

Another study, "Perceived Social Support and Effect of Life Events: A Comparative Study of Retired Working and Non-working Males" (Dhillon & Arora, 1992), investigates the social support and perceived effect of life events of retired males, comprising two groups: those who had taken up new jobs after retirement and those who were leading just a retired life. This study concludes that the retirees, both working and non-working:

1. perceive a high degree of social support, particularly, from friends and family members;
2. perceive all life events almost equally stressful; and
3. perceive that greater the amount of social support less the effect of life events.

Further, retired non-working males perceive that social support decreases the negative effect of life events related to health, work, finances and personal and social problems, whereas retired working males perceive that social support mainly decreases the negative effect of the events related to family members.

The study, "Problems and Social Adjustment in Old Age", by Saraswati Mishra (1989) demonstrates the fact that only those well-equipped aged, having good health and higher socio-economic status, positive attitude towards social changes, and higher degree and variety of action and interaction, have been able to cope with their problems of declining roles and status, whereas ill-equipped ones lead miserable life and look forward societal help to make their life satisfactory.

Laxminarayanan's (1990) study, "Some Psychological and Socio-economic Facts about the Pensioners in Coimbatore District", indicates that many of the respondents have found their post-retirement life a blend of happiness and unhappiness. Many had experienced deprivation regarding their income and had problems about the settlement of their children in life, marriage, education, job and such at the time of their retirement. The correlation trends give the fact as the

pensioners grow old, generally their adjustment problems and faith in religion increase and life satisfaction decreases.

Bhatnagar and Randhawa (1987) in their study, "Social Adjustment Among Retired Persons", shows that better educated, economically well-of, and persons with an urban background have secured higher scores of social adjustment. The study finds that one of the major problems faced by most of the older persons is that of economic hardship, and the elderly living in urban areas have better facilities to spend their leisure time as compared to the rural residents.

Khetarpal's (1994) study deals with the functional assessment of elderly patients. Subjects had physical functional impairments of vision, hearing, arm functions, and leg function. A significant majority of the subjects had congenial home environment and social support from family and friends. This study also shows that cognitively impaired subjects were more in higher age group, and those having lower socio-economic status.

The Indian Council of Medical Research (ICMR) carried out a study on health care of the rural aged at Madurai under Venkoba Rao (1990). Subjects were screened for studying their health status. The most commonly reported illness included visual handicap, pain in joints, sleeplessness, vague bodily pain, and others.

Another ICMR's study (Venkaba Rao, 1987) finds 43% of the study group suffering from depressive illness. Important finding was the lack of family and social integration in the study group.

Vijaya Kumar's (1996) study, "Rural Elderly: Health Status and Available Health Services", is based on the elderly having ailments. It has been observed that with the advancement of age, the illness becomes more chronic. Genderwise distribution of data indicate that a greater number of males are suffering from chronic problems than females. Many of the elderly have been found suffering from more than one combination of ailments. After crossing 70 years of age, many of the elderly become either partially or totally dependent upon their family members due to problems associated with aging. Type of the medical services availed by the respondents includes domiciliary and indigenous, Primary Health Centre, Government hospital, and private clinics, depending on the nature and severity of the problems. Very few have been found taking sufficient treatment or advice of doctors regularly for their chronic diseases.

A study by Mohanty (1996), "Bio-social Study on Aged People in Orissa", investigates socio-economic aspects and biological effects of aging among rural and urban aged persons. This study summarizes that death of husband is one of the causative factors of suffering in old age. The widow mothers when become totally dependent on their sons do not always receive the appropriate behaviour. On the biological side, this study finds that bent back, wrinkled skin, and vision

disturbance are more prevalent in rural elderly, whereas urban elderly have faster hair fall and greying, and decaying of teeth.

In Patel's (1997) study on "Mental Problems of Ageing and Care of them by their Family", the major mental problems found are mental tension, fear of death, feeling of dependency, anxiety, feeling of loneliness, feeling of helplessness, depression, feelings uselessness, and whims. It has been found that both old people and their family members are less vigilant about mental illness compared to physical illness. Most of the old aged are not taken care of by their family members for their mental problems.

Tulsi Patel's (1995) study, "Patriarchy of Health Care: A Critique of the Cultural Perception of Aging", is a re-examination of care of the elderly under the Indian structure of patriarchy, with a focus on the cultural dimensions of women's concerns in rural western Rajasthan. This study reveals the effects patrivirilocality on sick elderly women. Cultural norms serve function such that married women are under the protection of their husband and widows under their sons, which serves to disempower women in providing care, e.g., daughters who have no voice in the care of their mothers. It has been concluded that the current system of patriarchy is failing to support efficient health care for the elderly and must be restructured.

Chadha and Singh (1996) in the study on "Intergenerational Gap and Psychosocial Health" reveals that grandchildren from joint families had higher positive attitude towards old people as compared to grandchildren from nuclear family. Grandparents of joint family had a bigger network size than those of nuclear family, and grandparents from joint family had a higher score on all aspects of life satisfaction. Elderly men complained more of vision impairment, bowel irregularities, and acute cough, whereas elderly women were more prone to arthritis, sleeplessness, chest pain, forgetfulness, weakness and giddiness.

The health problems of old aged persons in the context of weakening family support system have been explored in the study entitled "The Health Problems of Aged Persons and the Declining Family Support System" (Singh, 1996). It has been found that the elderly are facing various health problems in the form of disease, disability, debility, neglect, apathy, and isolation. Results show that the family is responsible to a very large extent for the inadequate health and medical care.

Kopparty's (1995) study, "Acceptance of Elderly Leprosy Patients in the Family: Some Observations", indicates that the elderly leprosy patients are less accepted than the non-elderly leprosy patients. Among the elderly leprosy patients, the deformed are less accepted than the non-deformed. It has been concluded that the elderly leprosy patients suffer from double disadvantages: being elderly and being a stigmatized, chronic and deformed leprosy patient.

Irudaya Rajan, Mishra, and Sharma (1994) tries to understand the kind of living arrangement in Indian elderly, with respect to age, sex, and marital status. This study has found that a higher proportion of female elderly than the male elderly were living in single member household. Male elderly were more frequently found as the head of the household compared to their female counterpart; however, more than half of the widowed females reported as head of the household indicating that females takeover the headship after their husband's death. The study has revealed that the young old (60 to 70 years) are with less accompanying family members compared to the old (70+). Co-residence with children seems to be more common among the female elderly compared to the males. Findings also reflect that the extent of contact (through visit and letter communication) between the elderly parents and their children is unimpressive. Most respondents agreed with the view that children are the main support in old age, but preferred to stay with.

"A Sociological Analysis of Support Networks in Old Age in India" (Shankardass & Kumar, 1996) investigates the distribution of support network among elderly visiting a geriatric clinic in New Delhi. Living arrangement of the respondents showed four patterns: living alone, living with spouse, living with child(ren), and, living with sibling(s). The network includes children – sons and daughters-in-law, daughters and sons-in-laws; siblings – brothers and sisters-in-law, sisters and brothers-in-law; nieces and nephews. For daily care, more than half of the respondents did not depend on anyone except self, followed by spouse and children. It has been concluded that these different kinds of networks are related to different kinds of help-seeking behaviour. Also, the existence of support network is depended on four factors: the availability of local family, the specific family relationship available, the closeness of ties with local family, and, based on those three factors, the pattern of interaction which the elderly develop with non-kin members. van Willigen, Chadha, and Kedia (1996) analyse the content and meaning of social aging, looked at from the perspective of networks, in their study entitled "Late Life Changes in Social Networks and Disengagement: Perspectives from a Delhi Neighbourhood". Mean network size for this population has been 25 persons. This study shows a decline in the network size after the age 74, and finds that elderly women have smaller network than do the elderly men have. It has been found that persons who rated their health in poor category had significantly smaller social networks. Results support the theoretical contention that power and its loss with increased age is a major contributor to social isolation. Further, high levels of social engagements produce high levels of life satisfaction. Mahajan's (1987) study, "Problems of Aged in Unorganized Sectors", is based on destitute elderly persons selected from all the districts of Haryana. This study evaluates internal network of familial relationship of the aged. The study reveals that only about 30% old persons are being provided with some support by their kinsmen and

a majority of them (more than 70%) have been abandoned or have no kinsmen to bank upon. It has been found that those who are getting support have often humiliated and maltreated in majority of the cases. The study finds that economic factors in the shape of economic dependency and inability to work due to weak health have been the main instigators of elderly abuse. In few cases, health problems demanding constant care have also made the old person physical dependent upon their kinsmen. It has been concluded that elderly who are economically and physically dependent are at a higher risk of being abused.

Biswas's (1987) study, "Dependency and Family Care of the Aged in Village India: A Case Study", is a longitudinal study of 13 villages in Bihar. Data of this study show that economic necessity compels the aged into the work force of the family. Elderly people with assets try to retain legal control over them as long as possible. The elderly typically live with sons or grandsons, and only when forced by circumstances with siblings or other relatives. Physical disability is the primary cause of dependency. Findings also indicate that difference in attitude and treatment meted out to the elderly depend primarily on their different forms of participation in the family task.

The study by Yadava, Yadava, and Sharma (1996), "Socio-economic Factors and Behavioural Problems of the Elderly Population: A Study of Rural Areas of Eastern Uttar Pradesh", explores the socio-economic and demographic profile of the elderly population at the microlevel. In this study, views and actions of younger family members toward the elderly have been found to vary according to caste group, sex, and work status of the old aged. Elderly females are usually relatively more dependent on their family than their male counterparts. Results also show that the behaviour of family members towards their elders is significantly affected by family member's literacy and income level.

Chandra's (1997) study on "Socio-Psycho Problems of Senior Citizens" reveals that most of the elderly in the sample under the study, irrespective of their caste, religion, sex, status, location, etc., are victims of utter negligence and indifference of their near and dear once – mostly their offspring. Worst sufferers are women and destitute old. It has been concluded that collapse of the value system, rat-race towards a materialistic society, crash consumerism, growth of nuclear family, etc., are some of the causes for such an apathy and callousness towards the elderly people.

Sureender (1997), in the study entitled "Attitudes of the aged Towards Selected Familial Issues in Rural Tamil Nadu: A Qualitative Approach", finds preference for joint family set-up. The respondents favoured consanguineous marriages. The results bring out the view that majority of the old aged persons have shown preference for non-working daughters-in-law because of fear that if their daughter-in-law is working then there will be no one to take care of them in the family.

Chakravarty (1997) in her study ("Status of Elderly Persons in Slum Areas Under Calcutta Municipal Corporation") attempts to find out the health and socio-economic status of the elderly slum-dwellers. This study reveals that an overwhelming majority of the respondents suffer from debilitating diseases along with poor socio-economic conditions.

Ahmad (1996) in his study, "A Study of the Problems of the Aged and Need for Social Intervention in U.P. (Eastern)", has taken Lucknow and Kanpur as the study areas. In both the areas, the majority of the aged have been residing in joint family. About 29% respondents gifted their retirement benefits to family members. On the health side, the problem of vision and that of psychomotor have been very common, followed by blood pressure. Family problems and financial problems have been the main reasons for the anxiety among the aged.

In another study, "The Aged, their Problems, Social Intervention and Future Outlook in U.P. (Western)", Srivastava (1996) finds that in familial matters (Children's education and marriage, and purchase of property), the opinion of the concerned parents/persons carried greater weight than opinions of the head of the family. More than half of the respondents stated that they could be useful to the family in matters of household economy. Others felt that they could render their assistance to children's education and in household chores.

Vijaya Kumar (1991) in his study on "Family Life and Socio-economic Problems of the Aged" finds that majority of the aged have been working to meet their monetary needs and to meet social obligations. Some elderly believe that their economic dependency on their children have gradually given rise to conflicts in the family. Majority of the aged previously used to control the finance and family budget but in course of time they have to hand over these powers to younger generation due to the inevitable loss in their physical ability and mental strength. Male respondents preferred to live with their sons, however, admitted that they were receiving more care from their daughters.

Gurumurthy's (1997) study, "Urban Aged -- Stresses and Strains", investigates stress and strains among the elderly brought to the city by their kin. It has been found that the elderly have come to help their sons, daughters or grandchildren. Although a majority of the elderly are widowed, spouses of a few left behind either in the native village or with other sons or daughters. Majority of them were not happy and wanted to go back to their villages.

Chandra et al.'s (1993) study, "Are the Old Really Obsolete? An Exploratory Study", examines the roles and status of the elderly and explores the applicability of the disengagement theory by tracing the relationship between expected and actual behaviour of the aged. The study reveals that status of the rural elderly has declined considerably with the advancement of age, but as most of the elderly lived under extended kin support, they seemed to have little difficulty in familial

adjustment. The opinion of the non-elderly people about the elderly strongly negated the operation of disengagement/withdrawal forces in the study area and thus considering the old as not an obsolete group.

An attempt has been made to study the life satisfaction of the Aged with reference to their marital status by Gurudoss and Lakshminarayanan (1989) in their study "A Study of Life-Satisfaction in Relation to Marital Status Among Aged". The results of the study indicate that the aged men who live with their wives are more satisfied with their lives than the widowers. It has been concluded that widowhood affects the widowers to a palpable extent.

Hosmath et al. (1993) in the study on "Life Satisfaction During Later Years" attempts to assess the difference in the level of life satisfaction among the elderly people according to their age and type of family. Results indicate that the younger respondents had greater life satisfaction, and the respondents who were living separately from their children were more satisfied than those who were living with their married or unmarried children.

Indira Jai Prakash (1998) in her study, "Maintenance of Competence in Daily Living and Well-being of Elderly", investigates the competence of older persons in activities of daily living (ADL) and the relation of such competence to subjective well-being. This study reveals that poor economic status, self-assessment of health as poor, and illiteracy are associated with greater ADL difficulties. Poor competence is also associated with being female. Results show that difficulties in everyday competence increase with age; rural elderly, especially the females, have several disadvantages. The feminization of caregiving is more or less well established in both rural and urban areas.

Now coming up to multigenerational relationship. The problem of generations and aging, the resulting difficulties of generational/age group succession, support, stability and change, have represented one of the enduring human dilemmas throughout history. Relations between age groups, and between generations within the family, have been the source of both profound solidarity and serious conflict throughout human history.

Demographic transition in India has led to dramatic increases in the life span, many people are having adult relationships with their parents that last 3-4 decades or even more. These intergenerational bonds are perhaps the most stable and enduring ties people experience in our rapidly changing world. At the same time, social norms for how these relationships should be conducted have weakened, and many parents and adult children are struggling to understand their roles and responsibilities toward one another.

Family is the most important institution in India that has survived through the ages. The Indian family is considered to be strong, well knit, resilient and enduring. However, heterogeneity and diversity are also characteristics of family life in

India. There are regional and cultural variations in family structure and functioning. The norms and values related to family life vary according to religion, caste, social class, and residential patterns.

Multigenerational family system has always been an integral part of the Indian culture. Even the most modern and nuclear family in contemporary times has the deep-rooted jointness in various structural and functional aspects (Bhatnagar and Rastogi, 1989). Despite forces of urbanization and industrialization which have had a significant impact on the traditional Indian family, the extended kin family system, organically fused within a network of wider kinship relationships composed of primary, secondary, and tertiary kin belonging to different generations still exists (Chekki, 1974).

In multigenerational family, the family members spend more time in intergenerational roles requiring negotiation and understanding in dealing with change. Coupled with this transition is the fact that the most of the families are residing in a multi-generational household permitting constant interaction among cross-generational members.

There are various theoretical perspectives to understand the variability of explanation in the context of multigenerational relationships. These theories present a comprehensive view of the nature and complexity of intergenerational relationships. Moreover, these theoretical perspectives contribute to an understanding of the nature of complex as intergenerational relations and its dynamics.

Social Conflict theory, Functionalism and Psychoanalysis focus on studying the conflict between generations. The conflict perspective focuses on the distribution of resources among generations that varies across the life cycle. Functionalism emphasizes the developmental goals of parents and children and how differences in these goals produce conflict. Psychoanalysis views conflict between generations as a result of unresolved issues from earlier developmental periods or from defences that are developed during these periods.

Interactionism concentrates on the manner in which generations perceive one another in recognition of the fact that perceptions are passed on from one individual to another. Incongruence in perceptions is important because those perceptions will exert an influence on the context of social interaction. Social learning view emphasizes parental behaviours as reinforcers of children's actions.

Social exchange theory and equity theory examine intergenerational exchange patterns. The former suggests that the purpose of social relationships is self-serving to gain the greatest relative benefit possible while the latter suggests that relationships are seen as most satisfying when they are perceived as "balanced". The social cognitive theory, on the other hand, indicates that contingent exchange

best characterizes close relationships whereas social exchange is seen as most appropriate in more distant relationships.

Bengtson and Roberts (1991) conceptualized intergenerational relations in terms of five major dimensions of solidarity. These are:

Affectional ties (sentiment/intimacy): involves the subjective judgments of the quality of interaction reflected in the expressions of love, respect, trust, appreciation and recognition.

Consensual solidarity (intergenerational consensus): refers to the degree of agreement on values, attitudes, and beliefs among family members.

Normative solidarity: refers to the perception and strength of commitment to performance of familial roles and obligations.

Functional solidarity (intergenerational family exchanges): involves the extent and type of help exchanges across generations.

Associational solidarity: refers to the frequency and patterns of interaction in various types of activities.

An elaboration of these intergenerational relations in terms of five major dimensions of solidarity is presented here by review of some major studies conducted in this area.

Affectional ties are subjective judgments of the quality of the relationship. It represents an individually held cognitive evaluation of a shared relationship. Every individual has his own subjective perception of the intergenerational family relationship, which may not necessarily be linked to an objective reality. Affective aspects of the inter-generational relationship include such dimensions as understanding, trust, fairness, respect and affection intensity, liking, loving, approving, accepting and so on.

Several studies of high-school students indicate that the parent-child relationships are usually perceived as satisfying. (Bengtson and Schrader, 1982). Andersson (1973) found that only one-quarter of Swedish youth stated that they did not have warm feelings for their parents. Lowenthal et al. (1975) stated that about half of the middle-aged parents had only positive things to say about their children. For older ages, Bengtson and Black (1973) examined trust, understanding, fairness, respect and affection and found that high levels of regard were reported by both older parents and their middle-aged children. On the other hand, older parents reported higher levels of sentiment, while their children reported higher levels of giving help.

Affectional ties between grandparents and grandchildren have also been examined. Wiscott and Kopera-Frye (2000) studied the sharing of traditions, beliefs and customs (i.e. culture) between grandparents and grandchildren. 246 adult grand children were surveyed. Results indicated that most respondents noted moderately

close relationships with their grandparents and reported a relatively high level of interaction with them.

Several studies have examined how relationship quality/ perspectives on intergenerational affect co-vary with well-being. Quinn (1983), Mancini and Bleiszner (1987) found a positive correlation between feelings of affection and older parents' well-being. Further, several studies (Rossi and Rossi, 1990) indicate a slightly higher perception of subjective solidarity on the part of the elderly parent. This is interpreted as a "generational stake" referring to the greater investment that older family members may have in perceiving relationships in positive light. (Bengston and Kuypers, 1971) However, Kauh (1997) suggested that the phenomenon might be culture-specific. He found expressions of less overt affection toward children from Korean-American parents.

Kauh (1997) also examined the perceptions of respect for family members. He found that about 70% of Korean elderly reported that their children showed them respect whereas more than half of adult children responded that they didn't show their parents respect. Adult children expressed that their belief of "showing elders respect" was not actualized in their behaviours. It was suggested that low expectation of respect from aged parents and guilt feeling by adult children probably build the strength of intergenerational affection in Korean- American families.

Suri and Chadha (2003) found the old age group reported their relationship with their grandchildren around the level of friendliness, discussions over issues of common interest, career plans, future goals etc. Further Singh and Chadha (2004) conducted a study to understand the intergenerational relationships from the perspective of life satisfaction, attitude and role expectation of the grandchildren toward their grandparents and vice versa. The study did not see many differences in terms of the role expectations and hope for the health interaction over a period of time to strength better understanding.

Overall, research has documented close relations among members of different generations. However, not much research has been done to examine this aspect of family relations in a three-generation study evoking responses from members of the three generations simultaneously. Future study should make an attempt to examine the affectional ties and subjective judgments of the quality of interaction among members belonging to the three generations. The responses regarding the subjective nature of the relationship reflected in expressions of trust, love, closeness etc. would be evoked from each member in the relationship.

On consensual solidarity (intergenerational value similarities and differences), several studies have established that correlations between values and attitudes of children and parents are substantial. Riley and Foner (1968) reviewed some of the relevant literature and found that older people are consistently more opposed than

younger people to change and to non-conformity, unless their own economic well-being is involved. However, difference in values between generations, looked at globally, may be considerably greater than when differences between parent and child in the same family are examined.

Flacks (1967) and Keniston (1967) have pointed out that student share many values with their parents, but differ considerably from the moral values of their parents' generation. Thus, a generation gap or at least a substantial generational difference can exist without assuming discontinuity of values between parents and their children.

Troll (1970) conducted interviews with college students and their parents to determine the resemblances in both values and personality character. Many statistically significant correlations were obtained between father-son, father-daughter, mother-sister and mother-daughter dyads, particularly on the variables pertaining to values.

Kalish and Johnson (1972) studied a 3-generational sample of 53 young women, their mothers and their grandmothers. Two constellations of values were selected for measurement – first was social issues and consisted of scales measuring attitudes toward contemporary social political views, religiosity and student roles; the second was social – gerontological and consisted of scales measuring attitudes toward old people, one's own aging and death. Results indicated that Generations 1 (young) and 2 (middle-age) had greater agreement than either of the other pairings. However, on 4 of the 6 scales, value of daughters and grandmothers were more highly correlated than values of mothers and grandmothers. The middle-aged sample scored in an intermediate position on 4 of the scales, but showed greater fear of aging and less regard for older persons than either daughters or grandmothers.

Thurnher, Spence and Lowenthal (1974) investigated values, goals and interpersonal perceptions of high school seniors and parents of high school seniors. Categories included were instrumental-material, interpersonal-expressive, philosophical-religious, social service, ease and contentment, hedonism and personal growth. It was found that instrumental – achievement values were the most frequently mentioned purposes among high school boys (44%) and the second most frequent among men (41%). These values were accorded lesser significance by high school girls (30%) and very little by women (15%). Generations were found to differ in youths' heightened expectations from life manifest in their greater concern for happiness and enjoyment (mentioned by 32% and 41% of boys and girls, respectively as compared to 11% and 22% of men and women) and their desire to find their unique niche in life. Regarding the values relative to moral conduct or service to society, no generational differences were noted. In the exploration of generation gap, goals ascribed to the other generation

are also examined. High school seniors were shown to have more favourable views of the older generation and more accurate perception of its goals, than did the parent sample of the younger. Though conflict was highly prevalent, it rarely reached severe proportions.

Brody, Johnsen, Fulcomer and Lang (1983) collected data on attitudes toward gender- appropriate roles and responsibility for care of aged parents from 3 generations of women (N=403). Elderly women, middle- generation daughters and young adult granddaughters were compared on responses to Likert-scaled attitude items relating to gender appropriate roles and care of elderly persons. Significant generational difference occurred on attitude items relating to sharing of child care, parent care and household tasks by men and women; the favourable attitudes being stronger among women of each successively younger generation. Despite these trends, a substantial majority of each generation endorsed all propositions favouring shared roles i.e. generational difference, though significant, reflected relative strength of endorsement rather than opposing views. Further the oldest generation was most receptive (and the youngest, the least) to formal services for elderly persons, but all 3 generations agreed that old people should be able to depend on adult children for help.

Thompson, Clark and Gunn (1985) studied a sample of college students and both their parents. Each generation's actual attitudes and their perceptions of the other generation's attitude were examined. The results confined the hypothesis that youth perceive less intergenerational continuity in attitude than their parents.

Teo, Graham, Yeoh and Levy (2003) examined the relationships between two generations of Singaporean women (aged 27-72 yrs. old) and their divergent values about gender roles, preference for the gender of children, family formation, care-giving and living arrangements. It was found that younger women embrace more western views, while their older counterparts upheld Confucian values. Here, the concept of ambivalence is employed to show that contradictory values co-exist and that intergenerational ties encapsulate the negotiated outcome of complex attitudes, values and aspirations.

In general, studies have demonstrated both generational differences and similarities in attitudes and values. The examination of specific attitudes and values held by members of different generations and contrasting them with each other would, indeed, be interesting to examine, considering the rapid changes the Indian society is going through, due to the forces of urbanization and modernization.

Normative solidarity, that is, familial roles, responsibilities and obligations, is the filial responsibility expectations held by aging parents are defined as the extent to which adult children are believed to be obligated to support their aging parents. What do elderly parents expect of their adult children? What do adult children feel obliged of? What is the content of their respective roles?

Indeed, persons of all ages vary substantially in the extent to which they believe that adult child should support and assist their parents, or conversely, that elderly parents are entitled to assistance from their children. There is evidence that filial expectations held by parents and their adult children influence family relationships and their own well-being.

Seelbach and his colleagues conducted a series of studies on the filial expectations of older adult parents (Hanson, Sauer and Seelbach, 1983; Seelbach, 1978; Seelbach and Sauer, 1977). They investigated the extent to which parents expect their children to assist in times of need, correlates of such expectations and predictors of actual types of assistance that adult children provide. The results of these studies revealed no racial difference in types of expectations. There were gender differences with females more likely than males to endorse living with their children. Parents who received high levels of filial support from their children were likely to be females, of low income and in poor health. Further they found that levels of filial expectations were significantly and inversely associated with parental morale.

Kivett and Atkinson (1984) studied filial expectations as a function of number of children among older rural transitional parents. They compared 3 groups of parents- parents with an only child (n=57), parents with 2 or 3 children (n=139) and parents with 4 or more children (n=83) with regard to filial expectations. They found that number of children have little implications for filial expectations. Parents of all family sizes had similar moderately high expectations for help and planned to call upon a child with equal frequency in a crisis situation. The data suggested that older parents expect children to assume an appreciable level of responsibility in meeting important health, economic and emotional needs regardless of how many offspring there are to share in this assistance

Bleiszner and Mancini (1987) reported a study in which old parents held expectations for more abstract demonstrations of filial responsibility such as affection, thoughtfulness and open communication. They expressed concern about how to negotiate the desired level of non-interfering closeness with their children and how to discuss their wishes with respect to issues such as care in a future medical emergency, long term care preferences, funeral arrangements and disposition of their property after death. The findings suggested that well-educated, healthy, resourceful elderly parents are comfortable with routine interaction and do not expect direct assistance except for the most extreme circumstances.

Lee, Netzer and Coward (1994) examined the relationship between older parents' filial responsibility expectations and patterns of intergenerational assistance. They found that parents' expectations are positively related to the assistance they provide to their children, but are unrelated to assistance received from children, when parents' resources (income, education and health) are controlled.

Kauh (1997) examined intergenerational relationships and cohesiveness in the Korean-American family. In general, it was found that the older Koreans have modest expectations of filial obligation. The elderly recognized filial piety as a traditional ideal that they could not impose on their children. They do not expect it unless their adult children willingly provide for their needs. Further, regarding perceptions of filial responsibility, elderly respondents expected a visible outcome such as material rewards and economic support from their adult children.

Bansal and Chadha (2003) observed that most of the important matters and decisions in the family are taken by the young without consulting their elderly parents and the elderly complain that they are not receiving attention from their children. This is indicating that the power is shifting from the hands of elderly parents to their young adults.

In general, studies of familial roles and obligations have focussed on filial expectations held by aging parents. Norms regarding familial obligations as perceived by members of different generations have not been examined in a three-generation sample. The strength of commitment to familial responsibilities and to the performance of intergenerational roles should be examined.

Functional solidarity is all about help exchange and intergenerational assistance. A common domain of parent-child interaction pertains to the nature of support in the relationship i.e., the nature of instrumental, emotional, financial and informational exchange and reciprocity. Among the aspects of assistance and support that have been included in various studies are caring for someone during illness, giving money, providing gifts, running errands, preparing meals, taking care of children, giving advice in home management, cleaning house and making repairs, giving advice on jobs, business matters and expensive purchases; helping with transportation, counseling about life problems and giving emotional support and affection. (Lee and Ellithorpe, 1982; Mancini and Blieszner, 1989, Chadha and Mongia, 1997)).

Kendig, Koyano, Asakawa and Ando (1999) identified the informal relationships, which provide social support to older people in Japan and Australia. They found that spouses, daughters and sons were major providers of expressive support. Older Australians had more expressive support from friends while older Japanese had more instrumental support from daughters- in- law.

Koyano et. al. (1994) found that older Japanese perceive co-resident family members as especially important for social support. However, as with the modified extended families in Western societies, older people also reported support from non-resident children and other non- resident kin. Expectations for support from non-kin were limited, particularly by older people having low functional health. Older women were found to have fewer close kin available than older men but the women were more likely to expect social support from neighbours and friends.

Willigen and Chadha (1999) revealed that a majority of households in the samples were either "joint" or of sufficient size to suggest jointness. Many elderly placed a high value on the way they were treated within the joint family context. The relationship between the welfare of older people and the nature of the family was clearly reported. Elderly regarded intergenerational reciprocity as important. One man in the study reported, "To me the joint family is the best system. One learns from his parents and children learn from their parents. My sons look after me very well in spite of my paralytic problem because they saw I took a lot of care of my own father that is why they are doing a lot of *seva*. Then their children will see their father taking care of me and will do the same in return". They found a very strong association between life satisfaction and subjective health. Also highly correlated with life satisfaction, were network size and power. It was generalized that successful aging is a function of health, power and social involvement. Interestingly, it was found that age did not have a significant correlation with either life satisfaction or network size.

According to Kahn and Antonucci (1980), persons proceed through the life course surrounded by a convoy or network of individuals, which can be represented by a set of co-centric circles. The convoy members who are closest emotionally occupy that co-centric circle immediately surrounding the central figure. Often these individuals are family members. These closest persons are believed to remain relatively stable throughout life, giving many different kinds of support to the central figure in accordance with specific needs. Recent tests of the convoy model revealed that middle aged and elderly persons receive significant amount of emotional and health support from the members of their "inner circle".

Functional solidarity is intergenerational family exchanges that involves the extent and type of help exchanges across generations – reciprocity in help exchange.

A number of studies have shown that elderly people provide social support as well as receive social support (Wentkowski, 1981) and numerous investigators have examined the reciprocity in social support between elderly people and their family members. (Antonucci, 1990; Kahn and Antonucci, 1980). In fact, researchers revealed active exchange networks between adult children and their middle aged and aging parents.

Aldous (1987) reported that children help their parents with tasks that require physical energy, while parents help their children financially. Stoller (1985) reported that older parents provide support of various kinds to their adult children, they are not only the recipients of support; the provision of support by parents appears to be an enduring aspect of their role. Women are most likely to be involved in these exchanges, both as recipients and as providers. Cheal (1983) noted that even with regard to economic assistance to others, older people feel substantial obligation. On average, older parents are more likely to give help to

their children rather than to receive help from their children. (Riley and Foner, 1968).

Zopf (1986) asserted that the durability of family relations in part stems from the functions that the family fulfils for an older person and similarly, the inputs that the older person has into the family.

Atchley and Miller (1980) said that neither the parent nor the child generation should be considered exclusively as a giver or as a receiver of aid when all types of support are considered, and that several patterns of aid exist: a direct flow of aid from the old to the young, flow of aid from the middle generation to their parents and to their own children and a true reciprocal flow among all generations in the family.

The number of adult children is generally found to be an important determinant of intergenerational exchange patterns. Although some argue that one child usually takes the role of the primary caregiver (Horowitz, 1985), others suggest that the more children an elderly parent has, the more support and assistance they are likely to be obtaining from their children, and in some cases, giving to their children (Kivett and Atkinson, 1984; Lee and Ellithorpe, 1982).

Researchers have also investigated the importance of the gender of adult children in exchange relations. Several studies report that daughters of older parents provide larger, more diverse amounts of assistance than their sons (Spitze and Logan, 1992; Stoller, 1985). Rossi and Rossi (1990) extend this by comparing all four combinations of gender across the two generations, finding that help exchanged was most extensive in the mother-daughter relationship.

However, some studies suggest that sons are the major providers of support for elderly people e.g. Lin, Goldman, Weinstein, Gorrindo, Seoeman (2003) examined the patterns and determinants of four types of support provided by adult children to their parents with particular attention to differences in the helping behaviour of sons and daughters. The analysis was based on 12,166 adult children from 2,527 families. The authors found that usually only one child in a family provides help with activities of daily living (ADLs) or instrumental activities of daily living (ADLs) but for financial or material support the responsibility is likely to be shared among siblings. Sons generally carry the major responsibility for taking care of their older parents and daughters fulfill the son's roles when sons are not available.

Thus, studies suggest that parents and children engage in mutually supportive exchange patterns. Their contact is frequent and within that contact time, they exchange a variety of personal services. An attempt is be made to examine the pattern and extent of such exchanges within generational pairs in a three-generation Indian family. Specific aspects of the exchange relation should be examined including financial, emotional, informational as well as service assistance.

About the associational relations, one important aspect of intergenerational relations involves the amount of contact and social interaction between members of different generations. It includes two components: verbal communication and shared activities. In general, more contacts/social interaction imply a greater degree of solidarity and confidence in the family.

Research consistently demonstrates that intergenerational contact is a persistent feature of family life. American studies emphasize the frequency of interaction and have demonstrated that parents and adult children see each other often or keep in touch by telephone, letter-writing and lengthy visits (Sussman, 1976). Angres (1975) found contact frequent among the families she studied, even though there was variation in the number of areas open for communication and the number of activities shared.

Kahana and Kahana (1970) studied the perceptions of children (aged 5, 8 and 12) and their grandparents and found reported interaction to be greatest for maternal and less of paternal grandparents, even with contact availability held constant.

Schmidt and Padilla (1983) studied self-report interaction patterns among thirty-one Mexican-American grandchildren and grandparents. They found a high degree of involvement with grandchildren by most of the grandparents.

Overall, studies on associational relations have examined the frequency of interaction between cross-generational members in the family. It is very pertinent and essential that studies should be taken to examine frequency as well as the quality of interaction and whether it is voluntary and discretionary or obligatory.

To conclude with, on the basis of aforementioned studies and available data, we see that number of elderly population is on the rise. Advancement in the field of medicine and public health practices along with the general improvement in the standards of living have considerably improved longevity worldwide and specifically in India. However, with the accelerated advent of modernization, urbanization and migration, the problem could only become worse. These changes have significant implications for family life in India as the elderly are living longer and many people are now having relationships with their parents that last 3-4 decades or even more. Changing expectations are also having a profound impact. Many older people, rejecting the stereotypes of old age, are pursuing more active lives and are receiving greater recognition for their important ongoing contributions to their families and communities. Many younger people are seeking greater responsibility for the important life choices and decisions that must be made. While the youngers are the future hope, the older generation is the reservoir of experience, knowledge and wisdom. The older generation is backbone of our society. Therefore, it is very important to understand the values and needs of both the sections of the age group. Older generation have immense experience to guide and enlighten us and the younger generations have immense calibre and potential

to make the dreams of our older generation come true. Equally important is the middle generation serving as a bridge between the two. The understanding of the dynamics of such complex aspects of human relations in context of multigenerational relationship is a prime concern and also to maintain and enhance the respect and dignity of each section of multigenerational relationship.

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*Kanpur Philosophers*
*ISSN 2348-8301*
*International Journal of Humanities , Law & Social Sciences*

*Published biannually by New Archaeological & Genological Society*
*Kanpur India*
*Vol. three, Issue two (winter) 2016*
*www.naags.in*

# POLITICAL PERSPECTIVE OF DALITS IN CONTEMPORARY INDIA

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"The term 'Dalit', first used in journalistic writings as far back as 1931 to connote the untouchables, did not gain currency until the early 1970s with the Dalit Panther Movement in Maharashtra" (Michael, 1999: 12).[1] The term Dalit is a Hindi word which means 'oppressed'. Since then the term has been subjected to countless interpretations, as to who should be called as Dalit? In 1930s the term 'Dalit' was first used apparently as a Hindi and Marathi translation of 'Depressed Classes', the term the British used for what are now called the Scheduled Castes (SCs), Scheduled Tribes (STs) and Other Backward Castes (OBCs). The word was also used by B.R. Ambedkar (1891-1956) in his Marathi speeches. Since the early 1970s, the word has come into increasingly wider usage in the press and in common parlance where it is normally used in the original, caste-based sense. Scholars have written about Dalits in different ways. Basically two views predominate i.e., (i) Class analysis and (ii) Caste analysis. Those using a Class analysis of Indian society subsume Dalits within such class or occupational categories as peasants, agricultural labour, factory workers, students, and the like. This can be seen in most Marxist historical writings, the subaltern studies volumes, and to a lesser extent, in the Dalit-Panther manifesto. To those using Caste analysis, Dalits are the people within Hindu society who belong to those castes which Hindu religion considers to be polluting by virtue of hereditary occupation. The histories of Dalit Movement by Kamble (1979), Gupta (1985), Pradhan (1986) and Trilok Nath (1987) are based on this premise (Michael, 1999: 68-69). There

has been a trend to identify Dalits with only those castes which were included in Scheduled Castes list by Government of India. The so-called mainstream sociologists used the term 'caste Hindus' to refer to all castes which are outside the Scheduled Castes. This terminology is absolutely a trap for the STs and OBCs. In their day-to-day lives the STs and OBCs are as oppressed as are the Scheduled Castes by the 'upper' castes. Yet the term offers the STs and OBCs inclusion in the 'Hindu' fold – but only as unequals. Some organizations like the Dalit Mahasabha of Andhra Pradesh did attempt to use the term 'Dalit' to denote Scheduled Castes, Scheduled Tribes and Other Backward Castes, but the popular press and the masses themselves never took up the usage to the extent it should have been. Confining the word 'Dalit' to denote only those castes which were included in Scheduled Castes list is absolutely unfair, unjust and amounts to gross distortion of 3000 year old oppressive history of shudras who gained upward mobility in modern times and have been included in OBC category. In Manu's 'Manusmriti' and Kautilya's 'Arthashastra' and other texts, it was the shudras who were condemned to subordinate and inhuman status. According to Manu, the very sight of possession of wealth by a shudra injures the Brahmin; an attempt made by shudra to acquire knowledge is a crime. If a shudra listens to a recitation of the Vedas his ears are to be filled with molten lead; if a shudra recites the sacred texts his tongue is to be torn out; and if he remembers them, his body is to be split. The Brahmin was divinely authorised to insult, beat and enslave a shudra but if shudra protests he would have a red hot iron thrust into his mouth. The killing of a shudra by a Brahmin was equivalent to the killing of a cat, frog, lizard, owl, or crow. All worst kind of treatment against shudras had been advocated by Manu. What the people of Scheduled Castes experiencing in contemporary period despite constitutional safeguards across India was experienced in much more brutal and cruel form by shudras who were included in OBC category and boast of their superiority over the people of Scheduled Castes. During Manu's and Kautilya's time the category of untouchables who are now included in Scheduled Castes category i.e., who were out of Varna fold did not exist. But Manu, certainly, did predict about this category but did not make elaborate provisions as to how they were to be dealt with. Manu and Kautilya concentrated mostly on shudras and made all possible worst and condemning provisions for them. But over the years the number of outcastes i.e., untouchables swelled into significant proportions out of miscegenation, which led the upward mobility of shudras. As a result shudras became touchable and outcastes became untouchable. Brahmins started entertaining and hinduising shudras in order to prevent them from associating with untouchables. That's why Mahatma Jotiba Phule made enormous efforts to unite both shudras and untouchables to take on Manuwadis. Ambedkar and Kanshi Ram

took the legacy of Mahatma Jotiba Phule to new heights. Now Mayawati made it much broad based by including oppressed among Upper castes.

Five criteria used to determine whether a caste or tribe was Dalit or not such as the denial of various services by Brahmin priests and access to the interior of temples to causing pollution by proximity or contact, as well as to the Dalit practice of eating beef and not revering the cow (Pradhan, 1986: 197).[2] This criteria was not taken for granted, though widely accepted. Given this all the Castes which were included in SC, ST and OBC categories are called as Dalits. All so-called mainstream sociologists deny this claim. But by doing so they are negating the vulnerable position of ST and OBC castes during pre-independence period in particular and post-independence period in general. After independence Dalits had been further classified into STs and OBCs. Basically 'Dalit' is a word used to connote a person who is vulnerable to worst form of discrimination or oppression with an element of contempt and hatred. In pre-independence India among the prevailing forms of discrimination the worst form of discrimination with contempt and hatred was on the ground of caste. On account of birth in a low caste a person becomes untouchable. He is treated worse than animal like cow and subject to indescribable ways of harassment and torture. All the castes which are now included in SC, ST and OBC categories by Indian Government were discriminated on the basis of caste until independence. It is only after independence through constitutional provisions the basic rights of the people belonging to these castes have been ensured. Despite enormous provisions made to ensure their rights in constitution under the able stewardship of B.R. Ambedkar they are still being subjected to vagaries of caste system. Therefore what I strongly feel and believe is that Dalits are all those who were brutally discriminated and denied forcibly all minimum rights as human beings on account of their caste in pre-independence India and modern times. Mahatma Jotiba Phule (1826-1890) also appeared to be endorsing this claim. Right from the beginning, though, a more fundamental challenge to Hinduism was taking shape, its earliest major protagonist was Mahatma Jotiba Phule, a shudra (peasant) caste social radical from Maharashtra, was the first man in modern India to launch a movement for the liberation of caste-oppressed, toilers, men and women, also founded the Satyashodak Samaj in 1875, which organised the non-Brahmins to propound rationality, the giving up of Brahmin priests for rituals and the education for children (both boys and girls). He spearheaded a multi-pronged struggle to rebuild society on the matrix of equity, justice and reason and also saw a close relationship between knowledge and power much before Foucault and Edward Said did. He sought to unite all non-Brahmins who were subjected to discrimination on account of their birth in middle and low castes. He argued that all non-Brahmin castes

together represented an oppressed and exploited mass, and compared their subordination with that of the native Indians in the Americas and the Blacks. (See Gail Omvedt, 1995: 19; Braj Ranjan Mani, 2005: 251)).[3]

Prior to Jotiba Phule there were no efforts to initiate comprehensive scheme of social reform. There was only much hue and cry about political reform. At one time it was recognised that unless and until social reforms are introduced and evils in Indian society are removed it was not possible to achieve permanent progress in other fields of activity. Therefore untiring efforts have to be made to eradicate the evils plaguing Indian society. It was due to the recognition of this fact that the birth of Indian National Congress was accompanied by the foundation of the Social Conference (B.R. Ambedkar, 1936: 4-5).[4] But there were very few people who associated themselves with Social Conference. Congress was very antagonistic to the idea of social reform to take precedence over political reform. Congress's attitude was clearly reflected in the speech delivered by Mr. W.C. Bonnerji in 1892 at Allahabad as president of the eighth session of the Congress which manifested Congress's severe antagonism to social reform. Bonnerji said:

> *"I for one have no patience with those who saw we shall not be fit for political reform until we reform our social system. I fail to see any connection between the two… Are we not fit (for political reform) because our widows remain unmarried and our girls are given in marriage earlier than in other countries? Because we do not send our daughters to Oxford and Cambridge?" (Cheers)'* (quoted in B.R. Ambedkar, 1936: 5).

Dr. B.R. Ambedkar in one of his outstanding works 'Annihilation of Caste' analysing political reform versus social reform explains the reasons for political reform taking precedence over social reform:

> *I have stated the case for political reform as put by Mr. Bonnerji. There were many who are happy that the victory went to the Congress. But those who believe in the importance of social reform may ask, is the argument such as that of Mr. Bonnerji final? Does it prove that victory went to those who were in the right? Does it prove conclusively that social reform has no bearing on political reform?... How is it then, that the Social Reform Party lost the battle? To understand this correctly it is necessary to take note of the kind of social reform, which the reformers were agitating for. In this connection it is necessary to make a distinction between social reform in the sense of the reform of the Hindu Family and social reform in the sense of the reorganization and reconstruction of the*

*Hindu Society. The former has relation to widow remarriage, child marriage etc., while the latter relates to the abolition of the caste system. The Social Conference was a body, which mainly concerned itself with the reform of the high caste Hindu Family. It consisted mostly of enlightened high caste Hindus who did not feel the necessity for agitating for the abolition of caste or had not the courage to agitate for it. They felt quite naturally a greater urge to remove such evils as enforced widowhood, child marriages etc., evils which prevailed among them and which were personally felt by them. They did not stand up for the reform of the Hindu society. The battle that was fought centered round the question of the reform of the family. It did not relate to the social reform in the sense of the break-up of the caste system. It was never put in issue by the reformers. That is the reason why Social Reform Party lost….the view that social reform need not precede political reform is a view which may stand only when by social reform is meant the reform of the family. That political reform cannot with impunity take precedence over social reform in the sense of reconstruction of society is a thesis which, I am sure, cannot be controverted* (B.R. Ambedkar, 1936: 5-8).

Even though Social reformers like Rajaram Mohan Roy and Dayanand Saraswati led social reform movements in British India they were confined to select areas of Hinduism. Since the efforts to reform Hindu society were confined to those areas which affected Brahmins like forced widowhood and child marriage, Hindu society did not get reformed. It was only Mahatma Jotiba Phule for the first time took on the comprehensive mission of reforming Hindu society in the truest sense of the term and tried to unite all Dalits who were distinct from Hindus. Kancha Ilaiah in his masterpiece *"Why I am not a Hindu"* also distinguishes Dalitbahujans (Dalits) from Hindus. He starts with a premise that Dalits are totally independent of Hindus in terms of everything. He says Dalits have nothing to do with 'Hinduism'. Both Dalits and Hindus are separate entities and different in terms of culture, lifestyle and all other mundane activities which make them distinct from each other. In the present paper I also go with the same proposition. Categorisation of castes into SC, ST and OBC categories and placing them one above the other in terms of purity-pollution is nothing but to divide Dalits and prevent them from getting united. Despite this categorisation most castes in these categories find themselves associated with each other. Having come from such background how and what Dalits want their perspective to be? There is a great debate as to whether Dalit perspective as such exists or not. Looking and analysing issues from subaltern point of view is called as Dalit perspective and this tradition in India goes back to the days of Lord Buddha and continued by the subaltern

saints like Kabir, Ravidas, and Tukaram in the medieval period to Mahatma Jotiba Phule, Narayana Guru, Iyothee Thass, Ramaswamy Naicker and Ambedkar in modern period. Of late there has been a great interest in unravelling and exploring various issues and aspects from Dalit Perspective in India. The narrative strategy from the subaltern point of view owes its origin to great Italian Marxist Antonio Gramsci (1881-1937) and in India it was explicated in the writings of Ranjit Guha. It is indeed of critical importance to find out if the Dalit community as such has a distinct vision on various issues in general and Communalism in particular as the present paper is on communalism in India. In modern times Communalism and communal violence are rapidly spreading across the length and breadth of India with a greater intensity, and become more frequent in nature affecting more and more sections of people. Communal violence continues to be a matter of serious and sustained reflection within the academic community. For instance, the communal violence in the wake of Babri masjid demolition in 1992 and the state sponsored pogrom of Muslims in Gujrat in 2002 has generated fine and impassioned scholarship. However, the interwoven histories of violence against Dalits who actively participated in the above two incidents were commented upon but not integrated into analyses (Dilip Menon, 2006: viii).[5] In India, often there has been a custom among the so-called mainstream writers and thinkers that whenever communal violence takes place they tend to look at it as conflict between Hindus and Muslims; Dalits are being taken for granted as Hindus. Dalits have always been kept out of communal discourse and there has been reluctance among the so-called mainstream writers to include Dalits in communal discourse. Caste violence which is more frequent and severe in nature has never been given due space in intellectual circles. Caste angle in the communal violence was completely ignored and has always been debated and discussed on religious lines. Dilip Menon in his 'the blindness of insight' explains how the violence against Dalits by Hindutva forces has been shifted to Muslims. There is a close relation between the discourses of caste, secularism and communalism. That Hinduism – as religion, social system or way of life – is a hierarchical, inegalitarian structure is largely accepted, but what goes largely neglected in academic discourse is both the casual brutality and the organised violence that it practices towards its subordinate sections. The inner violence within Hinduism explains to a considerable extent the violence directed outwards against Muslims once we concede that the former is historically prior. The question in this paper is: how has the deployment of violence against an internal Other (defined in terms of inherent inequality), the Dalit, come to be transformed at certain incidents into one aggression against an external Other (defined primarily in terms of inherent difference), the Muslim? Is communalism a deflection of the central issue of violence and inegalitarianism within Hindu society? (Dilip Menon, 2006: ix-x). Given the historical background

of suppression and worst form of discrimination on the ground of caste, Dalits naturally aspire for a society based on the principles of Equality, Social Justice and Human Dignity. With the emergence of Dalit perspective the old values related to caste and gender relationships are under great strain. It will not be an exaggeration to state that one of the profound changes taking place in contemporary Indian society has been the social transformation of Dalits heralded by Dalit perspective. Dalit vision of Indian society is different from than that of upper castes. It enlightened Dalits and Women, gave a new sense of their humanity and forging ahead to shape a new modern India. Dalit perspective envisages a vision based on the values of democracy and secularism whereas, the Manuwadi perspective (so-called mainstream perspective) is based on inequality, tries to establish hegemony and maintain status quo. Manuwadi perspective does not believe in equality between human beings, equality between men and women and it is absolutely patriarchal in nature and content. Contrary to Manuwadi perspective Dalit perspective firmly believes in equality, liberty and fraternity and strives to establish an egalitarian society based on such principles. More than anything else it represents the aspirations of majority in India. But unfortunately Dalit perspective which represents majority enjoys minority status and the Manuwadi perspective which represents minority and reflects the hegemonic aspirations of Manuwadi castes (upper castes) enjoys majority status in India. The zeal to look at the things and issues from Dalit perspective among Dalit intelligentsia brought an edifice of Dalit literature which has become India's dominant literature sidelining traditional mainstream literature. Dalit literature is no more limited to any regional language. The energy created by the ideological wave of Dr. Ambedkar gave Dalit literature the identity of Indian literature. Dalit literature is based on 'experience' which takes precedence over 'speculation'. For Dalit writers and thinkers, history is not illusionary or unreal as Manuwadi metaphysical theory makes us to believe. That is why authenticity and liveliness have become hallmarks of Dalit literature. Dalit writers use the language and idiom of Dalits which is in total contrast with the language and idiom used by so-called mainstream thinkers. The expressions of Dalit writers are very sharp and blunt in nature which make earnest plea for a complete overhaul of society. They refute the conventional representation of themselves in history and culture. The imperative to deconstruct and construct history is increasingly being felt by Dalit writers and thinkers. As Arjun Dangle, the Marathi Dalit writer put it, "even the sun needs to be changed". Dalit writer Kancha Ilaiah emphasizing on the need for the Dalits to write their own texts and narratives, suggests that whatever has been written by Brahminical thinkers,- must be rewritten thoroughly for the simple reason that they cannot be at once judge and party to the lawsuit:

> *…the life-world of Dalit-bahujans of India has hardly anything in common with the socio-cultural and political environment of Hindu-Brahminism. The Dalit-bahujans live together with the Hindus in the civil society of Indian villages and urban centres, but the two cultural worlds are not merely different, they are opposed to each other. Hindu thinking is set against the interests of Dalit-bahujan castes; Hindu mythology is built by destroying the Dalit-bahujan cultural ethos. Dalit-bahujan castes were never allowed to develop into modernity and equality. The violent, hegemonic, Brahminical culture sought to destroy Dalit-bahujan productive structures, culture, economy and its positive political institutions. Everything was attacked and undermined. This process continues in post-independence India* (Kancha Ilaiah, 1996: 114; quoted in Braj Ranjan Mani, 2005: 19).[6]

Almost all Dalit writers echo the same views as Kancha Ilaiah. Dalit literature is not only the weapon to fight against social exploitation, caste discrimination, 'chaturvarna' system and for struggle against the custodians of religion, but also the symbol of Dalit identity. That identity supports human freedom, equality and fraternity and stands against and opposes hollow religious rituals, blind faith, immoral values, and stands as a strong rebel against the established Indian inhuman social, religious and cultural values. Fight of Dalit literature is against man made discriminations of caste, colour, creed, gender, religion and language. The so-called traditional Indian literature – Sanskrit or otherwise – was deeply immersed in the muddy waters of heterodoxy, spiritualism and was never the real mirror of society. The credit of representing real mirror of society goes to Dalit literature, it being rich in content and not only of pleasing presentation meant for cheap entertainment. Dalit literature criticises the projection of so-called mainstream literature or Manuwadi literature as a symbol of progress. According to Dalit literature the so-called mainstream is the stream of those who strived for bringing in hegemony of one caste; their wishes and hates, their likings and disliking became the value systems. Their stream is not only narrow, cruel and inhuman but also it uses all tricks, dishonest deceptions, fraud and cheating in order to preserve its hegemony. This so-called mainstream does not recognise Dalits and Women as humans who constitute more than three fourths of the society. The literature of this so-called mainstream is broken away from the gross realities of society both by time and space, as if it belongs to some alien planets. This so-called mainstream is a dirty stream of Manuwadi ideology and hegemony. In this stream there is no space for equality, liberty, fraternity, love, compassion and concern for fellow human beings. Entire Manuwadi literature from Vedic period to till date bear evidence to this claim. The Purusha Sukta of Rig Veda says

that the Brahmins were created from God's mouth, Kshatriyas from arms, Vaishyas from thighs and Shudras from the feet of God. Thankfully and luckily, the untouchables were not created from this God at all. Untouchables were the result of miscegenation which in turn always takes place out of love. Thus untouchables were the products of love. But unfortunately Manu, the cruel law giver condemns untouchables who were the result of love to inhuman status and thereby denies the right to have love. Dalit perspective "critiques the sensibility which equates Indian tradition with Hinduism and Hinduism with Manuwadi ideology or Brahminism; which considers the Vedas as the foundational texts of Indian culture, and discovers within the Aryan heritage the essence of Indian civilization" (Gail Omvedt, 1995: ix). Dalit perspective questions this way of looking at Indian society, its history and looks at alternative traditions nurtured by various Dalit movements. The task of Dalit perspective is multi-dimensional, to address and redress the aspirations of Dalits on the issues covering socio, political, economical, cultural and spiritual as Indian political system and political parties inspired by Manuwadi ideology did not make efforts to ensure the rights and safeguards of Dalits enshrined in the constitution. Its purpose is to alter the terms of dominant culture and order set by Manuwadi ideology. It declares as Gail Omvedt says "that war has to be fought, at the level of culture and symbolism and not simply that of politics and economics; and not simply with the weapons of "secularism" but over every inch of the terrain of Indian history and identity that the Hindu-nationalists have staked claim to (Gail Omvedt, 1995: viii).

All the Dalit movements from the days of Mahatma Jotiba Phule to till date are inspired by the ethos of Dalit perspective. Some Dalit movements in the words of Gail Omvedt "asserted a Dalit identity within terms set by Brahminical Hinduism: fighting for Kshatriya status and the right to enter temples. Others like the Ad Dharm in Punjab, Adi Hindu movement in Hyderabad, Adi Dravida in Andhra and Adi Karnataka in South India – traced the history of their oppression to Aryan conquest and claimed that the non-Brahmins were the original inhabitants of these different regions. Influenced by Marxism, Ambedkar sought to build a unity of non-Brahmin castes which would be both a class and caste unity against the Brahmin-bourgeois congress" (Gail Omvedt, 1995: x). Dalit perspective challenged the centralizing tendencies of Manuwadi ideology; linking blood, territory and language and projection of Hindi and Sanskrit as the quintessential Indian languages. Gail Omvedt further says "For most people, even scholars in India, "Hinduism" has been a taken-for-granted concept. Hindus are the people of India. Hinduism is their religion. Beginning with the Rig Veda to the philosophers and even contemporary political leaders, it has been seen as a unique phenomenon of spirituality linked to a practical life; and with a solid geographical base in a

diversified subcontinent…. Its greatest virtue has been its elasticity, its pluralism, its lack of dogma. Hinduism, it is said, has no 'orthodoxy'. With a core in the religious tradition going back to the Vedas and Upanishads, it has brought forth other sister/child religions – Jainism, Buddhism, Sikhism, - all born out of the same fertile continuate of tradition, all part of India and Hinduism's contributions to the world. This image, encompassing the cultural diversities of the subcontinent and subordinating them to a Vedantic core, has pervaded both popular and scholarly writings on India" (Gail Omvedt, 1995: 1).

What is more astonishing, though, is that behind the posture of flexibility and diversity is a hard core of an assertion of dominance….This assertion leads to the political line of Vishwa Hindu Parishad that there may be various manifestations of what is defined as the "Hindu tradition" but there is no question that the core is "traditional" Hinduism – *Sanathan Dharma* (Gail Omvedt, 1995: 2). Today large sections of left, secular and democratic forces and all new social movements are trying to argue and organise against the increasing influence of Hindu-nationalism or Hindutva which is a fundamentalist form of Hinduism, the undefined, unidentified formless non-existent religion of the Hindus. In other words Hindutva is a cunning backdoor attempt by hardcore Brahmins to preserve, perpetuate and extend the supremacy of the Brahmins and in the larger sense an exploitative effort by the fundamentalist Brahmin-Baniyas to fool the masses and rule the nation. The majority of left, secular and democratic forces have taken a position against "Communalism" but not against "Hinduism" as such. The "secular" version of this opposition argues that Indians must come together beyond their religious identities, as citizens of a nation and as human beings. It is exemplified in the popular anti-communal song Mandir-Masjid:

*In temples, mosques, gurudwaras*
*God is divided.*
*Divide the earth, divide the sea,*
*But don't divide humanity.*
*The Hindu says, 'The temple is mine,*
*The temple is my home'.*
*The Muslim says, 'Mecca is mine,*
*Mecca is my loyalty'.*
*The two fight, fight and die,*
*Get finished off in fighting…*

The song goes on to describe the machinations of political leaders and the perpetuation of exploitation through Communalism, but interestingly enough, even its appeal to a common identity draws on (and reproduces?) the notion that India is

the home of Hindus while the Muslims find their loyalties elsewhere and reminds the Muslims that they don't belong to India. (Gail Omvedt, 1995: 3). In contemporary times the "two forms of opposition to Hindutva, the "secular" and "Hindu reformist" versions draw respectively upon Nehruvian and Gandhian traditions. While there is no reason to doubt the authenticity of their attempts to oppose the aggressive politics of the Hindutva forces, one can question the validity of their picture of Hinduism: the validity of general identification of "Hindu" with "Bharatiya", of Hinduism with the tradition of India (Gail Omvedt, 1995: 4). The above two forms of opposition to Hindutva were half-hearted, inadequate and lack sincerity because they were inspired by Manuwadi perspective and tacitly support the perpetuation of Manuwadi hegemony. Both try to show Hinduism as pan-Indian religion, social system or a way of life. Beyond these two forms of opposition to Hindutva, it is Dalit perspective which not only queries the BJP/VHP interpretation of Hinduism, but also contests the very existence of Hinduism as a primordial force in India.

The Dalit movement, based on ex-untouchables and widening to include non-Brahman castes of many southern and peripheral areas, has in recent times brought forward most strongly this ideologised challenge, this contesting of Hinduism. Indeed the impetus to challenge the hegemony and validity of Hinduism is part of the very logic of Dalit movement and Dalit perspective. In India right from the colonial days itself all political spaces, be it left, right and centre were occupied and dominated by Brahmins. All these political spaces tried to uphold and maintain Hinduism with Brahminic hegemony. Though differed in their functioning, they were common in their goal of suppressing Dalit leadership aspirations. Brahmins in left and right wing parties did not succeed much in holding sway over Dalits. It was the Brahmins who were in centrist Congress party could able to succeed in keeping Dalits with them from the days of anti-colonial struggle to the days of early 1990s.

In the early 1990s the project of 'Hindutva' was engineered and launched by the Brahmins of right wing organisations like RSS, VHP and BJP under the leadership of L.K. Advani who started his Rath Yatra from Somnath to Ayodhya with the purpose of mobilising Dalits in the name of 'Hinduism' and 'Ram' and gained political mileage. This process of mobilising Dalits in the name of religion has roots in colonial days. Bal Gangadhar Tilak started a tradition of celebrating Ganesh Festival and mobilised both Hindus and Dalits with the twin purpose of bringing Dalits in Hindu fold and to take on British Empire. Since then to till date the process of mobilising Dalits in the name of Hinduism is continuing. It was only in the early 1990s it took a more vigorous and aggressive turn. Turning the project

of Hindutva into aggressive form was also a part of conscious and deliberate strategy to counter the rise of Dalits in Indian politics in the wake of Mandal politics. The OBC leaders like Mulayam Singh Yadav, Lalu Prasad Yadav and Sharad Yadav whom I call Dalits in this paper were instrumental in making V.P. Singh government to take a decision to implement Mandal Commission's recommendation to provide 27 percent reservation to OBCs in central government jobs. Nation and nationalism were defined in hegemonic cultural terms and thereby tried to impose Hindutva or Brahminic hegemony in modern time. Those who opposed Hinduism and caste system and demanded socio-cultural reconstruction were accused of mounting an attack on Indian custom and tradition. Patriotic credentials were judged by parameter of praising Varna ideology (G.Aloysius, 1997).[7] In reality the process of constructing nationalism in terms of culture began in colonial days itself. And all these attempts were also met with resistance. The privileging of Brahminic hierarchy as history and legacy by the Hindutva forces triggered multiple reactions from the political nationalists working in different cultural regions. What was glorified and upheld as the ideal for the future by the Hindutva forces was now painted as plain horror, to be combated at all costs. Numerous attempts by Dalits made to bring out a different yet more homogeneous and inclusive history and legacy, at regional and local levels. Dalits despite heavy odds made an all-out bid to emerge by creating autonomous myths and histories, challenging the elite dominant vision of the leading groups who expected the continuation of the silence and subservience of the masses. The great political nationalist ideologues of modern India- Mahatma Jotiba Phule, Ramaswamy Naiker, Ambedkar and Swami Achutanand- incessantly and systematically exposed and condemned Brahminical Hinduism as a religion and culture of social slavery and therefore an enemy of the people struggling to emerge as a modern nation (G.Aloysius, 1997: 163-4).

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*Kanpur Philosophers*
*ISSN 2348-8301*
*International Journal of Humanities ,Law & Social Sciences*

*Published biannually by New Archaeological & Genological Society*
*Kanpur India*
*Vol. three, Issue two (winter) 2016*
*www.naags.in*

# Caste, soCiety and Religion: Beginning of Hinduism in soutH india

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Caste system is the main form of social stratification in India. It has been an insurgency of social mobility and selection and an agency of social mobility and selection. It decides largely the position that a man occupies in society. Ones status is recognized mainly through ones caste. It influences and conditions the way of life or the life styles of people to a very large extent. The caste system, the joint family system and the village system of life are often regarded as the three basic pillars of the Indian social system. The caste system as a form of social stratification is peculiar to India. As a social system of social relation, the caste system occupies a central position in the Hindu society in India for several centuries. It is an inseparable aspect of the Indian society. A man is born in a caste and remains in it forever. A particular caste occupies a particular position in the hierarchy of castes. Some castes are superior and some are inferior

The caste system is embedded in the Indian social structure. It is closely connected with the Hindu society, philosophy and religion, custom and tradition, marriage and family, morals and manners, food and dress habits, occupations and hobbies. The system is believed to have had a divine origin and sanction. It has the support of rituals and ceremonies. It is a deep routed and long lasting social institution of India. In our country, we find more than 2800

castes and sub castes with all their peculiarities. Of these the major castes such as Brahmins, Kshatriyas, vaishyas and sudras are found in almost all the states. This kind of division of the Hindu society in to four castes is known as the Varna system. But this division has only a conceptual existence. What actually exists in the Indian society is the caste system with hundreds of castes and their sub types.

South India is the land which is situated in the south of the Vindhya Mountains. It is a peninsula which juts in to Indian Ocean, dividing the Arabian Sea and the Bay of Bengal and narrows down to cape camorin or kanyakumari. The south India or Dakshina path as it came to be known later, does not form part of the geographical territory, described in the early Vedas. For the first time Aitareya Brahman mentions dakshina disha, the southern region beyond the kuru, panchala janapada.[1] With the commencement of the sutra period definite references to the localities and various tribes of south are found both in Brahmanic literature and in Budhist and Jain texts. The land was called Dakshina path. The south is recognized both in the Ramayana and the Mahabharata.

