

# Ecological Awareness in Laxmi Prasad Devkota

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## Abstract

*In this paper an attempt has been made to study, examine and analyse Mahakavi Devkota's ecological awareness as reflected in his poems. Two poems, namely Forest and People and The Swallow and Devkota have been taken up for close reading and analysis to arrive at the conclusion that Devkota's poems emphasis a symbolic relationship between the human world and the world of birds or Nature. In fact, human civilization can thrive on the harmonious relationship between man and nature, for which the eco-system needs to be preserved and protected.*

Critics at home and abroad have not only recognized Devkota as a pioneering poet of romantic stream in Nepali poetry but have also admired his superb creative genius which led him to enrich Nepali literature in diverse forms such as poetry, essay, drama, fiction, the short story, and literary criticism. Research papers and critical essays have been contributed by university scholars and academics on Devkota's long and short poems, his epics and essays, sonnets and his songs. They provide us insight into Devkota's cosmic vision, his treatment of Nature, his outlook on contemporary life with all its appalling contradictions and his own views on language and literature as exemplified in his Nepali and English writings.

This paper attempts to focus on Devkota's ecological awareness as manifested in his two poems Forest and People and The Swallow and Devkota. Ammaraj Joshi wrote a brilliant paper on 'The Economy of Nature in Devkota' published in Devkota Studies in April 2008. Growing global concern, in recent years, about ecological imbalance, in particular climate change and its impact on the environment highlights the relevance of Devkota's ecologically inspired poems to the current emphasis on the need for ensuring and sustaining a sound, healthy and well-balanced eco-system. In fact, such is the magnitude of environmental degradation that never before has the importance of symbiotic relationship between man and

Nature been realized and studied in depth by the international community. The comprehensive Report of the UN Secretary General published last year categorically states that climate change has posed a serious threat to both present and future generations.

One of the principal causes of environmental degradation is deforestation which results in floods, land slide and soil erosion on a massive scale. Devkota glorifies and even deifies the forest in his song *Forest and People*. In the opening line, the poet personifies the forest by addressing it as ‘people’s brother’. The poet is able to establish personal rapport with the forest. In the next line, personal relationship characterized by warmth and a feeling of intimacy transcends the physical dimension and elevates itself to the spiritual plane. ‘What an exchange of soul!’ – this exclamatory expression reveals the poet’s sense of awe and wonder. The second line sets forth in unmistakable terms the poet’s conviction that there is mutual ‘give and take’ between man and Nature symbolized by the forest.

The forest is deified in the third line and is addressed as ‘The goddess’. The use of feminine gender is a deliberate poetic device to invest the forest with human qualities such as maternal affection, tenderness and selfless service to mankind. Besides, the green vegetation which is the forest’s distinct identity presents an image of beautiful goddess dressed in ‘green’ or colourful attire and who ‘bedecks herself in colorful flowers’. To quote the actual line from the song, ‘The goddess of the forest wears green to please the eyes’. The living presence of the forest is aesthetically pleasing and satisfying as well as spiritually uplifting. People keep gazing at the ravishing beauty of Nature in the form of the forest. The poet’s own admission is persuasive. ‘I have not seen God’s smile sparkle anywhere else like this!’

The message of the poem is loud and clear. Harmony between man and Nature is an absolute necessity to curb further deterioration in the eco-system. By affirming that ‘Forest and people live on earth in soulful embrace,’ the need for such continued ‘embrace’ or harmony is implicitly underlined. The poet’s critical tone is explicit in the succeeding line: ‘people and people do not live in harmony, those two do’.

Man – nature relationship is mutually reinforcing and yields positive results. This is exemplified in the following line: ‘Forest helps people, people help forest to grow and bloom’. There are other multiple advantages of the forest. The forest has been selected by sages as a source of ‘divine truth’ or illumination. People find the forest with its branches that nurture them more palatable and acceptable than mundane ‘lime and bricks’ of the city. Communication between man and Nature or, for that matter, people and the forest, unlike people who love contacts but cannot communicate with one another, is an edifying

spectacle as the following lines illustrate: ‘Goddess Naure, looking very beautiful in emerald,/ beckons, spraying perfumes, beaming to say something’. Finally, the close nexus between the forest and the river is emphasized in the song. The refrain ‘I shall go, I shall go’ expresses the determination of the poet to visit the banks of the river Bagmati which washes clean every object that comes on the way. Such is the strength of water that even the sky-rose blooms and looks colourful with dew-drops.

The Swallow and Devkota is a more complex poem. Devkota’s ecological awareness comes out more prominently in this poem as the eco-system implies more than the environment. It encompasses all elements – geographical location, cultural tradition, economy, social history or, in other words, time, space, situation and socio-cultural landscape. The poet’s persona is skillfully deployed to underscore the multi-dimensional relationship between the human world and Nature symbolized by the bird swallow. The poem under discussion establishes, to all intents and purposes, Devkota as a Nature poet. It proves aesthetically how man-Nature relationship is central to Devkota’s ecological awareness. Nature is a unifying force which is brought out vividly in the following lines ‘Sitting down does Nature thread / Both hearts in a string’.

Nature is pervasive and influences all, living and non-living beings, on earth. Big and small, strong and weak, rich and poor are woven together by the ‘thread’ of Nature into a ‘string’ that is well-knit, balanced, symmetrical and coherent. No less fascinating and appealing is Nature’s beauty which has enhanced Nepal’s international image. Birds and human beings, from far and near, throng to this country to celebrate their honeymoon after wedding. The place is suitable because of tall mountains and a healthy climate: ‘To pass your honeymoon you chose Nepal / The place that is healthy and high’. Devkota’s love of Nature beggars description and the lines quoted here from the poem amply justify it. The underlying message is a lesson for all. Nature should not be tampered with and pillaged. The forest, the river and the fertile land are bounties of Nature preservation of which is essential and crucial to the economy, the eco-system and the folk culture of the county nurtured on Nature with its pristine qualities.

The county’s geographical location provides a congenial environment for the richness and growth of its flora and fauna. The poem under discussion draws our attention to the unique topography and eco-system of the country. Nepal’s topography consists of the Himalayan region, the low hills and valleys and the plains known as

Terai-Madhesh adjacent to the southern neighbor of the country. The climatic variation is suggested in the following lines: ‘Falling low, coming downward there’s / Fire in the world, / Going high beyond limits, there’s / the cold snow of eminence / Living in the middle / Modest fluttering, / One lives in pleasures sweet !’ The central region is neither too cold nor too hot. The temperate climate of this part, a unique feature of the eco-system, offers ‘pleasures sweet’ for anybody to live in.

The eco-system is bound up with the economy of the nation. Expressions like the ‘moistened earth’, ‘The mud trodden by every feet’ clearly suggest how the rain-soaked land or field is arable or fit for cultivation. Such ‘moistened earth,’ the opposite of drought-stricken earth, is ‘gazed upon by the heaven through tears’. Agricultural productivity is, thus, not disrupted by imbalance in the eco-system. The heart ‘smells’ it and so does the human heart pleased to see the productive land and eager to sustain the eco-system. In a traditional system, the farmer knows the fertility of the soil by ‘smelling’ it. The ‘mud’ symbolizes the basic material for man and the bird to construct their dwelling-place. That is why ‘Through all days / The heart pecks and pricks / for the means to make love’s mansion / in the mud’. The mansion thus created is dear to the hearts of both man and the bird. It is in the interest of both to make sure that the mud does not dry up. Agricultural practices continue if the eco-system is not disturbed.

Devkota makes use of ‘water’ imagery to convey the message of a healthy eco-system. The tiger and the lamb representing the ferocious and gentle features of Nature quench their thirst from the same river bank. No creature on earth, man or animal, can survive without water. In other words, water sustains life, irrespective of what species one belongs to. We have noticed how the river and the forest are part of the eco-system in the song Forest and People. Water is the life-blood of civilization. Water transforms itself into energy and this solves the mystery of ‘how live currents flow in the long, thin electric wire’. Likewise, there is no mud without water. Even heaven’s ‘tears’ are rain drops from the sky. The swallow and the poet as the ‘loving couple’ reach the ‘sea-shore’ and finally ‘sink in the sea’ with a wider connotation of water imagery.

The mundane and the spiritual are brought under the broad sweep of the poem. While earthly components are suggested by expressions like ‘the moistened earth’, the ‘mud trodden by every feet’, ‘the spring’, ‘the forest’ and ‘the sea-shore’, the link with the spiritual or unearthly realm is indicated in expressions such as ‘silently does the tie spiritual’, ‘the starry sky’, ‘Trying to lift the clay softened by heaven’s tears’. While the

‘clay’ in this line is something visible and palpable, ‘heaven’ can only be imagined or is visible to ‘the eyes of imagination’ referred to in the third stanza of the poem. This, in brief, is the unique eco-system that enhances and enriches Devkota’s ecological awareness

The social landscape comprising pains and pleasures, human suffering and other aspects of social life which are imaginatively painted in the poem is inseparable from the overall eco-system. We are told in the opening lines of the poem: ‘The swallow and Devkota / share the same nest and the same trait’. They share the same feelings, passions and reactions. They bring up their siblings with the same care, ‘We in fondness wish / to take them to the forest to make them fly’. Social harmony is suggested when the tiger and the lamb ‘drink water’ on the same bank. Propelled by a cause which may not be fully justified the bird and the poet remain awake ‘at midnight in a room’. As the bird and the human being are bound by the laws of Nature, their family ties, parental responsibilities and social obligations are not different. After fulfilling their social responsibilities, man and the bird destined to live under the same eco-system look back at ‘the forest of human beings’ with tears in their eyes, proceed to renounce the world by ‘sinking in the sea’ and feel happy as their ‘souls submerge’.

Devkota has given a suitable title to the poem which artistically brings out the close relationship between the two worlds – the human world and the world of birds. The eco-system remains safe and sound only when the two creations of Nature learn to live together, learn to enjoy ‘chasing the spring’ and sing ‘the song of Gauri-Shankar’ symbolizing the age-old union of Prakriti and Purush. All the rhetorical devices, in particular the use of striking images in the poems discussed above display and dramatise the heightened ecological awareness of Great Poet Laxmi Prasad Devkota.

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# Effects of Higher Education, Working Age Population and Life Expectancy to the Economy of Nepal

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## Abstract

*An economic growth of a nation is the combine efforts of all the economic variables and its positive impact in an economy. In this ground, the main objective of this study is to carry out an empirical investigation on the relationship between higher education enrollment and economic development of the country. The methodology it has used is based on the statistical survey data made by the Economic Survey of Nepal, World Bank and others secondary data of 15 years (2001-2015). The study focuses on the examination of key education variables like enrollment; financial spending by the government to education sectors—and comparative significant in education, consumption, trade, and health indicators- by using the economic growth model and concludes with the effective facts in relation to economy of Nepal. The findings will be the guidelines for connecting the education with the national economy in order to accelerate growth and development of the country.*

**Key Words:** Contribution, Education, Economic Growth, Development, Tri-variants Efforts.

## Introduction

The education and economic variables of the country has been interconnecting. The study reveals the positive or significant relation with each other at the tri-variants efforts and effects.

Now a days with higher education, we are shifting form ‘national’ to ‘global education’, from ‘state controlled’ to an open market economy’, ‘from’ ‘general education’ to an ‘educational system driven by market forces’, ‘from’ ‘one time education for a few’ to lifelong education for all’, and ‘from teachers centered’ to ‘learn centered’ education (Venkatasubramanian, 2002)

Roper Group (2006) opined that the private educational institutions are critical contributors to the wellbeing of the country and make a significant positive impact on the economy of the state of New Jersey. The institutions achieve this on two levels: they inject large and

measurable streams of dollars into the local and state economy and they are active long-term partners in the economic development of their communities.

Higher education that promotes quality learning, teaching and research is key to success in the emerging knowledge economy. It is widely acknowledged that education contributes significantly to economic development. The developed world understood this fact much

earlier. Individuals with higher education have an edge over their counterparts. They are the ones who always believe that any amount of investment in higher education is justifiable. It is imperative for developing countries too to give due importance to both the quantitative and qualitative expansion of higher education (Ved, 2007)

Khaniya(2008), highlights that the emerging trend is that private higher education institutions Nepal are becoming more indirect than direct. The country has more supervising role than interventionist. In a way, it appears that private higher education has moved along way towards becoming independent, self-sufficient, flexible, innovative, visionary, anticipative, participatory, open, cost effective etc. It has also moved towards mass from class though class has still been the main centre for learning. (p. 77).

Kelly and Donald (2009) outlined that the role of higher education in the economy is attracting growth attention in all developed countries. It particulars its potential contribution to economic prosperity, though innovation and knowledge exchanged to the wider society, is regarded as vitally important for economic development and growth in the UK. It is increasingly recognized that the higher education sectors forms a core part of the economic infrastructures, generating employment (opportunities) and output attracting export earnings and contributing to the GDP (p.9)

## **Review of Literature**

The different empirical analysis of the relationship between human capital and growth presented that the enhancement of the new growth model lead to further agreement among the economists especially to macro-economists who involve in the plan formulation to optimize the subsidies for human capital investment, which also become the key for resource utilization and economic growth (Dahlin, 2002).

Barro(2002) on an research article entitled “ Education and Economic Growth” focused on



human capital as determinants of economic growth including education, health, and aspects of social capital. The findings concluded that the given quality of education represented by test scores measured by average years of attainment of adult males at the secondary and higher levels positively related to subsequent growth.

The study concluded that the role of higher education as a major employer of a diverse pool of workers through which industry have been able to generating the revenue, higher the education directly as of enrollment in the further higher education and through multipliers, impacts the economy of the region and as a whole.

Stevens and Weale (2004) in International Handbook on the Economics of Education edited by Geraint Johns and Jill Jones on the topics “ Education and Economic Growth” states that at a more specific level, a wide range of econometric studies indicates that the income individuals can command depend on their level of education”. Furthermore, they stated that ‘ if spending on education delivers returns of some sort, in much the same way as spending on fixed capital, then it is sensible to talk of investing in human capital, as the counterpart to investing in fixed capital”. Finally, they focused their study to answer the question of whether the high level of GDP in France and UK is a consequence or a cause of the high level of education. To solve this question in a satisfactory manner and analyze it, they fitted a regression line by linking education and economic performance in their studies

From the result, they concluded that a 1 percent increase in the enrollment rate raises GDP by 0.35 percent. Or, to put it in perspective, they supposed an increase in the enrollment rate of 20 percent raises the average number of years of education of the labor force from 5 to 6 and an increase of 0.18 log units which raises GDP by 6.5 percent, and the relation was fully specified model to preserve the results for future reference or study.

Aziz, Baber et. al (2008) have examined the returns of higher education in the economy of Pakistan from which he concluded that enrollment in higher education and higher education expenditure have a positive impact on GDP. The study extends this theory specifically to higher educational institutions which provides high skill and quality of labor. The study used the education enrollment, education expenditure and employment rate as the analysis variables and the GDP as the constant in the model analysis, the relation was highly correlated to economic growth and put a greater contributes to improvement in economic growth. The economic prosperity itself was depended upon the positive significant of the

investment in higher education and the economy of Pakistan.

Khan Et all (2008) examined the education and economic growth in their article entitled economic growth in the United States based investment in African countries and concluded that the spending on higher education demonstrate the positive association with growth in per capita income.

Varghee (2009) stated that the higher education have made significant contributions to expand access and improve the relevance of higher education in Africa. Furthermore, he opined that the private higher educational institutions seems high scope for increasing reliance on them as partners in educational development while developing an integrated strategy for the development of higher education in Africa. Finally he concluded that the private higher educational institutions in general offer a limited number of courses mostly in market friendly subject areas, while these courses are relevant, it is important that they also be encouraged to introduce courses in science and technology subjects as well.

Dahal(2011) examined the effect of female education, education centered human capital and educational gender gap on the district level GDP per capita on the research topic “ effect of gender gap in education on district level per capita of Nepal”. The result concluded that the education- centered human capital has significant and positive impact. He suggested the Nepal should enhance the education level of its labor force and reduce the gender gap for the better attain the education and effective impact on economy.

Mekdad and et all (2014) In the article, entitled” Public spending on education and economic growth in Algeria: A causality test” the effect of Public spending on education on economic growth in Algeria over the period 1974-2012 with the use of endogenous growth model. In the model, gross domestic product (GDP) is based on the Cobb Douglas form which is the function was adopted with five variables: Real Gross National Product (GDP), Capital (K), Labor (L), and Expenditure on Education (SEDU). The study uses Ordinary Least Squares (OLS) and Johansen Co-integration test and Causality Test is as analytical techniques. The empirical results support the main hypothesis of this study that public spending on education affects positively economic growth in Algeria. Even though that the most important effect on economic growth is for education, the other three explanatory variables affect also, positively, the economic growth; yet their effect is relatively less important than the effect of education.

Shrestha (2015) in his book 'Macro Economics: A radical rethinking in growth' examined education, health and socio-economic indicators on the empirical estimates using the data of the period 1975-2013 in the case of Nepal assessing the effect of government expenditure on education and health capital measured respectively by adult literacy rate, enrollment in school and life expectancy at birth. The finding results have positively contributing to the real GDP of the country.

### **Justification of the Present Study**

It is obvious that the higher education plays a vital role in the development by linking all the economic activities but at what respect? To answer of this question a study of the, a comprehensive study on the education as well as economic development of the country in particular facts and their contribution in national economy in general is very much impressive.

### **Statement of the Problem**

Education, particularly higher, is considered to have an important impact on social and cultural environment, and this in turn has equal contribution on the economic environment. Private higher educational institutions in this country are independent business entities. The economic activity generated by their income is substantial and, therefore, they have a significant contribution at the macroeconomic level--revenue collection, employment, and income generation. And therefore, this research attempts to answer the economic concerns of emerging questions of education in Nepal and its linking effects for the national economy.

### **Objectives of the study**

The single objective of this study is to examine the linkage in between higher education in the economic activities to economic development by using economic and socio-economic variables.

### **Rationale of the Study**

This study will also provide valuable suggestions to the policy makers and stakeholders while supplementing the overall scenario of the linking effects of economic, socio-economic indicators in the economy of Nepal as well as spending by the Government sector. This study will also exhibit that the effectiveness of management and utilization

of the resource properly by the sector and can help significant proportion of the national economy.

### **Data Source**

The study employs the secondary data published by the government of Nepal under the ministry of finance (MOF). The economic survey of Nepal is the main sources of data . Furthermore, data published by population monograph and Nepal Rastra bank data are also been used for the study

### **Methodology**

The main focus of this study is to examine the relation of higher education, economic activities and socio-economic indicators in the development of economy of Nepal by using the time series data of the period 2001-2015. The data were collected from the secondary sources and in the general tabulation and its comparative methods were used.

The econometric models were applied to tests the data and relationship between higher education, government spending in education and economic growth related development in Nepal.

### **Specification of the Model**

To examine the relation of higher education, economic activities and socio-economic indicators in the development of economy of Nepal, the following functional relation has been derived. The relation also follows the Solow's growth model.

$$Y = F(\text{RE\_EDUE}, \text{RE\_VT}, \text{WAP15-64}, \text{LEB}, \text{RCRPVTS}, \text{RE\_CONSU}, \text{PCRGDP}, \text{HE})$$

Where,

REGDP = Real GDP

EDUE = Real Education Expenditure

RE\_VT =Real Volume of Trade

WAP15-64 = Working Age Population of the age year 15-64

- LEB            Life Expectancy at Birth
- RCRPVTS    =Rate of Credit Supply to the Private Sector by the Commercial Banks
- RE\_ CONSU = Real Consumption of the people (
- PCRGDP     = Per Capita GDP
- HE            = Higher Education Enrollment.

**The Model**

The following model (Equation I ) has been used at the appropriate functional form of the related variables and were specified:

$$\begin{aligned}
 \ln RE\_GDP_t = & B_0 + B_1 \ln RE\_EDUE_t + B_2 \ln RE\_VT_t + B_3 \ln WAP\_15-64_t + B_4 \ln LEB_t + \\
 & B_5 \ln RCRPVTS_t + \\
 & B_6 \ln RE\_CONSU_t + B_7 \ln PCRGDP_t + B_8 \ln HE_t + u_t \dots
 \end{aligned}$$

(i)

**Data collection strategy**

In order to fulfill the study objectives and test the study hypothesis the secondary data were included. For this, the following data/ information were included. The information were collected through the secondary sources. The data has been included which are supplied by the offices related to education and economy of Nepal like: Ministry of Education (MOE), Ministry of Finance (MOF), National Planning Commission (NPC), Central Bureau of Statistics (CBS), Nepal Rastra Bank (NRB), World Bank, and other related research organizations.

**Analysis of the Study**

The regression results which has analyzed by using the SAS have been summarized in the following table.

Model: MODEL1: Dependent Variable: RE\_GDP

**Parameter Estimates**

Variable	Label	DF	Parameter Estimate	Standard Error	t Value	Pr>  t
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<b>Intercept</b>	Intercept	<b>1</b>	-358080	66046	-5.42	0.0016
<b>RE_EDUE</b>	RE_EDUE	<b>1</b>	0.43925	1.01812	0.43	0.6812
<b>RE_VT</b>	RE_VT	<b>1</b>	0.27744	0.14365	1.93	0.1016
<b>WAP_15_64_</b>	WAP_15_64_	<b>1</b>	28583	8252.95649	3.46	0.0134
<b>LEB</b>	LEB	<b>1</b>	2132.28020	1639.60026	1.30	0.2411
<b>RCRPVTS</b>	RCRPVTS	<b>1</b>	369.46996	1149.38197	0.32	0.7588
<b>RE_CONSU</b>	RE_CONSU	<b>1</b>	0.03958	0.15795	0.25	0.8105
<b>PCRGDP</b>	PCRGDP	<b>1</b>	11.18981	8.04739	1.39	0.2138
<b>HE</b>	HE	<b>1</b>	-0.01724	0.00821	-2.10	0.0804

R- squared = 0.9997 Adjusted R- squared = 0.9994 F- Statistics =2743.51

Prob( F- statistics = <.0001 Coff.Var = 0.44716Number Observatios= 15

Sources: Author's self computation, 2016

The effects of linking variables are mixed where the variable Higher Education (HE) as higher education enrollment is significant with the real GDP but at negative sign, the real expenditure on education has positive effect and the Working Age Population of the age year 15-64 (WAP) has been illustrated the positive and significant role to the real GDP of Nepal. Furthermore, the life expectancy at birth and real GDP has positive effect in an economy. Likewise, the linking relation of the other variables as Real Education Expenditure (RE\_EDUE) Real Volume of Trade (Re\_VT), Rate of Credit Supply to the Private Sector by the Commercial Banks (RCRPVTS), Real Consumption of the people (RE\_CONSU) and Per Capita GDP (PCRGDP) have the positive role in the economy of Nepal and has been linking the education and economy strongly.

The analysis fit at 99% at the F- statistics of <.0001 shows the strong relation among all the study variables.

The study reveals that the higher education, economy and socio- economic activities are affecting each other at the positive aspects and some significant position which suggesting to inter relate the economic and socio economic variables of the economy as much as possible among all of these activities.

## **Conclusion and Policy implications**

### **Conclusions**

The paper attempted to examine the linking effects of educational expenditure on the Nepal's economic and socio-economic activities, using data of gross fixed capital formation investment, higher level education student's enrollment, working age population, life expectancy at birth, real consumptions, volume of trade, credit supply to the private sector by banks and per capita GDP.

The analysis of the empirical facts results that the education spending that linking variables are mixed where the variable Higher Education (HE) as higher education enrollment is significant with the real GDP but at negative sign and the Working Age Population of the age year 15-64 (WAP) has been illustrated the positive and significant role to the real GDP of Nepal. The result thus signifies that the impact of investment in education especially in higher level enrollment and working age population have the significant role in an economy as real GDP of the country . The other variable are in positive direction but are in inconclusive and at the mean time demanding more deeper analysis

### **Policy Implications**

Coordination and cooperation of the organizations and institutions require for technological improvement and increment of production and its appropriate market supply mechanisms where the produc have high demanded. But this is only possible by linking the education and main economic contributor with the national budget spending. The coordination of all types of higher level education programs is very essential and inevitable in the main stream of the economy.

Identify and include the contribution of education sectors to the national economy through the effective statistics, methods and mechanisms.

- i. Formulate the policies so as to help for effective participation of the entire sector the economy.
- ii. International society should be attracted towards the investment in education and other productive sector in Nepal.
- iii. Connect the education curriculum to direct resource utilization and production activities.

Education system should be connected with national and international business organizations.

- iv. Prepare the society aware of the importance of education not for seeking jobs; it is for creating jobs which help enhance the self-reliance, prosperity, community and the national economy as a whole.

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### **Model: MODEL1**

### **Dependent Variable: RE\_GDP RE\_GDP**

Number of Observations Read 15  
Number of Observations Used 15

Analysis of Variance						
Source	DF	Sum Squares	of	M e a n Square	F Value	Pr> F
Model	8	1.258614E11		15732677818	2743.51	<.0001
Error	6	34407053		5734509		
Corrected Total	14	1.258958E11				

Root MSE	2394.68344	R-Square	0.9997
Dependent Mean	535536	Adj R-Sq	0.9994
CoeffVar	0.44716		

# Determinants Of Liquidity Of Nepalese Commercial Banks

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## **Abstract**

*This study examines the determinants of liquidity of commercial banks in Nepal. The bank specific data of eight commercial banks have been collected over the period from 2008 to 2015 and analyzed with panel data regression model. The estimated regression result reveals that bank liquidity is positively related to capital adequacy ratio, operating expenses assets ratio and profitability. However, bank liquidity is negatively associated to credit deposit ratio and financial expenses credits ratio. The influence of deposits assets ratio on liquidity is ambiguous.*

**Key Words:** Bank, bank liquidity; panel data, Nepal

JEL Classification: C5; G2; G21

## **Introduction**

Liquidity is critical phenomenon for smooth operation of banking businesses. In fact growth, development and survival of commercial banks depend on liquidity. Virtually, every financial transaction or commitment has implications for a bank's liquidity. Liquidity at a bank is a measure of its ability to readily find the cash it may need to meet demands upon it. Liquidity can come from direct cash holdings in currency or deposits at central banks and deposits with financial institutions and investing in call & other short-term loans, marketable securities, precious metals and securities received as collateral from securities financing and derivative transactions. In favourable conditions, liquidity is easily available and becomes cheap to the commercial banks. In stressed market conditions, it is possible that banks may find not hold sufficient liquid assets to repay depositors and other creditors.

The banks with adequate liquidity position can serve the demand of new borrowers and the withdrawal of cash by their depositors without affecting their day to day activities. However, it is possible that the bank may not meet cash demands readily, which can raise liquidity risk. Liquidity risk arises from the fundamental role of banks in the maturity transformation of short-term deposits into long-term loans. Thus, liquidity risk is the risk to a bank's earnings and capital arising from its inability to timely meet financial obligations when they come due without incurring unacceptable losses.

Liquidity risk management is essential to maintain the confidence of depositors and

counterparties, manage the bank's cost of funds and to support core business activities, even under adverse circumstances. Moreover, effective liquidity risk management can ensure a bank's ability to meet cash flow obligations, which are uncertain as they are affected by internal, external factors and other agents' behavior. The cash flow obligations include: liabilities to depositors, payments due under derivative contracts, settlement of securities borrowing and repurchase transactions, and lending and investment commitments. Failure of commercial banks to meet these obligations timely can threaten their survival.

The importance of liquidity risk and the threat of ensuing bank-run cannot be overemphasized. Bank liquidity risk has received great attention from policymakers, researchers and practitioners after the 2007-2008 financial crises. The recent financial crisis has shown shortcomings in the liquidity management by financial institutions which has led to the creation of Basel III new regulatory framework regarding banks liquidity (Dietrich, Hess & Wanzenried, 2014). The Basel III liquidity rules rely on two minimum ratios in order to observe the liquidity position of commercial banks. The first is a "Liquidity Coverage Ratio" which is a kind of stylized stress test to ensure that a bank would have the necessary sources of cash to survive a 30-day market crisis. The second is the "Net Stable Funding Ratio" which tries to ensure that a bank's assets would be adequately supported by stable funding sources. Implementation of these ratios into practice can judge effectively the liquidity position of commercial banks.

In Nepalese context, Nepal Rastra Bank (2013) has pointed out some liquidity indicators like: CRR (5 percent), SLR (12 percent), CCD Ratio (80 percent) and net liquid assets to total deposit ratio (20 percent). The NRB has claimed that all these requirements are mandatory. Despite the regulatory requirements, different authors have used dissimilar proxies to measure bank liquidity in their studies. Belaid, Bellouma & Omri (2016) have used weighted current assets to weighted current liabilities as a proxy for bank liquidity. However, Moussa (2015) has used total liquid assets to total assets ratio as the measure of bank liquidity. What determines the liquidity of an asset is still a disputed issue among theorists (Kyle 1985).

In addition to the focus on measure (proxy) of bank liquidity, the very crucial issue is to uncover the major determinants of bank liquidity. The major factors determining bank liquidity are usually divided into three categories – specific banking factors, factors on the level of the banking sector and macroeconomic factors. However, some of the bank specific factors may be considered as: capital adequacy ratio, credit deposits ratio, deposits assets

ratio, operating expenses assets ratio, financial expenses credits ratio and profitability.

Recently, liquidity has become a major issue in Nepalese context too. Since, liquidity comes at a cost; a bank faces a trade-off between the safety of greater liquidity and the expense of obtaining it. As an attempt to maintain sufficient liquidity, some policies have been reformed by Nepalese commercial banks. The banks have focused on mergers to increase capital requirement and lessened the competition. However, the banks with adequate capital levels have experienced difficulties in maintaining proper level liquidity. It indicates that existing procedures for liquidity risk management are not adequate to meet unforeseen depositors' demand for cash. Thus, it has become necessary to identify and manage important factors affecting the liquidity of banks in Nepalese context.

The literature which analyzes the determinants of bank liquidity in developing economies is relatively scarce. Moreover, the empirical studies on the area of factors affecting bank liquidity in Nepalese context are negligible. In this context, the objective of this study is to examine the determinants of the liquidity in the Nepalese commercial banks considering bank specific factors. Thus, this study expects some contribution to the current literature by providing evidence on the significant factors affecting the liquidity of commercial banks of developing capital market. Moreover, this study may of help to the regulatory bodies and the academicians on the issue of commercial bank liquidity. Eventually, the scope of the study is limited to the examination of the impact of bank specific factors that determining banks liquidity.

The remainder of the study is outlined as follows- section two reviews related literature and develops conceptual framework, section three discusses the research methodology, section four focuses on results and discussion, section five presents the conclusion and section six incorporates policy implications and research avenues.

## **Literature Review**

The major studies related to this study are summarized as follows:

Valla and Saes-Escorbiac (2006) have analyzed the liquidity measures for banks in England. They found that profitability, growth in the credit, GDP, monetary policy, interest rates have a negative impact on bank liquidity.

Subedi and Neupane (2011) have examined the determinants of banks' Liquidity and their impact on financial Performance in Nepalese commercial banks using multivariate

linear regression model for the data of six commercial banks in the sample covering the period from 2002 to 2012. The results of regression analysis showed that capital adequacy, share of non-performing loans in the total volume of loans have negative and statistically significant impact on banks liquidity whereas loan growth, liquidity premium paid by borrowers and short term interest rate have negative and statistically insignificant impact on banks liquidity. Bank size has positive and significant impact on banks liquidity.

Tseganesh (2012) has examined the determinants of banks liquidity and their impact of financial performance on commercial banks in Ethiopia. The data were analyzed by using balanced fixed effect panel regression model for eight commercial banks in the sample covered the period from 2000 to 2011. The author found that capital adequacy, bank size, share of nonperforming loans in the total volume of loans had positive and statistically significant impact on banks liquidity.

Vodova (2012) has analyzed the determinants of liquidity of commercial banks in Slovakia and Czech Republic through four liquidity ratios and related them with bank specific and macroeconomic data over a period from 2001 to 2010. The study reveals that the share of liquid assets in total assets and liquid liabilities in deposits and short term funding decreases with bank profitability, higher capital adequacy and bigger size of banks. The author concludes that big banks rely on the interbank market and on liquidity assistance of Lender of Last Resort (LOLR). Liquidity measured by share of loans in total assets and in deposits and short term borrowings increases with growth of domestic product.

Vtyurina et al. (2012) have examined the determinants of banks' liquidity buffers in Central America by using a panel of 100 commercial banks from the region. The authors found that bank size, capital adequacy, and financial development have positive relationship with bank liquidity holding, whereas profitability, loan loss reserve ratio has negative relationship with liquidity holding.

Choon et al. (2013) have evaluated the determinants of liquidity of 15 commercial banks in Malaysia in period (2003-2012). The authors have used bank specific factors (size of bank, capital adequacy, profitability, credit) and macroeconomic factors (GDP, interbank rate, financial crisis) to examine the determinants of commercial bank liquidity. The empirical results show that all factors included are significant except interbank rate. Factors that positively influence bank liquidity are non- performing loans, profitability, GDP. Others factors negatively affecting the liquidity are bank size, capital adequacy, financial crisis.

Malik and Rafique (2013) have examined bank specific and macroeconomic determinants of commercial bank liquidity in Pakistan during the period of 2007 to 2011. The authors found that bank specific factors: NPL and TOA and monetary policy interest rates positively determine the bank liquidity whereas the inflation has a negative effect. Moreover, their results reveal that bank size has positively and significantly determine bank liquidity. They also found a significant and positive impact of financial crisis on the liquidity of commercial banks. Additionally, they found that central bank regulations greatly affect the liquidity of commercial banks which means tight monetary policy can regulate the undesirable effect of inflation on liquidity.

Vodová (2013) has assessed the determinants of liquidity of Hungarian commercial banks during the period from 2001 to 2010 using panel data regression analysis. The result of the study showed that bank liquidity is positively related to capital adequacy and bank profitability but negatively related to bank size.

Chagwiza (2014) has found a positive link between bank liquidity and capital adequacy, total assets, gross domestic product and bank rate. Adoption of multi-currency, inflation rate and business cycle has negative impact on liquidity. Bank size and their liquidity are positively correlated.

Melese and Laximikantham (2015) have assessed bank specific factors that affect liquidity of Ethiopian commercial bank using the data covered the period from 2007-2013 for the sample of ten commercial banks in Ethiopia. The results from the balanced panel fixed effect regression model revealed that bank size has positive and statistically significant impacts on liquidity. Capital adequacy and profitability have negative and statistically significant influence on bank liquidity. Non-performing loan and loan growth were found to be statistically insignificant impact on liquidity of Ethiopian commercial banks.

Moussa (2015) has examined the determinants of bank liquidity using a sample of 18 banks in Tunisia for the period of 2000- 2010. The author has estimated two measures of liquidity: liquid assets / total assets and total loans / total deposits. Through the method of static panel and method of panel dynamic, the author has found that financial performance, capital / total assets, operating costs/ total assets, growth rate of GDP, inflation rate, delayed liquidity have significant impact on bank liquidity while size, total loans / total assets, financial costs/ total credits, total deposits / total assets do not have a significant impact on bank liquidity.

Belaid, Bellouma and Omri (2016) have examined the determinants of liquidity risk in the Tunisian banking sector over the period 2000-2012. Their regression model was based on the panel data and bank specific factors including loan portfolios quality, capital adequacy, management quality, bank size, bank's business model and profitability. The authors found a positive relationship between credit risk and liquidity risk. However, this holds only for banks which are already facing an important deterioration of loan portfolios' quality. Moreover, they found a negative relationship between bank liquidity and management efficiency. In addition, they have also found that banks which rely mostly on traditional banking activities, mainly lending activity, have lower liquidity risk.

Boadi, Li and Lartey (2016) have analyzed the determinants of Rural and Community Banks (RCBs) liquidity performance in Ghana using the CAMEL regulatory measures and macroeconomic variables with RCBs' market jurisdiction as a moderating variable. Their study has used 114 rural and community bank-specific panel data from 2005 - 2013 and the panel least square fixed effect method estimation were used for the analysis. The result suggests that capital adequacy, asset quality, management efficiency and gross domestic product have significant positive relationship and effect on liquidity. Moreover, market jurisdiction of rural and community banks has a significant effect on their liquidity performance.

## **Research Methodology**

### **The Sample**

This study has examined the determinants of liquidity of commercial banks listed in the Nepal Stock Exchange using a sample of eight banks for the period of 2008- 2015. The 'A class' commercial banks in Nepal constitute study population.

The selection of sample size is crucial for any study and may depend on the purpose of the analysis. Hair, Anderson, Tatham and Black (2006) argue that there should be five observations for each independent variable in the variate (multivariate analysis). In view of Hair, Anderson, Tatham and Black (2006), the 64 observations chosen for this study seem adequate sample size because there are six independent variables used in the estimated regression model. Thus, the selected sample size for the study justifies the minimum sample size required to run the regression model.

The convenience sampling method was used in choosing the banks for the study. Moreover, due care is given to include banks such as: joint venture, domestic, best performer, average



performer and comparatively weak performer in the sample. The banks selected for the study are: Standard Chartered Bank Ltd., Himalayan Bank Limited, Everest Bank Ltd., Nepal SBI Bank Ltd., Nepal Bangladesh Bank Ltd., Kumari Bank Ltd., Sanima Bank Ltd and Sunrise Bank Ltd. The selected commercial banks fairly represent the study population (A class commercial banks in Nepal).

Data were sourced from the annual reports of the banks in the sample. The data include time-series and cross-sectional data, i.e. panel data set to estimate the determinants of liquidity of commercial banks in Nepal. This study has adopted descriptive and causal comparative research design. Data analysis was done using the Statistical Package for Social Sciences (SPSS) -16, computer software.

### **Study Variables and Hypothesis**

The selection of variables for this study was based on previous relevant studies. Moreover, this study has considered whether the use of the particular variable makes economical sense in Nepalese context and the availability of data. The selected variables for this study are as follows:

#### **Dependent Variable: Liquidity (Liq)**

Liquidity, considered as dependent for this study, is calculated dividing total liquid assets by total assets. Liquidity is defined as ability of bank to fund increases in assets and meet obligations as they come due, without incurring unacceptable losses. It is hypothesized the liquidity of commercial banks is influenced by capital adequacy ratio, credit deposits ratio, deposits assets ratio, operating expenses assets ratio, financial expenses credits ratio and profitability.

#### **Independent Variables**

This study is concentrated only on specific banking factors to assess the determinants of bank liquidity in Nepalese context. Specific banking factors often represent capital adequacy ratio, credit deposits ratio, deposits assets ratio, operating expenses assets ratio, financial expenses credits ratio and profitability. The definition of these selected independent variables and their relationship with bank liquidity is outlined hereunder.