The earlier the population of South India consists of many ethnic layers and many social groups.[2] Civilization and culture go back to neolithic times in the south and there is reason to believe that the Dravidian speaking people arrived in India even before the pastoral Aryan confronted the urbanized Harappans. The Dravidians at the beginning had fundamentally different religious beliefs and practices from the Aryans, who worshipped the shining celestials of the open sky. The Dravidian speakers believed in anthropomorphism, worship of three dimensional deities putting up the former and pursuing the latter in houses of worship called "koyils" and this did not form part of the Aryan religion, theology or mythology.[3] This was a fundamental difference. That all over India worship of anthropomorphic deities in temples has become more universal and popular than Vedic sacrifices only means that the Aryans in the course of a compromise with pre-existing religious groups in India gave more concessions than they received.

The making of India's religious tradition has been one of the most complex processes in the development of its culture and civilization. Hinduism as this religious tradition is known, defies, definition as a religion, nor can it be described as a way of life. It certainly more than both .it is the result of a complex interaction between vedic and puranic Brahmanism and innumerable indigenous cults, that is, regional and local beliefs,practices,cult forms and ethnic associations, many of which are still unexplored, ultimately contributing to the emergence of a pan

[1] Sarojini Chaturvedi, A Short History of South India, M.Sengupta for Samskriti, New Delhi, 2005, pp.6-7

[2] . N.Subrahmanian, Sangam Polity, Ennes publications,Madurai, 1980,pp.10-60.

[3] See also, K.A.Nilakanta Sastri, The Sangam Age:Its cult and Culture's, Madras,1972.

Indian tradition ,with interesting regional manifestations and variations. The religions which originated, developed, and transformed it to suit different historical periods.

The complex process of interaction the sanskritic (Brahmanical) and vernacular (regional) traditions. Tradition is often regarded as sacrosanct and monolithic which reflects an unhistorical notion that it is static, unchanging or immutable. But tradition is not immutable or static, nor can it remain isolated in a context of change or continuity. Often changes are represented as continuities due to an anxiety to establish the antiquity of tradition or a conscious attempt to link irreconcilable elements to an accepted tradition as their source.[4]

The earliest evidence of religion in South India is to be found in Adichchanallur near Tirunelveli. The excavated material at that site reveals gold mouthpieces, images of fowls and spears all symbolic of Murugan, the favourite God of the Tamils usually enshrined on hill tops. We find reference to Murugan as a deity in the earliest stratum of the Sangam literature which incidentally is the earliest source for the social history of South India. In the Tolkappiyam Murugan is the God of the hills and the hunters. Mayon (who can be equated with Krishna) was the deity of the pastoral land and of the cowherds. Indra called Vendan presided over the cultivated plains and received worship from the peasant farmer.[5]

The inhabitants of the literal tracts worshipped Varuna. It may be noted that three of these Gods can be equated with Vedic gods; Murugan alone has no Vedic counterpart. The Sangam literature belonging to the 1st and 2nd centuries AD and even a century or two B.C., mentions a universalized Kadavul (transcendental God), Murugan, Mayon, Balarama, the three-eyed One (Siva) and a number of village gods and totemic objects reverentially worshipped by the tribes of which the kandu, the stump of a tree was significant. That a God resided in the tree or a pillar or the stream or the hilltop was the basis of many forms of religious worship which developed later. The centuries immediately preceding and succeeding the beginning of the Christian era saw a fusion of village deities and Vedic brahmanical deities, as well as a commingling of different forms of worship, bloody sacrifice, chanting of mantras etc. The Agamas had even then begun to influence the construction of temples, making the icons and patterns of worship. The occurrence of the *Pancharatra* tradition in the *Paripadal*-a Sangam text- bears this out.[6]

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[4] R.Champakalakshmi, Religion,Tradition, and Ideology Pre colonial South India, OUP, NewDelhi,pp.1-20

[5].See also,.M.G.S.Narayanan, The Vedic-Sanskritic-Puranic Elements in the Sangam Literature, Proceedings of the Indian History Congress, Aligarh,1975.

[6] Kesavan Veluthat,The Early Medieval in South India, OUP, New Delhi,2010,pp.1-60.

*Korravai* the god of war and victory during the early historical period got associated increasingly with durga of the puranic pantheon from the third century CE onwards[7]. The conceptualization of a goddess as a patron deity of a micro region and a bestower of victory and fertility was important at this stage. The pattu traditions of the sangam age,*Perumpanattuppatai* eulogizes *korravai* as the mother of *murugan* and *puarrupatai* describes her as the forest deity. In the pre-brahmanization age, the goddess of *korravai* is to be understood as a symbol of victory and power, defied in the semi arid tinai by the tribes whose livelihood depended on wars and raids.[8] The association of korravai with durga was or its beginning was in the post sangam period (c.600-900CE).The post sangam period was one of flux and transition. The evolution of the society was mainly with the change of traditions was in the form of mythic motifs and religious symbols related to the deities and the changes in the patriarchal and bourgeoning agrarian society in later centuries. Primary conceptualization were on the basis of puranic and sakta traditions and a interweaving of tamil traditions with brahmanical ones. The process of change in the tamil region was during the early medieval period. The advent of the bakti tradition and the development of the sectarian devotees,the emergence of the voluminous literature with extensive use of the puranic myths and ideas. Even the hymns were institutionalized in temple rituals during the tenth to thirteen centuries.[9] The tamil puranas carry the weight of both sanskrtic and tamil traditions in relation to the deities. The resolution was arrived at either through the medium of marriage or through replacement. There were differences in the built of temples for the deities in the chola period from that of the sangam age. Religion is often treated in isolation from other aspects of historical significance, wherein religious changes or mutations not only reflect social and political transformations but are also integral to these processes.[10] South India offers the most interesting and complex forms of the development of the cultural mosaic that is known by the Hinduism, which is best described as a conglomeration of reconcilable and often irreconcilable elements and hence heterogeneous..It represents the most fascinating regional pattern of the puranic process, which was central to the development religion in India, that is, a vernacular synthesis of the northern and southern cultural traditions, especially the sphere of religion and its

[7] R.Malakshmi,The Making of the Goddess:Korravai-Durga in the Tamil Traditions,Penguin Books,New Delhi,2011,pp.409-430

[8] T.K.Venkatasubrahmanian, book review on, R.Malakshmi ,The Making of the Goddess:Korravai-Durga in the Tamil Traditions ,in Studies in History,28,1,2012,pp.129-32

[9] Rajan Gurukkal, Social Formations of Early South India, OUP, New Delhi,2012,pp.1-45

[10] See also, Kesavan Veluthat, Religious Symbols in Political Legitimation:The case of Early Medieval South India, Social Scientist,Vol.21,Jan-Feb,1993,pp.23-33.

social base, being in a paradigmatic process for incorporating regional differences/specificities.

The change is more clearly visible in the transformation of the tribal/folk or tinai (eco-zones) deities of the early corpus of the tamil literature called the Sangam anthologies and in the late sangam and post –sangam works, including the Jain and Buddhist epics (*cilapatikaram and manimekalai)* a transition towards the evolution of the puranic religion.The sangam anthologies present an uneven socio-economic milieu of different eco-zones,each with its own deity,worshipped in typical tribal/folk form,with an intensely humanistic approach. The late sangam and post-sangam works of the fourth-sixth centuries,(like the *Paripatal* and *Tirumurukattupatai*) introduce us to a new era in tamil culture and a new milieu to tamil religion and worship, marking a change from the nature landscape of the sangam works to the temple or sacred landscape of bakthi hymns different genre of poetry. The idea of an absolute or universal godhead enters tamil ethos ,alien to the anthologies ,manifestly non religious in character ,except for the anthropocentric worship,ecstatic dancing,and singing (intensely humanistic),centering around the *Tinai* deities like *Murukan* of *Kurinci, Korrvai* of P*ala*i and *mal* of the *Mullai* zones.[11]

The transformation is marked by a new regional synthesis of puranic forms,the northern sanskritc elements assuming a dominant position ,while the local or folk cults and deities were either completely merged with or remained as a major components of the puranic pantheon. It reached its culmination in the early medieval bakti poetry, which is indeed a vernacular rendering of the puranic tradition.

Tamilakam represents a major cultural variant, a different trajectory of the puranic process, not only among the regions of the south but of the sub continent as awhole. The strong vernacular literary tradition from the early centuries before the Christian era,which influenced the later literary and religious traditions in various ways. The rich corpus of sangam heroic poetry was later puranicised .both these genres of literature ,that is, the sangam heroic poetry and the early medieval bakti religious literature, are absent in the deccan and Andhra regions.no counterparts but on the contrary ,the rich epigraphic recordsin prakrit,monumental architecture and sculptural budhist centres in the deccan and Andhra regions are conspicuously unknown in the southern regions where the brahmi inscriptions in the regional language ,co-eval with the sangam texts,mark yet another difference in the nature of the sources.

[11] Rajan Gurukkal, Towards a New Discourse:Discursive Processess in Early South India,in R.Champakalakshmi and Gopal (ed),Tradition,Dissent and Ideology,OUP,1996,pp.313-334.

In the period of transition ,that is,fourth to the sixth centuries AD,the south Indian regions show a marked difference in the socio-political and religious configurations.for deccan and Andhra regions it marks a clear change towards brahmanical dominance. There was a period often described as a dark age, presumably for the brahmanical tradition,which seems to have remained in reltive obscurity.a conspicuous lack of brahmanical sources may be seen till the beginning of the bakti poetry and bilingual inscriptions ,which look back at the dark age as the kali age undoubtedly due to the ascendency of the sramanas. The kalabras of this period ,who are believed to have subverted the socio-political domination of the sangam rulers (the cera-cola and pandya) are also described as kali arasar (evil kings).Two post sangam works focusing on the puranic religion and the first stone inscription referring to brahmanical institutions dated to AD500 may be interpreted as marking this transition.

The contribution of the three great Vedantic philosopher-saints of South India, namely Sankara, Ramanuja and Madhva, to pan-Indian tradition is well known through their monumental Sanskrit commentaries on the *Brahma Sutras* and the *Bhagavad Gita*, and is given due credit in standard historical texts. But the contribution of the rich regional cults and practices and the Bhakti tradition of this macro-region has not received due attention. Baudhayna, one of the earliest law givers, noticed some customs peculiar to the people of the south such as dining with women dining with one who is not initiated, marrying the daughter of maternal uncle and marrying the daughter of one's parented aunt. This cross cousin marriage is still a conspicuous custom of south India. It is evident that the Aryan movement in south India started somewhere in 1000 BC and was spread over several centuries culminating in the $4^{th}$ century BC

In the period of 600-900AD, the power and influence of Gupta kings and their immediate successors declined in North, the centre of interest shifted to western Deccan and further south to the Tamil country of Tamilakam of the sangam Age. Many significant events took place in this region in almost all the spheres- political, social, economical, literature and art. A very dominant cultural pattern which emerged during the early parts of this period was the synthesis and assimilation of Aryan pattern with Dravidian culture.

Three salient points are highlighted. One, there is no simple, unchanging continuity in Indian (or Hindu) religion from ancient times to this day. It has been changing and evolving over the centuries. Some historical stages (Vedic, Vedantic, *Itihasa-Purana/Agama*, and *Upa-purana/sthala-purana*) can be identified, with some clear disjuncture in the intervals. Through these stages, there were complex interactions between the mainstream (Sanskritic/Brahmanic) tradition and local/regional cults and practices leading to acculturation and assimilation. There is, therefore, no question of that tradition being sacrosanct, immutable, or

permanent. Naturally, a proper study of Indian religion(s) ought to pay attention to historical changes.

Secondly, religion cannot be separated from its socioeconomic and political matrix. It needs to be studied, and can be understood, only as part of the contemporary socioeconomic and political formation. Thirdly, though the mainstream tradition displayed a common core through a greater part of the subcontinent and over a long duration, it had all along been interacting with heterodox (*Sramanic*), regional, and local traditions, mutually influencing and absorbing them.

The concepts like 'Sanskritisation' and 'Aryanisation' to describe this process generally failed to give due importance to the non-mainstream traditions. In this regard, must to the study of the rich regional, vernacular *upa-purana/sthala-purana* texts to understand how the local religious traditions tried to absorb and assimilate the mainstream practices. These and other related propositions are elaborated on the basis of solid empirical data drawn from archaeological, epigraphical, and literary sources.[12] Some of the essays discuss the Bhakti tradition from its inception in about the 6th century and its evolution into canonised Saiva and Vaishnava sectarian religions in the Tamil country by the 11th-12th centuries. The beginning of the temple oriented culture which began to influence and brought the transformations in the structure of the society and even the art forms. The brahmanical supremacy which expelled the early folk arts from the main stream or sidelined and new art forms emerged in the new forms and names, the classical arts.,[13] really these newly art forms were the synthesis or a mixture of the early folk arts of the dalits or indigenous people. The *pattus* (songs), customs and rituals, *kalamezhuthu* etc. where can be seen the synthesis of the brahmanical and Dravidian cultures.[14] The rituals and customs of these people have enriched their cultural identity in times and their fond of knowledge.[15]

The growth of the two religions are showing how they derived their sustenance from multifarious sources, pan–Indian as well as local, both orthodox and heretical. The role of the two new socio-religious institutions — temple and *brahmadeya* — from the 8th-9th centuries; the influence of *Puranic/Agamic* traditions and hagiographies; the impact of Vedantic theology and philosophy; and,

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[12] . K.A.Nilakanta Sastri, A History of South India (vol.IV), Oxford University Press, New Delhi, 1975,P.70

[13]BalakrishnanKoyyal, NammudeNadanKalakal,KeralaFolklore Akademy,Kannur,2012,pp.191-92

[14].ChummarChundal,JanaJeevithavumSamskaravum,KeralaFolkloreAkademy,Kannur,,2003,pp.17-38

[15] Suresh Babu Elayavur (ed),Folklorinte Kkaivazhikal.vol.I, Kerala Folklore Akademy,Kannur, ,2004,pp,80-90

above all, the thrust of the agrarian changes and political ideologies are all discussed with much clarity.

Buddhism and Jainism, the two unorthodox religions, were, in fact, the earliest religions in South India. In spite of their significant contribution to the culture of South India, particularly to the early literature of Tamil Nadu, these two religions have either been ignored or looked at generally from a biased sectarian angle. The essays on these religions provide the necessary corrective, by tracing their rich history and vicissitudes through nearly 15 centuries.

Thus the culture attaining identity has got its own peculiar traits which mark it off from all other Indian regional cultures. It figured differently in accordance with the different phases of the development and unity of regional cultures in different times. Like all other feudal societies in India the feudal system in south India also emerged and flourished under the Hindu Brahman religion. The process of formation of the culture as a regionalized community of culture also was parallel to those that evolved politically and linguistically in almost all other parts of India. The land relations, the political set up, the caste system, man-woman relationships, modes of succession, the forms of worship and rituals, the language, the art and literature and the dress - in all these has constituted to the formation of typical culture and religion in south India after the Sangam age.

**JAINISM**

The historiography of Jainism in South India has so far concentrated on narratives of Jain history and descriptions of their centres, temples, icons and their monasteries. There is, however, a lack of serious attempt to place Jain history in the larger context of socio-economic developments and changes, which affected the development of other religions and traditions. This may be due to the fact that the very nature of Jainism as a rigorous and strictly austere or disciplined religion in its origin and hence has remained less visible in the power and authority structures of India, with the exception of some regional and prosperous community based support to its doctrines and philosophy, religious and monastic institutions.[16] South India preserved evidence of Jainism, its spread, influence and capacity to a fair number of lay followers in pre-modern times.

Some scholars believe that Jain philosophy must have entered South India some time in 6th century B.C. Literary sources and inscription state that Bhadrabahu came over to Shravanabalgola with a 12000-strong retinue of Jain sages when north India found it hard to negotiate with the 12 year long famine in the reign of Chandragupta Maurya. Even Chandragupta accompanied this constellation of sages. On reaching Shravanabalgola, Bhadrabahu felt his end

[16] R. Champakalakshmi, Religion, Tradition and Ideology: Pre-Colonial South India, Oxford University Press, New Delhi, 2011, p. 356.

approaching and decided stay back along with Chandragupta and he instructed the Jain saints to tour over the Chola and Pandya domains. According to other scholars, Jainism must have existed in south India well before the visit of Bhadrabahu and Chandragupta. There are plenty of caves as old as 4th century CE are found with Jain inscriptions and Jain deities around Madurai, Trichy, Kanyakumari, Tanjavur, and parts of Kerala. A number of Tamil-Brahmi inscriptions have been found in Tamil Nadu that date from the second century BC. They are regarded to be associated with Jain monks and lay devotees.

The route of the movement of Jainism from North India to the South seems to have steered clear of Western Deccan (Maharashtra) and the Eastern Andhra coast, which were zones of Budhist influence. Numerous rock-cut Budhist caves and complexes of structural *stupas* and *viharas* dot these regions. It is also noteworthy that the pattern of these spread shows that Jainism spread along the central inland routes or the trade routes. The Jaina migration seems to have avoided the area of intensive Budhist concentration, dating before the missionary activities of the Asokan period and opted to make a beeline for south Karnataka and then for Tamilakam, particularly Madurai.[17] The latter was the seat of its literary academy, that is, the *Sangam*, a term which itself seems to have been taken from the term *Sangha* of the 'heterodox' sects. Those who migrated came to represent the Digambara sect.

Lacking the royal patronage that Budhism had acquired and the missionary zeal that characterized Budhism, the spread of Jainism has been attributed to migrations of Jain teachers from Magadha, Ujjain and other northern regions to peninsular India, particularly to Karnataka and the Tamil country around the end of the fourth and the beginning of the third century BC. Inscriptions of Shravanabalgola dating from about 6$^{th}$ century AD mentioned one Prabhachandra; disciple of Bhadrabahu accompanied him to South India. Prabhachandra's identification with the first Maurya emperor Chandragupta has been generally accepted by historians. However, the further movement of the Jain religion to the Tamil region is not recorded in any sources, although it is probably from Karnataka as their initial base that the Jain teachers moved into other regions like Tamilakam (including Kerala). One such teacher was Visakacharya, a Digambara, who, with a group of migrants, is believed to have penetrated into the southern regions, that is, the Chola and the Pandya countries.

Sramanic religions like Budhism and Jainism provided alternative and more powerful ideologies and questioned the Vedas and its social institutions like

[17] Ibid. p.357

caste.[18] Three centuries after it was founded, Jainism had evolved its own canon and concepts of the deified Thirthankaras and other spiritual beings, which became the central focus of the religion. It had also developed its well organized monastic tradition with a lineage of teachers after Mahavira and the idea of the Sangha as the institutional base, represented not only by monks and nuns but also by the *sravaka* and *sravika* or lay men and women followers. These organizational structures enabled Jainism to attain a fairly wide popular base, gradually moving out of its original home and reaching many other parts of India in this developed form.

The evidence of the presence of the Jain ascetics in the Tamil region comes mainly from the early Tamil Brahmi inscriptions[19], and of Jains, from the Sangha texts, as poets of the Tamil academy called the Sangham, in the early historical period representing the first phase of their activity in this region.[20] Archaeological and epigraphical evidence would point to the greater popularity of the Jain and Budhist religions among the merchants and trading community, in general, all over the sub-continent in the early historical period and Tamilakam was no exception. For we find evidences of these two faiths largely in the references to ascetics, traders and craftsmen in the Tamil Brahmi inscriptions located along trade routes and a concentration of both in the urban centres like the cities of Madurai, Karavur, Kanchipuram, Uraiyur and the ports of Puhar, Kaveripattanam and even Korkai. A certain relationship of Budhists with coastal towns and of Jains with the interior trade centres and political centres can also be discerned. It would appear that Jainism, which also had a large following among the merchants, did not enter into the wider trade enterprises and networks of this period, but was confined to interior centres of exchange and trade routes.[21] It is only in the epics that a clearer picture of the social base of Budhism and Jainism is available. The authors of *Cilappatikaram* and *Manimekalai* belonged to these two sects.

The post-Sangam period ($4^{th}$-$6^{th}$ century AD) was a period of transition in south India. It was characterized by the decline of trade and Tamil polities of the Ceras, the Colas and the Pandyas. It was associated with an 'invasion' of the Kalabhras and the subversion of the Tamil socio-political organization. The Kalabhras patronized both Budhism and Jainism. This assessment is based on the later Tamil tradition and Brahmanical records like land grants describing them as evil kings and 'adharmic' that is, followers of non-Brahmanical faiths.

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[18] Romila Thapar, Cultural Pasts: Essays in Early Indian History, Oxford University Press, New Delhi, 2000, p. 224

[19] I. Mahadevan, Early Tamil Epigraphy from the Earliest Times to the Sixth Century AD, Cre-A and Harward, Chennai,2003

[20] N. Subrahmanian, Sangam Polity: The Administration and Social life of the Sangam Tamils, Asia Publishing House,Bombay, 1966, p.308.

[21] R. Champakalakshmi, op.cit.

The decline of long distance trade does not affected the role of the Jains in contributing a rich corpus of literary works of the post-Sangam era. These include the epic Cilappatikaram and a large number among the eighteen didactic works (*Patinenkilkanakku*). These together represent a distinct class of works emphasizing the importance of a moral and ethical universe, norms of political and social behavior/conduct highly influenced by the Jain ethics and knowledge system. The intense material pre-occupation of the Sangam texts is now replaced by a different set of ideas and principles derived from the concepts ahimsa and the idea of equality of all human beings. Focus was now shifted from the earlier ideology of war and plunder of the Sangam polities to works on language and grammar and other knowledge systems. The authorship has been mainly attributed to the Jains.

The royal patronage also contributed for the spread of Jainism in South India. The Kadambas of Banavasi, the Gangas of Talakada, the Chalukyas of Badami and Kalyani, the Rashtrakutas of Malakheda etc gave patronage to Jainism in South India.

The rise of South Indian Bhakti movement and the revival of Brahmanical religion was a threat the existence of Jainism in south India. So many rulers of the major dynasties of south India now became the followers of Hinduism (Saivites or Vaishnavites). The Jains lost the royal patronage and it was threat to their existence in south India. Many of their temples in Tamil Nadu, Karnataka Andhra, and Kerala became the temples of Hindus. Gradually Jainism began to disappear from the region. Now they were confined to some pockets of south Indian states.

**Buddhism**

It is not sure that Buddhism, from its origin, flourished in South India in ancient times. Mainly because of the fact that the sources of ancient Tamilakam, particularly ancient Sri Lankan chronicles such as the *Dīpavaṃsa* and *Mahāvaṃsa,* are silent on the subject. Therefore, there is no unanimity among scholars regarding the period in which Buddhism was introduced to South India. However, on perusal of Tamil literary works, a solution to this problem can be found.[22] The earliest literary work in which Buddhism is traceable is a book called *Puraṇānūru*[23].[24] In the *Puraṇānūru* there is reference to the *Sivi Jātaka*.[25] No trace

[22] Pandit Hisselle Dhammaratana Mahāthera, Buddhism in South India, The Wheel Publication No. 124/125, Buddhist Publication Society, Colombo, 1968, p. 2

[23] It is a Tamil poetic work in the Eṭṭuttokai one of the eighteen melkanakku noolgal and it is a source of information on the political and social history of pre-historic Tamilakam. It is not known exactly how many authors wrote the poems in Purananuru.

[24] Pandit Hisselle Dhammaratana Mahāthera, Buddhism in ..., Op cit, p. 3

[25] According to Sivi Jataka, king Sivi (as Bodhisatta) had ruled Sivirattha with capital at Aritthapura (Aristapura of Sanskrit) and is said to have donated his eyes to a blind Brahmana.

of Buddhist influence can be found in books written prior to this. May be, that's why R. Chambakalakshmi argues that it would be appropriate to examine and analyse the available evidence from literature and archaeological data on Buddhism with the data from Deccan and Andhra.[26]

The presence of Buddhism in South India is unmistakably shown in *Sīlappadhikāram* and *Maṇimekhalai*, which are two epic works of the 3rd Sangam period in Tamil literature (2nd century CE). Of these, *Maṇimekhalai* is a purely Buddhist work, which in addition to the narrative, contains also expositions of the Buddhist doctrine. Extracts from other poems written by the author of *Maṇimekhalai*, Sīthalai Sāttanār, are found in other Tamil literary works. Quotations from Ilambodhiyar, the Buddhist poet, are found in the *Natrinai*.[27] According to Gail Omvedt, during the period of Emperor Asoka a party of Bhikkhus went to Sri Lanka in 250 B.C. under the leadership of Arahat Mahinda (Mahendra), after the third great Buddhist Conference under Moggaliputta Tissa Thera held in Asoka's presence at Pataliputra. Mahendra Thera appears to have travelled by sea and to have passed through Kavirapattiman where, during his temporary stay, he raised seven Buddhist viharas which the later Tamil Sangam works, such as *Silappadikaram* and *Manimekalai* attribute to Indra. Indra is only a contraction of Mahendra. Mahendra was greatly helped in spreading Buddhism in South India by Arittaha, of Sri Lanka, the uncle-in-law of King Devanampiya Tissa.[28] There is a village called Arittapatti in Madura District near where Arittha appears to have lived in caves, thereby lending his name to the village. Arittapatti which was originally a Buddhist place lost gradually its Buddhist nature.[29] Similar kinds of views also have been expressed by scholars like Clarence Maloney.[30]

One can see from the *Manimekalai* that the early Cola king, Killivalavan (2nd century A.D.) converted a prison-house into a charity house at the request of the Buddhist nun Manimekalai, and gifted it to Buddhists who utilised the building for a *palli* and a charity house. The Pali work, *Rasavahini*, refers to a Cola king who, while engaged in constructing a Siva, temple at Kaveripattinam, met some Buddhist bhikkus who proved to him the superiority of Buddha Dharma and in return got form him the Siva temple which they converted into a shrine of the

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[26] R. Chambakalashmi, Religion, Tradition, and Ideology: Pre-Colonial South India, Oxford University Press, New Delhi, 2011, p. 322

[27] Gail Omvedt, Buddhism in India: Challenging Brahmanism and Caste, Sage Publications, New Delhi, 2003, p. 85

[28] Ibid.

[29] T. N. Ramachandran, The History of Buddhism in the Tamil Kingdoms of South India, Archaeological Department, Government of Tamilnadu, p. 45

[30] Clarence Maloney, 'The Paratavar: 2000 years of Culture Dynamics of a Tamil Caste', Man in India, Vol. XLVIII, No. 3, 1969, p. 225

Buddhist.[31] Thus we are able to arrive at the conclusion that Buddhism came to South India before the 3rd Sangam period of Tamil literature (2nd century CE).

Apart from this, the inscriptions of King Asoka also shed much light on the subject. Two inscriptions of King Asoka found at Girnar in Surashtra are particularly helpful. "The merciful Emperor, endowed with favours from the gods, has arranged for medical facilities to be provided to men and beasts, in Coḷa, Cera, Pāṇḍya, Tāmrapārṇi (Sri Lanka), and in the kingdom of the Greek king Antiochus".[32] From this it is clear that the Emperor Asoka provided medical facilities in the kingdoms of South India. But nothing is mentioned here of the spread of Buddhism. Yet in rock edict number XIII found near Peshawar, there is reference to the Buddhist missions of Asoka. Among the countries referred to are Coḷa, Pāṇḍya, and Sri Lanka. This inscription was written in 258 B.C. and is direct evidence of the Buddhist missions of Asoka to South India and Sri Lanka. As Buddhist missions to Sri Lanka had to come by way of South India, the spread of Buddhism in Sri Lanka and South India should be considered contemporary events.[33]

The celebrated Chinese pilgrim Hiuen Tsang arrived at Kānchipura in South India in 640 A.D during the course of his travels. He mentions a stūpa 100 feet in height which existed there. With regard to the Buddhist monuments in the Pāṇḍya country Hiuen Tsang writes as follows: "Near the city of Madura there is a monastery built by Mahinda Thera, the brother of King Asoka. To the east of this there is a stūpa built by King Asoka". The monastery and stūpa were in a dilapidated condition at the time. Tamil literature does not mention anything about these two shrines. The commentator, Dhammapāla Thera, mentions in his works that he resided in a monastery which was built by King Asoka in a place called Bhadaratīrtha. Several Sinhalese princes, including Mahā Ariṭṭha, were ordained by Venerable Mahinda in Sri Lanka. All of them assisted the Mahā Thera in his missionary activities. Further, there is evidence that they assisted the Mahā Thera in propagating the Dhamma in South India.[34]

In the 5th century A.D. a great Buddhist divine called Buddhadatta Thera, who flourished in the reign of the Kalabhra chief, Accutavikkanta, resided in a vihara in Kaveripattinam built by one Visnudasa or Krsnadasa. This Thera is said to have written most of his works in *Kaveripattinam* at the instance of the Buddhist acharyas Sumati, Buddhasika and Sanghapala. Buddhadatta's patron was the Chola king, Kalaber Accutavikkanta, and this divine exhibit in his works an unusual

[31] http://www.bps.lk/olib/wh/wh124.pdf, 4:20 P M, 20/09/2013
[32] Pandit Hisselle Dhammaratana Mahāthera, Buddhism in..., Op cit, p. 3
[33] T. N. Ramachandran, The History of Buddhism..., Op cit., p. 46
[34] Ibid.

eloquence and patriotism in describing the Chola kingdom under him, of which he was a proud inhabitant.The Buddhist sites in the northern districts of the Madras Presidency, particularly in the Andhra country, are vast as against almost a fraction in the southern districts. From Salihundam in the Srikakulam district in the north, to Chinna Ganjam in the Guntur district in the south, and from Gooty in the Anantapur district in the west, to Bhattiprolu in the east, the Andhra country witnessed in the three centuries preceding and following the present era a phenomenal growth of Buddhist culture and art. Ramatirtham, Sankaram, Salihundam, Kodavalli, Arugolanu, Guntupalli, Jaggayyapeta, Ramireddhipalli, Alluru, Bezwada, Gudivada, Ghantasala, Garikapadu, Goli, Nagarjunikonda, Amaravati, Peddamaddur, Chinna Ganja, Peddaganjam, Kanuparti and Bhattiprolu are a few places among the many that have yielded relics of a glorious Buddhist civilization that flourished in the Andhra country in the early centuries.[35]

Stupas, Caityas or prayer halls, and Viharas were found in large numbers, particularly in the Guntur and Krsna districts along the banks of the river Krsna which was known to the Greeeks as Maisolos.Nagarjunakonda or "the Hill of Nagarjuna" is one of the sites excavated by the Archaeological Survey(from 1926 to 1931 and again in 1938).[36] The discoveries made here are of singular interest in that they include not only monasteries, stupas and caityas, but also a palace, a wharf and a large number of inscriptions relating to the Iksvaku dynasty that ruled the country in the 3rd centtury A.D. Most of the stupas here were richly carved with scenes drawn from the life of the Buddha, his past births and everyday life, besides decorative and ornamental designs.The reign of the Andhra King, Pulumavi, witnessed the raising of the great Mahacaitya of Amaravati which became the centre of the Caityakas while under the Iksvakus great stupas arose at Jaggayyapeta and Nagarjunakonda on either side of the river Krsna. The Caityakas probably derived their name from Amaravati Mahacaitya. We also learn that there were other monasteries at Nagarjunakonda one of which was built for the residence of the Sinhalese monks.[37]

Kancipura, Avanti and Arimaddana are according to the Gandhavamsa three great centres of Pali Buddhism. Buddhaghosa in the Nigamana to the Manorathapurani refers to Kanci as a centre of Pali study. Buddhaghosa says elsewhere (Papancasudani) that his own writing was at the instance of Buddhamitta when the two lived together at Madhurasutta-pattana (Madura). Again in his Manorathapurani Buddhaghosa says that his work was at the instance of Jotipala while the two were living together in Kancipuram and other places. Sanghamitra, a

[35]Pavanan. Baudhaswadheenam Keralathil. Trivandrum: Kerala Bhasha Institute, 2008.
[36] T. N. Ramachandran, The History of Buddhism..., Op cit., p. 46
[37] Ibid.

Tamil Bhikkhu of the Cola country, who lived in the early half of the 4th century A.D., went to Sri Lanka converted the king to Mahayana (Vaitulya) and being patronised by his second son Mahasena, destroyed the Mahavihara which was a seat of Hinayana and renewed and enlarged the Abhayagiri Vihara, which became thereafter the stronghold of Mahayana.[38]

Buddhadatta Thera (5th century A.D.), a Tamil of the Cola country, held charge successively of Buddhist monasteries at Mahavihara in Anuradhapura, Kaveripattinam, Uragapura, Bhutamangalam and Kancipura. He has written about these monasteries. While at Kaveripattinam, he wrote the *Buddhavamsatthakatha* at the request of his sisya Buddha-Sikha; and at the request of another disciple, Sumati, he wrote *Abhidhammavatara*. At Bhutamangalam he stayed in a Buddhist palli built by a Vaisnava, Kannadasa alias Venu (Vinhu) das, and completed another work called *Vinaya- viniscaya.* His disciple, Buddha Sikha, followed him everywhere. Invited to Sri Lanka, he compiled other works there at the request of a Sinhala Pontiff Mahathera Sankhapala. They are Uttaravinicchaya, Ruparupa-*vibhaga, Jinalankara* and a commentary on *Buddhavamsa* called *Madhuratha-Vilasini*. He met the famous Buddhaghosa in Sri Lanka and the two had friendly discourse. While the Gupta king Kumara Gupta was a patron of Buddhaghosa Thera, Buddhadatta's patron was the Kalabhra Accyutavikkanta (Acyuta Narayana) of the Colanadu.

The *Gandhavamsa* mentions ten South Indian Buddhist teachers who wrote works and speaks also of twenty other Buddhist teachers of South India who wrote books in Pali at Kancipuram.The ten teachers are - ( 1 ) Buddhadatta (5th century A.D.) (2) Ananda, the author of Mulatika on the Abhidhammattakatha. (3) Dhammapala (5th-6th century A.D.) a native of Tambarattha (Tirumnelveli district) who became successively the head of the Buddhist monastery called Bhataraditta - Vihara at Kancipuram and the Mahavihara at Anuradhapura, wrote good commentaries on Buddhist basic texts, such as "Attakatha," "Paramartha Manjusa," "Nettipakaranatthakatha." He resided in the city of Tanjai in Tirunelveli district.(4-5) Two unnamed former teachers (Purvacaryas) who wrote the Niruttimanjusa and Mahaniruttisankhepa.(6) Mahavajirabuddhi, author of Vinayaganthi, a glossary of the five the Vinaya books.(7) Cullavajirabuddhi. The name of his work is not traceable. (8) Dipankara Thera 91100 A.D., alias Buddhapriya Thera and "Coliya Dipankara," was disciple in Sri Lanka of Ananda Vanaradana, and later on became the head at Kancipura of Baladicca- Vihara. He was the author of the Pali works, Vajjamadu and Rupa-Siddhi, the former on Buddhist art, and the latter on arithmetic. He wrote also a commentary on the Rupa-Siddhi. He wrote a tika on Sampapancasatti also.(9) Culladhammapala who

[38] Pandit Hisselle Dhammaratana Mahāthera, Buddhism in ..., Op cit, p. 4

wrote the Saccasankhepa and (10) Kassapa, who wrote the Mohaviccedani and Vimativicccedana.[39]

[39] Ibid.

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*Kanpur Philosophers*
*ISSN 2348-8301*
*International Journal of Humanities ,Law & Social Sciences*

*Published biannually by New Archaeological & Genological Society*
*Kanpur India*
*Vol. three, Issue two (winter) 2016*
*www.naags.in*

# GeoGraphy and ManaGeMent of UntoUchability

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This study seeks to better solution the geography and management of untouchability with the belief that only a better understanding of the problem will lead to the true abolition of the practice. Caste system is the curse for Indian society. It divides and keeps the Indian society into sectarian groups and classes. The roots of the caste system arc traced back to time immemorial days, the age of the Vedas or Puranas. Caste-based discrimination is the most complex human rights issue facing India today. To date, the tools used to assess its status have been divided by discipline-human rights, legal and social science, Although significant contributions toward understanding untouchability have been made ill each of these areas, it is difficult to comprehend the scope and pervasiveness of the problem without combining the tools of all three. As India emerges as the world's largest democracy and one of the largest and most developed economies, the practice of caste discrimination remains in stark contrast to the image of progress, which the Government of India seeks to promote within the international community. Thus, like a shameful secret, 'hidden apartheid' untouchability remains an extremely sensitive issue within India. Its practice is never fully defined, never fully explored and, thus, never fully understood.

The Indian Government, perhaps realizing the difficulty of eradicating the caste system from India has provided the reservation system to the socially and

economically backward castes in the educational institutions and in offering employment opportunities. At the same time, the Indian Government has evaded laws to remove untouchability among the so called lower castes, by specifically declaring untouchability as a social evil and a crime against humanity. It even prosecutes the offenders under the provisions of Untouchability Act. The 1950 national constitution of India legally abolishes the practice of untouchability and there are constitutional reservations in both educational institutions and public services for Dalits with the Article 17, Constitution of India "untouchability is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of "untouchability" shall be an offence punishable in accordance with law. "Untouchability, this de-juro equality could not be converted into de-facto. Former Indian President K.R. Narayanan delivered a speech on the eve of Republic Day, January 25, 2000, "these provisions remain unfulfilled through bureaucratic and administrative deformation or by narrow interpretations of these special provisions."

**Definition**

The word "Dalit" comes from the Sanskrit root dal - and means "broken, ground-down, downtrodden, or oppressed. "Those previously known as untouchables, depressed classes, and harijans are today increasingly adopting the term "Dalit" as a name for themselves. "Dalit" refers to one's caste rather than class; it applies to members of those menial castes which have born the stigma of untouchability because of the extreme impurity and pollution connected with their traditional occupations. Similarly, the Caste has been derived from the Portuguese word "casta", meaning "clan" or "lineage," refers to two systems within Hindu society. The first is vama, the division of society into four groups: workers, business people, lawmakers/law enforcers and priests. The second is jati, the thousands of occupational guilds whose members follow a single profession.

Untouchability may be defined as an attitude on the part of a whole group of people that relates to a deeper psychological process of thought and belief, invisible to the naked eye, translated into various physical acts and behaviours, norms and practices. Thus untouchability is the social practice of ostracizing a minority group by segregating them from the mainstream by social custom or legal mandate. The excluded group could be one that did not accept the norms of the excluding group and historically included foreigners, nomatic tribes, law-breakers and criminals and those suffering from a contagious disease.

**Global Scenario**

India is one of the world's oldest societies. It has sustained a continuity of culture and religion for thousands of years. Caste and analogous systems of social hierarchy operate across the world, particularly in Asia and Africa, subjecting millions to inhuman treatment on the basis of being born into a certain caste or

similar social group. Though the communities themselves may be indistinguishable in appearance from others, unlike with race or ethnicity, socio-economic disparities are glaring, as are the peculiar forms of discrimination practiced against them. It is approximated that around 250-300 million people across the world suffer from caste, or work and descent based discrimination, a form of discrimination that impinges on their civil, political, religious, socio-economic and cultural rights.

Untouchability is commonly associated with treatment of the Dalit communities, who are considered "polluting" among Hindus of India, Nepal and Bangladesh, but the term has been used for other groups as well, such as the Burakumin of Japan, Cagots and Roma in Europe, or the Al-Akhdam in Yemen. Untouchability has been made illegal and Dalits substantially empowered in post-Independence India, but some prejudice against Dalits continues, especially in some rural areas dominated by certain other backward caste (OBC) groups.

Common features seen in caste and analogous systems across the world include the following : (a) Physical segregation; (b) Social segregation, including prohibition on inter-marriages between caste groups; (c) Assignment of traditional occupations, often being occupations associated with death or filth, coupled with restrictions on occupational mobility; (d) Pervasive debt bondage due to poor remuneration for lower-caste occupations; (e) High levels of illiteracy, poverty and landlessness as compared to so-called higher" castes : (f) Impurity for perpetrations of crimes against low-caste communities; (g) Use of degrading language to describe low-caste communities based on notions of purity and pollution, filth and cleanliness; and (h) Double or triple discrimination against and exploitation of women of low estates on the basis of sex, class and caste.

**Social Scenario**

Untouchability is primarily based on caste system which emerged as a byproduct of a process in which the Vedic culture was turned into its opposite: a hierarchically ordered state-imperial system dominated by a priestly class raised above the others by its claim to "secret knowledge." The varna system was evolved during Vedic period - 4,000 B.C. - 500 A.D. - to justify the social and economic stratification of caste. The evidence of those scriptures shows that the culture which produced the Rig Veda, is humanity's oldest book. Both women and men of the lowest classes were mentioned as composers of some of the hymns of the Rig Veda. Nor had individuals been locked into their trade by birth. Members of the same family took to different crafts and trades, as seen in a hymn of the Rig Veda (IX, 112), which says : ‘A bard I am, my father a leech,/And my mother is a grinder of corn,/Diverse in means, but all wishing wealth,/Equally we strive for cattle.’

It is believed that in 1,000 B.C., a great war" was fought among the Aryan tribes, which war is chronicled later in the great epic, Mahabharata. It is in this

period that the caste system became fixed in stone as the primary form of organization of Hindu society. In the period of 500 B.C., the caste of the Shudras - nor the lowest castes, composed of a mixture of poorer Aryans and aboriginal peoples in India - came to be formed as a distinctive caste. The Shudras were denied the rights of participation in religious activities. It was claimed that the Shudras had no right to approach the sacred fire, that is, to perform sacrifices, or to read the sacred texts. Gradually, the caste system began to pervade all aspects of society. In each of the four castes, brahmin, kshatriya, vaisya, and Shudra, a multiplicity of castes was created within them.

The launching of the Buddhist religion in the 6th Century B.C. by Gautama, a member of the kshatriya class, was in part a response to the increasing stratification of Hindu society. Members enjoyed equal rights in his church, irrespective of class or caste. Buddha also insisted that, religious discourses be carried on in the language of the common people, which at that time was a degenerated form of Sanskrit, called Pali. Islam, which came into India with the invading Central Asians who began moving eastward into India in the 12th century, also held an appeal to lower-caste Hindus, since it eradicated caste distinctions, and the caste designation was thrown off with the acquisition of a Muslim name. The next challenge to the caste system waited many centuries, until the 1930s and Mahatma Gandhi launched the war against untouchability with the "epic fast" of Sept.20-26, 1932. Gandhi had warned as early as Sept.13 that he would undertake the fast in protest of the "Communal Award" of the British Government. Under this divide-and-conquer tactics, the British were to establish a separate : electorate for the untouchables, and the British had succeeded in winning over lower caste leaders to the idea. According to Gandhi, "We do not want an our register and on our census untouchables classified as a separate class, "declared Gandhi in his statement of protest.," that Hinduism died than that untouchability lived. I will not bargain away the rights of the Harijans for the kingdom of the whole world. I cannot possibly tolerate what is in store for Hinduism if there are two divisions set up in every village."

Gandhi ended his fast on Sept.26 but the significance of the fast was that it unleashed a spirit within the Hindu population against untouchability. The eradication of untouchability was thereby incorporated as a fundamental principle of the Congress Party fight for independence. Gandhi started his "harijan tour" on Nov.7, 1933 to awaken the Hindu spirit for the eradication of untouchability. Over the course of the next nine months, Gandhi and his wife Kasturbai traveled 12,504 miles, beginning from his headquarters in Wardha, and ending at the holiest of Hindu cities, Varanasi, on the Ganges River.

According to another view untouchability was not started by brahmins, but by non brahmins that too against brahmins. During the days of Parasurama, non

brahmins tortured brahmins so much that, Parasurama took a vow to eliminate all kshatriyas from the world. This was probably the modern beginning of untouchability. To repent for atrocities committed on brahmins and to protect brahmins in future from these sort of vandalism, non brahmins themselves proposed varnasharam. Manu who introduced his Smriti bestowing primacy for brahmins was also a kshatriya. Varnashrama was thus introduced by non brahmins to protect brahmins & prevent clashes between brahmins & non brahmans.

**Legal Scenario**

A resolution was passed on September 25, 1932 to provide Dalits the same rights as "other Hindus" in regard to the use of wells, schools, roads and all other public institutions. The resolution pledged that these rights would be given "statutory recognition" at the earliest opportunity and promised that, "in the absence of any earlier legal sanction the first act of a self-rule Parliament would be to pass sanctions for the violation of these rights. "In addition, the resolution provided for the removal of all "hardships imposed on the untouchability in accordance with the prevailing customs."

One year after gaining independence, India's Constitution was adopted and came into effect on January 26, 1950. Article 17 of the new Constitution fulfilled the earlier pact by abolishing "untouchability" and forbidding its practice in any form; yet, no provision was made under which to enforce the prohibition. While Article 17 is the only fundamental right in the constitution for which a violation constitutes a punishable offense, it was a guarantee without any legal structure in place Not until 1955, seven years and nine months after independence, did the Indian Government enact special legislation to give effect to the constitutional right by creating an avenue to try cases and obtain redress. The law, known as the Untouchability (Offences) Act of 1955 and amended as the Protection of Civil Rights Act in 1976, effectuated the right to file untouchability cases it Indian Courts. The law, however, did not clearly define untouchability on its practice and offenders were often acquitted. The scope of the law remained limited to the practice of untouchability in public places and to the social boycott of "untouchability" due to caste prejudices. Both the 1976 Amendment and the later Prevention of Atrocities Act responded to these gaps in the scope of the law.

In 1989, after over 40 years of independence, The Scheduled Castes and the Scheduled Tribes (Prevention of Artocities) Act was passed to further clarify the definition of untouchability. For the first time, Scheduled Tribes were included in the jurisdiction of the act. Dr.B.R.Ambedkar, after six decades, expressede concern that political freedom lacked meaning as long as economic and social inequalities persisted; both economic and property-related offenses committed against Scheduled Castes were identified as atrocities alongside political offenses. The Act called for the appointment of Special Courts and Special Government Prosecutors

for expediting the proceedings under the Act and courts were given authorization for enforcement orders.

**Types**

Untouchability is present in nearly every sphere of life and practice in an infinite number of forms. Dalits face nearly 140 forms of work & descent-based discrimination at the hands of the dominant castes in the name of untouchability, From time immemorial Dalits have been deprived of their right to education and the right to possess land and other forms of property. Left with nothing but their physical labour to earn their livelihood they have all along been forced to do the toughest and most menial jobs for survival. Apart from the denial of access to public roads, tanks, temples and burial/cremation grounds there are other forms of untouchability. Following are a few :-

1. Prohibited from eating with other caste members.
2. Separate glasses for Dalits in villages.
3. Discriminatory seating arrangements in villages.
4. Segregation in seating and food arrangements in village functions and festivals.
5. Prohibited from entering into village temples.
6. Devadasi system - the ritualized temple prostitutioin of Dalit women.
7. Prohibited from entering dominant caste homes.
8. Separate burial grounds.
9. No access to village's common/public properties and resources.
10. Forced to vote or not to vote for certain candidates during the election.
11. Bonded Labour.
12. Face social boycotts by dominant castes for refusing to perform their "duties".

**Data & Survey**

Untouchability is an Indian phenomenon based on degrees of pollution and purity probably unrelated to race. Approximately 20 percent of all Hindu Indians are harijans, with another 20 percent members of the lower castes. This generally overlaps the 40 percent of the population that is below the poverty line, but there are many upper-caste Hindus, including many brahmins, who are destitute. For the upper-caste Hindus, poverty may even be more cruel, since their caste status denies them various "poverty relief programmes administered by the Government for the lower castes. The dropout rate is very high because of this and also because they need to help their parents financially by working. Lower castes continue to have lower literacy levels, which prevent them from obtaining higher playing jobs, Present almost two thirds of Dalits are illiterate. An analysis of survey, undertaken in 565 villages in 11 major states of India, deady demonstrates that the inhumane and illegal practice of untouchability is still commonplace in contemporary India. In as many as 38% of Government schools, Dalit children are maded to sit

separately while eating. In 20 percent schools. Dalits children are not even permitted to drink water from the same source. A shocking 27.6% of Dalits were prevented from entering police stations and 25.7% from entering ration shops. 33% of public health workers refused to visit Dalit homes, and 23.5% of Dalits still do not get letters delivered in their homes. Segregated seating for Dalits was found in 30.8% of self-help groups and cooperatives, and 29.6% of panchayat offices. In 14.4% of villages, Dalits were not permitted even to enter the panchayat building. In 12% of villages surveyed, Dalits were denied access to polling booths, or forced to form a separate line. In 48.4% of surveyed villages, Dalits were denied access to common water sources. In 35.8%, Dalits were denied entry into village shops. They had to wait at some distance from the shop, the shopkeeper kept the goods they bought on the ground, and accepted their money similarly without direct contact. IOn teashops, again in about one-third the villages, Dalits were denied seating and had to use separate cups. In as many as 73% of the villages, Dalits not permitted enter non- Dalit homes, and in 70% of villages non-Dalits would not end together with Dalits. In more than 47% villages bans operated on wedding processions on public (arrogated as upper-caste) roads. In 10 to 20% of villages, Dalits were not allowed even to wear clean, bright or fashionable clothes or sunglasses. They could not ride their bicycles, unfurl their umbrellas, wear sandals on public roads, smoke or even stand without head bowed. Restrictions on temple entry by Dalits average as high as 64%, ranging from 47% in U.P. to 94% in Karnataka. In 48.9% of the surveyed villages, Dalits were barred from access to cremation grounds. In 25% of the villages, Dalits were paid lower wages than other Workers. They were also subjected to much longer working hours, delayed wages, verbal and even physical abuse, not just in 'feudal' states like Bihar but also notably in Punjab. In 37% of the villages, Dalit workers were paid wages from a distance, to avoid physical contact. In 35% of villages, Dalit producers were barred from selling their produce in local markets. Instead they were forced to sell in the anonymity of distant urban markets where caste identities blur, imposing additional burdens of costs and time, and reducing their profit margin and competitiveness.

**Measures to Overcome Untouchability**

Dalits represent a community of 170 million in India, constituting 17% of the population. One out of every six Indians is Dalit, yet due to their caste identity Dalits regularly face discrimination and violence which prevent them from enjoying the basis human rights and dignity promised to all citizens of India. To regard our 160 million co-religionists as 'untouchables' and worse than animals is an insult not only to humanity but also to the sanctity of our soul. Untouchability should be eliminated also because its eradication is in the interests of Hindu society. Untouchability should be eradicated not only because it is incumbent on us but because it is impossible to justify this inhuman custom when we consider any

aspect of Dharma. Hence this custom should be eradicated as a command of Dharma. From the point of view of justice, Dharma and humanism, fighting untouchability is a duty and Hindus should completely eradicate it.

The Indian Government, realizing the difficulty of eradicating the caste system from India, has provided the reservation system to the socially and economically backward castes in the educational institutions and in offering employment opportunities. Simultaneously, the Indian Government has enacted laws to remove untouchability among the so called lower castes. Itr even prosecutes the offenders under the provisions of Untouchability Act. While the differences among the caste system remain deep rooted, unscrupulous politicians exploit them to their best advantage in the course of elections and in fact the vested interests in politics want to perpetuate the caste system. Therefore communal tensions and clashes among different communities periodically occur and thereby the caste differences become deep rooted and the caste system gets perpetuated.

Before submitting suggestions to alleviate untouchability it should be kept in mind that India lives in the villages and national integration should start from the village level. No national integration council will be able to provide this cooperative course at the village level. Well intentioned citizens who are known for their sympathy for SC, ST and Other Backward Castes (OBC) often say that they do something of the SC's as if they are aggressors and uncivilised people. Dalits need to be educated and fully made to accept the realities of life in this country. They must live as brothers and sisters. Whenever Human Rights are violated an inquiry must be invariably ordered. They should be entrusted to : (a) a committee constituted by the Government with legislation from all parties as members to enquire and submit a report; and (b) a voluntary organisation should be financed to enquire into this; and these reports should be placed before the legislature. Abolish the programme of providing separate colonies, separate drinking water, separate temple. Exemplary awards should be given to those persons who make effort and achieve integration on the village level, or impose a collective fine on villages or hamlets for practicing untouchability and call it untouchability tax. Wide publicity to be given in the village about penal provisions when untouchability is practised. Hand bills, films and wall posters should create a sense of feat' among the wrong doers. Stop ameliorative measures and be strict and put into operation all laws and legal measures without fear to bring about integration of the village.

**Epilogue**

When the constitution of India outlawed untouchability in 1950 many national leaders believed that a centuries old practice had been brought to an end. Yet, as a social organization and economic cons untouchability is very much alive today. Its grip and that of the caste system from which it derives, will necessarily be challenged to the very old India is to become an industrialized nation. This

question has now be urgent for India's more than one billion people. In the 21st century, India will find within itself the capacity for cultural regeneration permitted economic development, or as Mahatma Gandhi predicted, Hinduism perish, and India with it. Gandhi warned, if untouchability is not eradicate "the darkness that is untouchability would envelop the edifice of Hindu. Infact untouchability has not only survived the constitutional ban but the new avatars in many parts of the state. Caste-based discrimination often led to violence, leaving hundreds of the disadvantaged people distress particularly in the 1990s. Although the Governent has made some formal policies discourage discrimination, the integration of Dalits is not easily accept because many are still prejudiced. The programmes that have been credit are not always being implemented and the Dalits understandably discriminated against and most do not believe the Government is doing much to help them. Despite the growing domestic and international concern on untouchability, a constitutional prohibition against its practice, laws the implement this constitutional prohibition, and international human right protections, the daily lived experience of many Dalits seems unchange. The person treated as untouchable submits himself or herself untouchability practices because of a generational integrated belief that is right justified, religious and natural. Untouchability is in this sense corollary of the caste system, and the only way to get rid of it seems to be to get rid of the caste system itself. Forusing on untouchability ignores the root cause of the problem, all the mort so as Article 17 of that India Constitution, which bans untouchability, confines its definition to individuals discrimination against certain classes of persons not easily identifiable.

Over two hundred fifty million people worldwide suffer from caste discriminationm, which is an obstacle to the fulfillment of civil, political, economic, social and cultural rights. The fact that millions of people in the 'global village' live with no human dignity is not a joke and it sounds and utter stupidity to continue taking it as lightly as we have so far. Therefore, in this information age marked by so many advocacies on human rights, it would always be relevant to stress the need of information dissemination against the practice of caste untouchability- the most embarrassing issue of the age of information revolution.

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*Kanpur Philosophers*
*ISSN 2348-8301*
*International Journal of Humanities ,Law & Social Sciences*

*Published biannually by New Archaeological & Genological Society*
*Kanpur India*
*Vol. three, Issue two (winter) 2016*
*www.naags.in*

# Conversion of nehru to Pandit nehru: a study of political calculations in contemporary india

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Several arguments are continuously made on Nehru's domestic and foreign policy during the course of time. The contemporary historians made Nehru as great calculator of modern era and being the time Nehru became Pandit Nehru. The paper deals with political calculations through the dialogues of historians in form of criticism made against Nehru. The paper also discusses the iconic representation of Nehru in Indian History commonly known as 'Pandit Nehru'. Primarily these arguments are discussed in this paper. During the Indo-Pakistan war of 1948 when India was gaining back the Kashmir captured by the invaders, he prematurely went to the UN Security Council. This was a great strategic mistake. India now wants to distance itself from 3rd party intervention in the dispute and the UN resolutions on this, but it is Nehru who did it in the first place. Nehru had a total impractical approach to integrating Kashmir with rest of India. He didnot allow Sardar Patel to deal with Kashmir issue. Patel was quite successful in integrating other troubled regions such as Hyderabad Nizam's province with India. Nehru took India as a socialistic nation, in the path of USSR. Patel was firmly capitalistic and Gandhi wanted more rural development. Either of the latter paths could have been beneficial for India. With Nehru's lopsided projects going for big industries and dams without any rural development, meant people were forced to move to cities, without having enough infrastructures. Nehru's failed economic ideals held Indian economy as a prisoner until 1991. While the rest of Asia - Korea, Singapore, Thailand Taiwan, Japan and China were waving past us in Capitalistic wagons. People were still in abject poverty riding Nehru's socialistic bullock cart. Until the

Rockefeller's foundation helped us with "green revolution" we were just begging for food from other countries. And worst of Nehru's works were related to China war of 1962. He was totally ungrammatical. While, Nehru's cronies have virtually silenced his failures in China war, the rest of the world made us into a mocking stock. As Neville Maxwell put it, “hopelessly ill-prepared Indian Army that provoked China on orders emanating from Delhi … paid the price for its misadventure in men, money and national humiliation”.

Nehru's empty rhetoric of "Hindi-Chini bhai bhai" ignored the rise of China as a confident military power and he was trying to defend the indefensible McMahon line. In fact, none of the Indian leaders or army generals have ever been to the north east corner of Kashmir that we just have it in maps for no real reason. Had we taken a less confrontational approach, we could have avoided the war and made the China-Pakistan relationship less strong. Everything started in early 1946 when the Indian National Congress had to elect a new president. It was an accepted fact that the leader chosen as Congress president would become the first prime minister of independent India. Three candidates were in the race: Acharya Kripalani, Jawaharlal Nehru, and Sardar Patel. The working committee of the INC and the Pradesh committees had to send their nomination for one of the three candidates. Sardar Patel was easily the most popular. Everyone knew his efficiency and his toughness for tackling difficult problems. Twelve out of 19 Pradesh committees nominated him. None nominated Nehru. From the start Gandhi had indicated that he favoured Nehru. His reasoning was that his British education was an asset: *'Jawaharlal cannot be replaced today whilst the charge is being taken from the British. He, a Harrow boy, a Cambridge graduate, and a barrister, is wanted to carry on the negotiations with the Englishmen.'* Another point Gandhi made was that while Sardar Patel would agree to work as Nehru's deputy, the reverse might not happen. He also felt that Nehru was better known abroad and could help India play a role in international affairs. Eventually, in deference to Gandhi, Kripalani nominated Nehru and withdrew from the race. Patel had no choice but to follow his colleague, “*so that Nehru could be elected unopposed.'* Dr Rajendra Prasad later stated: '*Gandhi has once again sacrificed his trusted lieutenant for the sake of the glamorous Nehru.*”It is how India got Nehru as its first prime minister. In the year 1950, two momentous events shook Asia and the world. One was the Chinese invasion of Tibet, and the other, Chinese intervention in the Korean War. The first was near, on India’s borders, the other, far away in the Korean Peninsula where India had little at stake. By all canons of logic, India should have devoted utmost attention to the immediate situation in Tibet, and let interested parties like China and the U.S. sort it out in Korea. But Jawaharlal Nehru, India’s Prime Minister, did exactly the opposite. He treated the Tibetan crisis in a cursory fashion, while getting heavily involved in Korea. India

today is paying for this policy, by being the only country of its size in the world without an official boundary with its giant neighbor. Tibet soon disappeared from the map. As in Kashmir, Nehru sacrificed national interest at home in pursuit of international glory abroad. India at the time maintained missions in Lhasa and Gyangtse. Due to the close relations that existed between India and Tibet going back centuries and also because of the unsettled conditions in China, Tibet's transactions with the outside world were conducted mainly through India. Well into 1950, the Indian Government regarded Tibet as a free country.

The Chinese announced their invasion of Tibet on 25 October 1950. According to them, it was to 'free Tibet from imperialist forces', and consolidate its border with India. Nehru announced that he and the Indian Government were *"extremely perplexed and disappointed with the Chinese Government's action…"* Nehru also complained that he had been "led to believe by the Chinese Foreign Office that the Chinese would settle the future of Tibet in a peaceful manner by direct negotiation with the representatives of Tibet…" This was not true, for in September 1949, more than a year before the Chinese invasion, Nehru himself had written: *"Chinese communists are likely to invade Tibet."* The point to note is that Nehru, by sending mixed signals, showing more interest in Korea than in Tibet, had encouraged the Chinese invasion; the Chinese had made no secret of their desire to invade Tibet. In spite of this, Nehru's main interest was to sponsor China as a member of the UN Security Council instead of safeguarding Indian interests in Tibet. Because of this, when the Chinese were moving troops into Tibet, there was little concern in Indian official circles. Panikkar, the Indian Ambassador in Beijing, went so far as to pretend that there was 'lack of confirmation" of the presence of Chinese troops in Tibet and that to protest the Chinese invasion of Tibet would be an *"interference to India's efforts on behalf of China in the UN."* So Panikkar was more interested in protecting Chinese interests in the UN than India's own interests on the Tibetan border. Nehru agreed with his Ambassador. He wrote, *"our primary consideration is maintenance of world peace… Recent developments in Korea have not strengthened China's position, which will be further weakened by any aggressive action [by India] in Tibet."* So Nehru was ready to sacrifice India's national security interests in Tibet so as not to weaken China's case in the UN. It is nothing short of tragedy that the two greatest influences on Nehru at this crucial juncture in history were V.K. Krishna Menon and K.M. Panikkar, both communists. Panikkar, while nominally serving as Indian ambassador in China, became practically a spokesman for Chinese interests in Tibet. Sardar Patel remarked that Panikkar *"has been at great pains to find an explanation or justification for Chinese policy and actions."* India eventually gave up its right to have a diplomatic mission in Lhasa on the ground that it was an 'imperialist legacy'. This led to Nehru's discredited *'Hindi-Chini Bhai Bhai'*. Mao had no

reciprocal affection for India and never spoke of *'Chini-Hindi Bhai Bhai'* – or its Chinese equivalent. Far from it, Mao seemed to have had only contempt for India and its leaders and their pacifism. Mao respected only the strong who would oppose him, and not the weak who bent over backwards to please him. Sardar Patel warned Nehru: *"Even though we regard ourselves as friends of China, the Chinese do not regard us as friends."* He wrote a famous letter in which he expressed deep concern over developments in Tibet, raising several important points. In particular, he noted that a free and friendly Tibet was vital for India's security, and everything including military measures should be considered to ensure it. On 9 November , 1950, two days after he wrote the letter to Nehru, he announced in Delhi, "In Kali Yuga, we shall return ahimsa for ahimsa. If anybody resorts to force against us, we shall meet it with force." But Nehru ignored Patel's letter. The truth is that India was in a strong position to defend its interests in Tibet, but gave up the opportunity for the sake of pleasing China. It is not widely known in India that in 1950, China could have been prevented from taking over Tibet.

Patel on the other hand, recognized that in 1950, China was in a vulnerable position, fully committed in Korea and by no means secure in its hold over the mainland. For months, General MacArthur had been urging President Truman to *"unleash Chiang Kai Shek"* lying in wait in Formosa (Taiwan) with full American support. China had not yet acquired the atom bomb, which was more than ten years in the future. India had little to lose and everything to gain by a determined show of force when China was struggling to consolidate its hold. Also, India had international support, with world opinion strongly against Chinese aggression in Tibet. The world, in fact, was looking to India to take the lead. The highly influential English journal The Economist echoed the Western viewpoint when it wrote, "Having maintained complete independence of China since 1912, Tibet has a strong claim to be regarded as an independent state. But it is for India to take a lead in this matter. If India decides to support independence of Tibet as a buffer state between itself and China, Britain and U.S.A will do well to extend formal diplomatic recognition to it." So China could have been stopped. But this was not to be. Nehru ignored Patel's letter as well as international opinion and gave up this golden opportunity to turn Tibet into a friendly buffer state. With such a principled stand, India would also have acquired the status of a great power while Pakistan would have disappeared from the radar screen of world attention. Much has been made of Nehru's blunder in Kashmir, but it pales in comparison with this policy failure in Tibet. As a result of this monumental failure of vision – and nerve – India soon came to be treated as a third rate power, acquiring 'parity' with Pakistan. Two months later Patel was dead. Even after the loss of Tibet, Nehru gave up opportunities to settle the border with China. To understand this, it is necessary to appreciate the fact that what

China desired most was a stable border with India. With this in view, the Chinese Premier Chou-en-Lai visited India several times to fix the boundary between the two countries. In short, the Chinese proposal amounted to the following: they were prepared to accept the McMahon Line as the boundary in the east – with possibly some minor adjustments and a new name – and then negotiate the unmarked boundary in the west between Ladakh and Tibet. In effect, what Zhou-en-Lai proposed was a phased settlement, beginning with the eastern boundary. Nehru, however, wanted the whole thing settled at once. The practical-minded Zhou-en-Lai found this politically impossible. And on each visit, the Chinese Premier in search of a boundary settlement, heard more about the principles of Pancha Sheela than India's stand on the boundary. He interpreted this as intransigence on India's part. China, in fact, went on to settle its boundary with Myanmar (Burma) roughly along the McMahon Line following similar principles. Contrary to what the Indian public was told, the border between Ladakh (in the Princely State of Kashmir) and Tibet was never clearly demarcated. As late as 1960, *the Indian Government had to send survey teams to Ladakh to locate the boundary and prepare maps.* But the Government kept telling the people that there was a clearly defined boundary, which the Chinese were refusing to accept. What the situation demanded was a creative approach, especially from the Indian side. There were several practical issues on which negotiations could have been conducted – especially in the 1950s when India was in a strong position. China needed Aksai Chin because it had plans to construct an access road from Tibet to Xinjiang province (Sinkiang) in the west. Aksai Chin was of far greater strategic significance to China than to India. It may be a strategic liability for India – being expensive to maintain and hard to supply, even more than the Siachen Glacier. Had Nehru recognized this he might have proposed a creative solution like asking for access to Mount Kailash and Manasarovar in return for Chinese access to Aksai Chin. The issue is not whether such an agreement was possible, but no solutions were proposed by Nehru and his government. The upshot of all this was that China ignored India -including Pancha Sheel – and went ahead with its plan to build the road through Aksai Chin. On the heels of this twin blunder – the abandonment of Tibet and sponsorship of China, with nothing to show in return – Nehru deceived the Indian public in his pursuit of international glory through Pancha Sheel. Pancha Sheel, which was the principal 'policy' of Nehru towards China from the betrayal of Tibet to the expulsion of Dalai Lama in 1959, is regarded as a demonstration of good faith by Nehru that was exploited by the Chinese who 'stabbed him in the back'. This is not quite correct, for Nehru knew about the Chinese incursions in Ladakh and Aksai Chin but kept it secret for years to keep alive the illusion of Pancha Sheel.