#### **Capital Adequacy Ratio (CAR)**

Capital adequacy ratio is the ratio of equity to assets of a commercial bank. Bunda and

Desquilbet (2008), Chagwiza (2011), Tseganesh (2012), Vtyurina et al. (2012) have found significant positive relationship between capital adequacy and banks liquidity. Likely, Boadi, Li and Lartey (2016) have found that capital adequacy has positive relationship and effect on liquidity. However, Melese and Laximikantham (2015) have found negative and statistically significant association between capital adequacy and bank liquidity. In view of majority of empirical studies, a positive relationship is expected between capital adequacy and bank liquidity (that is, coefficients of capital adequacy ratio,  $\beta_1 > 0$ ).

H<sub>1</sub>: Capital adequacy has positive and significant impact on bank liquidity.

### **Credit Deposit Ratio (CDR)**

Credit deposit ratio shows the proportion of funds lent by the bank out of the total amount raised through deposits. Credit deposit ratio shows the degree of conversion of deposits in credits (Dogan, 2013). It indicates a lending institution's ability to cover withdrawals made by its customers. Loans given to bank customers are mostly not considered liquid meaning that they are investments over a longer period of time. Thus, credit deposit ratio is used for determining a bank's liquidity. If the ratio is too high, it means that the bank may not have enough liquidity to cover any unforeseen fund requirements, and conversely, if the ratio is too low, the bank may not be earning as much as it could be. In view of theoretical perspective, a negative relationship is expected between credit deposit ratio and bank liquidity (that is, coefficients of credit deposit ratio,  $\beta_2 < 0$ ).

H<sub>2</sub>: Credit deposit ratio has negative and significant impact on bank liquidity.

### **Deposits Assets Ratio (DAR)**

Deposits assets ratio shows the share of total deposits compared to total assets. A proportionally higher deposit as a percentage of total assets is associated with improved financial sustainability, assuming that the deposits program is cost efficient. Higher deposit to asset ratio can provide a significant contribution to commercial banks financial sustainability. In his study, Lastuvkova (2016) has also found positive association between deposit and liquidity. In line with theoretical perspective and related empirical study, a positive relationship is expected between deposits assets ratio and bank liquidity (that is, coefficients of deposits assets ratio,  $\beta_3 > 0$ ).

H<sub>3</sub>: Deposits assets ratio has positive and significant impact on bank liquidity.

### **Operating Expenses Assets Ratio (OEAR)**

Operating expenses assets ratio is calculated dividing operating expenses by total assets. It shows the weight of operating expenses compared to total assets. Moussa (2015) found that operating costs/ total assets has significant negative impact on bank liquidity. In this perspective, a negative relationship is expected between operating expenses assets ratio and bank liquidity (that is, coefficients of operating expenses assets ratio,  $\beta_4 < 0$ ).

$H_4$ : Operating expenses assets ratio has negative and significant impact on bank liquidity.

### **Financial Expenses Credits Ratio (FECR)**

Financial expenses credits ratio is calculated dividing financial expenses by total credits. Financial expenses include interest expense due to loans borrowed in the money market and the capital market by banks. It shows the share of financial expenses in relation to total loans. Moussa (2015) found negative but insignificant association between financial expenses credits ratio and liquidity. In this perspective, a negative relationship is expected between financial expenses credits ratio and bank liquidity (that is, coefficients of financial expenses credits ratio,  $\beta_5 < 0$ ).

$H_5$ : Financial expenses credits ratio has negative and significant impact on bank liquidity.

### **Profitability (PROF)**

Profitability accounts for the impact of better financial soundness on bank risk bearing capacity and on their ability to perform liquidity transformation (Rauch et al. 2008 and Shen et al. 2010). Valla and Saes-Escorbiac (2006), Rauch et al.(2010) have found negative association between bank profitability and liquidity. Lei and Song (2013) have showed that the performance of bank and the creation of liquidity are negatively related to the on large banks in China, while they are positively related to small banks. Moreover, Melese and Laximikantham (2015) have also found that profitability has negative and statistically significant influence on bank liquidity. Moussa (2015) found that financial performance (ROA) has negative impact on bank liquidity; however, there was a significant positive association between financial performance (ROE) and bank liquidity. Moreover, Fekadu (2016) has found positive association between profitability and liquidity. In view of majority of related empirical studies, a negative relationship is expected between profitability and bank liquidity (that is, coefficients of profitability,  $\beta_6 < 0$ ).

$H_0$ : Profitability has negative and significant impact on bank liquidity.

### The Model

This study has investigated the impacts of bank specific variables on liquidity by applying panel data multivariate regression model. The technique of panel data estimation takes care of the problem of heterogeneity in the eight banks selected for the study. The econometric model employed in the study is given as:

$$Y = \beta_0 + \beta X_{it} + \varepsilon_{it}$$

Where: Y is the dependent variable;  $\beta_0$  is constant;  $\beta$  is the coefficient of explanatory variables;  $X_{it}$  is the vector of explanatory variables; and  $\varepsilon_{it}$  is the error term (assumed to have zero mean and independent across the time period). By adopting the prescribed econometric model, the impact of specific banking factors such as: capital adequacy ratio, credit deposits ratio, deposits assets ratio, operating expenses assets ratio, financial expenses credits ratio and profitability on liquidity have been estimated with the following regression equation:

$$Liq_{it} = \beta_0 + \beta_1 CAR_{it} + \beta_2 CDR_{it} + \beta_3 DAR_{it} + \beta_4 OEAR_{it} + \beta_5 FECCR_{it} + \beta_6 PROF_{it} + e_{it}$$

Where:

$Liq_{it}$  = Liquidity (total liquid assets / total assets) of  $i^{th}$  bank in year t

$CAR_{it}$  = Capital adequacy ratio of  $i^{th}$  bank in year t

$CDR_{it}$  = Credit deposit ratio of  $i^{th}$  bank in year t

$DAR_{it}$  = Deposits assets ratio of  $i^{th}$  bank in year t

$OEAR_{it}$  = Operating expenses assets ratio of  $i^{th}$  bank in year t

$FECCR_{it}$  = Financial expenses credits ratio of  $i^{th}$  bank in year t

$PROF_{it}$  = Profitability (net income/total assets) of  $i^{th}$  bank in year t

$\beta_0$  = The intercept (constant)

$\beta_1, \beta_2, \beta_3, \beta_4, \beta_5, \beta_6$  = The slope which represents the degree with which bank performance changes as the independent variable changes by one unit variable.

$e_{it}$  = error component

The selected study variables, their definition, basis of measurement and priori expected sign have been depicted in Table 1.

Table 1

Variables definition, measurement and expected sign

Variables	Description	Measurement	Expected Sign
CAR	Capital adequacy ratio	Equity / total assets	+
CDR	Credit deposit ratio	Total loans / total deposits	-
DAR	Deposits assets ratio	Total deposits / total assets	+
OEAR	Operating expenses assets ratio	Operating expenses/ total assets	-
FECR	Financial expenses credits ratio	Financial expenses/total credits	-
PROF	Profitability	Net income/total assets	-

## Results and Discussion

Liquidity position of commercial banks

The average liquidity position, as measured by total liquid assets to total assets ratio, of selected commercial banks has been depicted in Figure 1.

Figure 1

Average liquidity position of selected commercial bank

The Figure 1 shows that the highest liquidity position is found in Nepal Bangladesh Bank Ltd., The second and third liquidity position is found in Standard Chartered Bank Ltd., Everest Bank Ltd. respectively. Likely, the lowest liquidity is found in Himalayan Bank Ltd. among selected commercial banks in Nepal.

## Descriptive Statistics

The summary of the descriptive statistics for all study variables is presented in Table 2. The table reports single bank liquidity indicator (Liq) and six predictors of liquidity which are capital adequacy ratio (CAR), credit deposit ratio (CDR), deposits assets ratio (DAR),

operating expenses assets ratio (OEAR), financial expenses credits ratio (FECR) and profitability (PROF). The result shows that the average value of the bank liquidity (Liq) is 15.8% indicating that during the period 2010-2015, of the total assets of sample commercial banks in Nepal, on average, 15.8% are the liquid assets. The standard deviation of the bank liquidity (Liq) is 9.4%, which shows the lack of substantial variation. The minimum capital adequacy ratio is 2.1% and maximum is 26.3% among the selected banks during the sample period.

Table 2

Descriptive statistics of variables (n = 64)

Variable	Scale	Mean	Std. Deviation	Minimum	Maximum	Percentiles		
						25	50	75
Liq	Ratio	0.158	0.094	0.008	0.683	0.098	0.144	0.188
CAR	Ratio	0.098	0.042	0.021	0.263	0.074	0.089	0.101
CDR	Ratio	0.682	0.197	0.076	0.960	0.586	0.736	0.809
DAR	Ratio	0.778	0.235	0.007	0.919	0.811	0.866	0.883
OEAR	Ratio	0.026	0.022	0.002	0.164	0.016	0.020	0.030
FECR	Ratio	0.078	0.081	0.011	0.562	0.045	0.061	0.081
PROF	Ratio	0.022	0.030	-0.005	0.180	0.010	0.015	0.022

Source: Annual report of sample banks and results are drawn from SPSS-16.

The average value of the credit deposit ratio is 68.2%, which shows that the deposits of commercial banks in Nepal are not sufficiently utilized. The average value of deposits to assets ratio is 77.8% indicating the improved financial sustainability of Nepalese commercial banks and the deposits program is cost efficient. The sample commercial banks in Nepal earn 2.20% average annual return from their investment assets (ROA). The standard deviation of the profitability (ROA) is 3.0%, which shows the lack of substantial variation.

### Correlation Analysis

The correlation matrix that is shown in Table 3 provides some insights into relationship between the study variables. The results show that bank liquidity (Liq) is significantly positively correlated with CAR, OEAR and PROF, meaning that the bank with higher capital adequacy ratio, operating expenses assets ratio, and profitability position have sufficient liquidity. Moreover, the result indicates that capital adequacy ratio, operating

expenses assets ratio and profitability may be considered as the influencing variables that affect liquidity of commercial banks in Nepal. However, bank liquidity (Liq) is negatively correlated with CDR, DAR and FECR but correlation coefficients are not found statistically significant. The results indicate that the relationships between liquidity and credit deposit ratio, deposits assets ratio and financial expenses credits ratio are not strong.

Table 3

Pearson correlation analysis of variables (n=64)

Variable	Liq	CAR	CDR	DAR	OEAR	FECR	PROF
Liq	1						
CAR	.557**	1					
CDR	-.040	.162	1				
DAR	-.021	-.091	-.036	1			
OEAR	.608**	.591**	.221	-.081	1		
FECR	-.059	.044	-.526**	-.033	.043	1	
PROF	.571**	.452**	.044	-.251*	.601**	-.019	1

\*. Correlation is significant at the 0.05 level (2-tailed).

\*\*. Correlation is significant at the 0.01 level (2-tailed).

Source: Annual report of sample companies and results are drawn from SPSS-16.

The correlation matrix of the variables presented Table 3 reveal that all correlations coefficients among the independent variables are less than 0.61, implying the absence of multicollinearity. Thus, there is no evidence of presence of multicollinearity among the independent variables.

### Regression Results

The Table 4 presents the regression results of the determinants of liquidity of commercial banks in Nepal. The value of  $R^2$  and adjusted  $R^2$  are 0.554 and 0.507 respectively. The overall explanatory power of the regression model is fair with  $R^2$  of 0.554. This indicates that 55.40% of the variation in bank liquidity can be explained by the variation in the explanatory variables. The p-value for F statistics is 0.000 in the model. It represents that the model is fairly fitted well statistically. As a test of the presence of multicollinearity among independent variables in the model, the tolerance value (TV) and variance inflation factor (VIF) have been computed. The variance inflation factor (VIF) shows a value less

than 2.20 for each variable. The larger the value of VIF, the more troublesome or collinear the variables and as a rule of thumb a VIF greater than 10 is unacceptable (Gujarati, 2004). Thus, in this estimated regression model, VIF less than 2.20 for each variable indicate the non-presence of multicollinearity. The independent variables chosen for the model are best suited for regression analysis.

Table 4

### Regression results of the determinants of liquidity of commercial banks

$$\text{Liq}_{it} = \beta_0 + \beta_1 \text{CAR}_{it} + \beta_2 \text{CDR}_{it} + \beta_3 \text{DAR}_{it} + \beta_4 \text{OEAR}_{it} + \beta_5 \text{FECCR}_{it} + \beta_6 \text{PROF}_{it} + \varepsilon_{it}$$

Predictors		Std. Error	t-value	P-value	Collinearity statistics	
					Tolerance	VIF
Constant	.132	.055	2.420	.019		
Capital adequacy ratio (CAR)	.653	.248	2.640	.011	.630	1.588
Credit deposit ratio (CDR)	-.145	.053	-2.733	.008	.634	1.578
Deposits assets ratio (DAR)	.031	.037	.853	.397	.920	1.087
Operating expenses assets ratio (OEAR)	1.582	.551	2.872	.006	.468	2.136
Financial expenses credits ratio (FECCR)	-.280	.126	-2.230	.030	.673	1.485
Profitability (PROF)	.758	.369	2.057	.044	.559	1.789
		R <sup>2</sup> = .554	Adj.R <sup>2</sup> = .507	F = 11.788	F(sig) = .000	

Source: Annual report of sample companies and results are drawn from SPSS-16.

The estimated regression result indicates that capital adequacy ratio (CAR) is significantly positively associated with liquidity. The result is as per priori expectation and similar to the findings of Bunda and Desquilbet (2008), Chagwiza (2011), Tseganesh (2012), Vtyurina et al. (2012). However, the result is contrary to Melese and Laximikantham (2015), where they have found negative and statistically significant association between capital adequacy and bank liquidity.

Credit deposit ratio (CDR) has negative and significant impact on bank liquidity. The result



is similar to the priori expectation. The result indicates that Nepalese commercial banks with higher credit deposit ratio (CDR) have lower liquidity position. The higher credit deposit ratio means that the bank may not have enough liquidity to cover any unforeseen fund requirements.

Operating expenses assets ratio (OEAR) has positive and statistically significant association with bank liquidity. Positive impact of operating expenses assets ratio on bank liquidity can be quite surprising. It highlights the fact that higher operating expenses assets ratio can enhance banks' liquid assets. The result is contrary to priori expectation and the findings of Moussa (2015), where the author found that operating expenses assets ratio (OEAR) has significant negative impact on bank liquidity.

Financial expenses credits ratio (FECR) has negative and statistically significant impact on bank liquidity. The result is similar to the priori expectation but the result is contrary to the findings of Moussa (2015) where, the author found negative but insignificant association between financial expenses credits ratio and liquidity.

Profitability (PROF) has positive and significant impact on bank liquidity meaning that profitable commercial banks in Nepal have sound liquidity position. The result is contrary to the priori expectation and the findings of Valla and Saes-Escorbiac (2006), Rauch et al.(2010), Melese and Laximikantham (2015). However, the result is similar to the Fekadu (2016), where he has found positive association between profitability and liquidity.

## **Conclusion**

This study has examined the determinants of liquidity in Nepalese commercial banks. Secondary data of eight commercial banks with 64 observations for the period of 2008 to 2015 have been analyzed using panel data regression model. The conclusions arrived at in this study is based on the results of the regression model. This study concludes that bank liquidity increases with higher capital adequacy, higher operating expenses assets ratio and profitability. In contrast, credit deposit ratio and financial expenses credits ratio have negative impact on bank liquidity. The relationship between the deposits assets ratio and bank liquidity is ambiguous because coefficient is statistically insignificant.

## **Policy implications and research avenues**

This study offers the following recommendations through which Nepalese commercial banks and related regularity authorities can work to improve liquidity risk management.

In order to ensure effective liquidity risk management, liquidity risk policy should be designed. The policy should describe the manner in which the bank identifies, evaluates, measures, monitors, manages and reports its liquidity. The policy should be clearly outlined the structure, responsibilities and controls for managing liquidity risk and overseeing the liquidity positions of the bank. The bank's liquidity risk policy includes the contingency funding plan, along with the communication strategy. The contingency planning policy provides a framework for detecting an upcoming liquidity event with predefined early warnings and actions for preventing temporary or longer term liquidity disruptions.

Commercial banks should devise strategies to win the confidence of depositors and should maintain a stable funding profile. The banks can increase their liquidity in multiple ways, each of which ordinarily has a cost, including: shorten asset maturities, improve the average liquidity of assets, lengthen liability maturities, issue more equity, reduce contingent commitments, and obtain liquidity protection. Banks should try to ensure that they have sufficient liquidity to meet all relevant regulatory requirements, plus a buffer to reduce the likelihood that liquidity falls below these thresholds and triggers a regulatory or market response or creates constraints on the bank's actions.

Nepal Rastra Bank has developed its own liquidity-monitoring framework for the short-term liquidity monitoring of the banks. The ratio has been defined in the framework is very similar to the liquidity coverage ratio (LCR) of the Basel III. Thus, effective implementation of the framework is necessary by the commercial banks to cover this aspect. For the long term liquidity monitoring, mechanism to monitor net stable funding ratio (NSFR) should be developed and implemented as soon as possible.

Further, this study is considered to be useful to academicians as a source of knowledge for further research. The study is mainly concentrated on only bank specific factors and thus, further study can be carried out on the topic to point out the other factors that enhance mitigation of liquidity risk of Nepalese commercial banks. This study suggests to take into account some industry factors and macro economic factors into the analysis.

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## Popular Music and the Nepali Youth

- Anita Dhungel, PhD.

*Listening and imbibing meanings across popular lyrics will aid to foster and cultivate dialogue, respect, tolerance, and love for humanity—thru which systems of oppression is detected. This would then lead to create a more equitable, caring, and beautiful world via action and reflection, hence transform them. One may hence perceive here that music—particularly popular music has served for each generation as a forum for rebellion against the status quo. Accordingly, one may bid to opine that rather than having an adverse effect, music as a matter of fact stimulates life and bring distant lands and foreign cultures closer to and within its pulsating warmth.*

Music gives rhythm to life. It has the power to create shared experiences. It suggests, strengthens, and influences a sense of our belonging, our notion of love and romance. It helps in establishing relationships and also shapes “our attitudes toward authority and our views about gender, class and race” (Petracca 255). This most sophisticated of arts is basic to our instinct, in the sense that there is something within us that responds to sound and to rhythm. Artists have made use of music to heighten various intricate expressions on infinitely varied levels with the use of various notations, to arouse emotions and sensations within all. The lush melody of music triggers romantic or melancholic associations of the past or hopes for the future. It heightens our emotions and a sensation thus seems to lead to interpret or clarify our feelings. It sometimes makes us recognize feelings we do not know we had, consequently helps in figuring out the structures of those feelings.

Subsequently, one may endeavor to say music is the richest in its ability to clarify feelings, for which we have no names at all to refer to, nevertheless refines, enriches, and enlarges our life and our outlook. Along-with music enriching our life, contemporary popular music too, does indeed have the capacity to take us out of our ordinary reality, and profoundly affect our moods, our thoughts, our emotions, our actions, and responses. Essentially, popular music, specifically western popular music has caught the pulse beat of the Nepali youths today.

One observes that most contemporaneous Nepali youths are either imitating or mimicking western pop music, either by singing or by producing their songs. In addition, western pop music also works as a sort of a popular hegemonic cultural force on Nepali

youth. One finds it pushing at the taut borders of society, because it “is always already a cultural hybridization marked by rhizomorphic cultural flows” (Barker 333). On the other hand, due to mass technological advancement popular music has become very faddish amongst the youths today; the flip side though is that: the parents of today seem oblivious and are often not even aware what their children are listening to, or what sort of taste they have developed in music. The children are left to their own, to select their own choice of music, their own choice of lyrics and lyricists to listen to.

As each generation matures, its members see the world with a new perspective and with its own new set of values. Essentially, popular music is combined with a powerful lyrical and rhythmical beat that appeal to the senses. This sort of music calls on to our deeply embedded emotions and delivers mind-numbing background to our already heightened senses. Again for instance, pop singers whether it be Michael Jackson, Ricky Martin, Savage Garden, Sting, Enrique Eglasias, Dido, RiHanna, or Miley Cyrus, all their rhythmic beat music and songs are equally popular amongst youths. Their songs for instance "You rock my world," or "She bangs, she bangs Oh! Baby, when she moves, she moves " or "I can be your Hero baby" or "This Desert Rose" or "You can still be free, if time will set you free" or "I'm no angel" or "I want to thank you, for giving me the best day of my life" or "Oh, Yeah? Girl Gotta Work for Me," or "Who Owns My Heart," are influential to some extent in changing the thoughts and behavioral patterns of Nepali youth, contemporaneously.

These songs sway the youths to imitate these singers in the way they (singers) dress, act and also behave. And this sort of influences may be found in contemporary popular Nepali songs sung and danced by youthful Nepali children, for instance songs like “*Paarityodaada ma hera/ ghamlagyoghamailo/ lagyomalairamilo/timira ma ghumnajaauna,*” or “*Coke ko bottle haathma/Guitar bokikadha ma/ hindaichuma bato ma/I’m walking, I’m walking, I’m walking, I’m walking, I’m walking, I’m walking on the streets of Thamel.*” Though, these melodious songs imitate western musical ways of expression, yet they intractably retain Nepali cultural heritage.

Additionally, the obsession to listen and sway to the western music (as the concurrent ideology conditions, which is perpetuated by popular mass media), is believed to affect the status quo of the individual in the circle s/he/zei moves in. The moment a person knows a certain song and can dance and perform to that particular beat, s/he/zei is at once identified as being a "cool" or a "hep" and is tacitly assumed as moving and

spiraling in the “Happening Sphere.” Accordingly, we find the young trying to imitate and impersonate those stars that have sung a particular number which has gained a big appeal especially in the western world. One also knows that music creates role models as well as idols as they achieve mythical status after his/her death in the psyche of the youths. For instance, personas like Elvis Presley.

Nepali youthful fans, who have not even set eyes on him, scrawl their feelings “I love you Elvis. Please come back” and “Elvis I miss you” (Folkerts 279) all over the places. These fans even twenty thousand miles away are influenced and copy the manner and style of Elvis singing, or his dress codes as well. Like this, one can perceive lyrics and rhythms of songs that are popular among the young tend to push the boundaries of contemporary culture.

Broadly, one finds the young wanting to copy those songs and dance sequences, that they see being televised through various channels such as MTV (India), MTV (Asia), MCM or Channel V. Not only that, the youths also come up with westernized names for groups they have formed to perform or to represent the singing and production of their songs. For instance, there exist groups in Nepali pop music community like “Jems Pradhan,” “Cool Pokhrel,” “Catch 22” or “Crossroads.” All of these are favorite Nepali musical groups and produce music that follow the same rhythmical pattern and beat that one finds in western popular music. It is inevitable that the lyrics and music written and sung and performed by artists of this new generation often express their own set of values, which inevitably conflicts with values held by their parents. For the adults older than age eighteen consider popular music as “trash” and as being too loud. As a matter of fact most adults are alarmed at the arousal of sexual energy demonstrated in these songs and dances.

Nonetheless, nothing is singular to this century of youths then their addiction to popular music. For the young Nepali audience however the choice of music lies in the latest western music and popular Hindi music. And the Asian youths have produced their hybrid forms of Ragga-Banghra-Reggae-Rap cross-overs. Indeed, African-American and black British fashion, music and dance styles are appropriated by Asian youths into their lifestyles. As a result, this effect of popular music one sees is slowly invading the Nepali screens as well. A lot of re-mixing, imitating, duplicating, impersonating, intermingling of old and new songs, eastern and western music, and many, many other genres are being experimented by these young generation of Nepali singers.



As Dominic Strinati remarks “straight-forward re-mixing of already recorded songs from the same or different eras on the same record, to the quoting and 'tasting' of distinct music's, sounds and instruments” is in some ways performed “in order to create new sub- and pan-cultural identities” (233). There is a lot of resistance by conventional critics to these unconventional songs, yet, which is a welcome for the youngster group. For instance, there are songs like “*Heh, Heh*” by Jems Pradhan, or songs like “*Sunemerimalu*” by Cool Pokhrel or “*AeyKo Ho*” by Catch 22 and “*Miss Catwalk*” by Crossroads. All of these songs are hits and favorites in the Nepali music world.

However, what one discovers here is the hybridization of music, words, and the ideology these words convey. Besides what one finds in this type of music, wordings, meanings and their cultural representations and impact, is that they reflect the mood, tone, and attitude sneaked in from all parts of the world. However, what one notices here is that these young Nepali singers are trying their best in bringing about a cultural change in society through their songs. Like for instance the song, “*Oi battikhoi?*” produced by Lyrical Hype endeavors to spawn and increase awareness amongst the Nepali community.

At the same time, as the Nepali youths begin to imitate the western music, western style, western culture, as well as western ideology, it begins to become a matter of great concern for the conventional parents. On the other hand, what the conventional critics fail to perceive is that these western codes have become 'common sense' for today's young groups all over the world. Consequently, one observes in the youths of the world, wherever their geographical boundaries may fall, cannot escape the hegemonic influence of popular culture across all cultural borders and geographical boundaries of human race. It is an issue that inevitably, is bound to happen.

As a result, one may equate the above situation as being equally applicable to Nepalese youth singers and their audiences of today. The bright side to this argument is however that young and the energetic are trying to elevate the status of Nepali music, which had no definite space of its own earlier. And the more the people hear these new songs the more people want new melodies to satisfy their desires and pleasures of listening to good music. And to cater to their needs the more concoction of music is being fermented, experimented and formulated. Consequently, new forms and strains of music is always being invented. One may hence perceive here that music—particularly popular music has served for each generation as a forum for rebellion against the status quo.

As rock 'n' roll or any other popular form of music becomes very popular and spreads into various digressions defined by variant ethnic backgrounds, cultures, class, and its successes and barriers, as a matter of fact these represent cultural tension, not merely a change in musical form. Accordingly, one may bid to opine that rather than having an adverse effect, music as a matter of fact stimulates life and bring distant lands and foreign cultures closer to and within its pulsating warmth.

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## Colonial Psyche: Inherent Prejudice

### An Assessment of Characters in Desai's Novel- The Inheritance of Loss

Babu Ram Khanal

#### Abstract

*This research article concentrates in the examination of Kiran Desai's novel The Inheritance of Loss. Desai has not only misinterpreted the feelings and experiences of the aborigine Gorkhas of Darjeeling, Kalimpong, Siliguri and Dooars but also has hurt the sentiments and feelings of the Gorkhas in their own land and exposed her colonial mentality in order to win the prizes and grace of the Britishers , the colonizer. She has othered Gorkhas as outsiders but portrayed the others as insiders. This article truly highlights Desai's ill intention in her novel toward the Gorkhas.*

This article analyses the experiences and feelings of characters' in Kiran Desai's novel- The Inheritance of Loss. It consolidates on the characters' experience of bitterness and pain for being undermined, humiliated and disgraced in their homeland. I believe that the characters have been traumatised because of Desai's unjust and unfair explanation (reading) and unhealthy desire to win prizes and obtain scorned sympathy of the Eurocentrics at the cost of the aborigine Gorkhas. She presents herself as an author with inherent prejudice occupied by colonial psyche, creating tensions, causing uneasiness to the aborigines and mocking the identity of real inheritants. Desai ignores the truth and twists it to other darker side which is nothing, but fake and forge, the result of her assumed mind. She portrays the outsiders (the margins) as insiders and places them in the center. Desai's effort to other the native ethnic Gorkha is nothing but to call forth a great disaster in their homeland. Without any feeling of guilty and ignoring the history of Muslim in India, She establishes a false precedence by presenting the "Muslim as insiders and the Gorkhas as outsiders" (130). N.S. Saksena, in Subash Ghissing and Gorkhaland writes:

Nepal conquered Darjeeling from Sikkim in 1789 and it was annexed in Nepal. In 1817 Segoli treaty gave many hill areas of Darjeeling to British India. A memorandum was given to Lord Montagu and Lord Chelmsford in 1917 asking for a separate unit of Darjeeling, Kalimpong District (Dooars) which was annexed from Bhutan

in 1865. In 1929, the demand was further made to Simon commission and again

to the government of India. (92-95).

Saksena's statement makes clear that Gorkhas of Darjeeling Kalimpong and Dooars (Silliguri and Jalpaiguri area) are not outsiders as Desai claims but insiders and the aborigines. It is a matter of great unfortunate that these Gorkhas have been misunderstood, misled and misinterpreted. When Kiran Desai penned *The Inheritance of Loss*, she stood with her unfair culture and prejudice about Gorkhas. There was no positive space in her mind for brave warrior who had fought against the British Raj in India and With Pakistan several times:

Half happy half scared, she had found herself on the wide lap of a stranger in the car. They had driven to the station and had to park far away, for thousands of people had gathered to scream and demonstrate: British raj murdabad. We fought in World War One. We went to East Africa, to Egypt, to the Persian Gulf. We were moved from here to there as it suited them. We fought in World War Two. In Europe, Syria, Persia, Malaya, and Burma. Where would they be without the courage of our people . . . . In the wars with Pakistan we fought our former comrades on the other side of the border (158).

How could Desai undermine and humiliate such patriot who fought against European Imperialists, the colonizer. I assume that she is a sadist in a true sense who enjoys by traumatizing others.

To go back to Saksena again, Nepal got Darjeeling from Sikkim and Kalimpong and Dooars from Bhutan, so Gorkhas are aborigines of these places. In the post modern definition, Gorkhas are the real subject without any hypen. Desai works with the vested interest to gain popularity. She uses such words to disgrace the Gorkhas that an educated fair writer would hardly utter:

But if we forget there is some truth to what they are saying, the problems will keep coming. Gorkhas have been used . . . . These people are not good people. Gorkhas are mercenaries that is what they are. Pay them and they are loyal to whatever. There is no principle involved, Noni. And what is this with the Gorkhas? It was always Gorkhas. And then there are not even many Gorkhas here — some of course, and some newly retired ones coming in from Hongkong, but other wise they are only Sherpas, coolies. (246-47)

Desai has no hesitation in searching ideal name for the deshi who have been spending their days amid the panorama of Gorkhas's homeland enjoying snow-capped

scene of Kanchenjunga to which she herself belonged. On the other hand, she opts Chang, Bhang, Owl, donkey for the ethnic Gorkhas to insult them in their own land.

Chang, Bhang, Owl, Donkey and many others sat at the Thapa's canteen on Ringkipong Road . . . At Thapa's Canteen. Gyan told Chhang, Bhang Owl, Donkey of how he was forced to tutor to earn money, How glad he would be if he got a proper job and leave that fussy pair, Sai and her grandfather. With the fake English accent and the face powdered pink and white over dark brown . . . he leaped smoothly to a description of the house, the gun on the wall and a certificate from Cambridge that they didn't even know to be ashamed of. (160-76)

Without any feeling of uneasiness and sense of guilty, Desai uses several derogatory words, e.g. Neps for Nepali, Pakis for Pakistani, Chinks for Chinese. She seems to be a sadist in a true sense who enjoys by tormenting others.

Is it necessary to be a profane (irreverent) and disgrace different nationalities who have no linkage here, and hurt the sentiment and feelings of others for her success? She hates Naga indigenous for their culture and foods; e.g. Nagas eat dogs (290), Sikhs are portrayed as terrorist (286-7), criticizes Russians e.g. fucking Russians (102). It seems she has not been able to overcome her colonial psyche that the British imperialist had implanted in her mind. I assess the novel very unfair, full with prejudice and sometimes ponder, "Is she pouring back the anger she has over the British imperialists? Or is she surrendering before the White supremists at the cost of Gorkhas' identity and culture?"

The Indian indentured labors were harassed, dehumanized and given the "treatment of inferior coolies. They were forcibly converted into Christianity. Their language, culture, values and religion was destroyed" (Mullo, 75). Ajay Dubey in the Indian Diaspora in Caribbean and Africa writes:

France first smuggled workers of British India and shipped them to Caribbean and subsequently succeeded in a treaty with British Indian Government to extend the supply of Indian workers who came to French West Indies from Tamilnadu. In the French west Indies Indian lost their identities. This happened because of the policy of assimilation followed by the French government followed by the French government. This policy of assimilation led to loss of language, culture, values and religion of Indians. (119)

It exposes the ill-attitude of French to Indians diasporas. Desai makes similar unhealthy efforts to destroy the culture, language, values and religion of Gorkhas. She

merges forcibly the dominant identity of Gorkhas into the marginalized culture of deshi.

Desai works with preassumption that the costal people that is, the deshis are more intelligent than others. She believes that only deshis can teach mathematics and science. When Gyan, the protagonist and a Gorkha origin, found engaged in teaching science, they start mocking him. Even the cook questions on Gyan's talent and intelligence. He retorts :

“It is strange the tutor is Nepali”, the cook remarked to Sai when he had left. A bit later he said, I thought he would be Bengali. . . . “Bengalis”, said the cook, “are very intelligent “Don't be silly,” said Sai . . . . It is the fish”, said that cook, “Costal people are more intelligent than inland people” . . . . “Everyone knows,” Said the cook, “Costal people eat fish and see how much cleverer they are. Nepalis make good soldiers, coolies, but they are not so bright at their studies.” (73).

People of Nepali origin are very mock talent. They have exposed their excellence time and again in national and international forum e.g. in NASA Nepali researchers have already proved their pioneer role with the world class scientists. In India in the Universities of North-East, youths of Nepali origin have several times captured the top positions, so have in the universities of Europe and America. The novelist has unfortunately forgotten that Dr. Ram Krishna Niraula was the head of judges of West Bengal High court in Calcutta. Given opportunity, Gorkhas can show their excellence in war, loyalty academic, technical and administrative sectors.

Desai herself agrees that Darjeeling was annexed from Sikkim and Kalimpong including Dooars from Bhutan respectively (129). Therefore, there is no need to question who the inheritants are. Gorkhas are the real inheritants in a true sense in the aforementioned regions whereas other sects of people may be Muslims, Biharis, Bengalis, Gujrati and Marwaris are the outsiders, the migrants.

Desai does not have any feeling of regret to undermine the movement of GNLF who are fighting for equality, freedom, justice and identity. Their movement becomes tamasha for her whereas the movement for Telangana and Jharkhand becomes legal, out of necessity. She retorts:

Must be the Gorkhas lot again.

“ But what are they saying?”

It is not as if it is being said for anyone to understand. It is just noise, tammasha .”  
(201)

The movement which has a direct association with the life of hundreds and thousands of people becomes unimportant, meaningless and trivial whereas the loss of comfort, and sophisticated life becomes more important for her.

Desai dishonors the quest for self- esteem self-rule of Gorkhas which is an urge for a more realistic approach. The movement is for self-rule, good governance, equality and freedom, She nullifies deliberately the painful feelings of Gorkha aborigines and others them as outsiders ignoring the truth:

In 1947 brothers and sisters, the British left granting India her freedom, the Muslims Pakistan, granting special provision for the schedule castes and tribes leaving everything taken care of . . . Except us the Nepalis of India. At that time in April of 1947, the communist Party of India demanded a Gorkhasthan. But the request was ignored . . . We are laborers on the tea plantation, Coolies, dragging heavy loads. Soldiers. And are we allowed to become doctors and government workers, owners of the tea plantations? No ! We are kept at the level of servants . . . we are Gorkhas. We are soldiers. And have we been rewarded .Are we given respect? “No ! They spit on us”. (158).

This is the pain and frustration of ethnic Gorkhas in their own land, the result of discrimination, segregation and deprivation. Because of this segregation, Gorkhas are pushed to move for their rights, justice and equality.

Gyan, the protagonist of the novel expresses similar disheartening experience as he tries for a job. He travels to Calcutta by overnight bus to defend the interview. After the interview was over, Gyan was assured that he would be informed if he is selected. They remarked him, “very good”, “We will let you know if you are successful”. Gyan, feeling his way out through the maze and stepping into the unforgiving summer light knew he would never be hired” (159). Even though Gyan was born in Darjeeling, a district in West Bengal State and has lived there all his life, trying for a job in different institutions, he never feels that he has got fair treatment from the ruling class. Let alone Gyan, hundreds and thousands of Gorkhas have been living in such miserable conditions. Therefore they are compelled to organize themselves and throw themselves into the movement, though reluctantly.

Furthermore, Gyan is presented as a person with intense hatred to Christianity

whereas Sai as liberal (174). This is another evidence that Desai has worked with inherent prejudice. Virtually, Gorkhas are Hindus and Buddhists. Yet, they are liberal to other religion languages and castes as well. e.g. Islam, Christianity, Jain or Sikhs. Because of these virtual qualities, Gorkhas are easily mixed up in any community of the world. Besides, many Gorkhas have converged into Christianity in Kalimpong, Darjeeling, Assam, Meghalaya and Mijoram. On top of that Christianity has been universally accepted and followed. So, blaming Gorkhas as bias to Christianity is nothing but Desai's illusion, on the one hand and useless effort to please the Westerners, on the other hand.

Bob Hodge and Bijay Mishra write: "For aborigines, the issue of issues is land rights, with their love and their precise knowledge of its topography" (412). Gorkhas love their land and their country. They are fighting against injustice, discrimination and against the human tyranny, not against their country. Poverty, unemployment and the appalling condition of Gorkhas has compelled them to trespass upon Nepal and make a living there. Although Gyan fedup, is still trying to get a job in his homeland. His conflict is building up all the time in his mind. Therefore, without caring the atrocities, of police, Gorkhas are infatuated( incited) to go to the movement.

The disgrace is so unbearable that it chagrins (disappoints) any layman whether Gorkhas or Nagas or Sikhs. Desai's blasphemy hurts everyone when she blabs (talks foolishly) the Nepalese and Sikkimese retired soldiers for intrusion in Darjeeling.

There were reports of coming and going over the Nepal and Sikkim border of retired army men controlling the movement, offering the quick training on how to wire bombs, ambush the police, blow up the bridges. But anyone could see they were still mostly just boys, taking their style from Rambo, heads pull up with Kongfu and Karate chops, stolen jeeps, having a fantastic time. "Money and guns in their pockets". (194)

No Gorkhas or anyone would tolerate such hatred comment in their own land. Gorkhas' patriotism, honesty, loyalty and simplicity has been lauded through out the world. Non-alignment, non-belligerent (not engaged in hostilities) and non-aggression are the true features that characterize the qualities of Gorkhas. So, Desai's unproductive effort to feature Gorkhas as immigrants and deshisi as inheritant is sure to vegetate (live a monotonous life) her.

All these a facets of the novel reveal the ill-attitude of the writer to the aborigine



Gorkhas, particularly living in Darjeeling, Kalimpong and Dooars. These Gorkhas, though living in majority, have been undermined, humiliated time and again, and have become the victim of conspirators. Gorkhas's movement for equality, freedom, justice and self-rule has been ridiculed, especially by the state owned radio, televisions and paper. Gorkhas can neither detach themselves from their homeland nor can they tolerate injustice and isolation. Hence they leap into the fire becoming the hatred object of so called pro-Westerner/ European like Desai. She pretends as if She is not aware of the poverty stricken soul of Darjeeling, Kalimpong and Dooars. She came off with her sinned eyes undermining their rights and appalling condition just in order to get favour of the blue eyed Westerners. Desai didn't try to realize that Gorkhas are the real inheritant and the loss is their own loss, not the loss of outsiders like the judge, Nona, Lvola, Booty who she has portrayed in the novel.

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# Scientific Paper Writing In L<sup>A</sup>T<sub>E</sub>X

Santosh Ghimire, Ph.D

## Abstract

*Nowadays L<sup>A</sup>T<sub>E</sub>X is widely used and is very popular among educator, university students, researchers, and scientists to write professionally formatted papers, books, proposals etc. In this article, we discuss various steps of scientific paper writing using L<sup>A</sup>T<sub>E</sub>X.*

## Introduction

In simple language one can define L<sup>A</sup>T<sub>E</sub>X as a typesetting program which is an extension of the original program called TEX introduced by Donald Knuth [1]. In other words, L<sup>A</sup>T<sub>E</sub>X is a family of programs designed to produce publication-quality typeset document. In 1978, Donald Knuth, a computer scientist got frustrated with the mistakes that the publishers made in typesetting his work. Then he decided to create a typesetting program that everyone could typeset documents and his typesetting program is popularly known as TEX. His program is very powerful but it focuses on every small details. Later on, a mathematician and computer scientist Leslie Lamport introduced the variant of TEX called L<sup>A</sup>T<sub>E</sub>X. L<sup>A</sup>T<sub>E</sub>X is particularly good at working with mathematical symbols. These days research scholars need to submit their papers in L<sup>A</sup>T<sub>E</sub>X version while publishing in most of the journal publishing house. Moreover, presentations can be made very beautiful and well-organized using L<sup>A</sup>T<sub>E</sub>X.

L<sup>A</sup>T<sub>E</sub>X takes a computer file and changes it into a form that can be printed on a high quality printer producing a quality printing needed for various purposes. Necessity of L<sup>A</sup>T<sub>E</sub>X is felt more in the writing when there are large number of mathematical symbols. Mathematical typing can be made easy using L<sup>A</sup>T<sub>E</sub>X while producing large number of documents. There are many advantages of L<sup>A</sup>T<sub>E</sub>X over the normal word processors. In a document very complex structures such as footnote, table of contents, bibliographies, etc can be generated very easily. Typesetting of mathematics using L<sup>A</sup>T<sub>E</sub>X is very easy and it creates well structured documents (articles, books, theses, report, etc). Moreover, automated placement of figures and tables and automatic generation of references to tables, figures, bibliographies etc in the document can be easily done. L<sup>A</sup>T<sub>E</sub>X is highly portable, free and universal.

**Steps for Scientific Writing:** We now discuss the various steps in L<sup>A</sup>T<sub>E</sub>X when we need to produce scientific paper.

**L<sup>A</sup>T<sub>E</sub>X Compiler:** We need a compiler to convert L<sup>A</sup>T<sub>E</sub>X source file to create real document. MIKTEX is one of L<sup>A</sup>T<sub>E</sub>X compiler which is free and easy to install. L<sup>A</sup>T<sub>E</sub>X compiler produces PDF file which can be observed and printed by Adobe Reader. MIKTEX can be downloaded from: <http://miktex.org./2.9/setup>.

**Editor:** To write text in L<sup>A</sup>T<sub>E</sub>X, we need an editor because we cannot write it in MS word and compile it from there. So we need an editor of L<sup>A</sup>T<sub>E</sub>X. Some of the commonly used editors are WinEdt, TexnicCenter, TexMaker etc and can be easily downloaded freely.

**Producing a L<sup>A</sup>T<sub>E</sub>X Document:** The text of every document begins with the command `\begin{document}` and ends with `\end{document}`. All the text which is written after the `\end{document}` will be ignored and the space before `\begin{document}` is called preamble space. Preamble begins with `\documentclass`.

**(1) Document Classes:** The document class determines the overall layout of the document. There are five standard classes distributed with L<sup>A</sup>T<sub>E</sub>X.. These classes are:

- (a) article: article document class is used for simple and short documents, including journal articles, and short reports. It is a good all-purpose class.
- (b) book: It is used for books.
- (c) report: It is used when we are writing books and longer reports containing chapters.
- (d) letter: It is used for letters, both business and personal.
- (e) slides: It is used for making transparencies for projection on a screen.

These classes provide preset formats with default margins, paragraph formatting, and special commands needed to produce specific sections. The title of the document, name of the author, and the date of the publication are assigned using the command: `\title`, `\author`, and `\date` in the preamble space. Moreover, the actual title page is generated using the command `\maketitle`.

**(2) Sectioning:** The classes article, report and book have a set of commands for different kinds of sections. These are `\part`, `\chapter`, `\section`, `\subsection`, `\subsubsection`, `\paragraph`, `\subparagraph` and these headings are formatted and numbered automatically by L<sup>A</sup>T<sub>E</sub>X. We use the command `\tableofcontents` to include table of contents at the beginning of the document. We use the command `\begin{abstract}` and `\end{abstract}` to create an abstract

in a document.

**(3) Cross-Referencing:** For cross referencing, we first set a marker for a section, figure, table, line etc which is to be refereed. The marker can be any things of our choice. It could be numbers, letters etc. We use the command `\label{marker}` to label the unit, figure etc We use the command `\ref{marker}` to produce the number of corresponding section, figure etc and the command `\pageref{marker}` to produce the corresponding page number.

**(4) Figures and Tables:** To include figure in  $L^A T_E X$  document, we first need to save it in the folder. We can save the figure in jpg, .pdf, or .eps,. The following commands are used to include a figure.

```
\begin{figure}[placement]
\includegraphics[options]{filename}
\caption[....] {....} \label{.....}
\end{figure}
```

Labeling of the figure is done with the command `\label`. Tables in  $L^A T_E X$  document can be generated with the command

```
\begin{table}[placement]
\centering
\begin{tabular}
.....
\end{tabular}
\caption[...]{...}\label{....}
\end{table}
```

**(5) Mathematics typesetting:** The real beauty of  $L^A T_E X$  is in typing mathematics. A formula appearing in the running text is produced by the math environment. There are mainly three types of math modes in LATEX.

(a) Inline form: Inline form is used to place mathematical formulas in the midst of ordinary

text and the formulas so produced are roughly the same size as the text they are embedded in. Inline form can be invoked in one of the following three ways:  $\$...\$$  or  $\$(.....\)$  or  $\begin{math} ....\end{math}$ .

(b) Display form: This form puts the content in a separate line with space before and after and it is displayed at center by default. Display form can be invoked in one of the following three ways:

$$$.....$$$ , or  $\[.....\]$  or  $\begin{displaymath} ....\end{displaymath}$ .

(c) Numbered Equation: This form is similar to `displaymath` environment. Moreover, it produces an equation number in parentheses to the right of the displayed formula. Numbered equation is generated with the command:  $\begin{equation}....\end{equation}$ .

To display multi-lines formulas in mathematics, we use the `equation array` and it is invoked with the command  $\begin{eqnarray} ....\end{eqnarray}$ . This command builds a three-column array of numbered equations, with the first column right-justified, the second centered and the third left-justified. Inside the body the adjacent rows are separated by  $\backslash$  and the adjacent items within a row are separated by  $\&$  character. Moreover, `eqnarray*` can be used when we do not need to number the lines. Here is an example:

Input:

```
\begin{eqnarray}
(x+y)(x+y)&=& x^2+xy+xy+y^2 \nonumber \\
&=& x^2+2xy+y^2 \\
(x+y) (x-y)&=& x^2-xy+xy+y^2 \nonumber \\
&=& x^2-2xy+y^2
\end{eqnarray}
```

Output is:

Command	Output
<code>x_1</code>	$x_1$
<code>x_{11}</code>	$x_{11}$
<code>x^2</code>	$x^2$
<code>x^{2a}</code>	$x^{2a}$
<code>x_1^2</code> <code>{x_1}^2</code>	$x_1^2$ $x_1^2$
<code>\frac{x}{y}</code> <code>\tfrac{x}{y}</code> <code>\dfrac{x}{y}</code>	$\frac{x}{y}$ fraction in text form fraction in display form
<code>\sqrt{5}</code> <code>\sqrt[3]{5}</code>	$\sqrt{5}$ $\sqrt[3]{5}$
<code>\sum_{i=1}^n{x_i}</code>  <code>\prod_{i=1}^n{x_i}</code>  <code>\lim_{\theta \rightarrow 0} \sin \theta</code>  <code>\int_a^b f(x) dx</code>	$\sum_{i=1}^n x_i$  $\prod_{i=1}^n x_i$  $\lim_{\theta \rightarrow 0} \sin \theta$  $\int_a^b f(x) dx$

**(6) Bibliography:** Using the BibTex program in L<sup>A</sup>T<sub>E</sub>X, nice bibliography can be created. For this we first create a separate .bib file containing all the references. We then cite them using the command `\cite{ref}` in the document using the standard commands and then place a command at the end of the document to create the reference list. There are different citation styles are available. Commonly used citation style is Harvard Citation style.

For more about the L<sup>A</sup>T<sub>E</sub>X, simply search it in Google where one will find various L<sup>A</sup>T<sub>E</sub>X documents or simply refer the book [1] by Leslie Lamport

**Reference**

[1] Leslie, Lamport A Document Preparation System LATEX , User's Guide and Reference Manual, Second Edition, 2012, Pearson Education.

# Remittance: The Fuel for Boosting Human Capital in Nepal

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## Abstract

*The study “ Remittance: the fuel for boosting human capital in Nepal” is actually an endeavor to explain the role of remittance on education and health in Nepal. It measures the impact of international remittance on the economic well being of people in two districts of Nepal – Bhojpur in the east and Dhading in the central Nepal. A comparative analysis of the households receiving remit and those not receiving it constitutes the core-base for the impact-study which clearly indicates the trend of remittance being more instrumental for directing expenses towards education and health.*

*Among the 75 districts of Nepal, Dhading and Bhojpur Districts come on the 15<sup>th</sup> and 35<sup>th</sup> position while ranking them as per number of migrant labor by district. But in-terms of ratio of household and labor migration both the district falls within the top ten districts of Nepal. The analysis was carried with 432 sample households both remit receiving and non remit receiving household*

**Key Words:** Human capital, international remittance, health, education, Nepal, Dhading, Bhojpur economic well-being

## Background

Nepal has known labor migration and remittance for quite a long time. Remittance today constitutes an important part – 29.9 % of contribution to GDP in 2015) - of the national economy. It is actually essential in

modern times to keep the economy intact. The average growth of remittance inflows over the last five years has been around 14%, boosted by both the increased number of migrant workers leaving the country and the higher incentives to send more money back as a result of the depreciation of Nepali rupee against major convertible currencies. Remittances form an essential pillar for household's income. A total of 2,226,152 labor permits was issued over the six-year period, representing a staggering 137 per cent increase between 2008/09 and 2013/14, which represents about 8 per cent of Nepal's total population.



The government has enacted laws to manage the migration and remittance flow. Studies have been undertaken in different times through various dimensions for explaining the two phenomena and their impact on the country and the economy. The present study is also a part of the process of finding out ways remittance money is spent by receivers in Nepal. The behavior of remittance receiving households in this regard has been found to be more sensitive to the educational and health need. This could be interpreted as the people's raised consciousness level of recognizing the importance of health and education in life.

The study aims at studying the flow of remittances to Nepal besides comparing the economic well-being of remit-households and non-remit households in Dhading and Bhojpur districts and assessing the impact of remittance on the household expenses for various areas.

## **Introduction**

Although both remittance and migration are practiced with long history in Nepal, they have acquired special significance in modern times. Those engaged in them and those analyzing the economy, formulating policies, laws and regulations have expressed enthusiasm and interest in the study of the phenomena.

Remittances occupy an important place at the intersection of migration with finance and development. This proves why the literature, belonging not only to scholars, but also to international institutions, regional banks and national governments, has been so prolific on this issue over the last twenty years. People migrate and this decision is sometimes permanent, but there are links with the country of origin that stand up to time and distances. With respect to this, the so called "economic diaspora" well depicts the broad trans-nationalism that has established as a consequence of the increasing amount of money migrants have been sending back home. The data collected and the estimates, fully agree on this positive trend, but the outlines of these peculiar private capital flows are still controversial (Salomone, 2006).

Migration like remittance has been defined in both theoretical and empirical perspectives. In its traditional usage, migration refers to very specific events, for example, the seasonal migration of birds or the (voluntary or involuntary) geographical uprooting of people. However, etymologically the concept of migration originates from the Latin, *migrare*: meaning simply to "wander" or "to move". While there is no doubt true that people have always "migrated" in the broadest sense of the word, from one settlement to another, from village to village, and from town to town, it would be a mistake to assume that migration

as it is practiced or experienced today is the same as it has been in the past. The word “migration”, nowadays, possesses a wide range of complexities of meaning and covers such significant issues as the economic and social ones. (Frank, 2008) refers to the modern application of this term in literary studies as “the oscillatory and inconclusive processes that manifest themselves at different levels in the literary work, for example, in relation to personal, national, and cultural identity, language, narrative form, and enunciation”.

The reason why people migrate, particularly the motivation that pushes them towards migration has also been researched in depth. Although scholars have arrived at varying explanations, some common features have emerged over time. S. Salomon 2006 in his research article *Remittance: An overview of the existing literature* forwarded a micro approach to remittances answering the question why migrants decide to give up fractions of their disposable income to send them back to their country of origin needs. The features could be classified in: Demographic component, Cultural component, Economic component, Migration component, Macro component. The most common motivation to remit is simply that migrants’ care of those left behind: spouses, children, parents, and members of larger kinship and social circles (Docquier & Rapoport, 2005, August)

Several trends of migration appear at times in the international arena with flow of dollars hitting impressive marks. The world witnessed, in total, the remittance flow to the tune of 457 billion dollars (2010) and 665 billion dollars (2015). In developing country the flows of remittance in 2010 stood at 346 billion dollars, which is nearly a 75% of the total remittance flows in 2010 whereas in 2015 the remittance flows in developing country amounted to 511 billion dollars which is nearly a 76% of the total flows in 2015. East Asia and Pacific countries are the most remittance flow countries in the world and the second one is the South Asia where 82 billion dollars about 17% of the total remittance flows in 2010. In 2015 South Asia had 139 billion dollars about 20% of the total remittance flow in the world (world bank 2015, Migration and development brief 25).

### **Nepal Migration History and Trend**

The history of formal labor migration in Nepal dates back to 1814-1816, after the Nepal-British India war. A total of 4,650 Nepalese youngsters were recruited to the British armed forces as a British-Gurkha regiment after the conclusion of the war and the signing of the Treaty of Sugauli in 1816.

Similarly, the migration of Nepalese people for other employment purposes, such as

working in the tea estates of Darjeeling and the forest of Assam, India, began in the second half of the 19th century. Economic migration to the Middle East from South Asia and other parts of the world was spurred-on by the oil boom in the early 1970s.

International labor migration, mostly to Gulf States, Malaysia and other South East Asian countries is a new phenomenon of migration in the Nepali context with about a 30 years' history. Unexpectedly, foreign labor migration has developed in such a way that it has shifted the agricultural-based Nepali economy towards remittance-based economy. (Gajurel, 2015)

Of late migration has been an integral part of the Nepali economy. The 53 per cent of households in Nepal have at least one absentee living within or outside the country. And it is the absentee population currently away from the country that has been increasing significantly over the years. According to the census data, between 2001 and 2011 (CBS, Nepal, 2010/2011), there was more than a two-fold increase in the number of Nepalis living away from the country (see Figure 6). The implications of this trend are significant—the average annual growth rate of Nepal's absentee population between 2001 and 2011 was 9.2 per cent, and if this growth rate is assumed to continue until 2025, by 2020 and 2025, the absentee population of Nepal will be approximately 4.4 million and 7 million, respectively. With 1,600 individuals leaving for foreign employment every day and remittances estimated to be 29.1 per cent of total GDP, foreign labor migration has become an intrinsic part of the lives of Nepalis (ILO, 2015).

Table 1 Contribution to GDP 2014

Remittance contribution in GDP In 2014	SAARC countries
29.9	Nepal
9.4	Sri-Lanka
8.6	Bangladesh
6.9	Pakistan
3.4	India
3.1	Afganistan
0.8	Bhutan
0.1	Maldives

Table 2 Remittance trend in Nepal

Fiscal year	2010	2013	2014	2015f	2016f	2017f	2018f
World(in billions)	457	560	580	588	610	635	665

South Asia(in billions)	82	111	116	123	128	133	139
Nepal	2.89	4.82	5.71	6.29	6.43		

(Source: World Bank fact book 2015/World bank and Nepal Rastra Bank 2016 as quoted in Ph.D. dissertation by Pralhad Karki)

### **Impact of Remittance on Nepalese Economy**

One interesting part of remittance is its wide ranging impact on the economy of Nepal. Remittances are generally thought to contribute to savings and investments, thus leading to economic growth. In Nepal's case, in more recent years, remittances have been playing a pivotal role in the country's economic development by relaxing the foreign exchange constraints and strengthening the balance of payments, among others (NRB, 2015). Due to the widespread conflict in the country, many workers view foreign employment as their only viable option. Again, paucity of economic opportunities at home and growing employment prospects abroad have also tempted Nepalese to seek employment abroad (Seddon, 2005)

The impact of remittance has been seen most remarkable in the GDP and GNP both in nominal and real terms. In the nominal GDP and GNP, the remittance shows 61 percent and 72 percent impact respectively, while in real term it shows 48 percent and 55 percent respectively. It has also shown a positive impact on the PCI but it is comparatively low (four percent in nominal and one percent in real terms). The findings are positive except for labor force, but they are marginal which show that remittance has not been used effectively so as to increase the real growth rates of the economy (Srivastava & Chaudhary, 2008). More than one sector has been affected by Labor migration in Nepal. Some notable variables of this effect are: internal migration, increase in drug addiction, family breakups, single spouses, bad orientations of children etc.

### **Human Capital Formation (Education and Health)**

The contribution of remittance to The formation of human capital, particularly boosting expenditure in education and health by remit-household has been studied in various dimensions by scholars and researchers. Their overall finding and observation could be summed up thus: remittance could in most cases be instrumental in pushing households to go for education and health for their children. Remittance also serves as the safety net for people who find it too difficult to allocate fund for the two sectors which hold key to

the formation of human capital. This ultimately translates into a gain for the society and the nation. Empirical research works indicate clearly that remittance emerges as a positive predictive factor for both development of the economy and individual households. The research works clearly point out remittance as a factor in consolidating human capital.

Remittances do contribute to human capital investment, but this effect varies substantially with school quality within Nepal. Internal remittances (remittances from household members migrating internally) have a greater impact on education than does external remittances due to a higher value placed on Nepali education by internal migrants as compared to the education needed for foreign job opportunities by migrants abroad (Bansak, Chezum, & Giri, 2015.)

Remittances can form a safety net for households vulnerable to the risks of climate variability and change. The capacity of people and groups to adapt to change, or to cope with disaster, depends on many factors, including their access to financial resources, information, education, healthcare, social resources, infrastructure, and technology. Migration can make a positive contribution to many of these. For example, remittances contribute to household income, fund basic needs, healthcare, education, and are a source of funds to invest in the construction of more resilient houses. Relaying remittance (Bharatendu, 2015)

At the household level, remittances often have a positive development effect. They help improve children's education, contribute to better health, housing and family welfare, and thus promote future human capital development. Further, they often alleviate the hardship of poverty by supporting family budget and basic consumption, although they sometimes encourage conspicuous consumption with a preference for foreign luxury goods, and denigrating national products. (IOM 2006)

### **A Glimpse of How Nepali Households Use Remittance**

At this point it would be appropriate to shed light on how Nepali households use remittance. At the family level, spending of remittance is mostly ad-hoc and mostly to pay back loans, buy consumption items, pay for education and health services and purchase land or other properties with small saving. A big share of remittance goes to pay the loan and interest to moneylenders because labor migration has been made unnecessarily expensive in Nepal. Thus, as stated by the World Bank, 70% of remittance is spent on consumption at the micro level (Chapagai, 2014).

## Literature Review

Classical or Developmentalist theory (1950s and 1960s) states that that large-scale capital transfer and industrialization of poor countries would move their economies towards rapid economic development. And modernization migration leads to a North –South transfer of investment capital and accelerates the exposure of traditional communities to liberal, rational and democratic ideas. Developing countries started to actively encourage migration as it was considered instrumental in the promotion of national development. Migrants are seen as an agent of change, innovation and investors.

At the micro-level, neo-classical migration theory views migrants as individual, rational actors, who decide to move on the basis of a cost-benefit calculation. Assuming free choice and full access to information, they are expected to go where they can be the most productive, that is, are able to earn the highest wages. This capacity obviously depends on the specific skills a person possesses and the specific structure of labor markets (De Haas 2008)

## Determinant of Remittance

The main motives to remit found in the literature are altruism, insurance, loan repayment, bequest and exchange. It is clear that different authors, as mentioned above, find different motivations to remit in different countries and at different times. The lesson we can learn from this is that it is important to assess the remittance situation of each country on its own since there are very specific aspects to the motivations to remit in each country and with different types of migrants (Hagen & Zanker & Siegel, 2007).

## Empirical review

A study sought to explore the trend of remittances-effect on income distribution. Based on a panel of 46 countries that covered the period between 1970 and 2000, the study found out that the effect of remittances is non-monotone across the distribution of income and strongest in low income countries. The impact of remittances is positive and decreasing in income for the bottom 70 percent of the population, and negative and increasing in income in the top 20 percent of the population. (San Vicente Portes, 2009).

One research work found that remittances prove to be insurance for migrants' families. They also contribute to reducing macroeconomic instability by playing the role of stabilizer. The findings were the result of analysis of samples of 65 developing countries over a period of

1980-2005. (GOFF, 2010).

Another research concluded that remittances reduce poverty rates by 5 % to 11 % and the Gini coefficient by about 5 %. The study used a 2006-household survey in Mali to compare current poverty rates and inequality levels with counterfactual ones in the absence of migration and remittances. (Gubert, Lassourd, & Mesple-Soms, 2010).

A study undertaken in Nepal on the basis of 2010 Nepal Living Standard Survey pointed out: internal remittance brings the headcount poverty level down to 24.97%, while external remittance brings it down further to 22.13%. In the total remittances scenario, the poverty headcount comes down to 21.01%. Total remittances decrease poverty gap from 7.59% to 5.9%, and the squared poverty gap from 3.2% to 2.4%. The largest role of remittances is to reduce the squared poverty gap among three types of poverty (NLSSIII, 2010).

A research work undertaken in the context of Nigeria showed: poverty is reduced more when domestic, as opposed to foreign remittances are included in household income, and when poverty is measured by the more sensitive poverty measures: poverty gap and squared poverty gap. At a poverty line of ₦23,733 per annum, a 10% increase in domestic remittances decreased Poverty Incidence (PI), Poverty Gap (PG) and Squared Poverty Gap (SPG) by 1.80%, 1.60% and 1.60%, while 10% rise in foreign remittances reduced poverty incidence (PI), Poverty gap (PG) and Squared poverty gap (SPG) by 0.86%, 0.62% and 0.62% respectively in rural Nigeria. (Waheed, Taiwo Tomothy, Adebayo, & Ayodela, 2013)

A study undertaken in Ghana using time series data over the period 1980-2010 found: remittances do have a significant impact on poverty reduction through increasing income, smoothing consumption and easing capital constraints of the poor. Also remittances were found to have no direct positive impact on economic growth. (ANTWI, MILLS, MILLS, & ZHAO, 2013).

An article analyzing distributional impact of remittances in two regions of the Algerian emigration (Nedroma and Idjeur) depicted: they help reduce poverty by nearly 13 percentage points. Remittances have a strong positive impact on very poor families in Idjeur but much less in Nedroma, where poor families suffer from a “double loss” due to the absence of their migrants and the fact that the latter do not send money home. (Margolis, Miotti, Mouhoud, & Oudinet, 2013).

A researcher examined the impact of remittances on poverty and inequality against the

backdrop of counterfactual scenarios. The household survey data from 2010 was used for the study, which indicated: remittances contribute twenty percentages of total poverty headcount ratio reduction in Nepal. The role of international remittance is greater than that of internal remittance in decreasing the poverty headcount, the poverty gap and the squared poverty gap. However, remittances widen inequality in Nepal (devekota, 2014).

One article investigated the causal relationship between remittances and poverty reduction for 14 emerging and developing countries over the period 1980-2012. A co-integration analysis was undertaken using the method of non-stationary dynamic panel data. The results demonstrated: causality nexus of poverty and remittances is bi-directional; the causal impact of poverty reduction on remittance is stronger than the reverse impact. (Gaaliche & Zayati, 2014).

A paper analyzed the impact of migration on rural poverty and inequality in Kosovo on the basis of 2009 nationally representative Kosovo Remittance Study. Its analysis was based on a comparison with counterfactual migrant household incomes derived from Propensity Score Matching. Its findings were remittances have no impact on the extremely poor, but lift around 40% of migrant households above the vulnerability threshold ( Möllers & Meyer, 2014).

Another paper studied the effects of remittances on Bolivian household poverty levels. The basis of the study was the 2008 Household Survey, undertaken by the National Institute of Statistics (INE). The researcher calculated propensity score matching estimators to address the potential bias due to heterogeneous factors in the sample. Then the researcher estimated the average treatment effect on the treated to compare the poverty level between households which receive and do not receive remittances. The findings of the research were: remittances have a positive effect on reducing urban household's poverty level; there is, however, no effect on rural households' poverty (López-Videlas & Carlos, 2014).

A paper in Nepal analyzed the effects of migration and remittances on agriculture yield using the recent cross-section national level household data. It found migration negatively affects agriculture yield; remittance-receiving agricultural households have not demonstrated improvements in agriculture productivity despite increased household incomes. The study indicated two trends: (i) migration adversely affects agriculture yield by inducing a labor shortage in the sector, and (ii) the remittance-receiving households are not investing such incomes on productivity-enhancing agricultural capital goods and inputs. It suggested



Nepal incentivize remittance receiving agricultural households to invest in capital goods and inputs to improve agriculture productivity so that it more than compensates for the yield losses arising from labor migration (Tuladhar, Sapkota, & Adhikari, 2014).

An article explored the impact of migration and remittances on rural household income in China using cross-section data on rural household in the year 2007. The Heckman selection model is used to eliminate the selection bias and estimate the counterfactual income of migrant-sending household if there were no migration. The paper also compared the counterfactual income with the observed one and estimated the impact of migration on rural poverty and inequality. The article indicated that migration and remittances have a positive impact on the average rural household per capita net income. However, those who benefit the most from migration are the middle and upper classes rather than the poorest families, and the Gini coefficient even slightly increases (Xiaoqian, 2014).

There is a trend to use the remittances as resources for development or as a factor that plays instrumental role in generating foreign grant or aid for infrastructure project investments. This attempt, in a sense, represents the idea of compensating the loss that countries face (in terms of growth and fiscal revenue) when people leave country to work abroad (OECD, 2014).

The trend resulted in the evolution of two approaches: leveraging and matching remittances: Leveraging remittances to facilitate access to international capital markets; subsidizing or matching remittances with grants to enhance their impact.

Leveraging remittances: Channelling remittances through national commercial banks in developing countries gives developing countries greater leverage to access development financing. By providing banks with access to additional foreign currency, remittances improve countries' overall credit rating and enhance the ability of banks to raise lower cost and longer term financing on the international capital markets for bond financing, bank loans and foreign direct investment (Ketkar & Ratha, 2014). By serving as collateral, remittances can be used by banks to "securitize" future remittance receipts and raise financing for infrastructure and development projects (Ratha, Mohapatra, & Zhimei, 2007). Brazil, Jamaica, Kazakhstan, Mexico, Peru and Turkey are among the countries that have such schemes. The United States has struck an agreement to assist Ecuador and Honduras to securities remittances under the Building Remittance Investment for Development, Growth and Entrepreneurship (BRIDGE) initiative (Mohapatra, 2010).

Subsidizing or matching remittances: A numbers of countries have tried matching remittances with grants to enhance their impact. For example, since 2002, under its “3×1 program”, Mexico has been matching remittances sent by nationals via hometown associations with investments in high out-migration areas. For every Mexican peso provided by migrants, the federal, state and municipal governments each contribute an additional peso (IDB, 2012). The funds are to be used for water, sewers, roads and other infrastructure projects (Passel & Cohn, 2009). Several development co-operation agencies also support hometown associations to promote community financing of infrastructure. Switzerland, for instance, has pooled ODA with remittances from Albanian emigrants and with budgetary resources from the Albanian government to finance public service investments (e.g. Solid waste management, water and sanitation) in the Northern Albanian commune of Shkodra (Nwajiaku, Profos, Sangaré, & Semeraro, 2014). A study of El Salvador households showed that subsidies for remittances used to pay for education led to increased educational investment, particularly for girls (Ambler, Aycinena, Marroquín, & Yang, 2014).

Remittances are relatively stable and a cyclical. The remittance receipts, in many countries, are not significantly related to the domestic business cycle. They are not like debt flows and foreign direct investment which have been found to be pro-cyclical. Because of this property, remittances have the potential to contribute to supporting consumption directly. Remittances have also been stable during episodes of financial volatility when capital flows fell sharply. This stabilizing effect tends to be greater for remittance-receiving countries with a more dispersed migrant population (World Bank, 2015).

A study in Cambodia found evidence that remittances helped reduce poverty incident of migrant sending households compared to their matched non-migrant households. The poverty level of an average household with at least one member who has emigrated internally, and where remittances have been received in the last 12 months is 3 to 6% lower than that of non-migrant counterparts. International remittances have an even bigger impact on poverty reduction, with a difference of at least 4-7% of the poverty level. The decreased poverty incidence is also reflected in the increased total consumption of both internal and international remittance-receiving households, which is 9 to 13% higher than that of non-migrant households (Roth, Phann, Hing, & Sum, 2015).

### Health and Education

Scholars have found a rich backdrop for the contribution of remittance to the health and

education in the remit receiving countries. Remittance enhances school retention more effectively than other sources. It also plays key role in lowering the risk of dropping out from elementary school by 54 %. (Edwards and Ureta (2003). Philippines witnessed a 10 percent increase in remittance flows leading to 1.7 percent increase in school attendance and a 0.35 hour decline in child labor in a week per household. Remittance first helped alleviate poverty and thereafter acted as an enabler in pushing up investment in education in Mali (Gubert F. , 2007). It was through remittance generated by the migration that yielded health benefits to all children over time and reduction in infant mortality rates in the Mexican Migration Project (Kanaiaupuni & Donato, 1999). Migration may affect health outcomes and find evidence that migration raises health knowledge as well as wealth, thus providing a broader view of the health consequences of migration than is typically offered by the existing literature. (Hildebrandt, McKenzie, Esquivel, & Schargrodsky, 2005).

There are some researchers who have found remittances having a positive and negative impact on society at the same time. (Jampaklay, 2006) traced the positive impact being countered by parental absence in school attendance of children. According to his study, the short-term absence of the father negated the positive impact of remittances and the long-term absence of the mother was even more negative. Another researcher found remittances performing an insurance function for protecting households against situations of transitory economic hardship that has been shown to have strong detrimental effects on children's education and health outcomes. (Gubert F. , 2007). Dhading and Bhojpur in the context of Nepal also demonstrated that the remittances enabled the remit households to spend comparatively more for education and health.

A number of articles scripted by researchers also inform that the remittances could positively create an atmosphere in which people either spend more for health and education or directly facilitate children to have the services. Remittances also result in reducing the hazard of dropping out of schools (Edwards & Ureta, 2003).

#### Practice of visiting health institutions

The family health and well being is also an important indicator of poverty as the practice of visiting health institutions, protects from disease that are curable, need of surgery along with several maternal, neonatal, child health related complications that ensures the family members in developing good human capital and able to shoulder the nation-building vision coupled with education qualification, skills and expertise. The health institutions achieve

that outcome by offering different services and providing life saving medicines with proper instructions.

In response to the question, almost the same proportion (60 percent) from remit and non-remit households had the practice of visiting the health post, and government hospital (nearly 30 percent). However, there was a marked difference between remit households (8.4 percent) visiting private clinics than non-remit counterparts (4.8 percent). And 1.9 percent for remit receiving household members visited private hospital/nursing home in comparison to non-remit households (4.8 percent).

#### Method and Data

The study is a cross sectional, descriptive, explanatory and exploratory. Its analysis is based on the result of qualitative and quantitative information that the survey produced. The stages of statistical analysis are three: it opens with a descriptive analysis as a univariate findings from 432 samples.

The cross-sectional data of 432 household interview in 2015 from the study area have been taken for analysis. Both the household with remittance receiving and not receiving were interviewed. 216 household heads from Dhading district and 216 from Bhojpur district were asked for the information as per the structured questionnaire

#### Analysis

Composition of Monthly expenditure patterns of household among remit and non-remit households

The constituent of monthly expenditure pattern also has paramount importance as it indicates the percent (%) of expenditure made on food, education and health in comparison with overall expenditure. Food when looked broadly seems to relate to human survival, a short term, but when nutrition is considered, it becomes one vital component of human capital development. The remaining two titles, education and health are both related with medium and long term investment to the household population laying strong foundation for human capital development.

As per the table 3, more than one-third (38.9 percent) of the respondents from remit households found to allocate the money, less than NRS 5,000 to meet their food requirement monthly followed by those households with expenses ranging from NRS 5,000- 10,000 (29.6 percent), and nearly two in ten households (21.3 percent) expending high amount

money; above NRS15,000 per month. Rest households found to have expenses ranging from NRS 10,000 – 15,000 per month.

Concerning their counterparts, a little less than half (43.5 percent) disclosed the expense to fall below NRS 5,000 succeeded by household with expenses ranging between NRS 10,000- 15,000 (20.4 percent) and with expenses between NRS 5,000 to NRS 10,000. Remaining households (16.7 percent) reported to exceed the monthly expenses above NRS 15,000.

Education was another category where the researcher collected expected expenses per month by each household. As reported, one-third (33.3 percent) of the remit households found to invest in educating their household members. Succeeding this, were the households with education expenses less than NRS 1,000 per month, and remaining households 19.0 percent each had education expenses ticking between NRS 2,001- 5,000 and above NRS 5,000. However, no clear distinction between remit and non remit households overall was found, as the median for both of them was NRS 2,000.

Regarding their matching part, less than one-third (27.5 percent) households recorded their education expenses below NRS 1,000 monthly, followed by those households (25.3 percent) with the history of spending NRS 1001- 2,000. Rest households 19.0 percent each disclosed the expenses falling between NRS 2001-5,000 and above 5,001.

Health expenditure was another phenomenon in which this study found links to poverty alleviation. Around 4 out of ten households (40.0 percent) reported to manage the health spending falling between NRS 501- 1,000 followed by those having the expenses less than NRS 5,000 per month, and households with more than 2,000 monthly expenditure on health. Similarly, 14.4 percent households responded that the monthly expenditure figure ticked between NRS 1001- 2,000.

Data gathered on the same question from non-remit households showed that almost one-third (33.7 percent) household had expenses less than NRS 5,000 trailed by households with expenses in between NRS 501-1,000(30.6 percent) and above NRS 2001(24.5 percent). Rest households (11.2 percent) mentioned such expenses to fall in between NRS 1001- 2,000.

Regarding the expenditure on health/medicine the respondent reported as the majority (37.1%) of the remit receiving household spends less than Rs. 501 to 1000 every month and similarly 28.9%, 19.6% and 14.4% spends less than Rs. 500, Rs.2001 above, and Rs.

(1001-2000) respectively. Whereas, in response to the non remit receiving household, the majority(33.7%) spend less than Rs. 500 and similarly 30.6%, 24.5%, and 11.2%, spends Rs. (501-1000), 2001 and above and Rs. (1001-2000) respectively.

Table 3

Monthly expenditure on food, education and health/medicine among remit and non-remit households

Issues	N	Remit-receiving households (n=216) in %	Non-remit households (n=216) in %	Total (n=432)
<b>Expense on food</b>				
Below 5000	178	38.9	43.5	41.2
5000-10000	106	29.6	19.4	24.5
10000-15000	66	10.2	20.4	15.3
15000 & above	82	21.3	16.7	19.0
<b>Education</b>				
<= 1000.00	121	28.6	27.5	28.0
1001.00 - 2000.00	126	33.3	25.3	29.1
2001.00 - 5000.00	94	19.0	24.2	21.7
5001.00+	91	19.0	23.1	21.1
<b>Health/medicine</b>				
<= 500.00	136	28.9	33.7	31.3
501.00 - 1000.00	146	37.1	30.6	33.8
1001.00 - 2000.00	55	14.4	11.2	12.8
2001.00+	95	19.6	24.5	22.1

(Source: Derived from Ph.D. research dissertation by Pralhad Karki)

Composition of Monthly expenditure pattern of household among remit and non-remit households

Electricity, transportation and drinking water were the areas in which the data were collected keeping in view that they are also the contributors in measuring poverty status. Except solar and electric lights, other oil-based traditional lamps are generally harmful, giving an unpleasant and unhealthy indoor air and causing several health hazards. Similarly, when there is electricity, it has benefited over firewood and other kind of cooking source. That takes away from facing several health hazards produced from the lamps and smoke from

firewood.

As per the table 4, only 168 out of 212 (78 percent) had access to electricity. Concerning the expenses in remit households, around four out of ten (40.0 percent) had monthly electricity bill below NRS 200 followed by those paying NRS 201- 500 (28.8 percent) and NRS 501-1000(21.3 percent). Only very few households (10.0 percent) were found to pay higher charge amounting more than NRS 1000 per month.

In contrast, among non-remit households, more than one-third (36.4 percent) informed to pay NRS 201- 500 per month trailed by those paying less than 200 (27.3 percent). Following this were the households paying NRS 501 – 1,000 and more than NRS 1000 reported by 18.2 percent households each.

There were only minimal differences between remit and non-remit households concerning transportation. Around one-third of the household (31 percent) of the households found to spend NRS 751-1,000 per month per family in transportation followed by those spending in-between 1001-2000 (28.5 percent) and below NRS 750 (25-26 percent) in remit and non-remit households. Around 15 percent of households observed to have such expense above NRS 2000.