**Conclusion :** Despite of all points discussed above Nehru resulted to an iconic frame of Pandit Nehru, done by Indian historians. There are several other icons in modern Indian and contemporary history as Gandhi was designed by his Ainak (goggles), another a particular photograph of Gandhi and Nehru became very popular and iconic. This process is carried out by historians with slightly different manners. Icons of Nehru are slightly different in India and England, as we know historically that Budhha has different icons in India and China. They are not same at different locations. Despite of all criticism, Nehru was highlighted as Pandit Nehru on the basis of his contributions to the Indian freedom struggle as well as in making of modern India.

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*Kanpur Philosophers*
*ISSN 2348-8301*
*International Journal of Humanities ,Law & Social Sciences*

*Published biannually by New Archaeological & Genological Society*
*Kanpur India*
*Vol. three, Issue two (winter) 2016*
*www.naags.in*

# A COMPARATIVE STUDY OF THE ACADEMIC ACHIEVEMENT OF NEO-LITERATE BELONGING TO VARIOUS TYPES OF LEARNING CENTRES RUN UNDER SARVA SHIKSHA ABHIYAN

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## INTRODUCTION

The SSA is an effort to provide quantitative and qualitative improvement in elementary education and for the different schemes was restructured for access, enrolment and retention. For out of school children non-formal centres are working where children are receiving elementary education comparable of formal school. It is very necessary to estimate the value or quality of the learning centres so that they may be considered useful and important. Hence, the investigator was motivated to conduct a study an evaluative study of Sarva Shiksha Abhyiyan in view of Neo-literates. In the study investigator appraise the centres, in terms of quality issue like adequacy of infrastructure and basic facilities teaching learning method, teaching earning material, learners evaluation technique, academic achievement of leaner's, attitude of teachers towards learning centre. The decade of the 90 has seen the growing trend of parallelization of school education programmes and institutions. The seeds for this were sown in the National Policy on Education-1986 (NPE-1986) which stated that Universalization of Elementary Education (UEE) will be achieved through the school system, or a parallel stream of Non-formal Education (NEF). This trend was further magnified by the Government's decision to set up a National Literacy Mission (NLM) in 1988. Instead of a much expected UEE Mission NLM succeeded in diverting political attention from the issue of education as a Fundamental Right : and projecting mere literacy as education. In 1993, under the Education for All (EFA) the government opened the doors of NLM to the 9-14 age group instead of limiting it to the 15-35 age group as was originally intended. This move implied that the government need

not pay any special attention to upper-primary level (classes VI-VIII) as far so policy as concerned, they might not have existed at all. When it came to the science that is taught in formal schools as per CBSC/State norms; literacy alone was expected to suffice. As a result of this development, the State's educational responsibility is being assumed to be fulfilled if a child in the age group of 6-9 years spend three years in an NEF center, followed by coverage of two years in the adult literacy class when she is 9-11 years of age without having even stepped into a school. The ESS was the oldest of these literacy projects which was started in November 1991. This project reported on achievement of 20-69 percent and similarly EFA programme of Delhi administration started in 1992 was winded up without reporting any progress, and DSS was winded up in 1992. The NDMC project also ended in 1995 with a meager achievement of 17.18 percent. Now a days a programme SSA (7 year quality education) for child age group 6-14 years launched by central & state governments of India. None of these projects were evaluated externally. In fact, all the three projects were far below the achievement rate of 60 percent requirement, which is necessary for initiating an external evaluation. So far post literacy and continuing education (PL & CE) projects have not been part of the earlier projects. The Delhi Sarva Shiksha Abhiyan Samiti, also adopted the 'campaign approach to achieve its literacy targets. 'Campaign' approach is essentially 'volunteer' based approach, requiring one volunteer for every ten learners. Having a large target, every campaign required thousands of educated volunteers. Thus the volunteers and their profile are among the most important factors on which success or failure of every campaign is dependent. Thus it is important in a study the profile and view of the neo-literate students. The present research take care of the students views. Now a days dropout children is very major problems. Therefore an alternative system (learning centres) is must to provide quality education for all out of school children. So, all these aspects covered in this study.

The Sarva Shiksha Abhiyan is a historic stride towards achieving the long cherished goal of Universalisation of Elementary Education (U.E.E.) through a time bound integrated approach, in partnership with States. SSA, which promises to change the face of the elementary education sector of the country, aims to provide useful and quality elementary education to all children in the 6-14 age group by 2010. The SSA in an effort to recognize the need for improving the performance of the school system and to provide community owned quality elementary education in the mission mode. It also envisages bridging of gender and social gaps.

OBJECTIVES OF THE STUDY :

1. To compare the academic achievement of learners belonging to learning centres having adequate and inadequate infrastructure and facilities.

2. To compare the academic achievement of learners belonging to poor, average and good rated learning centres on teaching learning material used by the teachers.
3. To compare the academic achievement of learners belonging to poor, average and good rated learning centres on teaching methods used by the teachers.
4. To compare the performance of learners belonging to poor, average and good rated learning centres on tools and techniques used by teachers.

Following Null Hypotheses were statistically tested –

1. There is no significant difference between the academic achievement of learners belonging to learning centers with regard to adequate and inadequate infrastructure and facilities.
2. There is no significant difference between the academic achievement of the learners belonging to poor, average and good rated learning centers on teaching learning material, used by the teachers.
3. There is no significant difference between the academic achievement of learners belonging to poor, average and good rated learning centers on teaching methods used by the teachers.
4. There is no significant correlation between the teachers behavior and academic achievement of the learners.

The researcher used survey method and case study method of research in the study.

Study was delimited of the following areas.

1. The research study was confined to the north-east district of NCT, Delhi, which was registered under UEE.
2. Self made and developed test used by the investigator.
3. The study was confined to only teacher and students of learning centres. Ngo's and officials were not taken into considerations.
4. Study was restricted to only three levels of learners i.e. Level I, Level II, Level III.

The population for the study included all the drop out students studied in learning centres situated in North-East Delhi.

The learning centres of North-eash Delhi have been divided broadly on the basics of their NGO's Out of these NGO's some NGO's were selected randomly for this study. Learning centres of the selected NGO's were enlisted and some learning centres from these lists were selected randomly centres. Students of any one level from level – I, II and III were selected from each centre as sample.

Learning Centres checklist, classroom observation schedule, achievement test for students and attitude scale of teacher's were used as tools in the study. All tools were developed himself by researcher.

Statistical Techniques Used

The statistical technique used in the analysis of the data are given below

1. Use of descriptive statistics like percentage, mean and standard deviation.
2. To find the significance of difference between means related to different variables t-tests were employed.

Analysis of Data and Results:

There is no significant difference between the academic achievement of learners belonging to learning centres with regard to adequate & inadequate infrastructure and facilities. In order to find out whether the academic achievement scores of learners differ significantly on adequacy of infrastructure and basic facilities scores of academic achievement test were taken into account and the "t" test was used to analysis the scores. Given below table no. 4. 18 shows the result.

**Table – 4.1**

Difference between the Academic Achievement Scores of Learners of Learning Centres having Adequate & Inadequate Infrastructure & Facilities

| S.No. | Groups | N | Mean | SD | "t" value | Inference |
|---|---|---|---|---|---|---|
| 1. | Adequate | 40 | 11.22 | 2.55 | 6.68** | Significant at both Levels |
| 2. | Inadequate | 62 | 14.23 | 3.75 | | |

(N = 102)

df = 100

significant at 0.05 level

** significant at 0.01 levels

**Figure – 4.A**

Mean Academic Achievement on Adequate & Inadequate Infrastructure and Facilities in the centres

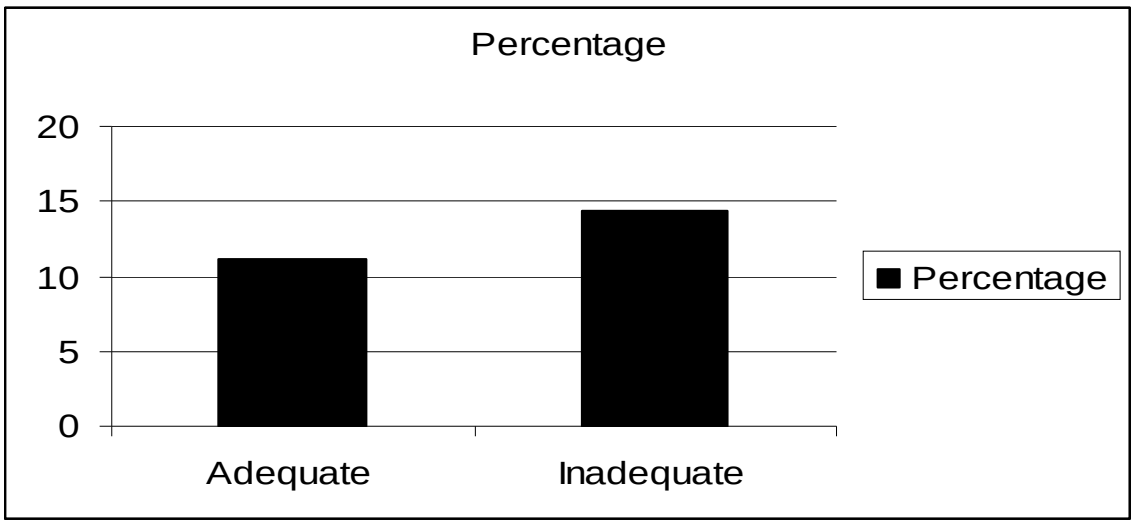


Table 4.19 shows that mean achievement (14.23) of the learners in the academic achievement test, was higher for the learning centres having adequate infrastructure. Table 4.1 also shows that 't' ratio 4.56 is highly significant. It means that there is significant relationship between the adequacy of infrastructure available at learning centres and the academic achievement of the learners. The null hypothesis rejected. Above result may also be supported by the finding of Chakrabarty (1999) regarding the non-availability of teaching learning material and its influence on the achievement of literacy of the learners. Students in school who got better facilities often have higher level of achievement. Govinda and Varghese (1993) found that students in schools who got good r very good facilities scored high in Hindi and Mathematics as those in schools with poor infrastructures. Saxena, Singh & Gupta (1995) revealed that physical facilities were important correlates of student achievement in Karnataks. Madhya Pradesh & Orissa. Varghes (1995) and Pal (2001) also found that students perform better in academic where infrastructure facilities were available in the school as Compared to those of having less facilities. Mydum (1993) found that the amenities and the material available at the adult centre which including illuminating equipments/electrical appliances, charts, blackboards and other learning materials, significantly influenced the achievement of learners. results can also be seen through the fig. 4.B. Hence, hypothesis No. 1 is rejected.

**Hypothesis – 2**

There is no significant difference between the academic achievement of learners belonging to poor, average and good rated learning centres on teaching learning material used by the teachers.

In order to test the hypothesis statistically, academic acheivement scores of learners of poor, average and good learning centres were taken into account and the F-ratio was used to analysis the data. Results related to the hypothesis are given below in the table no. 4.1

**Table 4.2**

One way anova for scores of achievement tests of 3 groups

| Scores | SS | DF | MS | F-ratio | Level of Significance |
|---|---|---|---|---|---|
| SSB. | 529.30 | 2 | 260.612 | 52.86** | p<0.01 |
| SSW | 350.324 | 99 | 5.005 | | |
| SST | 879.624 | 101 | | | |

Table 4.2 shows that F-Ratio is highly significant (p<0.01). It which leads to the rejection of hypothesis was a significant relationship between achievement and teaching learning materials used by the teachers. Since F-test does not indicate exact scores, so two tailed tests were performed.

**Table – 4.3**

DIFFERENCE BETWEEN THE MEAN ACADEMIC ACHIEVEMENTS SCORES OF LEARNERS OF POOR, AVERAGE AND GOOD RATED LEARNING CENTRES ON TLM USED BY TEACHERS

| S.No. | Group | N | Mean | SD | DF | 't' value | inference |
|---|---|---|---|---|---|---|---|
| 1. | Poor | 42 | 9.183 | 1.93 | 90 | 25.45** | significant at both the levels |
| 2. | Average | 50 | 11.98 | 2.50 | | | |
| 3. | Poor | 42 | 9.123 | 0.863 | 50 | 17.11** | p<0.01 |
| 4. | Good | 10 | 16.830 | 3.10 | | | |
| 5. | Average | 50 | 11.98 | 2.50 | 58 | 10.23** | p<0.01 |
| 6. | Good | 10 | 16.83 | 2.14 | | | |

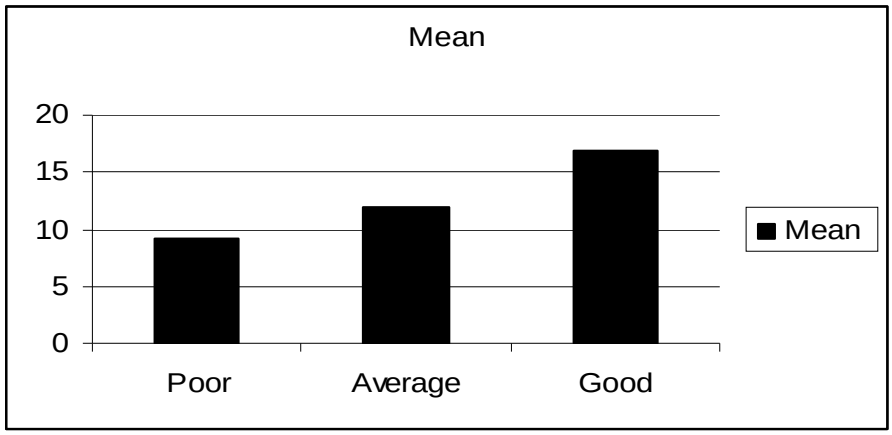
N = 102

It can be seen from the table 4.3 that mean achievement scores of average (11.98) in poor average groups, good (16.83) in poor-good group and average in average good (15.93) groups are higher than their counterparts.

It is clear from the table that the academic achievement of learners of good learning centre on teaching learning materials used by the teachers scored significantly higher than the average and poor learning centres. A significant difference in mean scores of average and poor learning centres was also revealing. It implies that there is a significant relationship between academic achievement scores of poor, average and good learning centres and the use of teaching learning materials used by the teachers. hence the research hypothesis was not resisted. Hence availability and teachers's classroom behaviour in using TLM plays a vital role in the academic achievement of learners. Panda (2000) found that students performed better in general science where the teacher prepares and utilizes that teaching aids in the class as compared to their counterparts.

Singh (1995) found that access to teacher material and educational facilities contributed to the Mathematics achievement of children. Joshi, et al (1993) also found that the achievement in English, Mathematics, Science and Social studies of students in sell managed schools of learning resources who significant by higher than the achievement among the poorly managed schools of learning resources. Hence hypothesis no. 2 is rejected.

**Figure – 4.P**




MEAN ACADEMIC ACHIEVEMENT SCORES OF LEARNERS OF POOR, AVERAGE AND GOOD RATED LEARNING CENTRES ON TLM USED BY THE TEACHERS

**Hypothesis – 3**

There is no significant difference between the academic achievement of learners belonging to poor, average and good rated learning centres on teaching methods used by the teachers.

In order to test the hypothesis statistically, academic achievement scores of learners of poor, average and good rated centers were taken into account and F-ratio was used to analyses the data results related to the hypothesis are given below in the table 4.3.

**Table – 4.4**

ONE-WAY ANOVA FOR SCORE OF ACHIEVEMENT TESTS OF THREE GROUPS WITH RESPECT TO TEACHING METHODS USED BY THE TEACHERS

| Scores | SS | DF | MS | F-ratio | Level of Significant |
|---|---|---|---|---|---|
| SSB | 391.624 | 2 | 196.10 | | |
| SSW | 493.612 | 99 | 6.01 | 32.61** | p<0.01 |
| SST | 884.236 | 101 | | | |

Table 4.4 shows that F-ratio of 32.61 is highly significant ($p < 0.01$), since f-ratio test does not indicates exact scores of difference in mean scores, so two tailed t-test were performed.

**Table No. 4.4**

DIFFERENCE BETWEEN THE MEAN ACADEMIC ACHIEVEMENT SCORES OF LEARNERS OF POOR, AVERAGE AND GOOD RATED LEARNING CENTRES ON TEACHING METHODS USED BY THE TEACHERS

| S.No. | Group | N | DF | Mean | SD | 't' value | inference |
|---|---|---|---|---|---|---|---|
| 1. | Poor | 48 | 98 | 9.30 | 3.21 | 9.96** | significant |
| | Average | 52 | | 12.85 | 3.91 | | at both |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 2. | | | | | | | levels |
| 3.<br>4. | Poor<br>Good | 48<br>02 | 48 | 9.30<br>15.15 | 3.21<br>1.35 | 11.7** | p<0.01 |
| 5.<br>6. | Average<br>Good | 52<br>02 | 52 | 12.85<br>15.15 | 3.91<br>1.35 | 4.03** | |

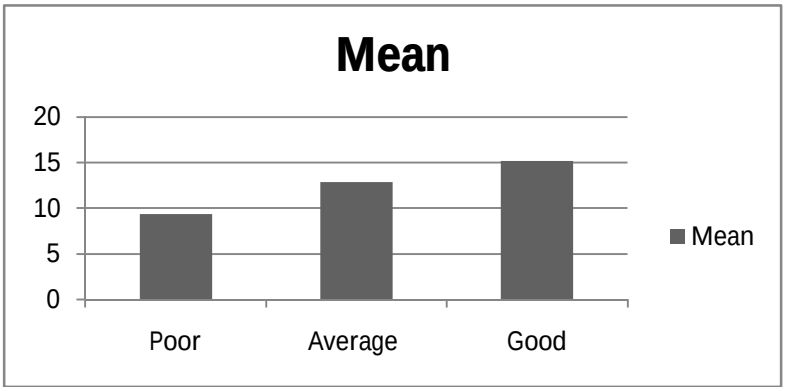
N = 102

Table 4.4 shows significant differences between the scores of the learners of poor, average and good rated learning centres. Table also reveals that academic achievement of the learners of good learning centres on the teaching pedagogies by the teachers of learning centres scored significantly higher than average and poor learning centes. It means that there is a significant relationship b/w the scores of the learners of the poor, average and good rated centres and in the use of teaching pedagogies. Hence, the research hypothesis was not rejected. So it can be said that. teacher's classroom behaviors can influence the learner.

Sharma (1997) reported that the multi grade teachers in using poor tutoring, monitorial, self learning material and direct teaching have positive impact on organization of teaching and learning materials helped multi grade students to learn MLL competencies in Kannada, Mathematic, eVS-I and II better Gyamani (1979) found that class room climate, teachers achievement and their expectation from their students are the factors for the academic performance of learners, Thus the above studies support the influence of teacher's classroom behaviour on performance of learners. Hence hypothesis No. 3 is rejected. Results are also clear from the figure 4.

**Figure – 4.Q**

MEAN ACADEMIC ACHIEVEMENT SCORES OF LEARNERS OF POOR, AVERAGE AND GOOD RATED LEARNING CENTRES ON TEACHING METHODOLOGIES USED BY THE TEACHERS



**Hypothesis – 4**

There is no significant difference between the performance of learners belonging to poor, average and good rated learning centres on tools and techniques used by the teachers.

Hypothesis was statically tested by taking into academic achievement test scores of learners of poor, average and good rated learning centres F-ratio was performed to analyze the data. Results related to the hypothesis are given in the table 4.23

**Table No. 4.5**

One-way anova for scores of achievement tests scores of three groups W.R.T. the tools and techniques used by the teachers

| Scores | SS | DF | MS | F-ratio | Level of Significance |
|---|---|---|---|---|---|
| SSB | 520.01 | 2 | 265.80 | 92.0* | P<0.01 |
| SSW | 25.01 | 99 | 2.90 | | |
| SST | 545.02 | 101 | | | |

Table 4.5 shows that F-ratio 92.0 is highly significant (p<0.01)

It implies that the academic achievement scores of the poorly, good and average rated learning centres differed significantly with reference to tools and techniques used by the teachers for the evaluation of the academic performance of the learners. Since F-ratio does not indicate exact source of different in mean scores, so two tailed 't' tests were performed.

**Table No. 4.6**

DIFFERENCE BETWEEN THE MEAN ACADEMIC ACHIEVEMENT SCORES OF THE LEARNERS OF POOR, AVERAGE & GOOD RATED LEARNING CENTRES ON TOOLS AND TECHNIQUES USED BY THE TEACHERS FOR EVALUATION

| S.No. | Groups | N | DF | Mean | SD | 't' value | Inference |
|---|---|---|---|---|---|---|---|
| 1. | Poor | 42 | 80 | 9.40 | 0.950 | 8.00** | Significant at both the level P<0.01 |
| 2. | Average | 40 | | 12.60 | 3.44 | | |
| 3. | Poor | 42 | 60 | 9.40 | 1.01 | 19.12** | |
| 4. | Good | 20 | | 16.86 | 2.86 | | |
| 5. | Average | 40 | 58 | 12.60 | 2.54 | 8.52** | |
| 6. | Good | 20 | | 16.86 | 2.86 | | |

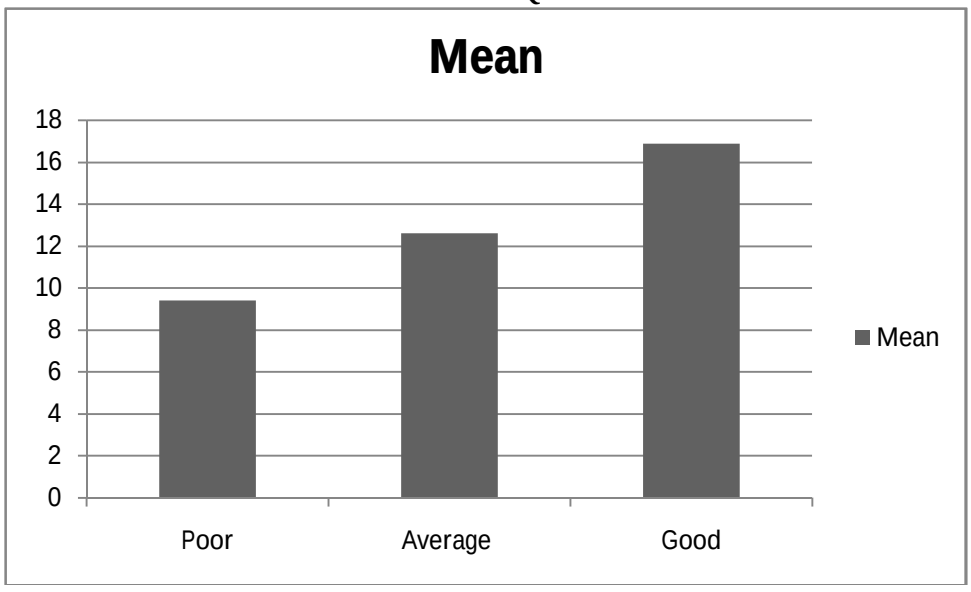
Table 4.6 shows that the mean academic achievement of the learners of good learning centre stored significantly higher than average and poor learning centres. Significant difference was also seen in mean scores of average and poor rated

learning centres. This shows the significant relationship is shared by academic achievement scores of learners and use of tools and techniques by the teachers. Hence, the research hypothesis was not rejected. Singh Saxena (1995) and Padha (1997) found that teachers frequently taking tests and providing feed back and teachers assigning home tasks and correction had positive and strong association with school means in mathematics and Language. Panda (2000) also found that home task given and correction done by the teachers had significant effect on enhancing learning achievement in all the school subjects in rural and urban area. Thus one can say that evaluation procedures employed by the teachers can influence the achievement of students. Hence hypothesis No. 4 is rejected.

Above results may also be seen through figure 4 R.

**Figure – 4.R**

MEAN ACADEMIC ACHIEVEMENT OF LEARNERS BELONGING TO POOR, AVERAGE AND GOOD RATED LEARNING CENTRES ON EVALUATION TOOLS AND TECHNIQUES USED BY THE TEACHERS



*Kanpur Philosophers*
*ISSN 2348-8301*
*International Journal of Humanities ,Law & Social Sciences*

*Published biannually by New Archaeological & Genological Society*
*Kanpur India*
*Vol. three, Issue two (winter) 2016*
*www.naags.in*

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dkuij dh vkjfHkd i=dkfjrk e jk'Vh; pruk dk Loj lokifj FkkA ml le; d vf/kdk"k y[kd vFkok dfo i=dkj gkr FkA og lkfgR; vkj i=dkfjrk d ek/;e l thou dk ,d u;h nf'V vkj fn"kk nuk pkgr FkA bld fy, i=dkfjrk ,d lcy lk/ku vFkok gfFk;kj fl) gbA bldk mi;kx djd og dkuij okfl;k d thou e uotkxj.k ykuk pkgr FkA fon"kh "kklu l mUgku ;g dyk lh[kh vkj vc mlh ij i=dkj "kfDr dk mi;kx dju yxA fcfV"k ljdkj dk le;≤ ij mnck/ku ndj vkj dHkh&dHkh lko/kku dj lekt vkj n"k dh lkekU; fLFkfr e l/kkj yku dh dkf"k"k dh tkrh FkhA dkuij d rÙdkyhu i=dkjk e mPpdkfV dh vkn"kokfnrk FkhA mUg vFk&fprk viu fy, ugh] cfYd i=k d ld"ky lpkyu d fy, FkhA bld pyr mUg ik;% {kfr mBkuh iMrh FkhA mud lkeu vkfFkd ykHk dk i"u ugh FkkA ikBdk d lEikknd lno ml ;x d vu:i vkx c<u dk ikRlkfgr djr FkA mudh iR;d ifDr e ;x dk lUn"k vkj ekuo&Hkkouk fufgr FkhA ijUr ikBdk dh fLFkfr bld foijhr FkhA mudh jktuhfrd pruk fodflr ugh Fkh vkj u gh lekpkj&i=k e mUg dkb fo"k'k :fp FkhA ,lh fLFkfr e i=&if=dkvk dk idk"ku mPp vkn"k dk iek.k gA bld vfrfjDr i=dkjk d le{k lkekftd eY;k d mUu;u dk Hkh i"u FkkA mUgku viu i=k e ml i"u dk cMh rtfLork vkj ixfr"khyrk l mBk;k vkj n"k] dky vkj ifjfLFkfr d vulkj vko";d ifjoru dh ekx dhA bld vfrfjDr rÙdkyhu i=&if=dkvk u fgUnh Hkk'kk ,o lkfgR; d fodkl e egÙoi.k Hkfedk fuHkk;hA fu'd'kr% ;g dgk tk ldrk g fd dkuij dh vkjfHkd i=dkfjrk e ml ;x dh li.k pruk fo|eku gA ifrdy ifjfLFkfr;k l f?kj jgdj Hkh i=dkjk u ml dky dh lkekftd] jktuhfrd] vkfFkd] lkfgfR;d vkfn leL;kvk dk ftl <x l ly>k;k] mll mud ,dfu'B ldYi dh n<rk Li'V gkrh gA mue y[ku dh {kerk] deBrk] lkgl] Li'Vokfnrk] fuHkhdrk vkfn x.k fo|eku FkA mue fdlh idkj dh nyxr ldh.krk ugh FkhA lekt d x.k&nk'k crkuk gh mudk /ke

FkkA rÙdkyhu lekt d vkpkj] 0;ogkj thou vkj :fp l o vPNh rjg ifjfpr FkA ,d f"k{kd ;k min"kd dh Hkkfr o lekt d fgr dh gh ckr dgr FkA i=k d mnn"; e[k i'B ij vfdr fl)kUr&okD;k e fufgr FkA oLrr% lekt&l/kkj }kjk i=dkj dkuij okfl;k dk jk'Vh;rk dk ikB i<k jg FkA vk/kfud ;x dh jk'Vh;rk d fodkl e ml dky dh i=dkfjrk uho :i e vkt Hkh ij.kkLin ,o v{k..k gA oLrr% uhM d fuek.k e mldh Hkfedk ljkguh; gA ;fn dkuij dh vkjfHkd i=dkfjrk u jk'Vh;rk d cht ugh ck; gkr rk vkt ;g ifjoru ugh fn[kkb iMrkA *ljLorh* dk idk"ku tuojh lu 1900 l ukxjh ipkfj.kh lHkk dk"kh d lj{k.k e] bf.M;u iil i;kx l lfp= ekfld if=dk d :i e vkjHk gvkA[1] tuojh lu 1903 e *ljLorh* d lEiknu dk dk;&Hkkj i0 egkohj ilkn f}onh th u lHkkyk[2] vkj lu 1905 l f}onh th *ljLorh* dk lEiknu dkuij d tgh {k= e jgdj dju yxA[3] bl idkj ^ckã.k* d i"pkr *ljLorh* dkuij l idkf"kr gku okyh nljh ie[k if=dk cuhA[4] ;|fi *ljLorh* dk idk"ku i;kx l gvk Fkk fdUr *ljLorh* d fuek.k e dkuij dk ;kxnku lokifj gA ftl idkj *ljLorh* l f}onh th dk vyx ugh fd;k tk ldrk] mlh idkj *ljLorh* vkj f}onh th dk dkuij l vyx ugh fd;k tk ldrkA *ljLorh* dk lgk;d lEiknd d :i e dkuij d i0 mn; ukjk;.k ckti;h] i0 noh ilkn "kDy RkFkk x.k"k"kdj fo|kFkh th dh lk/kuk Hkh feyhA[5]

f}onh th d lEiknu e ^ljLorh^ tlh mPpdkfV dh lkfgfR;d if=dk dk idk"ku fgUnh dh lkfgfR;d i=dkfjrk d u; ;x dk "kHkkjEHk gA mlu chloh "krkCnh e fgUnh Hkk'kk] dfork] dgkuh rFkk lkfgR;Ùkj fo'k;k d ldyu vkj lEiknu dj fgUnh i=dkfjrk dk le) fd;kA[6] oLrr% *ljLorh* dk idk"ku rFkk egkohj ilkn f}onh dk mldk lEiknd cuk;k tkuk fgUnh i=dkfjrk e ØkfUrdkjh dk; Fkk] D;kfd rc rd v[kckjk dk lEiknd] lEiknd ugh oju og viu fopkjk dk y[kd rFkk if=dk d fy, lkexh ldyudÙkk gkrk FkkA ml lEiknu&dk; dju dk volj ugh jgrk FkkA f}onh th fo}ku] vuHkoh lkfgR;dkj rFkk 0;fDrxr vu"kklu l "kCnku"kklu rd dk dBkjrk d lkFk ikyu dju oky FkA o *ljLorh* d y[kk dk ijh rjg lEiknu djr FkA lLdr "kCnku"kklu d vulkj fyx] opu] fØ;k vkfn dk fu/kkj.k djr FkA "kCnk d i;kx d ifr n< ifrK FkA o iR;d okD; 0;kdj.k&lEer cukr FkA ykfdd "kCnk d cny 0;kid Lohdr "kCnk d i;kx d fgek;rh FkA *ljLorh* d y[kk dk likB; cuku d fy, NkV&NkV ijkxkQ] fojke&fpàk d i;kx] fgUnh d ljy x| d i;kx ij tkj nr FkA *ljLorh* dh Hkk'kk ij bu ckrk dk cgr /;ku j[kk x;kA[7] *ljLorh* d y[kk dh Hkk'kk e ,d:irk d lkFk gh ljyrk ,o ck/kxE;rk jgrh Fkh bld liknd vkpk; egkohj f}onh th l"kk/ku }kjk y[kk dh Hkk'kk dk cgl[;d ikBdk dh le> e vku yk;d dj nr FkA bl lc/k e f}onh th dk Lo; dk dFku g] **;g u n[krk fd "kCn vjch dk g ;k Qkjlh dk ;k rdh dkA n[kuk flQ ;g g fd bl "kCn] okD; ;k y[k dk vk"k; vf/kdk"k ikBd le> yx ;k ughA vYiK gkdj Hkh fdlh ij viuh fo}rk dh >Bh Nki Nkiu dh dkf"k"k eu dHkh ugh dhA**[8] f}onh th u fgUnh Hkk'kk d i{k dk

etcr fd;k vkj lkFk&gh&lkFk u doy lkfgR; cfYd n"ku] foKku] vkfFkd lkfgR; vkfn ij Hkh y[kk dk ldyu dj *ljLorh* e idkf"kr fd;kA[9] f}onh th u *ljLorh* d ek/;e l jk'Vh; pruk txku d fy, ble lkLdfrd pruk ij vud y[k NkiA *on D;k g*] *lLdr D;k g* vkfn fo'k;k ij ikBdk dk tkudkjh nh xbA *ljLorh* dk nljk egÙoi.k vonku ;g Fkk fd fgUnh dh ikjfEHkd dgkfu;k dk idk"ku dj fgUnh dFkk lkfgR; dk "kHkkjEHk fd;kA f}onh th u *nykb okyh*] X;kjg o'k dk liuk*] *mlu dgk Fkk*] tlh dgkfu;k dk lEiknu dj fgUnh dh iFke dgkuh d :i e iLrr fd;kA iepn dh vud dgkfu;k vkj mudh iLrdk dh leh{kk idkf"kr dhA[10] lu 1906 d vfUre vd e f}onh th u ikBdk dk lfpr djr g, fy[kk fd] **ljLorh d jlK okpd vc dN xEHkhj fo'k;k ij Hkh y[k i<u dk r;kj jgA**[11] vLr] xEHkhj lkfgR; d fy, mUgku igy i'BHkfe r;kj dh] rc ljLorh d ek/;e l mldk ipkj&ilkj fd;kA 1907 l xEHkhj fo'k;k ij y[k] egki:'kk d thou pfj=] dgkfu;k vkkfn Niu yxhA **lHkk dh lH;rk** "kh'kd lifl) y[k f}onh th u viy] lu 1907 e fy[kk FkkA blh o'k d eb vd e fgUnh dh lifl) dgkuh *nykb okyh* Nih FkhA bl le; rd *ljLorh* e fofo/k fo'k;k ij LFkkb :i l fy[ku okyk ,d y[kd e.My r;kj gk x;k FkkA jk; nohilkn *i.k*] efFkyh"kj.k xlr] i0 mn; ukjk;.k cksti;h] i0 y{eh/kj cksti;h] okgLiR; Lokeh lR;no vkj dk"kh ilkn tk;loky vkfn egkuHkko ml le; rd *ljLorh* d y[kdk e FkA f}onh th u viu Je o *ljLorh* d ek/;e l vU;kU; y[kd ink fd; vkj lkfgR; d fHkUu&fHkUu vdk dk ipkfjr vkj i'V fd;kA u;&u; fo'k; l>kdj lkfgR; Hk.Mkj dh Jh of) dhA[12] lu 1905 e f}onh th u *ljLorh* dk lEiknu dkuij l vkjHk fd;k FkkA mu fnuk [kMh ckyh uxj d fuokfl;k] lkfgR;dkjk o i=dkjk d chp ykdfi;rk ikIr dju yxh FkhA yfdu ,lk ek= [kMh ckyh d x| lkfgR; rd gh lhfer FkkA ijUr f}onh th u [kMh ckyh dk i| d {k= e LFkkfir dju dk chMk mBk;kA[13] f}onh th u fgUnh d x| o i| e ctHkk'kk o [kMh ckyh d }Un dk lekIr dju d fy, HkxhjFk i;Ru fd;k vkj mle o lQy Hkh g,A [kMh ckyh dfork dh ik.k ifr'Bk e f}onh th vkj *ljLorh* dk vf}rh; LFkku gA [kMh ckyh dk0; dk vkUnkyu rth d lkFk lu 1905 l f}onh th u dkuij l pyk;kA lu 1905 l gh efFkyh"kj.k xlr dh jpuk, *ljLorh* e Niuk "k: gbA[14]

lu 1910 e f}onh th u *ljLorh* d lEiknu l dN fnuk d fy, foJke fy;k FkkA f}onh th d foJkedky e *ljLorh* dk lEiknu&dk; noh ilkn "kDy ¼dkuij½ u fd;kA[15] f}onh th d liknu dky e gh tk fgUnh d Louke?kU; lkfgR;dkj turk d lkeu vk; mue Bkdj xnk/kj flg] Bkdj xkiky"kj.k flg] i0 jkepUn "kDy] fo"oEHkjukFk "kek *dkf"kd*] x;kilkn "kDy *lugh*] :iukjk;.k ik.M;] fl;kje"kj.k xlr] x.k"k"kdj fo|kFkh] iepUn] pUn/kj "kek *xyjh*] oUnkou yky oek] ukjk;.k ilkn vjkMk] TokyknÙk "kek] ineyky iUukyky c["kh vkfn d uke ie[k gA f}onh th u lEikndh; ;kX;rk] Kku] lPpfj=rk] fuHk;rk] LoPNrk vkj ie d }kjk ftl idkj *ljLorh* dh lok dh mll i=dkfjrk dk Lrj dkQh Åpk gvkA i=dkfjrk ,d egku

riL;k g] bl f}onh th u iR;{k djd fn[kk;kA lLdfr] lkfgR; vkj lkfgR;dkj] fon"kh lkfgR; vkj lkfgR;dkjk dk ifjp;] fgUnh llkj dk loiFke f}onh th u fof/kor *ljLorh* d }kjk djk;kA lu 1920 d vUr e f}onh th u ineyky iUukyky c["kh dk *ljLorh* dk lEiknu Hkkj lki dj Lo; mll vodk"k y fy;kA lEiknu NkM nu d ckn Hkh f}onh th u *ljLorh* dh lok l viu dk foe[k ugh fd;kA tc rd f}onh th dk "kjhj mudk lkFk nrk jgk] *ljLorh* d fy, o dN u dN fy[kr jgA[16] f}onh th d vFkd ifjJe vkj njnf'V dk gh ifj.kke Fkk fd *ljLorh* if=dk dk idk"ku fcuk fdUgh vkfFkd llk/kuk d ckotn yxkrkj pyrk jgkA *ljLorh* dh bl lQyrk dk J; lg lEiknd jg noh ilkn "kDy vkj i0 mn; ukjk;.k ckti;h dk Hkh tkrk g ftUgku gj dne ij i0 egkohj ilkn f}onh dk lfØ; lkFk fn;kA bu rhuk egku lkfgR;dkjk u lkfgR; dh fofo/k fo/kkvk dk fupkM] ^ljLorh^ d iR;d vd e xkxj e lkxj d :i e Hkj fn;kA[17] oLrr% i=dkfjrk] fgUnh Hkk'kk ,o lkfgR; d fodkl e veY; ;kxnku d fy, *ljLorh* vkj *i0 egkohj ilkn f}onh* lno Lejh.kh; jgxA dkfrd "kDy 11 ¼nokRFkkuh ,dn"kh½ foØeh lor 1970 fnukd 9 uoEcj lu 1913 b0 dk dkuij l ,d lkIrkfgd i= dk idk"ku gvk ftl i=dkfjrk d bfrgkl e *irki* d uke l tkuk tkrk gA[18] *irki* d idk"ku dh lpuk i0 egkohj ilkn f}onh th u *ljLorh* d uoEcj] 1913 d vd e idkf"kr dh Fkh] tk bl idkj g &^irki uke dk ,d u;k lkIrkfgd i= gA uoEcj l fudyk gA ble 16 i'B gA okf'kd eY; ckgj okyk l 2@& gA**[19] irki d idk"ku dh ifjdYiuk f"koukjk;.k feJ o ukjk;.k ilkn vjkMk th dh Fkh ftld ie[k lg;kxh ;"kknkuUnu th Fk tk dkjku"ku il d Lokeh FkA lkIrkfgd ^irki^ d idk"ku d io bu rhuk gh u vud cBdk e viuk lkjk le; ,d ,l i.kdkfyd lEiknd d p;u e fcrk;k tk fo}rk] opkfjdrk] ckf)drk ,o dkuij dh turk dh uCt le>u e ekfgj gk rFkk lkIrkfgd *irki* d fy, yxHkx ogh peRdkj dj ld tk i0 egkohj ilkn f}onh th u *ljLorh* d fy, fd;k FkkA vud cBdk d i"pkr rhuk gh *x.k"k"kdj fo|kFkh* d p;u ij ,der g,A ,lk dju dk ie[k dkj.k ;g Hkh Fkk fd x.k"k"kdj fo|kFkh th bld io i0 egkohj ilkn f}onh d lg;kxh o lg lEiknd d :i e *ljLorh* if=dk d ek/;e l viuh i=dkfjrk dk ykgk euok pd FkA

x.k"k"kdj fo|kFkh th u lkIrkfgd *irki* d :i e tk lekpkj i= uxj dk fn;k mldk dyoj] vkdkj vkj en.k lHkh dN *ckã.k* vkj *ljLorh* l fHkUu FkkA[20] ikjEHk e *irki* 13**×10** d vkdkj d 16 i'Bk dk fudyrk FkkA bldk eY; "kgj e nk :i;k vkj ckgj <kb :i;k FkkA *irki* dh ykdfi;rk tl&tl c<rh xb ol&ol mld i'B Hkh c<k; tkr jgA[21] *irki* d iR;d vd e iFke i'B ij lnk ; ifDr;k idkf"kr gkrh Fkh&

ftldk u fut xkjo rFkk fut n"k dk vfHkeku gA
og uj ugh] uji"k fujk g vkj erd leku gAA[22]

*irki* dk ukedj.k ukjk;.k ilkn vjkMk th u ^i0 irkiukjk;.k feJ* dh Lefr e rFkk x.k"k"kdj fo|kFkh th u *egkjk.kk irki* dh Lefr e fd;k FkkA QyLo:i *irki* d iFke vd e vjkMk th u i0 irkiukjk;.k feJ ij rFkk fo|kFkh th u egkjk.kk irki ij y[k fy[kk FkkA[23] ikjHk l gh *irki* dh fuHkhdrk o Li'Vokfnrk u lolk/kkj.k ij viuh /kkd vkj fcfV"k jkT; d vR;kpkjh "kkldk ij vkrd tek fn;k FkkA fcfV"k ljdkj dk *irki* d c<r iHkko l fpUrk jgu yxhA vR;kpkjh "kkld vkj xjhck dk [ku plu oky jktk] uokc vkj tehnkj ml viuk "k= le>u yxA prkouh] ryk"kh] tekur] tekuk vkj ty *irki* d fy, jkt dh ckr gk xbA[24] *irki* d idk"ku vkjEHk gku d pkj eghu ckn ;"kknkuUnu th ,o yxHkx nl eghu ckn vjkMk th *irki* l vyx gk x; vkj x.k"k"kdj fo|kFkh *irki* d Lokeh gk x;A[25] ,d rk fo|kFkh th dh vkfFkd fLFkfr igy l gh vPNh ugh Fkh Åij l ljdkj vkj mld fiBBvk d fo:) fujUrj yMr jgu l *irki* dh vkfFkd 0;oLFkk vkj [kjkc gk xbA rc *irki* lgk;d Q.M [kkyk x;kA bl Q.M e ;Fkk"kfDr lHkh ykxk u ;kxnku fd;kA irki d ifr lolk/kkj.k dk bruk vkd'k.k n[k x.k"k th u ekp] lu 1919 e *irki* dk VLV d v/khu dj fn;kA *irki* d VfLV;k e efFkyh"kj.k xlr] MkO tokgjyky jkgrxh] ykyk QypUn tu] f"k0k ukjk;.k feJ vkj x.k"k"kdj fo|kFkh euftx VLVh FkA ykyk QypUn d R;kx&i= nu ij jktf'k i:'kkÙkenkl V.Mu vkj x.k"k"kdj fo|kFkh th dh eR; d i"pkr mud T;'B i= gfj"kdj fo|kFkh fjDr LFkku ij pu x;A VLV cu tku d ckn x.k"k"kdj fo|kFkh th *irki* d lEiknd vkj f"koukjk;.k feJ mld end rFkk idk"kd g,A lu 1921 e *irki* ij **jk;cjyh** ekugkfu ednek pyk vkj lEiknd idk"kd l 15&15 gtkj dh tekur ekxh xbA edne e nkM&/ki d dkj.k x.k"k th lEiknu dk; lHkky ugh ikr FkA vr% d'.knÙk ikyhoky *irki* d lEiknd fu;Dr fd; x;A end vkj idk"kd Hkh ikyhoky th jgA lu 1923 e ikyhoky th d py tku d i"pkr ckyd'.k "kek *uohu* u nk vdk dk lEiknu fd;kA fQj vDVcj 1923 l i0 ek[kuyky pronh[25] th *irki* dk lEiknu dk; 1924 rd djr jgA fo|kFkh th bl le; ty e FkA ty l NVu ij fo|kFkh th u 10 ekp] 1924 l lEiknu dk; viu gkFkk e iu% y fy;kA lu 1928 e lkb [kMk ekugkfu ednek pykA blh o'k U;k;ky; dk vieku dju dk ukfVl feykA fdUr cM /k; vkj lkgl d lkFk nkuk gh dfBukb;k l fo|kFkh th ^irki^ dk fudky y x;A il vkfMuUl d vulkj tc *irki* lu 1930 e cUn gvk rc rd rd fo|kFkh th mld lEiknd jgA il vkfMuUl tc [kRe gvk] rc fo|kFkh th ty e FkA vr% 9 uoEcj 1930 l *irki* tc iu% fudyk] rc mld end] idk"kd] lEiknd idk"k ukjk;.k f"kjkef.k g,A FkkM fnuk ckn tc f"kjkef.k th Hkh ty py x; rc mud LFkku ij Jhfuokl ckykth gkMhdj fu;Dr g,A ty l NVu ij fo|kFkh th u *irki* dk lEiknu&dk; viu gkFk e ydj 22 ekp] lu 1931 dk ,d gh vd fudyk Fkk[26] fd 23 ekp] lu 1931 dk Hkxrflg dk Qkl h fn; tku d dkj.k 24 ekp] 1931 dk dkuij e ,d Hk;dj fgUn&efLye nxk "k: gk x;kA blh nx e "kkfUr LFkkfir dju fudy

fo|kFkh th 25 ekp] 1931 fnu c/kokj dk "kghn gk x;A[27] mud ckn *irki* dk lEiknu i0 ckyd'.k "kek *uohu* u db o'kk rd fd;kA[28] 23 uoEcj] 1920 l *irki* nfud d :i e Hkh idkf"kr gku yxk FkkA[29]

oLrr% dkuij dh fgUnh i=dkfjrk dk vkt tk xkjo ikIr g] mld ihN *irki* ,o x.k"k"kdj fo|kFkh th dk egku ;kxnku ,o lei.k g tk fpj&Lej.kh; jgxkA *iHkk* ekfld if=dk dk idk"ku igy e/;in"k d [k.Mok l vkjEHk gvk FkkA bldk iFke vd 7 viy] 1913 dk dkyjke xxjkM ,o ek[kuyky pronh d lEikndÙo e fudyk FkkA[30] ijUr lu 1920 l[31] ;g dkuij d ^irki il* l[32] x.k"k"kdj fo|kFkh vkj nonÙk "kek ch0,0 d lEiknu e idkf"kr gku yxhA x.k"k"kdj fo|kFkh th d ty py tku ij d'.knÙk ikyhoky bld lEiknd g,A ikyhoky th d ckn ek[kuyky pronh th vkj fQj vDVcj 1923 l ckyd'.k "kek *uohu* th bldk lEiknu dju yxA[33] i0 egkohj ilkn f}onh th u *iHkk* d dkuij l idk"ku dh lpuk *ljLorh* d Qjojh 1920 d vd e nh g] tk bl idkj g&**iHkk cf<;k ekfld if=dk dkuij d irki il l fudyu yxh gA bld i/kku lEiknd Jh;r x.k"k"kdj fo|kFkh gA bld y[kdk dk ijLdkj Hkh fn;k tkrk gA dk0;] lkfgR;] lekt] jktuhfr] 0;kikj&okf.kT; vkj 0;olk; vkfn vud fo'k;k d y[k ble vc rd fudy g vkj "kk;n mlh rjg vkx Hkh fudyA fudy g, y[kk e bld jktuhfrd vkj vkfFkd ;k lkEifÙkd y[k cM egÙo d gA dfork, Hkh ble jgrh gA,lh vPNh if=dk dk idkf"kr gkuk fgUnh Hkk'kk d lkHkkX; dk lpd gA y{k.kk l tku iMrk g fd *irki* d irki d lkFk gh lkFk *iHkk* dh iHkk Hkh fnu ij fnu c<rh gh tk;xhA ,o eLrA**[34] *iHkk* d }kjk fgUnh dfork dk u;k Loj feykA xhr dk0; dk 0;kid vkj jk'Vh; Hkkoukvk dh e/kjre vfHk0;fDr *iHkk* d dfo;k dh fgUnh d uo;x dk fo"k'k nu gA *iHkk* d dfo;k e ek[kuyky pronh] efFkyh"kj.k xlr] fl;kjke"kj.k xlr] ckyd'.k "kek *uohu*] jkeuj"k f=ikBh] l;dkUr f=ikBh *fujkyk*] jkeukFk *leu*] txekgu *fodflr*] mn;"kdj HkVV] xkdypUn "kek rFkk y[kdk e ilknhyky >k] gjukjk;.k ckFke] t;pUn fo|kydkj] fo"oEHkjukFk "kek *dkf"kd* vkfn d uke mYy[kuh; gA[35] fo"oEHkjukFk "kek *dkf"kd* d lEiknu e fo"o dh efgykvk ij ,d lfp= y[kekyk *iHkk* e idkf"kr gb FkhA[36] ikjEHk e rk *iHkk* ,d lkfgfR;d if=dk Fkh ijUr ckn e jktuhfrd if=dk gk tku d dkj.k ble fon"k lEcU/kh lekpkj rFkk vkfFkd] lkekftd vkj jktuhfrd fo'k;k ij ryukRed rFkk ,frgkfld nf'Vdk.k l fy[k x; egÙoi.k y[k Nik djr FkA lkFk&gh&lkFk *iHkk* e lHkh rjg d Kku&foKku] dyk] lkfgR; vkfn fo'k;k ij xEHkhj lkexh Hkh idkf"kr gkrh FkhA

lnHk


1- pronh] txnh"k ilkn] **i=dkfjrk d Ng n"kd**] lkfgR; lxe] bykgkckn] 1997 ] i0 184
2- flg] Mk0 /khjUnukFk] **fgUnh i=dkfjrk& Hkkjrun&io l Nk;koknkÙkj&dky rd**] fo"ofo|ky; idk"ku] okjk.kl h] 2003] i0 60

3- *fn ekjy*] **lkIrkfgd**] i0 33
4- ogh
5- pronh] uj"kpUn] iokn) r] i0 184
6- flg] MkO /khjUnukFk] iokn) r] i0 60
7- ogh] i0 61
8- ofnd] MkO onirki] **fgUnh i=dkfjrk % fofo/k vk;ke**] u"kuy ifCyf"kx gkml] ub fnYYkh] 1976] i0 126
9- flg] MkO /khjUnukFk] iokn) r] i0 61
10- ogh] i0 63
11- pronh] uj"kpUn] iokn) r] i0 187
12- ogh] i0 188
13- *fn ekjy*] iokn) r] i0 33
14- pronh] uj"kpUn] iokn) r] i0 187
15- ogh] i0 188
16- ogh] i0 189
17- *fn ekjy*] iokn) r] i0 33
18- pronh] uj"kpUn] iokn) r] i0 190
19- *ljLorh*] uoEcj] 1913
20- *fn ekjy*] iokn) r] i0 34
21- pronh] uj"kpUn] iokn) r] i0 190
22- *irki*] 16 uoEcj] 1913
23- pronh] uj"kpUn] iokn) r] i0 190
24- ogh] i0 192
25- ogh
26- ogh] i0 193
27- foLrr v/;;u d fy, nf[k,& ekFkj] vkuUnh ilkn] **vej "kghn Økfrdkjh x.k"k"kdj fo|kFkh**] eerk idk"ku] fnYyh] 2002] i0 91&96
28- pronh] uj"kpUn] iokn) r] i0 193
29- ogh] i0 194
30- flg] MkO /khjUnukFk] iokn) r] i0 72
31- cãkun] ¼MkO½] **Hkkjrh; LorU=rk vkUnkyu vkj mUkj in"k dh fgUnh i=dkfjrk**] ok.kh idk"ku] fnYyh] 1986] i0 83
32- Hkkukor] MkO lthoo] **i=dkfjrk d fofo/k ifjn";**] jpuk idk"ku] t;ij] 1994 i0 87
33- pronh] uj"kpUn] iokn) r] i0 195
34- *ljLorh*] Qjojh] 1920
35- pronh] uj"kpUn] iokn) r] i0 196
36- *fn ekjy*] iokn) r] i0 36

*Kanpur Philosophers*
*ISSN 2348-8301*
*International Journal of Humanities ,Law & Social Sciences*

*Published biannually by New Archaeological & Genological Society*
*Kanpur India*
*Vol. three, Issue two (winter) 2016*
*www.naags.in*

# mRrj in'k fo/kku lHkk e Hkktik fo/kk;d ny dh Hkkxhnkjh

**Mk0 vfuy dekj feJ**
foHkkxk/;{k bfrgkl
oh0,l0,l0Mh0 dkyt]dkuij

jktuhfrd ny dk vfre y{; lRrk ikIr djuk gkrk gA bl y{; d ikIr dju d fy, ml pukoh jktuhfr e Hkkxhnkjh djuh iMrh gA itkrkf=d 0;oLFkk e fo/kk;h 'kfDr gh mld iHkko dk vlyh iekuk gkrk gA Hkkjrh; jktuhfr e jktuhfrd nyk dh puko e cgr egRoi.k Hkfedk gkrh gA itkrkf=d 0;oLFkk dh lQyrk Hkh bl ckr ij fuHkj djrh g fd jktuhfrd nyk }kjk LorU= ,oe fu"i{k pukok gr ldkjkRed Hkkxhnkjh dh x;hA jktuhfrd nyk }kjk fd;k x;k pukoh in'kUk mldh 'kfDr] tuLo:i rFkk lRrk e Hkkxhnkjh dk lfuf'pr djrk gA

turk ikVh d foHkktu d i'pkr 1980 e vVy fcgkjh ckjtib d urRo e cEcb vf/ko'ku e Hkkjrh; turk ikVh uke l jktuhfrd ny dk fuek.k gvkA bl ny d fuek.k e ioorh tul?k d gh urk vkj dk;drk FkA turk ikVh ljdkj d dV vuHkok vkj viekuk d dkj.k tul?k ?kVd d urk viuh ijkuh jktuhfrd fopkj/kkjk ij gh pyuk pkgr Fk ijUr e mnkjoknh eku tku oky vVy fcgkjh ckjtib d iHkko d dkj.k dkQh fojk/k d ckotn Hkktik dh vlyh vkRek vkj-,l-,l- rFkk tul?k l iFkd ugh FkhA Hkktik dk viu fuek.k d dN le; ckn gh mRrj in'k lfgr vud in'kk e fcuk fof/kor r;kjh d pukok e Hkkx yuk iMkA mRrj in'k e Hkktik LFkkuh; Lrj rd viu lxBu Hkh Bhd l [kMk ugh dj ik;h FkhA vr% pukok e ml tul?k d gh ijku dk;drkvk ij vk/kkfjr jgu iMkA 1980 l ydj 2002 rd Hkktik u in'k d pukok e lkr ckj f'kjdr dhA ikjEHk e mldk in'ku Bhd ugh jgk fdUr /khj&/khj mlu viu iHkko dk foLrkj fd;kA tu lEkL;kvk ij /ke vk/kkfjr HkkoukRed vknkyuk dk pydj blu viu dMj vk/kkfjr Lo:i d LFkku ij tu vk/kfjr Lo:i dk xg.k fd;kA ikjEHk e Hkktik u in'k e dkb [kkl in'kUk ugh fd;k ijUr 1991 d fo/kku lHkk puko e ikVh etcrh l in'k e mHkj dj vk;hA X;kjgoh fo/kku lHkk e io cger ikIr dj in'k e igyh ckj ljdkj cuk;hA fofHkUu pukok e Hkktik d fo/kk;d in'k d fofHkUu {k=k e pudj vk;A bu lnL;k dh opkfjd] lkekftd] tkfr 'kf{kf.kd ,oe vkFkd

vk; d Lkkrk dh D;k fLFkfr FkhA bldk fo'ky"k.k fuEuor gA opkfjd& Hkktik 'k: l gh jk"Vh; Lo; lod l?k rFkk tul?k dh ey fopkj/kkj l T;knk iFkd ugh FkhA vVy fcgkjh ckti;h d urRo e viu lLFkkid vf/ko'ku e xk/khoknh lektokn l tMu dk Hkktik e ldYi fy;k ijUr ;FkkFk :i e fgUn lR;oknh jk"Vokn Hkh ny dk ik.k rRo FkkA lu 1980 l ydj 1991 rd in'k d pkj pukok e Hkktik d lHkh iR;k'kh opkfjd :i l vkj-,l-,l- dh fopkj/kkjk l Hkh tM g, FkA mle l db l?k d iodkfyd dk;drk Hkh jg gA jke tUe Hkfe vknkyu d QyLo:i Hkktik dMj vk/kkfjr by d LFkku ij tu vk/kkfjr ny cu x;k rFkk in'k e lRrk ikIr dhA lRrk ykHk d dkj.k fofHkUu jktuhfrd nyk d dk;drkvk dk vkd"k.k Hkktik d ifr c<u yxk ftld ifj.kke Lo:i xj Hkktik fopkj/kkjk d ykxk u Hkkjh l[;k e ny dh lnL;rk xg.k dhA 1993 d puko e l?k leFkdk dk gh ny u lokf/kd fVdV fn; fdUr ftrkÅ d uke ij dN u; ykxk dk Hkh iR;k'kh cuk;k x;kA 1996 d puko l fLFkfr;k e ifjoru ykuk 'k: g, A Hkktik dh in'k urRo e vkilh erHkn c<u yxA dY;k.k flg in'k e lcl etcr urk d :i e mHkj yfdu bld lkFk gh dY;k.k flg Nfo fgUn urk d lkFk fiNM ox d ukrk d :i e cuu yxhA bl fLFkfr e Hkktik dk jk"Vh; urRo Hkh de nk"kh ugh gA dY;k.k flg dk fiNMh tkfr dk gku d uke ij jktuhfrd ykHk ikIr dju dh uh;fr l bldk c<kok Hkh fn;k x;kA dY;k.k flg d ny e c<r jktuhfrd dn l vU; in'k Lrjh; urk mud fojk/kh gk x;A Hkktik dk in'k urRo ny ifr lefir dk;drk dh vi{kk 0;fDrxr fu"Bkvk dk T;knk egRrrrrro nu yxkA QyLo:i 1996 l ydj 2002 d fo/kku lHkkvk d puko e Hkkjh l[;k e xj Hkktik fopkj/kkjk d ykxk dk iR;k'kh cuk;k x;kA le; d lkFk&lkFk Hkktik e Hkh o jktuhfrd cjkb;k vku yxh tk ,d tu vk/kkfjr ny e gkrh gA tgk 1991 dh Hkktik ljdkj l[r ,oe fu"i{k i'kklu d :i e tkuh x;h ogh nljh ljdkj dkQh ypj lkfcr g;hA fofHkUu fopkj/kkjk d jktuhfrd nyk d foHkktu l ikIr cger u Hkktik dk fujhg ljdkj d :i e LFkkfir fd;kA dkxl rFkk clik rkMdj vk; lHkh fo/kk;dk e=h cuk;k x;k ftldh dk;'kyh ij dkQh vkjki Hkh yx yfdu ljdkj d LFkkf;Ro d uke ij Hkktik dk dUæh; rFkk in'k urRo edn'kd cuk jgkA jk"Vh; Lo; lod l?k dk iHkko {k= 'kgj {k=k e vf/kd gku d dkj.k ic¼ ukxfjdk l mldk tMko vf/kd FkkA l?k dh jktuhfrd fojkIr LokHkkfod :i l Hkktik dk ikIr gku d dkj.k mldk Hkh iHkko iM ftl ernkrkvk e vf/kd FkkA yfdu pukoh ifj.kkek dk fo'ky"k.k dju l Kkr gkrk g fd Hkktik d 'k:vkrh fo/kk;d 'kf{k.kd nf"V l T;knk ;kX; ugh FkA 1980 dh fo/kku lHkk e Hkktik d X;kjg lnL;k e gkb Ldy mRrh.k ikp rFkk mPp f'kf{kr pkj fo/kk;d FkA tk fo/kk;d ek= lk{kj gh FkA 1985 d fo/kku lHkk e 'kf{k.kd nf"V l dN l/kkj fn[kkb iMrk gA lkyg lnL;h; Hkktik fo/kk;d ny e gkb Ldy mRrh.k b.vjehfM;V nk rFkk mPp f'kf{kr lnL;k dh l[;k uk gk x;h ftle ,d lnL; ,e-ch-ch-,l- fMxh /kkjd Fkk yfdu bl fo/kku lHkk e Hkh Hkktik dk ,d fo/kd doy lk{kj FkkA 1989 d pukok e Hkktik dh lnL; l[;k c< x;hA 57 lnL;k dk Hkktik fo/kk;d ny ,d etcr foi{kd d :i e

mHkjkA bl fo/kku lHkk e gkb Ldy mRrh.k uk] b.VehfM;V mRrh.k ikp rFkk mPp f'kf{kr lrhl fo/kk;d Fk ftue rhu ,e-ch-ch- ,l- rFkk rhu lk{kj FkA 81989 d ckn l Hkktik u in'k e viu tuk/kkj e of¼ dhA jke tUe Hkfe tl lonu'khy rFkk HkkoukRed /kkfed vknkyu pyku d dkj.k ij in'k d fgUn lekt e dkQh ykdfi; gk x;hA 1991 d puko e Hkktik fo/kk;dk dh 'k{kf.kd nf"V l fLFkfr T;knk etcr fn[kk;h iMrh gA 221 lnL;h; fo/kk;d ny e gkb Ldy ikl 36] b.VjehfM,V ikl 33 rFkk mPp f'kf{kr 144 lnL; FkA ikp lnL; ,e-ch-ch-,l- rFkk nk lnL; edfudy bthfu;fjx mRrh.k FkA bu mPp f'kf{kr e ikp lnL; ih&,p-Mh- Fk yfdu Hkktik fo/kk;d ny d ikp lnl; lk{kj Hkh FkA 1991 d ckn Hkktik dh fLFkfr yxHkx ,d tlh gh jghA 1993 d 178 lnL;h; fo/kk;d ny e gkbLdy mRrh.k 19] b.VjehfM,V mRrh.k 22 rFkk mPp f'kf{kr lnL; 130 FkA bu mPp f'kf{kr lnL;k e l rhu ,e-ch-ch-,l- ] rhu edfudy bthfu;j rFkk vkB ih&,p- Mh- /kkjd FkA bl fo/kku lHkk e Hkh Hkktik d pkj lnL; lk{kj FkA 1996 d fo/kku lHkk e Hkktik d lnL;k dh l[;k 174 FkhA bu lnL;k e gkb Ldy ikl 19] b.VjehfM,V ikl 18 rFkk mPp f'kf{kr 130 lnL; Fk ftle fpfdRlk] bthfu;fjx] lh-,- rFkk fof/k dh ijh{kk mRrh.k lnL;k dh l[;k Hkh FkhA lu 2002 d fo/kku lHkk pukok e Hkktik dk in'ku l[;k dh nf"V l dkQh detkj jgkA Hkktik lnL;k dh l[;k ?kVdj 84 jg x;h ftle gkbLdy mRrh.k 12] b.vjehfM,V 5 rFkk mPp f'kf{kr 67 lnL; FkA bu mPp f'kf{kr e pkj d ikl fpfdRlk rFkk rhu d ikl ih&,p-Mh- /kkjd FkA

vkfFkd vk; d lkr& Hkkjrh; jktuhfr e vDlj n[kk x;k g fd lRrk/kkjh ny d dk;drk vkfFkd nf"V l le¼ ,oe lEiUu gkr gA bldk ie[k dkj.k 0;kikj vkj m|kx e ljdkjh lg;kx mUg ljyrk l ikIr gkrk jgrk gA ljdkjh Bd rFkk miØe mUg vklkuh l ikIr gk tkr gA Hkktik ikjEHk e foi{kh ny jgk gA vr% mld dk;drkvk dk ukdj'kkgh d lg;kx l ofpr jguk iMkA Hkktik leFkdk dk lcl cMk fgLlk Ïf"k ij vk/kkfjr FkA yfdu bld lkFk gh lkFk odkyr] v/;kiu] 0;kikj] m|kx rFkk vU; i'k l tM 0;fDr Hkh ny d leFkd FkA dN leFkdk dh vk; d db lkr Hkh FkA 1980 d igy puko e X;kjg lnL;k e uk lnL; eyr% fdlku FkA bld vykok nk f'k{kd rFkk nk 0;kikjh FkA 141985 d fo/kku lHkk pukok e Hkh lokf/kd l[;k fdlkuk dh gh FkhA lkyg lnL;h; fo/kk;d ny e rjg Ï"kd lekt l fudy dj vk; FkA Ïf"k d lkFk gh lkFk nk v/;kiu] pkj 0;kikj] ,d fpfdRlk rFkk rhu odkyr d i'k l tM g; FkA 151989 e Hkktik d lnL;k dh l[;k 57 Fkh ftle yxHkx 36 fo/kk;dk dh Ïf"k i/kku i"BHkfe FkhA ikp v/;kiu] l=g 0;kikj] rhu fpfdRlk rFkk rjg odkyr d i'k l tM g; FkA 161991 e in'k e Hkktik dh ljdkj cuh vkj bld lnL;k dh l[;k 221 FkhA bu lnL;k e fQj l lokf/kd 146 Ïf"k ij vk/kkfjr FkA yfdu bl fo/kku lHkk e vU; i'k d Hkh dkQh 0;fDr Fk ftle 57 0;kikjh] 37 vf/koDrk] 24 f'k{kd rFkk 4 pfdfRld FkA 171993 e Hkktik fo/kk;dk dh l[;k ?kVdj 178 jg x;h ftle 115 lnL;k dh vk; dk e[; lkr Ïf"k FkhA bl fo/kku lHkk e 45 0;kikjh] 29 vf/koDrk] 29 f'k{kd rFkk rhu fpfdRld FkA 181996 d puko e Hkktik d fo/kk;dk dh l[;k