Only 23.0 percent (51 out of 216) reported to submit expenses for using drinking water either through private or community tap or bought drinking water filled in Jars. Maximum respondents (33.3 percent) reported to incur a drinking water bill ranging from NRS 201-330 followed by those paying NRS 101-200 (29.2 percent) and less than NRS 100(20.8 percent) per month. Rest households (16.7 percent) found to spend more than NRS 331 per month while paying the drinking water bill.

In contrast, more than one-third (37.0 percent) reported to deliver less than NRS 100 rupees to the concerning institution/group followed by those paying above NRS 331(29.6 percent) and NRS 101-200 (22.2 percent). The very low proportion of households (11.1 percent) recorded to pay NRS 201-300 per month in meeting up drinking water bill

Table 4

Composition of monthly expenditure pattern in electricity, transportation and water of

household among remit and non-remit households

Issues	N	Remit-receiving households (n=216)	Non-remit households (n=216)	Total(n=432)
Electricity#				
<= 200.00	139	40.0	27.3	33.3
201.00 - 500.00	136	28.8	36.4	32.7

Table no 4 continue-----

Issues	N	Remit-receiving households (n=216)	Non-remit households (n=216)	Total(n=432)
501.00 - 1000.00	82	21.3	18.2	19.6
1001.00+	59	10.0	18.2	14.3
Transportation				
<= 750.00	110	25.0	25.9	25.5
751.00 - 1000.00	134	31.3	30.6	30.9
1001.00 - 2000.00	123	28.8	28.2	28.5
2001.00+	65	15.0	15.3	15.2
Drinking water				
<= 100.00	30	20.8	37.0	29.4
101.00 - 200.00	26	29.2	22.2	25.5
201.00 - 330.00	44	33.3	11.1	21.6
331.00+	24	16.7	29.6	23.5
Not applicable*	308			

(Source: Derived from Ph.D. research dissertation by Pralhad Karki)

### Findings and Discussion

A close analysis of the way remit households spend financial resources on a monthly basis in Dhading and Bhojpur reveals their tendency to concentrate more on health and education. The trend could be interpreted as a conscious effort to make the new generation more alert and tuned to the changing times. Although the household people of both Dhading and Bhojpur could not be termed highly educated to understand the importance of investment in health and education, they have developed a sense of the way health and education



## **The Silk Road: A Cultural, Economic and Strategic Symphony**

- Amit Gautam

### **Abstract**

*The paper scrutinizes the integral purpose of the Chinese mega project; the Silk Road, apart from its economic purpose, brings in Chinese interests on security and cultural anterior. From their need to advance their industrial products in overseas markets to countering of America bourn Transpacific Partnership (TPP), Chinese need an urgent equilibrium; the Silk Road is expected to legitimize enlarging Chinese posture globally. The research best focuses in proving the Silk Road as a deviant strategy of China to lessen the United States' influence in the world politics.*

### **Introduction**

The proposed reiteration of a great trade route two thousand years ago that bridged Eastern and Western cultures across the Eurasian continent might as well help to yoke both economy and culture of the East and the west even today. “Silk Road economic belt,” forwarded by President Xi Jinping during his visit of the Central Asian republic of Kazakhstan in 2013, will mainly drive along railway lines connecting western Chinese cities to Europe via Central Asia, Iran, Turkey, the Balkans, and the Caucasus across the 11,000-kilometer-long Eurasia. The new Silk Road proposed by China is not a mere rail network expanding its stronghold across the Eurasian continent, but, instead opens a constellation of new economic, cultural, and strategic possibilities. Chinese hope to lead the world geopolitics into a totally different light. Chinese surmise to the situation in which Europe becomes a mere thread of geography, economically dependent on the Chinese market. The United States will have very less to contain China from a distant island. Additionally, the silk road could be defined as an equilibrium against the US proposed transpacific partnership(TPP), the most frequently discussed need to find new markets to absorb the products of China’s abundant industrial capacity and to ameliorate access to energy supplies as demand at home continue to grow.

### **The One Belt One Road (OBOR): Integration and Shared Prosperity**

More than anything China's focus now has shifted in lessening head-scratching lying in between Asia, Europe, and Africa enabling the easy access of Chinese goods there. Focus has been much on the road connectivity. Beside its cost efficient nature, developing the

land infrastructure keeps China away from fear of American influence in the South China Sea. It could also be defined as China's deviant strategy or strategy to bypass possible American influence in her neighborhood."China's stronger presence in Asia is also a response to the U.S. pivot to Asia-Pacific."(Tatar, 2012) American activities in the Asia-Pacific instigates China for strategic and trade alternatives.

China concludes American move in the region as a strategy to hook China's incessant economic growth. The People's Republic of China surmises that the aim of the trans-pacific partnership (TPP) is not only to increase U.S. export and attract investments, but also to strengthen simultaneous political influence over the region and to contain China. (Tatar, 2012) And, possible maritime blockade from the US in case of hostilities over Taiwan could be lessened with an economic, trade and strategic volition. Undoubtedly, the Silk Road is the one. "This approach stems in part from Beijing's fears of a U.S. blockade on maritime supplies in the event of hostilities over Taiwan. It also reflects the reality of rapidly growing Chinese energy demand."(Lin, 2011) While proposed route helps China mitigating it's enlarging energy demand, alike it gives China stronger surveillance over U.S. influence in the Asia-Pacific. "Reinforced under Xi Jinping, China is currently competing with the US in the Asia-Pacific in the institutional, economic, monetary, and military realms."(Ekman, 2015) China's focus for the present lies more on strengthening its slackening economy with more easy import of energy, which is possible only with close tying up of trade and military.

"These efforts have been coupled with militarization of Beijing's energy security policy via naval buildup and deployment of troops to protect and carry out energy and infrastructure projects across the region."(Lin, 2011) Beijing is making huge investment in various infrastructure deals in Balkan seaports, airports, railways, and roadways as a part of its strategy to control or influence strategic maritime chokepoints, whether via defense cooperation or soft loans for those states that come along.

Apart from less opportunity cost, China benefits the condition of strong religious and cultural bondage abroad, specifically in Central Asia, South Asia, Middle East, and Europe. Since introduction of the concept of one belt one road (OBOR) initiative, Chinese's conception of culture is undergoing a tremendous change. They believe that the more cultures come closer, the more harmonious the world becomes. Xiong Chengyu, Dean, Communication Studies, Tsinghua University, speaks average Chinese mind.

We think culture includes people's behaviors, morality and social system, which constitute our society today. More importantly, it plays a role in people's daily life, so it can promote the understanding between people. This mutual understanding in culture can promote trade development and consumption, which in turn will integrate development, providing a more solid foundation for the building of the Silk Road initiative. (CCTV, 2015)

When people come closer they happen to share their behaviors, opinions, ideas, and technologies more handily. It is believed to lessen the developmental and economic disparity existing between developed and developing states. Babar Amin, Daily Mail International, Pakistan, believes that the OBOR project is primarily to introduce shared prosperity.

The One Belt One Road concept, in my view, is a very open minded concept that has been introduced by the Chinese leadership. And, it shows the broadmindedness to share the hardened fruits of development of China with other developing countries. Pakistan being a developing country looks forward to benefitting from this initiative in a win-win situation. (CCTV, 2015)

Succession of this glamorous project keeps China at the advantageous position. Accessing trio markets- Asia, Africa and Europe China will have control over two third of the world market. And, this, additionally, gives China better exchangeability of her economy with military might. The People Liberation Army's (PLA) Major General Ji Mingkui, a professor at China's National Defense University, wrote that the "New Silk Road" provides a useful economic carrot to deal with the majority of security problems China has with its neighbors. This economic card is also an important one to play in the framework of China's quiet strategic competition for influence with the United States and Japan. (Nathan, 2015) Apart from giving the China's slackening economy a push, the Silk Road mega project also has a strategic blueprint. This blueprint, China is sure to use against Japan and America in the South China Sea.

Beyond a strategy against outsiders, the Silk Road gives China upper hand also in advancing 'identical development' equally across all parts of the country. Around 16 of the country's 27 provinces are covered by the Belt and Road initiative. And, even larger number has indicated a desire to join. For many less developed regions, mostly in inland China, the initiative is a clear opportunity to speed up with the more advanced provinces

on China's East. The central government also aims to bring more stability to the interior states (most notably Xinjiang) by establishing better connectivity with other regions. Xinjiang is the most vulnerable province both because of developmental disparity in the region and growing Islamic radicalism in the neighboring states. The OBOR initiative has visible security connotation in regard to Xinjiang. "Just like the Shanghai Cooperation Organization (SCO), the "Belt and Road" initiative has clear links with security issues concerning China's western border province of Xinjiang. As mentioned, the "Belt and Road" also aims at fighting the "three evils" of terrorism, separatism and fundamentalism." (Fallon, 2015) This could be a significant step in the world security paradigm in the region when the North Atlantic Treaty Organization (NATO) has already withdrawn from Afghanistan and Russia is occupied in a stand-off with the West over Ukraine. This could be justified as China's move to fill in the vacuum in the region. With the aim of circumscribing possible unrest in Xinjiang, China is advancing the province's connectivity with both the insiders and outsiders.

This detouring and possible unrest can be resolved by providing the province with abundance of economic opportunities and connectivity. "The security within Xinjiang was to be achieved by economic growth, while economic growth was to be assured by the reinforcement of the state's instruments of political and social control, which in turn was to be achieved by opening the region to Central Asia." (Clarke, 2008) Shared prosperity among all Chinese will, undoubtedly, strengthen the lump of Chinese nationality. The growing connectivity ensures sharing of technology, idea and culture. Not only technologies and ideas, China targets for the wider international use of its currency Renminbi (RMB) through trade. Along with the creation of infrastructural networks, China envisions capital convergence and currency integration in the regions through which the Silk Road extends. The RMB is widely used in Mongolia, Kazakhstan, Uzbekistan, Vietnam and Thailand even today. (Brugier, 2014) If such continues to happen, China will have stronghold on the world financial system. With the widening net of loans and aid China comes closer to its financial power in the world market. In its current form, the Belt and Road is also China's grand strategy for developing a larger leadership role on the international stage and enhancing ties with neighboring nation-states.

With China's conscious realization of geopolitics and its own strength, it targets emerging markets in Asia and Africa along with affluent European market. The rail network

connecting China with Europe is both cost efficient and takes short time. Recently, China and Spain heralded an agreement for rail transportation from western China's Xinjiang province to Madrid, Spain. "The rail line is expected to cut the transit time between the two destinations by more than half, taking approximately 21 days rather than 45 days through shipping routes."(Tharoor, 2014)

The minimalistic cost and time gives both Chinese producers and consumers abroad the best leverages. However, China does not only have economic interest with the belt and road initiative.

### **Conclusion**

China's both domestic and international security considerations provide an impetus for building a trans-regional transportation infrastructure. China's "infrastructure diplomacy" is likely to connect it with its neighbors both culturally and economically; brings four major civilizations together, possibly restricting future wars on cultural frontiers. In contrary to this, the fear of a likely maritime blockade from the United States in case of conflict in East Asia has led Chinese establishment to look for an alternative route to bypass sea lanes subject to U.S. naval dominance. China's multidimensional motifs from prospering its domestic economy, prosperous neighborhood for domestic security to making RMB a world currency with envisioned connectivity of Asia, Africa and Europe, do not only benefit China. China's unconditional urge for countries to join the project will certainly make spillover effect on many developing countries that go along. Even Nepal can diversify its trade regulations from India towards others, even Europe.

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## **Traditional/Religious Abuse and Misuse of Women's Body**

- Man Bahadur Limbu

### Abstract

*The major religions of the world such as Christianity, Hinduism and Islamism etc. have created discrimination and violence against women that results into abuse and misuse of women's body. Mostly every religion falsely presents women as impure, inferior, weak and sinful to justify the use of violence against women which in the course of time, become traditions within these religions. Because of the traditions, followed by patriarchal society, women's domination and victimization have been institutionalized.*

Traditions, religions and cultural practices are very important to understand violence against women because they have always been the means for patriarchal society, not only to legalize the women violence but also to justify the violence. Thus the violence is justified by the patriarchal notion that the man is superior to woman. Women are taken as the property of man. As most of the religions declare that god creates man in the universe whereas man creates women or comes out of his body. So, Most of the religions regard women as inferior to men which perpetuates traditionally the stereotype view of women. Such as inferior, impure, sinful, weak, second sex, submissive, docile, and dependent, passive.

To start with Christianity, one of the major religions of the world, sows the seed of discrimination towards woman as a second sex. In the second creation story, (genesis 2:7) God formed only a man "... the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Realizing that he needed a helper (Genesis 2:18), God marched all of the animals past Adam (Genesis 2:19-20) looking for a suitable animal. Finding none suitable,

God created Eve out of one of Adam's ribs. The term "helper" has historically been interpreted as implying an inferior role of Eve. In Genesis 2:27, Adam later asserts his authority over Eve by naming her "...She shall be called woman, because she was taken out of man." In ancient times, one was believed to have authority over a person or thing by naming it. Thus, Adam's role to be Eve's master (Genesis 3:16). The New International Version (NIV), and Revised Standard Version (RSV) use the term "rule" to describe Adam's role over Eve: "...thy desire shall be to thy husband, and he shall rule over thee." Thus, the bible teaches that she precipitated the fall of the race, that she was

arranged before the judgment seat of heaven, tried, condemned and sentenced Marriage for her was to be a condition of bondage, maternity a period a suffering and anguish, and in silence and subjection, she was to play the role of a dependent on man's bounty for all her material wants, and for all the information she might desire.

Bible makes it quite clear that women live for man and must submit to them.

Man enjoys the great advantage of having a god endorse the code he writes, and since man exercises a sovereign authority over women. It is especially fortunate that this authority has been vested in him by the Supreme Being.... The fear of God will therefore repress any impulse towards revolt in downtrodden female. ( Simone de Beauvoir, *The Second Sex* 1949).

Therefore the bible always tries to justify and naturalizes male domination by polarizing attributes that women are defined as sinful, impure, dependent and sensitive by nature whereas men are aggressive, independent, insensitive, image of God and so on. An example of a polarized attribute, a 'gender construction', is the traditional notion that women are to work inside the home.

Similarly, the biblical view of women is that the God of Bible decrees that women must submit to the dominance of man, As presented by an archaeologist and priest, Roland de Vaux,-

The social and legal position of an Israelite wife was inferior to the position wife occupied in the great countries round about ... all the texts show that Israelites wanted mainly sons to perpetuate the family line and fortune, and to preserve the ancestral inheritance...A husband could divorce his wife; women on the other hand could not ask for divorce... the wife called her husband Ba'al or master; she also called him Adam or Lord;...A man had a right to sell his daughter. Women were excluded from the succession.

Herein, it is vividly clear that the impact of bible in the Israelite tradition where women are taken as slave and saleable commodity and a personal property. Christian scriptures contain stories and myth of violence against women. The book of the covenant and the Deuteronomy law systematically favor males because they confer upon males,



the right to control female's sexuality.

In the same vein, Hinduism believes that a woman was created by the lord Brahma (male God) and put her subordinate or second sex so as to assist him in procreation and help him to perpetuate the family lineage. The Vedas instructs women to help her husband in performing obligatory duties and enable him to continue his family tradition. Her primary duty is to give birth to his children and to take care of them. On the top of that a woman must be honest, reliable and chastity towards her husband no matter how she is treated by her husband.

We can find the traces of men's control over women's bodies and sexuality prevailed in oldest Hindu scripture 'Ramayana', Sita, a Bhramaputri, suffers a lot throughout her life even though she was the queen. Queens are supposed to lead a very noble and luxurious life but Sita faced a cruel fate. She had been forced to prove her purity of chastity by entering into the burning fire (Acharya 137). Accepting the order made by Ram she entered into the fire and proved her chastity. It was an abuse over Sita. Even after that she was banished from the kingdom and sent to the jungle, she lived her whole life in a miserable condition (Acharya 137).

Although at first Sita is honored, presented as an ideal wife and inseparable beloved to Ram but later she is questioned for her chastity and she had to prove it. His wife has lived in the house of another man, and her virtue has been called into question. Ram, at their first meeting, cruelly says to her: "What illustrious man of good family would take back a woman who had lived in another's house....When you have sat upon Ravan's lap.... Make up your own mind as you like, Sita." (Ram.6.103.19-23).

Crushed by his words, Sita undertakes an ordeal by fire, so that she might prove her faithfulness to her lord. This is how women have been abused and misused since the Tretra Yug.

Similarly, in another well known Hindu scripture, Mahabharat presents the exploitation of a female character 'Draupadi' by patriarchal ideology. She has been treated as a stake. She has been lost in a dice game by her husband; Yudhisthira. Despite her period cycle, she has been dragged by her lock and taken to the assembly hall by Dushasan in front of all male guests. Dressed in only one garment, which had its ends (tied) low, and menstruating, she entered the assembly. The women from Pancala went before her father-in-law (Dhrtarastra). MBh.2.60.15

In this way, Draupadi's body is misused by male either enemy or her husband's.

The continuation of continuation of abuse and misuse of women's body form religious to our culture and tradition can be found in various form for instance; sati, child marriage, force marriage, sexual harassment, sexual slavery, forced sterilization, and force pregnancy etc.

Sati, one of the brutal practices in Hindu culture, is to put a woman forcefully into the funeral pyre of her dead husband few years back. Although it is a women's violence, patriarchy believes that the female emulation is for the sake of male salvation. If any widow raised the voice against sati and refused to go on the funeral pyre of the husband, they were forced to death by stoning.

Since our society is patriarchal society, women's sexuality is being controlled by men. Even the natural phenomena like 'period' of woman is taken as impure and untouchability. During period women are forced to live in shed far from their house. This is another form of violence upon women currently has been on practice by our superstitious society.

Moreover, the deep rooted psychology of patriarchy is if a female child is born, she is identified with goddess Laxmi. Laxmi literacy means wealth or money. Money is kept inside box. So, in one or another way woman is confined within the four boundaries of the house. On the contrary, if a boy is born, he is associated with Ram. Ram means here king and brave. A brave can go out door work. He is free and the freedom is for boy (male), not for women.

Islamic, the second largest religion in the world is equally responsible for the ill treatment towards the women. Although the Quran treats men and women equally, but the Sharia law and its interceptions by almost 124,000 prophets make Islam world male dominated and suppress women. Narrated by Usama Bin Zaid: The Prophet said, "After me I have not left any affliction more harmful to men than women" Sahih Bukhari 7:62:33 Narrated by Aisha: The things in the annual prayer which were mentioned before me are: a dog, a donkey and a woman. I said; "You have compared us (Women) to donkeys and dogs. By Allah! I saw the prophet praying while I used to lie in (my) bed between him and the Qibla. Whenever I was in need of something, I disliked to sit and trouble the Prophet. So, I would slip away by the side of his feet." Sasis Bukhari 1:9:493.

In the same way, the extreme way of women's violence in Islamic world is presented by movie "Desert Flower" directed by Sherry Hermann . A Muslim girl's clitoris is cut and sewed in the name of remaining her virginity. Although these things have not been mentioned by Quran, it is there in practice and becomes tradition in Islam Society, particularly in Somalia, by so called Sharia Laws and patriarchy.

Thus, Islam, Hinduism and Christianity place women lower than men in the ranking of Godly order. And in the name of religions and traditions, the very brutal, barbaric and heinous acts of violence against women have been perpetuated from centuries to till now.

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# नेपाली घाँसे गीतको सन्दर्भपरक विश्लेषण

डा. कृष्णप्रसाद न्यौपाने

सहप्राध्यापक

सरस्वती व. क्याम्पस

## १. परिचय

नवीनभन्दा नवीन र समसामयिक विषयको प्रतिविम्ब रूप प्राप्त हुनाले शाश्वत मुल्य, श्रुतिमाधुर्य र रसले प्लावित हुने एवं जीवनको मार्गदर्शकको दायित्व निर्वाह गर्ने साहित्य मुलतः लोकसाहित्य हो । लोककण्ठमा पुराना प्रवृत्ति र परम्परागत नयाँ स्वरूपको सम्मिश्रणका साथै चिर-नवीनता सरल र सरस शैलीमा स्वच्छन्द र उन्मुक्त पाराले प्रस्तुत भएको हुन्छ । यसरी लोकसाहित्य कालान्तरदेखि सांस्कृतिक निधिको रूपमा आफ्नो पहिचान कायम राख्दै मनोरञ्जन दिन सक्षम रहेको कूरा स्पष्ट छ ।

लोकनूभतिलाई जन्मदेखि मृत्यूसम्म गद्य एवं पद्यमय रूपमा अभिव्यक्ति दिन लोकविधाहरु सफल भएको मानिन्छ । लोकसाहित्यका विधाहरुमध्ये लोकगीत एक सर्वश्रेष्ठ एवं प्रमुख उर्वर विधा हो । “यसमा हरेक प्राणीका हाँसो, आँशु, जीवनगत अभाव र समस्या, वियोग र विदा आदि हार्दिक उद्वेगहरु निश्छलतासाथ आफ्नै रूपमा उद्घोषित भएका हुन्छन् ।”<sup>१</sup> लोकगीतमा मानवीय भावना, इच्छा एवं आकांक्षाको स्वाभाविक प्रकाशन हुन्छ । यिनलाई अनेक उपविधामा वर्गीकरण गर्न सकिन्छ ।

## १.१. श्रम गीत

घरधन्दा र मेलापात गर्दा गाइने गीत श्रमगीत हो । नेपाली लोकजीवनमा घाँस काट्दा, ढिकी जाँतोमा कूटानी पिसानीको काम गर्दा, धान एवं कोदो रोप्दा, दाईं गर्दा कर्मजनित गीत नियमित रूपमा गाउँदछन् । सानासाना नानीहरुलाई खेलाउँदा र सूताउँदा पनि गीत गाइन्छ । यी बाहेकका शारीरिक श्रम गर्दा गाइने गीतलाई पनि श्रमगीत भनिएको छ । श्रमगीत नारी समुहको सामुहिक अभिव्यक्ति भन्दा हुन्छ । प्रायः गरेर नारीहरुले काम गर्दा गीत गाइने हुनाले त्यसो भनिएको हो । उनीहरुले श्रमगीतका माध्यमबाट आफ्नो मनको हर्ष र विस्मात् पोख्दछन् । यसको अर्थ पुरुषहरुले श्रमगीत गाउँदैनन् भन्ने कदापि होइन । पुरुषहरु पनि श्रमगीत गायनमा सहभागी भएको पाइन्छ । असारेगीत, दाईंगीत पुरुषवर्गले नै गाउँछन् । घाँसेगीत महिला, पुरुषले एकल एवं यूगलरूपमा गाएको पाइन्छ । भरा, कठै, ओहाली, महिलाहरुले मात्र गाउँदछन् ।

## १.१.१. घाँसे गीत

घाँस काट्न जाँदा-आउँदा, खेत-बारीमा काम गर्दा गाइने गीतलाई घाँसेगीत भनिएको छ । एक, दूई जना एवं समुहमा पनि गाइने घाँसेगीत नेपालका ग्रामीण समाजमा निकै प्रचलित रहेको छ । आफ्ना मनका बह पोख्न एकान्त वा घाँस काट्दा-काट्दै गाइने यस गीतलाई स्याङ्जा र यससँग सीमाना जोडिएका जिल्लाहरुमा समेत गाइन्छ ।

## १.१.१.१. प्रसङ्ग

1 धर्मराज थापा र हंसपरे सुवेदी, नेपाली लोकसाहित्यको विवेचन, काठमाडौं : पा.वि.के., त्रि.वि.वि., २०४१ फाल्गुण १४,

स्याङ्जामा गाई-भैसी पाल्नु कृषि पेशाको अभिन्न अंग मानिएको छ । कृषकहरूले पहाड र फाँटहरूमा घाँस काट्ने, घाँसका भारी बोक्ने गर्दछन् । उनीहरू कल्कलाउँदो खोलाको आवाज सुन्दछन् । यसरी फाँटको गर्मी र हावा खाँदै घाँसको भारी बोकेर सूस्केरा हाल्दै ओहोर-दोहोर गरेको पाइन्छ । यसै क्रममा घाँसे र घाँसिनीहरूले गीत गाउने गर्दछन् । यस गीतलाई प्रायः घरभन्दा बाहिर गाइन्छ ।

घाँसेगीत यस जातिले मात्रै गाउने भन्ने छैन । प्रायः व्यस्त जीवन बिताउने गोठाला गोठाल्नीहरूले यो गीत गाउँछन् । घाँसेगीतका गायक सर्वसाधारण कृषक हुन्, जसको समय खेतीपाती, मेलापात, गोठ ल्याइधन्दा गर्दैमा बितेको हुन्छ । उनीहरूले सामान्य पोशाक धारण गरेका हुन्छन् । कामको सिलसिलामा रहँदा-बस्ता जस्तो पहिरनमा रहेका छन्, त्यसै अवस्थामा गाउने गरेको पाइन्छ ।

मेलापात दिउँसो गरिने हुनाले यस गीतको गायन पनि दिउँसै गरिन्छ । प्रायः गरेर खोलाखोल्सी, एकान्तको क्षण गायनका लागि उपयुक्त मानिन्छ । जहाँ जस्तो छ, त्यसैमा बसेर गाइन्छ । टेक्ने, बस्ने, समाउने आफ्नै सेरोफेरोका प्राकृतिक साधन नै गायकका साथी हुन् । यो गीत एकलै एवं युगल भई गाउने गरिन्छ । काम गरेर फूसद पाएको बेलामा मात्र होइन, घाँस काट्दा-काट्दै र भारी बोकेर हिँड्दा-हिँड्दै पनि गाइन्छ ।

घाँसेगीत गाउँदा कुनै प्रकारका वाद्यवादनको आवश्यकता पर्दैन । लामो लेगो तानेर गाइने हुनाले उक्त सामग्रीको आवश्यकता नरहेको हो, तर आजकाल कतै-कतै औपचारिक कार्यक्रममा पनि यस गीतलाई गाइने थालिएको हुनाले वाद्यवादनको प्रयोग गरिएको पाइन्छ । आजकाल यो गीत गाएर क्यासेटमा खिचेका हुन्छन् । औपचारिक कार्यक्रमले यसमा नयाँपन ल्याएको छ । यस अवस्थामा हारमोनियम, बाँसूरी, सारङ्गीको प्रयोग गरिन्छ, तर यसको मौलिकता यो होइन । यसका संकलन सहयोगी तूल्सीभन्ज्याङ् गाविस ५ जिमूहा, स्याङ्जाका ४१ वर्षीय रामप्रसाद पाठक हुन् ।

#### १.१.१.४. घाँसे गीतको मूलपाठ

हा s s s s s s s s s s घरबारी साहुको नाउँमा, साहुको नाउँमा  
 फुल केही छैन यो गाउँमा  
 फाँटैमा  
 नगर भरोसा, परिन्छ कि  
 ४ हा s s s s s s s s s s छोडी जाने मनैमा थिएन,  
 ५ सँगै बस्न सिरमा फुल कर्मैले दिएन  
 फाँटैमा  
 नगर भरोसा, परिन्छ कि  
 ८ हा s s s s s s s s s s जीवन मेरो खूकुरी धारैमा, खूकुरी धारैमा  
 फुल रुँदै छन् घरैमा  
 फाँटैमा  
 नगर भरोसा, परिन्छ  
 -२ १२ हा s s s s s s s s s s पसिना र रगतको खोला, र  
 १३ विदेशैमा सिरमा फुल जाने भो यो चोला  
 फाँटैमा  
 नगर भरोसा, परिन्छ  
 १६ हा s s s s s s s s s s तिहारमा लगाउँदा टीका,

१ आफ्नो भन्ने सिरमा  
 २ बाँचे आउला जिम्मा  
 ३ पर्देशीको सिरमा फुल  
 बीच बाटैमा -२  
 मनैमा थिएन  
 ६ बाँचे आउला जिम्मा  
 ७ पर्देशीको सिरमा फुल  
 बीच बाटैमा -२  
 ९ जहान बच्चा सिरमा  
 १० बाँचे आउला जिम्मा  
 ११ पर्देशीको सिरमा फुल  
 कि बीच बाटैमा  
 गतेको खोला  
 १४ बाँचे आउँला जिम्मा  
 १५ पर्देशीको सिरमा फुल  
 कि बीच बाटैमा-२  
 लगाउँदा टीका

१७ घर सम्भ्रदै सिरमा फल आँसूको नि ढिका  
फाँटैमा  
नगर भरोसा, परिन्छ  
२०

१८ बाँचे आउंला जिम्मा  
१९ पर्देशीको सिरमा फुल  
कि बीच बाटैमा-२

### १.१.१.३. विषयवस्तु

घाँसेगीतको विषयवस्तु प्रेम, विरह, व्यङ्ग्य आदिलाई बनाइएको छ । आफ्नो जीवनको भोगाइ यस गीतको विषय हो । यसमा आँसू-हाँसो, घाम-छायाँ, उकाली-ओराली, धनी-गरिबलाई सम्बोधन गरिएको छ । भोगेको जीवन र देखेको जीवनका समानता एवं असमानको प्रस्तुति नै घाँसे गीत हो । यसमा आफ्नो बहको पोखाइ छ । उमङ्गका उच्छ्वासहरूलाई पनि स्थान दिइएको छ, जसबाट परिवर्तनशील जीवनका विविध पक्षलाई बोधगर्न पाइन्छ । गीतमा विगत, वर्तमान र भविष्यका बारेमा उल्लेख गरिएको हुन्छ । विगतको चर्चा गरेर थार्किदैँन । चाहे सूखभोगका कूरा हून् चाहे व्यक्तिगत, पारिवारिक वा सामाजिक बन्धनकै कूराहरू किन नहोऊन् । ती सबैलाई गीतले समावेश गरेको छ । यसमा वर्तमानको विश्लेषण गरिएको छ । आशामुखी बनी भविष्यको पनि चर्चा गरिएको छ ।

### १.१.१.४. संरचना र शैली

घाँसे गीत फूटकर हुन्छन्, तर पनि संरचनामा एकरूपता पाइँदैन । आख्यान कतै कतै फिलकाको रूपमा देखा पर्छन् । आख्यानमूक्त नै घाँसे गीतको विशेषता हो । एकै ठाउँमा लामो समयसम्म बसेर गीत गाउने अवस्था नरहने हुनाले नै छोटो हून् घाँसे गीतको एक प्रवृत्ति मानिएको छ । यसो हून्मा प्रायः यसका गायक बेफूसदी हून् हो । यस गीतमा भावनाको एक भूल्का मात्रै छ । यसमा तरलता एवं बगाइ पाइँदैन ।

हासससससससस घरबारी साहुको नाउँमा,

साहुको नाउँमा

आफ्नो भन्ने सिरमा फुल केही छैन यो गाउँमा

बाँचे आउला जिम्मा फाँटैमा

पर्देशीको सिरमा फुल नगर भरोसा,

परिन्छ कि बीच बाटैमा

पर्देशीको सिरमा फुल नगर भरोसा,

परिन्छ कि बीच बाटैमा

(१-४)

यो गीतको संरचनालाई नियाल्दा पहिलो पंक्तिको क्रमशः १०+६ दोस्रोमा १७ तेस्रोमा १० चौथोमा १५+९+१५+९ अक्षर पाइएको छ । त्यसका पहिलो, दोस्रो, तेस्रो र चौथो पंक्तिमा अक्षरको समान संख्या पाइँदैन । यसरी घाँसे गीतमा संरचनात्मक रूपमा विविता रहेको छ ।

हा हा हा हा, हो हो हो हो, हे हे हे हे घाँसे गीतमा प्रयोग गरिएको छ । यहाँ शुरुमै लसके भाकामा गाइन्छ ।

साहूको नाउँमा, परिन्छ कि बीच बाटैमा, पर्देशीको सिरमा फूल नगर भरोसा यस गीतमा पुनारावृत्ति भएका छन् ।

यहाँ सरल शब्द, वाक्यांश र वाक्यको प्रयोग पाइएको छ । आफुले देखेसूनेका विषयहरूलाई नै गीतका सामग्री बनाइएको हुनाले बोधगम्य छन् । चलनचल्तीका शब्दहरूको बढी प्रयोग गरिएको हुन्छ । यहाँ सामाजिक, सांस्कृतिक, प्राकृतिक, शैक्षिक क्षेत्रका र लोकजीवनले पचाइ सकेका शब्दहरूको प्रयोग गरिएको छ । गायकको शैक्षिकस्तर, सामाजिक, सांस्कृतिक एवं प्राकृतिक परिवेशले शब्दका नयाँ बान्कीहरूलाई भिन्न याउनु सहयोग गर्दछन्, तर पनि त्यही परिवेशमा जन्मेहुर्केकाहरूलाई दूर्वोध्य हुँदैन । यो गीत भ्रुचाउरे लयमा गाइन्छ । उक्त उदाहरणमा अनूप्रास अलंकार रहेको छ ।

#### १.२.२.५. कथ्य र सन्देश

घाँसे गीतहरूका माध्यमद्वारा गोठाला गोठालनीहरूले आ-आफ्ना दैनन्दिन समस्याहरूलाई व्यक्त गर्दछन् । गोठाला गोठालनीहरूले गीत गाएर दुःखलाई बिसार्दैछन् । उनीहरू परस्परमा गीत गाएर रमाउँदछन् । खूशी हुन्छन् । अरुलाई पनि आनन्द बाँड्ने काम गर्दछन् । उनीहरूले विहान उठ्नु, कुँडोपानी गर्नु, घाँस काट्न जानुमै अधिकांश समय व्यतीत गरेका हुन्छन् । अन्य काम नभएको अवस्थामा यी नित्य कर्मजस्तै हुन् । कामले गर्दा अबेला घर आई, भात खाई, सूतनमा अभ्यस्त भैसकेका हुन्छन् ।

यो गीतले नेपालको ग्रामीण समाजको विशेषरूपमा स्याङ्जा जिल्ला र यसको आसपासमा रहेबसेको समाजको वर्गीय दृष्टिकोण प्रस्तुत गरेको छ । धनी-गरिब, शोषक-शोषित हाम्रो समाजको चित्र हो । यो प्रवृत्ति सबै जातिमा छ । मात्राको अन्तर होला । सम्पन्नता शोषणको परिचायक होइन । त्यसै गरी विपन्नता पनि शोषितको परिचायक मानिँदैन । यहाँ प्रवृत्ति धनी-गरिबको भन्दा पनि शोषक-शोषितको हानिकारक मानिएको छ ।

हामीलाई आ-आफ्ना संस्कार र संस्कृतिसँग रमाउन मन लाग्छ । विपन्नताले गर्न नदिएको कुरा पनि परिवेश, समय, सम्पर्कले बाध्य बनाउँदछ । साहुसँग ऋण लिन पर्नु बाध्यताको उपज हो, जसले गर्दा सम्पत्तिको नाममा रहेको घरबारी पनि साहुको नाउँमा पुग्छ । यस अण्ठचारो घडिमा सहयोगी पाईँदैन । साहुसँग घरबारी निखन्नका लागि परदेशिनु सिवाय विकल्प छैन । त्यसैले साहुको ऋण चूत्ता गर्न भने धेरै नेपालीहरू रोजगारीको खोजीमा छन् । उनीहरू पैसा कमाउन भनी आफ्नो जन्मथलो छोड्न बाध्य छन् । परदेशिन लागेका स्याङ्जालीले आफ्नीलाई विदाइको क्षणमा व्यक्त गरेका विचार हुन् । सँगै रहँदा-बस्ता त जीवनको कूनै भरोसा हुँदैन भने परदेशमा के भर भयो र । बाँचे जिम्मा(तुल्सी भन्थ्याइ गाविसको एक गाउँको नाम)मा आएर बसौला । यस्ता आशोन्मुखी अभिव्यक्ति यसमा छन् । यसरी मानिस विकास एवं उन्नतिको क्रममा जहाँ गए पनि आफु जन्मे हुर्केको र बालाजीवन व्यतीत गरेको थलोलाई मोह गरेको अभिव्यक्ति यसमा छ (१-४)

#### १.१.१.६. घाँसे गीतका विशेषता

वर्षे भरीमा रुभेर खेतीपाती गर्न पाउनु सौभाग्य मानिएको छ । आफ्नो मेलो सम्पन्न गरेर सूखको सूस्केरा हाल्न पाउनु भाग्य ठानिएको छ, तर श्रमअनुसार प्रतिफल नपाइने, रहर र आवश्यकताको श्रमभन्दा पनि बाध्यताको श्रम गर्नुपर्ने क्षणलाई अभिशाप मानिएको छ । यस अवसरमा आफ्नो लागि नभएर अर्केको लागि बाँचेको ठहरिन्छ । यसरी जीवन भन्नु नै कसैको कमाइ खाने भाँडो बनिदिएको छ । यसमा कसैको लागि यन्त्रवत् खटनुपर्ने वैराग्यपूर्ण पक्षको चित्रण छ ।



वनपाखामा गाएका गीतले सुख-दुःख, माया-पिरती, घाम-छायाँ, हर्ष-विस्मात जस्ता भावनालाई छोएको पाइन्छ । यसमा घाम-पानी, हूरी-बतास, वर्षा-खडेरी, हिलो-धूलो, खोला-नाला, खेत-बारी, पाखा-पखेरा, उकाली-ओराली, धुवाँ-धूलो विभिन्न पक्षलाई समेटिएका छन् । लोकजीवनमा बाँचेका प्रत्येक व्यक्तिको मनको प्रतिनिधित्व यस वर्गका गीतले गरेका छन् ।

साहु र गोठाला गोठालनीहरूको सहकार्यबाट विकास निर्माणले साकाररूप लिन सक्छ, तर साहुको हैकमीपाराले गोठालाको मन कूटिएको छ । आफ्नो जीवन निरर्थक लागेको छ । त्यसैले निरर्थक रूपमा जीवनका महत्त्वपूर्ण पक्ष गुञ्जिसकेकामा दुःख लाग्छ, जसका कारणले निराशा उत्पन्न गरिदिएको प्रस्तुति छ । स्वदेश एवं परदेशमा समेत दुःख सहेर पनि आफ्नो जीवन बनाउन सकिएन । वास्तवमा गरिबको दीनदशा कहीं गए पनि सूधने छाँट छैन । जन्मपर्यन्त मृत्यूसम्मका खटाइले व्यक्ति एवं परिवारको हैसियतमा सूधार नभएकोमा दूखेसो पोखिएको छ । समाजिक असमानताले निम्त्याएका मानसिक तरङ्गको प्रस्तुति अर्थात् यस प्रकारको गायनले श्रोतालाई समेत भावुक बनाएको हुन्छ ।