174 FkhA bl fo/kku lHkk e lokf/kd 110 fdlku FkA bld lkFk gh 37 0;kikj] 29 odkyr rFkk 17 f'k{kd d i'k l lEcfU/kr FkA bl fo/kku lHkk e Hkktik u dN lokfuoRr ukdj'kkgk dk Hkh iR;k'kh cuk;k ftue rhu thr dj fo/kk;d cuA bl fo/kku lHkk e rhu fpfdRld rFkk pkj i=dkfjrk l tM Hkh pu x;A lu 2002 d puko e Hkktik dh fLFkfr cgr detkj gk x;hA 1991 l ydj 1996 d yxkrkj rhu pukok e Hkktik fo/kku lHkk e lcl cMk ny jgk fdUr 2002 d puko e Hkktik dh fLFkfr rhlj LFkku ij igp x;hA bl puko e Hkktik d 84 lnL; pu x;A bl lnL;k e lokf/kd 52 ykxk dh vk; dk lkr Ïf"k FkhA bld lkFk gh vU; 0;olk;k l Hkh tM ykx pu x;A Ïf"k d ckn nlj LFkku ij 34 0;kikjh FkA 11 f'k{kd] 7 vf/koDrk rFkk 4 fpfdRld Hkh fo/kku lHkk d lnL; cuA bl puko e Hkh lokfuoRr ukdj'kkgk e l nk pudj igpA bl rjg 1980 l ydj rd lkr ckj fo/kku lHkk d puko g;A ftle lokf/kd lnL;k d vk; dk e[; lkr Ïf"k FkkA nlj LFkku ij 0;kikjh rFkk rhlj vkj pkFk LFkku ij Øe'kh vf/koDrk ,oe f'k{kd FkA Ïf"k i/kku i"BHkfe d lnL;k e dN dh vk; d vU; Hkh lkr FkA ljdkj cuu d ckn l Hkktik leFkdk d vk; d lkrk e c<kRrjh fn[kk;h iMrh gA ljdkj d iHkko l ljdkjh Bd leFkdk dk feyA dUæh; ljdkj cuu d ckn iVkfy;e e=ky; d ek/;e l Hkktik dk;drkvk dk iVky iEi rFkk xl ,tfUl;k Hkh forfjr dh x;hA mfpr ifØ;k d vHkko d dkj.k vVy fcgkjh cktib ljdkj ij viuk&ijk;k d vkjki Hkh yxA bl ekey e ekuuh; lokPp U;k;ky; u Hkh n[ky fd;k rFkk dN vkoVu fujLr Hkh fd;A Hkktik ljdkj u igyhj ckj fo/kk;d fuf/k dh 'k:vkr dhA bu fuf/k l lkotfud dk;k dk djku rFkk x.koRrk dk iek.k i= nu d uke ij fo/kk;dk }kjk deh'ku yu dh vke ppk luk;h nrh gA db ckj fo/kk;d rFkk e=h jg lnL;k dh ioorh rFkk vuorh vkfFkd fLFkfr e cMk vrj fn[kk;h iMrk gA vf/kdk'k lnL;k u viu ifjokj d lnL;k] c/k ck/kok rFkk fj'rnkjk d ek/;e ; vk; d fofHkUu 0;olk; LFkkfir dj fy; gA bl idkj Hkktik fo/kk;dk rFkk vke leFkdk dh vkfFkd fLFkfr e ljdkj cuu d ckn l dkQh ifjoru fn[kk;h iMrk gA Hkktik fgUn ,drk dh ckr djrh gA dMj vk/kkfjr ny gku d ukr Hkktik e ikjEHk e tkrh; vk/kkj ij urRo fodflr ugh g;A Hkkjrh; ykdrU= dh lcl cMh detkjhk tkfr rFkk /ke d :i e mHkj jgh gA 1952 l ydj vkt rd lHkh jktuhfrd nyk u mlh tkfr ;k /ke d 0;fDr;k dk iR;k'kh cuk;k ftl tkfr ;k /ke dk cger fo/kku lHkkvk rFkk ykdlHkkvk e FkkA Hkktik u Hkh bl ekey e vU; jktuhfrd nyk dk gh vulj.k fd;kA Hkktik u Hkh fo/kku lHkkvk e tkfr dh cgyrk dk fVdV d igyk vk/kkj cuk;kA jke tUe Hkfe vknkyu d dkj.k in'k dh lo.k tkfr;k fo'k"kdj ckEg.k] o';] dk;LFk ijh rjg l Hkktik dk leFkd gk x;kA dY;k.k flg d e[;e=h cuu d i'pkr fiNMh tkfr;k e e[;r% yk/kh Hkh Hkktik d i{k e fn[kk;h iMrk gA in'k d fofHkUUk pukok e Hkktik fo/kk;dk dh tkrh; fLFkfr fuEuor gA 1980 d puko e Hkktik d X;kjg lnL;k e nk ckEg.k] rhu {kf=;] rhu fiNM ox l rhu vulfpr tkfr d lnL; FkA 1985 d puko e lkyg lnL;h; Hkktik fo/kk;d ny e ,d ckEg.k] rhu {kf=;] lkr fiNMh tkfr rFkk ,d vulfpr tkfr l lEcfU/kr FkkA bu fo/kk;dk e rhu

vU; lkekU; tkfr d FkA lkLÏfrd jk"Vokn dh ckr dju l Hkktik dh ykdfi;rk c<u yxh ftldk iHkko 1989 d puko e fn[kk;h iMkA bl fo/kkul Hkk e Hkktik d 57 lnL; Fk ftle X;kjg ckEg.k] lkr {kf=;] N_ o';]lkr vU; lkekU;] rjg fiNMh tkfr rFkk rjg vulfpr tkfr d FkA 1991d puko e fgUn lenk; dk cgrk;r er Hkktik dk feyu l bldh lnL; l[;k fo/kku lHkk e 221 igp x;h ftle 45 ckEg.k ]39{kf=;]10 o';]20vU; lkekU;]45 fiNMh tkfr rFkk 56 vulfpr tkfr d lnL; FkA 1993 e lik rFkk clik xBtkM u tkrh; vk?kkj ij ,d u;k vkj etcr lehdj.k cuk;kA Hkktik ljdkj cuku e vlQy jgh fdUr fo/kku lHkk e Hkktik lcl cMk ny FkkA bue 26 ckEg.k ]36 {kf=;] 8o';]9 vU; lkekU; ]50 fiNM rFkk 34 vulfpr tkfr d lnL; FkA bl puko l in'k e tkrh;rk dk ,lk okrkoj.k cuk ftll lcl T;knk {kfr Hkktik dk g;hA 1996 e lik rFkk clik dk xBcU/ku VV pdk Fkk yfdu clik u vulfpr tkfr;k rFkk lik u fiNMh tkfr;k e viuk iHkko 0;kid dj fy;k FkkA bl rjg ij in'k e Hkktik] lik rFkk clik d :i e lkekU;]fiNMh tkfr rFkk vulfpr tkfr d rhu jktuhfrd 'kfDr dUn LFkkfir gk x;A dY;k.k flg d urRo e Hkktik fiNMh tkfr;k e fo'k"kdj yk/kh lekt e viu iHkko dk cuk; j[ku e lQy jghAbl puko e 174 lnL;h; Hkktik fo?kk;d ny e 27 ckEg.k]34{kf=;]8o'; ]13vU; lkekU; ]45 fiNMh tkfr rFkk 36 vulfpr tkfr d FkA 27jktukFk flg d Hkktik in'k v/;{k cuu l ny e {kf=; dk;drkvk dk fo'k"k lj{k.k ikIr gku yxk ftldk iHkko 1996 d puko e fn[kk;h iMrk gA ftle ckEg.k tkfr l T;knk {kf=; tkfr d ykxk dk iR;k'kh cuk;k x;kA jktukFk flg d v?;{k cuu d lkFk gh Hkktik dk tkrh; lehdj.k Hkh VVu yxkA ckEg.k] o'; yk/kh rFkk {kf=; NkMdj vU; lkekU; tkfr;k dk vk?kkj jktukFk flg d dk; dky e fo[kju yxkA dY;k.k flg 1997 e nljh ckj e[;e=h vo'; cu yfdu in'k urRo d vkilh erHknk d dkj.k mUg e[;e=h d in l R;kx i= nuk iMkA bl fLFkfr d fy, dY;k.k flg Hkh de nk"kh ugh gA dY;k.k flg dh Nfo ftnnh rFkk fiNM ox d fo'k"k lj{kd d :i e mHkjhA dY;k.k flg }kjk dN iHkkoghu fudVofr;k dk fo'k"k egRo nu d dkj.k Hkh mudk fojk/k c<kA jktukFk flg d e[;ef=Ro rFkk urRo e Hkktik u 2002 dk fo/kku lHkk puko yMk yfdu Hkktik dk in'ku cMk fujk'kktud jgkA dUæh; urRo u dY;k.k flg d gVu l fiNMh tkfr dh {kfrifr gr jktukFk flg d :i e {kf=; dkM pyk ijUr puko e ;g ijh rjg l vlQy jgkA in'k d {kf=; ernkrkvk u jktukFk flg dh vi{kk ltkrh; iR;kf'k;k dk gh ojh;rk nhA Hkktik dk vk/kkj okV ckEã.k rFkk o'; bl puko e Hkktik d lkFk gh jgkA Hkktik l tM jgu dh {kfr Hkh ckEã.k rFkk o'; ykxk dk mBkuh iMhA bl tkfr d fo/kk;dk dh l[;k fo/kku lHkk gh ugh Hkktik e Hkh de gk x;hA dY;k.k flg u jk"Vh; ØkfUr ikVh cukdj Hkktik ij fiNMh tkfr fojk/k gku d vkjki yxk;kA dY;k.k flg bl puko e dkb fo'k"k miyfC/k ugh gkfly dj ldA jk"Vh; Økfr ikVh d ek= pkj fo/kk;d thr ijUr Hkktik dk detkj dju e egRoi.k Hkfedk vnk dhA bl puko e Hkktik d 84 lnL; pu x; ftue 10 ckEã.k] 28 {kf=;] 6 o';] 8 vU; lkekU;] 13 fiNMh tkfr rFkk 16 vulfpr tkfr d lnL; FkA lkekU; fiNMh ,oe vulfpr tkfr

d vk/kkj ij Hkkrtik fo/kk;dk dk fo'y"k.k dju ij Li"V gkrk g fd Hkkrtik e lokf/kd lkekU; tkfr d gh fo/kk;d pu x;A bldk ,d dkj.k ;g Hkh g fd in'k e lkekU; tkfr dk ernkrk dkxl l gVdj Hkkrtik l dkQh l[;k e tM x;kA dY;k.k flg d iHkko d dkj.k yk/kh ernkrkvk d tMko l Hkkrtik e yk/kh fo/kk;dk dh Hkh l[;k c<hA ek;korh dh ljdkj cuu d io rd Hkkrtik e vulfpr tkfr d fo/kk;dk dh l[;k dkQh fn[kk;h iMrh g fdUr /khj&/khj bl ox e Hkh Hkkrtik dh lk[k de gkrh x;hA ;gk ;g Hkh egRoi.k g fd fofHkUu puko e vYil[;d lenk; fo'k"kdj flD[k rFkk tu /ke d fo/kk;d rk thr yfdu efLye lenk; dk dkb 0;fDr Hkkrtik fo/kk;d d :i e ugh puk tk ldkA ;|fi Hkkrtik u fofHkUu pukok e in'k e doy nk ;k rhu efLyek dk gh iR;k'kh cuk;kA blfy, mudh Hkkxhnkjh 'kU; gkuk LokHkkfod FkkA Hkkrtik dk vYil[;d r"Vhdj.k fojk/k doy elyekuk rd gh lhfer FkkA bl dkj.k in'k d efLye ernkrkvk }kjk ;g ny 'k: l gh mif{kr jgkA{k=xr&Hkkrtik dk ;|fi 'kgjh ernkrkvk dh ikVh ekuk tkrk g fdUr pukoh urht crkr g fd Hkkrtik xkeh.k {k=k e dkQh iHkkoh gA Hkkrtik u yxkrkj 'kgjk dh vf/kdk'k lhV thrh yfdu xkeh.k lhVk ij Hkh mldk in'ku detkj ugh jgkA dLck e Hkkrtik dk leFkd ernkrk T;knk l[;k e fuokl djrk gA xkeh.k fo/kku lHkkvk d vUrxr dLckb ernkrkvk dh Hkfedk u dkQh fu.kk;d fLFkfr Hkkrtik d i{k e cuk;hA in'k d igkMh ftyk e 1991 l Hkkrtik dk iHkko fn[kk;h iMrk gA bldk lcl egRoi.k dkj.k igkMh tuink e lo.k tkfr d ernkrkvk dh T;knk l[;k gkuk Hkh gA dLck e lo.k tkfr;k rFkk xkok e yk/kh rFkk dN vU; tkfr;k d leFku l Hkkrtik dh fLFkfr xkeh.k {k=k e etcr cu x;hA fofHkUu pukok e 'kgj] xkeh.k rFkk igkMh {k= dh nf"V l Hkkrtik dk in'ku dlk jgk bldk iHkko pukoh in'ku l Li"V gkrk gA 1980 d puko e Hkkrtik u xkeh.k {k=k dh lkr rFkk 'kgj {k=k dh pkj fo/kkulHkk; thrhA1985 d puko e xkeh.k {k=k dh l[;k c<dj ckjg gk x;h fdUr 'kgj {k=k dh l[;k pkj gh jghA 1989 d puko e fLFkfr cnyhA bl ckj Hkkrtik u dkQh 'kgjh {k=k dk thrhA bl puko e 'kgj {k=k dh l[;k c<dj 23 gk x;h rFkk xkeh.k {k=k e Hkkrtik u 33 lhV thrhA igyh ckj igkMh {k= e ,d lhV thr dj Hkkrtik u lQyrk ikIr dhA 1991 d puko e fLFkfr;k e iuh ifjoru gvkA Hkkrtik u xkeh.k {k=k dh 144] 'kgj {k=k dh 66 rFkk igkMh {k=k e fo'k"k lQyrk d :i e 11 lhV ikIr dhA1993 d puko e fLFkfr yxHkx ;Fkkor gh jghA Hkkrtik u bl puko e xkeh.k {k=k dh 116] 'kgj {k=k dh 55 rFkk igkM d tuink dh 7 lhVk ij lQyrk gkfly fd;kA 1996 d puko e mRrjk[k.M d {k= e Hkkrtik u fo'k"k miyfC/k ikIr dhA igkMh tuink l 15 Hkkrtik d fo/kk;d thr dj fo/kku lHkk d lnL; cu rFkk xkeh.k {k=k l 109 rFkk uxjh; {k=k l 52 fo/kk;d pu x;Alu 2002 e Hkkrtik dk in'ku cgr [kjkc jgkA in'k e rhlj LFkku ij igp tku d ckotn igkMh tuink e viu dk cjdjkj cuk; j[kkA bl puko e Hkh igkMh {k= l Hkkrtik d 15 fo/kk;d thrA yfdu xkeh.k ,oe 'kgjh {k=k l l[;k ?kVdj Øe'kh 53 rFkk 31 jg x;hA

iokpy ] cUby[k.M] if'peh mRrj in'k rFkk e/; mRrj in'k dh nf"v l v/;;u dju ij doy if'peh mRrj in'k dk NkM fn;k tk; rk Hkkrtik dk in'ku

yxHkx ,d tlk gh jgkA ifj'peh mRrj in'k e tkV rFkk tkVo tkfr dh cgyrk l Hkktik d iHkko dk LFkkf;Ro u fey ldkA 1991 d puko e Hkktik u tk lQyrk ikIr dh olh lQyrk nkckjk ugh ikIr dj ldhA ifjpeh mRrj in'k d tkV lenk; e pk/kjh pj.k flg dh jktuhfrd fojklr mud i= pk- vthr flg dk LokHkkfod :i l ikIr FkhA ek;korh dk ikjfEHkd tUe ,oe de {k= gku d dkj.k vulfpr tkfr;k dk >dko Hkh clik dh vkj c<u d dkj.k Hkktik d iHkko foLrkj dk lhfer dj fn;kA if'peh mRrj in'k dk tk yk/kh ckgY; {k= Fkk mle Hkktik dk ikjEHk l gh iHkko fn[kk;h iMrk gA Hkktik dh jktuhfr e in'k urRo dkQh le; l iokpy d 0;fDr;k d gkFkk e jgkA jk"Vh; Lo; lod l?k }kjk Hkktik d fn'kk fun'k nu oky ikrh; lxBu ef=;k e vf/kdk'k dk lEcU/k ioh mRrj in'k d ftyk l FkkA ek/ko ilkn f=ikBh] dyjkt feJ] vke idk'k flg] jktukFk flg ,oe oreku v/;{k Mk- jekifr jke f=ikBh ; lHkh ioh mRrj in'k l gh lEcfU/kr gA jke l;kj ik.M;] t; idk'k pronh] ik- jketh flg rFkk ân; ukFk flg tl lxBu e=h Hkh ioh ftyk l FkA bld dkj.k ioh mRrj in'k e Hkktik dk iHkko foLrkj gkuk LokHkkfod FkkA e/; mRrj in'k fo'k"kdj y[kuÅ tuin d iMklh ftyk e tul?k dh tM 'k:vkr l gh etcr FkhA 37y[kuÅ] lhrkij] gjnkb] y[khuij [khjh] cLrh] cgjkbp rFkk ckjkcdh dh lhVk ij tul?k dk in'ku Bhd gh jg gA jke tUe Hkfe vknkyu dk e[; LFky v;k/;k rFkk Hkktik d f'k[kj urRo vVy fcgkjh ckjtib dk llnh; {k= y[kuÅ gku d dkj.k e/; mRrj in'k e ny u dkQh lQyrk ikIr dhA vfodflr rFkk vf'kf{kr cUny[k.M e Hkktik u jke tUe Hkfe tl /kkfed i'u ij tu lgkuHkfr vftr dj yh Fkh yfdu vulfpr tkfr ckgY; bl {k= e Hkktik dh lQyrk; T;knk le; rd ugh jghA 2002 d puko e clik u jktuhfrd nf"V l bl {k= e viuk vk/kkj etcr dj fy;kA

**InHk lph**


1- ih-lh- Lou] Hkkjrh; turk ikVh ^ikQkby ,.M ijQkeel] ,-ih- ,p idk'ku] u;h fnYyh it& 191

2- u'kuy gjYM ] 29 tuojh 1980] it&7

3- lcy nk xlrk] ^^n ohtiht ;k=k&l** n LVVleu] dydÙkk] 06-10-91

4- ,- ukjk;u] ^^n ohtiht ,.M dkLV flLVe* n VkbEl vk bfM;k] fnYyh 7-6-2003

5- fgUnLrku VkbEl] 18 ekp 1998] it&8

6- ,l-d- nkl] ^^Hkkjrh; jktuhfr vkj nyh; vkn'k*] 'kkfr idk'ku ejB] 1994] it&67

7- Mk- vkj-vkj- f=ikBh] ^^Hkkjrh; ykdrU= e tkrh; lp** nfud tkxj.k] 17-05-1994

8- dynhi u;j] ^^foVohu n ykbUl % ofVy vkQ dkLV ,.M fjyhtu** n LVVleu dydÙkk] 10-04-92

*Kanpur Philosophers*
*ISSN 2348-8301*
*International Journal of Humanities ,Law & Social Sciences*

*Published biannually by New Archaeological & Genological Society*
*Kanpur India*
*Vol. three, Issue two (winter) 2016*
*www.naags.in*

# tuin nofj;k] mRrj in'k e xkeh.k fodkl dk;Øek dk p;fur xkE; v/;;u

**Mk0 ÁKk feJk**
vfLVUV ÁkQlj] Hkxky foHkkx]
jktdh; egkfo|ky;] bnij nofj;k ¼m-i-½

xkeh.k fodkl e[; :i l xkeh.k {k=k e fuokl dju oky fuEu vk; ox dh tul[;k d thou&Lrj dk Åpk mBku rFkk mud fodkl dh ifØ;k dk vkRefuHkj cuku l lEcfU/kr gkrk gA ikjEHk e xkeh.k fodkl dk df"k fodkl dk gh i;k; ekuk tkrk Fkk ijUr oreku le; e xkeh.k fodkl dh ldYiuk df"k fodkl d nk;j l fudydj jk"Vh; fodkl d lUnHk e n[kh tku yxh gA blh nf"Vdk.k d lkFk ljdkj }kjk uxjh; ,o xkeh.k {k=k d chp dh lkekftd&vkfFkd fo"kerk dk de dju] jktxkj ,o [kk| lj{kk lfuf'pr dju] cgrj /kkfed volj rFkk mUufr d fy, xkeh.k vk/kkjHkr lfo/kk, r;kj dju] xkeh.k {k=k e Hk[k ,o xjhch feVku rFkk vkokl] ty vkj LoLFk okrkoj.k miyC/k djkdj lEekutud thou dh 0;oLFkk djr g, xkeh.k {k=k d lokxh.k fodkl gr fofHkUu ;ktukvk dk fØ;kUo;u ,o lpkyu fd;k tk jgk gA

blh ifji{; e mRrj in'k jkT; d mRrjh&ioh lhekorh Hkkx e e/; xxk enku d mitkÅ Hkkx lj;ikjh; enku e fLFkr nofj;k tuin e xkeh.k fodkl dk;Øek dk eY;kdu p;fur xkE; Lrj ij fd;k x;k gA

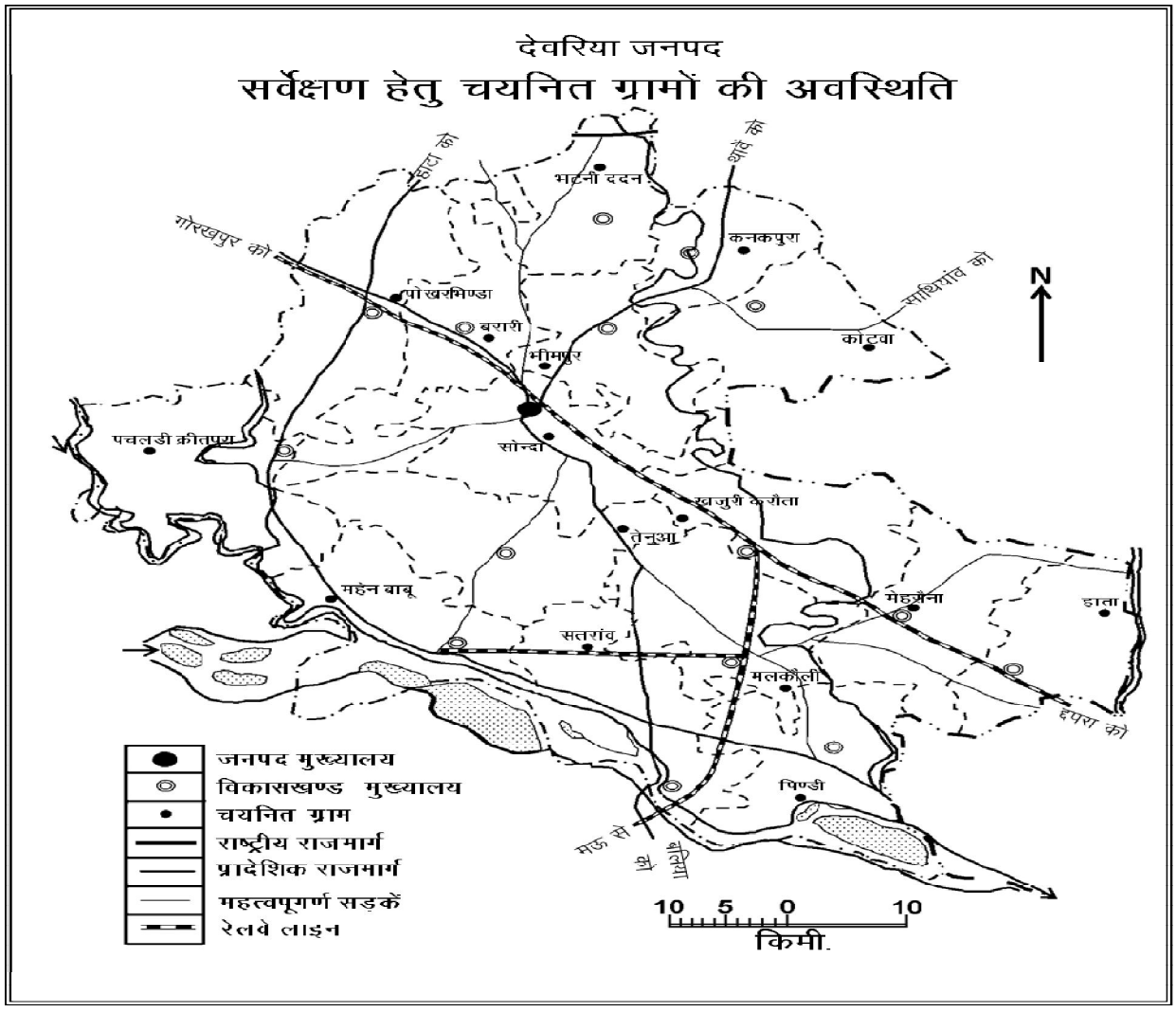
Hkkjr lkekftd&vkfFkd fodkl gr l?k"k d Øe e ,d egRoi.k LFkku ij igp pdk gA pfd Hkkjr dh yxHkx 72 ifr'kr tul[;k xkeh.k {k=k e fuokl djrh g vr% xkeh.k {k=k dk thou Lrj Åpk mBk, fcuk jk"V dk fodkl gkuk vlEHko g ¼xlrk] 2008½A n'k dh jk"Vh; vk; e ,d cMk v'kuku xkeh.k lenk; }kjk fn, tku d ckn Hkh xkeh.k {k= fodkl dh nkM e ihN jg x, gA ,l e rho xfr l fodkl dju rFkk fodflr n'kk dh J.kh e Lo; dk [kMk dju dh ifØ;k e xkeh.k fodkl dk vun[kk ugh fd;k tk ldrk gA vkt xkeh.k {k=k dk fodkl dh e[; /kkjk e 'kkfey djuk vifjgk; gk x;k g D;kfd v|ru ifjoru'khy i.kkyh e xkeh.k fodkl n'k dh Hkkoh vkfFkd cgrjh ,o lex fodkl dh dth g ¼dekj] 2009½Ablh nf"Vdk.k d lkFk ljdkj

}kjk uxjh; ,o xkeh.k {k=k d chp dh lkekftd&vkfFkd fo"kerk dk de dju] jktxkj ,o [kk| lj{kk lfuf'pr dju] cgrj /kkfed volj rFkk mUufr d fy, xkeh.k vk/kkjHkr lfo/kk, r;kj dju] xkeh.k {k=k e Hk[k ,o xjhch feVku rFkk vkokl] ty vkj LoLFk okrkoj.k miyC/k djkdj lEekutud thou dh 0;oLFkk djr g, xkeh.k {k=k d lokxh.k fodkl gr fofHkUu ;ktukvk dk fØ;kUo;u ,o lpkyu fd;k tk jgk gA bu ;ktukvk dk e[; mnn'; xkeh.k {k=k e jktxkj mRiUu djuk rFkk xkeh.k tu dh xjhch nj djuk g ftld ifj.kkeLo:i xkeh.k {k= d fuoklh viu ijk ij [kM gk ld rFkk vkRefo'okl ,o vkRelEeku i.k thou 0;rhr djr g, xkeh.k {k=k d fodkl e lfØ; Hkfedk fuHkk ld ¼fiYyb] 2008½A v/;;u {k= e Hkh lokxh.k fodkl gr ljdkj }kjk fofo/k xkeh.k fodkl dk;Øek dk lpkyu fd;k tk jgk g ftue ie[k ;ktuk, bl idkj g&

1- Lo.k t;Urh xke Lojktxkj ;ktuk
2- bfUnjk vkokl ;ktuk
3- ck;kxl l;= dk;Øe
4- fuR'kYd ckfjx ;ktuk
5- egkRek xk/kh jk"Vh; xkeh.k jktxkj xkj.Vh ;ktuk
6- vU; ;ktuk, xkeh.k LoPNrk dk;Øe] i/kkue=h xke lMd ;ktuk] lkln LFkkuh; {k=h; fodkl ,o fo/kk;d fuf/k] vEcMdj xkE; fodkl ;ktuk vkfnA

mDr lHkh fodkl dk;Øek dk foLrr foopu oreku ifji{; e lEHko ugh gA vr% foLRkr eY;kdu gr dN ie[k ;ktukvk dk e nk Lrjk ¼tuin ,o xkE;½ ij v/;;u dju dk i;kl fd;k x;k gA ;gk ;g fufn"V djuk lehphu gkxk fd tuin Lrj ij ; lpuk, f}rh;d lkrk ij fuHkj g tcfd ikFkfed lo{k.k d vk/kkj ij xkE; Lrjh; foopu p;fur xkE; v/;;u d vUrxr fd;k x;k gA

**v/;;u {k=** nofj;k tuin mÙkj in'k jkT; d mÙkjh&ioh lhekorh Hkkx e e/; xxk enku d mitkÅ Hkkx lj;ikjh; enku e vofLFkr gA bldk v{kk'kh; foLrkj $26^0 7^\wedge$ mÙkj l $26^0 44^\wedge$ mÙkj rFkk n'kkrjh; foLrkj $83^0 30^\wedge$ io l $84^0 15^\wedge$ ioh n'kkrj d e/; gA tuin dk dy {k=Qy 2538 ox fdykehVj gA tux.kuk 2001 d vulkj nofj;k tuin dh lEi.k tul[;k 2714179 g ftle xkeh.k tul[;k 2445874 g tk dy tul[;k dk 90-1 ifr'kr gA tuin dh dy dk;'khy tul[;k 28-54 ifr'kr g ftle 49-9 ifr'kr tul[;k df"k dk; e yxh gA ;gk dk lkekU; tu?kuRo 1069 0;fDr ifr ox fdykehVj g tk jkT; d vklr l vf/kd gA vr% Li"V g fd v/;;u {k= l?ku tul[;k okyk {k= g ftldh vf/kdk'k tul[;k xkeh.k g vkj e[;r% df"k ij gh fuHkj gA




चित्र– 1

iLrr v/;;u d vUrxr v/;;u {k= d fodkl gr lEcfU/kr fofHkUu igyvk dk fo'y"k.k] fodkl dk;Øek dk eY;kdu] leL;k, o l>ko iLrr dju dk i;kl fd;k x;k gA v/;;u dk mnn';  xkeh.k fodkl d fofHkUu dk;Øek dh fof'k"Vrkvk dk foopu rFkk ifrn'k xkek e fofo/k dk;Øek d vUrxr ykHkkfUor ifjokjk dk v/;;u ,o dk;Øek d fØ;kUo;u lEcU/kh dfe;k dk fo'y"k.k djuk gA iLrr v/;;u e nk idkj d vkdMk& ikFkfed ,o f}rh;d dk mi;kx fd;k x;k gA ikFkfed vkdMk dk lxg.k i'u lkj.kh vulph dh lgk;rk l ifrn'k mRrjnkrkvk d lk{kRdkj }kjk fd;k x;k gA dy mRrjnkrkvk dh l[;k 500 gA  tuin e xkeh.k fodkl dk;Øek dk eY;kdu p;fur xkE; Lrj ij fd;k x;k g ftld vUrxr xkek dk p;u Lrfjr no fun'ku i)fr ¼LVVhQkbM j.Me lEifyx VDuhd½ d vk/kkj ij fd;k x;k gA bl i)fr e lex d iR;d bdkb d pu tku d leku volj gkr gA iR;d 16 fodkl[k.Mk e l ,d&,d xke dk p;u fd;k x;k gA v/;;u d mnn';k dk /;ku e j[kr g, fofHkUu lkrk l ikIr vkdMk dk lkf[;dh; fof/k l fo'y"k.k dj rFkk rRLo:i ikIr fu"d"kk dh 0;k[;k dh x;h gA foofpr fo"k; oLRk dk vf/kd ck/kxE; ,o

lxká cuku d fy, vkdMk dk vkj[k.k rFkk ekufp=.k Hkh fd;k x;k gAv/;;u {k= e lpkfyr xkeh.k fodkl dk;Øek dk eY;kdu tuin Lrj ij fuEuor g&

Lo.k t;Urh xke Lojktxkj ;ktuk xkeh.k {k=k e ykxk dh vkfFkd n'kk l/kkju gr ,o n'k d xkeh.k {k=k e cjktxkjh dh pukrh l fuiVu gr ljdkj u viy 1999 e Lojktxkj d mnn'; l lpkfyr 6 ie[k ;ktukvk& ,dhdr xke fodkl ;ktuk] Vkble ;ktuk] Mokdjk ;ktuk] mUur Vy fdVl ;ktuk] xxk dY;k.k ;ktuk rFkk nl yk[k di ;ktuk dk lekIr dj Lo.k t;Urh xke Lojktxkj ;ktuk d uke l ub ;ktuk vo/kkfjr dhA Lo.k t;Urh xke Lojktxkj ;ktuk io lpkfyr ;ktukvk dh Hkkfr ek= _.k ,o vunku lyHk djku dh ;ktuk ugh g vfir bldk mnn'; og okrkoj.k lftr djuk g ftle Lojktxkjh Lo; dk ,d m|eh d :i e fodflr dj ldA bld fufeRr ;ktuk e voLFkkiuk lfo/kkvk d ltu] dk'ky fodkl ,o foi.ku 0;oLFkk d ln<hdj.k ij cy fn;k x;k g ¼vxoky] 2007½A xkeh.k {k=k e xjhch j[kk l uhp jgu oky ifjokj Lo.k t;Urh xke Lojktxkj ;ktuk d rgr y{; leg gA y{; leg e vulfpr tkfr@vulfpr tutkfr d fy, 50 ifr'kr] efgykvk d fy, 40 ifr'kr rFkk fodykx 0;fDr;k d fy, 3 ifr'kr vkj{k.k }kjk mif{kr oxk d fy, fo'k"k lj{kk mik; fd, x, gA ;ktuk d vUrxr 10 l 20 0;fDr;k d leg xfBr fd, tk ldr gA p;fur 0;fDr;k dk 2&3 o"kk e bl ;kX; cuk;k tk,xk fd mldh ekfld vk; de l de 2000 :i; gk tk, rFkk og xjhch j[kk l Åij mB ldA

tuin e ;ktuk d ikjEHk e ek= ,d Lo; lgk;rk leg ¼iFkjnok½ fufer gvk tk oreku le; e c<dj 273 gk x;k gA bld vUrxr lokf/kd legk dh l[;k HkVuh ¼44½ e g tcfd U;ure leg lyeij ¼03½ fodkl[k.M e ik, tkr g A bl fo"kerk dk dkj.k ,d rjQ HkVuh fodkl[k.M e d"kd dedkj tul[;k d mPp forj.k dk ik;k tkuk tcfd lyeij e vU; dedkj tul[;k d vi{kkdr mPp forj.k dk ikIr gkuk ifjyf{kr gkrk gA pfd d"kd dedkj ij o"k dk;'khy ugh gkr g] vr% o Lojktxkj gr vf/kd fØ;k'khy jgr gA

bfUnjk vkokl ;ktuk vkokl eu"; d fy, ,d eyHkr vko';drk gA mfpr vkokl ml u doy lj{kk inku djrk g oju ml lekt e ifr"Bki.k <x l thu dk vk/kkj o vkfFkd ln<rk Hkh nrk gA Hkkjr tl fo'kky n'k e tgk tul[;k dk cMk Hkkx xjhch j[kk d uhp g] mfpr vkokl dk miyC/k gkuk ,d tfVy leL;k g ¼idk'k] 2005½A blh ifji{; e Hkkjr ljdkj }kjk xkok e jgu oky xjhc ykxk dh vkokl lEcU/kh vko';drkvk dh ifr d fy, bfUnjk vkokl ;ktuk d uke l eb 1985 e tokgj ;ktuk dh ,d mi;ktuk d :i e ykx fd;k x;kA bl ;ktuk dk y{; xjhch j[kk d uhp jgu oky vulfpr tkfr@tutkfr dh Jf.k;k e vku oky xkeh.k xjhck d fy, vkokslh; bdkb;k d fuek.k vkj ektnk vui;kxh dPp edkuk dk l/kkju e lgk;rk inku djuk gA o"k 1993&94 l ;ktuk e xjhch j[kk l uhp dh xj vulfpt tkfr;k vkj vulfpr tutkfr;k d xkeh.k xjhck dk Hkh 'kkfey fd;k x;k g c'kr fd xj vulfpr tkfr@vulfpr tutkfr dk feyu okyk ykHk bfnjk vkokl ;ktuk d vkoVu d 40 ifr'kr l vf/kd u gkA bfUnjk vkokl ;ktuk 1 tuojh] 1996 l LorU=

;ktuk gA bl ;ktuk d iR;d vkokl d vUrxr /kvkjfgr pYgk d lkFk ,d jlkb?kj rFkk ,d LoPN 'kkpky; dh Hkh 0;oLFkk gkrh gA ;ktuk d vUrxr u, vkokl d fuek.k rFkk cdkj vkokl d l/kkj d fy, enkuh {k=k e Øe'kk 45000 :i, rFkk 12]500 :i; rFkk igkMh ,o nxe {k=k d fy, Øe'kk 48]500 :i; rFkk 15]000 :i, inku fd, tkr gA bl lgk;rk d vfrfjDr bPNd ykHkkfFk;k dk _.k dh lfo/kk Hkh miyC/k djk;h tkrh gA ;ktuk d vUrxr cuu oky edkuk dk fuek.k ykHkkfFk;k }kjk Lo; fd;k tkuk pkfg,A ykHkkFkh vko';d fuek.k lkexh dh 0;oLFkk Lo; dj ldr g vkj Lo; gh d'ky Jfedk dk yxk ldr g rFkk ikfjokfjd Je dk Hkh ;kxnku dj ldr gA

rkfydk 1 % nofj;k tuin e bfUnjk vkokl ;ktuk d vUrxr fufer vkokl ¼2010&12½

| Øe l0 | fodkl[k.M | 2010&11 | 2011&12 |
|---|---|---|---|
| 1 | xkjhckt kj | 1766 | 762 |
| 2 | crkyij | 230 | 400 |
| 3 | nlgh nofj;k | 375 | 351 |
| 4 | iFkjnok | 957 | 346 |
| 5 | jkeij dkj[kkuk | 294 | 307 |
| 6 | nofj;k lnj | 250 | 415 |
| 7 | :nij | 611 | 1074 |
| 8 | Hkyvuh | 220 | 505 |
| 9 | Ckjgt | 243 | 581 |
| 10 | HkVuh | 248 | 339 |
| 11 | HkkVikj jkuh | 406 | 711 |
| 12 | cudVk | 634 | 311 |
| 13 | Lkyeij | 682 | 240 |
| 14 | Hkkxyij | 215 | 467 |
| 15 | Ykkj | 679 | 325 |
| 16 | Rkjdyok | 425 | 524 |

lkr % ftyk xkeh.k fodkl vfHkdj.k] nofj;kA

v/;;u {k= e bfUnjk vkokl ;ktuk d vUrxr 2010&11 e dy 8235 xgk dk fuek.k gvk ftle xkjhckt kj fodkl[k.M e lokf/kd ¼1766½ xgk dk fuek.k gvk tcfd U;ure xgk dk fuek.k Hkkxyij fodkl[k.M e gvk gA 2011&12 e dy xgk d fuek.k e fxjkoV n[kh x;h g] tk dy 7658 dh l[;k e fufer g ¼rkfydk 1½A

## ck;kxl l;= dk;Øe

n'k e ck;kxl dk egRoi.k vikjEifjd Åtk lkr d :i e fodflr dju d fy, lu 1981&82 e jk"Vh; ck;kxl fodkl ifj;ktuk ikjEHk dh x;h FkhA oreku e bl ifj;ktuk dk lpkyu Hkkjr ljdkj d vikjEifjd Åtk lkr e=ky; }kjk fd;k tk jgk gA bl ifj;ktuk d e[; mnn'; bl idkj g %

- xkeh.k {k=k e vikjEifjd Åtk d fodkl gr ck;kxl l;=k dk fuek.k dj LoPN ,o in"k.k jfgr b/ku miyC/k djkuk]

- mRre tfod [kkn miyC/k djkuk]
- tykou ydMh dh cpr l ou {k=k dk ljf{kr j[k i;koj.k dk lrfyr djuk]
- xkeh.k {k=k e ck;kxl dk mi;kx jk'kuh d fy, rFkk btu dk pyku e djuk]
- xkeh.k fL=;k ,o cPpk dk Je lk/; thou l eDr djuk]
- xkeh.k cjktxkj ;odk dk jktxkj inku djukA

i'k/ku d ekey e fo'o e Hkkjr dk iFke LFkku g] vr% n'k e ck;kxl d fodkl dh vlhe lEHkkouk, fo|eku gA oKkfudk d vulkj ,d Vu xkcj dk dM d :i e tyku l ek= 58]750 dykjh Åtk gh ikIr gkrh g] tcfd mru gh xkcj d xl l 1]14]000 dykjh Åtk ikIr gkrh gA bruk gh ugh bld lkFk mRre fdLe dk [kkn Hkh ikIr gkrk gA xkcj dk mi;kx ck;kxl l;= e dju l [kkn cuu e le; rk de yxrk gh g lkFk gh [kkn dh ek=k Hkh vf/kd feyrh gA ck;k[kkn e vU; fof/k;k l cuk;h x;h xkcj dh [kkn dh ryuk e ik"kd rRo vf/kd ek=k e ljf{kr jgr g ¼[k.Myoky] 2007½A v/;;u {k= e ck;kxl l;= ifj;ktuk dk fØ;kUo;u o"k 1888&89 l ikjEHk gvkA

fu%'kYd ckfjx ;ktuk ;g xjhc vkj detkj xkeh.k ykxk dk le) cuku okyh ,lh ;ktuk g tk ljdkjh foRrh; llk/kuk l NkV fdlkuk dk viu&viu [krk e Lo; flpkb lk/kuk dk fodflr djd mit {kerk c<ku d volj inku djrh gA bl ;ktuk e fdlkuk dk viu [kr e fu%'kYd ckfjx djku gr ljdkjh lgk;rk rFkk ckfjx ij yxku d fy, iEilV [kjhnu ij ljdkj }kjk vunku fn;k tkrk gA bl ;ktuk dk ey mnn'; fdlkuk dk mud futh flpkb dk fodflr dju gr ikRlkgu ndj mRikndrk e of) djuk gA v/;;u {k= e o"k 2005&06 e 6404 y{; d lki{k 'kr&ifr'kr dh ifr djr g, vulfpr tkfr ifjokjk e 1978 ckfjx djk;h x;hA

egkRek xk/kh jk"Vh; xkeh.k jktxkj xkj.Vh ;ktuk jk"Vh; xkeh.k jktxkj xkj.Vh ;ktuk dUn }kjk ik;kftr ,d jktxkjijd ;ktuk g ftldk e[; mnn'; xkeh.k {k=k d ykxk dk vkthfodk lj{kk inku dj mUg xjhch d n"pØ l ckgj fudkyuk gA Hkkjr e ;g ;ktuk xkeh.k {k=k d lkekftd&vkFkd :i l fiNM ykxk dh xjhch nj dju gr iHkkoh gfFk;kj d :i e ekU;rk ikIr fd, g, g ¼e.My] 2010½A ;g ;ktuk 2 Qjojh] 2006 l ykx gb ftle 200 ftyk dk 'kkfey fd;k x;k rFkk 2007&08 e bldk foLrkj 330 vfrfjDr ftyk e fd;k x;k tcfd 'k"k cp ftyk dk ble 'kkfey dju dh vf/klpuk 1 viy] 2008 dk tkjh dh x;hA 2 vDVcj] 2009 l egkRek xk/kh d tUefnol d miy{; e bl ;ktuk dk ukedj.k egkRek xk/kh jk"Vh; xkeh.k jktxkj xkj.Vh ;ktuk ¼eujxk½ dj fn;k x;k ¼M] 2010½A bl ;ktuk e lEi.k xkeh.k jktxkj ;ktuk rFkk dke d cny vukt ;ktuk dk feyk fn;k x;k gA bl ;ktuk dk y{; iR;d foRrh; o"k e xkeh.k {k= e fLFkr ifjokj d ,l o;Ld 0;fDr dk de l de 100 fnu dk jktxkj ltu okyk xj&d'ky dk; miyC/k djkuk gA ;ktuk d vUrxr vkond }kjk jktxkj gr vkonu dju d ing fnuk d Hkhrj jktxkj eg;k ugh djk;k tkrk g rk og jkT; ljdkj dh vkfFkd {kerk d v/khu jgr g, mld }kjk fufn"V

cjktxkjh HkRr dk gdnkj gkxk ¼feJ] 2008½ eujxk d rgr fd, tku oky dk;k e ty lj{k.k] flpkb lEcU/kh dk;] ckxokuh] ikjEifjd ty fudk;k dk th.kk)kj] ck< fu;=.k] Hkfe fodkl] xkeh.k lEid ekx vkfn ie[k g ftud }kjk xkeh.k bykdk e thfodkiktu gr llk/ku vk/kkj r;kj gvk gA bl ;ktuk dh ,d e[; fo'k"krk ;g g fd ble eujxk dh /kkjk 17 d rgr l[r tu fuxjkuh d fy, lkekftd y[kk ijh{k.k dk dUnh; Hkfedk inku fd;k x;k gA bldk e[; mnn'; ifj;ktukvk] dkuu ,o uhfr;k ij vey e lkotfud tokcngh lfuf'pr djuk g ¼flg] 2008½A v/;;u {k= e Hkh lEi.k n'k d lkFk gh egkRek xk/kh jk"Vh; xkeh.k jktxkj xkj.Vh ;ktuk dk vkjEHk o"k 2008 e gvk g rFkk bld }kjk ykHkkfFk;k dh vk; e of) d lkFk gh LFkk;h ifjlEifRr;k dk fuek.k Hkh fd;k x;k gA rkfydk 2 l Li"V g fd tuin e ;ktuk d vUrxr tkc dkM ikIr 0;fDr;k dh l[;k 2009&10 e 132795 Fkh tk o"k 2010&11 e 151922 rFkk o"k 2011&12 e c<dj 160276 gk x;hA blh rjg tuin e 100 fnuk dk jktxkj ikIRk dj pd ifjokjk dh l[;k 2009&10 e 5403 Fkh tk 2010&11 e c<dj 5669 gk x;h yfdu 2011&12 e ble deh n[kh x;h gA 2009&10 e 82900 ifjokj }kjk jktxkj dh ekx dh x;h ftue 82816 ifjokjk dk jktxkj miyC/k djk;k x;k tcfd 2010&11 rFkk 2011&12 e Øe'k 101963 rFkk 101771 ifjokjk }kjk jktxkj dh ekx dh x;h rFkk mue l Øe'k 98650 rFkk 99806 ifjokjk dk jktxkj miyC/k djk;k tk pdk g

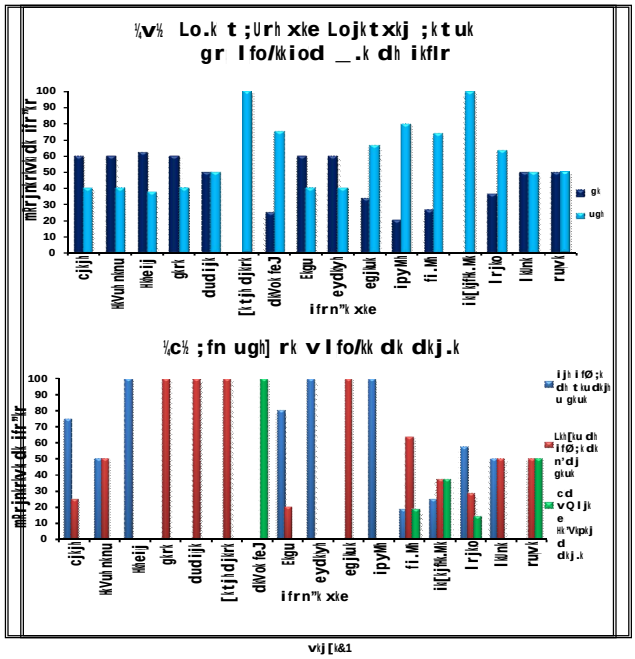
rkfydk 2 % nofj;k tuin e eujxk dh ixfr ¼2009&2012½

| Ø0 l0 | fodkl[k.M | tkc dkM ikIr ifjokjk dh l[;k | | | 100 fnuk dk jktxkj i.k dj pd ifjokjk dh dy l[;k | | |
|---|---|---|---|---|---|---|---|
| | | 2009&10 | 2010&11 | 2011&12 | 2009&10 | 2010&11 | 2011&12 |
| 1 | xkjhckt kj | 10954 | 12586 | 12906 | 324 | 206 | 222 |
| 2 | crkyij | 11341 | 12403 | 13234 | 454 | 179 | 343 |
| 3 | nlgh nofj;k | 8559 | 9829 | 10139 | 463 | 337 | 215 |
| 4 | iFkjnok | 9287 | 10757 | 11617 | 474 | 270 | 214 |
| 5 | jkeij dkj[kkuk | 9644 | 11095 | 11447 | 668 | 431 | 344 |
| 6 | nofj;k lnj | 8809 | 10486 | 11191 | 664 | 166 | 383 |
| 7 | :nij | 9096 | 10410 | 10663 | 246 | 236 | 442 |
| 8 | Hkyvuh | 9925 | 11454 | 11944 | 422 | 332 | 351 |
| 9 | Ckjgt | 6184 | 6677 | 7342 | 180 | 167 | 209 |
| 10 | HkVuh | 7651 | 7959 | 8955 | 220 | 165 | 145 |
| 11 | HkkVikj jkuh | 6370 | 8025 | 8347 | 107 | 191 | 383 |
| 12 | cudVk | 8587 | 9546 | 9962 | 299 | 499 | 288 |
| 13 | Lkyeij | 8004 | 8951 | 9757 | 445 | 285 | 331 |
| 14 | Hkkxyij | 4385 | 6368 | 6506 | 1 | 172 | 152 |
| 15 | Ykkj | 6789 | 7748 | 8211 | 209 | 1622 | 171 |
| 16 | Rkjdyok | 7218 | 7628 | 8055 | 236 | 411 | 318 |
| | Dy | 132795 | 151922 | 160276 | 5403 | 5669 | 4511 |

lkr % ftyk xkeh.k fodkl vfHkdj.k] nofj;kA

tuin e mijkDr of.kr xkeh.k fodkl dk;Øek dk ykHk fdl Lrj rd xkek dk lrlr dj jgk g] fdru ykx bld lpkyu l lUr"V g] fdru ykxk dk bu ;ktukvk d fo"k; e tkudkjh g rFkk bu ;ktukvk dk okLrfod ykHk fdl Lrj rd ik= 0;fDr dk feyk g vkfn rF;k dk eY;kdu p;fur xkek d vUrxr ifjokj Lrj ij fd;k x;k g ftldk fo'y"k.k vxkfdr gA

Lo.k t;Urh xke Lojktxkj ;ktuk ifrn'k xkek e Lo.k t;Urh jktxkj dk;Øe d vUrxr dy 97 0;fDr p;fur g ftue fi.Mh xke l lokf/kd 0;fDr rFkk [ktjh djkrk xke l U;ure 0;fDr;k dk p;u fd;k x;k gA bl dk;Øe d vUrxr ykHkkfUor 0;fDr;k dk Lojktxkj gr _.k inku dju dh 0;oLFkk dh x;h gA gA bl lEcU/k e ykHkkfUork l iNu ij Kkr gvk fd 92 ifr'kr ykHkkfUork dk cd l _.k ikIr gvk g yfdu _.k ikfIr e vk;h vlfo/kk l Li"V g fd vk/k l vf/kd ykHkkfUork dk vlfo/kk dk lkeuk djuk iMk rFkk bl vlfo/kk d dkj.kk e _.k ikfIr l lEcfU/kr ijh ifØ;k dh tkudkjh u gkuk rFkk mldk lh[ku dh ifØ;k dk n"dj gkuk ik;k x;k ¼vkj[k 1 ¼v ,o c½½A Lo.k t;Urh xke Lojktxkj ;ktuk d vUrxr ikIr Lojktxkj e ifrn'k xkek e yxHkx 30 ifr'kr ykHkkfUork u i'kikyu rFkk 26 ifr'kr ykHkkfUork u fdjku dh ndku d :i e rFkk 14 ifr'kr ykHkkfUork u exhikyu dk Lojktxkj d :i e puk gA vf/kdk'k ykHkkfUor bl dk;Øe d vUrxr ikIr Lojktxkj l lUr"V g tk bl dk;Øe d lQyrkiod lpkyu dk lpd gA vlUr"V ykHkkfUork l bldk dkj.k iN tku ij Kkr gvk fd ikIr vk; ifjokj d Hkj.k&ik"k.k gr de iM tkrh g rFkk bld vURkxr fd, tku oky Lojktxkj lkekftd fLFkfr d vudy ugh gA fdlh Hkh dk;Øe dh lQyrk gr mld udkjkRed i{kk dk tkuu d lkFk&lkFk mld ldkjkRed fcUnvk dh Hkh tkp djuh pkfg, ftll mu ij vf/kd /;ku nr g, dk;Øe dk lQy cuk;k tk ld rFkk mld mnn'; dk ijk fd;k tk ldA vr% blh dMh e dk;Øe l lUr"V ykHkkfUork l mudh lUrf"V dk dkj.k iNu ij Kkr gvk fd yxHkx 85 ifr'kr ykHkkfUor LorU= rFkk vkRefuHkj ,o vkfFkd n'kk e l/kkj gku d dkj.k lUr"V gA Lo.k t;Urh xke Lojktxkj ;ktuk d vUrxr ikIr vk; l yxHkx 90 ifr'kr ykHkkfUor lUr"V g rFkk o bl /kujkf'k dk i'k [kjhnu ¼32 ifr'kr½ xg fuek.k ¼25 ifr'kr½ rFkk cPpk d fookg ¼22 ifr'kr½ ij [kp djuk pkgr gA

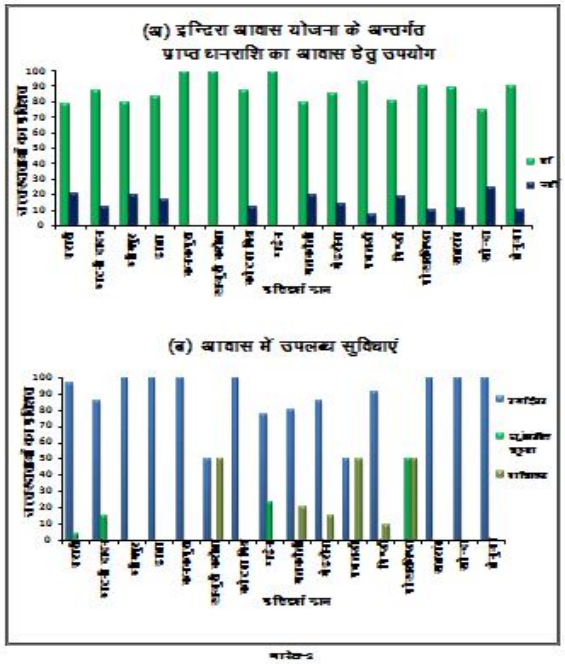



vkj[k&1

bfUnjk vkokl ;ktuk

ifrn'k xkek e p;fur ifjokjk e 214 ifjokj bfUnjk vkokl dk;Øe d vUrxr ykHkkfUor g ftue lokf/kd ykHkkfUor ik[kj fHkUMk xke rFkk U;ure dudijk xke l lEcfU/kr gA bl dk;Øe d vUrxr vkokl fuek.k gr ikIr /kujkf'k d fo"k; e iN tku ij Kkr gvk fd vk/k l vf/kd ¼58 ifr'kr½ ykHkkfUork dk 25000 :i; l de /kujkf'k dh ikfIRk gb g A tlk fd vkj[k 2 ¼v ,o c½ l Li"V g fd vf/kdk'k ykHkkfUork ¼87 ifr'kr½ }kjk ikIr /kujkf'k dk mi;kx xg fuek.k gr fd;k x;k g] yfdu vko';drk l de /kujkf'k feyu d dkj.k vkokl e vko';d lfo/kkvk] ;Fkk& /kvkjfgr pYgk rFkk 'kkpky; dk fuek.k cgr de ¼Øe'k% 7 ifr'kr rFkk 5 ifr'kr½ gvk gA dk;Øe d vUrxr fufer vkokl l lUrf"V d fo"k; e iN tku ij yxHkx 56 ifr'kr ykHkkfUork u fufer vkokl l vlUrf"V idV dh D;kfd vko';drk l de /ku yxku d dkj.k fufer vkokl ijh rjg fuokl d vudy ugh cu ik, gA vf/kdk'k ykHkkfUork ¼64 ifr'kr½ u vlUrf"V dk dkj.k xgk dk NkVk vkdkj gkuk crk;k g A

bfUnjk vkokl ;ktuk d vUrxr vkokl fuek.k gr ikIr /kujkf'k d de iMu ij vfrfjDr /kujkf'k dh vko';drk d lEcU/k e iN tku ij Kkr gvk fd vf/kdk'k ¼94 ifr'kr½ ykHkkfUork dk vfrfjDr /kujkf'k dh vko';drk iMh rFkk bl vfrfjDr /kujkf'k d :i e 80 ifr'kr ykHkkfUork u 15000 :i; rd dh /kujkf'k [kp dhA

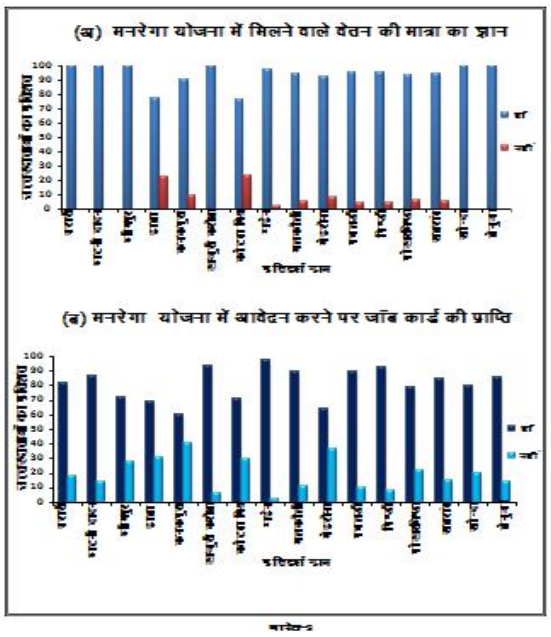



ck;kxl l;= dk;Øe ifrn'k xkek e dy mRrjnkrkvk e l 34 0;fDr ck;kxl l;= dk;Øe d vUrxr pu ik, x,A bue l 76 ifr'kr ykHkkfUork d ikl dk;Øe d vUrxr ck;k xl l;= ikIr gvk rFkk 70 ifr'kr ykHkkfUork dk bl l;= l ykHk ikIr gvk gA l;= l ykHk u feyu dk dkj.k iNu ij l;= d [kjkc ;k mfpr <x l dk; u dju dh f'kdk;r dh x;h] ijUr tc mRrjnkrkvk l bld [kjkc gku dh lpuk dk;ky; e nu d fo"k; e iNk x;k rk Kkr gvk fd yxHkx 64 ifr'kr ykxk u bldh dkb lpuk ugh nh FkhA

fu%'kYd ckfjx ;ktuk ifrn'k xkek e dy mRrjnkrkvk e l 63 0;fDr fu%'kYd ckfjx ;ktuk dk ykHk ikIr dj jg gA bl ;ktuk d vUrxr ckfjx gr yxHkx 87 ifr'kr ykHkkfUork dk vunku ikIr gvk gA ckfjx gr vunku jkf'k dh i;kIrrk d fo"k; e iN tku ij yxHkx 41 ifr'kr ykHkkfUork u vunku jkf'k l vlUrf"V idV dh rFkk vf/kdk'k 0;fDr;k dk viu ikl l vfrfjDr /kujkf'k [kp djuh iMhA bl dk;Øe l 83 ifr'kr ykHkkfUork u ykHk ikfIr d fo"k; e ldkjkRed mRrj fn;kA

egkRek xk/kh jk"Vh; jktxkj xkj.Vh ;ktuk oreku le; e xkeh.k fodkl dk;Øek e lokf/kd ipfyr dk;Øe egkRek xk/kh jk"Vh; jktxkj xkj.Vh ;ktuk ¼eujxk½ d vUrxr ykHkkfUor 0;fDr;k dk lo{k.k fd, tku ij vud egRoi.k rF;k dk mn?kkVu gvk gA ifrn'k xkek e ifrp;fur dy ykHkkfUork e 329 0;fDr bl dk;Øe d vUrxr ik, x,Aeujxk gr ithdj.k d fo"k; e iN tku ij Kkr gvk fd vf/kdk'k ¼90 ifr'kr l vf/kd½ 0;fDr;k dk bl lEcU/k e Kku Fkk rFkk bl ;ktuk gr ithdj.k d fo"k; e tkudkjh d lkr d :i e 53 ifr'kr ykHkkfUork u xkeh.k tu dk rFkk 25 ifr'kr ykxk u xke lod dk puk A vkj[k 3 ¼v½ l Li"V g fd vf/kdk'k ykHkkfUork ¼95 ifr'kr½ dk bl ;ktuk e feyu oky U;ure oru d fo"k; e Kkr

gAbl dk;Øe d vUrxr jktxkj gr bPNd 0;fDr;k dk tkc dkM tkjh fd;k tkrk g rRi'pkr jktxkj fn;k tkrk gA tkCk dkM d fo"k; e iNu ij Kkr gvk fd yxHkx 83 ifr'kr ykHkkfUork dk tkc dkM ikIr g ¼vkj[k 3 ¼c½½ rFkk yxHkx 70 ifr'kr ykxk dk tkc dkM lfo/kkiod ikIr gvkA yfdu l Li"V g fd 50 ifr'kr l vkf/kd ykHkkfUork dk tkc dkM feyu e 15 l 30 fnuk dk le; yxk] tcfd 24 ifr'kr ykHkkfUork dk 1 ekg l vf/kd le; yx x;kA tkc dkM gr yxHkx 8-8 ifr'kr 0;fDr;k dk vfrfjDr /kujkf'k Hkh [kp djuh iMh tk bl dk;Øe e gku oky Hk"Vkpkj dh vkj bfxr djrk gA




bl dk;Øe d vUrxr jktxkj gr vkonu dju ij 15 fnuk d Hkhrj jktxkj feyu dh ;ktuk g rFkk bl vof/k d vUnj jktxkj u feyu ij cjktxkjh HkRrk nu dk iko/kku fd;k x;k gA ykHkkfUork l bl lEcU/k e i'u iNu ij Kkr gvk fd yxHkx 57 ifr'kr 0;fDr;k dk vkonu d ckn jktxkj ikfIr gr 15 l 30 fnuk dk le; yxk tcfd 22 ifr'kr ykHkkfUork dk 1 ekg l vf/kd dk le; yx x;k A eujxk d vURkxr vud idkj dh ifjlEifRr;k d l tu dk iko/kku gA ifrn'k xkek e eujxk d vUrxr e[;r% lMd fuek.k ¼40 ifr'kr½ rkykc th.kk)kj ¼34 ifr'kr½ ty lj{k.k ¼7 ifr'kr½ vkfn l lEcfU/kr dk; lEikfnr fd, tk jg gA bu dk;k d turk }kjk mi;kx e yk, tku d fo"k; e iNu ij 44 ifr'kr mRrjnkrkvk u i;kx e ugh yk, tku dk tokc fn;k A iu% mi;kx e ugh yk, tku dk dkj.k iNu ij 64 ifr'kr mRrjnkrkvk u vui;kxh rFkk 26 ifr'kr ykxk u mi;kx dju ij ikcUnh yxu dh ckr dghA ;ktuk d vUrxr bu dk;k d lkIrkfgd tkp dk iko/kku j[kk x;k gA vr% ifrn'k xkek e bl lEcU/k e iN tku ij 87 ifr'kr ykHkkfUork u dk;k dh tkp gku dh ckr Lohdkjh yfdu dk;k d tkp d vUrjky l lEcfU/kr i'u ij 45 ifr'kr mRrjnkrkvk u vfu;fer :i l tkp fd, tku rFkk 45 ifr'kr ykHkkfUork u ekfld

tkp dh ckr dgh A eujxk d vUrxr dy 0;fDr;k dk ikIRk jktxkj d vUrxr efgykvk dk 33 ifr'kr dk vkj{k.k ikIRk gA ifrn'k xkek e yxHkx 74 ifr'kr ykHkkfUork d vulkj 33 ifr'kr l de efgykvk dk eujxk e jktxkj ikIr gA bl dk;Øe d vUrxr 15 fnuk d Hkhrj oru ikIr gku dk iko/kku cuk;k x;k g] yfdu 58 ifr'kr ykHkkfUork dk 15 fnuk d vUnj oru ugh feyk rFkk oru foyEc l feyu ij evkotk d lEcU/k e iNu ij 91 ifr'kr ykHkkfUork u dkb evkotk ugh feyu dh ckr crk;hA eujxk d vUrxr ikIr vk; l ikfjokfjd [kp dh ifr gk tku d lEcU/k e iN tku ij vf/kdk'k ¼79 ifr'kr½ ykHkkfUork u ugh e mRrj fn;k rFkk blh Øe e bl jktxkj l lUrf"V d fo"k; e tkuu ij Kkr gvk fd 62 ifr'kr mRrjnkrk vlUr"V g rFkk 37 ifr'kr lUr"V gA iuh vUr e jktxkj l gku okyh vlUrf"V d dkj.k d fo"k; e iN tku ij yxHkx 81 ifr'kr ykHkkfUork u bld vURkxr ikIr gku oky lhfer oru dk dkj.k crk;k gA

xkeh.k fodkl ;ktukvk d fØ;kUo;u e e[; ck/kk, xkeh.k fodkl ;ktukvk d mnn'; o ml ij 0;; d ifji{; e mldh miyfC/k;k dk fo'y"k.k gekj fu;ktdkj jk"Vh; urkvk ,o n'k&fgrf"k;k d le{k ,d lUngi.k tfVy i'u mifLFkr djrk gA 0;fDrxr lo{k.k ,o fofHkUu dk;Øek d eY;kdu l ;g ckr lkeu vk;h g fd budk ykHk xjhck rd igp rk jgk g rFkk y{; ikfIr e dkQh gn rd lQyrk Hkh feyh g yfdu lc feykdj miyfC/k;k dk ifr'kr vlUrk"ktud gA y{;k dh i.k ikfIr e vud ck/kk, g] tk l{ki e fuEu :i e iLrr dh tk ldrh g %

1- xkeh.k fodkl dk;Øek d fØ;kUo;u e loie[k ck/kk f'k{kk dk vHkko gA f'k{kk gh ,d ,lk lk/ku g ftld ek/;e l fdlh Hkh lUn'k dk tu lkekU; rd igpk;k tk ldrk gA nHkkX;o'k vk/kh l vf/kd xkeh.k turk fuj{kj g] ,l e fodkl dk;Øek d ykHkk dk Kku xkeh.k tu dk ugh gk ikrk g rFkk xkeh.k lenk; dk fofHkUu Lrjk ij 'kk"k.k gkrk gA

2- xkeh.k fodkl ifØ;k e nljk egRoi.k ck/kd rRo g fcuk LFkkuh; leL;kvk dk 0;kid Lrj ij le> g, xkok l nj cBdj ;ktukvk dk fuek.k djukA bl idkj okLRkfod leL;k d gy d fy, l)kfUrd :i e dk;Øe rFkk ;ktuk, r;kj rk gk tkrh g yfdu 0;ogkfjd :i e mudk fØ;kfUor djuk ik;% vlEHko&lk gk tkrk gA

3- xkeh.k fodkl l lEcfU/kr ;ktukvk dk ykx dju e ,d vkj rk vf/kdkfj;k e mRlkgghurk dk Hkko jgrk g ogh nljh vkj mul lEc) foHkkxk e rkyey ugh gku ,o jktufrd gLr{ki d ifj.kkeLo:i ;ktuk, Bhd <x l ykx ugh gk ikrhA bruk gh ugh vud ckj xkeh.kk dk fo'k"k ;ktukvk d ykHkk ,o bu ;ktukvk rd igpu d ekx dh mfpr tkudkjh u gku l fcpkfy, bu ykHkk dk dkQh fgLlk Lo; [kk tkr gA bl rjg xkeh.k fodkl gr tk Hkh ;ktuk, ljdkj }kjk pyk;h tkrh g vkj ftruk /ku fofHkUu ;ktukvk }kjk Lohdr fd;k tkrk g] mldk vk/kk Hkkx Hkh xkeh.kk rd ugh igp ikrk gA

4- xkeh.k fodkl dh fofHkUu ;ktukvk d ykHk mu y{; ox d ykxk dk ikIr ugh gk ld g ftud fy, ; ;ktuk, 'k: dh x;h FkhA bldk ie[k dkj.k tu lk/kkj.k dh

bu ;ktukvk d ifr vufHkKrk rFkk fofHkUu ;ktukvk dh tfVy ifØ;k gA bld vfrfjDr iHkko'kkyh ykx fu;e d fo:) viu pgrk dk bu dk;Øek d ykHk fnyoku e lQy gk tkr g ftld dkj.k t:jren ofpr jg tkr gA bldk ie[k dkj.k ;ktuk e ykxk dh lfØ; Hkkxhnkjh dk u gkuk gA

5- fu/kurk fuokj.k dk;Øe e y{;k rFkk ykHkkfFk;k dk fu/kkj.k ik;% nk"ki.k jgrk gA Cykd e [k.M fodkl vf/kdkjh viu rFkkdfFkr y{;k dh vfu;fer ifr ,o vkikrdkyhu gr ykHkkfFk;k dk p;u dju e viuh lfo/kk dk i/kkurk nr g u fd okLrfod ykHkkFkh dh [kkt dkA

6- xkeh.k fodkl e cMh ck/kk Hkkjh l[;k e uo;odk dk iyk;u gA bll 'kgjk e tu ncko c< x;k g rFkk xkok e dke dju oky d'ky Jfedk dh deh iM x;h gA

7- xkeh.k tul[;k e fujUrj ,o rho xfr l of) d dkj.k xkeh.k fodkl gr lpkfyr vf/kd&l&vf/kd dk;Øe i;kIr ugh iMr gA xkok e v/kfo'okl ,o vKkurk d dkj.k ykxk e ifjokj fu;ktu viuku dh iofRr ux.; gA bll df"k ij Hkh ncko iM jgk gA

## l>ko ,o fu"d"k

mi;Dr fo'y"k.k l Li"V g fd xkeh.k fodkl d fy, cgvk;keh ;ktuk, rk cuh gb g ijUr vud dkj.kk l o viu mnn'; e i.kr% lQy ugh gk ik;h gA vr% {k= e xkeh.k fodkl dk;Øek d lpkyu e vku okyh fofHkUu ck/kkvk d fuokj.k vkj lek/kku gr dN lkekU; l>ko vxkfdr g %

1- fdlh Hkh {k= e dk;Øe ;k ;ktuk dk r;kj dju l io ogk d LFkkuh; Hkkfrd] foRrh;] ekuoh; ,o ikdfrd llk/kuk dh miyC/krk rFkk lEHkkoukvk dk xgu lo{k.k fd;k tkuk pkfg,A rRi'pkr bu llk/kuk d vk/kkj ij dk;Øe r;kj fd, tku pkfg, ftll LFkkuh; ykxk dh de& l&de ey vko';drkvk dk ijk fd;k tk ldA

2- xkeh.k fodkl dk;Øe e lHkh fodkl[k.Mk d fy, leku foRrh; lgk;rk dk iko/kku g] tk loFkk vufpr gA oLrr% fofHkUu fodkl[k.Mk d {k=h; llk/ku] yf{kr oxk dh tul[;k rFkk vU; lfo/kk, vleku gkrh gA lkFk gh mudh vko';drk, ,o leL;k, Hkh leku ugh gkrh gA vr% foRrh; llk/kuk d vkoVu e {k=h; fu/kurk dk Lrj] yf{kr oxk dh l[;k rFkk llk/ku lEHkkO;rk dk /;ku e j[kk tkuk vf/kd J;Ldj ,o U;k;kfpr gkxkA

3- xkeh.k fodkl dk;Øek d iHkkoh fØ;kUo;u d fy, vko';d g fd tk Hkh dk;Øe viuk, tk, mud fy, le;c) y{; fu/kkfjr fd, tk, ftll fd ,d fuf'pr vof/k e bu y{;k dh ifr dh tk ldA

4- xkeh.k fodkl ;ktuk l ykHkkfUor gku oky ifjokjk dk lgh p;u vR;ko';d gA bll okLro e ftl enn feyuh pkfg, mUg gh enn feyxhA xkE; Lrj ij xke fodkl vf/kdkfj;k dk ykHkkfFk;k d lgh p;u gr fu;ek dk dBkjrk l ikyu djuk pkfg,A tu ifrfuf/k;k dk Hkh ,l p;u e tokcng cukuk pkfg,A

5- xkeh.k fodkl ;ktuk dk iHkko'kkyh <x l ykx dju d fy, fujh{k.k r= dh fujUrj fuxjkuh j[kuh gkxh rFkk le;≤ ij fofo/k dk;Øek dh ixfr dk

y[kk&tk[kk iLrr djuk gkxkA bll ,d vkj fØ;kUo;u r= ltx jgxk ,o nljh vkj bu dk;Øek e iuiu oky Hk"Vkpkj] f'kfFkyrk ,o ck/kkvk dk jkdk tk ldxkA

6- oreku _.kjkf'k ,o vunku d Lo:i rFkk jktxkj dh vYi ,o lhfer ek=k d vk/kkj ij fo'kkY foiUu tul[;k dk xjhch j[kk l Åij mBku dh dYiuk v0;ogkfjd ,o vfoodi.k irhr gkrh gA vr% ifj;ktukvk dh lQyrk gr mudh foRrh; lgk;rk dh lhek rFkk _.k tek dju dh vof/k e foodi.k of) vko';d gA

7- xkeh.k fodkl dk;Øek d vURkxr p;fur ifjokjk dk fofHkUu dk;k d lEiknu gr _.k rFkk vunku dh jkf'k miyC/k djk;h tkrh g ijUr dN ykHkkfUor ifjokj bldk mi;kx vuRiknd dk;k e dju yx tkr gA vr% ljdkj dk pkfg, fd doy mUgh ifjokjk dk vunku dh jkf'k dk ykHk n tk _.k rFkk vunku jkf'k dk mi;kx mRiknd dk;k e djr gA 'k"k l ijh jkf'k ¼_.k ,o vunku½ C;kt lfgr okil y yuh pkfg, rkfd bl Hk; l ykx ikIr _.k ,o vunku dk n:i;kx u djd vkRefuHkj cuu d fy, mldk mi;kx djA

8- ik;% ykHkkFkh dk mldh LoPNk d vu:i 0;olk; gr _.k rFkk vunku ugh fn;k tkrk gA bld lkFk gh cd d depkjh vunku ,o _.k nu e ykHkkFkh dk vuko';d :i l ij'kku djr gA bl =fV dk nj dju d fy, fodkl[k.M Lrj ij ;ktuk l lEcfU/kr vf/kdkfj;k ,o depkfj;k d ufrd Lrj dk Åpk j[ku d lkFk gh lh/k fodkl[k.M e[;ky; l ykHkkFkh dk vunku ,o _.k dh uxn /kujkf'k ;k pd nu dh 0;oLFkk djuh pkfg,A

9- xkeh.k fodkl dk;Øek d lQy 0;kogkfjd fØ;kUo;u d fy, xkeh.k fu/ku ox e tkx:drk ink djuk furkUr vko';d g D;kfd tc rd xko dk fu/ku 0;fDr Lo; viuh leL;kvk ,o vf/kdkjk d ifr tkx:d ugh gkxk rc rd oreku 0;oLFkk e ml ;ktuk dk i.k ykHk feyuk vlEHko gA bl mnn'; dh ikfIRk gr xkeh.k {k=k e fu/ku 0;fDr;k d 'kfDr'kkyh lxBu ¼tk fodkl ;ktukvk d fuek.k ,o mud lQy fØ;kUo;u nkuk e viuh iHkko'kkyh Hkfedk dk fuokg dj ld½ d ltu dh vko';drk gA

10- xke lHkkvk dh cBd fu;fer ,o lefpr :i l u gku d dkj.k 'kklu dh uhfr d lQy lpkyu rFkk xkeh.k fodkl dk;Øek d fØ;kUo;u e ck/kk vkrh gA bl leL;k d fuokj.k d fy, xkelHkk dh cBd mld lnL;k dh vke lgefr l cyk;h tk, rFkk cBd e lHkh lEcfU/kr foHkkxk d depkfj;k dh mifLFkfr vfuok; dj nuh pkfg,A

11- lo{k.k l Kkr gvk fd bfUnjk vkokl ;ktuk d vUrxr fufer vkokl ykHkkfFk;k dh vko';drk d vu:i ugh gA okLro e ykHkkfFk;k dk viuh bPNkulkj edku cuku dh NV feyuh pkfg,A bll edkuk dh ykxr rk de gkxh gh mudh x.koRrk Hkh cgrj gkxhA

12- fofHkUu xkeh.k fodkl dk;Øek d fØ;kUo;u d i'pkr Hkh budk lefpr ykHk vHkh rd leLr xkeokfl;k dk ugh fey ik;k gA bldk e[; dkj.k ;ktukvk d dy

eY; dk 50 ifr'kr Hkkx gh ykHkkfFk;k rd igp ikuk gA oLrr% 'k"k 50 ifr'kr jkf'k depkfj;k ,o fcpkfy;k dh tc e igp tkrh gA

13- ;ktukvk dh lQyrk dk ie[k vk/kkj tulg;kx gkrk gA xkeh.k fodkl dk;Øek d fØ;kUo;u e ,d [kkl =fV ;g jgh g fd vk;ktu d fofHkUu Lrjk ij mle ykxk dh Hkfedk ;ktuk d fuek.k ,o mld lpkyu e ux.; gkrh gA blfy, turk bu ;ktukvk dk ljdkj dk dr0; le>dj ble dkb :fp ugh fn[kkrhA ;ktukvk e turk dh Hkkxhnkjh lfuf'pr dju gr ;g vko';d g fd xkeh.k fodkl fu;ktu gr uhp l Åij vFkkr ifjokj Lrj l xke Lrj] xke Lrj l Cykd Lrj] Cykd Lrj l ftyk Lrj] ftyk Lrj l jkT; vkj vUr e jk"Vh; Lrj ij ;ktuk cuxh rk jk"V d iR;d ifjokj] xke] Cykd] ftyk vkj jkT; dh lHkh idkj dh leL;kvk vkj vlekurk fujkdj.k gku e lQyrk fey ldxhA

14- vUr e xkeh.k fodkl dk;Øek l xkeh.k {k=k dk fdruk ykHk gvk g rFkk lkekftd&vkfFkd ifjoruk e ; fdru lgk;d g, g] bldh tkudkjh ikIr dju gr xkeh.k fodkl dk;Øek ij fofHkUu f'k{k.k lLFkkvk ,o vulU/kku lLFkkvk }kjk ikIfxd vul/kku djok, tku pkfg,A

bl idkj fu"d"k Lo:i ;g dgk tk ldrk g fd fodkl dk;Øek dk cuk;k tkuk rFkk mudk ykx djuk gh i;kIr ugh g cfYd mudh ixfr ij Hkh fujUrj nf"V j[kuk vfuok; gA bld lkFk gh ;g Hkh n[kuk gkxk fd dk;Øe dk ykHk ml iR;d 0;fDr rd igp ik jgk g ;k ugh ftud fy, bl idkj d dk;Øe lpkfyr fd, tk jg gA oLrr% xkeh.k fodkl d fy, ,d lefir i;kl dh vko';drk gA

## lUnHk


vxoky] me'k pUn ¼2007½] xkeh.k fodkl e ipo"kh; ;ktukvk dh Hkfedk] d:{k=] vd&12] vDVcj] i0 33&43

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xIrk] tokgj yky ¼2008½] xkeh.k xjhch ,o jktxkj d cnyr Lo:i] d:{k=] vd&4] Qjojh] i0 8&13

dekj] jktho ¼2009½] xkeh.k fodkl d fy, pkfg, u;k nf"Vdk.k] d:{k=] vd&3] tuojh] i0 14&19

[k.Myoky] luhy dekj ¼2007½] ck;kxl l;= % xkeh.k fodkl dk e=] d:{k=] vd&4] Qjojh] i0 18&22

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flg] j?ko'k ilkn ¼2008½] jk"Vh; xkeh.k jktxkj xkj.Vh dkuu d nk lky] ;ktuk] vd&8] vxLr] i0 7&11

*Kanpur Philosophers*
*ISSN 2348-8301*
*International Journal of Humanities ,Law & Social Sciences*

*Published biannually by New Archaeological & Genological Society*
*Kanpur India*
*Vol. three, Issue two (winter) 2016*
*www.naags.in*

# cUny[k.M {k= d lhekdu d ,frgkfld] lkLdfrd ,o Hkk'kk;h vk/kkj

**Mk0 vkn'k xlrk**
vfLVUV ÁkQlj] bfrgkl foHkkx]
i0 t0,y0ug# ih0th0 dkyt]cknk]m0Á0

;euk d nf{k.kh Hkkx dk] ftl vktdy cUny[k.M dgk tkrk g] ikphu bfrgkl e bld db vU; uke Hkh feyr gA egkHkkjr dky e bl ^pfn^ in"k d uke l tkuk tkrk Fkk tk egktuin dky e Hkh ^pfn^ d uke l fo[;kr jgkA pUnydkyhu "kklu e ;g ^ttkdHkfDr^ d uke l fo[;kr jgk ftl ^t;HkfDr^ ;k ^ttkd Hkfe^ Hkh dg dj idkjk x;kA vkt Hkh bldk viHk"k ^t>kfr^ miyC/k gA Loxh; d'.k cyno oek dk rd g fd ofnd dkyhu ;tonh; dedk.M dk ;gk loiFke vH;n; gku d dkj.k ;g in"k ^;tgkfr] dgk x;k ftldk viHk"k oreku t>kfr gA cUny[k.M n"kk.k n"k d uke l Hkh tkuk x;k] ftldh ppk dkfynkl u ^e?knre^ e ioe?k d "ykd 23 e dh gA cUny[k.M dk ioh Hkkx dHkh Mkgy in"k d uke l tkuk tkrk FkkA oreku cUny[k.M uke D;k iMk] ble Hkh vud erHkn gA dN fo}kuk dk er g fd foU/; miR;dk e fLFkr gku d dkj.k ;g ^foU/;y[k.M^ foU/; ifjofrr gkdj cUny[k.M gk x;kA dN bfrgkldkjk dk er g fd cUnyk "kkldk d iot xgjokj {kf=; jktk u foU/;okfluh dh vjk/kuk djr g; jDr cn p<k;h Fkh] vr% mudh lrku cUnyk dgyk;h rFkk mud }kjk "kkflr {k= cUny[k.M d uke l tkuk x;kA ,frgkfld xFkk l Li'V g fd vdcj d "kklu dky rd bl Hk&Hkkx [;kfr cUny[k.M d uke l vf/kd ugh g;h FkhA[1] cUny[k.M {k= d lhekdu d vk/kkj ,frgkfld] lkLdfrd] Hkkxkfyd ,o Hkk'kk;h vk/kkj gk ldr gA ie[k :i l cUnyh Hkk'kk ,o lLdfr dk vk/kkj ekudj fo}ku cUny[k.M dk lhekdu dju dk i;kl djr gA ,frgkfld nf'Vdk.k e egkjktk N=lky cUnyk] ftUgku vf/kdre cUnyk jkT; dk foLrkj fd;k] dh jkT; lhekvk l cUny[k.M dk igpkuu dh dkf"k"k dh tkrh gA bl lUnHk e tuJfr e ;g nkgk ifl) gAbr teuk mr uenk] br pEcy mr VklA N=lky l

yMu dh] jgh u dkg gkIAA[2] cUny[k.M {k= dh lhekvk d lUnHk e dN fopkj cUny[k.M {k= dh lhekvk d lUnHk e dN fopkj bl idkj gA xtfV;j vkQ bf.M;k e MkO tkt fx;lu[3] fy[kr g] ^^cUny[k.M og Hk&Hkkx g tk mRrj e ;euk] mRrj if"pe e pEcy] nf{k.k e e0i0 d tcyij vkj lkxj lEHkkx] nf{k.k&io e jhok vFkok c?ky[k.M d e/; fLFkr g rFkk ftld nf{k.k&io e fetkij dh igkfM;k gA^^ ,ulkbDykihfM;k fcVfudk[4] d vulkj] ^^cUny[k.M e/; Hkkjr dk og Hkkx g] ftldh ioh lhek c?ky[k.M dh lhek l feyrh gA^^ Jh d'.k cyno oek oreku cUny[k.M e mRrj in"k d ftyk d lkFk Hkrio cUny[k.M ,tUlh d jkT;k dk lfEefyr djr g ftle lkxj] nekg vkfn fty lfEefyr ugh gA Jh t;pUn fo|kydkj[5] crok] /klku vkj du unh d ml {k= dk ftle uenk dh mijh ?kkVh lfEefyr g] cUny[k.M ekur gA bfrgkldkj foUlUV vkFkj fLeFk[6] dk er g fd] ^ftl {k= e pUny "kkldk u jkT; fd;k] og cUny[k.M gA ;g {k= xxk ;euk d nf{k.k e uenk rd Qyk gvk gA vk/kfud lkxj ftyk ble lfEefyr gA lifl) Hkxkyo Rrk ik0 jkeykpu flg[7] u Hkkxkfyd rF;k dk vR;f/kd egRo nr g; mRrj in"k cUny[k.M d lkr ftyk d vfrfjDr mldh lhek l yx g; e/; in"k d 4 fty vkj nk rglhyk dk cUny[k.M ekuk gA MkO vkj0d0 R;kxh [8] u cUny[k.M m0i0 d lHkh ftyk d vfrfjDr lhekorh 6 ftyk ,d 2 rglhyk dk cUny[k.M ekuk gA oreku le; e iFkd cUny[k.M jkT; dh ekx py jgh g] ftle mRrj in"k d 7 vkj e/; in"k d 14 fty lfEefyr dj cUny[k.M jkT; cuku dh ekx gk jgh g] fdUr ;g lhekdu fcYdy gh rF;ijd irhr ugh gkrkA bu lHkh fopkjk dk /;ku e j[kr g; cUny[k.M dh mRrjh lhek ;euk unh dk] nf{k.kh lhek uenk dh mRrjh lhek ;euk unh dk] nf{k.kh lhek uenk dh ?kkVh dk NkMdj mRrjh tyiokg dh lhek] if"pe e dkyh fl/k unh d iokg {k= l] io e jhok d c?ky[k.M dk cUny[k.M dh lhek; Lohdkj fd;k gA bl lhekdu e Hkkxkfyd] ,frgkfld ,o cUnyh Hkk'kk;h lhekvk d vklr dk ikIr dju dh dkf"k"k dh x;h g] ftle m0i0 vkj e0i0 d dy feykdj 13 fty vkr gA {k= oreku e mRrj in"k] e/; in"k ikUrk e Qyk gvk gA bldk foLrkj $23^0$ 8^ mRrjh v{kk"k l $26^0$ 30^ mRrjh v{kk"k rFkk $78^0$ 11^ ioh n"kkUrj l $81^0$ 30^ ioh n"kkUrj d e/; fLFkr gA cUny[k.M dh mRrjh lhek ;euk unh] if"peh lhek flU/k unh rFkk mRrjh ioh lhek Hkk.Mj igkfM;k }kjk fu/kkfjr g] tcfd nf{k.k dk foLrkj foU/;u iBkjk e gA i"kklfud nf'Vdk.k l ;g {k= pkj lHkkxk e foLrr g] ftle 13 fty] lkB rglhy rFkk 89 fodkl [k.M gA lEi.k {k= dk dy {k=Qy 71618 ox fdeh0 g] ftle 2001 dh tux.kuk d vulkj 15-49 fefy;u tul[;k dN 108 uxjk ,o 11587 xkeh.k cfLr;k e fuokl djrh gA lEi.k cUny[k.M e mRrj in"k cUny[k.M dk mRrj in"k d {k=Qy e 12-20 ifr"kr g] tcfd e/; in"k cUny[k.M dk e/; in"k d dy {k=Qy e 13-62 ifr"kr gA bl idkj nkuk ikUrk d dy Hkkxkfyd {k=Qy e cUny[k.M dk Hkkx 12-98 ifr"kr g] tcfd nkuk ikUrk dh dy tul[;k e ;gk d fuokfl;k dh fgLlnkjh 6-84 ifr"kr gA[9] cUny[k.M e iDd ekxk dk foLrkj 12]642 fdeh0 ¼m0i0 5293 fdeh0 e0i0 7168 fdeh½ rFkk jyiFk dh yEckb 1019 fdeh0 ¼m0i0 683 fdeh0

e0i0 336 fdeh0½ gA[10] ;euk vkj mldh lgk;d ufn;k }kjk fufer cUny[k.M dk mRrjh Hkkx tyk< fefVV;k dk mitkÅ enku g tcfd nf{k.k e vud NkVh ufn;k ,o ty/kkjkvk }kjk fo[kf.Mr mPp iBkjh Hk Hkkx g] ftle vud NkVh igkfM;k ,o Jf.k;k Qyh g;h gA ekV rkj ij 150 fdeh0 dh lekPp j[kk enkuh Hkkx dk nf{k.k d mPp Hkkx l vyx djrh gA cUny[k.M dk mRrjh enkuh Hkkx lery ,o mitkÅ df'k ;kX; Hk Hkkx g] tgk tkyku] gehjij ,o cknk ftyk e 94 l 96 ifr"kr rd Hkfe df'k ;kX; g] tcfd nf{k.kh iBkjh Hkkx e fLFkr nekg] iUuk vkj lkxj fty iBkjh ,o fo[kf.Mr g vkj ;gk de"k 37] 34] 29 ifr"kr Hkfe oukPNkfnr gA[11] cUny[k.M e ,d rjQ /kjkry] tyok;] fefVV;k tl Hkkxkfyd dkjdk e cMh fofo/krk n[ku dk feyrh g] rk nljh rjQ fofHkUu dky[k.Mk e vud jkto"kk d ,frgkfld /kjkgj rFkk le) lkLdfrd lEink bl lgt ikIr jgh gA cUny[k.M d nx fuek.k e bu Hkkxkfyd rFkk ,frgkfld dkjdk dk fof"k'V iHkko iMk gA cUny[k.M dk /kjkry Hkxkyo Rrkvk d fy; lno vkd'k.k dk fo'k; jgk g] D;kfd ;gk bld rhuk ie[k Lo:ik dh mifLFkfr gA ,d vkj cUny[k.M dk nf{k.kh Hk Hkkx Åp iBkjk] ior J[kykvk] fc[kMh igkfM;k ,o unh ukyk ;Dr Åpk fo[kf.Mr Hk&Hkkx g rk nljh vkj bldk mRrjh Hkkx lrrokgh ufn;k d fu{kik l lokjk x;k uohu dki feVVh dk lery mitkÅ enku gA nf{k.k dk igkMh] iBkjh Hkkx txyk l ;Dr vkj nxe jgk g rk mRrj dk enku ekuuh; vkokl d fy; lno vke=.k nrk jgk gA oLrr% nf{k.k dh foU/;u Jf.k;k l ;Dr ;g Åph Hkfe de"k mRrj dh vkj uhph gkrh tkrh g vkj vUrr% v/;;u lery enku e cny tkrh gA vr% bl v/;;u dh lfo/kk d nf'Vdk.k l rhu Hkkxk e ckVk tk ldrk g& cUny[k.M dk nf{k.kh Hkkx mPp iBkjh Hkkx g ftldk <ky mRrj dh vkj g vkj ftle Jf.k;k d lkFk fc[kjh g;h igkfM;k Hkh ektn gA bl e/;orh lde.k Hkfe l yxHkx 250 ehVj dh lekPp j[kk l vyx fd;k tk ldrk g rFkk lkxj ry l bldh vklr Åpkb 300 l 350 ehVj d e/; feyrh gA ;g /kjkryh; Lo:i cUny[k.M d yxHkx 65 ifr"kr fgLl e Qyk g] tgk 600 ehVj Åph Jf.k;k Hkh n[ku dk feyrh gA foU/;kpy J.kh nfr;k dh L;k<k rglhy l ikjEHk gkdj nf{k.k Jf.k;k d :i e j[kkfdr gkrh gA bu Jf.k;k dk lkxj vkj jgyh e Hkh n[kk tk ldrk g tcfd nekg fty e bUg Hkk.Mj Jf.k;k d :i e igpkuk tkrk gA nf{k.k io e dej igkfM;k dh fLFkfr egRoi.k gA unh ukyk d dVko l iHkkfor ;g Hk Hkkx mRrj dh vkj ,d <ky vFkok dxkj d :i e lekIr gkrk gA /kkjk] ujgV vkj enuij d ikl ble foy{k.k nj n[k tk ldr g] rk nox< tl xkt vkj vud tyiikrk dh mifLFkfr bl Hk&Hkkx e n"kuh; gA dVko vkj vukPNknu dh ifd;k u bl Åp Hk Hkkx fo"k'kdj iUuk vt;x< Jf.k;k d {k= dk ,d vyx Lo:i inku dj fn;k gA cUny[k.M e 200 QV l vf/kd Åph igkfM;k e ie[k uke ve>ujk] enuij] ukjgV] y[kuf>j] dyekj ¼dej e½] ukgjeÅ gA bld vykok dkfytj] lgUMk] eMQk] cNgj] dVjk] Hklug] lyokM} ipeuxj] gjtok] jk;k] epjkj] iUuk?kkVh] enkj Vxk] ekgnjk] uufxfj] vt;x<] noigkM] jthrk igkMh] fotkoj ?kkVh] pUny[k] fd"kux<] efu;kx<] QkVk] ykMh igkfM;k dk Hkh egRoi.k LFkku gA cUny[k.M dk nf{k.kh Hk Hkx ,d yEc dky[k.M e

nx fuek.k vkj vf/kokl dk iHkkfor djrk jgk gA e/;orh ldfer Hk Hkkx og e/;orh iVh g] ftle iBkj “ku% “ku% lekIr gk tkrk g] igkfM;k dh mifLFkfr ;nk dnk gh n[ku dk feyrh gA ufn;k viu cM vkj Hkkjh fu{kik dk NkMrh g vkj dBkj Hkkx /kh j /kh j unh fu{kik d uhp fNirk tkrk gA lkekU;r% bl 250 l 150 ehVj dh lekPp j[kkvk d e/; fu/kkfjr fd;k tk ldrk gA ;gk Hkfe <kyk”k mRrj ,o mRrj io dh vkj c<u yxrk gA bl ldfer iVVh dk if”peh Hkkx tk “kgtkn] ltuk vkj tfeuh ufn;k l iHkkfor g] vf/kd pkMk vkj dVk QVk g( tcfd io e ckx ,o i;fLouh ufn;k lkxjry l cchuk e 280 ehVj g] tcfd >kl h e 255-15 ehVj gA ;gh mRrjio dh vkj ?kVrk gvk xjkBk e 174-60 ehVj vkj xkg.M e 149-40 ehVj gA e/; io Hkkx e egkck] vdkuk] iykuh dh fLFkfr 210-30] 121-80 ,o 109-80 ehVj gA bl h idkj io e fp=dV /kke lkxj ry l 129-90 ehVj Åpk g] tcfd ;euk rV ij jktkij 102-60 ehVj gA ;euk ,o mldh lgk;d ufn;k d }kjk fu{ki.k l cuk gvk ;g enku cUny[k.M dk mRrjh Hkkx g tk fd nfr;k] tkyku] gehjij] cknk vkj “kkgth uxj ftyk e Qyk gvk gA if”pe l io dh vkj ty foHkktd j[kkvk d vk/kkj ij bl db Hkkxk e ckVk tk ldrk gA igt o crok] crok o /klku] du o ckx vkj i;Louh d e/; d enkuh fgLld vku foLrkj vkdkj ,o x.kk e gYdh fHkUurk j[kr gA nf{k.k l mRrj dh vkj Hkh bld x.kk dh fHkUurk Li’V n[kh tk ldrh gA ;euk dh nf{k.korh iVVh e dVkok d dkj.k ,d ldjh iVVh e chgMk dk fuek.k gvk g] ftlu vud :ik e lkekftd ifjo”k dk iHkkfor fd;k gA ;euk ,o vU; ufn;k d fcYdy rVorh {k=] ftue ik;% ck< d ikuh d lkFk uohu fu{ki.k gkrk g] vR;f/kd mitkÅ Hkkx g vkj bUg dNkj d dnnkj d uke l idkjk tkrk gA

lUnHk


1- gl] MkO d’.kyky] ^cUnyh vkj mld {k=h; Lo:i^] i;kx] 1987] it&2
2- “;keyky] e”kh] ^rkjh[k&,&cUny[k.M^] ukxko] 1884] it&1
3- fx;jlu] tkt ,0] ^fyfXofLVd lo vkQ bf.M;k^] [k.M& 1]9] bEihfj;y xtfV;j vkQ bf.M;k ¼lUVy ikfoUlt½ l mn/kr
4- tkl] MhO] ^,u vkmVykbu vkQ bfXy”k QkufVDl^ ,ulkbDykihfM;k fcVfudk] [k.M& 4
5- fo|kydkj] t;pUn] ^Hkkjr Hkfe vkj mld fuoklh^] it&65
6- gl] MkO d’.kyky] ^iok/kr] it&5
7- flg] ikO jkeykpu] ^bf.M;k % , jhtuy T;kxkQh^] okjk.kl h] 1971
8- R;kxh] MkO vkjO dO] ^xkly.M ,.M QkMj ,Vyl vkQ cUny[k.M^ vkbOthO,QOvkjOvkbO] >kl h] 1997
9- fofHkUu ftyk dh ftyk tux.kuk ifLrdk;] tux.kuk foHkkx] m0i0 ,o e0i0
10- fofHkUu ftyk dh lkf[;dh ifLrdk;] vFk ,o lkf[;dh foHkkx] m0i0 ,o e0i0
11- R;kxh] MkO vkjO dO] iok/kr] lkjf.k;k

*Kanpur Philosophers*
*ISSN 2348-8301*
*International Journal of Humanities ,Law & Social Sciences*

*Published biannually by New Archaeological & Genological Society*
*Kanpur India*
*Vol. three, Issue two (winter) 2016*
*www.naags.in*

# cUny[k.M dh vkHkk dk çTTofyr djr l; efUnj

**MkO jek xlrk**
ikpk;k
Hkkxor ilkn eekfj;y efgyk
egkfo|ky; vrjk ¼cknk½

^relk ek T;kfrxe;* dk lUn'k l; l gh vuikf.kr gA budh mikluk Hkkjr e gh ugh vfir fo'o d vud n'kk e fofHkUu ukek l dh tkrh gA Hkxoku l; lf"V d vkfndky l gh iR;{k nork d :Ik e iftr g blhfy, mUg ^vkfnno* dgk x;k gA og idk'k] mYykl] vkjkX; vkj rRoKku d Lkkr gA ofnd lkfgR; e mUg thou 'kfäaink;d[1] rFkk lojkx fouk'kd[2] dgk x;k gA fo'o e vuekur% blk l 6000 o"k io l ydj 1400 b-rd l;kikluk d iek.k feyr gA fo'o dk ikphu n'ku lkj n'ku gh gA bjkfu;k d fe= vkj xhdk d gfy;l] fefl;k d ^jk* rkrkfj;k d ^¶ykjl*] ikphu i: d ^Qyl^] mÙkjh vefjdk d jM bfM;u d ^,ruk^] vÝhdk d ^fry^] phu d ^mph^ rFkk tkiku d ^btkxh^ l; d uke gh Fk vkj o lc bu ukek l l; mikluk djr FkA ;uku dk lekV fldUnj l; mikld FkkA[3] ikphu Hkkjr e ip nok;ru vFkok ipnokikluk ipfyr FkhA bu ipnok e l; d lkFk fo".k] f'ko] x.k'k rFkk 'kfä dh itk gkrh FkhA bue ,d ie[k nork dk dUn e j[kdj 'k"k dk pkj dk.kk ij ifrf"Br fd;k tkrk FkkA bud de dk fuf'pr fo/kku gA blh vk/kkj ij ipk;ru efnj 'kyh Hkh fodflr gbA Hkkjr e fgUn /ke d lkFk ck) ,o tu lEink;k e Hkh l;&itk d iek.k feyr g bl 0;kidrk d dkj.k Hkkjrh; l;kikluk bruh icy gb fd mldk ipkj bl n'k d ckgj vQxkfuLrku] uiky] oek] ';ke] dEckfM;k] tkok&lek=k vkfn n'kk e gvkA bu n'kk e ljf{kr efr vo'k"k vkt Hkh bldk mn?kk"k djr gA l; d uke ij l; oek vkfn uke fon'kk e ipfyr g,A lEi.k fo'o e jfookj l; dk fnu ekuk tkrk gA[4] ifrek foKku d fodkl d io ^irhd itk* dk fo/kku FkkA l; dh irhd mikluk e pØ vFkok dey dh mikluk dh tkrh FkhA bl irhdk ij vk/kkfjr l;&mikluk d efUnj Hkkjr e gh ugh fon'kk e Hkh feyr gA nf{k.k vefjdk d ikphu i: e ,d ,l l; efnj gku dk iek.k feyrk gA[5] tgk ^l;pØ* ifrf"Br gA er :Ik e l;&ifrek dk iFke iek.k

ck/kx;k dh dyk e gA Hkkt k dh ck) xQk e Hkh l; ifrek ck/k x;k dh ijEijk e gA[6] budk dky blk io iFke'krh gA bl vk/kkj ij ;g vueku fd;k tk ldrk g fd blk dh iFke 'krh io rd l; dh irhd mikluk dk fo/kku FkkA dkykrj e ifrek mikluk ikjEHk gbA fu"d"kr% irhd&mikluk d dUnk dh fuek.k frfFk blk l iFke 'krh io gA Hky gh mudk foLrkj vkj iufuek.k ckn e gvk gA cUny[k.M e Hkh l; mikluk rFkk efnjk dh ;g nkuk dkfV;k feyrh gA ;g {k= e[;r% okukPNkfnr FkkA ;gk vud _f"k;k vkj efu;k d vkJe FkA ou {k=k e iftr ykd norkvk dh Hkkfr l; dh irhd mikluk pcrjk ij pØ ;k dey ifrf'Br djd dh tkrh gkxhA dkykUrj e ukxj lH;rk d fodkl d ckn ogk efnjk dk fuek.k gvk gkxkA irhd itk dh nf'V l cUny[k.M e nk efnj mYy[kuh; g&iFke mUkko ¼ftyk nfr;k½ rFkk f}rh; xkjk ¼ftyk Vhdex<½ eA bu nkuk e l; d irhd pØ no:Ik e ifrf'Br gA bu nkuk d xHkxg Hkh pkjk vkj l [ky g] ftll gekjk mä vueku lgh Bgjrk gA mUuko dk l; efUnj ckykth l; efnj d uke l fo[;kr gA bl cã ckykth ;k cjekt dk efnj Hkh dgr gA ykd e ekU;rk g fd ;g cky$vd ¾ cky&l; vFkkr ;g mnh;eku l; dk efnj gA ;g nfr;k l >klh cjkLrk xtjk nfr;k l 17 fdykeh Vj io rFkk >klh l 11 fdykeh Vj mÙkj e i"ikorh ¼igt½ rV ij fLFkr gA igt efnj d pj.k i[kjrh gA unh rV l efnj e igpu d fy, 42 lhf<;k gA bl l; efnj e dky jx d ,d f'kyk[k.M ij pÙkdkj l; ;= ifrf'Br gA ;g ;= iRFkjk rFkk bVk l cu pcrjk ij bl idkj ifrf'Br g fd l; pkg mÙkjk;.k l ;k nf{k.kk;u mldh iFke fdj.k bl ;= ij vfHk'kd djrh gA[7] ;g ;= ihry dh pknj l e<k gvk gA oÙkkdkj ;= d fdukjk ij 21 NkV&NkV f=dk.k l; dh fofHkUu dykvk d |krd gA bld ey fuek.k dky dk irk ugh pyrk gA nfr;k xtfV;j d vulkj bldk iu% fuek.k ,o foLrkj 1844 b- e djk;k x;kA[8] ;g fo'kky ijdkV d vnj fLFkr gA ijdkV d vUnj ;k=h foJkekyk; rFkk efnj dfe;k d vkokl gA bldk iokfHke[kh e[; }kj igt dh vkj gA cUny[k.M d bfrgkloÙkk Mk- dk'kh ilkn f=ikBh bl d"kk.kdkyhu ekur gA[9] ej vueku l io foopu d vulkj ;g blk dh io iFke 'krh l Hkh igy dk gA xkjk ¼Vhdex<½ dk l; efnj likV Nr dk bVk l cuk gA xHkxg] tgk l; pØ ifrf'Br g] pkjk vkj l [kyk gA Mk- f=ikBh bl xlrdkyhu ekur g ej mi;Dr foopu ij vk/kkfjr fu"d"k d vulkj ;g Hkh blk l iFke 'krh io dk gA l; ifrek dh noifr"Bk oky efnjk e dkyfi;ukFk l; efnj ¼dkyih½ tjk;eB cjoklkxj jfgfy;k ¼jkfgY;uxj] egkck½ c/kuh ¼yfyrij½ ,o tkyku uxj d l; efnj cUny[k.M d mÙkjin'kh; {k= e vkr g e/;in'kh; cUny[k.M e eM[kjk Åejh] ukjk;.kij ,o cukjlh xke ¼ftyk Vhdex<½ jgyh ¼lkxj½ fp=xlr dk l; efnj ¼[ktjkgk½ eÅlgkfu;k ,o Nrjij uxj ¼ftyk Nrjij½ fegkuk ,o Hkjkyh ¼ftyk fHk.M½ jklxjk ,o llb ¼ftyk f'koijh½ rFkk vkyeij ¼ftyk Xokfy;j½ d efnj pfpr g, gA Hkxoku Jh d".k d ik= lkEc dk d"B jkx l funku gr Hkxoku l; no u mud ri l ilUu gkdj rhu l; efnj cuokdj mue ikr%] e/;kUg rFkk ijkUg e l; n'ku dju fun'k fn;k FkkA rnulkj lkEc u n'k d vR;r ifl) rhu ikphu l; efnjk dk fuek.k ey LFkku ¼eYrku½ rFkk

dkyfi; ¼dkyih½ e djk;kA[10] bue dkyfi;ukFk dk ijk.kdkyhu l;efnj dkyih ¼mUkjin'kh; cUny[k.M½ e FkkA dUUkkt jkT; d vUrxr gku d vk/kkj ij phuh ;k=h ºoulkx u blh dk dUukt dk l; efnj dgk gA[11] ;g fo'kky efnj db dkl dh ^ifjf/k* e ;euk rV ij ,d Åp Vhy ij cuk FkkA efnj dk tk Hkkx ;euk dk tkMrk FkkA ml Þl; ?kkVß dgr FkA vc bl LFkku dk LFkkuh; ykx ^lvj ?kVk* dgr gA efnj vkj ifrek; /oLr gk xb gA bll ;g dguk dfBu g fd eyr¼ ;gk ^pØ* ifrf'Br Fkk] vFkok ^ifrek*A fdUr dkykrj e bldk th.kk)kj gvkA rc ifrek LFkkfir gb gkxhA g"k d 'kkludky e bldk oHko pjekRd"k ij FkkA bl efnj d l; d.M ¼ftl vc ^yk/kkd.M* dgr gA½ ij dkyfi;ukFk ;k= uked fo'kky eyk yxrk FkkA bl ey dh ijEijk vHkh Hkh fo|eku gA ftyk xtfV;j[12] d vulkj ;g tkyku ftyk d lcl cM ey d :Ik e ljt tk= rkykc eyk uke l vfdr gA xtfV;j e bldk LFkku xykyh crk;k x;k gA xykyh efnj d fudV ,d xke gA bll ;g fu'd"k fudkyk tk ldrk g fd ;g efnj xykyh xke rd foLrr jgk gkxkA dkyfi;ukFk ;k= e HkoHkfr d mÙkj jkepfjre ukVd dk iFke epu gkuk] mUgku Lo; Lohdkj fd;k gA jk"VdVuj'k bUn rrh; d dUukt ij vkØe.k djr le; ;k= iFk e] viuh okfgfu;k lfgr dkyfi;ukFk ikx.k e foJke fd;k FkkA jk"VdV uj'k xkfoUn prFk d [kEHkkr e fey ,d vfHky[k d vulkj mldh luk d gkfFk;k u viu nUr igkjk l bl efnj dk pkjl ¼u"V½ dj fn;[14] FkA[13] ckn e dkyih d vfre fgUn jktk Jh pUn mQ ygfj;k jktk dh lkr jkfu;k u blh l; efnj d ikx.k e tkgj fd;k ftudh Lefr e lkr efB;k cuh gku l] bl LFkku dk ^lÙkefB;k* Hkh dgr gA efnj ijh rjg u"V gk x;k gA fdUr ikphj dh uho rFkk vud mRdh.k vy—r f'kyk[kM ,o l; ey dh tu vkLFkk ;gk fo'kky efnj gku d ifjpk;d gA

egkck d fudV jfgfy;k ¼jkfgY;uxj½ e l; efnj ,o ljtd.M gA ;g egkck Nrjij ckb ikl jkM l 2 fdykehVj njh ij fLFkr gA pUny 'kkld jkfgyno oeu u bldk fuek.k xukbV iRFkj l iPkk;ru 'kyh e djk;k FkkA bld xHkxg e l; dh LFkkud ifrek rFkk miefnjk e f'ko] x.k'k] 'kfä ,o fo".k ¼ipnok½ dh ifrek; ifrf'Br FkhA ;g efnj Hk0; ,o dykRed cuk FkkA vc bldk vkf'kd Hkkx ][kf.Mr gk x;k gA Nn ;ktuk dh nf"V l xHkxg vrjky rFkk v)e.Mi FkkA efLye dky e bldh ifrek [kf.Mr dj nh xbA f'kjkHkkx ,o efr LFkkuh; lodkBh e ljf{kr gA efnj d ckgj 50x50x50 QV vkdkj dk l; d.M gA bld fudV vud [kf.Mr ifrek;] vy—r vkeyd pØ rFkk }kj ifVVdk; iMh gb gA[14]

yfyrij fty d egjkuh fodkl [k.M e ^c/kuhxke* egjkuh eMkojk ekx ij lnij l if'pe fn'kk e 6 fdykehVj dh njh ij fLFkr gA ;gk 12oh 'krh dk l; efnj gA bldk f'k[kj /oLr gk x;k g] lery fcrku ljf{kr rFkk rhu [kf.Mr g bldk io"k}kj dykRed g ftl fljny ij inekLu l; fojkteku g nkuk vkj Øe"kh uoxg rFkk llrekrdk; g io"k}kj d v/kkorh Hkkx e edj okfguh xxk rFkk deokfguh ;euk vfdr g xHkxg e mnhP;o"k /kkjh l; dh 18 ehVj x 9ehVj eki dh LFkkud ifrek gA

tk Åpk fdjhV edV] d.kd.My] xo;d rFkk d.Bgkj /kkj.k fd; g, gA pkyd vkj mikug igu gA nkuk [kf.Mr Hktkvk ij ygjkrk mÙkjh; gA ikn ihB ij nk; ck; jkKh] fuHk{k] Ukhp Hknoh rFkk l; no d nkuk ik"ok e n.M fixy gA vy—r iHkke.My gA[15] >klh fty e] >klh [ktjkgk ekx ij c:oklkxj l igy nk;h vkj ^tjk;eB* uked ,d LFkku gA tMkÅ efr;k lk vy—r ;g efnj Hk0; dykRed ,o ijkrRo dh veY; /kjkgj gA ble oreku e dkb no ifrek ifrf"Br ugh g e[; no ydj erfHkUurk gA ik- —".k nÙk ckti;h bl f'ko ikorh efnj ekur g rk Mk- ,l- Mh- f=onh 'kfä efnj ekur gA tuJfr;k rFkk Mk- d- ih- f=ikBh Hkh bl ^l; efnj* ekur g vr% ge bldk mYy[k ;gk dj jg g ipk;ru 'kyh e fufer bl efnj dk iokfHke[kh dUnh; efnj vHkh ljf{kr gA nk miefnj Hkh vHkh ljf{kr gA xHkxg d Åij f'k[kj 'kyh dh f{kIr forku dk lUnj l;ktu g efnj dh ckgjh nhokjk ij vy—r efr;k mdjh xb gA io'k }kj d nkuk vkj ePNi vk:< ;euk gA uhp v'V fndikyk dh efr;k gA tkyku fty d tkyku dLc e Hkh ,d l; efnj gA ble lxejej dh l; ifrek gA efnj iu% fufer gA rFkk efr Hkh yxHkx nk 'krh ijkuh irhr gkrh gA Vhdex< fty ¼e0i0½ e e[;ky; l 16 fdykehVj mÙkj if'pe e fLFkr ,d xke g & eM[kjkA ;gk xko d nf{k.k io e yxHkx rhu QV Åph iLrj ihfBdk ij ,d iokfHke[kh l; efnj gA efnj dk vf/k"Bku] ofnc/k rFkk l; <kpk yky cyvk iRFkj dk gA oxkdkj [k.M dk f'k[kj e# d vkdkj dk gA lkeu ,d flg g] ftld nk ijk d uhp gkFkh nck gvk gA xHkxg d vkx nk vyÑr LrEHkk ij v)e.Mi cuk g] bldh Nr ij i.k fodflr dey mdjk x;k gA e.Mi prjL= rFkk rhu vkj l [kyk gvk gA LrEHk d flj ij dy'k rFkk yrk cYyfj;k cuh gA vyÑr io'k}kj gA ftld nkfguh vkj edjk:<k xxk rFkk ck;h vkj dPNi:<k ;euk gA xHkxg e lkeu gh l; dh llrk'ojjFkk:< ineihB ij ifrf"Br vknedn LFkkud ifrek gA ftldh Åpkb 4 QV 7 bp gA ihN iHkke.My gA flj ij edVfdjhV] d.kd.My] d.Bgkj] dfVe[kyk gA Hkkjrh; o'k /kkrh rFkk mÙkjh; /kkj.k fd, g, gA Hktkvk e vxn l'kkfHkr gA ij [kf.Mr g fdUr mxfy;k u fn[ku l ^mikug igu gkx^ ,lk vueku fd;k tk ldrk gA nkuk vkj mudh jkfu;k jkKh rFkk fuHk{kk ,o n.M fixy gA efnj d Hkhrj rFkk ckgjh nhokjk ij l; ,o vud no ifrek; gA ykdokrk d likind Lo0 Ñ".kkun xlr bl xlrdkyhu ekur gÞ tcfd ifj"Ñr efrf'kYi ifrgkjdkyhu irhr gkrk gA Vhdex< fty e ,d LFkku g Åejh tk Vhdex< l cjkLrk cMkxko/klku lktuk ekx] yxHkx 82 fdykehVj nj gA ;gk yxHkx nk ehVj Åph ihfBdk vk;rkdkj ihfBdk ij ukxj 'kyh dk ifrgkjdkyhu l; efnj gA ;g iokfHke[kh gA ry Nn ;ktuk e] eM[kjk dh Hkkfr xHkxg] vrjky rFkk v)e.Mi gA v)e.Mi d lkeu nk dykRed LrEHk gA bu ij i= ;Dr dy'k ,o okndk dh ifrek; mRdh.k g ihfBdk l nk lh<h Åpkb p<dj v)e.Mi gA io'k}kj vyÑr ,o vkd"kd gA fljny l e/; e f}Hkthl;] lukydey idM g, gA io'k}kj d ck; fdukj ij ikp ifÙk;k dk ,d [kf.Mr vfHky[k gA xHkxg e llrv'ok:< Hkxoku l; dh [kMxklu ifrek ifrf"Br g flj ij edV fdjhV] d.k d.My] d.B}kj] dfVe[kyk] ,o ;Kkiohr /kkj.k fd, g, gA nkuk [kf.Mr Hktkvk ij mÙkjh; ygjk jgk gA ijk e

mikug /kkj.k fd, g, gA nkuk vkj jkKh fuHk{kk rFkk n.Mfixy fojkteku gA l; d nkuk ijk d e/; Hknoh gA bld fudV guekuth dh vknedn ikphu efr gA Vhdex< fty d nk vU; efnjk dk mYy[k Mk- d- ih- f=ikBh u ukjk;.kij ,o cukjlh xkek e gku fo"k;d fd;k g fdUr og efUnj vc /oLr gk pd gA Lkkxj fty e jgyh uxj] lkxj l nf{k.k io e 40 fdykehVj nj fLFkr gA lkukj unh d nkuk rVk d fdukj clk ;g uxj ikphu ,o ,frgkfld gA bl unh d ck; rV ij HkXunx i<jhukFk efnj rFkk ikphu l; efnj gA vkBoh&uoh lnh d /oLr bl efnj dk iufuek.k vVBkjgoh lnh e ejgBk 'kkldk d le; e gvk gA ikl e iM vo'k"kk rFkk iui;ä lkexh n[kdj ;g vueku yxkuk lgt gh g fd l; efnj d fudV] f'ko] fo".k rFkk l; d efnj jg g vkj mudh Hkou lkexh dk bl efnj d iufuek.k e i;kIr mi;kx gvk gA rFkkfi ;g ikphu l; efnj d uke l tkuk tkrk gA

oreku l; efnj yxHkx M< QV Åph ihfBdk ij cuk gA bldk io'k}kj vyÑr g ftld fljny ij lUnj uVjkt ifrek ifrf"Br gA bll ;g vueku g fd ;g fgLlk fdlh f'ko efnj l ykdj ;gk i;ä gvk gA nk; ck; ik'o e dPNi okfguh ;euk rFkk edjokfguh xxk d vfrfjä }kj ik'o yrkfcrku vkfn l vyÑr gA efnj d oxkdkj xHkxg e ie[k noLFkku ij Hkxoku l; dh LFkkud ifrek ifrf"Br gA l; d nkuk vkj ,d&,d fo".k dh ifrek LFkkfir gA l; ifrek f}Hkth gA nkuk gkFkk l luky ine gA fdjhVedV] edjd.My] doj] d;j] ddM] o{k c/k] ;Kkiohr dfVl=] mÙkjh; rFkk mikug /kkj.k fd, gA ihN vyÑr v.Mkdkj iHkke.My g l; d nk;h vkj dye idM fixy rFkk ck;h vkj [kMx fy; n.Mh vfdr gA blh ifDr e Hkhrj dh vkj de'kh nk; ck; fuHk{kk ,o jkKh gA efr dk eki 1-30X-80 ehVj gA dky 9oh 10oh 'krh gA[17] Nrjij fty e pkj l; efnj feyr gA bue [ktjkgk e fp=xlr l; efnj fo'ofo[;kr efnjk dh J[kyk e gA ;g fujk/kkj ilkn gA ry Nn ;ktuk dh nf"V l xHkxg vrjky] egke.Mi rFkk v)e.Mi gA bld xHkxg e 5 QV vkB bp Åph l; dh LFkkud ifrek ifrf"Br gA 'kyh dh nf"V l efnj fuek.k frFk 1000&1025 b0 d chp ekuh xb gA Nrjij fty d eÅ&lgkfu;k e Hkh ,d l; efnj gku d mYy[k feyrk gA[18] Jh f=ikBh u Nrjij uxj d lfdV gkml d ihN Hkh ,d ikphu l; efnj dk gku dk mYy[k fd;k gA[19]

fHk.M fty d Hkjkyh xke e ,d e/;dkyhu l; efnj dk irk pyk gA blh fty d fegkuk xke e ,d ikphu l; efnj ^ckykth efnj^ d uke l g fdUr ;g yxHkx nk 'krh ijkuk irhr gkrk gA ;g lHkor% ejkBk 'kkldk d le; iu% fuek.k djk;k x;k gA f'koijh fty d Vkxjk xke e vuk[kh cukoV d nk&l; efnjk dh tkudkjh lo{k.kk d ek/;e l ikIr gb gA bUg e/;dkyhu vkdk x;k gA blh fty d llb xke e 10oh lnh d l; efnj dh lpuk feyh gA[20] Xokfy;j fty d vkyeij e e/;dkyhu l; efnj g] bl Hkh ^ckykth l; efnj^ d uke l tkuk tkrk gA mDr l; efnjk d vfrfjDr vud LFkkuk ij l; dh LFkk:< vklu ,o LFkkud ifrek; feyh gA dN o"kk io mÙkj in'k jkT; ijkrRo lo{k.k ¼>klh bdkb½ }kjk fd; x; lo{k.k e yfyrij fty d onij ¼egjkuh fodkl [k.M½ xko d Vhy d ik'o e cM iLrj Qyd

ij 1.8 ehVj Åph LFkk:< l; dh fo'kky ifrek feyh g] ft ldk dky 11oh lnh dk vueku fd;k x;k gA blh fty d t[kkjk Cykd d Vyokjk xke e f'koefnj dh ,d jfFkdk e llrv'o:< l; dh ifrek ¼eki 28×30 ehVj½ ifrf"Br gku gku dh tkudkjh feyh gA blh fty d xke lhjku [kn e pkjhnkj cmvk uked LFkku d /kkcy cmvk noLFkku ij lorkHkn LrEHk d v/kkHkkx e l; dk LFkkud #ikdu feyk gA blh fty d xke fljlh e cphekrk] jeljk rFkk lykou xkek e l; dh mnhP;o'k/kkjh LFkkud ifrek; ikIr gb gA[21] fty k tkyku d dkyih uxj e ydkehukj ifjlj e cu nf{k.kRe 'kyh d fp=xlr efnj e uokxg efr;k d lkFk l; dh lUnj ifrek ifrf"Br gA >kIh lxgky; e egkck l 10oh&12oh lnh dh jFkk:< f}Hkth l; dh ifrek d vfrfjDr rhu vU; ifrek; ikIr gb gA[22] e/; in'k jkT; ijkrRo }kjk djk; x; mR[kuu ,o lo{k.k l vud l; ifrekvk dh tkudkjh idk'k e vkb gA ;g lHkh 10oh l 12oh lnh d e/; dh gA bue tcyij fty d iukxj rFkk HkMk?kkV ¼pkIBtkfxuh efnj½ ujflgij fty d cjgVk] xuk fty d ldjk rFkk [ktjkgk d vkB efnjk e l; dh nyHk ifrek; ikIr gb gA[23] bud vfrfjDr uoxg iVVk rFkk lrh LrEHkk e l; dh ifrek rFkk irhd fp=kdu ldMk LFkkuk ij feyrk gA mYy[kuh; g fd cUny[k.M e lrh LrEHk cgrk;r e ikIr gkr jgr gA vud LFkkuk ij l; d.M Hkh fey g][24] ftud fudV ikphu l; efnj jg gkx & ,lk vueku fd;k tk ldrk gA bll Li"V g fd ikphu dky e cUny[k.M e l;kikluk dh l'kDr ijEijk Fkh rFkk 5oh lnh l 12oh lnh rd l; efnjk ,o ifrekvk dk ipj ek=k e fuek.k gvkA

egkck dk l; efUnj

lUnHk %&


1. _Xon 8/47/4
2. vFkoon 9/8/22
3. vuer lk/kuk&l;vd] liknd& enuekgu o|] i 40
4. l; itk dh 0;kidrk] Mk0 lj'k ir jk;] dY;k.k l; vd] i"B 410
5. Hkkjr Hkkjrh ¼jk"Vdfo efFkyh'kj.k xlr½] i"B 31 ¼40ok lLdj.k½
6. Hkkjrh; ijkrRo e l;] ik0 Ñ".knÙk ckti;h ¼dY;k.k] l;vd i"B 423½
7. Jh ckykth nok e no] gfjekguyky JhokLr i0 29
8. nfr;k ftyk] xtfV;j] i0 310
9. cUny[k.M vkj l;kikluk] Mk0 dk'kh ilkn f=ikBh ¼mMku Lekfjdk i0 26½
10. lkfu/; iokUg] lrhj n{;r tuA
dkyfi; e/;kUg] ijkg.k pk= fuR;'k¼A
Hkkjr d vR;r ifl) rhu ikphu l; efnj] i0 tkudhukFk 'kek] dY;k.k l;vd] i0427
11. dkyfi;ukFk l;efUnj dh [kkt;k=k & v;k/;k i;kn den] llrny] i"B 144
12. ftyk tkyku] xtfV;j ¼1921½] ifjf'k"V i"B 34
13. ikP;fo|k fuc/kkoyh] Hkkx& 4] Mk0 oh0 oh fejk'kh] i0 77&78
14. pUny dkyhu egkck vkj tuin eghjij d ijkok"k] oklno pkjfl;k] i0 49
15. ijkrkfRod lo{k.k fjikV ¼egkjkuh yfyrij½] Mk0 vfcdk ilkn flg] i020
16. eM[kjk dk l; efUnj] Ñ".kkuUn xlr] Vhdex< n'ku exy iHkkr] i0 62
17. jgyh dk l; efUnj] th0,y0 jk;dokj] i0 14&15
18. e/; in'k d ijkrRo dk lUnHk xFk] Mk0 jktdekj 'kek] i0 357
19. ofnd l; dk egRo vkj efUnj] Jh lkofy;k rFkk dY;k.k l; vd] i0 417
l;kikluk Mk0 d0 ih0 f=ikBh ¼mMku i0 26½
20. e0i0 d ijkrRo dk lnHk xUFk] Mk0 jktdekj 'kek] i0 358
21. ijkrkfRod lo{k.k fjikV ¼egjkuh½ rFkk t[kkjk] Mk0 vfcdk ilkn flg] ¼i0 22]31]32½
22. cUny[k.M dh dfri; l; ifrek;] jek'kdj ¼nh Xykjh VV okt cUny[k.M½ i0 387
23. e/; in'k d ijkrRo dk lnHk xFk] Mk0 jktdekj 'kek] i0 357] 358
24. l; itk cUny[k.M dk ykdthou] v;k/;k ilkn xlr ^den^] i0 64

*Kanpur Philosophers*
*ISSN 2348-8301*
*International Journal of Humanities ,Law & Social Sciences*

*Published biannually by New Archaeological & Genological Society*
*Kanpur India*
*Vol. three, Issue two (winter) 2016*
*www.naags.in*