मुलतः गाउँले जीवन भोगाइको अभिव्यक्ति यस गीतमा रहेको छ । आफ्नै दुःख सुखलाई व्यक्त गर्ने परिवेश गाउँका पाखापखेरामा छ । नेपालीको मौलिक र मौखिक शक्ति बेजोडकै मान्न सकिन्छ । यसरी मौलिक रूपमा व्यक्त घाँसेगीतमा विभिन्न शैली र प्रवृत्तिले स्थान पाएका छन् । जीवनको बोध घाँसे गीतले गराएका छन् । घाँसे गीत स्याङ्जाको विविधतामय ग्रामीण समाजको चित्रण हो ।

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## ‘मधुमालतीको कथा’ कथामा प्रस्तुत दुई दृष्टि

भरतकुमार भट्टराई

रमेश विकल (वि.सं. १९८५-२०६५) को एक उत्कृष्ट कथाका रूपमा ‘मधुमालतीको कथा’ लाई लिइन्छ। यो सामाजिक यथार्थ र मानसिक यथार्थ दुवैलाई एकसाथ समेटेर लेखिएको कथा हो। समाजवादी यथार्थ र बालमनोविज्ञानलाई साथसाथै प्रस्तुत गर्ने उद्देश्यले लेखिएको यो कथा हाम्रो समाजमा मात्तिएर हुर्केको पुँजीवादी पद्धतिको चिरफार गर्नमा केन्द्रित रहेको छ। सामाजिक यथार्थलाई प्रगतिशील वा प्रगतिवादी चेतनाले व्याख्या गर्ने विशेषता बोकेको यस कथाले सामाजिक विसङ्गतिप्रति आलोचनात्मक दृष्टिद्वारा विरोधको दरिलो स्वर प्रकट गरेको छ (पराजुली र अरू २०६७:३९)। कलात्मक प्रगतिवादी साहित्यका स्रष्टा विकलको यस ‘मधुमालतीको कथा’ कथाको विश्लेषणका निम्ति यहाँ दुई ओटा पक्षलाई विशेष रूपले हेरिएको छ - प्रगतिवादी जीवनदृष्टि र बालमनोवैज्ञानिकता।

### १. कथाको विश्लेषण

#### १.१ प्रगतिवादी जीवनदृष्टि

कथाकार रमेश विकलले नेपाली समाजमा विद्यमान वर्गभेदलाई चित्रण गर्न सोही किसिमको विषयवस्तुलाई छानेका छन्। काठमाडौँको सहरिया समाजकै पृष्ठभूमिमा दुई भिन्न आर्थिक स्थितिका पात्रहरूको छनोट गरेर उनले प्रगतिवादी विचारधारालाई कथामा प्रस्तुत गरेका छन्। कथानकको संयोजनलाई हेर्दा मूल र सहायक कथानकको मिश्रण गरेको पाइन्छ। कथाकारले कथामा सोभै सामाजिक विभेदलाई वर्णनमा उतारेका छैनन्। अलि घुमाउरो पाराले दन्त्यकथाको सहारा लिएर आफ्नो दृष्टिकोणलाई साकार तुल्याएका छन्। लोकप्रिय दन्त्यकथा मधुमालतीको प्रेमकथालाई दाउन बनाएर यथार्थ समाजका मानव बालपात्रहरू शङ्कर र गौरीको कथा प्रस्तुत गर्ने मिश्रणको शैली यहाँ अँगालिएको छ। त्यसैले कथामा मूल कथा शङ्कर र गौरीको छ भने सहायक कथाका रूपमा दन्त्यकथाका राजा मधुकर र रानी मालती वा मधुमालतीले स्थान पाएको छ। कथामा सहायक कथाले मूल कथालाई अगि बढाउन भूमिका खेलेको छ। राजा मधुकर र रानी मालतीको प्रेमकथाले बालक शङ्करका मनमा दरिलो स्थान लिएको छ। त्यसैले राजा र रानीका जीवनगाथासँग सम्बद्ध घटनावलीले आमाबाट सो कथा श्रवण गर्ने शङ्करका हृदयमा गहिरो र तीव्र प्रभाव उत्पन्न गरेको छ। यसैबाट प्रभावित शङ्कर आफूलाई राजा मधुकर ठान्न थाल्छ भने रानी मालतीका स्थानमा आफ्नी बालसखा गौरीलाई कल्पन थाल्छ। यस्तो अद्भुत मानसिक कल्पनामा डुबेको शङ्करले आफ्नो सो विचारसमेत आफ्नी बालसखा गौरीलाई भन्छ भने गौरी पनि उसको साथैले कल्पना गरेको सुन्दर सहरमा डुल्ने अद्भुत कल्पनामा डुब्न थाल्छे। कल्पनाशील बालबालिकाका यस्ता मानसिकतामा अनौठो समानता भेटिन्छ। बादलपारिको सहरमा घोडामा चढाएर डुलाउन लैजाने शङ्करको सपना यसकै उपज हो। यिनै शङ्करका कल्पनाहरूबीच कथाले विभिन्न मोड लिँदै अगि बढ्ने अवसर पाएको छ।

साहित्यमा प्रगतिवादी जीवनदृष्टि वा विचारधारा भनेको मार्क्सवादलाई साहित्यमा उतार्ने कला हो। मार्क्सवादले समाजमा वर्गभेदलाई देखाउँछ। वर्गभेद भएको समाजमा दुई वर्गको अस्तित्व हुन्छ - धनी, उच्च वा सामन्त वर्ग र गरिब, निम्न वा श्रमिक वर्ग। यिनको सम्बन्ध विपरीत किसिमको

हुन्छ। उच्चले निम्न वर्गलाई सकेसम्म हेप्ने, दबाउने, सताउने, तिरस्कार, अन्याय, अत्याचार र अमानवीय व्यवहार गर्ने गर्छन् भने निम्नले पनि उच्च वर्गलाई अत्यन्त क्रूर व्यवहार गरेर गरिबको जीवनलाई बर्बाद गरिदिने वा प्राणै लिइदिने ठानेर ज्यादै अविश्वास प्रदर्शन गर्दै पूर्ण शत्रु नै सरह सम्झन्छन्। यसो हुनाले समाजमा एक प्रकारको वर्गीय द्वन्द्व नै चल्ने गर्छ। यस प्रकारको वर्गीय द्वन्द्व आर्थिक असमानताले जन्माउने गर्छ। पुँजीवादी वा सामन्तवादी समाज व्यवस्था भएको हाम्रो जस्तो परम्परावादी समाजमा आर्थिक असमानताले मान्छे-मान्छेबीच नमेटिने दूरी उत्पन्न गरिदिन्छ। यसैले समाजमा सामाजिक न्यायको सर्वथा अभाव हुन्छ। तसर्थ सामाजिक असमानता र अन्यायको कालो छायामा निम्न वर्गका मान्छेको जीवन नारकीय वा ज्यादै दयनीय बनेको हुन्छ। यस प्रकारको विसङ्गितिलाई मेटाउन न्यायपूर्ण समाजको स्थापना हुनुपर्छ भन्ने मान्यता राखेको हुन्छ। मार्क्सवादी सिद्धान्त वा मान्यताले यस सिद्धान्तले वर्गीय समाजमा वर्गीय स्वार्थ वा हित शक्तिशाली रहेको हुन्छ भन्ने मान्छे। वर्गीय स्वार्थले परिचालित समाज वर्गीय समानतामा विश्वास गर्छ। धनीले धनीलाई र गरिबले गरिबलाई नै माया गर्छ। धनी र गरिबबीच घृणाले तीव्रता पाएको हुन्छ। यसैले एकअर्कामा चर्को अविश्वास हुन्छ। यसैकारण धनीले गरिब वर्गलाई तीव्र शोषण गर्छ भने गरिबले शोषित भएका कारणले धनीप्रति तीव्र असन्तोष प्रकट गर्छ। गरिब एकलो हुँदा निमुखो भएर विवशतापूर्ण जीवन बिताउँछ तर सङ्गठित भएर चाहिँ शोषक वर्गका विरुद्ध विद्रोह वा क्रान्ति गर्न पनि अगि सर्छ। परन्तु शोषक वर्ग निम्नवर्गीय जीवनमाथि मानसिक रूपले क्रूर व्यवहार प्रदर्शन गर्न पछि पर्दैन। यस्तो व्यवहार यस वर्गले ससाना बालबालिकामाथि पनि निर्दयी बनेर प्रदर्शित गर्छ। मानिसको जीवन र व्यवहारलाई पैसामा तौलेर हेर्ने प्रवृत्ति यस वर्गको हुन्छ। आफूलाई भाग्यमानी र निम्न वर्गलाई अभागी ठान्दै पुँजीका तुजुकमा अमानवीयता प्रदर्शन गर्न निकै आक्रामक देखिन्छ। उच्च वर्ग। यस्तै विचारधारा वा मान्यतालाई कथाकारले यस विवेच्य कथामा अभिव्यक्त गरेको तथ्य कथाको विश्लेषण गर्दा स्पष्ट हुन्छ।

कथाकार विकलको विवेच्य कथामा समाजको तस्विर उतार्ने क्रममा उच्च वर्गले निम्न वर्गमाथि गरेको अमानवीय व्यवहारलाई स्पष्टसँग देखाइएको छ। कथाको मूल लक्ष्य पनि यही तथ्यलाई देखाउनु रहेको छ। आर्थिक असमानतामा टिकेको हाम्रो समाजमा आर्थिक दृष्टिले सम्पन्नहरू विपन्नहरूमाथि कति निर्दयी व्यवहार गर्न निर्लज्जतापूर्वक अगि सर्छन् भन्ने कुराको सग्लो चित्र यहाँ प्रस्तुत भएको छ। तलका कथांशहरूले कथाको दृष्टिकोणलाई मुखरित गरेका छन्।

- मेरी आमासँग एक पैसा पनि छैन भन्ने कुरा मलाई केटाकेटी नै भए पनि थाहा थियो। अनि मेरो बाबाले पनि मलाई घोडा किनिदिनुहुन्छ, भनेर म पत्यार गर्न सक्तिनथेँ, किनकि मलाई बाबाले कुनै दिन पनि ख्यालख्यालको घोडासम्म पनि किनिदिनु भा' छैन। (शङ्करको भनाइ)

- मेरो बाबासँग धेरै पैसा छ, तिम्रो बाबा पो गरिब ता। (गौरीको भनाइ)

- उसको र मेरो आर्थिक स्थितिमा पूर्व र पश्चिमको अन्तर थियो। सहर बाहिरै भए पनि उसको घर धेरै ठुलो, भिकलिमिली; उसको घरमा मोटर पनि थियो, मेरो सानो कुचुक्क परेको, खुम्ची बुढी जस्तो। (शङ्करको भनाइ)

- ऊ मलाई बाइस्कल दिन्थी । म चढ्न खुट्टा मात्र के उचाइदे, माथि बरन्डाबाट एउटा बाँस चिरिएभैँ चिरिएको आबाजले मेरो रगत जमाइदिन्थ्यो- 'ए त्यो साइकलको सत्यानाश पारिसकी राक्षसनीले... टोलभरिका माग्ने मोराहरूलाई ल्यायो, सुम्प्यो... ए काले, ए माइला, को छ हँ तल ? ए सत्यनारायण, त्यो बाइस्कल छिँडीमा हुलेर ताल्चा मारिदे ।... भएभरका अभागी मोराहरूलाई घरमा ल्याई... यो सत्यानाशनी...।' वास्तवमा त्यहाँ म एउटाबाहेक कुनै 'टोलभरिका मोरा' हुँदैनथे । तर गौरीकी फुपूको आँखामा म सायद 'एकबाट अनेक' रूप हुन्थे । (शङ्करको सम्झना र भनाइ)

- तीन जना नोकरले तीनतिरबाट भ्रम्टेर जबरजस्ती बाइस्कल मबाट खोसेर लगदथे ।... म असहाय र दीनभैँ नोकरको त्यो रुखो व्यवहार सहन्थे । मेरो भित्र असह्य चोटको अनुभव भएर आँखा टलबलाइहाल्दथे । मेरा आँखामा टलबलाएको आँसु देखेर गौरी पनि दुखी हुन्थी, सायद ऊ मलिन अनुहार लिएर मेरो नजिक आउँथी र मेरो हात समातेर भन्थी- 'शङ्कर, त्यो हाम्रो दिदीआमा नि, असाध्य नजाती, मलाई सधैँ तिमीसँग खेलें भनेर गाली मात्रै गर्छे बुढी ! तिमी गरिबको छोरो रे ! हो, तिमी गरिब ?' (शङ्कर र गौरी दुवैको भनाइ र अनुभव)

- किन्तु एककासि मेरो सम्पूर्ण सुखस्वप्न त्यही राक्षसनी दिदीआमाले भत्काइदिई। मलाई बाइस्कलबाट लडाइदिई, अनि गौरीलाई पनि गालामा चड्कन दिई- 'यो राक्षसनी, यो सत्यानाशनी।'

त्यसपछि भुइँबाट भरखरै उठेर लुगाको धुलो भार्न लागेकोमा मलाई आँखा तरेर भनी- 'यी माग्ने मोराहरूको सङ्गतमा लागेर... अबदेखि सानु मैयाँसँग खेलन नजानू । जा घर, अबदेखि पनि आइस् भने...' (शङ्करको अनुभव र गौरीको टिप्पणी)

- म बिस्तारै सडकको ठुलो ढोकाबाट निस्कें, अनि भरिएका आँखाले ढोकाको डन्डीबाट भित्र हेरें, गौरी मतिर हेरिरहेकी थिई- 'तिमी हाम्री दिदीआमाको घर नजाऊ है, शङ्कर ?... त्यो त बोक्सी बुढी।' ... दिदीआमा र गौरीको बुबा माथि बरन्डामा उभिरहेका थिए। 'हेर मलाई गाली गरेकी ? यो मोरो माग्ने छिमेकमा छोरी भाँड्न आँट्यौ तिमीले। छोटाको हावा लागेपछि बडाको स्वभाव कताबाट होस्? यो छोटाहरूको टोल नछोडेसम्म यिनले छोड्ने होइनन्।' दिदीआमा बुवासँग भन्दै थिई। (शङ्करको अनुभव, गौरीको टिप्पणी र दिदीआमाको प्रतिक्रिया)

- मेरो सानो मगजमा पनि त्यति बेला दुःख, क्रोध र क्षोभले एकै पटक भुमरी उठ्यो। के गरूँ!...म ठुलो भइदिएको भए मधुकरको सुदर्शन चक्र ल्याएर...।...अनि म मालतीका दिदीहरूको ठाउँमा गौरीकी दिदीआमालाई हेर्न इच्छा गर्थे। बोक्सी बुढी! (शङ्करको मनमा उत्पन्न प्रतिक्रिया)

- म त्यहाँबाट आफ्नो घरतिर आएँ, मन त त्यसै भरिएको छँदै थियो, आमाको अगाडि पुग्नासाथ मुटुको भक्कानो त्यसै फुट्यो। म आमाको काखमा घोप्टो परेर रुन थालें।

- 'त्यै गौरीकी दिदीआमा बुढीले त हो नि अर्कालाई लडाइदिई, अनि गौरीसँग खेलन नआउनु भनेर गाली गरी।' म कोक्किई-कोक्किई बेलीबिस्तार लाउन थालें। (शङ्करको पीडित भनाइ)

- 'तँ अर्कहाँ खेलन किन जानु त; आफ्नो घरमा खेलू।' आमाले त्यति मात्र भन्नुभयो तर एकै क्षणको लागि उहाँको अनुहार विकृत भयो। 'उनीहरू ठुलाबडा मान्छे, उनीहरूकहाँ नजानू।' (शङ्करकी आमाको प्रतिक्रिया)

- 'यो सबै सङ्गत गुनाको फला ठुलाबडाको सङ्गतको विष त महामारी फैलेभैँ पो फैलिन्छ त। यसले हामी जस्ताको त प्राणै चुन्छ। त्यो घरको हावाबाट जति सक्त्यो परै राख भन्यो, मान्दिनौ तिमी। यसै गरी आज घोडा र भोलि मोटरको फर्माइस हुन थाल्यो भने?' बाको स्वर बिलकुलै ओइलाएको थियो। (शङ्करका बाको धनीप्रतिको प्रतिक्रिया)

- '...शङ्कर, यो क्या, छोटारहरूको छिमेक रे, हाम्रो दिदीआमाले भन्या। यहाँका छोटारहरूको सङ्गतले म विग्रिएँ रे क्या, त्यसैले हामी घर सरेको...हो साँच्चि अब म आउन्नौँ। तिमी पनि नआउने हाम्रो घरमा?...उ: पर मधेसमा।' गौरी दिदीआमाको हातबाट छुट्न बल गर्दै मोटर भित्रबाट हात हल्लाएर भन्दै थिई। उसको स्वर विस्तारै मलिनैँ गयो। (गौरीको मनको पीडायुक्त भनाइ)

- किन किन त्यति बेला मलाई भित्रैदेखि रोऊँ-रोऊँ लागेर आयो। अब गौरी यहाँ कहिल्यै आउन्ना मेरो आँखा आँसुले धमिलो भयो। त्यै धमिलोमा मैले हेरेँ- पर, आफूभित्र गौरीलाई- मेरी मालतीलाई पचाएको कालो भयङ्कर दानव, मोटर सडकको छातीमा चिप्लिँदै थियो, अनि त्यहाँ सडकको बीचमा, मेरो सानो निरपानी रडको सुन्दर आलुघोडा- मधुकरको वायुपङ्की घोडा, त्यो कालो दानवको भयङ्कर पाङ्गाले किचिमिची भएर असहाय लोटिरहेको थियो। (शङ्करको अन्तिम भनाइ)

माथिका प्रसङ्गरूले के भल्काउँछन् भने धनसम्पत्तिका आडमा ती साना अबोध बालबालिकामाथि ठुलाबडा बनाउँदाहरूले तीव्र अत्याचार गरेका छन्। गरिब बाबुआमाको छोरो शङ्करले निम्न वर्गका नेपालीको प्रतिनिधित्व गरेको छ भने अति सम्पन्न बाबुआमाकी छोरी गौरीले त्यस गरिबका छोराको सङ्गत गर्दा घोर अन्याय, गाली-बेइज्जती, अत्याचार र कसुरबिनै कुटपिट भोग्न बाध्य भएकी छे, अनि वयस्कहरूको स्वार्थपूर्तिका लागि सम्पूर्ण बाल्यसुखबाट वञ्चित हुनुपर्ने बालिकाको प्रतिनिधित्व गरेकी छे। सामन्ती सोचले ग्रस्त पुँजीवादी समाजमा मानवता कुण्ठित भएको हुन्छ भन्ने तथ्यको प्रकाशन गर्न माथिका उद्धृत कथांशहरू पर्याप्त छन्। यसैले अत्यन्त आक्रामक बनेर निरीह बालबालिकामाथि पैसामुखी दिदीआमाहरू जस्ता असामाजिक चरित्रहरू निर्दयतापूर्वक जाइलागेका छन्। यस्तो विवेकहीन सामाजिक परिपाटीको विसङ्गतिप्रति कथाकारको तिखो आलोचना पनि यस कथामा प्रकट भएको पाइन्छ। त्यस्ता आलोचनालाई कथाकारले मूलतः बालपात्रहरू शङ्कर र गौरीका माध्यमबाट अनि अंशतः वयस्क पात्र शङ्करका बाबुबाट अभिव्यक्त गरेको तथ्य माथिका उद्धृत कथांशहरूबाट स्पष्ट हुन्छ। यसैले कथाले कलात्मक स्वरूप पाएको छ।

माथिका कथांशहरूलाई नियालेर हेर्दा सामन्ती समाजका उच्च वा सम्पन्न वर्गले निम्न वा विपन्न वर्गलाई ज्यादै दमन र शोषण गरेको स्पष्ट हुन्छ। उच्च वर्ग आफूलाई सारै भाग्यमानी र निम्न वर्गलाई अति अभागी ठान्छ, र सकेसम्म निम्न वर्गको सङ्गतबाट आफ्नै सन्तानलाई पनि अलग राखेर घोर अत्याचार र असह्य दुर्व्यवहार गर्छ। यस्तो समाजमा सामाजिक अन्याय, भेदभाव, पक्षपात र क्रूरताले राज गरेको हुन्छ। दिदीआमाका कठोर दमन र दुर्व्यवहार यसकै साछी हुन्। उसकै भेद गौरीमाथि अत्याचार गरेर उसले आफूलाई गौरी र शङ्करले मानेभैँ राक्षसनी वा बोक्सी बुढीको भूमिका राम्रैसँग निर्वाह गरेकी छे। भन् शङ्कर गरिबको छोरो भएकाले उसले शङ्करलाई सारै नीच व्यवहार गरेकी छे। सारै तुच्छ गालीको वर्षा गरेकी छे। शङ्करलाई 'टोलभरिका माग्ने

मोराहरू', 'अभागी मोराहरू', 'गरिबको छोरो', 'माग्ने मोराहरू', 'मोरो माग्ने छिमेक', 'छोटाहरूको टोल' आदि शब्दहरूको वर्षा गर्दै दिदीआमाले आफ्नो वर्गीय स्वभाव राम्रैसँग देखाएकी छे। 'मोरा' भनेर जीवनहीन मुर्दासरह मानेको देखिन्छ। गरिब, अभागी वा भाग्यहीन, माग्ने भनेर हेप्ने प्रवृत्ति त हाम्रो समाजमा धनीहरूको छँदै छ। साथै 'छोटा' भनेर नीच वा तल्लो स्तरको मानेर बेइज्जत गर्ने स्वभाव पनि समाजका ठालु भनाउँदा मानिसहरूको रहिआएकै हो। दिदीआमाले गरेका सबै गालीहरूले समाजमा आर्थिक असमानताले जन्माएको डरलाग्दो भेदभावको स्थितिलाई सङ्केत गरेको छ। यसबाट सामाजिक विभेदलाई बढाएर मानवता सङ्कटमा पार्ने सामाजिक हिंसापूर्ण वातावरणको घिनलाग्दो रूपको उद्घाटन गरिएको छ।

यसै गरी शङ्करको बाबुले भनेको कुराबाट पनि धनी वा उच्च वर्गको सक्कली अनुहार बुझ्न सजिलो बनाएको छ। 'ठुलाबडाको सङ्गतको विष त महामारी फैलेभैं पो फैलिन्छ, ता यसले हामी जस्ताको त प्राणै चुस्छ।' शङ्करको बाबु गरिब छ र ऊ धनी अर्थात् ठुलाबडाको वास्तविक चरित्रलाई आफ्नो भोगाइ र देखाइबाट मूल्याङ्कन गर्न खोज्छ। उसका नजरमा ठुलाबडाहरूको व्यवहार गरिबदुखीका निम्ति अत्यन्तै विषालु हुन्छ। त्यो एकदमै घातक हुन्छ। त्यसले यति चर्को शोषण गर्छ जसका कारणले गरिब वा निम्न वर्गका मानिसहरूको प्राणै वा ज्यानै जान सक्छ। वास्तवमा यो भनाइ चरितार्थ हुने स्थिति देखिएको छ। दिदीआमाले यस्तै सामन्ती र शोषकको प्रतिनिधित्व गरेको देखिन्छ। उसको उक्साइमा लागेर गौरीको बाबुले शङ्कर र गौरीका बीचको अति घनिष्ठ बालस्नेह वा बाल्यप्रेमलाई ध्वस्त बनाइदिएका छन्। उनीहरूको स्वतन्त्रता र खुसीलाई मारिदिएका छन्। उनीहरूको कलकलाउँदो बालसपनाको संसारलाई क्षतविक्षत तुल्याइदिएका छन्। जीवनमा फेरि कहिल्यै भेटै हुन नदिने गरी अलग्याएर जघन्य बालअपराध गरेका छन्। कमजोरहरूको प्राणै चुस्ने यो वर्गले ती निरीह, निमुखा र अबोधहरूको जीवनलाई शङ्करको आलुघोडालाई दानवजस्तो कालो गाडीले कच्याककुचुक पारिदिएभैं सदा सर्वदाका लागि चकनाचुर पारिदिएका छन्। वास्तवमा यो शोषणको पराकाष्ठा हो। शङ्कर र गौरीको मन निष्प्राण बनेको छ। अब उनीहरूको मनमा बाँच्ने आशा मरिसकेको जस्तो देखिन्छ। ससाना बालबालिकामाथि गरिने यसभन्दा डरलाग्दो हिंसा अरु के पो हुन सक्छ र! पूर्ण निराशाले आक्रान्त बनेका शङ्कर र गौरी केवल मुर्दातुल्य जीवन बिताउन बाध्य भएका छन्। सामन्तवादी र पुँजीवादी कठोर मानसिकताले दुई अबोध बालकहरूको जिन्दगी तहसनहस पार्न नकारात्मक भूमिका खेलेको तथ्यलाई यस कथामा यिनै प्रसङ्गहरूले समेटेका छन्। बालकहरूका भनाइमा सही थप्दै भन्न के सकिन्छ भने यिनीहरूको चरित्र साँच्चै राक्षस वा दानवकै जस्तो छ। दिदीआमा राक्षसनी जस्तै छे भने गौरीको बाबु चढेको मोटरले दानवकै जस्तो व्यवहार गर्छ अर्थात् गरिब तथा निर्दोष केटाकेटीमाथि राक्षसी व्यवहार देखाई त्यस्तो असभ्य, अप्रजातान्त्रिक र अमानवीय चरित्र देखाउँछ, जसले तिनका सुन्दर सपना, योजना, कल्पना र विश्वासहरूलाई धुलोपिठो पारेर मानसिक रूपमा कुँजो बनाएर जीवन जिउने शक्ति नै समाप्त पारिदिन्छ, अनि रोईरोई साँच्चै मोरा वा मुर्दासमान भएर बाँच्नुपर्ने निस्सार स्थिति उत्पन्न गरिदिन्छ। यही मार्मिक सामाजिक यथार्थको उद्घाटन गरेर प्रगतिवादी विचारधारा व्यक्त गर्न खोजेका छन् कथाकार

विकलले। वर्तमान सन्दर्भबाट हेर्दा त कथाले बालअधिकारको हननको हृदयस्पर्शी कथालाई पनि समेटेको छ। बालकहरू भनेका ठुलाका खेलौना जस्तै हुन् जसलाई जसरी खेले पनि हुन्छ भन्ने जस्तो भावले तिनीहरूप्रति निर्मम व्यवहार गरिएको प्रस्टै देखिन्छ। बालबालिकालाई स्वतन्त्र भई खेलन रमाउन नदिई तिनलाई कुट्नु-पिट्नु, नराम्रा शब्दले गाली गर्नु, लडाइदिनु, हेप्नु, कहिल्यै भेट हुनै नसक्ने गरी अलग्याइदिनु, रोईरोई जीवन बिताउने अवस्था सिर्जना गर्नु, हनहनी ज्वरो आउने गरी कुट्नु र गाली गर्नु जस्ता अभिभावक र छरछिमेकका क्रियाकलापहरू बालअधिकारको ठाडो उल्लङ्घन हो। यहाँ पुँजीवादले माया-प्रेम जस्ता हार्दिक कुरालाई पनि केवल वस्तुका रूपमा हेर्छ भन्ने मान्यता प्रकट भएको देखिन्छ, जो प्रगतिवादी जीवनदृष्टिमै समाहित हुन्छ। प्रगतिवादी मान्यताले आफूमाथि हुने गरेको अमानवीय व्यवहारको विरोधमा अग्रसर हुने निम्नवर्गीय मानसिकताको पनि चित्रण गर्न सक्छ। कथामा बालक शङ्करले दिदीआमालाई मधुकरको सुदर्शन चक्रले छिनाइदिन खोज्ने मानसिकताको उपज बनेर पोखिएको आक्रोशलाई विद्रोहको सङ्केत मान्न सकिन्छ।

### १.२ बालमनोवैज्ञानिक जीवनदृष्टि

कथाकार विकलले यस कथामा बालमनोविज्ञानलाई कलात्मक रूपले प्रस्तुत गरेका छन्। बालबालिकाका मनका आन्तरिक पक्षहरूलाई मसिनोसँग केलाउने कार्य बालमनोविज्ञानले गर्छ। मनोविज्ञानको एउटा धारा बालमनोविज्ञानका रूपमा चिनिन्छ। पात्र वा चरित्रका मनका भित्री तथ्यलाई उद्घाटन गर्ने प्रवृत्ति कथाकार विकलको एउटा महत्त्वपूर्ण विशेषता नै हो। यस कथामा उनको यस विशेषताले राम्ररी व्यक्तिने अवसर पाएको छ। यसका लागि उनले युवा अवस्थामा पुगिसकेको शङ्करको बाल्यकालमा घटेका घटनाहरूलाई बाल्यकालीन स्मृतिका रूपमा प्रस्तुत गरेर कथालाई बालमनोविज्ञान दर्साउने मार्मिक रचनाको स्तरमा उठाएका छन्। बालक शङ्करकी घनिष्ठ सखी गौरीले अर्को बालपात्रको भूमिका निर्वाह गरेकी छे। सातआठ वर्षका समान उमेरका यी बालबालिकाका बाल्यकालीन मन, कल्पना, सपना, इच्छा, चाहना, खेल, हाँसो, रोदन र विविध क्रियाकलापहरूले तिनको बाल मनोविज्ञानलाई उद्घाटन गर्नमा सहायता पुऱ्याएका छन्। यस क्रममा बालहृदयका कोमल संवेदनाहरूलाई कथाभिन्न चित्रित गरिएको छ। यसलाई कथाका विविध प्रसङ्गहरूबाट बुझ्न तलका कथांशहरूलाई हेर्नु जरुरी हुन्छ।

- मधुकर र मालती पक्कै खस्दैन् भन्ने मनमा हुक्क भएपछि म पनि मधुकरकै जस्तो गौरीलाई पछाडि राखेर, उनीहरूकै पछाडि उड्दथेँ। म र गौरी स्वच्छसँग चारैतिरका नदीनाला, समुद्र, पहाड, भर्ना, जङ्गल, बादल, हिउँ इत्यादिका मनोहर दृश्य हेर्दै हावामा उड्न थाल्दथ्यौँ। (शङ्करको मनको चाहना)

- 'गौरी! मधुकरले त छ जने राक्षसनी मान्यो; मालतीलाई समुद्रपारि तान्यो।' खुसीको आवेगमा भन्डै निसास्सिएर म गौरीको हात समातेर हल्लाउँदथेँ। (शङ्करको खुसीको अभिव्यक्ति र गौरीको सामीप्य)

- त्यो बेला मलाई गौरी अत्यन्त राम्री लाग्दथी। म एकएक गर्दै उसको गाला, चिउँडो, नाक, आँखा, ओठ, निधार अनि कपाल छुन्थेँ... म बिस्तारै उसको हात समातेर भन्थेँ- 'गौरी! मसँग घोडा छैन,

म पनि तिमीलाई मधुमालतीलाई जस्तै घोडामा चढाएर समुद्रमाथि बादलमा उडाउँथौं म पनि राक्षसनीलाई माथी' (शङ्करको गौरीसँगको इच्छा र आन्तरिक स्नेहको पोखाइ)

- मेरो छातीमा टाँसिएर बडो फुल्याउने स्वरमा भन्दथी- 'शङ्कर, तिमी क्या अहिले केटाकेटी नै छौ। पछि ठुलो भएपछि तिमी र म घोडामा चढेर बादलमाथि जाउँला।' (गौरीको मनको इच्छा र भावी सपना)

- अनि हामी मुग्ध भएर त्यो नौलो अनन्तमा छिनछिनमा रूप बदल्दै हावाको गतिसँग यता र उता खेल्ने, कपासका फूलहरू छरिएभैं फाटफुट बादलका टुक्राहरूलाई हेर्न थाल्दथ्यौं। गौरीलाई पुरा पत्थार परिसकेको हुन्थ्यो कि त्यो बादलमाथि एउटा सहर छ, त्यो सहरमा एउटा घोडा छ, जसलाई म ठुलो भएपछि गएर ल्याउनेछु। अनि दुवै जना - मधुकर र मालती जस्तै त्यसमा चढेर समुद्रमाथि, बादलपारि आकाशको छातीमा उड्नेछौं। (शङ्कर र मालती दुवैको मनको मिठो कल्पना)

- म के जवाफ दिऊँ। म गरिब र गौरी धनी किन, औ मैले गौरीसँग खेल्न किन हुन्न? यो मेरो सोच्ने विषय नै थिएन। मलाई त यही थाहा थियो कि गौरी गौरी हो र उसलाई मैले भोलिपर्सि बादलमाथिको सहरमा उडाउनुपर्छ। अनि घोडामा राखेर समुद्रमाथि हाँक्नुपर्छ। (शङ्करको निश्छल बालसुलभ प्रश्न र सपना)

- 'त्यसले भनेर म मान्दिनँ के... बुबामुमाले भने पनि मान्दिनँ।' आखिर गौरी आफैँ निश्चय गर्थी। अनि हामी दुवै हातेमालो गर्दै बगैँचाको सानो पोखरीको डिलमा आएर उभिन्थ्यौं र पानीमा परेको उल्टो छायामा परस्पर मुख हेरेर हाँस्दथ्यौं। अनि अगाडिको आलुबखडाको हाँगामा तलमाथि गर्ने घोबिनी अथवा पोखरीमा सल्याडबल्याड गर्ने राता, पहेंला माछालाई मुग्ध भएर हेर्थ्यौं। (गौरीको अठोट र शङ्करसँगको उसको सुखमय स्नेह तथा विचरण)

- 'तिमी चढ्दैनौ शङ्कर! चढ ना' गौरीले नै जिद्दी गरी। अनि उसले मेरो हात समातेर बाइस्कलमा चढाई र पो, अनि आफू पछाडि धकेल्न थाली। म अविस्मरणीय आनन्दले बाइस्कलमाथि चढेर आफूलाई घोडामा चढेको मधुकरभन्दा कम ठुलो अनुभव गर्न थालेको थिइँन। आखिर मेरो पछाडि पनि त गौरी मालती थिई। (शङ्कर र गौरीको स्नेहपूर्ण खेलको अद्भुत खुसी)

- तर उनीहरू किन ठुलाबडा, हामी किन छोट्टा, यो प्रश्न त्यति बेला मेरो गिदीमै चढ्न सक्तैनथ्यो। गौरी त ठुलाबडा होइन नि, ऊ त गौरी नै हो।...ऊ त मै जस्तो हो, ठुलाबडा कसरी हो?... (शङ्करको प्रश्नशील बालमानसिकता र सामाजिक भेदभावरहित भावना)

- 'आमा, हामीलाई मधुकरको मुरली ल्याइदिनोस् ना म पनि बजाएर गौरीलाई डाक्छु...मुरली बजाएपछि गौरी आउँछे हगि आमा?' (शङ्करको बालसुलभ अवोध मनको आशा)

- तीन दिन मुरलीले चिच्च्याएर डाक्दा पनि गौरी आइना विस्तार-विस्तार मन मुरलीबाट मरेर गयो। मुरली त्यसै छेउमा मिल्किरहन्थ्यो, तर उठाएर त्यसमा प्राण भर्ने इच्छा हुँदैनथ्यो। गौरी आइन; मुरलीको स्वरले पनि ऊ आइन!...मलाई ज्यादै नरमाइलो लाग्यो। (शङ्करको आशा र निराशाको द्वन्द्वात्मक स्थिति)

- 'गौरी!' म मोटरतिर हुत्तिँ। अनि भ्यालमा भुन्डिँदै कराँ। 'हाम्ले घोडा ल्या'छ बाबै, मधुकरको



घोडा!