# lu 1857b0 dh ØkfUr e cknk dk ;kxnku

**Mk0 Ñ".k iky**
ÁoDrk] bfrgkl
,dy0; egkfo|ky;] cknk] m0 Á0

lu 1803 e cknk e xouj tujy d cUny[k.M d ikfyfVdy ,t.V d :i e dlVu cyh dh fu;fDr dh x;h vkj "kklu dh lfo/kk d fy; cknk dk 10 ijxuk e ¼cknk] [kkun"k] flgkMk] iykuh] frUnokjh] voxkl h] njlMk] rjkgk] fNc vkj cnkl k½ ckVk x;kA[1] bu jkT;k dh fLFkr Bhd ugh FkhA iUuk dk jktk fgUnir dh eR; d i"pkr ijk cUny[k.M j.kLFky cu x;k FkkA cUny[k.M e vyh cgknj dk inki.k ¼1792&1802½ rd mldh vkj fgEer cgknj xkl kb dh lfud dk;okfg;k u lHkh i"kkldh; rFkk vkfFkd 0;oLFkk pkiV dj fn;k FkkA[2] 1804&05 l 1821 rd N% ekyxtkjh 0;oLFkk; ykx dh x;h budk e[; mnn"; vxth dEiuh d dk'kk dk Hkjuk FkkA cknk vkfFkd :i l df'k i/kku g df'k d pkiV gku l lHkh /kU/kk ij bldk iHkko iMrk gA cknk dh ØkfUr tuØkfUr Fkh bld ie[k dkj.k Fk

1 xr cUnkoLrk d dkj.k yxku ifr pkFk ikpo o'k v/kk/kU/k :i l c<kb tk jgh Fkh] tehnkj Bd ij xko yr vR;kpkj djr r; jkf"k tek u dju ij Hkkx tkrA

2-vefjdu dikl d vk tku l cknk tuin dh dikl x.kkRed nf'V l ghu rFkk egxh gk x;h] tykgk dkjhxj cdkj gk x;A

3-n"kh fj;kl rk dh luk rFkk cknk uokc dh luk de dj nh x;h lfud cjktxkj gk x; ft ll lfud lxfBr gkdj yVikV dju yxA

4-blkb /ke dk ipkj tuin d vUnj dekflu] rjkgk] cnkl k vkfn l ikjEHk gk x;k vkj xjhc turk dk blkb cuku yxA

5-xko dk fdlku _.kh gk x;k Fkk tehu dd gk jgh FkhA[3]

lu 1851b0 dh ØkfUr dk ikjEHk bykgkckn rFkk dkuij ty l ltk;k¶rk cfUn;k d NVu o cknk vkxeu l gvkA cknk dk dyDVj ,Q0vk0 eu bll fpfUrr gvk ,o ekxk ij pkfd;k cBk nhA ;euk unh fpYyk rkjk ?kkV ij egEen ljnkj [kk dk fu;Dr fd;kA eu u xkfjgkj d fdynkj jkt/kj vkj vt;x< rFkk pj[kkjh d jkT;k dk cknk dh j{kk d fy; llU; rjUr jokuk gku dk vkn"k HktkA[4] xkfjgkj d jkt/kj :nflg u eu dh lgk;rk d fy, ,d rki lfgr 125 lfud HktA vt;x< dh fo/kok jkuh u yxHkx 200 cUnpdh nk rkik lfgr jokuk fd;A iUuk d jktk u N% rki] ,d gtkj cUndph cknk HktA Nrjij dh jkuh u Hkh 500 flikgh rFkk nk rki HkthA pj[kkjh dk jktk jru flg vleFkrk trkbA cknk dh fLFkr "kh?k gh foLQkVd :i y fy;k cc: vkj njlMk d ijxuk e fonkg gku yx loiFke rglhyk dk yVk] mud fjdkM tyk fn;A blkb] fxjtk?kj] dfcLrku] fo|ky; u'V dj fn; ty rkM Mkyk dEiuh depkfj;k dk ekjkA mlh le; [kcj vkb dh dkuij l ckxh lfud cknk vk jg gA vxtk dh lj{kk gr efgykvk dk uokc d egy e ,o dN vxtk dk eu d fuokl e j[kk x;kA xkfjgkj l vk; lfud Hkh fonkfg;k l fey x;A 8 tu dk fonkfg;k u fpYyk ?kkV ikj djd vkx c< dyDVj eu u uokc l ikFkuk dh fd vxt L=h i:'k vkj cPpk dh lj{kk dhft, uokc u vkxg Lohdkj dj 32 L=h cPpk dk egy e j[kkA ckfx;k u egy dk rhu fnu dj ?kj j[kA fdUr uokc mudh j{kk dh egy d uhp d d{k e [ktkuk j[kk x;kA m/kj gehjij dh 53 ufVo bUQVh d lfudk u 14 tu dk fonkg dj fn;k ; [kcj ikr gh cknk iFke ufVo bUQVh luk u mlh fnu [ky fonkg dh dej dl yhA fLFkr dk n[k eu u Nkouh e j[kh jde fudkyuh pkgh yfdu lfudk u jde nu l bUdkj dj fn;k ty dh rki ,o vukt Hkh ugh fn;k njkxk ,o depkjh Hkh fonkfg;k l fey x;A vt;x< l vk; lfud Hkh eu d vkn"k dk ugh ekukA lHkh vkj l fonkgh dk;okfg;k dh [kcj vk jgh Fkh cknk d pkjk vkj fonkgh QyFkA ,o vyh cgknj vxtk dh lj{kk d ydj fpfUrr FkkA eu u uokc dk vk"k; ,o fLFkfr dk le>r g; cknk NkMu dh r;kjh cukb ,o 14 tu dk jkr vkB ct cknk l fudy HkkxA eu vkj mld lkFkh 15 tu d dkyhtj ,o nlj fnu ukxkn ljf{kr igp x;A ogk l jhok igpA[5] eu d cknk NkMr gh 15 tu dk ctfeu] cl vkj yk;M vkfn vxtk dk mud ifjokj lfgr ekj fn;k x;k FkkA nHkkX; mlh fnu cknk dk fMlVh dyDVj dkdjy] tk doh e Fkk [ktkuk lfgr cknk vk igpk tcfd eu u ml i= }kjk lfpr fd;k Fkk yfdu lpuk ugh feyh FkhA dkdjy dk uokc d egy tkr le; fonkfg;k u ekj fn;kA gykrk dk n[kr g; vyh cgknj cknk dk viu v/khu djd ?kk'k.kk djk nh **[kyd [knk dk eYd ckn"kkg dk gde vyh cgknj dkA** uokc u ?kk'kk.kk dju e tYnckth dh Fkh lEHkor% fonkfg;k l lEid u dj mudh mi{kk dh FkhA bu ckrk l flikgh mRrftr Fk mUgku ?kk'kk dh fd **[kyd [knk dk eYd ckn"kkg dk gde lcnkj flikgh vyhcgknj FkkA** vyhcgknj igy ?kcMk;k fQj mlu cf)ekuh l dke fy;k flikfg;k dh lRrk Lohdkj dh] mudh mRrtuk dk "kkUr fd;k fonkfg;k u vyhcgknj dk cknk dk "kkld eku fy;kA[7] tu 1858 e cknk dh lRrk lEHkkyk ml

le; og uo;od FkkA[8] uokc vyh cgknj f}rh; "kklu dh ?kk'k.kk dju d ckn egEen ljnkj [kk dk cknk dk ukfte cuk;k vkj uxj e xk gR;k oftr dj nhA blh chp 19 tu dk fonkgh flikfg;k u nk yk[k dk [ktkuk vkj rki ydj cknk l dkuij py x;A uokc dk bll jkgr g;hA uokc viuh "kklu dh lgk;rk d fy; lfefr xfBr dh ftle fy;kdr glu] fetk benkn] vyhox] ehj b"kkvYyk] e0 ljnkj [kk] rglhynkj ehj Qjgr vyh vkj cknk uxj dk lB mn;d.k FkA[9] iUuk dk jktk uirflg] vt;x< dk j.ktkj flg nkok vkj doh d ifMr cknk ij fuxkg yxk; cB FkA 9 vDVcj 1857 dk txnh"kij ØkfUrdkjh urk doj flg d lg;kx l nmok d fo:) ekpk fNM x;k] mnok u gfFk;kj Mky fn; bl ;) e rk gtkj ckxh rFkk mnok dh luk d rhu lk toku ej] dvj flg ,d flrEcj dk jhok gkr g; rjkgk igp rFkk uokc cknk d ve=.k ij 4 flrEcj dk cknk igpA

17 tu 1857 dh cBd e uokc dk fo"okl gk x;k fd vxth "kklu lekIr gk x;kA mlu foBj d i"kok dk 21 ekgj HkV dh fnYyh lekV dh vkj l Hkh vyh cgknj dk Qjeku feykA uokc cknk rFkk doh d jko lkgo u ufn;k d ?kkV ij vxth luk dk jkdu dk i;kl fd;kA tujy f0gVykd "kfDr"kkyh luk ydj cknk dh vkj vk jgk FkkA tcyij l Hkh vxth Qkt cykb x;h ;g luk lkxj] ukxkn gkr g; 27 eb dk cknk igphA etj Myl dh VdMh cc:] frUnokjh gkrh g;h cknk vk x;hA tkgjij ij vxtk u vkØe.k fd;k vkj vudk dk Qklh ij p<k fn;kA dyDVj eu iuh cknk okil vkdj viuk dk;Hkkj lHkky fy;kA uokc d ikl 6 gtkj flikgh vkB lk lokj rki FkhA vxth Qkt pkjk vkj fonkfg;k dk neu dj jgh Fkh vU; LFkkuk e fonkg lkUr gk x;k fdUr cknk tuin e 1859 e Hkh vfXu lyxrh jgh tujy f0gVykd vkj uokc vyh cgknj f}rh; d chp xk;jk exyh e ;) gvkA vkB lk fonkgh ekj x;A vyh cgknj d enku NkMuk iMkA mudk fcfV"k Qkt u ihNk fd;k rhu lk fonkgh idM x; o Qklh e yVdk fn; x;A vyh cgknj rjkgk gkr g; djknk x;A fcfVl luk yxrkj 5 fnu cknk rckg djrh jghA "khyk noh 100 ohjkxukvk d lkFk ;) e vk;h "khyk dk flj dkV fn;k x;k vkj vU; ekj x;A

**cknk yVk jkr dk ?kb;kA
"khyk noh yjh nkj d lx e lk ,d egfj;k
vxtk u djh yMkb ekj ykx yxb;kA
fxjh xklkb rc nkj g] yju yx Hkk eb;kA
"khyk noh dk flj dkVk vxtu u xb;kA10

07 flrEcj 1858 dk uokc dh lEifRr tlr gk x;h fMIVh dyDVj benkn vyh dk Qklh n nh x;hA uokc cknk egkck gkrk gvk dkyih x; dkyih l rkR;k rki ,o jkuh y{eh ckb d lkFk jgA 29 viy 1558 dk dyDVj eu u cknk dk "kklu lEHkky fy;kA uokc u 18 uoEcj tujy ekbdy d lkeu vkRe lei.k dj fn;kA vxt ljdkj u 1 fnlEcj l ml rhu gtkj ekfld iU"ku nuk "k: fd;k] ifrcU/k yxk fn;k

fd bUnkj jth MUlh {k= e jgxA cxek d tojkr iphl gtkj :i; dk eY; dk tCr dj fy;k x;kA

Hkjkx< ¼cknk½ e vxtk }kjk ?kkj vR;kpkj gvkA gtkjk dk Qklh nh x;h ?kj ty i x; dkykikuh Hktk x;kA 10 ekp 1858 b0 dk cknk l dfn;k dk ,d tRFkk ikuh d tgkt }kjk v.Meku igpk mle cknk d [kn y[ku] ejr flg] t;ohj flg] xko)u] xu"k egjkt "kdj ifMr] ltku flg pkgku] v;k/;k flg] elb flgA bUg dfn;k dk ljnkj cuk;k x;k fQj Hklb flg d i= Hkxoku flg o fjNiky flg g;A

Hkjkx< d fdy e gehjij fty d vej fonkgh jko eghir flg dk Qklh nh x;hA ;gk 13 ckfx;k dk Qklh x;h ftld lEcU/k e dyDVj eu u Qlyk fn;k fd ;fn o lHkh {kek ;kpuk dj rk ekQ fd;k tk ldrk gA ijUr ØkfUrdkjh ,lk ugh fd;k fdy d ikx.k e ifDr;k e [kMk djd 108 ckfx;k dk xkyh l mMk fn;k x;k D;kfd mUgku cc: rglhy yVh FkhA Hkjkx< fdy dk rkj.k /oLr dj fn;k x;k fdlh Hkh LFkku e vxth "kklu d fpUg bruh rhork l ugh feV ftru cknk eA fonkfg;k dk idMu d fy, rjgoh n"kh iyVu dh lkr Vkfy;k FkhA

**cknk d eMu BBh onhA vcdh cj ykVh gykÅ /kjrh
dj fy, itk lfej fy; jkeA Hkjkx< d fy; e [kc yM tokuA
**uo lk rxk cgkjk pyA iMokjh d jktk vdy yMA
uklk lk [kjih] gtkj gfl;kA ufn;k&ufn;k Hkx uokc jfl;kA
Hkkx fQjxh egkck dk tk;A ijh{kr jktk [knMr tk;A
cknk d uokc vkj fQjfx;k d gkly iLr gk x;] Qkxu e mino ikjEHk dju dk fu.k; jktk ijhf{kr u c<ok exy egkRlo e fy;k x;k FkkA fonkg dh fpxkfj;k u cknk dk Hkh vkykfdd fd;k FkkA

**pj[kkjh Qyh drdh] cknk e Qyk xykcA
Qyh denuh trij] "kEHk rk[kk nÅ p<k;A

bl tu fonkg e vxtk u tfYQdkj vyh cgknj d egy e "kj.k ik;h Fkh] fonkg ;|fi nck fn;k x;k fdUr og iuh lyxk ----------

**lUnHk**


1- cUny[k.M xtfV;j i'B l0 130
2- MkO xlrk Hkxoku nkl] eLrkuh ckthjko vkj mld o"kt cknk d uokc fo|kefUnj idk"ku Xokfy;j] 1983] i'B l0 85
3- JhokLro je"k pUn] cknk oHko] ujk;.k idk"ku cknk] 1994] i'B l0 140
4- jke"k nRr n bdkukfed fgLVh vkQ bf.M;k] dydRrk Hkkx ,d 1900 i'B 8
5- cUny[k.M xtfj;j] i'B l0 129
6- cknk oHko] iok/kd it 14
7- bfy;kl exfjoh] rkjh[k&cUny[k.M] i'B 120] 124] 128
8- cknk oHko] io/kr it] 144] 145

*Kanpur Philosophers*
*ISSN 2348-8301*
*International Journal of Humanities ,Law & Social Sciences*

*Published biannually by New Archaeological & Genological Society*
*Kanpur India*
*Vol. three, Issue two (winter) 2016*
*www.naags.in*

# Ekl hgh /ke dk mnHko

**Mk0 jek xlrk**
çkpk;k Hkkxor çlkn eekfj;y efgyk
egkfo|ky; vrjk ¼cknk½

^/ke* "kCn vR;r 0;kid gA ;fn bl ij fopkj fd;k tk; rk x.k vkj /ke ok.kh vkj vFk dh rjg vkil e fHkUUk Ukgh g tl] vfXu dk /ke nkgdrk g] ty dk /ke "khryrk g fdUr ; gh bud x.k Hkh gA vfXu nkgdrk dk /kkj.k djrh g] rHkh og vfXu g( ty "khryrk dk /kkj.k djrk g] rHkh og ty gA blh rjg ik.kh ek= ftu x.kk dk /kkj.k djr g] o gh mud /ke gA dgk Hkh x;k g] ^*/kkj;fr bfr /ke*%*A vFkkr /ke og g ftl ykx /kkj.k djr g og gh mudk ekfyd ;k eyHkr fl)kUr gkrk gA vkt /ke dh ;g 0;kidrk fleV&lh x;h g vkj fo"o e rjg&rjg d /kek dk ipkj&ilkj gk jgk gA

fo"o d vf/kdk"k /ke ;k rk mud lLFkkidk ;k mudh min"k𝔡k vFkok ey ln"kk d uke l tku tkr g] tl ck) /ke] cgkb /ke vkj dU¶;"k /ke tk Øe"kh c)] cgk&mYykg vkj dU¶;"k d uke ij iofrr ;k lLFkkfir g( rkvk /ke ftudk ukedj.k ykvkRl dh dfr Þrkvk *rg fdxß*[1] *l gvk g( bLyke /ke* ftld iord gtjr egEen lkgc dk ey ln"k ^"kkfUr* g] vkfn&vkfnA blkb /ke Hkh bldk viokn ugh g D;kfd bld iord iHk ^blk elhg* eku tkr gA

^blk* "kCn bckuh Hkk'kk d Þ;kgoß[2] Þ;k"kvkß[3] Þ;gk"ß[4] "kCn dk :ikUrj g ftldk vFk ÞlkFk nu okyk] eDr dju okykß] Þ;kgo gekjh efDrß gkrk gA vjkekbd Hkk'kk dk Þ;"ß Þ;gk"ß dk lf{kr :lk g vkj Þblkß mldk lekukFkh vjch "kCnA vjch Hkk'kk d gh Þelhgß "kCn bckuh Hkk'kk d ÞeLlk;kgß ;k Þek&"kh&vgß l 0;RiUu g ftldk vFk ÞvfHkf'kDrß] ÞvH;ftrß gA ;ukuh Hkk'kk e bldk lk;k; "kCn Þf[kLVklß g ftll Þ[khLrß "kCn fudyk gA bl idkj Þblk elhgß "kCn dk vfHkik; b"oj }kjk ÞvfHkf'kDr efDrnkrkß gA blk elhg e fo"okl j[ku okyk dk ^blkb* vFkok ^elhgh* dgk tkrk gA ifo= ckbfcy d ^u;k fo/kku* d ^ifjr pfjr* e ;g ckr mfYyf[kr g fd igy igy vUrkf[k;k e blk elhg d vu;kf;;k dk Þelhghß uke l idkjk x;kA ^blk* vkj ^elhg*&nkuk "kCn blk elhg d thou o n"ku dk vfHk0;Dr dju e l{ke gA

blku;kf;;k d /ke dk ^elhgh /ke*] ^blkb /ke]* ^[khLrh; /ke*] ^elhfg;r*]^blkb;r* dgk tkrk g vkj blk ij vkLFkk j[ku okyk dk ^blkb*] ^elhgh*] ^[khLrh;*] ^[khLrh*] ^f[kLrku*] vkj ^fØf"p;u* uke l tkuk tkrk gA

**^ifrKkr* ,o ^cgirhf{kr* blk elhg %**

blkb;k d /kexFk ifo= ckbfcy d vk/kkj ij blkb /kekoyfc;k dk ;g fo"okl g fd ^ijkuk&fo/kku* rFkk ^u;k&fo/kku* & nkuk ,d nlj d ijd gA ifo= ckbfcy d iok) dh Hkfo';okf.k;k mÙkjk) e lR; fl) gkrh utj vkrh gA ifrr ,o ihfMr ekuo d m)kj d fy, ftl ^elhg* ¼vfHkf'kDr½ d vkxeu dh Hkfo';ok.kh ijku fo/kku e le;≤ ij ufc;k }kjk dh xb Fkh] mldh ifr u; fo/kku e ^blk elhg* d :Ik e gkrh gA ijku fo/kku e Þelhgß "kCn fdlh Hkh ,l 0;fDr d fy, mi;kx fd;k tkrk Fkk tk fdlh fo"k'k dk; d fy, puk x;k gkA mnkgj.kkFk] yoh xFk e ^ijkfgr* d fy, ÞvH;ftr ;ktdß ¼4%3]5½ "kCn dk i;kx fd;k x;k gA fdUr fo"k'k :Ik l ;g "kCn jktk d fy, i;Dr gvk tk b"oj dh vkKk l ^vfHkf'kDr* ekuk tkrk FkkA le,y d igy xFk e fy[kk x;k g] iHk u viuh itk d "kkld d :Ik e rEgkjk ^vfHk'kd* fd;k g ¼10%1½A Þblk,yß d vkjfHkd fnuk e b"oj u ufc;k d }kjk ;g dgyk;k Fkk fd ÞHkfo';e blk,y dk urRo ;nk dk xk= djxkA blh xk= l ,d egku vxvk vk,xkß tk Þlnk d fy, "kkfUr] U;k; vkj /kkfedrk dk lkekT; LFkkfir djxkAß bl Hkfo';ok.kh d db o'kk ckn b"oj u ;nk d xk=kRiUu nkÅn l ;g ifrKk dh &ÞrEgkjk o"k vkj rEgkjk jkT; ej lkeu cuk jgxk vkj mldk flgklu vUUkr dky rd l–< jgxkAß nkÅn d i= vkj okfjl dk b"oj viu gh i= d leku ekurk g& Þe mldk firk gkÅxk vkj og ejk i= gkxkAß pfd ^elhg* dk nkÅn d o"k d gku dh Hkfo';ok.kh dh xb Fkh] vr% ^ijkuk fo/kku* e elhg d lekukFkh "kCn ^vfHkf'kDr* dk i;kx fo"k'k :Ik l nkÅn rFkk mld mÙkjkf/kdkfj;k d fy, fd;k x;k tl&Þmldh lR;ifrKrk mld ^vfHkf'kDr* d fy,] nkÅn vkj mld o"k d fy, lnk&lonk cuh jgrh gAß blk,yh ,d ,l vkn"k ^vfHkf'kDr* jktk dh irh{kk e Fk tk fo"o0;kih jkT; e "kkfUr vkj /kkfedrk l U;k; djxkA Þbl vkuoky ^m)kjdÙkk* vFkkr jktk dk o ^elhg* dgr FkAß

^blk elhg* ;El d i= nkÅn d o"k d eku tkr gA uch blk;kg dh ;g Hkfo';ok.kh& Þf;"k; d /kM l ,d Vguh fudyxh] mldh tM l ,d vdj QVxkß& blk elhg d :Ik e er :Ik /kkj.k dj yrh gA ^u;k fo/kku* d ikjHk e gh ;g lR; ifrLFkkfir gk tkrk g fd ^blk elhg* nkÅn o"k d gA llekpkj& y[kd lUr eÙkh blh lR; dh mn?kk'k.kk djr g, viu llekpkj&y[ku dk "kHkkjHk djr g] Þbckghe dh lUrku nkÅn d i=] blk elhg dh o"kkoyhßALoxnr xfc,y blk elhg d tUe d lcU/k e b"ojh; ;ktuk dk iLrr djr g, efj;e l dgrk g] Þvki xHkorh gkxh] i= ilo djxh vkj mudk uke ^blk* j[kxh----- iHk mUg mud firk nkÅn dk flgklu inku djxk] vkj mud jkT; dk vUr ugh gkxkAß Loxnr pjokgk dk blk elhg d tUe dk ln"k ;g dgr g, lukrk g Þvkt nkÅn d uxj e vkid efDrnkrk iHk elhg dk tUe gvk gAß blk l viu fy, nf'V&nku dh ;kpuk djr g, ;jh[kk d vU/k 0;fDr u dgk&Þblk] nkÅn d i=] e> ij n;k dhft,AÞ viuh ik.kihMk]

Ølkjki.k vkj eR; d io tc blk viu f"k';k o "kHkfpUrdk d lx HkO; tyl d lkFk ;:"kye uxj e io"k dj jg Fk rk ykxk u g'k&/ofu d lkFk Þnk Ån d i= dk gklkUuk] /kU; g o tk iHk d uke ij vkr gß dk ukjk yxkr g, mudk Lokxr fd;kA

blk d iFke f"k';k e l ,d vUn;l blk l feyu d ckn viu Hkkb fleku i=l l dgrk g Þge elhg ¼vFkkr [khLr½ fey x; gAß uktjr d lHkkxg e blk u uch blk;kg dh iLrd dk og v"k i<k ftle ;g fy[kk gvk Fkk] Þi Hk dk vkRek e> ij Nk;k jgrk g D;kfd mlu ejk vfHk'kd fd;k gA mlu e> Hktk g ftle e nfjnk dk llekpkj lukÅ] cfUn;k dk efDr dk vkj vU/kk dk nf'V&nku dk ln"k n] nfyrk dk Lor= d: vkj iHk d vuxg dk o'k ?kkf'kr d:Aß ;g i<u d ckn blk u lHkkxg e mifLFkr ykxk l dgk] Þ/kexUFk dk ;g dFku vkt re ykxk d lkeu ijk gk x;k gAß llekpkj&y[kd lUr eÙkh d vulkj] ^o elhg g*A Lo; blk u bl ckr l bUdkj ugh fd;kA dlfj;k fQfyih in"k e tc fleku i=l u Þvki elhg gß dgr g, blk ij viuk n< fo"okl idV fd;k rk blk u mll dgk] Þfleku] ;kul d i= ! re /kU; gk D;kfd fdlh fuj eu'; u ugh] cfYd ej Lofxd firk u re ij ;g idV fd;k gAß blk dh fxj¶rkjh d ckn tc mUg i/kku;ktd d lkeu iLrr fd;k x;k rk i/kku;ktd u mul iNk] ÞD;k re elhg gk\ß bl ij blk u mÙkj fn;k] Þe ogh gAß bu ckrk l ;g lLi'V g fd blk elhg nkÅn o"k d g vkj ogh ÞifrKkr vkj iR;kf"kr efDrnkrk gß tk Þviu ykxk dk mud ikik l eDr djxkAß

blkb /ke dk bl idkj ifjHkkf'kr fd;k tkrk gA og Þ,d ,lk /ke g tk ufrd] ,frgkfld]lkoHkkfed],d"ojoknh vkj efDrin g ftld vulkj b"oj vkj ekuo d chp dh dMh iHk blk elhg vkj mud dk; gAß vk/kfud ;x d ie[k /ke"kkL= 0;k[;krkvk e ,d ÝMfjd "y;jek[kj¼1768&1834½ d vulkj Þblkb /ke ,d ,d"ojoknh /ke gA vU; /kek l ;g rÙor% bl ckr l fHkUu g fd bl e lc dN uktjr d blk }kjk fu'ikfnr efDr&dk; l lcfU/kr gAß ;|fi ÝMfjd dh ifjHkk'kk d dN "kCnk d HkkokFk dk ydj 0;k[;krkvk d chp erHkn gk] rFkkfi ;g ifjHkk'kk blkb /ke d lkj rÙo dk 0;Dr dju e yxHkx l{ke gA vr% blkb /ke dk Hkyh&Hkkfr le>u d fy, mDr ifjHkk'kk dk ;gk fo"y'k.k djuk lehphu gkxkA

fdlh Hkh /ke dk x.k ekuo&dY;k.k ek= gA oLrr% /kek dh igpku blh l g vkj erkUrj Hkh blh ckr dk ydj gA tc dkb /ke Hkktu] LokLF;] lj{kk vkfn lklkfjd vko";drkvk dh ifr gr ijekRek] noh&norkvk dh itk&vkjk/kuk dh ckr djrk g rk ml ik—frd /ke dgk tkrk gA bld foijhr ;fn dkb /ke iki&{kek] HkDrk vkj eu';k d chp iei.k lgHkkfxrk] lEcU/k vkkfn /kkfed ,o ufrd ojnkuk d fy, ijekRek dh mikluk dh ckr djrk g rk ml ufrd /ke dguk mfpr gkxkA pfd blkb /ke ekuo d vkUrfjd] vk/;kfRed thou ij cy nrk g] ml ufrd /ke dh dkfV e j[kk tkuk pkfg,A

dN /ke ,l g tk fdlh 0;fDr ;k leg&fo"k'k d gLr{ki d fcuk Lor% gh ved tkfr ;k jk'V d lkFk fodflr g, g] ftud mnHko d ckj e fuf"pr :Ik l dN dguk ef"dy gh ugh] cfYd vlHko Hkh gA mnkgj.k d fy, lukru /keA bld foijhr

dU¶;"k&/ke] ck)&/ke] tu&/ke] ikjlh&/ke] bLyke&/ke] cgkb&/ke vkfn fo"o d ik;% lHkh ie[k /ke ekuo&bfrgkl dh i'BHkfe e mRiUu ,o fodflr g, g( bu lcdk iknHkko ekuo&bfrgkl d fuf"pr dky vkj LFkku dh ifjf/k e gvk gA ;g dguk dnkfi xyr u gkxk fd blkb /ke dh ,frgkfldrk d bru Bkl iek.k g tk >Byk, ugh tk ldr] ;gk rd fd bfrgkldkjk u Hkh ekuo&bfrgkl dk foHkktu blk elhg d tUe&dky dk dUn e j[kdj gh fd;k gA blk elhg dk tUe vkj mudh eR; jkeh bfrgkl d dkyØe e fuf"pr le; e vkj LFkku ij Øe"k% vxLrr dlj ¼b-i-27&b-l-14½ vkj ikUrl fiykrl ¼b-l-26&36½ d "kklu&dky e gbA vr% blkb /ke fuf"pr :Ik l ,d ,frgkfld /ke gA

,frgkfld /kek dk jk'Vh; vkj fo"otuhu& nk Hkn fd; tk ldr gA jk'Vh; /ke mUg dgk tk ldrk g tk ved jk'V dh fof"k'Vrkvk o foy{k.krkvk d dkj.k ml jk'V rd gh lhfer jgr gA mnkgj.k d fy, dU¶;"k /ke tk vf/kd l vf/kd tkiku rd gh lhfer jgkA ck)&/ke vkj bLyke /ke nkuk Hky gh blkb /ke dh Hkkfr ^fe"kujh* ¼ipkj&ilkj½ LoHkko d g vkj fo"otuhu /ke gku dk nkok djr g fdUr fo"kn vu"khyu d lk"pkr bl nko dk [k.Mu Hkh nf'Vxkpj gkrk gA ;g ckr lofofnr g fd blkb /kekoych fo"o d gj }hi&egk}hi e mifLFkr gA

blkb /ke dh lkoHkkfedrk dk ,d ey dkj.k mldk ,d"ojoknh Lo:Ik gA bLyke /ke vkj ;gnh /ke ,d"ojoknh gA pfd blkb /ke dk tUe ;gnh /ke dh i'BHkfe e gh gvk] ;g LokHkkfod g fd mlu ,d"ojoknh&fl)kUr dk fojklr e ik;k gA ,d"ojokn ij blkb /ke d f0k"okl dk eyk/kkj b"oj }kjk li.k ekuo&tkfr d fy, elk dk nh xb og vkKk g tk bl idkj g& Þe iHk] rEgkjk b"oj gA-----ej flok rEgkjk dkb b"oj ugh gkxkAß

Ekkuo lHkh idkj dh cjkb;k l] pkg o "kkjhfjd gk vFkok ufrd]NVdkjk ikuk pkgrk gA tl&tl mle ufrd fodkl gkrk jgrk g ol&ol ufrd cjkb ;k iki d ifr mldh tkx:drk c<rh tkrh gA ik;% lHkh /ke viu vu;kf;;k d fy, viu gh <x l efDr d ekx l>kr gA n%[kk l efDr dh [kkt u gh fl)kFk dk c) cuk fn;k FkkA ,d vkj ck) /ke tgk Hkkfrd cjkb ij cy ndj Lo; 0;fDr dk mll efDr d fy, ftEenkj Bgjkrk g] ogh nljh vkj blkb /ke ufrd cjkb ¼iki½ dk ekuo d n%[k&d'V dh tM crkdj b"oj d lkFk iei.k lEcU/k dk eu'; d thou dk lokÙke l[k o y{; ekurk gA[5] ekuo dk og b"oj dh —ik l iki&{kek] thou dk uohuhdj.k vkfn dk vk"oklu nrk gA blk elhg dk og llkj dk efDrnkrk ekurk gA ^u;k&fo/kku* e lekfj;k dh turk bl lR; dh if'V djrh g& Þgeu Lo; mUg n[k fy;k g vkj ge tku x; fd og lpep llkj d efDrnkrk gAß[6]

blkb /ke ,d vkj tgk b"oj dk ufrd :Ik l i.k ekurk g] ogh nljh vkj ekuo dk ncy vkj nk'kh Hkh ekurk gA mld vulkj] b"oj vkj ekuo d chp dk iei.k lcU/k ^iki* d dkj.k ckf/kr gvk g ftudk iu% LFkkfir dju dh vko";drk g vkj ;g dk; ek= blk elhg l gh lHko gA ogh b"oj vkj ekuo d chp dh dMh vFkkr ^e/;LFk* gA ^u;k fo/kku* d ^ifjr pfjr* e ;g fy[kk x;k g& Þb"oj u mUg

¼blk dk½ “kkld rFkk efDrnkrk dk mPp in ndj viu nkfgu cBk fn;k ftll og mud }kjk blk,y dk lk”pkrki rFkk iki&{kek çnku djß ¼5%31½A

**^dyhfl;k* vkj ^pp* ,d foopu %**

blkb /ke dk mnHko dc gvk] dgk gvk vkj dl gvk \& bu egRoi.k i”uk ij fopkj dju d io bl /ke d lUnHk e i;Dr gku oky nk “kCnk l ifjfpr gkuk vkko”;d gA ; “kCn g % ^dyhfl;k* vkj ^pp*A blkb /ke d fy, blkb;k vkj xj&blkb;k d chp bu “kCnk dk i;kx gkrk gA ^dyhfl;k* “kCn dh 0;RifÙk dl gb \ ^dyhfl;k* “kCn \ ;ukuh Hkk’kk d ^bDDyfl;k* ¼Ekklesia½ “kCn l 0;RiUu g ftll ykrhuh “kCn ^bDyhfl;k* ¼Ecclesia½ dh fu:fDr gb gA[7] ;ukuh “kCn ^bDDyfl;k* mlh Hkk’kk d ^bDdkyu* l vk;k g ftldk vFk g ^cykuk*A ey ldyjh vFk e ^,Ddyfl;k* ^ukxfjdk dh fo/kku lHkk* ^lEeyu* ;k ^lHkk* ekuk tkrk FkkA yfdu dkykUrj e ;g “kCn /kkfed vFk /kkj.k dju yxk] bckuh Hkk’kk d ^dgy* ¼Qahal½ d lkekukFkh “kCn d :lk e i;kx fd;k tku yxkA ^dgy* “kCn ^/kkfed lHkk*[8] ^blk,fy;k dh lHkk*] ^;gkok ;k iHk dh lHkk* d vFk e i;Dr gkrk FkkA ^llrvkftUr* ¼Septuagint½[9] ;k ^llrfr*[10] e ^,DDyfl;k* “kCn blh vFk e i;kx fd;k x;kA

^ijkuk&fo/kku* d ^fof/k fooj.k xFk* vkj ^ehdkg d xFk* e blh ^b”k&itk dh lHkk* d vFk e bldk i;kx gvk gA mnkgj.k d fy, Þ,lk dkb 0;fDr ^iHk dh lHkk* e lfEefyr ugh gk ldrk g-----ß Þ------rc dkb ugh gkxk tk fpÎh Mkydj rEg ^iHk dh lHkk* e fojklr fnyk,xkAß ^u;k&fo/kku* e ^dyhfl;k* “kCn dk i;kx dHkh fo”o&Hkj d lHkh blkb;k d fy, rk dHkh ved in”k ;k {k= d blkb;k d fy, vkj dHkh&dHkh blkb ifjokjk d fy, i;Dr gA Lo; blk elhg u fo”o0;kih dyhfl;k d vFk e bldk i;kx fd;k tc mUgku ^ifjrk* d i/kku i=l l dgk] ^re pêku gk vkj bl pêku ij e viuh dyhfl;k cukÅxkA*[11] lUr ikyl d i=k e LFkkuh; blkb lenk;k] e.Mfy;k d fy, ^dyhfl;k* “kCn dk i;kx fd;k x;k g tl ^xykfr;k dh dyhfl;k*] ^Fklyuhfd;k dh dyhfl;k* vkfnA jkfe;k d uke i= fy[kr g, lUr ikyl fiLdk vkj vkfDoyk d ^?kj e ,d= gku okyh dyhfl;k dk ueLdkj* ¼16%5½ dgr gA fQykeku d uke i= e Hkh lUr ikyl ^l?k’k e gekj lkFkh vjf[klil vkj vkid ?kj e ,d= gku okyh dyhfl;k* ¼2½dgdj lckf/kr djr gA ; lHkh dyhfl;k, pkg o lkoHkkfed gk vFkok LFkkuh; ;k ikfjokfjd ^elhg ¼blk½ dh dyhfl;k, gA*

vxth “kCn ^pp* ¼Church½ ;ukuh ey “kCn ^fdfj;d* ¼Kyriake½ l vk;k g ftldk vFk g ^b”oj dh oLr ;k txg*[12] ;k ^tk b”oj dk gA*[13] teu “kCn ^d[k* ¼Kirche½ dh 0;RifÙk blh ;ukuh “kCn Lk gb gA ikjHk e ; “kCn ^itk&LFky*] ^fxjtk?kj*] ^mikluk&efnj* d fy, i;Dr gkr FkA vkt Hkh ^pp* “kCn lk/kkj.k xj&blkb;k d fy, ^fxjtk?kj* g tcfd xj&blkb cf)thfo;k d fy, ,d ^llxfBr lLFkku*A lk/kkj.k blkb;k d fy, ;g ^fxjtk?kj* gku d LkkFk gh LkkFk ,d ^lxBu* Hkh g vkj tkudj blkb;k d fy, ;g okLrfod vFk e ^dyhfl;k* vFkkr ^b”k&itk&lenk;* g tk ^,d] ifo=] dkFkfyd ¼fo”otuhu½ vkj ifjfrd* gA vktdy

blkb /ke d fy, blkb;k d chp ^dyhfl;k* vkj xj blkb;k d chp ^pp* "kCn dk i;kx gkrk gA pkg ^dyhfl;k* "kCn gk vFkok ^pp* &nkuk ipyu e fofHkUu vFk&ck/k nr g, Hkh vUr e blkb;k d lenk; d gh Ik;k; gA

**^ijkuk&fo/kku* e ioyf{kr ^dyhfl;k* %**

oLrr% blkb /ke dk uke ^blk elhg* d vku d ckn gh iMkA vr% fuf"pr :Ik l bldk mnHko Hkh blk&dky l gh ekuk tkuk pkfg,A yfdu blk&dky e dc \ ;g fopkj.kh; gA fopkj djr le; ;g Hkh /;ku e j[ku ;kX; g fd pfd ^blk* ^ijkuk&fo/kku* d ^ifrKkr* vkj ^cgirhf{kr* elhg g] blfy, ;g ekuk tk ldrk g fd mud }kjk iofrr fd; tku oky /ke dh r;kfj;k] Hky gh xlr :Ik l gk] ^ijkuk fo/kku* d le; l gh ikjHk gk pdh FkhA ^ijkuk fo/kku* e bldh njLFk r;kjh rc "k: gb tc b"oj u bckghe[14] l ;g ifrKk dh& Þe rEgkj }kjk ,d egku jk'V mRiUu d:xk] rEg vk"khokn nxk vkj rEgkjk uke bruk egku cukÅxk fd og dY;k.k dk lkr cu tk,xkA tk rEg vk"khokn nr g] e mUg vk"khokn nxk( tk rEg "kki nr g] e mUg "kki nxkA rEgkj }kjk iFoh&Hkj d o"k vk"khokn ikIr djxAß bldh fudVLFk r;kjh rc vkjHk gb tc b"oj u blk,y tkfr dk Þb"ojh; itkß d :Ik e pukA b"oj u elk d }kjk blk,yh turk l ;g dgyk;k] Þ;fn re ejh ckr ekukx vkj ej fo/kku d vulkj pykx rk re lc jk'Vk e l ejh viuh itk cu tkvkxAß[15] pfd blk,fy;k u mDr fo/kku ¼ifrKk½ dk mYy?ku fd;k] ufc;k u b"oj dh vkj l u; fo/kku dh ckr dghA uch f;jfe;kg d xFk e fy[kk x;k g] Þo fnu vk jg g tc e blk,y d ?kjku vkj ;nk d ?kjku d lkFk ,d ^u;k&fo/kku* LFkkfir d:xkA ;g ml fo/kku dh rjg ugh gkxk ftl eu ml fnu mud iotk d lkFk LFkkfir fd;k Fkk------A ml fo/kku dk mUgku Hkx dj fn;k------A og le; chr tku d ckn e blk,y d fy, ,d ^u;k&fo/kku* fu/kkfjr d:xkAß uch blk;kg d xFk e bl ÞfpjLFkkb fo/kkuß ¼55¾½ dgk x;k gA blh fo/kku d rgr blk elhg dk vkxeu bl txr e gvk vkj bldh blk elhg dh eR; vkj iu:RFkku l vfHkif'V gbA viuh eR; dh io&l/;k e ikLdk&Hkkt d nkjku blk u dgk &Þ;g l;kyk ej jDr dk uru fo/kku gA ;g rEgkj fy, cgk;k tk jgk gAß

**blkb /ke % ,d vkUnkyu %**

blkb /ke ,d ^vkUnkyu* d :Ik e le>k tk ldrk g ftld l=/kkj blk elhg gA ;g vkUnkyu blk,yh turk dk ^dgy* d :Ik e] ^b"k&itk&e.Myh* d :Ik e iu% LFkkfir dju d fy, NMk x;k vkUnkyu FkkA vr% fufookn :Ik l ;g ,d /kkfed] ufrd vkUnkyu FkkA ;g vkUnkyu Þ,f"k;k egk}hi d fQfyLrhuß e ;gnh /ke dh i'BHkfe e pyk;k tk jgk FkkA fQfyLrhu n"k Hke/;lkxj d ioh rV l yxk gvk Fkk tk vktdy d bLkk,y vkj fQfyLrhu dk ,dh—r {k= FkkA viu bl vkUnkyu dk blk u ^Ik"pkrki djkA Lox dk jkT; fudV vk x;k g* dh mn?kk'k.kk d lkFk ikjHk fd;kA b"oj dk og jkT; tk llkj e ^b"oj dh itk* d :Ik e jgL;e; vkj vn"; :Ik e igy l gh fo|eku gA blk u viu f"k';k dk Hkh] Þb"oj d jkT;ß dk ipkj dju Hktk] igy ;gfn;k vkj ckn e leLr llkj eA ;gnh /ke d gh Hkhrj ,d u; fdUr fujUrj ykdfi; gkr tk jg vkUnkyu d ukr dfri; :f<oknh ;gfn;k }kjk bldk fojk/k fd;k

tk jgk Fkk ftld pyr blk elhg dk viuh tku l gkFk /kkuk iMkA blk dh eR; d ckn mud Þiu:RFkkuß u tgk ,d vkj mu ij mud vu;kf;;k d fo"okl dk iu% thfor vkj ln< fd;k ogh nljh vkj ÞiUrdkLrß dh ?kVuk u bl vkUnkyu ij vlk/kkj.k noh "kfDr;k dk mMydj igy l gh fo|eku Þb"oj dh itkß dk vfHki'V fd;k vkj li.k fo"o d fy, ml idV fd;kA vfHkif'V dh blh ?kVUkk dk lk/kkj.kr;k ykx blkb /ke&LFkkiuk dh uho ekur gA ^u;k&fo/kku* e ÞiUrdkLrß dk o.ku bl idkj feyrk g& Þtc iUrdkLr dk fnu vk;k vkj lc f"k'; ,d LFkku ij bdÎ Fk] rk vpkud vk/kh&tlh vkokt vkdk"k e lukb iMh vkj lkjk ?kj tgk o cB g, Fk] xt mBkA mUg ,d idkj dh vkx fn[kkb iMh] tk thHkk e foHkkftr gkdj mu e gj ,d d Åij vkdj Bgj xbA o lc ifo= vkRek l ifji.k gk x; vkj ifo= vkRek }kjk inÙk ojnku d vulkj fHkUu&fHkUu Hkk'kk, ckyu yxAß ifjrk d i/kku i=l u vU; X;kjgk d lkFk [kM gkdj iFoh&Hkj d lc jk'Vk l vk, g, /keh ;gfn;k dk lEckf/kr fd;kA lc dkb viuh&viuh Hkk'kk e i=l dk Hkk'k.k le> jg FkA ÞftUgku i=l dh ckrk ij fo"okl fd;k mUgku ^cifrLek*¼ifo= ckbfcy] ifjr pfj=]2%41½ xg.k fd;k Aß Þml fnu yxHkx rhu gtkj ykx f"k';k e lfEefyr gk x;¼ifo= ckbfcy]eÙkh]28%19½Aß iUrkdkLr d igy viu f"k';k dk n"ku ndj blk elhg u dgk Fkk] Þre tkdj lc jk'Vk dk f"k'; cukvk vkj mUg firk] i= vkj ifo= vkRek d uke ij cifrLek nk¼vkDlQkM dyhfl;k Kkudk"k]i-262½Aß bl idkj tk vkUnkyu blk elhg u ikjHk fd;k] ifjrk d dky rd cgr lfØ; ,o iHkko"kkyh jgkA ;gh dkj.k g fd dN /ke"kkL=h blk d iFke ipkj l ydj ifjrk d dky rd dh vof/k dk Þblk&vkUnkyu&dkyß uke nr gA ;gh vkUnkyu fdlh u fdlh :lk e vkt Hkh tkjh gA

pfd Þblkb /ke dk mnHko ;gnh /kkfed thou dh ifjfLFkfr;k e gh gvk] vr% vkjHk e ml ;gnh /ke d gh vUrxr Þdejku lenk; ¼n U; dFkkfyd bulkbDykihfM;k]okY;e&3]it-693½ß dh Hkkfr ,d vyx lEink; ekuk x;kA blkb /kekoych Hkh ;gnh /ke d vu;kf;;k d lkFk ?ky&feydj jgk djr Fk& ;gk rd fd ^iUrdkLr* d ckn Hkh ifjr ikFkuk d fy, ;gfn;k d ^lHkkxg* tk;k djr Fk D;kfd o viu fy, vyx ikFkukxg dh vko";drk gh ugh le>r FkA fdUr tc blkb;k dk ;gfn;k d gkFkk ;kruk, lguh iMh] mUgku viuh vyx igpku dh j{kk dh p'Vk dh vkj mldh 0;oLFkk dju yxAß

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fdlh Hkh vkUnkyu dk pyku d fy, *lxBu^ dh vko";drk gkrh gA blkb /ke&vkUnkyu dk pyku d fy, Hkh Lor% ,d <kpk fodflr gkrk x;kA tgk rd blkb /ke dk ,d /kerU=kRed] ç"kklfud <kpk & ^lxBu* ;k ^lLFkk* gku dh ckr g] mldk ;g Lo:i lHkor% vUrkf[k;k e lUr ikyl d lok&dk; d nkjku mHkj dj lkeu vk;kA yfdu i.k rjg l ,d l0;ofLFkr vkj llxfBr lLFkk d :i e ;g jkeh lekV dkULVk.Vkbu ¼b- l- 306 - 337½ d "kkludky d nkjku LFkkfir gvkA lekV dkULVk.Vkbu u blkb /ke dk lkekT; dk vf/kdkfjd /ke ?kkf'kr fd;k FkkA ¼The Encyclopaedia of Religion, Vol III, P. 349.½ dN blkb fo}kuk dk dguk g fd ;g 0;oLFkk

blk elhg d ckjg çfjrk d leg d :i e igy l gh fo|eku FkhA Lo; blk u i=l dk ;g crkr g, çfjrk dk ç/kku fu;Dr fd;k fd Þre i=l vFkkr pÍku gk vkj bl pÍku ij e viuh dyhfl;k cukÅxk--- e rEg Loxjk T; dh dft;k çnku d:xkA re iFoh ij ftldk fu'k/k djkx] Lox e Hkh mldk fu'k/k jgxk vkj iFoh ij ftldh vuefr nkx] Lox e Hkh mldh vuefr jgxhAß ¼ifo= ckbfcy] eÙkh 16@18½ viu Loxkjkg.k d igy Hkh blk d bl ç"u ij fd] Þfleku] ;kgu d i= ! D;k budh vi{kk re e> vf/kd l;kj djr gk\ß i=l u tc ;g dgdj tokc fn;k & Þth gk] çHk ! vki tkur g fd e vkidk l;kj djrk gß rk blk u mll dgk] Þej eeuk dk pjkvkAß ¼ifo= ckbfcy] ;kgu 21@15½ bu fo}kuk d vulkj ^0;oLFkk] ^<kpk*] ^lxBu* ;k ^lLFkk* dh ckr blk d mi;Dr dFkuk e vUrfufgr gA dkb&dkb bld ioy{k.k ^ijkuk fo/kku* e n[kr g tgk ^blk,y* ¼puh gb çtk½ d ckjg dyk dk mYy[k gA ¼ogh] mRifÙk xFk 49@28½

mi;Dr ckrk l ;g Li'V g fd blkb /ke dh LFkkiuk lgh vFk e blk elhg d lklkfjd thou&dky e ugh gb] cfYd ckn e gh dh xbA vc ç"u mBrk g fd D;k blk elhg dk blkb /ke dk ^lLFkkid* dguk mfpr g\ D;k mUgku dHkh pkgk Fkk fd ,d u; /ke dh LFkkiuk dh tk,\ ;fn LFkkiuk dk vFk çR;{k] lLi'V vkj lfopkfjr <x l fd;k x;k ç;kl g rk blk u ,lk fd;k Fkk dguk lehphu gkxkA gk] bld vud çek.k vo"; çkIr gkr g fd mUgku vçR;{k :i l dyhfl;k dh LFkkiuk dh uho MkyhA bl fopkj l ;g Li'V gkrk g fd ^dyhfl;k* blk elhg d }kjk LFkkfir gb dgu dh vi{kk Þblk dyhfl;k d mnxe gß ¼Catholicism, opcit, P. 577.½ dguk vf/kd mfpr çrhr gkrk gA

dky ,o ifjfLFkfrtU; pØ gh fdlh /ke d mn; dk dkj.k curk vk;k gA ,d ,lh fopkj/kkjk ftle voxkgu dj eu'; viuh Jkfr Hky foJkfr çkIr dj ld] blh rF; dk ydj eu';k u ^/kkj.kk* dh dYiuk dh gA ^/kkj.kk* fdlh Hkh vkUnkyu dk tud gA blkb /kkfed vkUnkyu d tk ey dkjd Fk mudh foopuk rRdkyhu lkekftd] jktufrd] nk"kfud ,o /kkfed ifjfLFkfr;k d ifjç{; e djuk vko";d gA

;g ,d fufookn lR; g fd blkb /ke Þ;gnhokn dh dk[k l mRié gvk gAß ¼elhgh /ke dk bfrgkl] i- 14½ vr% ml le; d ;gnh lekt dh lkekftd ifjfLFkfr dk tkuuk t:jh gA vU;= dh Hkkfr ;gnh lekt e Hkh vehj&xjhc dk HknHkko çcy FkkA lekt d gkf"k; ij thou&;kiu djuokyk rFkk xjhck dh ,"k&vkjke dk thou fcrkuoky /kuokuk dk dkb fpUrk ugh FkhA dj&olyh d uke ij ukdnkjk ¼jkeh "kklur= d rgr dj oly djuoky] ftldk mYy[k eÙkh 9@10 e feyrk gA½ u fu/kuk dh n;uh; fLFkfr dk vufpr ykHk mBkr g, mUg rx fd;kA yk[kk l[;k e [kfrgj] eN, vkj NkV&ekV dkjhxj jkth&jkVh d fy, l?k'kjr FkA ; lc "kk'k.k] çrk.kuk vkj xjhch l efDr dh vkl yxk; g, FkA lekt e Hk[kk] uxk] vixk] chekjk] vukFkk vkj fo/kokvk dh l[;k e dkb deh ugh FkhA cg/kk ; ;gnh lekt }kjk mif{kr ,o frjLÑr FkA ¼Peter Nemeshegi, The Meaning of Christianity, Paulist Press, New York, 1982, P. 10. ½ bl lekt e efgykvk dk mfpr LFkku ugh FkkA vfuf"prrk vkj vlj{kk d dkj.k ykxk e

fujk"kk Nk;h gb FkhA ,lh ifjfLFkfr e blk,y d ^çfrKkr elhg* dh çrh{kk vR;Ur mRlDrk l dh tk jgh FkhA rRdkyhu /kkfed ifjfLFkfr;k ij fopkj djr le; ;g nf'Vxkpj gkrk g fd ml le; d fQfyLrhu n"k e db /kkfed fopkj/kkjk, çpfyr FkhA fdUr 0;kid :i l ;gnh /ke dk çHkko dh dUn e FkkA ;fn ;gnh /ke dk tuuh vkj blkb /ke dk mll tfur ekuk tk, rk fu"p; dgh ek dk çHkko cPp ij dgh&u& dgh Li'V :i l ifjyf{kr gkrk gA

blk elhg d tUe d le; fQfyLrhu n"k jkeh lkekT; d v/khu FkkA gLekuh jkto"k d iru d ckn jkfe;k u b-i- 63 fQfyLrhu ij vf/kdkj dj fy;kA ¼[khLrh; /ke ½ ,d ifjp;] iokDr] i-2½ mu fnuk jkeh lkekT;&ç"kklu d nk :i FkA mld v/khu jg dN n"k lh/k lekV }kjk "kkflr Fk] ogh dN vU; n"k lekV d çfrfuf/k;k d }kjk ç"kkflr FkA bneh vfUril dk i= gjkn egku tk o.kldj Fkk] b- i- 37 l b- l- 4 rd jkeh lkekT; d lj{k.k e ;gfn;k dk jktk FkkA o.kldj gku d ukr dÍj ;gnh mll ?k.kk djr FkA gjkn ,d prj jktuhfrK FkkA mlu ;gfn;k dk [k"k dju d mÌ"; l mud ml egkefnj dk fuek.k djk;k ftl igy fxjk fn;k x;k FkkA mld "kklu dky e n"k dh méfr ij Hkh ;gnh mll vkj mld leFkd&leg ^gjknh* l ?k.kk djr Fk D;kfd mud vulkj gjknh jke lkekT; d gkFkk dh dBiryh FkA gjkn dh eR; d i"pkr mldk jkT; mld rhuk i=k e ckV fn;k x;kA vjf[kykml ;gfn;k] lekfj;k vkj bnfe;k dk "kkld ¼b- i- 4 l b- l- 6 rd½ cukA gjknl vfUrikl xyhfy;k ,o ihfj;k dk ç"kkld ¼b- i- 4 & b- l- 39 rd½ Fkk vkj fQfyli l u ;nu unh dh nljh vkj dh lÙkk lEHkkyhA dç"kklu d dkj.k vjf[kykml ij l gVk fn;k x;k vkj mld LFkku ij lekV vxLrl dlj u ¼b- i- 31 l b- l- 14 rd½ ,d jkeh jkT;iky ¼gkfde½ fu;Dr dj fn;kA lu 26 b- l 36 rd ikUrl fiykrl ;gfn;k dk jkT;iky FkkA blk elhg dk ^Øl ij eR;* dh vkKk mlh u nhA ;gnh turk d"kklu] vR;kpkjk] Hk'Vkpkjk vkj ;)k l Fkd pdh FkhA ml ,lk çrhr gk jgk Fkk fd doy fn0; gLr{ki gh jkeh lÙkk dk u'V dj ldxh vkj rHkh b"oj d jkT; dh LFkkiuk gkxhA Þml jkT; e ,d Lor=] lolkeFkh ;gnh /ke nkÅno"kh; /keh elhg jktk d "kklu e méfr djxkA ml jkT; l ,d Lo.k ;x dk vkjHk gkxkAß ¼[khLrh; dyhfl;k dk bfrgkl] iokDr] i- 17½ blkb /ke d mn;&dky e jkeh lkekT; d tkudkj vkj le>nkj ykxk ij ^;ukuokn* ;k ^gyuokn* ¼Hellenism½ dk Hkkjh çHkko jgkA ;g fopkj/kkjk ldjkr ¼b- i- 470 & 399½] lyVk vFkok vQykru ¼b- i- 427 & 347½] vjLr ¼b- i- 384 & 322½ vkfn egku nk"kfudk d fopkjk l cuh FkhA bld dfri; çe[k rRo fuEufyf[kr g ¼

1. ,d lo"kkld fn0; lÙkk e fo"oklA
2. lPpk /ke fof/k&ikyu ugh] b"oj d ufrd x.kk dk vudj.k gA
3. eu';k d çfr lân; Hkkouk gkuh pkfg,A
4. lkjk llkj ,d fujUrj çokg gA
5. fo"o e ,d lo0;kih ^food* ¼Reason½ gA ekuo vkRek, blh rRo d v"k gA

6. lkj e ifjoru dk dkj.k ^vkfn pkyd* g tk Lo; vfopy gA ;g vkfn pkyd çc) vfHkçk; l dk; djrk gA
7. ekuo inkFkk dh nfu;k dk gA ijUr mle "kjhj vkj vkRek d lkFk&lkFk ,d fn0; LQfyx] opu ;k cf) ¼Logos½ Hkh g tk b"oj e gA
8. "kjhj u"oj g vkj vkRek vejA
9. thou dk y{; vkuUn ;k dY;k.k gA

blkb /ke d m~o d io dh fofHké ifjfLFkfr;k] nk"kfud ,o lkfgfR;d çofÙk;k d bl foopu l ;g Li'V g fd ml le; ;gfn;k }kjk ^çfrKku* ,o ^çR;kf"kr* elhg dh çrh{kk dh tk jgh FkhA ;gnh ;g fo"okl djr Fk fd Þ,d u;k uch] ,d u;k x:] ,d u;k egk;ktd vkj jktk mBxk tk blk,y dh fc[kjh lukvk dk ,d= djxk vkj ml d "k=vk dk ijkftr djxk rFkk viu jkT; d u; ;x dk vkjHk djxkAß ¼khLrh; dyhfl;k dk bfrgkl] i- 18½

**lUnHk %**


1. /ke D;k dgrk g& iLrd ekyk 9] lo&lok l?k çdk"ku] okjk.klh] 1981] i- 8A
2. fc"ki cflVLV enkFk] elhgh "kCn&lxg] dkFkfyd fgUnh lkfgR; lfefr] bykgkckn] 1997] i- 188A
3. dkfey cYd ¼vu-½ U; VLVke.V] /kkfed lkfgR; lfefr] jkph] 1977] i- 664A
4. Mku ¶yfex] ckbfcy "kCn&dk"k] vkij"ku ekfcykbt"ku] fldUnjkckn] 1993] i- 439A
5. Encyclopaedia of Religion and Ethics, Opcit., P. 581.
6. ifo= ckbfcy] ;kgu 4%42A
7. vkDlQkM dyhfl;k Kkudk"k] i- 222A
8. The New Catholic Encyclopaedia, Vol. III, Catholic University of America, Washington, P. 678.
9. bckuh ^ijkuk fo/kku* dk lcl vf/kd egRoi.k ;ukuh vuokn & vkDlQkM dyhfl;k Kkudk"k] i- 1268A
10. th- vkj- flg & lh- MCY;- MfoM] [khLrh; /ke % ,d ifjp;] elhgh vk/;kfRed lkfgR; lfefr] cjyh] 1977] i- 7A
11. ifo= ckbfcy] eÙkh 16%18A
12. The New Catholic Encyclopaedia, Vol. III, opcit, P. 678.
13. Catechism of the Catholic Church, opcit; P. 153.
14. bckuh ykxk dk iot] yxHkx b- i- 1700 &vkDlQkM dyhfl;k Kkudk"k] i- 34A
15. ifo= ckbfcy] fuxe.k xFk] 19%5&6A

*Kanpur Philosophers*
*ISSN 2348-8301*
*International Journal of Humanities ,Law & Social Sciences*

*Published biannually by New Archaeological & Genological Society*
*Kanpur India*
*Vol. three, Issue two (winter) 2016*
*www.naags.in*

# ofnddkyhu Hkkjrh; ukjh

**Mk- lj"k nfg;k**
,lkfl,V ikQlj bfrgkl foHkkx
lk-udh jke "kek jktdh; egkfon;ky;
jkgrd

ikphu Hkkjr e fL=;k dh n"kk d bfrgkl dk v/;;u ikphu bfrgkl ,o lH;rk d fon;kfFk;k d fy, lnk gh ,d egRoi.k fo"k; jgk gA fdlh Hkh n"k d lkLÑfrd fodkl d v/;;u e rRdkyhu lekt e fL=;k dh fLFkfr l lk;kIr idk"k iMrk gA iLrr "kk/ki= dk mí"; ofnd dkyhu Hkkjrh; ukjh dh fLFkfr dk xgu] l{e ,o fo"y"k.kkRed v/;;u dju dh fn"kk e ,d i;kl gkxkA ofnd dkyhu lekt firlRrkRed FkkA ikphu dky e lHkh firlRrkred lektk e i= dk i=h dh vi{kk vf/kd egRo FkkA bld e[; :Ik l nk dkj.k eku tk ldr gA ;k)k d :Ik e i= i=h dh vi{kk vf/kd mi;kxh Fkh] vkfFkd –f"V l Hkh ifjokj i= dk vf/kd ykHkdkjh ekurk Fkk ijk ofnd lkfgR; bldk lk{; nrk gA _Xon e ckj&ckj i=ykHk dh dkeuk dk idk"ku g dU;k dh ryuk e i= dk tUe vHkh"B ekuk tkrk Fkk rFkk i=h d tUe dh dkeuk ugh dh tkrh FkhA _Xon dkyhu lekt e i=h d tUe ij n[kh gku dk dkb iek.k rk ugh feyrk fdUr lkefjd okrkoj.k e i= d tUe dh bPNk djuk LokHkkfod FkkA vFkoon e dN /kkfed ÑR;k dk mYy[k g ftudk mí"; i= dh ikfIr Fkk fdUr i=h d tUe l ifjokj d lnL; 0;kdy ugh gkr FkA ognkj.;d mifu"n e ,l /kkfed ÑR;k dk mYy[k g ftudk mí"; fon"kh i=h ikIr djuk FkkA tUe gku ij dU;k d lkFk vPNk 0;ogkj fd;k tkrk Fkk RkFkk f"k{kk Hkh fnykb tkrh Fkh dU;k, ofnd lkfgR; dk v/;;u dj ldrh Fkh vkj o norkvk dh mikluk d fy, ;K dj ldrh FkhA mudk fookg djuk Hkh dkb dfBu leL;k ugh gkrh Fkh] dU;k d firk d ?kj ij gh 16&17 o"k dh vk; e "kknh dh tkrh FkhA lkekU;r% fookg d le; oj o dU;k dh lgefr dk egRo fn;k tkrk Fkk D;kfd o 0;Ld gkr FkA firk i=h dk dU;knku djrk FkkA cg fookg dk ipyu Fkk ijUr lkekU;r% i:'k ,d gh L=h l fookg djr FkA cgifrRo dk fjokt ofnd lekt e ugh FkkA fo/kokvk dk fu;kx vkj iufookg dju dh NV Fkh blfy, fo?kok, Hkh lekt ij Hkkj ugh le>h tkrh FkhA bu lHkh dkj.k l

lekt e L=h dh fLFkrh ghu ugh le>h tkrh Fkh mudh f"k{kk dk /;ku j[kk tkrk FkkA _Xon e ukjh xgLFk dke e Hkkx yrh Fkh fdUr mudk thou ?kj e gh lhfer ugh FkkA _Xon d vud lDrk dh jpf;rk ukjh Fkh tl&vikyk] ?kk'kk] ykikHknk] fldrk] fo"ookjk] l;k bR;knhA l;k dk uke Þfookg lDrß l tMk gA _Xofnd lDrk dh jpf;rk dh nf'V l ; fL=;k cgEokfnuh FkhA bu lDrk dh jpf;rk fL=;k u ofnd f"k{kk ikIr dh Fkh ;g vueku ;fDr lxr gA _Xofnd dkyhu fL=;k Þ lHkk o lfefrß d vf/ko"kuk e tkrh Fkh ,l o.ku feyr gA fo"iyk] o?kk;lh] "kh"k;lh tlh fL=;k u ;) e Hkkx fy;k FkkA dU;k, lk/kkj.kr;k 16 o'k dh voLFkk rd vfookfgr jgrh Fkh mudk miu;u lLdkj fd;k tkrk FkkA vFkoon e dU;k d cgep; vkJe e jgu dk Li'V mYy[k gA ;kKoYD; dh iRuh e=;h viu ifr d lkFk nk"kfud okn&fookn e Hkkx yrh FkhA xkeh vkj vk=;h Hkh ofnd fl)krk l Hkyh&Hkkfr ifjfpr FkhA

ldekjh HkVVkpk; dh 0;k[;k d vulkj ÞtjRdekjhß ;k Þo)k dekjhß "kCnk l ,lh fL=;k dk ck/k gkrk g tk o)k dekjh "kCnk l ,lh fL=;k dk ck/k gkrk g tk o)koLFkk rd vfookfgr jghA bldk vFk Fkk fd ml le; ukjh vfookfgr :Ik l ijk thou fcrk ldrh FkhA ckn e ukjh d fy, fookg ik;s ck/;rkeyd gk x;kA ,lh lkekftd fLFkfr _Xon e ugh feyrh _Xon e dgh Hkh ckfydk&fookg dh ppk ugh gA _Xofnd dkyhu fookgk l bl le; dU;k, Lo; viu fy, oj <<rh FkhA

ofnd dkyhu lkfgR; l Li'V g fd ifjokj e iRuh dh cgr ifr'Bk FkhA iRuh "kCn l Li'V g fd lkekftd rFkk /kkfed dk;k e mldh fLFkfr ifr d cjkcj FkhA iRuh o ifr d fy, onk e nifr "kCn dk o.ku fd;k x;k g ftl Li'V g fd ifr o iRuh nkuk leku :Ik l ?kj d Lokeh eku tkr FkA "kriFk ckge.k e fy[kk g fd fcuk iRuh d eu'; vi.k jgrk gA mld fcuk ;K Hkh vi.k le>k tkrk FkkA ,rj; ckge.k e iRuh dk fe= dgk x;k g ifjokj d lHkh dk;k dh n[kHkky iRuh Lo; djrh Fkh og ?kj d ukdjk o nkIk ij i.k fu;U=.k j[krh FkhA fookg d ckn tc o/k ifrxg dh ;k=k djrh Fkh rc mld fy, vkd'kd vk'khokn feyrk fd viu ifrdy e llj&lkl] noj] uun lc l lkeKh d leku lEeku ikIr dj] bl idkj ukjh dk fo"k'k egRo lfpr gkrk gA _Xon d vulkj ifr dh eR; gku ij L=h ifr d lkFk fprk dk ";u djrh Fkh rc noj ml fprk l mBkdj y vkrk Fkk ble lrh&iFkk dk ldr ugh] fprk ij ifr d lkFk yVuk ,d vu'Bku ¼iFkk½ ek= FkkA _Xon e i=ghu fo/kok L=h i= ikflr u gku rd noj d lkFk fu;kx dj ldrh FkhA ;g fdlh Hkh nf'V l fo/kok dk iufookg ugh FkkA bl iFkk dk ey mnn"; i=&ikflr FkkA i=okyh fo/kok, fcuk nljk fookg fd, ifr dh Lefr e lknk thou fcrkrh Fkh] fookg ,lk ifo= lLdkj Fkk ftle foPNn d fy, LFkku ugh FkkA fookg dk mnn"; lrkuRifRr Fkk] blfy, foPNn dk i"u gh ugh mBrk Fkk A tc uofookfgr o/k ifr d ?kj vkrh Fkh rk lc vfrFk mldk e[k n[kr Fk fL=;k lkotfud lEeyuk e Hkkx yrh FkhA o ifr d lkFk ;Kk o ihfrHkktk e tkrh FkhA ^;kLd^ d vulkj fL=;k viu nk;Hkkx dk nkok dju d fy, U;k;ky;k e mifLFkr gkrh Fkh mi;Dr foopu l Li'V g fd bl dky e in dh iFkk vfLrRo e ugh FkhA

mRrjofnd dky e lkekftd fu;ek dh dBkjrk c<u l bldk iHkko ukjh d egRo vkj dk; ij Hkh iMkA bl dky e ukjh dk LFkku fxju yxk FkkA miu;u lLdkj dk mldk vf/kdkj lekIr gk x;kA fookg d vfrfjDr mld lHkh lLdkj fcuk ofnd e=kPpkj d gku yxA dU;k tUe d'V dk dkj.k ekuk tku yxkA _Xon dh ryuk e mRrjofnd dky e dU;k dh f"k{kk d fo'k; e vf/kdrj vfuPNk fn[kkb nrh gA ukjh f"kf{kr gkxh rk mld ukjhRo e deh gk tk,xh ,lh Hkkouk Hkh ijorh lkfgR; e gbA iodky dh HkkfRk fookg ;orh gku ij gkrk FkkA cgiRuhRo dh iFkk ipfyr gkrh tk jgh FkhA vFkoon dh ,d _pk ¼iUpe 17-8½ l cgifrRo vkj vUrtkrh; fookg dk Kku gkrk g mle dgk x;k g fd ;fn fdlh L=h d igy nl vckge.k ifr jg gk rk Hkh ckge.k d }kjk mldk ikf.kxg.k dj fy, tku ij doy ogh mldk ifr ekuk tk,xkA

fLk)kfrd :Ik l iRuh dk LFkku vc Hkh mPp FkkA "kriFk ckge.k e dgk x;k g fd og viu ifr dh v)kfxuh g vkj ml i.krk inku djrh gA fdUr bl dky e Li'V y{k.k g fd L=h dh fLFkfr vkj mldk lEeku igy dh vi{kk fxj x;k FkkA cgr l /kkfed dk; tk igy iRuh fd;k djrh Fkh vc ijkfgr dju FkA jktufrd lHkkvk e vc mld tku dh eukgh dj nh FkhA iRuh d fy, ifr dh vkKkdkjh.kh gkuk vkn"k ekuk tku yXkkA og viuk eg cUn j[k rFkk ifr d Hkktu mijkUr Hkktu dj ,lh vi{kk, dh tku yxhA i=h d tUe dk ykx ukilUn dju yx doy i= dk gh o"k dk j{kd le>k tku yxkA ofnd ;K liknu d le; L=h doy mifLFkr jgrh] mldh iR;{k Hkfedk lekIr gk x;hA dkj.k Fkk fd og ofnd f"k{kk l ofpr Fkh vr% ofnd e=k d mPpkj.k dh vf/kdkfj.kh Hkh ugh jghA mRrj ofnd lkfgR; e dgk x;k g fd viu ifr d thou dh dkeuk vkj mldh bPNkifr d fy, ukjh lnk iLrr jgxhA bl fo'k; e ukjh dh viuh bPNk&vfuPNk xk.k gA viu "kjhj ij ukjh dk vf/kdkj vf/kdk"kr% lhfer gA ifr dk vf/kiR; fcuk rd d gh ml ekuuk Fkk ;gh vkn"k mRrj ofnd lkfgR; e ipyu e vk;kA bll ikfjokfjd ,o lkekftd thou e ukjh dh ifrdyrk de"k% c<rh xbA i:'k d cgfookg dh iFkk L=h d lEeku vkj egRo d fy, gkfudkjd FkhA mRrj ofnd lkfgR; e dgk x;k g fd tl l; dk n[kdj ir Hkkxr g ol gh "o"kj dk n[kdj i=o/k iyk;u djrh gA tk i=o/k _Xofnd dky e ifrxg e lekKh dk lEeku ikrh Fkh] vc og irrY; dgh tk jgh FkhA ijUr bldk rkRi; ;g ugh g bl dky e og i.kr;k mif{kr FkhA ofnd lkfgR; e ekrk d :i e ukjh d fy, lEekuin mfDr;k Hkh gA og ekrk d :i e vkn.kh; FkhA fL=;k dk uR; vkj xk;u fon;k e ikjxr gku dk Hkh mYy[k feyrk gA <ky] oh.kk] ethjk] djrky] "k[k bR;kfn vud okn; ;=k e mld ikjxr gku dk mYy[k feyrk g] dN fL=;k f"k{kk Hkh ikIr djrh FkhA ;g tkudj ilUurk gkrh g fd lkekftd Lrj fxj tku ij Hkh mRrj ofnd dky e fL=;k u Kku d {k= e viuh fLFkrh dk;e j[kh bl lEcU/k e cgnkj.;dkifu'kn e mfYyf[kr nk ?kVuk, egRoi.k gA iFke ?kVuk e fong d egkjkt tud d ;K e egku nk"kfud ;kKoY;d d lkFk fon'kh xkxkh okpDuoh dk nk"kfud okn&fookn o nljk ?kVuk e ;kKoYD; o mldh fon'kh iRuh e=;h dk lokn egRoi.k gA ftld e=;h }kjk viuh leLr lifRr dk R;kx doy vejRo lc/kh n"ku dh

ftKkIk d dkj.k dj fn;k x;k ; nkuk gh ?kVuk, mRrj ofnd dky e fL=;k d "kkL=&Kku vkj ckf)d fodkl dk Li'V djrh g bldh ryuk fo"o d bfrgkl e vU;= ikuk dfBu gA ; nk ifrHkk"kkfyuh fL=;k ml dky e viokn ugh Fkh mPp vk/;kfRed Kku okyh vud fon'kh;k dh ppk lkfgR; e ikb tkrh gA ijorh lkfgR; e Hkh mu cgEokfnfu;k dk mYy[k g ftUgku viuk lkjk thou v/;;u vkj vk/;kfRed fpUru e fcrk;k FkkA ,rj; ckge.k d ,d idj.k l ,lk irhr gkrk g fd iRuh dk dN /kkfed dR;k e "kkfey gkuk vfuok; ugh le>k tku yxk Fkk] fdUr v"oe?k] okti; rFkk jktl; ;Kk e vc Hkh iRuh dk lfEefyr gkuk vfuok; FkkA "kriFk ckge.k e o.ku g fd fL=;k dk ofnd xFk i<u o ;K dju dk vf/kdkj FkkA mi;Dr foopu l Li'V g fd ;g dky fL=;k dh fLFkfr d lEcU/k e ldkfr&dky FkkA /kkfed fd;kvk e tfVyrk vkj lkekftd lLFkkvk d fodkl gku d dkj.k /khj&/khj fL=;k dk dk; {k= lhfer gkrk tk jgk Fkk fdUr bl dky e Hkh L=h dk doy Hkkx&foykl dh oLr ugh le>k tkrk FkkA og /kkfed dk;k e eu'; dh lg/kfe.kh FkhA ofnd dky e lkekU;r;k dU;k dk nk; vf/kdkfj.kh ugh ekuk tkrk Fkk ijUr ftl dU;k dk Hkkb ugh gkrk ml firk dh lifRr dk mrjkf/kdkjh.kh ekuk tkrk FkkA tk dU;k, vfookfgr jgrh Fkh ml Hkh fiRkk dh lifRr dk dN Hkkx fey tkrk FkkA ijUr tu/kkj.kk ;g Fkh fd i=h dk firk dh lifRr e Hkkx ugh feyuk pkfg,A bl dky e fookg d le; tk migkj fn, tkr Fk mudh Hkh og Lokfeuh gkrh FkhA bldk L=h/ku d :lk e tkuk tkrk FkkA ckge.k lkfgR; l Kkr gkrk g fd ;fn L=h Lo; dN /ku dk vtu djrh rk og ifr ;k firk dh lifRr ekuk tkrk Fkk mijkDr foopu l Li'V g fd ofnddkyhu Hkkjrh; lekt e fL=;k dh fLFkfr fujUrj ifjofrr gkrh tk jgh FkhA _Xofnd dkyhu lekt e fL=;k dk cgr vknj Fkk ifjokj e o x: tuk dk vknj djrh Fkh vkj mud fopkj lHkh dk ifjokj d ekeyk e ekU; FkA lekt e Hkh o lHkh /kkfed o lkekftd mRlok e viu ifr;k d lkFk Hkkx yrh FkhA mUg vud vf/kdkj ikIr Fk yfdu mudh fLFkrh /khj&/khj cny jgh Fkh mrjofnd dky d vkr&vkr mu ij db rjg d vd"k yxu ikjEHk gk pd FkA ijUr bld mijkUr Hkh mudh fLFkrh mif{kr ugh dgh tk ldrhA euLefr tl ijorh lkfgR; e 0;Dr voLFkk dh ryuk dju ij vk"p;tud vUrj Kkr gkrk gA

**lgk;d xUFk&lph**


etenkj Mk- je"kpUn % ikphu Hkkjr] dydRrk 1959

dk"kkEch Mh- Mh- % dYpj ,M flfoykbt"ku vkQ ,f"k;UV bfM;k ynu 1965

pdorh j.kohj % Hkkjrh; bfrgkl dk vkfndky

vkeidk"k % ikphu Hkkjr dk lkekftd o vkfFkd bfrgkIA

Fkkij jkfeyk % ,f"k;UV bfM;k lkf"ky fgLVh vkQ bfM;k& 1978

fLeFk oh-,- % vjyh fgLVh vkQ bfM;k

vFkoon 3] 23] 6] 11 ognkj.;d mi- 2] 4 _Xon 9] 56] 3] 27] 10

"kriFk ckge.k 5] 1] 6] 10 ,rj; ckge.k 1] 2] 5

*Kanpur Philosophers*
*ISSN 2348-8301*
*International Journal of Humanities ,Law & Social Sciences*

*Published biannually by New Archaeological & Genological Society*
*Kanpur India*
*Vol. three, Issue two (winter) 2016*
*www.naags.in*

# dkfyt j nx dk okLr f'kYi

**Mk-'kf'k 'k[kj feJ**
vfLV.V ikQlj bfrgkl foHkkx
Mk-vkj-ih-fjNkfj;k ih-th-dkyt c:vklkxj >klh

dkfyt j ikjEHk e ,d rhFk LFky Fkk bl jktufrd 'kfDr dk ntk xlrdky e feykA viuh ikdfrd fLFkfr d dkj.k rFkk vxE; gku d dkj.k bl LFkku ij nx fuek.k dh ij.kk feyh jgh gkxhA[40] Hkou fuek.k lkexh dk bfrgkl ik;% iLrj [kMk vkj idh g;h bVk d ihN Nik gvk gA dPph feVVh] dPPkh&bVk vkj iu% idh g;h bVk dk i;kx Hkou fuek.k d fy; Øe'k% fodkl dh dFkk gA Hkkjr d ikphure vkoklh; LFkyk e gMlik] dkyh cxu] ykFky bR;kfn LFkyk l ikIr mR[kuu vo'k"kk l Li"V g fd ik;% lHkh LFkyk e dPph ,o idh g;h bVk d i;kx g; gA[41] ;g mYy[kuh; g fd ijkrkfRod iek.kk l fuek.k lkexh d fo"k; e ftruk Li"V Kku gkrk g mruk lkfgR; l ugh gkrkA[42] cknk d nxk ij ftle lcl egRoi.k nx dkfyt j o vU; ledkyhu nxk ij ijorh iHkko lefpr :lk l n[ku dk feyrk gA L=krk d vHkko e ;g ekuk tkrk g fd dkfyt j nx e iFke fuek.kdrk dYpfj 'kkld FkA LFkkiR; dyk dh nf"V l ikjfEHkd fuek.kdrkvk dYpfj vkj pUny fuek.k 'kyh e eyHkr vUrj ugh gA xtj ifrgkj o'k] dYpfj o'k] pny d LFkkiR; 'kyh e ckg; fofHkUurkvk d ckotn fuek.k 'kyh d eyHkr rRo ,d gh gA[43]

tjk;dkeB ¼c:vklkxj] >klh½ xtj ifrgkj 'kkldk dk fuek.k gA dkfyt j e cMMk&cMMh rkykc d fdukj dh nhokj rFkk [ktjkgk e dUnkfj;k egkno ifjlj d fuek.k ,d gh iRFkj cUny[k.M xukbV rFkk bld idkj cUny[k.M uhl l fufer g rFkk nk iRFkjk dk tkMu d fy; fdlh inkFk rFkk jlk;u dk i;kx ugh fd;k x;k bu lHkh e iRFkjk dk yxku d io mUg rjk'kdj ¼[kkpk i.kkyh½ dk i;kx dju fuek.k e

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40 flg jktUn] duotu vkQ rhFkk bu V lUVj vkQ ikfyfVdy ,yhV] vrjk"Vh; lehukj e iLrr 'kks/k i=] eFkjk] 1992] i&3&4

41 gchyj lj ekfVej] ^b.Ml flfoykbt'ku* dfEct ;uhoflVh il] 1953] i-&35

42 jk;] ;-,u] ^ikphu Hkkjr uxj rFkk uxj thou*] fgUnLrkuh ,dMeh] bykgkckn] 1965] i-292

43 gkoy] b-oh- ^vk;u :y bu bf.M;k*] ynu] 1960] i-

i;Dr fd;k x;kA blh dkfytj nx dh lcl ijkuh ifj[kk ,o idkj d fuek.k e xukbV d lkFk&lkFk cyvk iRFkj e [kkpk cuk;k x;k rFkk ckn e bu [kkpk dk iRFkj d mB Hkkx l tkM fn;k x;k gA dkfytj nx e lcl ijkuh ifj[kk rFkk idkj cMMk cMMh rkykc] ex/kkjk rFkk uhydB efnj ifjlj e fLFkr tyL=kr ljXokg e i;kx fd;k x;k gA lYrur dky rFkk exydky e iRFkjk ij [kkpk i.kkyh dk i;kx cUn dj fn;k x;k rFkk pu dk 0;kid i;kx fd;k x;k gA pu dk ikIr dju d fy; puk iRFkj dk rkMdj gkfFk;k d ek/;e l eghu fd;k tkrk FkkA rFkk iRFkjk dk tkMu e mMn dh nky cy d xn d lkFk feyk dj i;kx fd;k tkrk FkkA ikjfEHkd pj.k e iRFkjk ij fMtkbu rjk'ku dk dk; fd;k tkrk] ijUr e/;dky e iRFkjk dk rjk'ku d ctk; pu d lykLVj ij j[kkdu rFkk fMtkbu dk dk; fd;k tkrk Fkk ikdfrd jxk dh fp=dkjh d ek/;e l llfTtr fd;k tkrk FkkA

mÙkj exydky ;k cUnykdky e ydMh vkj ykg dk i;kx n[ku dk feyrk gA ykg dk i;kx njokrk dh udhyk] dhyk] dCtk] d.Mk d fuek.k e fd;k tkrk FkkA[44]

dkfytj e jkuhegy] jx'kkyk] pkcegy rFkk vekuflg egy e ydMh dh 'kgrhjk dk i;kx fd;k x;k g ftue l cgr lh vkt rd ljf{kr gA dkfytj nx e cdV fcgkjh iyl e ydMh vkj ykg dk i;kx ugh fd;k x;k gA ;g iyl vR;f/kd NkVk rFkk dykRed gA ftldk ,-,l-vkb- u nl o"kk io th.kk}kj djk;k FkkA ch-,u-jk; u bl NkV egy dk ijku uho ij fufer fd;k gvk ekuk gA mud vulkj ;g pUny dkyhu jpuk g rFkk dkykUrj e u"V gk tku d ckn ;gk ij nljk fuek.k fd;k x;kA ijorh cUnyk 'kyh e Nr dk fuek.k vfHk;kf=dh dk mnkgj.k g ftld ueu dkfytj nx d db egyk d vfrfjDr jux<] flgMk rFkk Hkjkx< rhuk nxk d vo'k"kk ij Li"V :Ik l n[k tk ldr gA bl 'kyh e Nr d fuek.k e idh g;h pkMh bVk dk i;kx fd;k tkrk FkkA ik;% bl bV dk vkdkj ij cUny[k.M e ,d tlk gh g ftle LFkkuh; ykxk e ddb ¼[kdjh½ 14 x 8 x 2.5 bV d uke l tkuk tkrk gA bu bVk dk oÙkkdkj :Ik e l?ku idkj l yxkdj e/; e ,d iRFkj dk i;kx fd;k tkrk FkkA e/; dky e bLykeh iHkko dkfytj nx e iMk tkfd mÙkj exydky e fufer bekjrk e ugh feyrk rFkk jktir 'kyh dk 0;kid i;kx gvk ftue Nr d dkuk rFkk e/; e Nrfj;k cuk;h xbA rFkk puk;Dr nhokjk ij fHkfÙkfp=k dk fuek.k fd;k x;kA ;|fi bl rF; l bUdkj ugh fd;k tk ldrk fd exy iHkko ijorh fuek.k 'kfy;k e Hkh cuk jgkA D;kfd vkxjk vkj Qrgij lhdjh dh exy bekjrk d bLykeh ,o jktir 'kyh d y{k.k dkfytj nx e fo|eku gA

yky cyvk iLrj [k.Mk l fufer dkfytj nx d Hkou vR;r vkd"kd gA ftue ihy jx d pu dk iyLrj fd;k x;k gA iLrj [k.Mk ij pu d i;kx rRdkyhu dkjhxjh dk foy{k.k ueuk gA dkfytj nx dh egRoi.k ljpukvk e fdy dh ln< j{kk&ikphj] dkfytj nx dh j{kk ikphj dh ifjf/k yxHkx 6 fd-eh- yEch g ftldh

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44 Vok;] flMUkh] ^n LVkx gkYMl vkQ bf.M;k*] fofy;e Vuheu fyfeVM] ynu] 1961] i-

Åpkb 5 l 12 eh- rd o pkMkb 4 l 8 ehVj rd gA bld fuek.k e cyvk iRFkj dk i;kx fd;k x;k gA oreku e j{kk ikphj fofHkUu LFkyk ij [kf.Mr gA

dfytj nx e Åij tku d fy; nk ekx gA e[; }kj mÙkj e g] ftll Åij tku d jkLr e lkr }kj fufer g ftul gkdj nx e io'k fd;k tk ldrk g & fooj.k fuEuor g %

**1- vkye njoktk**

uhp l Åij p<u ij ;g iFke njoktk g ftl vkyexhj }kjk fufer fd; tku d dkj.k vkye njoktk dgk tkrk gA bldh egjkc ij rhu ifDr;k okyk Qkjlh vfHky[k ij bldk mYy[k g %

þvYyk gk gcyXuk 'kkg vkjxtcnhu lkjoj] 'knejer pdyk dkytj

; egEen ejkn vt gder lCr njgk egd e[kLrjß[45]

**2- x.k'k njoktk %**

iFke }kj l vkx tku ij ?kjuek lhf<;k ij f}rh; }kj feyrk gA bldk ;g uke ;gk ij mRdh.k x.k'k efr d dkj.k iMk gA

**3- pkcth }kj %**

f}rh; }kj l dN Åij tku ij ,d nkgjk njoktk g yfdu nkuk feydj ,d lEi.k Hkou dk fuek.k djr gA ;gk ij rhFk ;kf=;k }kjk mRdh.k vud vfHky[k gA dfu?ke dk ;gk mÙkj xlrdkyhu vfHky[k ikIr gvk FkkA

**4- c/kHkn }kj %**

c/k xg d uke ij ;g ukedj.k fd;k x;kA bldk ,d vU; uke Loxkjkg.k }kj Hkh gA

**5- gueku njoktk %**

;gk jke HkDr gueku dh ifrek gku d dkj.k bl gueku njoktk d uke l tkuk tkrk gA

**6- yky njoktk %**

bld fuek.k e yky jx d iRFkj i;Dr gku d dkj.k bl yky njoktk uke fn;k x;k] ;|fi lHkh }kjk e yky jx d cy, iRFkj dk i;kx fd;k x;k gA

**7- cMk njoktk %**

lHkh }kjk e lcl cMk gku d dkj.k bl cMk njoktk dgk tkrk gA bl }kj l nx e lh/k io'k fd;k tkrk gA ;gk ij lu 1634b- dk ,d vfHky[k gA cukoV d vk/kkj ij bl exydkyhu dgk tk ldrk gA[46] bldk th.kk)kj gvk gA

**8- uhydB efnj %**

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[45] dudk] ^tuinh; ifjpk;Red ,o fodkl ifLrdk*] lpuk ,o tu lEid foHkkx] cknk] 2003&04] i-13

[46] Okgh] i- 13&14

;g f'koky; nx d if'pe dk.k ij fLFkr gA ble 'kydr xHkxg o bld lEe[k LrEHk&;Dr e.Mi gA xHkxg d }kj LrEHk ij yrki= rFkk unh nfo;k xxk ;euk dk vdu gA xHkxg d i"B Hkkx ij vR;Ur ldjk inf{k.kk iFk gA xHkxg d Hkhrj fo'kky ,de[kh f'kofyx g rFkk bldh Hkhrjh nhokj ij _f"k rFkk HkDrk dk vdu gA xHkxg d lkeu e.Mi e dy 16 LrEHk g tk oreku e Nrfoghu g rFkk bld LrEHk bl idkj 0;ofLFkr fd; x; g fd bldh Nr v"Vdk.kh; fn[kk;h iMrh gA e.Mi dk Q'k v"Vdk.kh; g rFkk bld io'k gr mÙkjh] if'peh o nf{k.kh vkj l LrEHk ;Dr io'k }kj fufer fd; x; Fk tk oreku e HkXukoLFkk e gA bl efnj d LrEHkk o nhokjk e vfHky[k g ftle pUny 'kkld enu oek dk 12oh 'krkCnh dk vfHky[k egRoi.k gA ble uhydB dh Lrfr d lkFk&lkFk }kjiky lxke flg vkj uR;kxuk egkupuh dk o.ku gA fuek.kdky dh nf"V l xHkxg dk xlrdkyhu o bld e.Mi dk pUnydkyhu ekuk tk ldrk gA

**9- odV&fcgkjh efnj %**

cUnydkyhu ;g efnj fdy d yxHkx e/; Hkkx e fLFkr gA bl efnj e inf{k.kk iFk ;Dr xHkxg rFkk bld lEe[k vk;rkdkj eMi gA xHkxg d Åij Nr ij ,d vkd"kd xEcnkdkj f'k[kj g tk v"Vdk.kh; ihfBdk ij vofLFkr gA Nr dh eMj ij NkVh&NkVh LrEHk ;Dr Nrfj;k fufer dh x;h gA efnj dh lEi.k ljpuk fgUn efLye LFkkiR; dyk dk ,d vuie mnkgj.k gA

**10- ex/kkjk %**

dkfytj nx d nf{k.kh Hkkx e ,d f'kyk[k.M ij exk dk lUnj vdu fd;k x;k gA bld lehi tyL=kr g tk bld ex/kkjk uke dk lkFkd djrk gA ;gk xlrdkyhu ckEgh fyfi e vfdr y?k vfHky[k g tk rRdkyhu rhFk ;kf=;k }kjk mRdh.k djok; x; FkA bl LFkku l lEcfU/kr ,d jkpd ikjkf.kd dFkk ikIr gkrh g] ftld vulkj df'kd u viu lkri=k d vkpj.k l Økf/kr gkdj mUg ?kj l fu"dkflr dj fn;k Fkk vkj o egf"k xx d ;gk jgu yxA vlR; Hkk"k.k ,o ekl Hk{k.k d dkj.k egf"k xx d 'kki l df'kd i= ex cudj dkfytj fxfj ij jgu yxA bl i.; {k= e okl dju rFkk lRdek l mudk m)kj gk x;kA bl LFkku ij mRdh.k lkr exk dk rknkRe; bUgh lkr i=k l fd;k tkrk gA[47]

**11- pkc egy %**

;g egy lkro }kj ¼cMk njokt½ d fudV fLFkr g ftldk io'k}kj lknk fdUr vkd"k.k gA ;g egy Hkh f}ryh; g ijUr HkXukoLFkk e gA io'k}kj d Hkhrj io'k dju ij ,d [kyk cjkenk g ftld pkjk vkj jkuh egy ln'; LrEHk ;Dr xfy;kj gA

**12- jktk veku flg egy %**

cUnyk uj'k jktk veku flg dk f}ryh; egy dkfVrhFk tyk'k; d mÙkj io dk.k ij fLFkr gA io'k }kj l egy d Hkhrj io'k dju ij ,d fo'kky [kyk cjkenk g

[47] dkfytj nx] Hkkjrh;] ijkrRo lo{k.k] y[kuÅ e.My] dUnh; Hkou lDVj] ,p vyhxt] y[kuÅ

ftld rhu vkj LrEHk ;Dr xfy;kj g lEi.k Hkou pu l iyLrj fd;k x;k g ftUg lUnj iPphdkjh ,o vydj.k dj llfTtr fd;k x;k gA oreku e ;g egy lxgky; dk dk; dj jgk gA

**13- jkuh egy %**

odV fcgkjh efnj d io e cUny dkyhu ;g fuek.k viu fo'kky vkdkj vkj Åpkb d fy; ifl) jgk gkxkA fo'kky io'k }kj l ;Dr ;g ,d f}ryh; bekjr g ftld e/; e ,d [kyk cjkenk gA

**efr f'kYi %**

dkfytj nx dk ,d vU; vkd"k.k ;gk efrf'kYi Hkh g ftud fuek.k e efrdkj u bruh vf/kd d'kyrk dk ifjp; fn;k g fd ; efr;k thUr irhr gkrh gA ,lh gh ,d fo'kky efr xtklj f'ko dh g tk uhydB efnj d nf{k.kh vkj ,d Åph pVVku ij mdjh x;h gA fdy d nf{k.k ioh dku ij fLFkr iUuk xV d fudV ,d Åph pVVku ij mdjh x;h e.Md Hkjo dh efr Hkh mYYk[kuh; gA bld vfrfjDr 'ko /ke l lEcfU/kr vud efr;k tl f'ko&ikorh] x.k'k] ;kxh] ,d e[k f'kofyx] llrekrdk;] uR;jr tu&leg vkfn uhydB efnj d fudV pVVkuk ij ;=&r= mdjh x;h gA oreku e veku flg egy d Hkhrj db nyHk efr;k lxghr gA blh egy e f'kofyxk dk ,d vnHkr lxg gA

**ikFkj egy efLtn %**

;g efLtn dkfVrhFk tyk'k; d mÙkjh Nkj ij fLFkr g rFkk t tj voLFkk e gA bldh Nr db LrEHkk ij vk/kkfjr g tk eyr% fgUn efnjk d vo'k"k gA bldh ,d nhokj ij cUny uj'k irki :nno dk vfHky[k gA

**tyk'k; %**

dkfytj nx e NkV&cM vud tyk'k; gA bue vf/kdk'kr% 'kydr g rFkk bud pkjk vkj vux< o rjk'k g; iLrj [k.Mk dh nhokj fufer dh x;h gA bue mrju d fy; lkikuk dk fuek.k fd;k x;k gA _Xofnd o vU; ikjkf.kd xUFkk e dkfytj nx d tyk'k;k d egRo ij fo'k"k idk'k Mkyk x;k g rFkk ;g dgk x;k g fd ;gk ij Luku dju d i'pkr db idkj d jkxk l efDr feyrh gA dkfytj nx dk ,d ie[k vkd"k.k fo'kky ljkoj dkfVrhFk gA bld rV ij vud noky; Fk ftud vo'k"k vHkh Hkh fo|eku gA ble vfrfjDr cMMk] cMMh rkykc] 'kuhpjh] ry;k] ljXokg vU; ty d L=kr dkfytj nx ij gA

cknk d nx u doy ,frgkfld oHko dh dgkuh dgr g] oju viu okLrf'kYi d ek/;e l cknk dh cnyrh g;h lkekftd ,o lkLdfrd /kkjk dk ifriknu Hkh djr gA okLrf'kYi Hkkjr e ,d 'kkL=h; fo"k; jgk g vkj fdlh Hkh Hkou fuek.k d fy; Hkfe p;u ,o Hkfe ekiu l ydj Hkou fuek.k ,o mle io'k rd dh ,d fuf'pr i)fr ij fo/kku ikphu xFkk e fd;k x;k gA Hkou fuek.k d fy; i;Dr lkexh d fo"k; e bru foLrr fooj.k bu xFkk e ugh feyr g] ftru fd okLrf'kYi d lEcU/k eA ,lk irhr gkrk g fd lehiorh {k= e og fuek.k lkexh] tk Hkou dk vf/kd n<rk inku dj ld] dk i;kx dju dh Lor=rk jgh gA

*Kanpur Philosophers*
*ISSN 2348-8301*
*International Journal of Humanities ,Law & Social Sciences*

*Published biannually by New Archaeological & Genological Society*
*Kanpur India*
*Vol. three, Issue two (winter) 2016*
*www.naags.in*

# lo/kkfud lj{k.k dk nfyrk dh fLFkfr ij iHkko

**Mk0 lej cgknj flg**
,lkfl,V ÁkQlj] bfrgkl foHkkx]
MhO ,0 ohO dkyt] dkuij
**;fDr iVy**
ohO,lO,lOMhO dkyt] dkuij

15 vxLr 1947 dk Hkkjr fcfV'k 'kklu l vktkn gvkA fcfV'k lkekT; l Hkkjr dh lRrk dk gLrkUrj.k Hkkjrh;k d gkFk e gkuk dkb lk/kkj.k ckr u FkhA 1935 d Hkkjr ljdkj vf/kfu;e d vUrxr Hkkjr d 11 ikUrk e l 9 e dkxl efU=e.My cuA f}rh; fo'o d enn ij 1939 e {kC/k dkxl efU=e.My u R;kx i= fn;A 1940&1946 rd dkxl LorU=rk dh vfUre yMkb yM jgh Fkh vkj Mk0 vEcMdj nfyr efDr dhA ^Hkkjr NkMk vkUnkyu* l io ok;ljk; ykM fyufyFkxk u Mk0 vEcMdj dk viuh dk;lfefr e Je lnL; fu;Dr dj fn;kA 1946 e dfcuV fe'ku u viu l>kok dh ?kk"k.kk dh bu l>kok dk Mk0 vEcMdj u ;g dgdj fojk/k fd;k fd ble vNrk ¼vulfpr tkfr;k½ dh i.k mi{kk dh xb gA vud vU; nk"kk d gkr g, Hkh LorU=rk ikfIr dh vdykgV d dkj.k dfcuV fe'ku ;ktuk dk Lohdkj dj fy;k x;kA

24 vxLr 1946 dk xfBr vUrfje ljdkj e dkxl dh vkj l nfyr lnL; d :i e txthou jke dk lfEefyr fd;k x;kA Mk0 vEcMdj o mud leFkdk dk bll vk?kkr igpk fdUr 3 vxLr 1947 dk efU=e.My d lnL;k d ukek e dkuu e=h d :i e Mk0 vEcMdj dk uke nfyr vkUnkyu dh ,d vU; cMh miyfC/k FkhA

lfo/kku ifj"kn d xBu e xk/kh th dh lykg ij 30 vxLr 1947 dk Mk0 vEcMdj dk ik:i lfefr dk v/;{k puk x;kA lfo/kkku fuek.k d le; bl ckr dk fo'k"k /;ku j[kk x;k fd ,l iko/kku cuk, tk, ftul lHkh leL;kvk dk fujkdj.k lEHko gkA ,l iko/kku fd, Hkhx, ftul vulfpr tkfr;k ykHkkfUor Hkh gb fdUr bl lUnHk e ckck lkgc dk 26 tuojh 1950 dk fn;k x;k ;g oDRk0; Hkh /;ku nu ;kX; g& ^^26 tuojh 1950 dk ge vUrfojk/kk e io'k dju tk jg gA jktuhfr e ge lekurk feyh g fdUr lkekftd vkj vkfFkd thou e xj cjkcjh dk gh cky ckyk gA ge vlekurk Hkj bl vUrfojk/k dk Qkju u"V dj nuk pkfg, vU;Fkk o ykx tk bu

vlekurkvk l ihfMr g] cMh egur l cuk, x, bl jktufrd ykdrU= d <kp dk rgl&ugl dj nxA**[48]

1947 l 90 d n'kd d io rd vktkn Hkkjr d 40 o"k i.k gk pd FkA bu 40 o"kk e nfyrk dh fLFkfr e fu'p; gh ifjoru gr fdUr ; ifjoru fdru 0;kid o LFkk;h g bl ij fopkj djuk vko';d gA 'kk"k.k l efDr dk ukjk ndj lkekT;okn l yMh x;h vktknh dh yMkb e n'k d nfyr@fiNM ox dh 75 ifr'kr Hkkxhnkjh FkhA tc n'k vktkn gvk rc ;g ldYi fy;k x;k Fkk fd vlekurk o 'kk"k.k dk nj dju d i;kl fd; tk,x vkj ,d ,l lekt dh 0;oLFkk dh tk,xh tk lekurk cU/kRo vkj lkekftd&vkfFkd o jktufrd U;k; ij vk/kkfjr gkxkA bl mnn'; d fy, lfo/kku e iko/kku fd, x, o mUg ykx Hkh fd;k x;k bll nfyr lekt ykHkkfUor Hkh gvk fdUr fQj Hkh dN vlQyrk, lkeu vk;h vkj dN ub leL;k, HkhA

Hkkjrh; lfo/kku }kjk inRr lerk d vf/kdkj d vUrxr jx&fyx&tkfr Hkn d fcuk lcdk vf/kdkj inu fd, x, gA LorU= Hkkjr e f'k{kk 'kkL=] vkj lEeku l tkfr d vk/kkj ij fdlh dk Hkh ofpr ugh fd;k tk ldrkA LorU=rk l io d Je dkuu ithifr;k vkj m|kxifr;k d fgrk l vf/kd lj{k.k djr FkA LorU=rk d i'pkr 1952 rd txthou jke u Jfedk d fgr e vud dkuu ikfjr djk,A ;Fkk bMfLV;y bElyk;eV ¼LVfMx vkMl½ ,DV&1946] bf.M;u VM ;fu;u ¼veMeUV½ ,DV&1946] b.MfLV;y fMLI;V ,DV&1946] Mkd odl ¼jxy'ku vkQ ,Elyk;eV½ ,DV] odeUl LVV bU';kjUl ,DV&1948] QDVjht ,DV&1948 bR;kfnA ub Je uhfr dh ?kk"k.kk }kjk txthou jke u cky etnjh dk ifrcfU/kr djk;kA Jfedk d QM ckul] fpfdRlk] vkokl] eukjtu] dVhu] dke d ?k.Vk e l/kkj vkfn fo"k;k ij dkuuh vkn'k ikfjr djk,A xkeh.k {k=k d [kfrgj etnjk dh n'kk l/kkju d fy, U;ure etnjh fuf'pr dh xb rFkk cxkjh iFkk dh lekflr dh fn'kk e i;kl fd, x,A 1952 e ikfjr ,Elyk;ht ikfoMV QM ,DV etnjk d fgr e ,d ØkfUrdkjh dne FkkA ftll vko';drk d le;] chekjh o o)koLFkk e vkfFkd lgk;rk ikIr dh tk ldrh gA ikjEHk e bl ;ktuk d vUrxr 6 m|kxk ¼lheV] bthfu;fjx mRikn] vk;ju] ,.M LVhy] iij vkj VDlVkby½ dk fy;k x;k tgk 50 l vf/kd depkjh dk;jr FkA ckn e bld vUrxr lHkh vk|kfxd lLFkkuk dk y fy;k x;kA [kku m|kx dh Hkkfr gh pk; ckxku d Jfedk d fy, Hkh vud l/kkjkRed dk; fd, x,A bul nfyr&'kkf"kr etnjk dk cMk ykHk igpkA LorU= Hkkjr e lkekftd U;k; dh LFkkiuk d fy, ljdkjh o xj ljdkjh nkuk idkj d lkr lfØ; gA ftld QyLo:i f'k{kk] Hkktu] jktxkj] vkokxeu tl ey vf/kdkj nfyrk dk ikIr g, gA lfo/kku }kjk LFkkfir itkrU= d vUrxr iR;d 0;fDr dk tk Hkkjrh; ukxfjd g ernku dk vf/kdkj g vr% fcuk jx&Hkk"kk&tkfr&fyx Hkn d turk viuk urk pu jgh gA ifj.kkeLo:i n'k d lcl cM in'k dh e[;eU=h lJh ek;kroh cuhA

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[48] ppjhd] dUg;kyky] ^vk/kfud Hkkjr dk nfyr vkUnkyu* ;fuoflVh ifCyd'ku] ub fnYyh 2003

lfo/kku Hkkjr dk ,d /ke fuji{k jkT; ?kkf"kr djrk gA vFkkr Hkkjr dk viuk dkb /ke ugh cfYd lHkh /ke jk"V dh nf"V e leku gA iR;d 0;fDr viuk /ke ikyu dju d fy, LorU= gA lfo/kku e nfyr lekt dk lkekU; ox d leku gh vf/kdkj ikIr g ftudh ifr Hkh dh tk jgh g ijUr bu pkyhl o"kk e Hkh lUrk"ktud ifjoru n[ku dk ugh feyrkA fdlh Hkh ox dh lkekftd & jktufrd n'kk ij mldh vkfFkd n'kk dk iHkko lokf/kd iMrk gA o"k 1970 e xjhch j[kk l uhp thou ;kiu dju okyk dh l[;k 50 ifr'kr Fkh tk 1991 e c<dj 60 ifr'kr gk xbA ;g Hkh rF; mYy[kuh; g dy xjhck dh l[;k e 80 ifr'kr nfyr FkA bl idkj yxHkx lkr djkM ykx bl n'k e ,l g tk c?kj g o [ky vkleku d uhp xtkjk djr gA yxHkx 30 djkM dh l[;k oky nfyr lekt e 27-5 djkM dtnkj gA n'k e ek= 13 ifr'kr nfyr xjhch j[kk l Åij Fk ftue dkb Hkh djkMifr ugh FkkA

nfyrk dh lkekftd fLFkfr dk l/kkju gr vuPNn 17 }kjk vLi';rk dk fuf"k) dju d i'pkr Hkh ,l mnkgj.k n[ku dk feyr g ftue nfyrk d u doy 'kkjhfjd vfir ekufld mRihMu dk irk pyrk g ;Fkk mRrj in'k d euijh tuin d vulfpr tkfr d MhO,e0 d LFkkukUrj.k ij vku oky u ckEg.k MhO,e0 u] MhO,e0 dh dkBh e rc io'k fd;k tc dkBh dk xxkty l /kkdj /ki nhi l ifo= fd;k x;kA 1955 d vLi';rk vijk/k vf/kfu;e d }kjk vLi';rk ,d n.Muh; vijk/k g rFkk 1989 dk vulfpr tkfr@tutkfr mRihMu vf/kfu;e Hkh 'kk"k.k d fo:) j{kk inku djrk g fdUr fQj Hkh vLi';rk dk i.kr;k lekIr ugh fd;k tk ldkA mnkgj.k e/; in'k vkj ioh mRrj in'k e vNrk dk flj ij Vkih o ij e tr iguu dk vf/kdkj ugh FkkA Hkkjr ljdkj nfyrk l vR;kpkj o vijk/kk l efDr fnyku dk oknk Hkh ijk ugh dj ldhA vulfpr tkfr@tutkfr vR;kpkj vf/kfu;e 1989 d v/khu doy 30 ifr'kr ?kVuk, gh Fkkuk e nt dh xbA bl ,DV d v/khu vulfpr tkfr d ednek dh luokb gr iFkd 'kkldh; vf/koDrk vkj fo'k"k U;k;ky; dh LFkkiuk dk iko/kku Fkk fdUr fdlh Hkh ikUr ljdkj u vyx l u rk ljdkjh vf/koDrk fu;Dr fd, u fo'k"k U;k;ky; cuk,Anfyrk dh vkfFkd fLFkfr Hkh bl dky rd 'kkpuh; jgh nfyrk dh 95 ifr'kr tul[;k xkok e fuokl djrh FkhA bue 70 ifr'kr nfyr ,d bp Hkfe d Hkh Lokeh ugh FkA ; nljk dh Hkfe e etnjh djr FkA ftUg cVkbnkj dgk tkrk gA df"k mRiknu e of) rk gb fdUr lkgdkjk] ln[kkjk d ry nck etnj df"k etnj gh cuk jgkA flpkb dh lfo/kk e of) gku ij Hkh vuitkÅ tkr d ekfyd nfyrk dk ykHk u feykAo"k 1975 e mRrj in'k nfyr gR;kvk ¼3572½ o nfyr efgykvk d lkFk cykRdkj d ekeyk ¼1308½ e lokPp LFkku ij FkkA 'ku% 'ku% nfyrk dh fLFkfr e ifjoru vkr x, fdUr vkt Hkh bu ifjoruk dk i;kIr ugh dgk tk ldrk fdUr bll igy dh fLFkfr vkj Hkh cnrj dgh tk ldrh gA LorU=rk d ckn lo/kkfud iko/kkuk d vUrxr nfyr lekt dk ykHk feyA 2001 dh tux.kuk e vulfpr tkfr d ykxk dh l[;k dk 166635700 FkhA tk fd Hkkjr dh dy tul[;k dk 16-2 ifr'kr FkhA bue vulfpr tkfr d ykxk dh l[;k mRrj in'k e lokf/kd 21-1 ifr'kr FkhA vud fodkl dk;Øek d pyr vulfpr tkfr@tutkfr dh fLFkfr e l/kkj rk g, fdUr ; vHkh Hkh lekt e

vif{kr LFkku ugh ikIr dj ld FkA fu/kurk d dkj.k 'kgjh {k=k dh vkj iyk;u dju oky nfyrk dk thou >Xxh& >kifM;k e fleV dj jg x;kA vuekurh 10 djkM xkek e foLFkkfir nfyr egkuxjk dh xUnh cfLr;k e fuokl dju dk foo'k gA ft tudk 75 ifr'kr fcuk Nr o fcuk vkthfodk d lk/ku d thou;kiu dj jgk gA bl le; rd n'k e c/kvk etnjk dh l[;k 3-5 djkM Fkh tk n'k d dy ckEg.kk dh l[;k d cjkcj FkhA i:ey deVh dh fjikV vNrk dh fLFkfr dk Li"V djr g, crkrh g fd gkVyk] lo.kk d lk/kuk e nfyrk dk cBu dk vf/kdkj ugh gA deVh d vulkj ijh d txUukFk efUnj e ,d vNr d ?klu ij fgUnvk u mld ?kj e vkx yxk nhA blh idkj vyhx< d ckjkluh dkyt e ,d vNr Nk= d Dykl dk ekuhVj cuu ij lo.k Nk=k u ml dh gR;k dj nhA 1950 l 1994 d e/; ifyl }kjk Qth eBHkMk e ekj x, nfyr fiNMk vYil[;dk dh l[;k 56000 Fkh ftue 10000 vdy m0i0 e FkA

LorU=rk d ckn lo/kkfud iko/kkuk d vUrxt nfyr lekt dk ykHk Hkh feykA vkj{k.k rFkk HknHkko lfgr 0;ogkj gr cuk, x, dkuuk d dkj.k nfyrk e f'k{kk dk ilkj gvkA ljdkjh ukdfj;k e nfyrk dk io'k feyk vkj jktuhfrd urRo Hkh fodflr gvkA mijkDr leLr vkdM nfyrk dh n;uh; fLFkfr dk o.ku djr g fdUr nfyrk dh bl n'kk d ihN doy lo.k ugh vfir Lo; nfyr ox Hkh ,d cMk dkj.k gA vktknh d ckn bu 50 o"kk e l lRrk/kkjh nfyr ;k ljdkjh ukdjh ikIr nfyr ;k o nfyr tk vkfFkd] jktufrd ;k lkekftd nf"V l lekt e lEekuuh; g] o viu dk vU; nfyrk l J"B ekuu yx g] budk viuk ,d vyx lcy ox cu x;kA 18 uoEcj 1995 d jk"Vh; lgkjk e noUn Lo:i d y[k ^lRrk d nykyk dh nfyr jktuhfr* dk ;g v'k mYy[kuh; g& ^^mUgku viuh fLFkfr dk ykHk viu lekt d fo'kky ox dk f'kf{kr cuku] fiNMiu d xM< l ckgj fudkyu] tkfr Hkn l Åij mBdj ,d lejl ,dkRe lekt&thou dk [kMk dju d fy, i;kl ugh fd;kA o R;kx vkj riL;k dk ekx viuku d ckt; viu fy, vf/kd l vf/kd l[k&lfo/kk, cVkju vkj lRrk d xfy;kj e io'k iku dh dkf'k'kk e yx x,A ,d idkj l og Lo; Hkh vulfpr tkfr;k d e/; ,d vfHktkr ox cu x;k] tk viu gh tkfr&cU/kvk d n[k&nt e lgHkkxh gku d ctk; mul nj jguk pkgrk gA [49]

bl le; rd nfyr vkUnkyu e MkO vEcMdj rFkk ckc txthoujke tl nfyr urkvk dk vdky gk x;k FkkA bl deh dk nj dju dk mRrnkf;Ro ydj nfyr jktuhfr e dk'khjke dk io'k gvkA dk'khjke dk ;g fo'okl Fkk fd nfyrk dk urk nfyr gh gkuk pkfg,A nfyrk d vkUnkyu dk ;g dky vf/kd vkØked o vkØk'k dk :[k fy, FkkA ftldh ixfr ckelQ ¼cDoM ,.M ekbukfjVht] dE;fuLV ,Elyk;hat QMj'ku½] MhO,lO 4 ¼nfyr 'kkf"kr lekt lxBu lfefr½ rFkk clik ¼cgtu lekt ikVh½ d vUrxr gbA clik dk ml le; mHkjr Hkkjr dh ikVh dgk x;k tk 90 d vfUre n'kdk e ykdlHkk dh 250 lhVk dk iHkkfor djrh g ifj.kke Lo:lk ykx nfyr u cudj ^cgtu* cuuk lh[k x, FkA mRrj in'k dh nfyr jktuhfr dk Li"V djr g,

[49] lkxj] ,lO,y0] ^LorU=rk d ckn nfyrk dh fLFkfr* lkxj idk'ku] euijh i0 40&41

26 tykb 1997 d jk"Vh; lgkjk e /kh: Hkkb lB d y[k ^nfyr jktuhfr dk ifji{; vkj Hkfo"; d ldr e fy[kk g& ^nfyr Hkkjr vkj egkjk"V d foijhr mRrj Hkkjr d nfyr vkUnkyu d ihN dkb lxfBr vk/kkj ugh jgk gA ;gk nfyr vkUnkyu iR;{kr% jktuhfrd 'kfDr vftr dju d y{;k d lkFk mHkjkA ;gk d nfyr fdlh rjg d lkekftd l/kkj dh vko';drk egll ugh djrA--------tc ^vkj{k.k* l ljdkjh ukdfj;k e nfyrk dk ifrfuf/kRo c<u yxk rk nfyrk dk ,d ,lk ^vfHktkR; ox( ink gk x;k ftle lRrk iku dh Hk[k yxhA[50] bl idkj ;g vfHktkR; ox viu gh cU/kvk dk fgr o gd Nhuu e yxk gA ; vfHktkR; nfyr ox viu fgr d fy, viu cU/kvk dk mi;kx okV cd d :i e Hkh dju l ugh fgpdrkA clik d 'kklu dky e vkj{k.k }kjk fjDr LFkkuk dh ifr dh tk jgh gA ifyl e Fkkuk/;{kk dh fu;fDr e vulfpr tkfr@tutkfr d vH;fFk;k d 23 ifr'kr d LFkku vkjf{kr j[k x, gA vulfpr tkfr@tutkfr vR;kpkj fuokj.k vf/kfu;e d vUrxr 56 ftyk e QkLV Vd U;k;ky; LFkkfir fd, x, gA

bu iko/kkuk o dk;Øek d gku d ckotn Hkh bldk ykHk mu ykxk dk ugh fey ik jgk ftUg okLro e bldh vko';drk gA budk ykHk lgh vFkk e ^Øheh y;j* mBk jgh g vkj o ftUg ofpr dguk pkfg, vkt Hkh ofpr gh gA fdUr nfyr lekt dh lkp e Hkh ifjoru vk;k gA ; viu urk d ifr vkØk'k idV dj jg g o viuh ixfr dk ekx Lo; fufer dju dk vxlj gA okLrfod vFkk e nfyr mRFkku blh l lEHko gA

## nfyr lj{kk d mRrj in'k e dkuu

LorU= Hkkjr d fy, uohu mi;Dr lfo/kku fuek.k dk nkf;Ro MkW chOvkjO vEcMdj dk lkik x;k FkkA Hkkjr dk lfo/kku iR;d Hkkjr ukxfjd dk U;k;] LorU=rk] lekurk o cU/kRo inku djrk gA og ox tk mPp ox d vkR;kpkjk o 'kk"k.k l xLr gku d dkj.k fiNMk jg x;k Fkk ml n'k e U;k;kfpr LFkku fnyku dk iko/kku Hkh fd;k x;kA lfo/kku e of.kr leLr iko/kku n'k d iR;d ukxfjd d fy, gA nfyr ox d fgr o lj{k.k gr cuk, x, iko/kku o dkuu fuEuor g&

## lfo/kku dh iLrkouk

lfo/kku dh iLrkouk e Hkkjr d ykxk d mnn'; dk fuEu 'kCnk e Li"V fd;k x;k ^^ge Hkkjr d ykx] Hkkjr dk ,d lEi.k iHkRo lEiUu ykdrU=kRed x.kjkT; cuku d fy, rFkk mld leLr ukxfjdk dk lkekftd] vkfFkd vkj jktufrd U;k;] fopkj] vfHkO;fDr] fo'okl /ke ¼vkLFkk½ vkj mikluk dh LorU=rk] ifr"Bk vkj volj dh lekurk ikIr djku d fy, rFkk mu lc e 0;fDr dh xfjek vkj jk"V dh ,drk lfuf'pr djku okyh c/kuk c<ku d fy, n< ldYi gkdj viuh bl lfo/kku lHkk e lfo/kku dk ikfjr djr gA**

bl idkj iLrkouk Hkkjr d ukxfjd d rkj ij nfyr ox dk 'kfDr inku djrh gA

---

[50] noUn Lo:i % lRrk d nykyk dh nfyr jktuhfr] jk"Vh; lgkjk] 18 uoEcj 1995

vuPNn&14

bld vUrxr dkuu d le{k lekurk rFkk leku ifjfLFkfr;k e leku 0;ogkj dk vf/kdkj ukxfjdk dk ikIr gA vr% o'k /ke] fyx] tkfr ;k tUe LFkku d vk/kkj ij dkb Hkn u djd leku dkuuh 0;ogkj fd;k tk,xkA

vuPNn&15

bld vUrxr jkT; tkfr] /ke] o'k] fyx] tUe LFkku d vk/kkj ij lkotfud ;k ljdkjh ndku] gkVyk e io'k] Nk=kok'k] dvk] rkykc d i;kx l fdlh 0;fDr dk ofpr ugh dj ldrk gA bld vUrxr gh jkT; lkekftd ,o 'kf{kd nf"V l fiNM g, ukxfjdk d fy, ;k vulfpr tkfr ;k tutkfr d ykxk d dY;k.k d fy, fo'k"k iko/kku dj ldxkA

vuPNn&16

jkT; /ke] tkfr] fyx] mnHko tUe LFkku] fuokl vkfn d vk/kkj ij fdlh 0;fDr dk ljdkjh in vFkok ukdjh iku l ofpr ugh dj ldrkA blh vuPNn d vk/kkj ij vkj{k.k dk iko/kku fd;k x;k gA

vuPNn&17

vNr ox d m)kj d fy, lokf/kd egRoi.k fo/kku djr g, lfo/kku e fy[kk g & ^^vLi';rk dk vUr fd;k tkrk g vkj mldk fdlh Hkh :i e vkpj.k fuf"k) fd;k tkrk gA** lkFk gh bl idkj dk 0;ogkj n.Muh; vijk/k ekuk tkrk gA bl fo/kku dh fo'k"krk ;g Hkh g fd ;g viokn jfgr fo/kku gA

flfoy vf/kdkj lj{k.k vf/kfu;e 1955

vuPNn 35 d vUrxr vLi';rk lEcU/kh dR;k d fy, n.M dk fo/kku dju d fy, vLi';rk vijk/k vf/kfu;e 1955 vf/kfu;fer fd;k x;kA 1976 e ble l'kks/ku djd fuEufyf[kr dk Hkh vijk/k d nk;j e fy;k x;k&

1- vulfpr tkfr d fdlh lnL; dk vLi';rk d vk/kkj ij vieku djukA
2- iR;{k ;k viR;{k :i l vLi';rk dk min'k nukA
3- bfrgkl] n'ku] /ke ;k tkfr 0;oLFkk dh ijEijk d vk/kkj ij vLi';rk dk U;k;kfpr BgjkukA

vuPNn&19

bld vUrxr iR;d ukxfjd dk fopkj ,o vfHk0;fDr dh] 'kkfUriod fcuk 'kL=k d lHkk dju dh lxBu cuku dh] Hkkjr n'k e dgh Hkh ?keu dh Hkkjr n'k e dgh Hkh clu dh rFkk dkb Hkh 0;olk;] i'kk viuku dh LorU=rk inku dh xb gA bu Lor=rkvk ij jkT; turk ;k fdlh vulfpr tkfr ;k tutkfr d fgr e ;fDr;Dr ifrcU/k yxk ldrk gA

vuPNn&23

cxkjh iFkk dk lekIr dju o tehnkjk o mPp oxh; ykxk }kjk fd, tk jg 'kk"k.k l efDr fnyku] eu"; d n0;gkj] cxkj vkj cykr Je dk fof/k }kjk ifrcfU/kr fd;k x;k g ;g ,d n.Muh; vijk/k ekuk tk,xkA

vuPNn&25&28

bld vUrxr jkT; iR;d 0;fDr dk /kkfed LorU=rk inku djrk g vr% iR;d 'kfDr viuh bPNkulkj dkb Hkh /ke viuk ldrk g] /ke dk ipkj dj ldrk gA

jkT; ljdkjh f'k{k.k LkLFkkuk e /kkfed f'k{kk ugh n ldrkA

vuPNn&29&30

bld vUrxr iR;d ox dk viuh Hkk"kk o fyfi ;k lkLdfr ljf{kr j[ku dk i.k vf/kdkj gA fdlh Hkh ljdkjh f'k{k.k lLFkk e fdlh 0;fDr dk /ke] eyo'k] tkfr] Hkk"kk vkfn d vk/kkj ij io'k l jkdk ugh tk ldrk gA

vuPNn&38

bld vUrxr iR;d ukxfjd dk lkekftd vkfFkd vkj jktuhfrd U;k; leku :i l inku fd;k tk,xkA

vuPNn&39

bld }kjk iR;d ukxfjd dk leku :i l thfodk d i;kIr lk/ku lyHk djku dk i;kl fd;k tk,xkA jkT; ith] Hkkfrd llk/kuk d U;k;i.k forj.k dk lfuf'pr djku dk i;kl djxkAfu%'kYd fof/kd lgk;rk o leku U;k; dh ikflr djokuk Hkh jkT; dk nkf;Ro gkxkA

vuPNn&46

bld vulkj jkT; lekt d detkj oxk fo'k"kr% vulfpr tkfr vkj tutkfr d ykxk dh 'kf{kd ,o vkfFkd rFkk lkekftd lEeku dh vko';drkvk dh ifr djr g, mUg 'kk"k.k l efDr fnyok,xkA

vuPNn&335

ljdkjh lokvk o ink ij fu;fDr gr vulfpr tkfr tutkfr d lnL;k d nkok d i'kklu dh n{krk cuk, j[ku dh lxfr d vulkj /;ku j[kk tk,xkA

vuPNn&338

vulfpr tkfr ,o tutkfr d dY;k.kkFk ,d inkf/kdkjh dh fu;fDr dh 0;oLFkk dh xbA 1990 d 65o l'kk/ku l bl gr ,d ^jk"Vh; vulfpr tkfr vkj tutkfr vk;kx dh LFkkiuk dh xbA

vuPNn&339

jk"Vifr }kjk vulfpr {k=k d i'kklu o vulfpr tutkfr;k d dY;k.k d lEcU/k e ifronu nu gr iR;d nl o"k ij ,d vk;kx dh fu;fDr dh tk,xhA

vuPNn&275

vulfpr tkfr;k ,o tutkfr;k d dY;k.k d lEcfU/kr ;ktukvk d fØ;kUo;u d fy, foRrh; lgk;rk dk micU/k gA

ykdlHkk e vulfpr tkfr o tutkfr gr LFkkuk d vkj{k.k dk iko/kku gA oreku le; e vulfpr tkfr d fy, 79 rFkk vulfpr tutkfr d fy, 40 LFkku vkjf{kr gA

*Kanpur Philosophers*
*ISSN 2348-8301*
*International Journal of Humanities ,Law & Social Sciences*

*Published biannually by New Archaeological & Genological Society*
*Kanpur India*
*Vol. three, Issue two (winter) 2016*
*www.naags.in*

# lLdr dk0;'kkL= e dk0;idk'k dk LFkku ,o egRo

**Mk0 _pk flg**
Okhjcgknj flg iokUpy fo'ofo|ky;] tkuij

vkpk; eEeV dk ^dk0; idk'k* lLdr lkfgR; d fo}kuk dk vR;Ur ieHkk tu jgk gA blfy, dk0;idk'k d Åij Vhdk fy[ku oky fo}kuk dh l[;k cgr vf/kd gA JhenHkxonxhrk ,d vR;Ur ifl) ,o ykdfi; /kkfedxUFk gA blfy; Hkkjrh; lkfgR; e lcl vf/kd Vhdk, Hkxonxhrk d Åij fy[kh x;h gA Hkxonxhrk d ckn ftl xUFk d Åij lokf/kd Vhdk, fy[kh x;h og xUFk vkpk; eEeV dk dk0;idk'k gA ^dk0; idk'k* ij vc rd yxHkx 75 Vhdk, lLdr e gh fy[kh x;h gA oreku iLrr Vhdk dk0; idk'k dk feyukdj fgUnh e Hkh rhu Vhdk, fy[kh tk pdh gA vxth Hkk"kk e Hkh mldk vuokn gk pdk gA bruh vf/kd Vhdkvk dk gkuk tgk ,d vkj xUFk dh ykdfi;rk dk n'kkrk g ogh nljh vkj bldh fDy"Vrk vkj n:grk dk Hkh ?kkrd gA fdlh xUFk dh ykdfi;rk rk mld xkjo dk dkj.k g] gk ldrh g] fdUr mldh n:grk vkj fDy"Vrk xUFkdkj d xkjo dk c<ku okyh ugh gk ldrh gA dk0; idk'k d fo"k; e ifl) g fd mldh Vhdk, ?kj&?kj e fo|eku g fdUr xUFk vkt Hkh olk gh n:g cuk gvk gA

^dk0; idk'k* dh Vhdkvk e lcl ikphu Vhdk ef.kD; pUndr ^ldr* Vhdk gA bldk jpuk dky foØe lEor 1216 rnulkj 1160 b0 gA ekf.kD;pUn xtjkrh tu fo}ku FkA ekf.kD;pUn d.kkVd tuin d chtkij ikUr e fLFkr >ydh xke fuoklh egkjk"V ckã.k okeukpk;dr 'kek u i.;iRr dh i/kku ikB'kkyk e v/;kiu djr g, lEcr 1804 rnulkj lu 1747 b0 e ^ckyckf/kuh* uke dh ^dk0; idk'k* dh cMh lUnj Vhdk fy[kh gA bld vkjEHk e mUgku ^dk0; idk'k* dh Vhdkvk vkj mud fuekrkvk d uke fxuk; g %&

¼1½ ekf.kD;pUndr ^ldr* VhdkA
¼2½ ljLorhrhFkdr ^ckyfprkujftuh* Vhdk
¼3½ t;UrHkVVdr ^nhfidk* VhdkA
¼4½ lke'ojdr ^dk0;kn'k* Vhdk bldk nljk uke ^lDMr* gA
¼5½ fo'ukFkdr ^ni.k* VhdkA

¼6½ ijekuUn HkVVkpk;dr ^foLrkjfjdk* VhdkA
¼7½ vkuUndfofufer fun'kuk VhdkA
¼8½ JhoRlykNudr lkjckf/kuh VhdkA
¼9½ eg'ojdr vkn'k VhdkA
¼10½ deykdj HkVV fufer foLrrk VhdkA
¼11½ uj flg dr ^ujflg euh"kk* VhdkA
¼12½ Hkheludr l/kklkxj VhdkA
¼13½ eg'kpUn fojfpr rkRi;foofr VhdkA
¼14½ o|ukFkdr inhi dh m|kr uked VhdkA
¼15½ xhrxkfoUn fofer inhiPNk;k 0;k[;kA
¼16½ ukx'k dr ^ygoh* Vhdk rFkk ukx'k cgrh VhdkA
¼17½ o|ukFk fufer ^iHkk* VhdkA
¼18½ o|ukFk }kjk fufer ^mnkgj.kpfUndk* VhdkA
¼19½ jk?ko fofufer vopfj VhdkA
¼20½ Jh/kjdr VhdkA
¼21½ p.Mhnkl dr VhdkA
¼22½ noukFkdr VhdkA
¼23½ Hkk"djdr VhdkA
¼24½ lcf)feJdr VhdkA
¼25½ iùukHkdr VhdkA
¼26½ fefFky'k d eU=h vP;rdr VhdkA
¼27½ vP;r i= jRuikf.k }kjk fufer VhdkA
¼28½ HkVVkpk; ^dk0;ni.k* VhdkA
¼29½ HkVVkpk; d i= jfodr ^e/kerh* VhdkA
¼30½ ^rRockf/kuh* Vhdk d fuekrk d uke dk irk ugh pyrk gA
¼31½ ^dkenh* Vhdk d Hkh fuekrk dk uke fofnr ugh gA
¼32½ vkykd VhdkA
¼33½ :pddr ldr VhdkA
¼34½ t;jkedr idk'kfryd VhdkA
¼35½ ;'kk/kjdr VhdkA
¼36½ fo|klkxj fufer VhdkA
¼37½ ejkfjfeJdr VhdkA
¼38½ jkeukFkdr ^jgL;idk'k* VhdkA
¼39½ jked".k fufer dk0; idk'k HkkokFk VhdkA
¼40½ txnh'kdr VhdkA
¼41½ xnk/kj dr VhdkA
¼42½ Hkk"dj fufer jgL; fucU/k VhdkA
¼43½ okpLifrfeJ fojfpr VhdkA