‘खोइ?’ गौरी खुसी र उत्सुक भएर मतिर भ्रम्टी। मैले काखीमुनिबाट घोडा भिकेर ऊतिर लम्काएँ। तर एक्कासि मेरो जिउमा धक्का लागेभैँ लाग्यो, म पर पछारिन पुगें; मेरो घोडा हातबाट उछिट्टिएर दश हात पर सडकमा पछारियो। (शङ्कर र गौरीको घनिष्ठ मित्रताको प्रतीक)

- मैले भ्रम्टपट भुइँबाट उठी धुलो टकटक्याउँदै उता हेरें, मोटर विस्तारै बग्दै थियो; भयालमा उभिएर मतिर हेरिरहेकी गौरीलाई एउटा जरखरिएको आइमाई हातले मोटरभित्र घिच्च्यायो। देखादेख्तै सडकको माभ्रमा असहाय लोटिरहेको मेरो निरपानी रडको सुन्दर आलुघोडालाई आफ्नो भयानक पाङ्गाले किचिमिची पादैँ मोटर अगाडि बढ्यो... (शङ्करको अमिलो र धमिलो बनेको मनको गहिराइको मार्मिक चित्र)

माथिका कथांशहरूले बालकका हृदयका गहिराइलाई विभिन्न कोणबाट व्यक्त गरेका छन्। ती अबोध, निर्दोष र निश्छल दुई बालहृदयका स्वतन्त्र भई डुल्ने-घुम्ने रहरमा बाल मानसिकताको अति शुद्ध वा निर्मल स्वरूप भेटिन्छ। निःस्वार्थ र निस्पृह मनका धनी ती दुईका मनका गहिराइमा चोखो मित्रताको सुन्दर अस्तित्व पाइन्छ। भेदभाव र ठुलो-सानोको तुच्छ मानसिकताले उनीहरूमा प्रवेश गरेकै हुँदैन। शङ्कर आफू गरिबको सन्तान हुँ भन्ने बुझ्दछ तर धनीकी छोरी गौरीसँग मित्रता गाँस्न त्यस धनको आडम्बरले छेक्न नसक्ने ठान्छ। यसैले ऊ मान्दछ- ‘म गरिब र गौरी धनी किन, औ मैले गौरीसँग खेलन किन हुन्न? यो मेरो सोच्ने विषय नै थिएन। मलाई त यही थाहा थियो कि गौरी गौरी हो र उसलाई मैले भोलिपर्सि बादलमाथिको सहरमा उडाउनुपर्छ।’ फेरि उसको बालमानसिकता र सामाजिक भेदभावरहित भावना मिसिएको बनाइले अझ स्पष्ट पाछै- ‘तर उनीहरू किन ठुलाबडा, हामी किन छोटा, यो प्रश्न त्यति बेला मेरो गिदीमै चढ्न सक्तैनथ्यो। गौरी त ठुलाबडा होइन नि, ऊ त गौरी नै हो...ऊ त मै जस्तो हो, ठुलाबडा कसरी हो?...’ वास्तवमा शङ्करका लागि गौरी अन्तर्हृदयकी साथी मात्र थिई, त्यसबाहेक अरू केही थिइना। उसले कुनै फाइदा लिने वा पछि बिहे गरेर उसका बाको धन-सम्पत्ति हात पार्ने कुत्सित उद्देश्यले गौरीसँग बालककालदेखि नै नाता गाँसेको होइन। ऊ त बालसुलभ मानसिकताकै उपजका रूपमा स्वाभाविक रूपमा हुने ससाना केटाकेटीहरूबीचको पवित्र स्नेहको वशमा परेर गौरीको निकटतालाई मन पराउँथ्यो। उसले स्पष्टसित भनेकै छ- ‘त्यो बेला मलाई गौरी अत्यन्त राम्री लाग्दथी। म एकएक गर्दैँ उसको गाला, चिउँडो, नाक, आँखा, ओठ, निधार अनि कपाल छुन्थेँ... म विस्तारै उसको हात समातेर भन्थेँ- ‘गौरी! मसँग घोडा छैन, म पनि तिमिले मधुमालतीलाई जस्तै घोडामा चढाएर समुद्रमाथि बादलमा उडाउँथेँ। म पनि राक्षसनीलाई मारथेँ।’ शङ्करको गौरीसँगको यस्तो व्यवहार र इच्छा तिनको बाल्यकालीन मानसिकताकै नमुना हो। बालकहरू आफ्ना उमेरमिल्दा केटा वा केटीहरूसँग खेलन औधी मन पराउँछन्। त्यहाँ उनीहरूको आफ्नै कल्पनाको सुन्दर संसार हुन्छ। त्यसमै हराउँछन् उनीहरू। शङ्करलाई जस्तै गौरीलाई पनि हुन्थ्यो। उसलाई शङ्करसँग स्वतन्त्रतापूर्वक खेलन पाउँदा असाध्य खुसी लाग्थ्यो। त्यसैले त गौरी शङ्करको छातीमा टाँसिएर बडो फुल्याउने स्वरमा भन्दथी- ‘शङ्कर, तिमि क्या अहिले केटाकेटी नै छौ। पछि ठुलो भएपछि तिमि र म घोडामा

चढेर बादलमाथि जाउँला।' शङ्करको मनको आन्तरिक चाहनाले उनीहरूबीचको स्वच्छ बाल्यस्नेह वा बाल्यप्रेमलाई यसरी व्यक्त गरेको छ- 'म र गौरी स्वच्छसँग चारैतिरका नदीनाला, समुद्र, पहाड, भर्ना, जङ्गल, बादल, हिउँ इत्यादिका मनोहर दृश्य हेर्दै हावामा उड्न थाल्दथ्यौं।' उनीहरू दुवैका मनमा यस्ता मिठा कल्पनाका छालहरू उठ्थे- 'अनि हामी मुग्ध भएर त्यो नौलो अनन्तमा छिनछिनमा रूप बदल्दै हावाको गतिसँग यता र उता खेल्ने, कपासका फूलहरू छरिएभैं फाटफुट बादलका टुक्राहरूलाई हेर्न थाल्दथ्यौं। गौरीलाई पुरा पत्यार परिसकेको हुन्थ्यो कि त्यो बादलमाथि एउटा सहर छ, त्यो सहरमा एउटा घोडा छ, जसलाई म ठुलो भएपछि गएर ल्याउनेछु। अनि दुवै जना- मधुकर र मालती जस्तै त्यसमा चढेर समुद्रमाथि, बादलपारि आकाशको छातीमा उड्नेछौं।' ठुलो महलमा विशाल पुँजीका सञ्चालक बनेर राज गर्नेहरूमा उग्र अहङ्कार र भयङ्कर दम्भ हुन्छ अनि मानवताको घाँटी निमोठ्नुका लागि जस्तोसुकै षड्यन्त्र वा अपराध गर्न पनि तयार हुन्छन्। यसकै उदाहरणका रूपमा शङ्कर र गौरीलाई अलग्याउने प्रपञ्च रचिन्छ। अन्ततः शङ्कर र गौरी दुवै आँसु काढ्दै वियोगका पीडामा जीवनभर तडिपन बाध्य बनाइन्छन्। गौरीको शङ्करसँग छुट्टिँदाको भनाइमा मिसिएको तीव्र व्यथा र शङ्करले धमिलो संसार मात्र देखेको नैराश्य स्थिति दर्साउने घटनाले यसै तथ्यलाई पुष्टि गरेको पाइन्छ। समाजका ठुलाबडा भनाउँदाहरू कमजोर र निर्धाहरूमाथि भौतिक रूपमा मात्र होइन मानसिक रूपमै अत्यन्त आक्रामक र विध्वंसक हुन्छन् भन्ने कुरालाई बालबालिका जस्ता अति कोमल, निष्कपट र निर्द्वन्द्व मानसिकताका भविष्यलाई शून्यतामा धकेल्न कुनै कसर बाँकी नराख्ने गरिएका तिनका काला व्यवहारलाई देखाउन प्रस्तुत कथा सफल रहेको छ। आफ्नै स्वतन्त्रतामा बेलगाम दौडन खोज्ने ती सुन्दर कोपिलाहरूलाई ढकमक्क भई फुल्नबाट वञ्चित गर्न खोज्ने त्यो ठालुहरूको समाज साँच्चै नै धिक्कार्न योग्य छ। कथाकारले त्यस्तो ढाँगी समाजको देखावटी मखुन्डोलाई राम्ररी उदाङ्गो पारिदिएका छन्। बालकहरूको आँसु पिउन खोज्ने सामाजिक कुसंस्कारको धज्जी उडाएका छन्।

## २. निष्कर्ष

निचोडमा के भन्न सकिन्छ भने कथाकार विकलले यस कथामा सामाजिक यथार्थका साथै मनोवैज्ञानिक यथार्थलाई कलात्मक स्वरूपमा अभिव्यक्त गरेका छन्। नेपाली समाजको आर्थिक क्षेत्रमा रहेको कुसंस्कारलाई देखाई प्रगतिवादी वा प्रगतिशील विचारधाराको कलात्मक प्रस्तुति गर्न सफल रहेको यस कथाले मनोवैज्ञानिक यथार्थलाई समेत दुई बालपात्रहरूका माध्यमबाट सशक्त ढङ्गले चित्रण गरेको छ। दुइटा कथा (मूल र सहायक) को मिश्रण गरेर तयार पारिएको यस कथामा बालक शङ्करले प्रमुख पुरुषपात्र वा नायकको भूमिका निर्वाह गरेको छ भने गौरीले प्रमुख नारीपात्र वा नायिकाको भूमिका निर्वाह गरेकी छे। राजधानी काठमाडौँकै सहरको नजिकमा रहेको ग्रामीण परिवेशमा प्रस्तुत गरिएको यस कथाले आत्मसंस्मरणात्मक तथा दन्त्यकथात्मक शैलीलाई मिश्रित गरेको छ अनि आदि, मध्य र अन्त्यको क्रममा आएका रैखिक ढाँचामा अनुबद्ध घटनाहरूलाई रोचक एवम् कुतूहलपूर्ण बनाएर विन्यस्त गरेकाले प्रभावशाली संरचना प्राप्त गरेको छ। सामन्ती तथा पुँजीवादी दम्भमा जकडिएको तत्कालीन समाजमा बालसुलभ इच्छा, कल्पना,

सपना र स्वतन्त्रतामा रमाउन खोज्ने बालबालिकामाथि कठोर बनेर घोर अपमान, हेला, तिरस्कार र नैराश्यभिन्न भुटभुटिन बाध्य पारेको हृदयस्पर्शी चित्र उपस्थित गर्दै त्यस्तो सामाजिक व्यवस्थाप्रति तिखो व्यङ्ग्य र आलोचना गर्नु अनि बालअधिकारमाथिको प्रहार असह्य हो भन्ने सन्देश दिएर समाजमा परम्परावादी अन्धविश्वासी चलनको अन्त्य गरी मानवतावादी मूल्य र सामाजिक न्यायको स्थापनाद्वारा बालमैत्री सुखी वातावरण विकसित गर्नुपर्ने आवश्यकतालाई सबैले मनन गर्नुपर्ने चेतना फिँजाउने प्रयास यस कथामा कथाकारले गरेको पाइन्छ। खासमा वर्गीय द्वन्द्वमा पिल्सिएका बालबालिकाका मानसिक कुण्ठालाई देखाई त्यस्तो सामाजिक कुसंस्कारलाई हटाउनतर्फ लाग्नुपर्ने आलोचनात्मक यथार्थवादी चेतनाको अभिव्यक्तिमा कथाकारको मुख्य ध्यान केन्द्रित भएको देखिन्छ। प्रमुख सन्दर्भ सामग्री

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# पौरस्त्यदर्शनमा मोक्षचिन्तन

- उमेश प्रसाद धिमिरे

## १. विषयप्रवेश :

एतद्देशप्रसूतस्य सकाशादग्रजन्मनः ।

स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्वमानवाः ॥ (मनुस्मृति)

पौरस्त्यक्षेत्र अत्यन्त पावन तथा पवित्र भूमिका रूपमा परिचित छ। बौद्धिकता तथा प्राज्ञिकता नै यस क्षेत्रको प्रमुख विशेषता हो। नित्यनिरन्तर नयाँ नयाँ ज्ञान आर्जनका लागि क्रियाशील भइरहनु यस क्षेत्रका मानवको मुख्य परिचय हो। विश्वकै जेठो सभ्यता तथा संस्कृतिको उद्गम तथा प्रवर्द्धन भएको स्थल नै यही भूमि हो। यसै भूमिमा अनेक ऋषिमहर्षि तथा चिन्तक, दार्शनिकहरु पैदा भएर विश्वलाई ज्ञानज्योतिद्वारा आलोकित गर्न सफल भए अनि जगद्गुरुको रूपमा समेत स्थापित भए। मानवजीवनको कर्तव्य तथा लक्ष्य निर्धारण गर्दै पूर्णत्वप्राप्तिका लागि ध्यान, योग, तप अनुष्ठानपूर्वक तत्त्वको अनुसन्धान तथा अन्वेषणमा आजीवन तल्लीन भइरहे। तिनै हाम्रा पूर्वज ऋषिमहर्षिहरुको चिन्तन तथा ज्ञानपरम्परा नै पौरस्त्यदर्शनपरम्परा हो। तिनै दार्शनिकहरुले पत्ता लगाएका वा साक्षात्कार अनि मनन गरेको ज्ञान नै वेदराशिको रूपमा सुरक्षित छ। त्यही वेद नै हाम्रो सर्वोपरि सम्पत्ति हो। पौरस्त्यक्षेत्रवासी हामीहरुका लागि धर्म, दर्शन, संस्कृति, संस्कार, आचार, व्यवहार आदिको आधार तथा उपजीव्य ग्रन्थ वेद नै हो। तिनै वैदिक वाङ्मय तथा उपनिषद्मा छरिएर रहेका चिन्तनधाराको धरातलमै उभिएर विभिन्न आस्तिक तथा नास्तिक दर्शनको विकास भएको हो। दीर्घकालीन चिन्तन तथा अनुभवको परिणामभूत पौरस्त्यदर्शन वादे वादे जायते तत्त्वबोधः को आर्दशलाई आत्मसा तगर्दै विकसित भएको देखिन्छ। सबै दर्शनले जीवनको सुख तथा पूर्णताका लागि तार्किक तथा सयुक्तिक विश्लेषणपूर्वक उपाय प्रदर्शन गरेका छन्। आ-आफ्ना रुचि र प्रवृत्तिअनुसार जुनसुकै दर्शनको अनुशरण गर्ने पाउने स्वतन्त्रता पूर्वीय दर्शनको उदारता हो। भौतिक पदार्थको विश्लेषण गर्दै अध्यात्मविश्लेषणमा जोड दिनु पौरस्त्यदर्शनको अर्को महत्ता हो। कुनै पनि देश तथा राज्यको परिचयका लागि त्यस क्षेत्रको संस्कृति र सभ्यताको ज्ञान आवश्यक हुन्छ। संस्कृति, सभ्यता र समाजको अमूल्य निधि दर्शन हो। पौरस्त्यदर्शन अनेक विचारधाराको संगम हो। एकं सद्विप्राः बहुधा वदन्ति अर्थात् एउटै तत्त्वलाई विद्वान्हरुले पृथक्-पृथक् नाम दिएका हुन्। यसैले तत्त्वचिन्तक एकमात्र परमसत्ताको स्वीकार गर्दछन् र तथ्यपरक सत्यको खोजी गर्दछन्। त्यस तत्त्वलाई विविध नाम दिइए तापनि र त्यस तत्त्वलाई जान्ने साधनमा विविधता बताइए पनि सबै दर्शनले प्रदान गर्न खोजेको एउटै सुख वा आनन्द हो, त्यसैलाई दार्शनिक भाषामा मोक्ष भनिएको हो। यसैलाई अपवर्ग, निर्वाण, मुक्ति, अभयपद आदि शब्दान्तरले समेत सम्बोधन गरिन्छ। यही पौरस्त्यदर्शनमा ऊहापोहरूपमा विश्लेषण गरिएको मानवमात्रको परमपुरुषार्थ तथा अन्तिम प्राप्तव्य मोक्षतत्त्वसम्बन्धी केकस्ता दृष्टिकोण तथा विचार पाइन्छन् ? विभिन्न दर्शनमा प्रतिपादित मोक्षमा केकस्तो अन्तर तथा वैशिष्ट्य रहेको छ ? भन्ने प्रश्नतर्फ केन्द्रित भई तत्तत् दर्शनाभित मोक्षतत्त्वको समीक्षा गर्नु नै यस लेखको मुख्य विषय हो। त्यसैले तत्तत् दर्शनहरुकै शैली प्रक्रिया अँगाली सङ्क्षेपमा निराग्रही भई तत्तत् दर्शनको सङ्क्षिप्त परिचय प्रदानपूर्वक तत्तत् दर्शनाभिमत मोक्षतत्त्वलाई प्रकाश पार्न यस आलेखमा बढी जोड दिइएको छ।

## २. दर्शनको व्युत्पत्तिमूलक परिचय

प्रेक्षणार्थक दृश् (दृशिरप्रेक्षणे, पाणिनीय व्याकरण) धातुमा करण तथा भाव अर्थमा ल्युट् (अन) प्रत्यय लागेर दर्शन शब्दको निर्माण हुन्छ। करण अर्थमा 'दृश्यते अनेन इति दर्शनम्' (जसद्वारा देखिन्छ, त्यो दर्शन हो) भन्ने विग्रह गरिन्छ भने भाव अर्थमा 'दृश्यते इति दर्शनम्' (जे देखिन्छ, त्यो नै दर्शन हो) भन्ने विग्रह हुन्छ। यसबाट दर्शन शब्दको साक्षात्कार भन्ने अर्थ भावपरक हो भने। साक्षात्कारका लागि साधन भन्ने अर्थ करणपरक हो। हेर्नु, देख्नु जस्ता सामान्य दर्शनबाट यसलाई अलग्याउनका लागि 'दृश्यते अनेन तत्त्वम्' (जसबाट तत्त्व जानिन्छ) भन्ने करणपरक व्युत्पत्ति दर्शनशास्त्रमा बढी प्रचलित छ। यसैलाई बुझाउन प्रेक्षण, सम्यक्दृष्टि, दिव्यदृष्टि शब्द समेत प्रयोगमा आएका छन्। प्रकृष्ट ईक्षण नै प्रेक्षण हो, त्यो प्रेक्षण भनेको नै आत्मदर्शन हो। अतः आत्मदर्शनका लागि उपयोगी शास्त्रलाई दर्शन भन्ने परम्परा छ। र यसैलाई सम्यक् दर्शन पनि भनिन्छ, जस्तै : सम्यक्दर्शनसम्पन्नः कर्मभिर्न निबध्यते। दर्शनेन विहीनस्तु संसारं प्रतिपद्यते। (मनुस्मृति, ६।७४)। त्यसैले पनि दर्शन शब्दको अर्थ तत्त्वदर्शनमा नै अभिप्रेत छ। जुन वस्तु जस्तो छ, त्यस्तै रूपमा त्यस वस्तुलाई जान्नु नै तत्त्वदर्शन हो (यद्वस्तु यथा वर्तते, तस्य वस्तुनः तेनैव रूपेण दर्शनं ज्ञानं

तत्त्वदर्शनं बोध्यते, अधिकारी, भारतीयतत्त्वमीमांसा, पृ.२) तद्वस्तु तथा तत्त्वका विषयमा सबै दर्शन समान छन् । सबैले तत्त्वको अस्तित्वलाई मानेका छन्, तर तत्त्व भनेको के हो ? तत्त्वको ज्ञान कसरी गर्ने भन्ने तत्त्वको स्वरूप तथा तत्त्वज्ञानको प्रक्रियाका विषयमा भने दर्शनैपिच्छे मतान्तर पाइन्छ । यसैलाई दृष्टि गरी तत्त्वका विषयमा श्रीमद्भागवतको यसतो निचोड रहेको छ :

वदन्ति तत्तत्त्वविदः तत्त्वं यज्ज्ञानमद्वयम् ।

ब्रह्मेति परमात्मेति भगवानिति गद्यते ॥(श्रीमद्भागवत)

तत्त्वका विषयमा प्रशस्त विवाद (कसैले प्राण, कसैले शरीर, कसैले इन्द्रिय, कसैले मन, कसैले शून्य, कसैले पुरुष, कसैले आत्मा, कसैले जीव, कसैले ब्रह्म आदिलाई तत्तत्त्ववादीहरूले तत्त्व मानेका छन्- माण्डूक्यकारिका) हुँदा हुँदै पनि अध्यात्मवेत्ता तत्त्वज्ञानीले अद्वयज्ञानलाई नै तत्त्व मानेका छन्। आ-आफ्ना विचार तथा सम्प्रदाय अनुसार ब्रह्म, परमात्मा, भगवान् जे भने पनि भएको वस्तु तथा तत्त्व त एउटै छ । यही एकमात्र तत्त्वको अन्वेषणका लागि वेदले नै हामीलाई मार्गनिर्देश गरेको छ- 'आत्मावाऽरे द्रष्टव्यः, श्रोतव्यो मन्तव्यो निदिध्यासितव्यः ' (बृहदारण्यकोपनिषद् २।४।५) इति । अतः आत्मदर्शन नै तत्त्वदर्शन हो र तत्त्वसाक्षात्कार गराउनु नै दर्शनको दर्शनत्व हो ।

जीव, जगत्, ईश्वर, ब्रह्म, अज्ञान, दुःख, बन्धन, मुक्ति, इत्यादिका बारेमा सूक्ष्म चिन्तन दर्शनमा गरिएको हुन्छ । यसैले जीव, जगत्, ईश्वर, बन्ध, मोक्ष इत्यादि मुख्य विषयहरूको निश्चयात्मक ज्ञान तथा तत्प्रदिपादक शास्त्र नै दर्शन हो (कौण्डिन्यायन, ब्रह्ममीमांसा सूत्रवृत्ति, प्रस्ताविका, पृ.१) भन्न सकिन्छ । यसैलाई अझ प्रष्ट पार्दा सत्ताको स्वरूप के हो ? प्रकृति भनेको के हो ? आत्मा वा म को हुँ ? म कहाँबाट आँ ? म कहाँ जाने हुँ ? मेरो अन्वेष्य तथा प्राप्तव्य के हो ? ईश्वर भनेको के हो ? दुःख तथा बन्धन कसरी भएको हो ? जीव, जगत् र ईश्वरको के सम्बन्ध छ ? जीवले परमात्मालाई जान्न सक्छ कि सक्दैन ? दुःख तथा बन्धन निवारणको उपाय के हो ? जीवले मोक्ष प्राप्त गर्छ कि गर्दैन ? इत्यादि जीवनजगत्विषयक प्रश्नहरूको समाधानमा दर्शन केन्द्रित हुने भएकाले दर्शनलाई जीवनजगत् विषयक सूक्ष्मचिन्तनका रूपमा स्वीकार गरिन्छ ।

### ३. दर्शनको वर्गीकरण तथा भेद

दर्शनको वर्गीकरण गर्ने पहिलो आधार क्षेत्र हो र दोस्रो आधार तिनको स्वरूप तथा आधारभूत मान्यता हो । क्षेत्रगत आधारमा विश्वका दर्शनलाई पौरस्त्य र पाश्चात्य गरी विभाजन गर्ने चलन छ । यस आलेखमा दर्शन भनेर पौरस्त्य दर्शनलाई मात्र लिइएको छ । हाप्रो भूमि अर्थात् पौरस्त्य क्षेत्रमा विकसित चिन्तनधारा नै पौरस्त्यदर्शन हो । पौरस्त्यदर्शनलाई पनि वैदिक-अवैदिक, भौतिक-आध्यात्मिक, आत्मवादी-अनात्मवादी, ईश्वरवादी-अनीश्वरवादी, आस्तिक-नास्तिक आदि विभिन्न प्रकारमा वर्गीकरण गरेको पाइन्छ । त्यसमध्ये आस्तिक दर्शन र नास्तिक दर्शन भन्ने वर्गीकरण नै धेरै प्रसिद्ध तथा बढी प्रचलित छ । आस्तिक र नास्तिकको यो वर्गीकरण ईश्वर, परलोक, पुनर्जन्म तथा वेदको अस्तित्व स्वीकार र अस्वीकारमा आधारित छ । यति हुँदा हुँदै पनि ईश्वरको अस्तित्वलाई स्वीकार नगर्ने मीमांसादर्शनलाई आस्तिक र ईश्वरको अस्तित्वलाई नमान्ने पनि जैन आदिलाई नास्तिक मानिएको पाइन्छ । यसैले 'नास्तिको वेदनिन्दकः' (मनुस्मृति) भन्ने वचन अनुसार सनातन धर्मावलम्बीहरूको सबैभन्दा ठूलो आचारग्रन्थ तथा धर्मग्रन्थको रूपमा स्वीकृत वेदलाई जसले परमप्रमाणका रूपमा ग्रहण गर्दछन्, ती दर्शन आस्तिक दर्शन र वेदलाई प्रमाण नमान्ने दर्शन नास्तिक दर्शन अन्तर्गत राख्ने गरिन्छ । यसरी मूलरूपमा आस्तिक र नास्तिक गरी दुई वर्गमा पौरस्त्यदर्शनलाई वर्गीकरण गरिन्छ । यी दुईमध्ये चार्वाक, जैन, बौद्ध नास्तिकदर्शन अन्तर्गत पर्दछन् भने न्याय, वैशेषिक, सांख्य, योग, मीमांसा र वेदान्तदर्शन आस्तिक दर्शन अन्तर्गत पर्दछ । यसमा पनि बौद्ध दर्शनका माध्यमिक योगाचार, सौत्रान्तिक, वैभाषिक गरी चार भेद छन् । तिनलाई पनि छुट्टाछुट्टै दर्शन मानेर छ वटा नास्तिक दर्शन र छ वटा आस्तिक दर्शन भनी विभाजन गर्ने प्रचलन छ । अझ वेदान्तदर्शनमा १० भन्दा बढी सम्प्रदायहरू विकसित छन् तर पनि ती द्वैत, द्वैताद्वैत, विशिष्टाद्वैत, अद्वैत आदि तथा शैव, शाक्त जस्ता दर्शनहरूलाई समेत वेदान्त दर्शनमा नै अन्तर्भाव गरेर सबैलाई एकमुष्ट रूपमा वेदान्तदर्शन भन्ने गरिन्छ । यसर्थ मुख्यरूपमा अवैदिक तथा नास्तिक दर्शन अन्तर्गत ६ दर्शन र वैदिक तथा आस्तिक दर्शन अन्तर्गत ६ दर्शन गरी विभाजन गर्नु नै बढी तथ्यपूर्ण तथा सामञ्जस्य मूलक देखिन्छ ।

### ४. पौरस्त्यदर्शनको प्रयोजन तथा लक्ष्य

प्रयोजनम् अनुद्दिश्य न मन्दोऽपि प्रवर्तते भन्ने उक्ति अनुसार प्रयोजन तथा लक्ष्यविना कसैको पनि प्रवृत्ति हुँदैन । पौरस्त्यदर्शनमा प्रवृत्ति हुनका लागि त्यसको प्रयोजन जान्न आवश्यक हुन्छ । प्रायः सबै पौरस्त्य दर्शनहरूले

अनुबन्धचतुष्टयको प्रदर्शनमुखले प्रयोजनलाई निरूपण गरेका छन् । सम्बन्धश्चाधिकारी च विषयश्च प्रयोजनम् । विनानुबन्धं ग्रन्थादौ मंगलं नैव शस्यते । (श्रुतमात्र) ग्रन्थको मंगलाचरणकै क्रममा सम्बन्ध, अधिकारी विषय र प्रयोजनको निरूपण गर्नुपर्दछ भन्ने शास्त्रीय मान्यता रहेको छ । यस आदर्श सरिण अनुसार पौरस्त्यदर्शनको तत्वज्ञानद्वारा किनभने उपनिषद् (श्रुति) वाक्यले तत्वसाक्षात्कारलाई जीवनको लक्ष्य ठहर्‍याएको छ र त्यही जीवनको लक्ष्य प्राप्त गराउनु नै पौरस्त्यदर्शनको मूलभूत प्रयोजन हो, जस्तै उपनिषदले भनेको छ:

प्रणयो धनुशरोध्यात्मा ब्रह्मतल्लक्ष्यमुच्यते ।

अप्रमत्तेन वेद्व्यं शरवत् तन्मयो भवेत् ॥(मुण्डकोपनिषद्, २।२।४)

अर्थात् प्रणव (ओंकार) धनु हो, आत्मा शर (तिर बाण) हो र ब्रह्म (तत्वसाक्षात्कार) लक्ष्य हो, यसैले शिकारीले बाण प्रहार गर्दाजस्तै सार्थक तन्मय तथा सचेत हुनु जरूरी छ । 'य आत्मा अपहत-पाप्मा विजरो विमृत्युः विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः । (छान्दोग्योपनिषद् ८।७।१) अर्थात् आत्मालाई कुनै पापले स्पर्श गर्दैन, जराले पनि बुढो बनाउन सक्दैन, आत्मा अमरणशील तथा शोकरहित, भोकप्यासशून्य, सत्यकाम, सत्यसंकल्प स्वभावको छ, त्यही आत्मातत्व नै एकमात्र अन्वेष्टव्य तथा ज्ञातव्य(जिज्ञास्य) रहेको छ ।

यसैगरी भगवान् श्रीकृष्णले पनि यही उपदेश गर्नुभएको छ :

तद्विद्विप्रणिपातेन परिप्रश्नेन सेवया ।

उपदेश्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ (श्रीमद्भागवत्गीता ३।३।४)

विनयसम्पन्न तथा जिज्ञासु भएर तत्वज्ञानीको सेवा तथा संसर्गमा रहेर त्यो तत्वको ज्ञान हाँसिल गर्नुपर्दछ । आफूमा जिज्ञासा तथा योग्यता भएमा तत्वदर्शी ज्ञानीले त्यस तत्वको ज्ञान उपदेश गर्दछन् । यसप्रकार प्रस्तुत श्रुति तथा स्मृति ग्रन्थमा आत्मसाक्षात्काररूप प्रयोजनपूर्तिका लागि उपदेश गरिएको पाइन्छ । शास्त्रहरुमा बन्धलाई शुभ अशुभकर्मको फलको रूपमा लिइएको छ । यी सबै कर्महरुले धर्म तथा अधर्मरूपमा जीवलाई बाँध्ने गर्दछन् । अतः जीव त्यही फल भोग गर्नका लागि विभिन्न शरीर ग्रहण गर्दछ । जहिले सम्म कर्मफल बाँकी हरन्छ, तबसम्म संसारमै घुमिरहन्छ । दर्शनले नै त्यस बन्धनको हेतुरूप (कारणरूप) कर्मलाई छिन्नभिन्न गराउँछ ।

भिद्यते हृदयग्रन्थिच्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥

तत्वज्ञान गरेपछि व्यक्तिलाई कुनै पनि बन्धनले छुन सक्दैन । त्यसैले जीव र परमात्माको ऐक्यबोध गर्नबाट वञ्चित गर्ने अज्ञानको निवृत्तिपूर्वक ब्रह्मस्वरूपानन्दको प्राप्ति नै दर्शनको प्रयोजन हो । (सदानन्द, वेदान्तसार पृ. २२) भन्ने निष्कर्ष निकल्छ । यसबाट जसबाट तत्वज्ञान हुन्छ, त्यो नै दर्शन हो । यसैले आफ्नो स्वरूपानन्दको प्राप्ति नै दर्शनमात्रको परम प्रयोजन हो । तरति शोकमात्मवित् (छान्दोग्योपनिषद् ७।१।३) तत्र को मोहः कः शोकः एकत्वमनुपश्यते (ईशोपनिषद्.....) ब्रह्मवेद ब्रह्मैव भवति (मुण्डकोपनिषद् ३।२।९) न च पुनरावर्तते (छान्दोग्योपनिषद्, ८।१।१९)

इत्यादि श्रुतिले समेत यसै दुःखनिवृत्तिपूर्वक परमानन्दप्राप्तिलाई दर्शनको प्रयोगका रूपमा समर्थन गरेका छन् । सबै दर्शनमा दुःख तथा तापत्रय (आध्यात्मिक, आधिदैविक, आधिभौतिक) निवारणका लागि तथा निःश्रेयस तथा परम आनन्द प्राप्तिका लागि प्रयास गर्नुपर्दछ भन्नेतर्फ जोड दिइएको छ । अतः दुःखालयभूत यस संसारबाट मुक्तिका लागि तत्वसाक्षात्कार गर्नुपर्दछ, त्यो नै परमपुरुषार्थ हो, त्यसैबाट मोक्ष मिल्दछ । 'ऋते ज्ञानान्मुक्तिः' अर्थात् आत्मसाक्षात्कार विना मोक्ष सम्भव छैन, यसैले मोक्षसिद्धि नै दर्शनको प्रयोजन हो । (वैदिकदर्शनेष्व्वात्मस्वरूपविमर्शः पृ. ४-५) यसैलाई अनेकश्रुतिवाक्यले पुष्टि गरेका छन् । जस्तै तमेव विदित्वादितिमृत्युमेति नान्यः पन्थाविद्यतेऽयनाय (शुक्लयजुर्वेद) त्यही तत्वलाई जानेर नै मृत्युलाई पार गरिन्छ, अमृतपद/मोक्षप्राप्तिका लागि ज्ञान(दर्शन) बाहेक अर्को बाटो छैन । विद्ययाऽमृतमश्नुते (ईशोपनिषद् ११) ज्ञान/दर्शनद्वारा नै अमृत मोक्ष प्राप्त हुन्छ । ज्ञात्वादेवं सर्वपाशापहानिः (श्वेताश्वेतरोपनिषद् १।१।१) तत्व जानेपछि नै सबै पाश(बन्धन) छुट्दछन् । ज्ञात्वा शिवं शास्तिमत्यन्तमेति

(श्वे.उ. ४।१४) ज्ञानद्वारा नै शिवभाव तथा शान्तिभावमा पुगिन्छ। यसबाट अज्ञान नै बन्ध (बन्धन, दुःख, तथा संसार) को कारण हो, आफून् स्वरूपको अज्ञानका कारण जीव बन्धनमा पर्दछ, त्यसप्रकारको बन्धन तथा बन्धनमूल अज्ञान ज्ञानद्वारा नै हट्दछ, त्यो ज्ञान भनेको आत्मज्ञान नै हो, यस्तो आत्मज्ञान गर्नु भनेको सारा विश्वब्रह्माण्डको अधिष्ठानका रूपमा आफूलाई जान्नु हो, यसरी जीवलाई सर्वाधिष्ठाभूत ब्रह्म बनाउने तथा सच्चिदानन्दस्वरूप दिलाउने काम दर्शनको हो, त्यसैले सर्वविधदुःखको उच्छेदपूर्वक स्वस्वरूपनन्दरूप कैवल्य तथा मोक्ष दिलाउनु नै पौरस्त्यदर्शनको मूलभूत प्रयोजन तथा लक्ष्य हो भन्ने निष्कर्ष निकलन्छ।

#### ५. पौरस्त्यदर्शनमा मोक्षचिन्तन

संसारको दुःखमयतालाई सबै पौरस्त्यदर्शनहरूले एकस्वरले सहमति जनाएका छन्। विषय र इन्द्रियको सम्पर्कबाट प्राप्त हुन सुख अनित्य तथा क्षणभंगुर छन्, वस्तुतः त्यो सुख सुख नभएर सुखको छाया मात्र हो, त्यसैले विषय सुख पनि एक प्रकारको दुःख नै हो भन्ने पौरस्त्यदर्शनिकहरूको मत पाइन्छ। यस संसारमा जति पनि दुःखकष्टबन्ध छन् ती सबैको मूलमा अविद्या छ। योगसूत्रकारका मतमा अनित्य, अशुचि(अपवित्र) दुःख तथा अनात्मालाई क्रमशः नित्य, शुचि(पवित्र) सुख तथा आत्मा मानेर वस्तु नै अविद्या हो। (अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या-योगसूत्र २।५)। अतः यही अविद्या नै मानवजीवनको समस्त व्यावहारिक अस्मिता, राग, द्वेष, तथा अनन्तक्लेशहरूको उर्वर भूमि हो। यही अविद्यालाई हटाउनका लागि ज्ञानको आवश्यकता पर्दछ, त्यो ज्ञानतत्वको ज्ञान हो भन्दै तत्वको खोजी तथा स्वरूप निर्धारण गर्दै तत्वज्ञानको उपाय प्रदर्शन गरी तत्वज्ञानरूप साधनद्वारा परमानन्दरूपमोक्ष दिलाउनु नै पौरस्त्यदर्शनको मुख्य प्रयोजन भएकाले सबै पौरस्त्यदर्शन मोक्षचिन्तनमा नै केन्द्रित देखिन्छन्। विषय सुख (वस्तुतः दुःख) तुच्छ भएको पारमार्थिक बृहत् सुखको खोजीमा नै पौरस्त्यदर्शनहरू विकसित भएका छन्। सांसारिक सुखको खोजीमा नै पौरस्त्यदर्शनहरू विकसित भएका हुन्। सांसारिक सुखको पछि लाग्दा विषाद, दुःख तथा असफलता मात्र फेला पर्दछ। भूमा तथा बृहत् सुख नै वास्तविक सुख हो, त्यही सुखलाई प्राप्त गर्दा नै जीवकृतकृत्यता र पूर्णताको अनुभव गर्न सक्छ। त्यही निरतिशय तथा पूर्ण सुखाभिव्यक्ति नै मोक्ष हो भन्दै सबै दर्शनले मोक्षतत्वसम्बन्धी प्रशस्त चिन्तन गरेका छन्। नातिक नै किन नहोस् त्यस दर्शनले पनि दुःखनिवृत्ति तथा सुखप्राप्तिको खोजी गरेको छ। त्यस सुखको स्वरूप तथा त्यस सुखप्राप्तिका लागि भिन्नभिन्न मार्ग तथा उपाय प्रदर्शन गरेका भए पनि त्यस सुखलाई सबैले चाहेका छन् तथा सबैले मानेका छन्। सबैले खोजेको त्यो सुख भनेको मोक्ष हो। त्यसैले पौरस्त्यदर्शनको परमप्रयोजन भनेको मोक्ष हो भन्ने स्पष्ट हुन्छ। यद्यपि नास्तिक दर्शनहरूले आत्माको अस्तित्वलाई स्वीकार गर्दैनन्, यसले गर्दा ती दर्शनहरू भौतिकपदार्थ निरूपणमा केन्द्रित भएर अनात्मदर्शनका रूपमा चिनिन्छन् तथापि ती दर्शनहरू पनि सुखलाई उद्देश्य बनाएर प्रवृत्त भएका हुन्। यसैले यी नास्तिक दर्शनहरूप्रति साक्षात् वा परम्परया सुखरूप मोक्ष नै चाहन्छन्। अतः सा विद्या या विमुक्तये (विष्णुपुराण १।१९।४९) अनुसार सबै दर्शनहरूको परमप्रयोजन मोक्ष नै हो। यद्यपि पौरस्त्यदर्शनमा परस्पर विचारमा भिन्नता पाइन्छ, तर पनि भिन्न मत तथा भिन्न दृष्टि हुँदाहुँदै पनि मोक्ष तथा सुखका विषयमा पर्याप्त साम्य देख्न पाइन्छ। यसैले तत्व तथा मोक्षको स्वरूपका विषयमा तत्वज्ञान तथा मोक्षप्राप्तिको उपायका विषयमा आफूको सम्प्रदाय तथा गुरुपरम्परा अनुसार मनोविषयम भएपनि मोक्षनिरूपणका सन्दर्भमा प्रायः सबै दर्शन (चार्वाकदर्शनबाहेक) को मतैक्य देखापर्दछ। ठूलो विशेषता भनेकै समन्वयवादी दृष्टि हो, त्यसैले रुचीनां वैचित्र्याद्भ्रजुकृटिलनानापथजुषाम्, नृणामेको गम्यस्त्वमसिपयसामर्णव इव (शिवमहिम्नस्तोत्रम् -७) अनुसार सबै पौरस्त्यदर्शन मोक्ष निरूपणमै पर्यवसित भएका छन्।

#### ५.१ जैन दर्शन र मोक्ष

जैनदर्शनलाई अवैदिक तथा नास्तिक दर्शन मानिन्छ। यसलाई आर्हत दर्शन पनि भनिन्छ। रागद्वेषादिदोषान् जतीति जिः अर्थात् राग,द्वेष, काम, क्रोध आदिलाई जित्ने नै जिन हो भनिन्छ। यस अनुसार जिनको अर्थविजेता वा विजयी हो र त्यसै जिनबाट आएको तथा जिनमा नै रहेकोलाई नै जैन -जिनादागतो जिने भवो वा जैनः) भनिन्छ। यसप्रकारका संयमीहरूको दर्शन नै जैन दर्शन हो। यस दर्शनका आद्य प्रवर्तक ऋषभदेव हुन्। यस सम्प्रदायमा २४ जनाच तीर्थंकरहरूको उल्लेख पाइन्छ। तीर्थं करोतीति तीर्थंकरः यस व्युत्पत्ति अनुसार पवित्र पार्न सक्ने सामर्थ्य भएको व्यक्ति न तीर्थंकर हो। त्यस्ता त्यागी, संयमी महापुरुषको पदार्पणले अपवित्र स्थान समेत पवित्र बन्न पुग्दछ, भन्ने यस दर्शनानुयायीको विश्वास पाइन्छ। पहिलो तीर्थंकर ऋषभदेव हुन् भने अन्तिम तथा चौबीसौं तीर्थंकर चाहिँ बुद्धसमकालीन महावीर हुन् भन्ने मानिन्छ। तीर्थंकरले नै रागद्वेष आदिलाई जितेर निर्वाणात्मक मोक्ष प्राप्त गर्दछन्। जैन दर्शनमा सर्वेश्वरको अस्तित्व मानिँदैन, तिनै तीर्थंकरहरू नै जैनहरूको उपास्य तथा चिन्तनीय छन्। ती तीर्थंकर नै सांसारिक बन्धन रहित भएकाले मुक्त रूपमा सिद्ध हुन्। सांसारिक काम, क्रोध, लोभ, मोहजस्ता भावले यिनलाई स्पर्श गर्न सक्दैनन्। त्यसैले ती मुक्तपुरुष तीर्थंकर अनन्तज्ञान, अनन्तशक्ति र अनन्त ऐश्वर्यले युक्त हुन्छन्। यस दर्शनमा भनिएको पनि छ : सर्वज्ञो