¼44½ >ydhdj okeukpk;dr ckyckf/kuh VhdkA
¼45½ i{k/kjdr VhdkA
¼46½ Hkk"djdr VhdkA
¼47½ ef.klkj dr VhdkA
¼48½ >ydhdj okeukpk;dr ckyckf/kuh VhdkA

mifjfufn"V 48 Vhdkvk e lcl ikphu ekf.kD; pUndr Vhdk lu 1160 b0 e fy[kh x;h Fkh vkj lcl uohu Vhdk ^cky&ckf/kuh* lu 1747 b0 e fy[kh x;h FkhA vFkkr yxHkx 50 o"kk e ^dk0; idk'k* d Åij 50 d yxHkx Vhdk, fy[kh tk pdh FkhA bldk vk'k; ;g g fd vklru ifr nl o"k e ^dk0; idk'k* ij ,d u;h Vhdk fy[kh tk pdh FkhA ^cky&ckf/kuh dkj vkpk;okeu >ydhdj d ckn foxr 250 o"kk e dN Vhdk, fy[kh x;h gA vkpk; Hkkeg dk 'kCnkFkk lfgrk dk0;e :i dk0; y{k.k ifjekftr gkdj rnnk"kk 'kCnkFkk lx.kkouidrh iuh Dokfi d :i e dk0; idk'k e fo|eku gA xr 1200 o"kk e fd; x; dk0; y{k.kk dk lkj vkpk; eEeV u viu bl dk0; y{k.k d Hkhrj lekfgr dj fn;k gA vkpk; Hkkeg vkj vkpk; n.Mh u jl vkj /ofu foopu ugh fd;k gA blfy, vkpk; eEeV u vkpk; Hkkeg vkj vkpk; n.Mh dh bl deh dk le>k vkj dk0; idk'k e bu fo"k;k dk leko'k djd ml deh dk nj dju dk ;Ru fd;k gA vkpk; m)V rk vydkjlkjlxg e gh je x; gA ek= 41 vyDMjk d fu:i.k d vfrfjDr vkpk; m)V d ikl dk0; 'kkL= dk vkj dkb rRo ugh gA vkpk; okeu jhfr ij jh> jg gA mUgku ;|fi x.k] nk"k vkj vydkjk dk Hkh o.ku fd;k g fdUr dk0; d vkReHkr jl dh furkUr mi{kk dj nh gA vkj jhfr dk vlk/kkj.k xkjoinku dj fn;k gA vkpk; okeu lkfgfR;d rRok dk ;FkkFk eY;kdu ugh dj ld gA ¼vkpk; eEeV u jhfr] x.k nk"k vkj vydkj okLrfod eY;kdu fd;k g vkj lcdk ;kX;rkulkj LFkku fn;k gA ;g vkpk; eEeV dh cgr cMh fo'k"krk g½A vkpk; okeu d ckn vkpk; :nV vkr gA ij o Hkh dk0;y{k.k] 'kCnkydkj vkj vFkkydkj d foopu e yx g, gA nl idkj d jl vkj uk;d ukf;dk Hkn dk o.ku bUgku vo'; fd;k fdUr ml d ckn Hkh lkfgfR;d xUFk i.k ugh dgk tk ldrk gA vkpk; :nV d ckn vkpk; vkuUno/ku vkr gA bUgku /ofu rRo dk ,lk fo'kn vkj ik=ty foopu mifLFkr fd;k g fdl ân;k dk ân; vkuUnkYykl l ifji.k gk mBrk gA ij flQ feBkb l gh rk dke ugh pyrkA b'oj u rk e/kj] vEy] yo.k] dV] d"kk; vkj frDr "kMjl cuk; gA mu lcdh fofo/krk vkLokn fo'k"k dk mRiUu djrh gA vkpk; vkuUno/ku e og fofo/krk fo'k"k dk mRiUu djrh gA vkpk; vkuUno/ku e og fofo/krk dgk g mudk rk lc dN /ofu ij dfUnr gk jgk gA blfy, o Hkh lkfgR; 'kkL= dk lex fp= viu ^/oU;kykd* e iLrr ugh dj ld gA dk0; idk'k dkj u /oU;kykd dk lkjk rRok'k cM lUnj :i e viu xUFk e mifLFkr dj fn;k gA vkpk; eEV dk gh lkeF; Fkk fd vkpk; HkVVuk;d vkj vkpk; efgeHkVV d /ofu fojk/kh lg"k d chp l o /ofu fl)kUr dk cpkdj fudky yk; g vkj vc og fl)kUr i"V vk/kkj ij dk0; idk'k e mifLFkr gA blfy, vkpk; eEeV dk /ofu iLFkkiu ijekpk; dgk tkrk gA

vkuUno/ku d ckn vfHkuo xIr vkr gA o cM m)V fo)ku vkj ik< y[kd FkA /oukykdykpu vkj vfHkuo Hkkjrh nkuk lkfgR; 'kkL= d cMh nu gA fdUr dk0; d vko';d vx nk"k vkj vydkdk dk foopu mue ugh gA blfy, o vydkj 'kkL= dh nf"V l vi.k vkj ,d n'kh gh dg tk ldr gA dk0; idk'k u mudh bl vi.krk dk i.k fd;k gA ykpu e vfHkuoxIr u /ofu fl)kUr dk m)kj dju dk ;Ru fd;k gA vkj ^vfHkuo Hkkjrh* e ^ukV; 'kkL=* dkA vydkj 'kkL= dh nf"V l mudk tk lkjHkr rRo gA og lc dk0; idk'k e mifLFkr gA bl idkj dk0;&idk'k budh vi{kk vf/kd ifji.k g vkj lkfgfR;d vko';drkvk dk vf/kd lUnjrk d lkFk 'kkUr dju okyk gA

jkt'k[kjdr dk0; ehekIk lkfgR; 'kkL= dk foopu dju oky gkuh ij Hkh vc rd dh lkjh fopkj/kkjkvk l fcYdy fHkUu gA blfy; mi;kxh gku ij Hkh og vydkj 'kkL= fo"k;d ftKklk dh fuofRr e ik;% vleFk gA vkpk; edyHkêdr vfHk|kofRrek=dk^ xUFk doy 'kCn 'kfDr l lEcU/k j[krk gA vydkj'kkL= d vU; vxk l mldh mi{kk ugh dh gA vydkj 'kkL= lkfgR;'kkL= d ,d vko';d Hkkx dh ifr mld }kjk gkrh gA bl fy; mldk Hkh lkjk'k mUgku cM lUnj :i e viu xUFk e mifLFkr fd;k gA vpk; dUrd vkpk; {keUn vkj vkpk; Hkktjkt d fl)kUrk dk Hkh ;FkkFk eY;kdu dj mudk lefpr :i e dk0; idk'k e leko'k fd;k x;k g vkpk; eEEV u vmfUufrokn dk [k.Mu djr g, vkpk; efge Hkê d i{k dk f'kfFky dj fn;k ifj.kkeLo:i ftl /ofu fl)kUr dk feV Mkyu dk 0;fDr foodkj u ldYi fd;k Fkk vkpk; eEeV dh dik l og vc igy dh vi{kk Hkh vf/kd lUnj rFkk ln< fl)kUr d :i e mifLFkr gA

vkpk; eEeV dh ifrHkk mudh fo'k"krk vkj lkfgR; 'kkL= d ifr dh x;h mudh lok dk eY;kdu ,d lgL= o"kk l Hkh vf/kd yEc dky e Qy g, lkfgR;'kkL= d flgkoykdu d fcuk ugh fd;k tk ldrk gA lkfgR; m|ku e f[ky g, leLr i"ik d e/k dk lp; djd viu bl dk0; idk'k xUFk dk fuek.k fd;k g ;g mudh lcl cMh fo'k"krk g ftld dkj.k mudk vkj mud xUFk dk bruk vf/kd lEeku ikIr gvk gA oLrr% vkpk; eEeV u dk0; idk'k e viu ioorh lHkh vydkj 'kkfL=;k d x.kk dk vkj mue tk =fV;k FkhA mldk njdj ,d loki.k lkfgR; mifLFkr dju dk i;Ru fd;kA

dk0; idk'k bruk lkjxfHkr egRoi.k ,o mikn; xUFk cu x;k g fd mll gh xUFk dk v/;;u dj yu l lkfgR;'kkL= dk i.k Kku fd;k tk ldrk gA

vkpk; eEeV u x.kk dk doy dk0; dk 'kkHkk tud ugh vfir dk0; d mRd"k dk gr ekuk gA fdUr mUgku vkpk; okeu d er l x.kk d 'kkHkk tudRo vkj vydkjk d 'kkHkfr'k; trdRo dk vo'; R;kx fn;k gA vpk; eEeV u vkpk; okeu d er l x.kk dh vifjgk;rk dk xg.k vkj vkuUno/ku d er l x.kk dh jl /kerk rFkk vydkjk dh 'kCnkFk /kerk xg.k dj nkuk d erk dk lfEeJ.k dj x.k rFkk vydkj d Hkn dk ifriknu fd; g vkpk; eEeV u ^dk0; idk'k^ d ^x.k fu.k;^^ uked ^^v"Ve mYYkkl^ e loiFke x.k d Lo:i dk fu:i.k fd;k g

; jlL;kfxuk /kek% 'k;kn; bokReu%A

mRd"k groLr L;Loy fLFkr;k x.kk%AA[1]

vkRek d 'kk;kfn /kek d leku dk0; d vkReHkr i/kku jl d tk vifjgk; vkj mRd"k /kk;d /ke g o x.k dgykr gA

bl idkj x.k e ie[; rhu rRofufgr g&

1- x.k d vxhjl d /ke gkr gA
2- x.k jl d lkFk fuR; :i l fLFkr jgr gA
3- x.k jl d mRd"k/kk;d gkr gA

bl idkj l= :i e x.k dh ifjHkk"kk gb&

jl /keRo lfrjlk 0;kfHkpkfjRoeA
v0;kfHkpj.k p jlkidkdRoe x.kRoeA[1]

x.k d jl /keRo e n"VkUr gA vkRek e fLFkr 'kk;kfnA

tl vkRek e fLFkr 'kk;kfn vkRek d gh /ke gkr g 'kjhj d ugh ol gh x.k Hkh jl d gh /ke g 'kCnkFk :i dk0; 'kjhj d ughA D;kfd dHkh forrk dfr i:"k n[ku e cyoku yxrk g fdUr mle cy ¼'kk;½ ugh gkrk vkj dHkh&2 NkV dn dk 0;fDr n[ku e v'kj yxrk gA fdUr okLro e og 'kj gkrk gA blh idkj ek/k;kfn x.k jl d /ke gkr g o.kkfn dk0;kx d ughA D;kfd dHkh&2 vuRre yxu okyh inkoyh Hkh jlkfHk0;fDr e i.krk leFk gkrh gA vr% ek/k;kfn x.k jl d gh /ke gkr g o.k ek= d ughA ; lefpr o.kk d }kjk vfHk0;Dr gkr gA ldekj inkoyh dk ek/k; x.k ;Dr ekuuk rFkk vudekj fdUr jlkfHk0;´ td inkoyh dk Hkh ek/k; x.k jfgr ekuuk jl dh e;knk dk tkuu oky HkkUr 0;fDr;k dk Hke gA

vkpk; eEen u x.kk d Lo:i dk Li"V dju d ckn x.k ,oe vydkj dk foHkn fu:fir fd;k g&

midofUr r lUr ;·xE}kj.k tkrfprA
gkjkfnonydkjk Lr·u iklkiekn;%AA[2]

tk dk0; e fo|eku ml vxh jl dk 'kCn rFkk vFk :i vxk d }kjk fu;e l vFkok lonk ugh vfir dHkh&2 midr djr g o vuikl vkj miek vkfn Øe'kh 'kCnkydkj rFkk vFkkydkj dk0; 'kjhj d 'kkHkk/kku }kjk ijEijk 'kjhjh vkRek jl d mRd"k tud gkr g tl gkj vkfn nfgd vydkj d.Bkfn d vydr djr g, vkRek dk Hkh dHkh&2 ijEijk ;k mRd"k/kk;d gkr gA

bl idkj vydkj dh fuEufyf[kfr fo'k"krk, g&

1- vydkj 'kCn rFkk vFk d /ke gkr gA

[1] dk0;idk'kh vkpk; eEeV 0;k[;kdkj] vkpk; fo'o'oj& Kkue.My fyfeVM] okjk.klh] i0l0 380

[1] dk0;idk'kh vkpk; eEeV 0;k[;kdkj] vkpk; fo'o'oj& Kkue.My fyfeVM] okjk.klh] i0l0 380

[2] dk0;idk'kh vkpk; eEeV Mk- Jhfuokl 'kkL=h 8@69] i0 l0 409

2- vydkj 'kCn rFkk ^vFk dk vydr djr g, ijEijk l jl d mRd"k tud gkr gA lk{kkr ughA tl d.B dk vydr djrk gvk vkRek dk Hkh mRd"k tud gkrk gA

3- vydkj fu;e l jl d mRd"k tud ugh gkr gA

dHkh&2 jl d fo|eku jgu ij Hkh vydkjk }kjk mudk mRd"k ugh fd;k tkrk g tl& ykdkRrj lkUn;'kkfyuh fdlh ukf;dk d 'kjhj e /kkj.k djk; x; xkeh.k vydkj mld lkUn;/kkjd ugh jgr g fdUr mfDr ofp×; ek= d :i e jgr g tl&d:i L=h }kjk /kkj.k fd; x; vydkj mR"k/kk;d ;k lkUn;o)d u gkdj doy nf"V cfp×;ek= d i;ktd gkr gA

,"k ,o fg x.kkydkj ifoHkkx%^

,o p leok; oRr;k 'kk;kn;% l;kx oRr;k r gkjkn;

bR;Lr x.kkydkjjk.kk Hkn% vkt% iHkrh ukeu iklkieknhuk

pkHk;"kkefi leok;oRr;k fLFkfr fjfr xMMfrdk&

iokg.ko"kk Hkn% bR;fHk/kkuelrAA[1]

vkpk; Hkkeg d dk0;kydkj ij fy[k g, Hkkeg fooj.k e vkpk; HkêknHkV u x.kkydkjk d Hkn dk u ekur g, dgk g&

'kk;kfnx.k vkRek :ih x.kh e leok; lEcU/k l vkj gkjkfn :i vydkj 'kjhj e l;kx lEcU/k jgr g bl idkj lEcU/k Hkn d vk/kkj ij ykfdd x.k rFkk vydkjk dk Hkn Hky gh eku fy;k tk; ijUr dk0; e vkt vkfn x.kk rFkk vuikl miek vkfn ¼'kCnkydkj vkj vFkkydkj½ nkuk dh leok; lEcU/k l fLFkfr gkrh gA bl fy, bue vUrj ekuuk vufpr g vkpk; eEeV vkpk; HkêknHkV d bl er dk fujkdj.k djr gA

vkpk; eEeV d vulkj x.k jl d mRd"kk/kk;d jl d v0;fHkpkjh rFkk jlek=fu"B /ke gA vydkj mul fHkUu gA o jl d fcuk Hkh jg ldr gA jl gku ij dHkh mld ik"kd Hkh gk ldr g vkj dHkh mld ik"kd u gku ij ;g Hkh gk ldrk g blfy, x.k rFkk vydkj nkuk fHkUu gA vr% mUg leok; lEcU/k l jl e ekuuk mfpr ugh gA

;nl;Üre ^^dk0;'kkHkk;k% dRrkjk /kekx.kk%A

rnfr'k; gr oLRoydkjk ^^bfr rnfi u ;DreAA[1]

vkpk; okeu d dk0;kydkj l= d rrh;kf/kdj.k d iFkek/;k; e dgk g fd dk0;lkUn; d mRiknd /kex.k vkj bl ¼dk0; lkUn;½ d vfHko/kd /ke vydkj dgykr gA vkpk; eEeV vkpk; okeu d bl er dk ugh ekur& ;fn lHkh x.kk l dk0; 0;ogkj ekuk tk;xk rk doy onHkh jhfr ftl okeu u leLr x.k ;Dr ekuk g gh dk0; dh vkRek gk ldrh g&doy vkt rFkk dkfUr bu nk x.kk l ;Dr xhMh jhfr rFkk doy

[1] dk0;idk'k vkpk; eEeV Mk- Jhfuokl 'kkL=h] i0 l0 413

[1] dk0;idk'k vkpk; eEeV Mk- Jhfuokl 'kkL=h] i0 l0 414

ek/k; ,o lkdek; bu nk x.kk l ;Dr ikpkyh jhfr dk0; dh vkRek ugh cu ldrhA vkpk; okeu u ^^jhfrjkRekdk0;L;^^ dgdj rhuk jhfr;k dk dk0; dh vkRek ekuk gA doy dN x.kk d jgu l Hkh dk0; 0;ogkj ekuk tkrk g rk&

vnko= iToyR;fXu:Ppk% ikT;% ik|UuYylR;"k /ke%[1]

bR;kfn jl foghu dkl;y{k.k jfgr okD; e vkt bR;kfn dfri; x.kk d gku l gh dk0; 0;ogkj ikIr gku yxxk tk fd vfHk"V ugh gA dgh&2 x.kk d vHkko e vydkjkfn d i;kx l dk0; 0;ogkj gkrk gA

iLrr mnkgj.k e x.kk d fcuk gh okeu lEer fo'k"kkfDr ¼fn0;ng :i,d x.k dh gkfu dh dYiuk l l[knk;dRo vkfn :i 'k"k x.kk d nk<; dh dYTiuk gku l fo'k"kkfDr½ vydkj gA 0;frjd ¼mie; v/kj d }kjk mieku Hkr l/kkjl dk frjLdkj of.kr gku l mie; d vkf/kD; d dkj.k vydkj g fdUr vkpk; okeu d erkulkj vydkj doy x.kk }kjk mRiUu fd; g, dk0; lkUn; dk c<ku oky gkr g Lo; dk0; lkUn; d v/;d ugh gkr gA idr 'ykd e ek/k; x.k dk vHkko g vkt d idr jl d fojk/kh gku l og dk0; 'kkHkk dk vk/kkr ugh dj ldrk g vkj ilkn x.k Hkh ugh gA

[1] dk0;idk'k% vkpk; eEeV Mk- Jhfuokl 'kkL=h] 8@345 i0 l0 414

*Kanpur Philosophers*
*ISSN 2348-8301*
*International Journal of Humanities ,Law & Social Sciences*

*Published biannually by New Archaeological & Genological Society*
*Kanpur India*
*Vol. three, Issue two (winter) 2016*
*www.naags.in*

# ck) n'ku vkj oLrlÙkk fo"k;d fofo/k n'kuk dh ekU;rk;

**Mk0 vjfoUn dekj frikBh**
,lkfl,V ikQlj] bfrgkl foHkkx
MhO,lO,u0 dkyt]mUuko

egkRek c) d min'kk e tk nk'kfud lkexh fc[kjh feyrh g og ik;% min'k :i viu vuHkok d vk/kkj ij gh of.kr gA mle rd&ford l fl)kUrk dk ifriknu ugh feyrkA og cgr dN mifu"knk d _f"k;k d dFku d vudj.k ij gh dfFkr gA ck) n'ku d fo"k; e ftKkl d fy, dN ,lh vko';d ckrk dk l{kir;k tku yuk vko';d g] ftudk lEcU/k lHkh n'kuk l fdlh u fdlh :i e gA ; fo"k; oLrlÙkk lEcU/kh gA bu fo"k;k dk fuEufyf[kr 'kh"kdk e ckV ldr g&

1- dkj.k ,o dk; lEcU/k
2- vo;oko;fo lEcU/k
3- lkekU; dk 0;fDr fo'k"k d lkFk
4- leok; lEcU/k vFkkr x.kfnd dk no d lkFk lEcU/k
5- 'kfDr vkj 'kfDreku dk lEcU/k

mi;Dr lHkh lEcU/k fo'k"k oLr ;k inkFk d lRoklRo :i ekuu ij gh vk/kkfjr g ftu ck) n'ku e oLrek= d vfLrRo dk Lohdkj ugh fd;k Qyr% bu lEcU/kk dh dYiuk Hkh Lor% vekU; gk x;hA dk; dkj.k lEcU/k d fo"k; e txnx: 'kdjkpk; d erkulkj doy dkj.k gh lr g dk; vlr {kf.kd ,o ek;k gA ; lc vfo|k ;k vKku d gh dkj.k irhr gkr gA lk[; d dkj.k vkj dk; nk iFkd oLr, ugh gA dkj.k dh gh dk;:i e vfHk0;fDr gkrh gA dkj.k dk; dh gh eykoLFkk gA fdUgh ifjoruk d vk/kkj ij dkj.k gh dk;:i e vfHk0;Dr gk tkrk gA blh dk lk[; e lRdk;okn dgk x;k gA ck) n'ku e iR;d oLr dk {kf.kd ekuk x;k gA blfy, ogk u dkj.k g u dk;A ftl ge dk; dgr g og ,d {kf.kd lÙkk g] vkj ftl dkj.k dgr g og mldh iokoLFkk g vkj og Hkh {kf.kd gA lRrk ;FkkFk e fdlh dh ughA dkb ,d okLrfod rRo ugh ftld ; fofo/k ifjoru dg tk ldA ,d ifjoru nlj ifjoruk l mRiUu gkrk gA bl idkj lc llkj ifj.kkek dh J[kyk; gA bld fy, bruk gh dgk tk ldrk g fd ;g gvk vkj ;g gk jgk gA

vo;ok;;fo lEcU/k d fo"k; e ck) n'ku e lef"V ugh ekuk x;k g bud eu e vkokxeu d fo"k; cur jgr gA ftl ge 0;f"V dgr g og Hkh l?kkr :i gh gA gekj ikp vxfy;k g bu vxfy;k e dkb bul vyx ugh ftl ge budh lef"V dg ld vkj ftld vk/kkj ij ge vo;oh dh ikekf.kdrk dk Lohdkj djA n0;x.k d lEcU/k dk u;kf;dk u leok; d uke l idkjk g rFkk leok; dk fuR; lEcU/k ekuk g fdUr ck) n'ku e x.kk d vfrfjDr fdlh ck)erkulkj n0; dh lRrk dk ugh ekuk x;k gA ge n0; dgr g og x.k l?kkr ek= g tk ifr{k.k nlj l?kkrk dk mRikn djd u"V gk tku okyk gA lf"V ek= ,d v.kl?kkr gA ; v.kl?kkr Hkh ifr{k.k ifj.kkeh gA ,lh voLFkk e leok; lEcU/k fdldk\ lEcU/k nk oLrvk e gkrk g tc nkuk gh ugh rk leok;drk Hkh lEHko ugh gA leok; lEcU/k dk ekuu okyk u x.k vkj x.kh vo;o vkj vo;oh d lEcU/k dk leok; crk;k gA ck) n'ku u tc vo;oh vkj n0; dh lRrk dk gh loFkk vLohdkj dj fn;k rk leok; lEcU/k mud ;gk 'k'kJxor vlEHko gh gA tc leok; lEcU/k u jgk rk mld vk/kkj ij fVdk gvk leokfi dkj.k Hkh Lor% u"V gk tk;xkA leokfi dkj.k dk y{k.k ftle leor gkdj dk; mRiUu gk ¼dgk g½ ijUr ck) d ;gk tc fdlh dh Hkh lRrk ugh rk dku fdle leoo gkdj jgxkA blh vk/kkj ij ^dkj.kx.kiodk dk;x.kn"V* vFkkr leokfidkj.k d x.k dk; e vk tku d fu;e Hkh ck)k d ;gk vekU; gA blh rjg 'kfDr vkj 'kfDreku d lEcU/k Hkh ck) n'ku d vulkj fujk/kkj gh gA tc 'kfDr dk vf/k"Bkrk vo;oh dkb ugh] vkj 'kfDr Hkh {kf.kd rk LoLokfHkHkko lEcU/k dlk \

cãl= e 32 idkj dh cã fo|kvk dk mYy[k gA ;Fkk ln fo|k] vkuUn fo|k] vUrjkfnR; fo|k] vkdk'kk fo|k] ik.k fo|k] xk;=h fo|k] bUn ik.k fo|k] lkfMY; fo|k] ufpdrk fo|k] midk'ky fo|k] vUr;keh fo|k] v{kj fo|k] o'okuj fo|k] Hkr fo|k] xkx;k{kj fo|k] tkukikL; fo|k] ngj fo|k] vx"B fo|k] oknkikLu T;kfrj fo|k] e/k fo|k] ckydh fo|k] leox fo|k] vt'kkjhfjd fo|k] e=;h fo|k] nfgu&:nkfn 'kkjhfjd fo|k] ipkfXu fo|k vkfn 0;oLFkkUuked fo|k] vf{;kU=kRed fo|k] i:"k fo|k] b'okL; fo|k] myfLrd gky fo|k] 0;ogf'kr 'kkjhfjd fo|k bu 32 fo/kkvk dk Kku ikIr djd eu"; vejrk ikIr dj ldrk FkkA

onkfn d leku ofnd dedk.Mk dh Hkh vkykpuk mifu"kn e dh x;h gA e.Mdkifu"kn e ;kfKd vu"Bku dju okyk dk e[k dgk x;k gA[1] ognkj.;d mifu"kn d vulkj tk 0;fDr vkReu dh ikflr dk i;kl u djr g, ;kfKd vu"Bkuk e gh yx g, g] o i'k d leku gA[2] ,rj; vkj.;d d lUnHkkulkj on rFkk ;Kkfn l y{; dh ikflr ugh gkrhA[3] bu dFkuk l Kkr gkrk g fd mifu"kn dky e onkfn viuh fo|k dh HkRluk djd ijk fo|k dh J"Brk inf'kr dh x;h gA

dfri; fo}kuk dk er g fd ijk ,o vijk fo|k lEcU/kh mi;Dr m)j.kk dk ,dek= mnn'; ijk fo|k dh J"Brk ,o {kerk inf'kr djuk gA oLrr% bu nkuk

[1] cg0 mi0 4]4]21 vfo|k;kxUrj orekuk Lo'kjk if.Mr eU;ek nUnH;kek.k ifj;fUr enk vU/ku,o uh;ekuk ;FkkUFkk] dBk0 mi0 12&5
[2] e.M0 mi0 1]2]33
[3] cg0 mi0 1]4]10

fo|kvk e eyHkr fojk/kkHkk l ugh gA vijk] ijkfo|k dh iokoLFkk gA b'kkokL;kifu"kn d vulkj fo|k ,o vfo|k dk leku :i l tkuu okyk vfo|k ¼vijk½ d ek/;e l eR; dk rj.k djrk gvk fo|k ¼ijk½ d }kjk vejrk ikIr djrk gA[4]

lk=kfUrd ck)k d ;gk vFk fØ;kdkfjrk dk vFk vfHker i;ktu dh flf) gA mu ykxk u ikekf.kd Kku dh 0;oLFkk djr g, bl 'kCn dk i;kx fd;k gA mud ;gk ^vFkfØ;kdkfjrk* iR;{k d iek.; dh flf) d fy, fudlkiy gA Hkko ;g g fd ;fn iR;{k l n[kh gb oLr lgh g rk og i:"k d vfHker i;ktu dk fl) djxh vU;Fkk ughA eku yhft, geu nj l ,d rkykc n[kk] ml n[kr gh ge mldh vkj yid igpu ij mle ugk;] ikuh fi;kA ,lh voLFkk e geu tk iR;{k l n[kk Fkk og ty Kku lgh FkkA ;fn ty d i;ktu fu"iUu u gkr rk ;g ,d /kk[kk ek= dgk tk;xkA og iR;{k Kku HkkUr le>k tk;xkA bl idkj lk=kfUrdk dh ^vFkfØ;kdkfjrk* dk vFk vfHker i;ktu dh flf) g vkj og iR;{k Kku d ikek.;kikek.; ijh{k.k dh dlkVh gA

lk=kfUrdk dh ;g ^vFkfØ;kdkfjrk* llre 'krkCnh d y[kd fouhr no dh ^vFkfØ;kflf)* l feyrh tyrh gA mUgku ^vFkfØ;kflf)* dk vFk vko';drk dh ifr feydj mldk mnkgj.k& vkx l pkoy idku dk fn;k gA mUgh d 'kCnk l ;g ckr vkj Li"V gk tkrh g fd o dgr g& ^vFk 'kCnu i;ktueP;r] i:"kL; i;ktue nk:ikdkfÜ; flf)% fu"ifRr* vFkkr vFk 'kCn dk vFk ;gk i;ktu gA i:"k d i;ktu dh flf) vFkkr ijk gkukA mnkgj.k e nk:ikdkfn i;ktu e fy[kk gA Hkko ;g g fd fdlh u dgh b/ku n[kk rk mldh iekf.kdrk dh flf) mll pkoy idku d i;ktu dk ijk dju ij Kkr gk tk;xhA /kekUrj u flf) dk vFk vuf"Bfr fd;k gA mUgku ,lk vFk blfy, fd;k g fd mle mikn; inkFkk d xg.k d lkFk&lkFk g; inkFkk d otu dk leko'k Hkh gk tk;A

ck) n'ku dk vkjEHk egkRek c) d min'kk l ekuk tkrk gA mud v/;;u l ;g Li"V g fd vkjEHk e ge pkj vk; lR;k d n'ku gkr gA ; ^vk; lR;^& n%[k n%[k lenk;] n%[kfujk/k ,o n%[k fujk/kekx gA bu vk; lR;k dk fnXn'ku doy egkRek c) u viu vuHko d vk/kkj ij lR;ekx dk fun'k dju d fy, dgk FkkA mudk mnn'; fdlh idkj dk Hkkfrd ;k vHkkfrd d foopu l eryc ugh FkkA vk;lR;k d vUrxr ^irhR; leRikn* dk fl)kUr Hkh n%[k d ikflr ek= crku d fy, gh Fkk u fd fdlh idkj d nk'kfud Kku dh leL;k dk gy dju d fy,A

'k'ko voLFkk e llkj lR; g ;k feF;k] og fuR; g ;k vfuR; rFkk rFkkxr ¼eDr½ fuok.k d ckn lr ;k vlr vkfn foopuk dk vuxy iyki ek= ekurk FkkA ml le; vkRek d vufLrRo ij gh fo'k"k cy fn;k tkrk FkkA lcl vf/kd Lig.kh; lekf/k vkj iKk rFkk vkRek dk vfuLrRo gh FkA

vfHk/kedk'k e ik;% mUgh ckrk dk fi"Vi"k.k fn;k x;k g tk l=k e gA ik;% vfHk/kedk'k e l=k dh ckrk dk iYyou fd;k] mudh x.kuk ,o ifjHkk"kk; Hkh dhA ijUr ub dkb nk'kfud ckr ugh dghA

[4] b'kkokL;kifu"kn

*Kanpur Philosophers*
*ISSN 2348-8301*
*International Journal of Humanities ,Law & Social Sciences*

*Published biannually by New Archaeological & Genological Society*
*Kanpur India*
*Vol. three, Issue two (winter) 2016*
*www.naags.in*

# v'kkd d nh?k f'kyky[k

**Mk0 vry dekj 'kDyk**
i0 t0,u0ih0 th0 dkyt
cknk] m0i0

**igyk nh?k f'kyky[k&** ;g /key[k norkvk d fi; jktk fi;nfLl ¼jktk½ u fy[kok;k gA ;gk dkb tho ekjdj cfy u fn;k tk, vkj u gh dkb lekt fd;k tk,A D;kfd norkvk d fi; jktk fi;nfLl lekt e cgr nk"k n[kr g fdUr dN ,l lekt g ftudk norkvk d fi; jktk fi;nfLl dh ikd'kkyk e ifrfnu ldMk ekl d fy; ekj tkr gA yfdu vc bl vfHky[k d fy[k tku d le; flQ rhu i'k ifrfnu ekj tkr g nk ekj vkj ,d ex] vkj ex ge'kk ugh ekjk tkrkA ; rhuk i'k Hkh Hkfo"; e ugh ekj tk;xA

**nljk nh?k f'kyky[k&** norkvk d fi; jktk fi;nfLl d lkekT; e lc txg] ;gk rd fd mld lhekorh jkT;k e Hkh rFkk pky ikM;] lkfr;i=] djyi= vkj Jhydk rd vkj ,fV;kdl uked ;oujkt vkj tk ml ,fV;kdl d ifro'kh jktk g] lHkh LFkkuk ij norkvk d fi; fi;nfLl jktk u nk idkj dh fpfdRlk dk icU/k fd;k gA bue eu";k d fy; fpfdRlk ifjp;k vkj i'kvk d fy; fpfdRlk ifjp;k lfEefyr gA vk"kf/k;k dh tMh&cfV;k pkg og eu"; d fy; mi;kxh g pkg i'k d fy;] tgk&rgk ugh Fkh ogk&ogk ykb xb vkj jkih xb gA ekxk e d, [knok, x, g] vkj eu";k d mi;kx d fy, o{k yxk, x, gA

**rhljk nh?k f'kyky[k&** norkvk d fi; jktk fi;nfLl ,lk dgr g viu jktk d vfHk"kd d ckjg o"k ckn jktk u ;g vkKk tkjh dh mud lkekT; e lHkh txg ;Dr ¼v/khuLFk depkjh½] jTtdk ¼xke i'kkld½ vkj iknf'kdk ¼ftyk d v/;{k½ d lkFk ifr ikpo o"k nkjk dj ftll o iKk dk /ke dh vkj vU; dk;k dh f'k{kk n ldA viu ekrk vkj firk dh vkKk ekuuk vPNk g] fe=k vkj lEcfU/k;k] ckã.kk vkj Je.kk d ifr mnkjHkko j[kuk vPNk g] thok dk u ekjuk vPNk g] FkkMk gh 0;; vkj FkkMk gh lp; djuk vPNk gA ifj"kn inkf/kdkfj;k dk bl y[kkfdr dju dk vkj iKk dk bldk dkj.k Li"V dju dk fun'k nxhA

**pkFkk nh?k f'kyky[k&** vrhr dky e thfor ikf.k;k dk o/k] thok dh fglk lEcfU/k;k] ckã.kk vkj Je.kk dk vuknj c<rk x;kA yfdu vkt norkvk d fi; jktk fi;nfLl d /kekpj.k l Hkjh ?kk"k /kEe ?kk"k e cny x;k g] iKk e nofoekuk] gkfFk;k] vfXu d xkyk vkj fglk dk R;kx lEcfU/k;k] ckã.kk vkj Jfedk dk vknj] ekrk vkj firk dk vkKkikyu bruk c< x;k g ftruk igy db lk cjlk rd ugh gvk FkkA vud idkj d /kekpj.k c< g vkj c<xA norkvk d fi; jktk fi;nfLl d i=] ik= vkj iik= bl /kekpj.k dk dYikr rd c<kr jgx vkj ^/kEe* e n< jgdj /ke d vu'kklu dh f'k{kk nx] D;kfd /keku'kklu J"B dk; g yfdu lktU; d fcuk /kekpj.k lHko ugh g] blfy, bldh of) djuk vkj gkfu u gku nuk J;Ldj gA blh mnn'; dh mUufr l ;g vfHky[k fy;k x;k g fd bl mnn'; dh mUufr dj ld vkj viuh vi.krkvk l lr"V u jgA fi; jktk fi;nfLl viu vfHk"kd d ckjg o"k ckn norkvk u ;g fy[kok;kA

**ikpok nh?k f'kyky[k&** norkvk d fi; jktk fi;nfLl ,lk dgr g& midkj djuk dfBu g vkj vxj ej i=] ej ik= rFkk mud ckn ej o'kt Hkh dYikr rd ej vkn'k dk ikyu djx rk og vPNk dke djxA yfdu tk ej l/kkjk dh FkkMh Hkh mi{kk djxk og Hky djxk D;kfd iki djuk vklku gA

ikphu dky e /kEe egkik= ugh gkr FkA lcl igy eu ¼jktk u½ viu vfHk"kd d rjg o"k ckn /kEe egkik=k dh fu;fDr dhA ; lc link;k d chp jr g] /kEe dh LFkkiuk] /kEe dh of) vkj /kefu"B ykxk d dY;k.k vkj l[k d fy, fu;Dr fd, x, gA ; ;ouk] dcktk] x/kkjk] fj"Bdk] fifrfudk d vkj if'pe d vU; ykxk d chp rFkk tk /kefu"B g] /kEe egkik= mud dY;k.k vkj l[k d fy, vkj d"V nj dju d fy, i;kl dj jg gA ftUg vU;k;iod cUnh cuk;k x;k g o mud dY;k.k dh vfHkof) e jr g ;k ftudh lrku g tk ihfMr g ;k tk o) g mUg fjgk djoku e 0;Lr g og ogk ¼ikfVyi= e½ vkj ej Hkkb;k] cguk] vkj vU; lEcfU/k;k d vUr%ij e 0;Lr gA /kEe egkik= ej lkekT; Hkj e] lc txg /kEe l lEcfU/kr lc fo"k;k e /kEe dh LFkkiuk e vkj /kefu"B ykxk d nku d vk;ktu e jr gA ;g /kEey[k bl mnn'; l fy[kok;k x;k g fd ;g fpjLFkk;h jg vkj ejh lrfr bldk vudj.k djrh gA

**"k"B nh?k f'kyky[k&**

norkvk d fi; jktk fi;nfLl ,lk dgr g] vrhr dky e gj le; u dk; dk rhoxfr l lEiknu gkrk Fkk vkj u xfr l fjikV ikIr gkrh Fkh yfdu vc jktk u bldk ;g icU/k fd;k gA gj le; pkg e Hkktu ikIr dj jgk g] pkg vUr%ij e] pkg 'k;ud{k e] pkg i'k'kkyk e] pkg lokjh ij] pkg ckx e] lc txg ifrond e> iKk d gky e ifjfpr j[kA e iKk dk dke ld txg djrk g vkj vxj e dkb ekf[kd vkKk n] pkg og ,d nku] ,d mn?kk"k.kk ;k egkik=k dk nh xb vkKk d ckj e gk] vkj vxj bl fo"k; e dkb fookn ;k fopkj foe'k gk rk rjUr gj txg vkj gj le; e> ¼jktk dk½ bldh lpuk nh tk,A

eu ¼jktk u½ ;g vkn'k fn;k g fd flQ ifjJe vkj jktdk; l gh e> lrk"k ugh gkrk D;kfd e lkj llkj dk dY;k.k djuk viuk dr0; le>rk gA ifjJe vkj

dk; liknu bldh ifr d lk/ku gA lpep] lkj txr dk dY;k.k dju l c<dj vkj dkb dk; ugh g vkj tk dN ijkØe eu fd;k g og blfy, fd e ikf.k;k d ifr viuk _.k pdk ldA e bl ykd e mud l[k d fy, i;kl djrk g ftl ijykd e o Lox ikIr dj ldA ;g /kEe vfHky[k blfy, mRdh.k djk;k x;k g fd ;g fpjLFkk;h jg vkj ej i=] ej ik= vkj iik= txr d dY;k.k d fy, p"Vk djr jgA yfdu fcuk ?kkj ifjJe d ;g dk; dfBu gA

**lkrok nh?k f'kyky[k&**

norkvk d fi; jktk fi;nfLl dkeuk djr g fd lc link;k d ykx lc txg fuokl dj ld] D;kfd lc l;e vkj fpRr dh 'kf) pkgr g yfdu eu";k dh fofo/k bPNk, vkj fofo/k vujkx gA o ;k rk lEi.k :i l ;k doy ,d v'k e bldk ikyu djx] tk mnkj g yfdu ftle l;e fpRr dh 'k)rk drKrk vkj n< fo'okl ugh g] og uhpk ekuk tkrk gA

**vkBok f'kyky[k&**

vrhr dky e jktk fogkj ;k=kvk ij tk;k djr FkA bue f'kdkj vkj ,l vU; vkekn iekn gkr FkA norkvk d fi; jktk fi;nfLl u viu vfHk"kd d nl o"k ckn ckf/k o{k dh ;k=k dhA ml le; l /kEe ;k=k dh iFkk 'k: gbA /kEe ;k=kvk e ckã.kk vkj lU;kfl;k d n'ku fd, tkr g] lkuk ckVk tkrk g] xkeokfl;k d lkFk lEeyu fd; tkr g] /kEe dh f'k{kk nh tkrh g vkj /kEe lEcU/kh i'uk dk mRrj fn;k tkrk gA norkvk d fi; jktk fi;nfLl dk vU; lHkh vkekn iekn l T;knk ble vkuUn vkrk gA

**uok nh?k f'kyky[k&**

norkvk d fi; jktk fi;nfLl ,lk dgr g ykx vud exykpkj djr gA jkx] i=k vkj if=;k d fookg] lrku d tUe] ;k=kjEHk vkj nlj voljk ij ykx vud exykpkj djr gA [kkldj fL=;k cgr l ,l exykpkj djrh g tk rPN vkj fujFkd gA ,l exykpkj dju dk Qy vYi gkrk gA yfdu ,d exykpkj tk vR;Ur egRoi.k g] og /kEe dk gA ble nklk vkj lodk d ifr f'k"V 0;ogkj] x:tuk dk vknj] ikf.k;k d ifr l;ei.k 0;ogkj vkj ckã.kk vkj Je.kk dk nku nuk vkj ,l vU; dk; /kEe exy dg tkr gA blfy, firk] i=] Hkkb] Lokeh] fe=] ifjfpr ¼0;fDr½ vkj iMkslh dk dguk pkfg,A ^**;g i.; g ;g og exykpkj g] ftl rc rd djr jguk pkfg, tc rd ej y{; dh ifr u gk tk,**A*

**dkylh ikBk&** mUg Lo; djuk pkfg,% nlj exy dk; lfnPN Qy oky gA lEHko g mue y{; ikflr gk ;k u gk] vkj og flQ bl ykd e gh Qynk;d gA yfdu /kEe gj le; Qydkjh g D;kfd vxj bl thou e vHkh"V mnn'; dh flf) u Hkh gk] rc Hkh vxy thou e vuUr i.; ikIr gk ldrk gA yfdu vxj bl thou e vHkh"V mnn'; ijk gk tk, rk nk ykHk gkr gA D;kfd /kEe exy }kjk bl thou e vHkh"V mnn'; dh flf) vkj ijykd e vuUr i.; dh ikflr gkrh gA

**fxjukd ikB&** og ;g Hkh dgr g fd nku nuk vPNk gA yfdu /kEe d nku ;k /kEe d vuxg d leku dkb nku ;k vuxg ugh gA blfy, fe=] cU/k lEcU/kh ;k

lg;kxh dk gj le; ;g min'k nuk pkfg, ;g dk; djuk pkfg,A bll Lox ikIr fd;k tk ldrk g vkj Lox ikIr dju l c<dj D;k vHkh"V gk ldrk g\

**nlok f'kyky[k&**

norkvk d fi; jktk fi;nfLl ;'k vkj dhfr og oreku vkj Hkfo"; e pkgr g] og blfy, fd mudh itk vkKkdkfjrk e /kEe dk ikyu vkj /kEe ekx dk vulj.k dj ldA norkvk d fi; jktk flQ blfy, ;'k vkj dhfr pkgr gA norkvk d fi; jktk fi;nfLl tk Hkh m|kx djr g o lc ijykd d fy, djr g ftll lc ykx cjh iofRr;k l efDr ik ld D;kfd cjh iofRr;k e dkb ykHk ugh gA yfdu ?kkj m|kx vkj R;kx d fcuk ;g gj 0;fDr d fy, dfBu g] pkg og lk/kkj.k gk ;k cMk vf/kdkjh vkj mPp inLFk 0;fDr d fy, rk ;g vkj Hkh dfBu gA

**X;kjgok nh?k f'kyky[k&**

norkvk d fi; jktk fi;nfLl ,lk dgr g fd dkb ,lk nku ugh g tlk ^/kEe* dk nku ¼,lh dkb i'klk ugh g½ tlh ^/kEe* dh i'klk ¼,lk dkb cVokjk ugh½ tlk /kEe dk cVokjkA ,lh dkb fe=rk ugh tlh /kEe d lkFk fe=rk vkj ;g gh nklk vkj lodk d ifr vPNk 0;ogkj] ekrk vkj firk dk vkKk ikyu] fe=k] ifjfprk] lEcfU/k;k] Je.kk vkj ckã.kk d ifr mnkjrk] ikf.k;k d ifr vfglkA firk] i=] Hkkb] Lokeh] fe= ifjfpr] lEcU/kh vkj iMkslh dk dguk pkfg,A ;g vPNk dk; g] bl djuk pkfg,A ,lk dju l bl ykd e l[k feyrk g vkj ^/kEe* nku d }kjk ijykd e Hkh vuUr i.; dh ikfIr gkrh gA

**ckjgok nh?k f'kyky[k&**

norkvk d fi; jktk fi;nfLl fofo/k nku vkj lEeku }kjk lc link; okyk dk] pkg og lU;klh gk ;k xgLFk] lRdkj djr gA yfdu norkvk d fi; nku ;k lEeku dk bruk egRoi.k ugh ekur ftruk bl ckr dk fd lc link;k d lkj dh of) gkA lkj dh of) db rjg l gkrh g yfdu bldk ey okd&l;e g ftll ykx ekd&cekd d viu lEink; dh i'klk vkj nlj link;k dh fuUnk u dj ;k dHkh funk gk Hkh rk l;e d lkFkA gj volj ij nlj lEink;k dk vknj djuk pkfg, D;kfd ,lk dju l 0;fDr viu lEink; dh mUufr vkj nlj lEink;k dk midkj djrk gA bld foijhr vkpj.k l og viu link; dk udlku igpkrk g vkj nlj link; d vujkx d dkj.k viu link; dk xkjo c<ku gr] viu link; dh i'klk djrk g vkj nlj lEink;k dh fuUnk djrk gA og okLro e viu link; dk xgjh gkfu igpkrk gA blhfy, jke>krk i'kluh; g ftll ykx ,d nlj d fl)kUr lu ld vkj mudk ikyu dj ldA norkvk d fi; jktk pkgr g fd lc link; cgJr gk vkj vPNh f'k{kk n vkj mud vu;kf;;k dk crk fn;k tkuk pkfg, fd ^norkvk d fi; nku ;k lEeku dk mruk egRoi.k ugh ekur ftruk lc link;k d lkj dh of) gkA* /kEe egkik=] L=h egkik=] otHkfed vkj vU; vud vf/kdkjh ble 0;Lr g bldk Qy ;g g fd viu link; dh of) gkrh g vkj ^/kEe* dk xkjo c<rk gA

**rjgok nh?k f'kyky[k&**

jktk viu vfHk"kd d vkB o"k ckn norkvk d fi; jktk fi;nfLl u dfyx ij fot; ikIr dhA M< yk[k 0;fDr n'k l fu"dkflr fd, x,] ,d yk[k ekj x; vkj bll db xuk cckn gk x,A mld ckn] vc tcfd dfyx lkekT; e feyk fy;k x;k g] norkvk d fi; u rho mRlkg l ^/kEe* vkpj.k fd;k g] /kEe dh dkeuk dh g vkj /kEe dk min'k fn;k gA dfyx thru d ckn norkvk d fi; jktk dk i'pkrki gvk] D;kfd ¼norkvk d fi; jktk½ dk ;g n[kdj cgr n%[k vkj [kn gvk fd ,d Lor= n'k dk thru e vud ykxk dh gR;k eR; vkj n'k fu"dklu gkrk gA norkvk d fi; jktk dk bl ckr l vkj Hkh n%[k gvk g fd ogk Hkh ,l ckã.k] Je.k ;k vU; link;k d 0;fDr ;k xgLFk g rk o) tuk dk vkKkikyu] x: tuk dk vkKkikyu rFkk fe=k] ifjfprk lkfFk;k] lEcfU/k;k] nklk vkj lodk d ifr Lugi.k vkj mfpr 0;ogkj djr g yfdu og lc Hkh fgl k] gR;k vkj viu fi;tuk l fo;kx dk vuHko djr g vkj tk lkHkkX;o'k Lo; rk cp x, g vkj ftudk Lug v{k..k g ¼;) d Øj iHkko d QyLo:i½] og Hkh viu fe=k] ifjfprk] lkfFk;k vkj lcfU/k;k dh foifRr;k l n%[k ikr gA bl foifRr d Hkkxh lc gkr g vkj norkvk d fi; jktk dk bll Hkkjh n%[k gkrk gA ;ouk d n'k dk NkM dj vkj dkb ,lk in'k ugh g tgk ckã.kk vkj Je.kk d link; u jgr gk] vkj u dkb ,lk n'k g tgk ykx fdlh u fdlh link; dk u ekur gkA dfyx dh fot; e ftru 0;fDr ekj x;] ej ;k fu"dkflr fd, x,A vkt vxj mud 'krk'k ;k lgL=k'k dk Hkh n%[k igp rk norkvk d fi; dk xgjh ihMk gkxhA norkvk d fi; dk fo'okl g fd vxj dkb vidkj Hkh dj rk rFkk'kfDr ml {kek dj nuk pkfg, vkj norkvk d fi; viu jkT; dh txyh tutkfr;k dk Hkh lr"V j[kr g] yfdu og mUg prkouh nr g fd i'pkrki d ckotn mue 'kfDr g vkj og mu ykxk l dgr g fd o yfTtr gk ftll mUg eR; n.M u fn;k tk,A D;kfd norkvk d fi; ^/kEe&fot;* dk ie[k fot; ekur g vkj bld vfrfjDr ;g fot; norkvk d fi; u viu jkT; e rFkk lc lhekUr in'kk e N% lk ;ktu nj vFkkr yxHkx 1500 ehy ikIr dh] tgk vfr;kd uke dk ;ou jktk jkT; djrk Fkk] vkj ml vfr;kd d jkT; d ij pkj jktkvk rje; ¼Vkyeh½] vrfdu ¼,fVxkul½] ex ¼exl½ vkj vkfyDlnj ¼fldUnj½ ij] vkj nf{k.k e pky] ikM; vkj rkei.kh ¼Jhydk½ ij fot; ikIr dh gA mlh rjg ;gk jktk d jkT; e ;ouk vkj dcktk] ukHkdk vkj ukHkifDr;k] Hkktk vkj fifrfudk] vk/kk vkj ikfjnk e lc txg ykx norkvk d fi; d ^/kEe* vu'kklu dk ikyu djr gA tgk norkvk d fi; d nr ugh tk ik, g] ogk Hkh norkvk d fi; d ^/kEe* vkpj.k] /kefo/kku vkj /kEe vkn'kk dk ludj ^/kEe* dk vkpj.k djr g vkj djr jgxA

bll lo= fot; ikIr gb g vkj lo= fot; vkuUnnk;d gA ;g vkuUn /kEe fot; l feyk g] yfdu ;g vkuUn rPN g] D;kfd norkvk d fi; jktk ikjykfdd l[k dk gh egRoi.k le>r gA

;g /kEe y[k blfy, [knok;k x;k g ftll ej jktk fi;nfLl d i= ;k iik= u, n'k thru dh bPNk R;kx n vkj vxj dHkh o u;k n'k fot; Hkh dj rk mUg l;e vkj gYd n.M l lUr"V jguk pkfg,A mUg /kEe fot; dk gh vlyh fot; ekuuk

pkfg,] /kEe vkuUn gh mudk lEi.k vkuUn gk] D;kfd ;g bl ykd vkj ijykd nkuk d fy; vPNk gA

**pkgnok nh?k f'kyky[k&**

;g ^/kEe* y[k norkvk d fi; jktk fi;nfLl d vkn'k ij fy[kok;k x;k gA ;g dgh l{ki e] dgh e/;e :i e] vkj dgh foLrr :i e g] D;kfd gj txg ij ckr ugh fy[kokb xbA jktk dk lkekT; cgr cMk g blfy, cgr l y[k fy[kok, x, g vkj cgr l fy[koku ckdh gA dN ckr fo"k; dh e/kjrk d dkj.k ckjEckj nkgjkb xb g] ft ll ykx mudk vulj.k dj ldA lHko g fd dN y[kk e] vi.k y[k] ykijokgh ;k fyfidkj dh Hky d dkj.k dN nk"k jg x;k gkA

**igyk iFkd f'kyky[k ¼/kkyh vkj tkx<½**

norkvk d fi; fi;nfLl jktk dh vkKk l rklyh@leki d egkik=k vkj uxj d U;k; 'kkldk d fy, ;g fun'k g% tk dN o Bhd le>r g] o mld vulkj dk;okgh djuk vkj mfpr lk/kuk }kjk ml ijk djuk pkgr gA mud fopkj e bl dke dk ijk dju dk ;g e[; mik; g vkj ge ykxk d fy, mud fun'k gA ge ykx db lgL= ikf.k;k d Åij fu;Dr fd, x, gA ge eu";k dk Lug ikIr djuk pkfg,A lc eu"; mudh lUrku d leku gA ftl rjg o pkgr g fd mudh lrku bl ykd vkj ijykd nkuk e exy vkj l[k ikIr dj] mlh rjg o lc eu";k d fy, dkeuk djr gA yfdu ge ykx bl ckr dk ijh rjg ugh le>r] lHko g ge e ,dk/k 0;fDr bl le>rk gk yfdu og Hkh bl dN gh v'k e le>r g] lkjk ughA ge ykxk e tk Hkyh&Hkkfr 0;ofLFkr g og Hkh bl ij /;ku nA cgr ckj fdlh 0;fDr dk vdkj.k dn ;k ?kkj ;kruk nh tkrh g vkj fQj vdLekr cnh xg l eDr dj fn;k tkrk g yfdu cgr l nlj ¼dnh½ d"V ikr jgr gA ge ykxk dk fu"i{krk l U;k; dju dk i;kl djuk pkfg,A yfdu ftl 0;fDr e b";k] Øk/k] fu"Bjrk] tYnckth] gB] vkyL; ;k f'kfFkyrk d nk"k g] og bl dk; e lQy ugh gk ldrkA ge ykxk dk bu nk"kk l nj jgu dh dkf'k'k djuh pkfg,A bu lcdk ey Øk/k dk R;kx vkj /k; gA tk f'kfFky g] og dk; ugh djxk vkj viu i'kklfud dk;k e ge ykxk dk i;Ru] i:"kkFk vkj m|e djuk pkfg,A blfy, tk bl ckr dk le>xk ml re ykxk dk dguk pkfg,] ^_.k pdku d ckj e lkpk& norkvk d fi; jktk dk ;g fun'k gA* bl vkn'k dk ikyu dju e cgr ykHk g vkj u dju e cgr gkfuA D;kfd bldh mi{kk dju l ge u Lox feyxk u jktk dh dikA o leL;k d ckj e bruk mRld D;k g\ blfy, fd bldk ikyu dju l ge Lox feyxk vkj ge mud _.k l Å_.k gk tk;xA

fr"; u{k= d vkBo fnu bl y[k dh mn?kk"k.kk dh tkuh pkfg,] vkj fr"; fnuk d chp e bl lukuk pkfg, pkg ,d gh 0;fDr D;k u gkA bl idkj vkpj.k dju l ge ¼ykx½ mud vkn'kk dk ikyu dju e lQy gk ldxA ;g y[k ;gk blfy, fy[kok;k x;k g fd uxj d U;k; 'kkld ge'kk lko/kku jg fd eu";k dk dHkh vdkj.k dn ;k ;kruk u nh tk, vkj bl mnn'; l o ifr ikpo o"k ,d ue vkj n;ky egkik= Hktx tk bldh [kkt dju d ckn---------- ;g n[kx fd mud vkn'kk dk ikyu fd;k tkrk g ;k ughA mTtu l dekj blh idkj d depkjh rhu&rhu o"k d vUrj

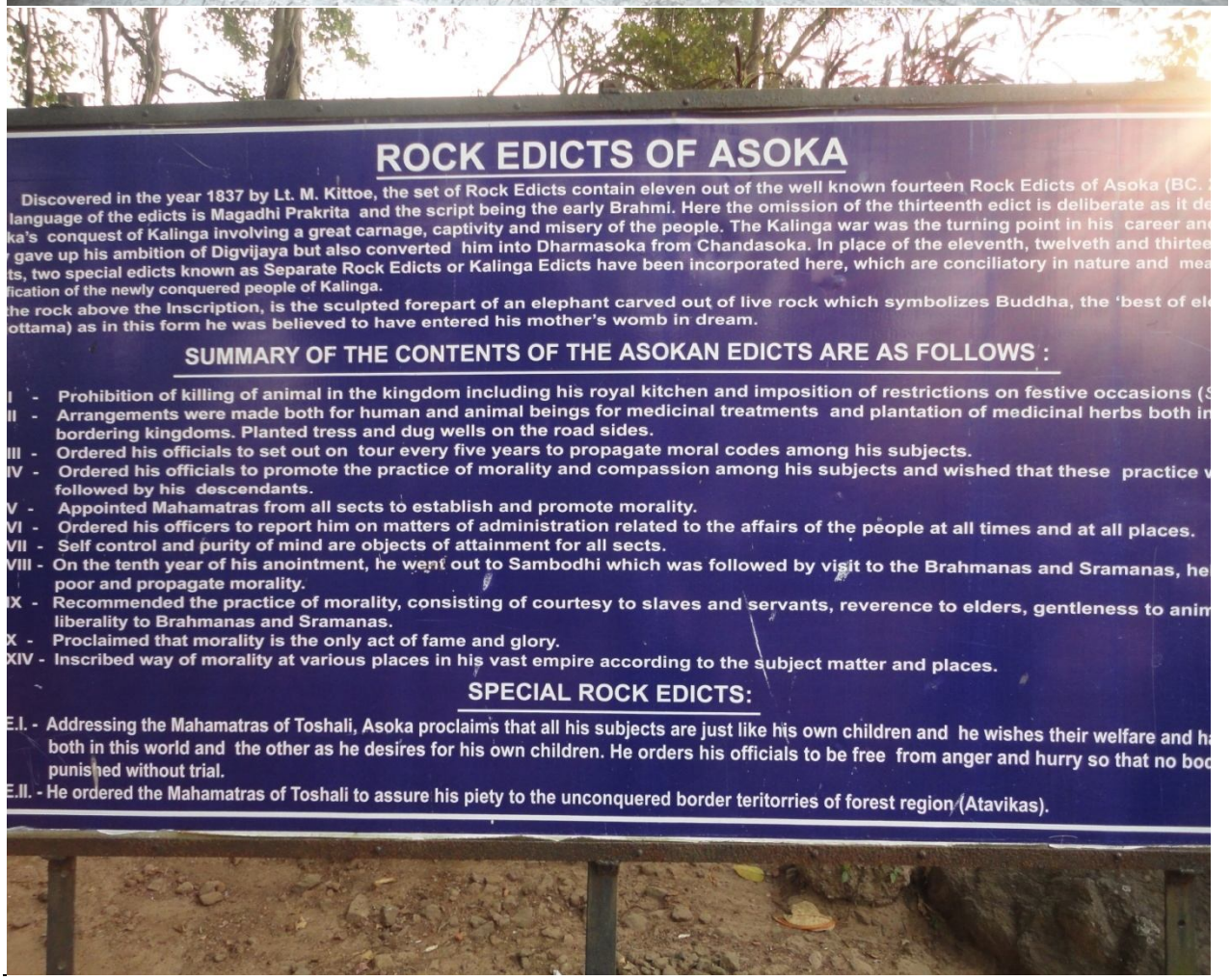
ij Hktxa A blh idkj] r{kf'kyk e Hkh tc egkek= nkj ij tk,x rk viu lk/kkj.k dk;k d lkFk&lkFk bl ckr dk irk yxk;x vkj jktk d vkn'kk dk dk;kfUor djxA

**nljk iFkd f'kyky[k&**

norkvk d fi; dh vkKk l rklyh e dekj vkj egkek=k dh leki e 'kkgh mn?kk"k.kk, ?kkf"kr dju oky vf/kdkfj;k dk] ;g vkn'k g tk dN o ¼jktk½ mfpr le>r g] ml o dk;kfUor djuk ;k mfpr lk/kuk l ikIr djuk pkgr gA mud fopkj e bl fo"k; e ; e[; mik; g vkj ge ykxk d fy, mudh vkKk gA lc eu"; mudh lrku d leku g vkj ftl rjg o pkgr g fd mudh lrku bl ykd vkj ijykd e exy vkj l[k ikIr dj] mlh rjg o ¼jktk fi;nfLl½ lc eu";k d fy, dkeuk djr gA vxj mud lhekUr in'kk dh vfoftr tkfr;k ;g tkuuk pkg fd gekj ifr mudh vkKk D;k g rk ge ;g trk;k tkuk pkfg, fd bl fo"k; e mudk mRrj g% lekV dh bPNk g fd ge mul Mj ugh] mle fo'okl j[k vkj mul flQ l[k gh ikIr dj] n%[k ughA ge le> yuk pkfg, fd lekV ;FkkLEHko ge {kek djx vkj mld fufeRr ge ^/kEe* dk vulj.k dj ftll ge bl ykd vkj ijykd dk ykHk ikIr dj ldA

bl mnn'; l o ge ykxk dk ;g f'k{kk nr g fd ,lk dj o ge viuh bPNk] viu vVy fu'p; vkj viuh n< ifrKk l lfpr dj] gekj ifr viu _.k l eDr gk ldA ,lk dju l mud mnn'; dh ixfr gkxh] vkj ge Hkjklk gkxk vkj og egll djx fd lekV firk rY; g vkj og mud fy, ol gh fpfUrr g tl viu fy, D;kfd mud fy, og Hkh mUgh dh viuh lrku d leku gA ej gjdkj vkj fof'k"V vf/kdkjh gekj lEid e jgx] ge vkn'k nx vkj ge mudh ¼jktk dh½ bPNk] mud fu'p; vkj mudh n< ifrKk l voxr djk;xA D;kfd ge ykx lhekUr tkfr;k e fo'okl ink dj ldr g vkj bl ykd vkj ijykd e mUg exy vkj l[k ikIr djk ldr gA ,lk dju l ge Lox ykHk djx vkj itk d ifr viu Å_.k djku e mudh lgk;rk djxA

;g y[k ;gk bl mnn'; l fy[kk x;k g fd ftll egkek= ge'kk lhekUr tkfr;k dk le>krk dju vkj /kEe d vulkj vkpj.k dju d fy, ifjr dju dk fujUrj i;Ru djr jgA ;g vfHky[k gj pkFk eghu fr"; u{k= d fnu luk;k tk;] dHkh&dHkh bl fr"; fnuk d chp e Hkh luk;k tk;] pkg ,d gh 0;fDr mifLFkr gkA ,lk dju l ge mudh vkKk dk ikyu dj ldxA



## ROCK EDICTS OF ASOKA

Discovered in the year 1837 by Lt. M. Kittoe, the set of Rock Edicts contain eleven out of the well known fourteen Rock Edicts of Asoka (BC.
language of the edicts is Magadhi Prakrita and the script being the early Brahmi. Here the omission of the thirteenth edict is deliberate as it de
ka's conquest of Kalinga involving a great carnage, captivity and misery of the people. The Kalinga war was the turning point in his career an
gave up his ambition of Digvijaya but also converted him into Dharmasoka from Chandasoka. In place of the eleventh, twelveth and thirtee
ts, two special edicts known as Separate Rock Edicts or Kalinga Edicts have been incorporated here, which are conciliatory in nature and mea
fication of the newly conquered people of Kalinga.
he rock above the Inscription, is the sculpted forepart of an elephant carved out of live rock which symbolizes Buddha, the 'best of el
ottama) as in this form he was believed to have entered his mother's womb in dream.

### SUMMARY OF THE CONTENTS OF THE ASOKAN EDICTS ARE AS FOLLOWS :

I - Prohibition of killing of animal in the kingdom including his royal kitchen and imposition of restrictions on festive occasions (S
II - Arrangements were made both for human and animal beings for medicinal treatments and plantation of medicinal herbs both in
bordering kingdoms. Planted tress and dug wells on the road sides.
III - Ordered his officials to set out on tour every five years to propagate moral codes among his subjects.
IV - Ordered his officials to promote the practice of morality and compassion among his subjects and wished that these practice w
followed by his descendants.
V - Appointed Mahamatras from all sects to establish and promote morality.
VI - Ordered his officers to report him on matters of administration related to the affairs of the people at all times and at all places.
VII - Self control and purity of mind are objects of attainment for all sects.
VIII - On the tenth year of his anointment, he went out to Sambodhi which was followed by visit to the Brahmanas and Sramanas, he
poor and propagate morality.
IX - Recommended the practice of morality, consisting of courtesy to slaves and servants, reverence to elders, gentleness to anim
liberality to Brahmanas and Sramanas.
X - Proclaimed that morality is the only act of fame and glory.
XIV - Inscribed way of morality at various places in his vast empire according to the subject matter and places.

### SPECIAL ROCK EDICTS:

E.I. - Addressing the Mahamatras of Toshali, Asoka proclaims that all his subjects are just like his own children and he wishes their welfare and h
both in this world and the other as he desires for his own children. He orders his officials to be free from anger and hurry so that no boc
punished without trial.
E.II. - He ordered the Mahamatras of Toshali to assure his piety to the unconquered border teritorries of forest region (Atavikas).