जितरागादिदोषत्रैलोक्यपूजितः । यथास्थितार्थवादी च देवोऽर्हत् परमेश्वरः -माधवाचार्य, सर्वदर्शनसंग्रहः)

अतः सबै बन्धनमा परेका जीवहरूले तिनको -तीर्थकरहरू) मार्ग अनुसरण गर्न सकेमा मोक्षको अधिकारी हुन सक्छन् भन्ने यस दर्शनको मान्यता रहेको छ ।

जैन धर्ममा श्वेताम्बर र दिगम्बर गरी दुई प्रमुख सम्प्रदाय छन् । सेतो वस्त्र धारण गर्ने श्वेताम्बर र निर्वस्त्र रहने दिगम्बर हुन् । यिनमा दिगम्बरहरू आचार-नियमपालनामा कठोर देखिन्छन् भने श्वेताम्बरहरू उदार देखिन्छन् । यस्ता नियमपालक र त्यागीहरूको उपासनाबाट सम्पूर्ण आवरणहरू छुटेपछि केवल ज्ञान उत्पन्न हुन्छ । त्यो केवल ज्ञान नै सर्वोत्कृष्ट ज्ञान हो र मोक्षको साधन पनि हो । त्यही ज्ञान प्राप्तिका लागि साधकहरू रातदिन दत्तचित्त रहन्छन् । यही केवल ज्ञान नै जैनहरूको दृष्टिमा तत्त्वदर्शन हो । -अधिकारी भारतीय तत्वमीमांसा पृ. ७५-७६) । कर्मपुद्गल -कर्मसमूह) द्वारा जीवलाई ग्रहण गर्नु बन्धन हो भने त्यस्तो कर्महरूबाट जीव सर्वथा निवृत्त हुनु मोक्ष हो । जैनदर्शनमा ८ प्रकारका कर्महरू प्रसिद्ध छन् : १) ज्ञानावरणीय २) दर्शनावरणीय ३) मोहनीय ४) वेदनीय ५) आमुष्य ६) नाम ७) गोत्र ८) अन्तराय । यी सबै कर्महरूको आत्यन्तिक क्षय नै मोक्ष हो । -कृत्स्नकर्मक्षयोमोक्षः तत्वार्थसूत्र) भन्ने मानिन्छ । स्वभावतः जीवमुक्त नै छ, तर पनि अनादि अविद्या वासनाका कारणले बन्धनमा पर्दछ । त्यस्तो बन्धन पनि यस दर्शनले ५ प्रकारको स्वीकार गरेको पाइन्छ १) मिथ्यात्व २) अविरोध ३) प्रमाद ४) कषाय ५) योग । यिनै बन्धनका कारणले गर्दा जीव कर्मपुद्गललाई ग्रहण गर्न पुग्दछ । यही स्थिति नै जीवको बन्धास्थिति हो । जीवसँग कर्मको संयोग र वियोग यस दर्शनमा ५ पदार्थको निरूपण गरिएको पाइन्छ: ती हुन् १) आश्रय २) बन्ध ३) संवर ४) निर्जरा ५) मोक्ष । आस्रव भनेको कर्मपुद्गलको जीवप्रतिको प्रवाह हो, बन्धन भनेको कर्मपुद्गल ग्रहण हो, संवर भनेको कर्मनिरोध हो, निर्जरा भनेको प्राचीनकर्मको विनाशका लागि साधन हो र मोक्ष भनेको मुक्ति हो । जीवमा विद्यमान कर्ममल दर्शनज्ञानचरित्रको घर्षणबाट मात्रै हट्दछ । यसै घर्षण कार्यद्वारा सम्पूर्ण सञ्चितकर्मको बीज ज्व नाश हुन्छ, यो स्थिति नै मोक्ष हो । -अधिकारी, पूर्ववत् पृ. ८१-८२) , यो मोक्षस्थिति ज्ञानबाट नै प्राप्त हुन्छ भन्ने मानेकाले जैनदर्शन नास्तिक भए पनि मोक्षचिन्तनका सन्दर्भमा भने अन्य आस्तिक दर्शनहरूको नजिक नै देखापर्दछ । जैन दर्शनमा रत्नत्रयका रूपमा स्वीकार गरिएका सम्यक् दर्शन, सम्यक् ज्ञान र सम्यक् चरित्र नै मोक्षका साधन हुन् । सम्यक् दर्शन भनेको सम्यक् श्रद्धा हो । जैनमतमा दर्शनको अर्थ श्रद्धा हुन्छ । अतः मोक्षमार्गको प्रथम साधन नै श्रद्धा हो । तीर्थकरहरूद्वारा प्रतिपादित शास्त्रहरूप्रति श्रद्धा तथा निष्ठा हुनु नै सम्यक् दर्शन हो । शास्त्रप्रतिपादित सिद्धान्त तथा तत्त्वको यथार्थ अनुभव हुनु नै सम्यक् ज्ञान हो । शास्त्रप्रतिपादित आचार नियमको पालना गर्नु नै सम्यक्चरित्र हो । सम्यक्दर्शन तथा सम्यक् ज्ञानको चरितार्थता सम्यक्चरित्रमा गएर नै सिद्ध हुन्छ भन्ने यस दर्शनको मान्यता रहेको छ । सम्यक् चरित्रको सिद्धिका लागि पञ्चमहाव्रतको पालना हुनु आवश्यक मानिन्छ । ती पञ्चमहाव्रत यसप्रकार छन् १) अस्तेय व्रत २) ब्रह्मचर्यव्रत -वीर्यरक्षापूर्वक नैष्ठिकजीवनयापन) ३) सुन्तव्रत(सत्यवादी हुनु) वसन्ता अद्वैतवेदान्ते भामती प्रस्थानस्य तुलनात्मक अध्ययनम् पृ. ३५-३७) । यसप्रकारको महाव्रत कठोर भएकाले मुक्तिका लागि मात्रै विधान गरिएको हो भने सामान्य गृहस्थका लागि अन्य सामान्य अणुव्रत समेत बताइएको पाइन्छ । यही पञ्चमहाव्रतको सम्यक् पालनाले नै पुरुष मोक्षाध्य परमस्थितिलाई प्राप्त गर्दछ । आत्मस्वरूपमा स्थितिव्यक्ति सिद्धशिलानामक पवित्रस्थलमा आनन्दको अनुभव गर्दै विराजमान हुन्छ -अधिकारी, भारतीय तत्वमीमांसा पृ. ८३) नास्तिको वेदिनिन्दकः कै आधारमा जैनदर्शनलाई नास्तिक भनिनु अन्याय हुन जाने देखिन्छ । किनभने वैदिक अहिंसावादलाई यस दर्शनले अंगीकार गरेको छ । मा हिंस्यात् सर्वभूतानि को अहिंसावादलाई प्रमुख सिद्धान्तका रूपमा प्रचारप्रसार गरेको छ । यसदर्शनको अहिंसावादी तथा समन्वयवादी दृष्टि महत्वपूर्ण रहेको देखिन्छ । यसले बताएको बन्धन र मोक्ष पनि अन्य आस्तिक वैदिक दर्शनानुकूल नै देखिन्छ । अतः जैनदर्शनलाई अन्य आस्तिक वैदिक दर्शनानुकूल नै देखिन्छ । अतः जैन दर्शनलाई नास्तिक भनेर गणना गर्नु वैदिकहरूको नै ठूलो भूल देखिन्छ ।

## ५.२ बौद्ध दर्शन र मोक्ष

बौद्ध दर्शनलाई पनि अवैदिक तथा नास्तिक दर्शन अन्तर्गत गणना गर्न सकिन्छ । बौद्ध दर्शनको प्रवर्तक भगवान् गौतम बुद्ध हुन् । नेपालको लुम्बिनीमा जन्मिएका गौतमबुद्धको व्यक्तित्व अपूर्व तथा अद्वितीय प्रभावशालीयुक्त देखिन्छ । यिनको कठोर साधना तथा तपस्या पौरस्त्य दर्शनको इतिहासमा नै अद्वितीय तथा अद्भूत देखिन्छ । प्रवृत्तिलक्षण धर्म र निवृत्तिलक्षण धर्म दुवै वैदिक धर्म नै हुन् । त्यसैले बौद्धदर्शनलाई अवैदिक तथा नास्तिक भन्ने तथ्य पनि विचारणीय देखिन्छ । गौतमबुद्धको त्याग, तपस्यालाई लिएर विश्वका कतिपय चिन्तकहरू गौतमबुद्धलाई मानवजातिकै सर्वोत्तमपुरुष स्वीकार गर्दछन् । यिनको यही वैशिष्ट्यलाई नियालेर नै पौरस्त्यधर्मशास्त्रपुराणादिमा भगवान् विष्णुको २४औं अवतारमा गणना गरेको पाइन्छ । (श्रीमद्भागवत, १३।२४) बुद्धको आविर्भावकालमा नेपाल भारतमा वैदिक धर्मसंस्कृतिमा अन्धविश्वास जडकर्मकाण्ड आदिले धेरै प्रभाव पारेको थियो । वैदिक



हिंसा हिंसा होइन भन्दै पशुहिंसा बढिरहेको थियो । त्यही कठोर समयमा गौतमबुद्धले अहिंसाप्रधान निवृत्तिमार्गको उपदेश गरेका थिए । त्यसैले पनि तत्कालीन कर्मकाण्डी तथा अन्धविश्वासी रूढीवादीहरूका अधिल्लिर उनी नास्तिक तथा अवैदिकका रूपमा देखापरे । -अधिकारी, भारतीयतत्वमीमांसा पृ. ८७) बाल्यकालीन सिद्धार्थ नै संसारको क्षणिकमयता तथा दुःखमयतालाई अनुभव गर्दै राजकीय सुखवैभवलाई त्यागेर जंगलमा बोधिवृक्षको रुखमुनि बसेर ज्ञान हाँसिल गरेकाले तथा तिनै बुद्धले उपदेश गरेकाले पनि उनको मत बौद्धदर्शनका नामले विश्वविख्यात हुन पुग्यो । तथापि बौद्धदर्शनका उपदेष्टा एउटै भगवान् बुद्ध हुन् तर पनि शिष्यहरूको ज्ञानग्रहण गर्ने तरिका प्राप्तज्ञानको बोध तथा प्राप्तज्ञानको विश्लेषणका विविधताले बौद्धदर्शनका ४ उपभेदहरू विकसित भएका देखिन्छन् । अर्थात् भगवान् बुद्धको उपदेश यसप्रकार थियो सर्व क्षणिकं क्षणिकम् दुःखं दुःखम् स्वलक्षणम् स्वलक्षणम् शून्यं शून्यम् । यसै उपदेशलाई भवनाचतुष्टय पनि भनिन्छ । यही उपदेशलाई लिएर अधिकारीभेदले गर्दा उनका शिष्यले जेजे अर्थ जाने त्यसैमा आश्रित भएर बुद्धका शिष्यहरू चार वर्गमा विभक्त भए, यसप्रकार बौद्धमत ४ सम्प्रदायमा विभक्त भएको देखिन्छ, ती सम्प्रदाय हुन्, क) माध्यमिक ख) योगाचार ग) सौत्रान्तिक घ) वैभाषिक, (वसन्ता, अद्वैतवेदान्ते भामतीप्रस्थानस्य तुलनात्मकमध्ययनम् पृ. ९) । यस अनुसार माध्यमिक सम्प्रदाय शून्यवादमा आधारित छ भने योगाचार विज्ञानवादमा । अनि सौत्रान्तिक मत बाध्यानुमेयवादमा आधारित छ र वैभाषिक मत बाह्यप्रत्यक्षवादका रूपमा प्रसिद्ध छ । अझ यसमा पनि महायान र हीनयान दुई सम्प्रदाय खडा हुन्छन् । यिनमा महायानीहरू उदार र हीनयानीहरू आग्रही छन् भन्ने प्रसिद्धि छ । गुरुपादानन्द वैदिकदर्शनेष्वात्मस्वरूपविमर्शः पृ. २२) वस्तुतः दुःखको कारणभूत वासनाको प्रक्षया भएपछि हुने विमल ज्ञानको उदय नै निर्वाण तथा मोक्ष हो । तदुभयनिरोधः तदनन्तरं विमलज्ञानोदयो वा मुक्तिः सर्वदर्शनसंग्रह, बौद्धदर्शनप्रकरणम् पृ. ८) भन्ने बौद्धदर्शनको मान्यता रहेको छ तर पनि निर्वाणका विषयमा महायान र हीनयानका विचारमा प्रशस्त मतभेद पाइन्छ । त्यसैले यी दुवै थरिको निर्वाणसम्बन्धी मतलाई यहाँ संक्षेपमा उल्लेख गरिन्छ ।

महायान सम्प्रदाय अनुसार निर्वाणसुखरूप हो भने हीनयानका मतमा निर्वाण दुःखभावरूप हो । महायान अनुसार निर्वाण अनिर्वचनीय छ भने हीनयानीहरू यसलाई सत्य तथा नित्य मान्दछन् । महायानीका मतमा निर्वाण अप्राप्त(अप्राप्य) वस्तु हो । योगाचारका मतमा निर्वाण दुई प्रकारका छन् क) प्रकृतिशुद्ध निर्वाण र अप्रतिष्ठित निर्वाण । अनि यसै सम्प्रदायको माध्यमिक अनुसार निर्वाण नै निराकार परमार्थभूत छ । योगाचार र माध्यमिक दुवैको मतमा निर्वाण अद्वैत छ अर्थात् निर्वाणमा ज्ञाता ज्ञेय, विषय, विषयी विधि-निषेध जस्ता द्वैत रहँदैनन् । यही निर्वाण नै एक सत्य छ । सांसारिक प्रपञ्च मायिक तथा मिथ्या छ । क्लेशावरण र ज्ञेयावरण दुई आवरणबाट महायानी मुक्त हुन सक्छन् भने हीनयानीहरू केवल क्लेशावरणबाट मात्र मुक्त हुन्छन् भन्ने आरोपात्मक धारणा महायानीको पाइन्छ । त्यसैगरी निर्वाणलाई सत्य तथा नित्य दुःखाभावरूप स्वीकार गर्ने हीनयानीका मतमा निर्वाण प्राप्त गरिने -प्राप्तव्य) वस्तु हो । निर्वाण पाउन भिक्षुहरूका लागि ध्यान तथा ज्ञानको आवश्यकता पर्दछ । निर्वाण लोकोत्तर स्थिति तथा प्राणीमात्रको सर्वोत्कृष्ट दशा हो, जसको अनुभव कल्पना गर्न सकिन्छ । यस मत अनुसार निर्वाणको दुई रूप छन् क) सोपाधिविशेष -प्रतिसंख्यानिरोध) र ख) निरुपाधि विशेष -अप्रतिसंख्यानिरोध) यस मतमा जगत्को पदार्थको समेत सत्ता स्वीकार गरिएको पाइन्छ, अर्थात् निर्वाणजस्तै जगत् पनि सत्य नै हो भन्ने मत हीनयानीहरूको पाइन्छ । हीनयानीका मतमा दुई प्रकारका आवरण मान्य छैन, किनकि क्लेशावरणको अनन्तर अर्हत् को ज्ञान आवरणहीन नै हुन्छ । यसप्रकार यस हीनयान मतमा जब भिक्षुले अर्हत्को दशा प्राप्त गर्दछ, तब उसले निर्वाण प्राप्त गर्दछ । -बल्लदेव उपाध्याय, बौद्धमीमांसा दर्शन, पृ. २३५-२३७) यसप्रकार निर्वाणस्वरूप प्राप्तिका विषयमा बौद्धदर्शनमा मतभेद भए पनि निर्वाण नै बौद्धदर्शन (सबै सम्प्रदाय) को एक मात्र परमलक्ष्य हो । निर्वायते दुःखत्रयं येनासौ निर्वाणः यस व्युत्पत्ति अनुसार दैहिक दैविक भौतिकादि दुःखहरूको आत्यन्तिक अभाव नै निर्वाण हो भन्ने बुझिन्छ । त्यसैगरी निर्वाण र निर्वाण व तथा व को भेद मान्दा भने निःशेषम् अखिलः सर्वतोभावेन वार्यते, बाणः पञ्चबाणः कामः सांसारिकी विविधेच्छा येनासौ निर्वाणः यस व्युत्पत्ति अनुसार जसको प्राप्ति भएपछि सम्पूर्ण कामना तथा सांसारिक सबै इच्छाहरूको आत्यन्तिक अभाव हुने भएकाले त्यस स्थितिलाई निर्वाण भनिएको हो भन्ने वाच्यार्थ निस्कन्छ । सरस्वती, सुषमा, रमेशकुमार द्विवेदी, बौद्धदर्शनेषु मोक्षस्वरूपम् पृ. ४९८) । यसप्रकार विचार गर्दा निर्वाण भनेको मोक्ष नै हो र त्यो निर्वाण मन तथा वासनाकै विमुक्ति(वासनाप्रक्षयो मोक्षः ) हो । वस्तुतः मृत्युमाथिको विजय नै बुद्धको बुद्धत्व हो । बुद्धत्वप्राप्तिपश्चात् शाक्यमुनिको यस्तो उद्घोष थियो अमृतलाभः कृतो मया । सांसारिक जति पनि आकार छन् ती सबैको अतिक्रमण नै मोक्ष वा निर्वाण हो । त्यसैले निर्वाण भनेको अभाव होइन, सुखदुःखको अभावमात्र हो । सौत्रान्तिकहरूले निर्वाणलाई अभावरूप मान्दछन् भने वैभाषिकहरू भावरूप नै ठान्दछन् । सौत्रान्तिकको मतमा हेतु-फलपरम्पराको उच्छेद निर्वाण हो भने वैभाषिकको मतमा त्यस्तो उच्छेदको हेतु निर्वाणकै प्रतिलाभ हो । यस अनुसार निर्वाण अजात अपरिणामी छ र क्लेश तथा दुःखजस्ता भावनाको निरोधक सेतु हो । वस्तुतः निर्वाणको मुख्य आकार क्षयात्मक नै हो । निर्वाण भनेको अप्रादुर्भाव नै हो । यो नै तृष्णाक्षय तथा दुःखको निरोधावस्था हो । यो अवस्था वाणीको विषय होइन भन्ने बुझिन्छ ।

पूर्ववत् पृ. ५०१) यसप्रकार बौद्धदर्शनको निर्वाण र वेदान्तदर्शनको मोक्ष चिन्तनमा उत्तिकै गहिराई पाइन्छ। तर यस बौद्ध दर्शनमा वेदान्तमा भैं निर्वाणलाई आनन्दावस्था तथा पूर्णसुखावस्था नमानी दुःखाभावरूप अवस्था मात्र स्वीकारेको देखिन्छ।

### ५.३ न्यायदर्शन र मोक्ष

पौरस्त्यदर्शनमा न्यायदर्शनको महत्वपूर्ण स्थान छ। नीयते-प्राप्यते विवक्षितार्थसिद्धिः अनेन यस व्युत्पत्ति अनुसार विवक्षित इच्छित अर्थ परमात्मा वा तत्त्वज्ञान वा मोक्ष) प्राप्त गराउने भएकाले यसलाई न्यायदर्शन भनिएको हो। यस दर्शनलाई तर्कशास्त्र नामले समेत चिनिन्छ। तर्क्यन्ते प्रमीति विषयीक्रियन्ते इति तर्काः अर्थात् जसको यथार्थज्ञानको -प्रभाको) विषय बनाइन्छ, त्यो नै तर्क हो। यसबाट वस्तुको यथार्थज्ञानत दिलाउने शास्त्र नै तर्कशास्त्र वा न्यायदर्शन हो भन्न सकिन्छ। न्यायदर्शनका प्रणेता गौतममुनि हुन्, यिनलाई अक्षपाद पनि भनिन्छ। प्रमाणलाई मान्यता दिने प्रमाणकै आधारमा तत्वपरीक्षण गर्नु नै न्यायदर्शनको मूल प्रयोजन हो। प्रमाणैरर्थपरीक्षणम्, न्याय, न्यायभाष्यं वात्स्यायन)। त्यसैले यस शास्त्रलाई प्रमाणशास्त्र पनि भनिन्छ। यस्तै आन्विकी शास्त्र, हेतुविद्या आदि नामले समेत यस दर्शनलाई सम्बोधन गरिन्छ।

न्यायदर्शन वस्तुवादी दर्शन हो। न्याय दर्शनले ४ प्रमाणलाई स्वीकारेको छ, १) प्रत्यक्ष २) अनुमान ३) उपमान र ४) शाब्द। ज्ञानेन्द्रिय -चक्षु, रसना, नासिका, श्रोत्र, त्वक्) को विषय (रूप, रस, गन्ध, शब्द, स्पर्श) का सार्थ सन्निकर्ष भएपछि हुने ज्ञान प्रत्यक्ष -इन्द्रियार्थजन्य ज्ञान प्रत्यक्षज्ञानम्) ज्ञान हो भने त्यसको प्रमाण प्रत्यक्ष प्रमाण हो। त्यो प्रत्यक्ष ज्ञान पनि दुई प्रकारको हुन्छ। १) बाह्यप्रत्यक्ष र २) आन्तर प्रत्यक्ष। घटपटादि बाह्यविषयको ज्ञान बाह्यप्रत्यक्ष हो, जुन बाह्य इन्द्रियद्वारा जानिन्छ र सुखदुःखादि मानसप्रत्यक्ष भएकाले आन्तर र प्रत्यक्ष हो। न्यायदर्शनमा मनलाई समेत इन्द्रिय नै मानिन्छ। त्यसैगरी व्याप्तिज्ञानजन्यज्ञान अनुमति हो, त्यसको करण अनुमान प्रमाण हो, त्यो व्याप्ति ज्ञान नै हो। पर्वतो बह्निमान् धूमात् यहाँ पर्वत पक्ष(अधिकरण) हो, बह्नि(अग्नि) साध्य सिद्ध गर्न खोजिएको) हो र धूम(धुवाँ) चाहिँ साधन -हेतु) हो। धुवाँलाई देखेर पहाडमा अग्निको अनुमान गरिन्छ। त्यसैगरी सादृश्य ज्ञान उपमान हो। जस्तै गो सदृशो गवयः -गाई जस्तै चौरी हुन्छ) भन्ने सादृश्य ज्ञानबाट जुन संज्ञासंज्ञी सम्बन्धको ज्ञान हुन्छ, त्यो नै उपमित हो। अनि आप्तवाक्य नै शब्दप्रमाण हो, यहाँ आप्त भन्नाले पुंदोषरहित वेदवाक्य हो, यसैलाई शाब्दप्रमाण भनिन्छ र त्यसबाट जन्मने ज्ञान शाब्दीप्रमा वा शाब्दज्ञान हो। जस्तै धर्मराजो नाम नरपतिरासीत् (धर्मराज नाम गरेका व्यक्ति राजा थिए) जस्ता शास्त्रवाक्य नै शाब्दी ज्ञानको प्रमाण हो -गुरुपादानन्द सरस्वती वैदिकदर्शनेष्वात्मस्वरूपविमर्शः पृ. ११)

न्याय दर्शनमा आत्मा, इन्द्रिय, शरीर आदि प्रमेय हुन् शरीरदेखि भिन्न जुन वस्तुलाई इन्द्रियले ग्रहण गर्दछ, त्यो पनि प्रमेय नै मानिन्छ। तिनमा बुद्धि, मन, प्रवृत्ति, दोष, प्रेत्यभाव, फुल, दुःख र अपवर्ग पनि सबै नै प्रमेय हुन्। आत्मा -जीव) मा शरीर इन्द्रिय, मनदेखि अतिरिक्त भए पनि शरीरमै बस्दछ। आत्मामा सुख, दुःख, इच्छा, प्रयत्न, द्वेष, धर्म, अधर्म, संस्कार जस्ता गुण रहन्छन्। मुक्तावस्थाका आत्मा यी सबै गुणबाट रहित हुन्छ। यो अवस्था मुक्तावस्था भनेको चैतन्यविहीन अवस्था जस्तै हो। अतः यस अवस्थामा न सुखको न त दुःखको नै अनुभव हुन्छ। पृथिवी आदिको सृष्टि सूक्ष्म नित्य परमाणुद्वारा हुन्छ, त्यस सृष्टिप्रक्रियाको निमित्तकारण ईश्वर हो। ईश्वरकै इच्छाद्वारा परमाणुमा संयोग र वियोग हुन्छ। परमाणुको सहयोगमा सृष्टि र वियोगमा प्रलय हुन्छ। ईश्वर नै एक, नित्य, षडैश्वर्यसम्पन्न र पूर्णस्वतन्त्र छ। ईश्वरमा ज्ञान इच्छा, प्रयत्न, नित्यरूपमा रहन्छन्। त्यही ज्ञान, इच्छा, प्रलय जीवमा भने अनित्य र अस्वतन्त्र हुन्छन्। जीवको कर्मफल दाता ईश्वर हो, जीवहरु शुभाशुभकर्म गर्न स्वतन्त्र छन् तर कर्म अनुसारको फल भन्ने ईश्वरले प्रदान गर्दछ -पूर्ववत् पृ. १२)। यस अनुसार न्याय दर्शनमा ईश्वर सर्वतन्त्र स्वतन्त्र छ भने जीव ईश्वराधीन हुन्छ, भन्ने मानिन्छ। त्यसैले ईश्वरसिद्धिका लागि न्यायदर्शनले निकै बौद्धिक कसरत गरेको छ, जुन कसरत ईश्वरसिद्धिका नामले प्रसिद्ध छ।

न्यायदर्शनले कारणमा कार्यको सत्ता हुन्छ भन्ने मान्दैन, अतः न्यायदर्शन असत्कार्यवाद समर्थक देखिन्छ। यस मतमा कार्यसत्ता कारणदेखि पृथक् हो। जुन माटोबाट घँटो बनाइन्छ, त्यसमाटामा घट थिएन। यसबाट न्यायदर्शन वेदान्त, सांख्य दर्शनभन्दा भिन्न देखिन्छ अर्थात् सत्कार्यवाद र असत्कार्यवाद विषयक भेद देखापर्दछ। यहाँ विचाराणीय पक्ष यो छ, न्यायसूत्रकार गौतमऋषिले तदत्यन्तविमोक्षोऽपवर्गः यस सूत्रद्वारा मोक्षनिरूपण गरेका छन्। मोक्षस्थितिको प्राप्ति भएपछि यस संसारमा पुनरागमन हुँदैन, यो अपवर्ग अविनाशी तथा स्थायी छ। उपानस्य जन्मनो हातम्, अन्यस्य च अनुपादानम्, एतामवस्थामपर्यन्ता अपवर्गं मन्यतेऽपवर्गविदः। तदभयम्, अजेरम्, अमृत्युपदम्, ब्रह्मक्षेमप्राप्तिः- न्यायभाष्यम् १।१।२२)

न्यायमञ्जरीकार पनि मुक्तः पुरुषको लक्षण यसप्रकार निरूपण गर्दछन् स्वरूपैकप्रतिष्ठानः परित्यक्तोऽखिलैः गुणैः। उर्मिषड् कातिगं रूपं तदस्याहुर्मनीषिणः। संसारबन्धनाधीन दुःखक्लेशाशुदूषितम् (न्यायमञ्जरी ७७ पद्य) अर्थात् मुक्तपुरुष सांसारिक बन्धनरूप

दुःखक्लेशादिद्वारा रहित सम्पूर्ण गुणद्वारा परित्यक्त भोक, प्यास, सुख, दुःख, जन्म, मृत्यु जस्ता ६ प्रकारका उमीभन्दा माथि उठेर स्वस्वरूपमा स्थित हुन्छ ।

न्यायदर्शनको मोक्ष सम्बन्धमा विचार गर्दा यस्तो विशेषता पाइन्छ, आत्मा ज्ञानस्वरूप नभई ज्ञानाधिकरण हो । शरीर इन्द्रिय आदिसँग सम्बद्ध २१ प्रकारका दुःखहरूको ज्ञानसँग नै सम्बन्धित छन् । जब यी २१ प्रकारका दुःखहरूको ध्वंस हुन्छ, तब नै अपवर्ग हुन्छ, त्यसैले यो अपवर्गस्थिति भनेको दुःखाभावरूप छ -अधिकारी, भारतीय तत्त्वमीमांसा पृ. १३४) भन्ने मानिन्छ । सशरीर मुक्तावस्थामा आत्मामा सुखदुःख आदिको अनुभूति भए पनि परम आत्यन्तिक विमुक्तावस्था ज्ञातुज्ञेयादि शून्यावस्था भएकाले त्यस स्थितिमा मोक्षको सुखरूपता सिद्ध गर्न नसकिने नैयायिकको तर्क छ । न्यायमतमा दुःखाभावरूप दुःखसुखाभावरूप मोक्ष स्वीकार गरिन्छ । त्यसैले मिथ्याज्ञानको निवृत्तिपछि, मोक्षप्राप्ति हुन्छ, भन्ने नै न्यायदर्शनको धारणा हो । निःश्रेयसाधिगम नै न्यायदर्शनको प्रयोजन परमप्रयोजन हो भन्ने तथ्य न्यायसूत्रकार गौतम महर्षिले प्रथम सूत्रमा नै स्पष्ट उल्लेख गरेका छन् । प्रमाणप्रमेय..... .....तत्त्वज्ञानान्तिःश्रेयसाधिगमः -न्यायसूत्र १) यसप्रकार न्यायदर्शनलाई प्रमाणशास्त्र वा तर्कशास्त्र जे भने पनि मोक्ष नै दर्शनको मूल प्रयोजन हो भन्ने सिद्ध हुन्छ र मोक्षको साधन तत्त्वज्ञान नै हो भन्ने पनि स्पष्ट हुन्छ । अतः व्यावहारिक दृष्टिले न्यायदर्शन प्रमाण वा तर्कशास्त्र भए पनि पारमार्थिक दृष्टिले अपवर्गप्राप्ति नै यस दर्शनको मूलभूत प्रयोजन हो भन्ने निष्कर्ष प्राप्त हुन्छ ।

## ५.४ वैशेषिक दर्शन र मोक्ष

यस दर्शनमा विशेष पदार्थको व्यापकतया विवेचना गरिएकाले वैशेषिक दर्शन भनिएको हो । यस दर्शनका प्रवर्तक आचार्य कणाद मुनि हुन् । कणादको वास्तविक नाम 'उलूक' हो भन्ने गरिन्छ । त्यसैले वैशेषिक दर्शनको नामान्तर वैशेषिक दर्शनको नामान्तर 'औलूक्य दर्शन' पनि हो । पौरस्त्य दर्शनमा यस दर्शनको महत्त्वपूर्ण स्थान छ । यस दर्शनमा (वैशेषिक सूत्र) दश अध्याय छन् र ३७० सूत्रहरू छन् । यस अन्तर्गत द्रव्य-गुण-कर्मविभाग, सामान्य, नवद्रव्य, कर्म, वेदप्रामाण्य, धर्म, अधर्म, गुण, सुख, दुःख, ज्ञान आदिको व्यापक रूपले वर्णन गरिएको पाइन्छ । यो वैशेषिक सूत्र यस दर्शनकै प्रामाणिक ग्रन्थ हो । यस ग्रन्थमा प्रशस्तपदाले 'पदार्थ' धर्मसंग्रह, नामक व्याख्यात्मक ग्रन्थ लेखेका छन् । पदार्थधर्मसंग्रहो पनि दुई टीका प्राप्त छन् । १) उदयनाचार्यको 'किरणावली' र श्रीधराचार्यको 'न्यायकन्दली' (अधिकारी, भारतीय काव्यमीमांसा पृ. १३६) । द्रव्य, गुण, कर्म, सामान्य, विशेष, समवायजस्ता पदार्थकै ऊहापोह विश्लेषणमा वैशेषिक दर्शन केन्द्रित छ ।

सृष्टि निरूपणका क्रममा वैशेषिक दर्शनले यस दृश्यमान जगत् जीवको उन्नति तथा मुक्तिको हेतुका लागि निर्माण गरिएको स्वीकार गर्दछ । जगत्का सबै कार्यद्रव्य चार प्रकारका परमाणुद्वारा नै निर्मित हुन्छन् भन्ने मानेकाले यस दर्शनलाई परमाणुवाद नामले समेत चिनिन्छ । जगत्का नित्य पदार्थहरू (आकाश, दिक्, काल, आत्मा, मन आदि) को न त सृष्टि हुन्छ, न त प्रलय नै । अणुहरूको संयोगले कार्यद्रव्यको उत्पत्ति र अणुहरूको विच्छेदले कार्यद्रव्यको विनाश हुन्छ । यिनै नित्य द्रव्यको सृष्टि र लयको प्रतिपादन गर्नु नै परमाणुवादको उद्देश्य हो । वैशेषिकले जगत्को स्वरूप पनि प्रतिपादन गरेको छ । समस्त भौतिक जगत् तथा तिनका कार्यद्रव्यहरू ४ प्रकारका हुन्छन् । यिनै कार्यद्रव्यहरूको परमाणुसंयोग हुँदा जगत्को स्वरूप देखिन्छ ।

वैशेषिकले सृष्टि, प्रलयक्रम आदि विषयमा पनि राम्रो प्रतिपादन गरेको छ । यस मतअनुसार प्रलयकालमा केवल शरीरको मात्र नाश हुन्छ, आत्माको हुँदैन । किनभने आत्मा त अजर र अमर छ । त्यसैले आत्मा त केवल परमात्मामै लीन (लय) हुन्छ । (अधिकारी, भारतीय तत्त्वमीमांसा, पृ. १३९-१४०) यसर्थ वैशेषिक दर्शनले पनि आत्मालाई नित्य, सत्य तथा अजर, अमर छ भनी स्वीकार गरेको देखिन्छ ।

वैशेषिक दर्शनमा संयोगाभाव तथा अप्रादुर्भावलाई नै मोक्ष स्वीकार गरिन्छ । तदभावे संयोगाभावोऽप्रादुर्भावश्च मोक्षः- वैशेषिकसूत्रम् ५/२/१८) । त्यस्तै द्रव्यादि पदार्थहरूको साधर्म्य हुन्छ, त्यही तत्त्वज्ञानद्वारा आत्माको कैवल्यरूप मोक्षन हुन्छ भन्ने मानिन्छ । वैशेषिक सूत्र यसप्रकार छ- 'धर्मविशेषप्रसूताद् द्रव्यगुणकर्मसामान्यविशेषसमवायानाम् षण्णां पदार्थानां साधर्म्यवैधर्म्याभ्यां तत्त्वज्ञानान्तिःश्रेयसम् (वैशेषिकसूत्रम्, १/१/४)' । अर्थात् धर्मविशेषबाट उत्पन्न हुने द्रव्य, गुण, कर्म, सामान्य, विशेष र समवाय छ, पदार्थहरूको साधर्म्य वैधर्म्यपूर्वक गरिने तत्त्वज्ञानबाटै निःश्रेयसरूप मोक्षप्राप्ति हुन्छ भन्दै वैशेषिक दर्शनले पनि अप्रादुर्भाव तथा कैवल्यस्वरूप मोक्षलाई लक्ष्य बनाएको देखिन्छ र त्यस मोक्षप्राप्तिका लागि तत्त्वज्ञानलाई नै साधन मानेको स्पष्ट हुन्छ ।

## ५.५ सांख्य दर्शन र मोक्ष

सांख्य दर्शनलाई पौरस्त्यदर्शनहरूमा प्राचीनतम दर्शनका रूपमा ग्रहण गरिन्छ । 'तत्कारणं सांख्ययोगाधिगम्यम् (श्वेताश्वतरोपनिषद्, ४/५/१०)' 'नास्ति सांख्यसमं ज्ञानं नास्ति योगसमं बलम् (महाभारत, शान्तिपर्व)', 'सांख्यं सङ्ख्यात्मकत्वाच्च कपिलादिभिरुच्यते (मत्स्य पुराण)', 'सांख्यदर्शनमेतावत् परिसंख्यानमुच्यते (ब्रह्मपुराणम्)' इत्यादि श्रुतिस्मृतिमा प्राप्त प्रमाणबाट यस दर्शनको प्राचीनत्व सिद्ध हुन्छ । यस दर्शनका प्रवर्तक आचार्य कपिल मुनि हुन् । 'सिद्धानां कपिलो मुनिः' भनी श्रीमद्भगवद्गीतामा कपिलमुनिको प्रशंसा गरिएको पाइन्छ । 'सम्' उपसर्गपूर्वक चक्षिङ् धातुमा अङ् प्रत्यया लागेर (चक्षिङ् व्यक्तायां वाचि, अयं दर्शनेऽपि, पाणिनीय व्याकरण) लागेर बनेको सांख्य शब्दको व्युत्पत्तिलभ्य अर्थ सम्यक् ख्याति, सम्यक् दर्शन वा सम्यक् ज्ञान भन्ने हुन्छ । दर्शनजगतमा सांख्यशब्दको संख्या र ज्ञान दुई अर्थ बढी प्रचलित छन् । 'संख्यायन्ते गणयन्ते येन तत् सांख्यम्' र प्रकृतपुरुषान्यथाख्यातिरूपोऽवबोधो सम्यक् ज्ञायते येन तत् सांख्यम्' जगदीशचन्द्र मिश्र, भारतीय दर्शन, पृ. ४२९ ) भन्ने दुवैथरी विह सांख्यका लागि उपयुक्त छन् ।

सांख्य दर्शनमा २५ तत्त्वको गणना गरिन्छ र तिनै २५ तत्त्वको विश्लेषण तथा ज्ञान गरिन्छ । सांख्यकारिकामा बताइएको छ- 'मूलप्रकृतिरविकृतिर्महदाद्याः प्रकृतिविकृतयः सप्त । षोडशकस्तु विकारो न प्रकृतिर्न विकृतिः पुरुषः ॥ (सांख्यकारिका २९)' यस अनुसार सांख्यदर्शनमा प्रतिपादित २५ तत्त्व यसप्रकार छन् : १) प्रकृति, २) महत्, ३) अहङ्कार, ४) मन, ५-९) पञ्चज्ञानेन्द्रिय (श्रोत्र, चक्षु, स्पर्श, रसना, घ्राण), (१०-१४) पञ्चकर्मेन्द्रिय (वाक्, पाणि, पाद, पायु, उपस्थ), (१५-१९) पञ्चतन्मात्रा (शब्द, स्पर्श, रूप, रस, गन्ध), (२०-२४) पञ्चमहाभूत (पृथिवी, अप, तेज, वायु, आकाश) र २५) पुरुष । यही २४ (पुरुषसहित २५) तत्त्वको गणना गर्ने भएकाले यसलाई सांख्य दर्शन मानिएको हो । संख्यां प्रकृते चैव प्रकृतिं च प्रचक्षते । तत्त्वानि च चतुर्विंशत् तेन सांख्यं प्रकीर्तितम् ॥ (महाभारत, १२/३०६/४३)

यिनै पच्चीस तत्त्वको सम्यक् ज्ञान भएपछि मोक्ष प्राप्त हुन्छ भन्ने सांख्यदर्शनको मान्यता पाइन्छ । सांख्यकारिकाको टीकालेखनका क्रममा आचार्य गौडपादले लेखेका छन्- 'पञ्चविंशतितत्त्वज्ञो यत्र कुत्राश्रमे वसन् । जटी मुण्डी शिखी वापि मुच्यते नात्र संशयः ॥' यसप्रकार यिनै २५ तत्त्वको ज्ञानले मोक्ष हुन्छ भन्ने ती तत्त्वहरूको ज्ञान प्रमाणद्वारा हुन्छ, यसैले 'प्रमेयसिद्धिः प्रमाणाद्धि (प्रमाणबाट प्रमेयको सिद्धि हुन्छ)' भन्ने मान्यता सांख्यदर्शनमा प्रतिपादित छ ।

सांख्यकारिकाको प्रथम श्लोकमा नै सांख्य दर्शनको प्रयोजन 'दुःखत्रयविघात' हो भन्ने उल्लेख गरिएको छ । आध्यात्मिक, आधिभौतिक र आधिदैविक ३ प्रकारका तापद्वारा जीव तप्त छ, आक्रान्त छ । यी ३ दुःखको मूल कारण भने प्रकृति र पुरुषको ज्ञान नहुनु नै हो भन्दै प्रकृति र पुरुषको विवेक या पार्थक्यबोध को स्थिति नै मोक्ष हो तथा अपवर्ग हो । भन्ने यस दर्शनको मान्यता रहेको छ ।

प्रकृति- सत्त्व, रज र तम ३ गुणको साम्य अवस्था नै प्रकृति हो । यही प्रकृति त्रिगुणात्मिका (३ गुणलाई आश्रय लिन पुग्दा) हुँदा सुख दुःख-मोक्षात्मिका हुन्छ र त्रिगुणात्मक जगत् सृष्टि तथा सञ्चालन गर्न पुग्दछ । पुरुषबाट सधैं भयभीत हुँदै लुकेर रहने प्रकृतिलाई पुरुषले देख्दछ तब प्रकृति लुप्त हुन्छ- 'प्रकृतेः सुकुमारतरं न किञ्चिदस्तीति मे मतिर्भवति । या दृष्टास्मीति पुनर्न दर्शनमुपैति पुरुषस्य ॥ (सांख्यकारिका १५, १६)'

पुरुष- त्यसैगरी जीवमा अनुभूयमान चैतन्य नै पुरुष हो । त्यो चैतन्य प्रतिशरीर भिन्न भिन्न हुने धारणा सांख्यदर्शनको पाइन्छ । यो पुरुष, प्रकृतिविकृतिभन्दा माथिको तत्त्व हो तर पनि प्रकृतिको संयोगले कर्ताको भ्रममा पर्दछ र जति पनि आध्यात्मिक, आधिदैविक, आधिभौतिक दुःखकष्टहरू छन्, ती प्रकृतिका राज्यमा छन् र पनि अनादि वासनासंस्कारको बशमा परी प्रकृतिमा देखा परेका ती सुखदुःखादिको अनुभव गर्न पुरुष बाध्य हुन्छ । यही प्रकृति र पुरुषको ऐक्याध्यास या भ्रमलाई निराकरण गरेर वास्तविक स्थितिको ज्ञान गराउनु नै सांख्य दर्शनको मूलभूत प्रयोजन तथा लक्ष्य देखिन्छ । (अधिकारी, भारतीय तत्त्वमीमांसा, पृ. ४०-४१) । यस स्थितिले विचार गर्दा सांख्यदर्शनको मोक्ष चिन्तन वेदान्तदर्शन जतिकै महत्त्वपूर्ण र उत्कृष्ट देखा पर्दछ । वेदान्तदर्शनको मोक्ष र स्वरूपावस्थिति र सांख्यको कैवल्यस्थितिमा धेरै समता देखिन्छ । तर सांख्यले यस कैवल्यस्थितिलाई आनन्दावस्था मानेको देखिँदैन ।

वस्तुतः प्रकृति अचेतन तथा जड छ, तर पनि पुरुषको संसर्ग पाएर चेतनका रूपमा देखा पर्दछ अनि निर्गुण, अकर्ता, अभोक्ता, उदासीन पुरुष पनि प्रकृतिको संसर्गले कर्ताका रूपमा देखा पर्दछ । यसैलाई वेदान्ततथमा चिज्जडग्रन्थका रूपमा व्याख्या गरिएको पाइन्छ । अन्धो र लङ्गडाका बीच साँठगाँठ भइसकेपछि लङ्गडाको दृष्टि र अन्धोको गतिले निश्चित यात्रा गर्न सकिएजस्तै यी दुईको (जड प्रकृति र चेतन पुरुषको) साहचर्यमा सृष्टिकार्य सञ्चालन हुन सक्छ । जब यी दुईको ऐक्य अध्यास विवेक वा ज्ञानबाट टुट्छ तब पुरुष स्वतः मुक्त हुन्छ, पुरुष केवली भावमा पुग्दछ, यही केवलीभाव तथा कैवल्यस्थिति नै मोक्ष अवस्था हो ।

यसप्रकार विश्लेषण गर्दा अनादिकालदेखि प्रकृति र पुरुषको साम्याध्यामस (ऐक्याध्यास) ले गर्दा प्रकृतिका सत्त्व, रज र तमगुणात्मक सुखदुःखादि धर्मलाई पुरुषले ग्रहण गर्न पुगनु नै बन्धन हो। जबसम्म पुरुषलाई प्रकृति छुट्टै हो भन्ने ज्ञान हुँदैन, तबसम्म ती सुखदुःख मोह आदिले पुरुषलाई सताउँछन्। जहिले पुरुषले सम्पूर्ण अनर्थको मूल कारणका रूपमा प्रकृतिलाई देख्छ, जान्दछ, त्यहीवेला (तत्काल) नै प्रकृति अदृश्य हुन्छ (हराउँछ, विलाउँछ)। ज्ञान हुनासाथ प्रकृतिको लोप हुने भएकाले पुरुषलाई कुनै दुःखकष्ट हुँदैन, ऊ कैवल्यावस्था वा स्वस्वरूपमा पुग्दछ। त्यसैले प्रकृति-पुरुषको ऐक्याध्यासका कारण भएको बन्धन विवेकबोध(पार्थक्यज्ञान) बाट हराउँछ, अतः प्रकृति र पुरुषका बीचको विवेक (भेदज्ञान/पार्थक्यबोध) नै मोक्षको साधन हो भन्ने स्पष्ट हुन्छ। वस्तुतस्तु सांख्यदर्शनमा पुरुषको बन्ध-मोक्षको कल्पना नै असम्भव छ। प्रकृति नै बन्धन र मोक्षको भागी हुन्छ। पुरुष त सर्वगुणातीत छ भन्ने स्वीकार गरिएको पाइन्छ। जस्तै—

तस्मान्न बध्यतेऽद्वा न मुच्यते नापि संसरति कश्चित् ।

संसरति बध्यते मुच्यते च नानाश्रया प्रकृतिः ॥ (सांख्यकारिका, १८)

यसप्रकार दुःखत्रयविनाशका लागि प्रकृति र पुरुषको विवेक विवेचन पौरस्त्यदर्शनमा विशिष्ट तथा महत्त्वपूर्ण मानिन्छ।

## ५.६ योगदर्शन र मोक्ष

पौरस्त्य दर्शनमा योगदर्शनको महत्त्वपूर्ण स्थान छ। प्राचीनकालदेखि आजसम्म आइपुग्दा यो दर्शन बढी लोकप्रिय तथा सर्वजनस्वीकार्य भएको छ। अहिले भन्नु यस दर्शनको अनुयायीहरू बढिरहेका देखिन्छन्। शरीरविज्ञान तथा मनोविज्ञानसँग समेत सम्बन्धित भएकाले यस दर्शनको विश्वमा दिनानुदिन अत्यधिक प्रचार-प्रसार हुन पुगेको छ। यस दर्शनको प्राचीनता र वैशिष्ट्यलाई श्रुति, स्मृतिशास्त्रमा सङ्केत गरिएको पाइन्छ। 'तत्कारणं सांख्ययोगाधिगम्यम्, ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥' (श्वेताश्वतरोपनिषद्), 'ज्ञानिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन' (गीता ६/४६), इत्यादि स्थलमा योगदर्शन र योगीहरूको प्रशंसा गरिएको छ।

'युजु समाधौ' तथा 'युजिर योगे' जस्ता धातुमा घञ् प्रत्यय लगाएपछि निष्पन्न योग शब्दको अर्थ समाधि तथा संयोग भन्ने हुन्छ। समाधि भनेको चित्तवृत्तिको पूर्ण निरोधावस्था हो, यस दर्शनका प्रवर्तक महर्षि पतञ्जलिले नै 'योगश्चित्तवृत्तिनिरोधः' भनी योगलाई परिभाषित गरेका छन्। योगको संयोग वा सम्बन्ध भन्ने अर्थ गर्दा जीवात्माको परमात्माका साथ सम्बन्ध भन्ने बुझिन्छ। यी दुई अर्थमा चित्तवृत्तिको निरोधमा नै योग शब्द बढी रुढ छ। योग दर्शनको निकटता सांख्य दर्शनसँग रहेको पाइन्छ। दुवै दर्शनको एकता तथा समन्वय यसप्रकार गीतामा गरिएको छ।

सांख्ययोगौ पृथग्वालाः प्रवदन्ति न पण्डिताः ।

एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥ (गीता ५/४)

वस्तुतः यी दुवै दर्शनको अन्तिम स्थिति कैवल्यमा प्रशस्त समता पाइन्छ र दुवैको लक्ष्य मोक्षप्राप्ति नै हो, त्यसैले यी दुवै दर्शन एकै हुन् भन्न खोजिएको हो, तर यी दुई दर्शनमा प्रशस्त अन्तर देखा पर्दछ। प्रक्रियागत वैशिष्ट्यले गर्दा दुवै दर्शनको पृथक्ता सिद्ध हुन्छ। सांख्यदर्शनमा २५ तत्त्वको वर्णनपूर्वक प्रकृति र पुरुषको विवेकबाट कैवल्य हुन्छ भन्ने मानिएको छ र भने योगदर्शनमा तत्त्वसाक्षात्कारका लागि आवश्यक यम नियम आदिको प्रायोगिक साधनहरूको विवेचना पाइन्छ। सांख्यले ईश्वरको अस्तित्व मान्दैन, योगले ईश्वरलाई स्वीकार गर्दछ। त्यसैले कतिपय दार्शनिकहरूले योगदर्शनलाई सेश्वर सांख्य दर्शन भन्ने गरेको पाइन्छ। अनि सांख्यले कैवल्य स्थितिमा आनन्दप्राप्ति हुने कुरै गरेको देखिँदैन भने योगले मोक्षलाई परमानन्दस्वरूप मानेको छ (अधिकारी भारतीय तत्त्वमीमांसा, पृ. १५९)। यसप्रकार सांख्य र योगका मान्यतामा प्रशस्त तात्त्विक अन्तर देखिने भएकाले यी दुई अलग-अलग दर्शन नै हुन्।

योग दर्शनको मुख्य शास्त्र पातञ्जल योग दर्शन हो। यो शास्त्र ४ भागमा विभक्त छ। १) समाधिपाद, २) साधनपाद ३) विभूतिपाद र ४) कैवल्यपाद। यी मध्ये कैवल्यपादमा समाधि, सिद्धि तथा कैवल्य आदिको विशद् विवेचन पाइन्छ। आत्मसाक्षात्कारका लागि यो ग्रन्थ अत्यन्तै उपकारक देखिन्छ। यस दर्शनमा मन, शरीर र इन्द्रियदेखि आत्माको पृथक् सत्ता स्वीकार गरिन्छ, विवेकज्ञानबाट नै मुक्ति हुन्छ, अनि त्यो विवेकज्ञान मानसिक वृत्तिहरूको दमनपूर्वक शरीर, इन्द्रिय, मन, बुद्धि र अहङ्कारमा विजय प्राप्त गरेपछि मात्र सम्भव छ। पुरुषले आफूलाई शरीर, इन्द्रिय र मनदेखि अलगरूपमा जानेपछि मात्र विवेकको उदय हुन्छ। यसैले योगदर्शनले पनि

विवेकज्ञानलाई मोक्षको हेतु स्वीकार गरेको छ र मोक्षको हेतुभूत विवेकज्ञानका लागि तथा मोक्षप्राप्तिका लागि यम, नियम आदिको सहायता, आवश्यक पर्ने यस दर्शनको ठहर छ, यस दर्शनमा अष्टाङ्गयोग प्रसिद्ध छन्- १) यम, २) नियम, ३) आसन ४) प्राणायाम ५) प्रत्याहार, ६) धारणा ७) ध्यान ८) समाधि । यी अष्टाङ्गयोगको अभ्यासबाट साधकले आठवटा सिद्धि प्राप्त गर्न सफल हुन्छ, ती सिद्धहरू हुन्- १) अणिमा २) महिमा ३) गरिमा ४) लघिमा ५) प्राप्ति ६) प्राकाम्य ७) ईशित्व ८) वशित्व । यी सबै अष्टाङ्गयोग र अष्टसिद्धिको बयान योगदर्शनमा पाइन्छ, यहाँ तिनको चर्चा तथा व्याख्या अप्रासङ्गिक भएकाले यति सङ्केत नै पर्याप्त हुन्छ ।

स्वभावतः जीव शुद्ध चैतन्य स्वरूप छ तर पनि प्रकृतिसँगको तादात्म्यले गर्दा सुखदुःखको आरोप हुने गर्दछ । विवेकज्ञानको अभावमा पुरुष चित्तविकारको परिणामा पुग्दछ र आफ्नो जराभरणनिर्मुक्त स्वभावलाई विसिँएर सुखदुःख, राग-द्वेष आदि सांसारिक भावलाई ग्रहण गर्दै संसारमा रमाउन पुग्दछ, यही स्थिति नै योगदर्शनाभिमत बन्धन हो । यस बन्धनबाट मुक्त हुनका लागि चित्तवृत्तिको निरोध हुनु जरुरी छ । जब चित्तवृत्तिको प्रवाह अवरुद्ध हुन्छ, तब पुरुष निष्कलङ्क, निरञ्जन, नित्य शुद्ध बुद्ध चैतन्यस्वरूपले अवभासित हुन्छ, त्यसैले चित्तवृत्तिनिरोधद्वारा आत्माको साक्षात्कार गर्नु नै योगदर्शनको परमलक्ष्य तथा प्रयोजन सिद्ध हुन्छ (अधिकारी पूर्ववत्, पृ. १६२) । यही स्थिति नै अन्तिम स्थिति तथा मुक्तिदशा हो । योगदर्शनका प्रतिपादक आचार्य पतञ्जलि मोक्षलाई कैवल्यशब्दले सम्बोधन गर्दै आत्मा परिणामशून्य तथा सचेतन रहेको छ भन्ने सिद्धान्तलाई यसरी प्रतिपादन गर्दछन्- 'पुरुषार्थशून्यानां गुणानाम् प्रतिप्रसवः कैवल्यम् ।'

स्वरूपप्रतिष्ठा वा चित्तिशक्तिरिति कैवल्यम् (योगसूत्र) अर्थात् पुरुषको स्वरूपप्रतिष्ठा तथा चित्तिशक्ति नै केवल हो । त्यही केवल चित्तिशक्ति सदैव बुद्धिका गुणसँग असम्बद्ध भइरहनु नै कैवल्य हो । वस्तुतः पुरुषको कैवल्य भन्नु औपचारिक(उपचरितार्थ)मात्र हो, पुरुष त बद्ध, मुक्त केही पनि छैन । संस्मरण गर्ने, बाँधिने र मुक्त हुने नानाश्रया प्रकृति हो । यसअनुसार चित्तिशक्ति निरुपाधिकरूपले जब स्थिर हुन्छ, त्यही अवस्था नै योगदर्शनाभिमत कैवल्य अवस्था हो । (एम्. वसन्ता, अद्वैतवेदान्ते भामतीप्रस्थानस्य तुलनात्मकमध्ययनम्, पृ. ७५) भन्ने सिद्ध हुन्छ ।

यसप्रकार कैवल्यरूप मोक्षको साधन भनेको योग हो । योग भनेको चित्तवृत्तिको पूर्ण निरोध हुनु हो र चित्तवृत्तिको निरोधावस्था भन्नु चित्त(भक्ति) शक्तिको केवलावस्था हो, केवलावस्थामा पुग्नका लागि चित्तवृत्तिनिरोध हुनुपर्दछ र त्यो चित्तवृत्तिको निरोध अभ्यास तथा वैराग्यद्वारा मात्र सम्भव हुन्छ । अभ्यासवैराग्याभ्यां तन्निरोधः (यो.सू. १२) पतञ्जलिले नै यही बताएका छन् । यसै तथ्यलाई श्रीमद् भगवद्गीताले समेत समर्थन गरेको छ- अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते (श्रीमद्भगवद्गीता ४/१) । तत्र स्थितौ यत्नोऽभ्यासः (यो.सू. १२) । यस सूत्रअनुसार चित्तको स्थिरताको लागि गरिने प्रयास नै अभ्यास हो भने दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् अर्थात् देखिएका तथा सुनिएका भोग्यपदार्थ(विषय)मा तृष्णा/आसक्ति नहुनु नै वैराग्य हो । विरागस्य भावः (ष्यन्) वैराग्य भन्ने व्युत्पत्तिअनुसार वैराग्य भनेको राग तथा तृष्णा नहुनु भन्ने बुझिन्छ । अहं योगसूत्रमा परवैराग्यलाई यसरी चिनाइएको छ- तत् परं पुरुषख्यातिगुणवैतृष्ण्यम् (पातञ्जलयोगसूत्र १६) । प्रकृति र पुरुषको पार्थक्यज्ञानद्वारा गुणमा तृष्णा नहुनु नै वैराग्य हो अर्थात् त्रिगुणात्मिका प्रकृतिदेखि भिन्न पुरुषतत्त्वको स्वरूप ज्ञान हुनु नै परवैराग्य हो (मिश्र, भारतीय दर्शन, पृ. ४६८) भन्ने बुझिन्छ ।

यसप्रकार योगदर्शनअनुसार केवल आफ्नो स्वरूपमा स्थित हुनु तथा कसैसँग पनि सम्बद्ध नहुनु नै कैवल्य हो । प्रकृतिका कार्य महदादिको विलय भएपछि पुरुषसँग प्रकृतिको आत्यन्तिक विलय हुन्छ । समस्त औपाधिक गुणलाई छाडेर मूल स्वरूपमा स्थित हुनु नै पुरुषको कैवल्य हो । महदादि तत्त्वसँगको सम्बन्ध पुरुषको बन्ध र त्यससँगको विच्छेद नै मोक्ष हो । योगका पनि साधन भनेका अभ्यास तथा वैराग्य हुन् । अतः कैवल्यको साक्षात् साधन योग र परम्परया साधन भनेका अभ्यास र वैराग्य नै हुन् भन्ने स्पष्ट हुन्छ ।

### ५.७ पूर्वमीमांसादर्शन र मोक्ष

मीमांसा शब्दको अर्थ पूज्यविचार हो । यसबाट गहन विचार, परीक्षण तथा अनुसन्धान नै मीमांसागम्य अर्थ हो । मीमांसादर्शनलाई जैमिनिद्वारा प्रवर्तित पूर्वमीमांसा र बादरायण (व्यास) प्रणीत उत्तरमीमांसा गरी दुई भागमा विभाजन गर्ने प्रचलन छ, जसअनुसार उत्तरमीमांसालाई ब्रह्ममीमांसा, ज्ञानमीमांसा तथा वेदान्तदर्शनले सम्बोधन गरिन्छ भने पूर्वमीमांसालाई धर्ममीमांसा तथा कर्ममीमांसासमेत भन्ने गरिन्छ । पूर्वमीमांसामा वेदका यज्ञपरक मन्त्रहरूको व्याख्या गरिएको छ । वेद समस्त सनातन धर्मावलम्बीहरूको धर्मग्रन्थ हो । इष्टप्राप्ति र अनिष्ट परिहारको उपाय वेदमा बताइएको छ । वेदकै कर्मकाण्डभागलाई लिएर प्रवृत्त भएको दर्शन मीमांसादर्शन हो । मीमांसादर्शनको प्रभाव, लक्ष्य, उद्देश्य, प्रयोजन भन्नु नै धर्मको स्वरूप प्रतिपादन गर्नु हो । त्यसैले

मीमांसादर्शनको प्रथम सूत्र अथातो धर्मजिज्ञासा आएको छ । मीमांसादर्शनका प्रमुख आचार्य जैमिनि, शबरस्वामी, कुमारिल भट्ट, मण्डनमिश्र, पार्थसारथि, माधवाचार्य आदि हुन् (मिश्र, भारतीय दर्शन, पृ. ४८५-४८६) । यिनै आचार्यहरूद्वारा परिवर्द्धित र विकसित हुँदै अघि बढेको मीमांसादर्शनको पौरस्त्यक्षेत्रमा आफ्नै विशिष्ट तथा महत्त्वपूर्ण स्थान छ ।

मीमांसादर्शनमा चार्वाक, जैन, बौद्ध आदि दर्शनहरूको खण्डन गर्दै वैदिक यज्ञयागादिको प्रतिष्ठापन गर्नका लागि महर्षि जैमिनिलगायत शबर, कुमारील, प्रभाकर आदि आचार्यहरूको महत्त्वपूर्ण योगदान रहेको छ । विशेषगरी कुमारील भट्ट आदिको चिन्तनकै प्रभावले मीमांसादर्शन न केवल कर्मकाण्डको व्याख्या गर्ने दर्शन हो । पूर्वीय दर्शनमा तथा समस्त पौरस्त्यवाङ्मयमा मीमांसादर्शनप्रणाली समादृत तथा प्रशंसित छ (अधिकारी, भारतीय तत्त्वमीमांसा, पृ. १७४) । वेदवाक्यहरूको सम्यक् उपपादन गर्नका लागि मीमांसादर्शनको उदय भएको हो । यस दर्शनको मूल आधार भनेकै जैमिनिद्वारा प्रणीत मीमांसासूत्र हो । विशेषगरी वैदिक कर्मकाण्डहरूको, यज्ञ-अनुष्ठान आदिको विधि-निषेध आदिको र वेदवाक्यहरूको सयुक्तिक प्रतिपादन गर्नु नै मीमांसादर्शनको परमप्रयोजन हो (अधिकारी, पूर्ववत्...) । जैमिनिको मीमांसासूत्रमाथि शबरस्वामीले भाष्य लेखेका छन् । यो ग्रन्थ १२ अध्यायमा विभक्त छ, त्यसैले मीमांसादर्शनलाई **ãfbznlfOfL** भन्ने पनि गरिन्छ । अध्यायहरू पादमा, पादहरू अधिकरणमा विभक्त छन् । त्यसअनुसार ६० पाद, ६०७ अधिकरण छन् । मीमांसासूत्रहरू २७५२ रहेका छन् । १२ अध्यायमा विभक्त मीमांसादर्शनमा विधि, अर्थवाद, मन्त्र, स्मृति, प्रमाण, अपूर्व कार्य, अपूर्व फल, विधि-निषेध, नित्य, नैमित्तिक यज्ञ, कर्मको अधिकारी आदि अनेक विषयहरूमाथि सूक्ष्म विश्लेषण गरिएको पाइन्छ (एम्. अद्वैतवेदान्त भामतीप्रस्थानस्य तुलनात्मकमध्ययनम्, पृ. ८३) ।

यसप्रकार मुख्यतः मीमांसादर्शनमा निम्न विषयहरू स्वीकृत तथा विवेचित छन्— (१) आत्मा नित्य छ, शरीरको नाश भइसके पनि आत्मा सूक्ष्मरूपले रहन्छ र शुभ-अशुभ फल प्राप्त गर्दछ । (२) कर्मफल सुरक्षित छ । (३) यज्ञको आधारभूत वेद अन्नान्त तथा स्वतः प्रमाणयुक्त छन् । (४) यो जगत् अनादि तथा सत्य छ । (५) ईश्वर पनि यहाँ केवल यज्ञ-देवता आदि रूपमा परिणत हुन्छ । ईश्वर अनादि, सृष्टिकर्ता तथा कर्मफलदाता हो भन्ने मीमांसादर्शमा स्वीकार गरिँदैन ।

यसप्रकार पूर्वमीमांसादर्शनको मुख्य प्रतिपाद्य विषय भनेको धर्म हो । मीमांसादर्शनको प्रारम्भ नै अथातो धर्मजिज्ञासाबाट सुरु भएकाले पनि यसको पुष्टि हुन्छ । यसैले धर्मज्ञान र त्यसको अङ्गका रूपमा सबै विधि-निषेध आदि विषयको निरूपण यस दर्शनमा व्यापकरूपमा भएको छ । वेदविहित कर्मको अनुष्ठानलाई धर्म भनिन्छ । कर्ममा अपूर्व-उत्पादकशक्ति रहन्छ, त्यही अपूर्वद्वारा नै कर्मकर्मो कर्ताले कृतकर्महरूको फल उपभोग गर्दछ । शुभकर्मले सुखात्मक फल र अशुभ कर्मले दुःखात्मक फलप्रदान गर्दछन् । प्रारम्भिक समयमा कर्मानुष्ठानद्वारा स्वर्गप्राप्ति नै मीमांसाको परमप्रयोजन थियो भने पछिल्लो समयमा आएर मीमांसकहरूले पनि परमपुरुषार्थका रूपमा मोक्षलाई स्वीकार गरेको पाइन्छ । प्रभाकर र कुमारील दुवैले परमपुरुषार्थरूपमा मोक्षलाई मानेका छन् । विशेषगरी मीमांसाभिमत न्याय-वैशेषिकसँग नै साम्य छ तर पनि परवर्ति आचार्यहरूले वेदान्तदर्शनको महत्त्वलाई समेत आत्मसात गरेका छन्, त्यसैले श्लोकवार्तिकमा भनिएको छ— दृढत्वमेतद् विषयस्य बोधः । प्रयाति वेदान्तनिषेवणेन ॥ (अधिकारी, भारतीयतत्त्वमीमांसा, पृ. १८२-१८३) । यसरी वेदले विधान गरेको कर्मानुष्ठान नै धर्म हो । निषिद्धकर्मको आचरण अधर्म हो । वेदप्रतिपादित नित्य कर्म निष्कामभावनाले सम्पन्न(अनुष्ठान) गरिन्छ, भने त्यस्ता कर्मानुष्ठान मुक्तिका लागि हेतु हुन्छन् । प्राचीन मीमांसकको मतमा नित्यकर्मको अनुष्ठानबाट चित्तशुद्धि हुनु नै फल(लक्ष्य/प्रयोजन) हो भने नवीन मीमांसकका मतमा मोक्ष नै फल(लक्ष्य/प्रयोजन) हो (गुरुपादानन्द सरस्वती, वैदिकदर्शने आत्मस्वरूपविमर्शः, पृ. १६) भन्ने बोध हुन्छ ।

मोक्षस्वरूपका विषयमा आचार्य प्रभाकर र कुमारिल भट्टका बीचमा मतभेद छ । प्रभाकरका मतमा आत्मामा ज्ञान, सुख, दुःख आदि अनेक गुणहरू रहन्छन् । जब विशेष गुणहरूको नाश हुन्छ, तब आत्मा स्वस्वरूपमा अवस्थित हुन्छ । यही स्वस्वरूपावस्था नै मोक्ष हो । मोक्षदशामा आत्माले आनन्दको अनुभव गर्दैन । शरीरादिका सम्बन्धले आत्माले सुखभोग गर्ने हो, मुक्तिदशामा शरीरदेखि नै आत्मा छुट्टिने भएकाले आत्माले सुखभोग गर्ने कुरै आउँदैन । अतः यस मतमा सबै दुःखहरूबाट छुटेर विशुद्धरूपमा रहनु नै मोक्ष हो ( एम्. अद्वैतवेदान्ते भामतीप्रस्थानस्य तुलनात्मकमध्ययनम्, पृ. ८५) भन्ने निष्कर्ष निकल्छ ।

कुमारिल भट्टको मतमा मुक्तिदशा यस्तो छ—

दुःखात्यन्तसमुच्छेदे सति प्रागात्मवर्तिनः ।

सुखस्य मनसा युक्तिर्मुक्तिरुक्ता कुमारिलैः ॥ (मीमांसासूत्र/जैमिनिसूत्र)

अर्थात् दुःखको सर्वथा नाश भइसकेपछि आत्मामा उत्पन्न हुने सुखलाई जब मनले अनुभव(उपयोग) गर्दछ, तब नै मुक्ति हुन्छ । यसबाट यो तथ्य निस्कन्छ— कुमारिल भट्ट मुक्तिदशामा आत्माको आनन्दत्वलाई स्वीकार गर्दछन् भने प्रभाकर दुःखजस्तै सुखको समेत सर्वथा उच्छेद हुन्छ भन्ने मान्दछन् (पूर्ववत्..., पृ. ८६) । यसरी हेर्दा प्रभाकरको मुक्तिले न्याय-वैशेषिक तथा साङ्ख्यदर्शनसँग सामञ्जस्य राख्दछ, भने कुमारिलको मुक्ति योगदर्शन तथा वेदान्तदर्शनजस्तै आनन्दमयी छ ।

### ५.८ द्वैतवेदान्त र मोक्ष

सत्तार्थक वा ज्ञानार्थक विद् धातुबाट वेद बन्दछ । वेदकै अन्त वेदान्त हो । वेदको अन्तःसार रहस्य नै वेदान्त हो । वेदको अन्त(अन्तिम) मान्दा वेदको अन्तभागमा ज्ञानकाण्ड पर्दछ, अर्थात् उपनिषद्भाग पर्दछ, वेदको सार तथा रहस्य मान्दा पनि वेदान्त शब्दको अर्थ उपनिषद्ग्रन्थ भन्ने बुझिन्छ । त्यसैले वेदान्तको आधारग्रन्थ भनेको उपनिषद् नै हो । तिनै उपनिषद्को आधारमा गीता र ब्रह्मसूत्रको रचना भएको हो । त्यसैले उपनिषद्, श्रीमद्भगवद्गीता, ब्रह्मसूत्रजस्ता प्रस्थानत्रयी ग्रन्थ नै वेदान्तदर्शनको स्रोत हो । मोक्षलाई उद्देश्यमा राखेर प्रवृत्त भएको दर्शन नै वेदान्तदर्शन हो । वेदान्तदर्शनमा रामानुज, माध्व, बल्लभ, निम्बार्क, शङ्करजस्ता आचार्यहरूको मत विकसित भएका छन् । यस वेदान्तदर्शनमा १०भन्दा बढी सम्प्रदायहरू पाइन्छन् । तिनमा अद्वैतवादी शङ्कराचार्य र द्वैतवादी मध्वाचार्यको विशेष प्रसिद्धि तथा ठूलो विवाद छ । अद्वैतशाङ्करवेदान्तले एकमात्र तत्त्वको सत्ता स्वीकार गर्दछ, त्यो सत्ता भनेको ब्रह्मसत्तामात्र हो तर द्वैतवेदान्तले ब्रह्मको सत्तादेखि अतिरिक्त सत्तालाई पति स्वीकार गर्दछ । हुन त द्वैतवादले पनि ब्रह्मकै सत्तालाई प्रधान सत्ता मानेको देखिन्छ तर पनि ब्रह्मभिन्न जीव, जगत् आदिको सत्तालाई पनि गौणसत्ताका रूपमा स्थान दिइएको पाइन्छ । अतवेदान्तलाई वैष्णव सम्प्रदाय भनिन्छ । यो दर्शन विशेषगरी ब्रह्मको सगुण उपासनामा केन्द्रित छ । ब्रह्मलाई भगवान् तथा ईश्वरका रूपमा हेर्दै त्यसको उपासना तथा भक्ति गर्नुलाई नै सर्वोपरि ठानेको छ । भगवान्को भक्तिबाट नै परमपुरुषार्थभूत मुक्ति प्राप्त हुने विश्वास गरेको छ । जीव परमात्मादेखि भिन्न हो, ईश्वर नित्य तथा सर्वैश्वर्यसम्पन्न छ, ईश्वर सेव्य-स्वामी र जीव सेवक हो । ईश्वर सर्वतन्त्रस्वतन्त्र छ भने जीव अस्वतन्त्र छ । त्यसैले सेव्यसेवकभाव ईश्वर र जीवका बीचमा एकाले ईश्वरको सेवा, भक्ति, उपासना गर्नु नै जीवको सबैभन्दा कल्याणको बाटो हो । ईश्वरभक्तिमा लीन हुनु नै जीवको परमपुरुषार्थ हो भन्ने मान्यता द्वैतपरक वैष्णव सम्प्रदायहरूको रहेको छ । वैष्णव(द्वैत) वेदान्तका प्रमुख भेदहरू (मध्वाचार्यको द्वैतदर्शन, रामानुजाचार्यको विशिष्टाद्वैतदर्शन, निम्बार्काचार्यको द्वैताद्वैतदर्शन र बल्लभाचार्यको शुद्धाद्वैतदर्शन) को सङ्क्षेपमा परिचयप्रदानपूर्वक तत्त्वसम्प्रदायाभिमत मोक्षतत्त्वको छुट्टाछुट्टै चर्चा गर्नु उपयुक्त देखिन्छ ।

### ५.८.१ मध्वाचार्यको द्वैतवाद र मोक्ष

वेदान्तपरम्परामा मध्वाचार्यको विशिष्ट स्थान छ । मध्वाचार्यद्वारा प्रतिपादित सिद्धान्तद्वैतवादलाई माध्वसम्प्रदाय तथा ब्रह्मसम्प्रदाय पनि भनिन्छ । रामानुजाचार्यका विशिष्टाद्वैतपरक सिद्धान्तमा मध्वाचार्यको मतभेद देखिन्छ भने शङ्कराचार्यको अद्वैतसिद्धान्त त यिनको ठ्याकै विपरीत सिद्धान्त हो । यसैले यिनले प्रस्थानत्रयी (उपनिषद्, गीता र ब्रह्मसूत्र) माथि आफ्नो विद्वत्पूर्ण द्वैतपरक भाष्य लेखेर द्वैतवादको प्रतिपादन गरेका छन् ।

मध्वाचार्यद्वारा प्रतिपादित द्वैतवादअननुसार विष्णु नै परमतत्त्व हो । जगत् मायिक तथा व्यावहारिक मात्र नभएर सत्य नै हो । त्यस्तै जीव र ब्रह्मको भेद पनि वास्तविक नै हो । जीव विष्णुको दास तथा अनुचर नै हो । जीव र ब्रह्मको भेद, जीव र जडको भेद, जीव र जीवकै भेद, जड र जडकै भेद गरी भेद(द्वैत) प्रकारका छन् । मुक्तिका लागि पाँच प्रकारका भेदको ज्ञान गर्नु आवश्यक छ । पञ्चभेदज्ञानपूर्वकको भक्ति नै मुक्तिको साधन हो र सुखानुभूति नै मुक्ति हो । यस मतको निचोड यस्तो छ कि— श्रीमन्मध्वमते हरिः परतमः सत्यं जगत् तत्त्वतः । भेदो जीवगणाः हररनुचराः नीचोच्चभावं गताः । मुक्तिर्नैजसुखानुभूतिरमला भक्तिश्च तत् साधनम् । अक्षादित्रितयं प्रमाणमखिलं नायैकवेद्यो हरिः ॥ (एम्. वसन्ता, अद्वैतवेदान्ते भामतीप्रस्थानस्य तुलनात्मकमध्ययनम्, पृ. १२९)

मध्वाचार्यपश्चात् यस सम्प्रदायमा जयतीर्थ र व्यासतीर्थ नाम गरेका आचार्य प्रसिद्ध छन् । व्यासतीर्थले निकै पाण्डित्यपूर्ण न्यायामृत ग्रन्थ रचना गरेका छन् । अद्वैत र द्वैतको खण्डनमण्डनको सुदीर्घ परम्परा नै व्यासतीर्थबाट सुरुवात भएको देखिन्छ । यिनको द्वैतमतको खण्डन गर्नका लागि मधुसूदन सरस्वतीले अद्वैतसिद्धि नामक ग्रन्थमा निकै ठूलो प्रयास गरेको देखिन्छ । मध्वमतावलम्बीले शङ्कराचार्यलाई प्रच्छन्न बौद्ध (बौद्धकै छद्मभेष) भन्ने आरोपसमेत लगाएको छन् । जस्तै—

यच्छून्यवादिनः शून्यं तदेव ब्रह्ममायिनः ।



पलायध्वं पलायध्वं त्वरया मायिदानवाः ॥ (अधिकारी, भारतीयतत्त्वमीमांसा, पृ. २२८)

मध्वाचार्यको सिद्धान्तअनुसार विष्णु नै साक्षात् परमेश्वर हो । सकलकल्याणगणगुणसम्पन्न तथा अनन्त गुणसम्पन्न भगवान् पूर्ण, निरवधि र निरतिशय छ । उत्पत्ति, स्थिति, लय, नियमनावरण, ज्ञान, बन्ध, मोक्ष आदिको कर्ता तथा नियामक पनि त्यही भगवान् नै हो । परमस्वतन्त्र भगवान् आफ्नै इच्छाले अवतार ग्रहण गर्दछ, र अवतारदशामा पनि भगवान् सबै ऐश्वर्यले पूर्ण हुन्छ । बद्ध जीव अज्ञान, मोह, दुःख, भय आदिबाट ग्रस्त हुन्छन् । जीव मुक्तियोग्य, तमोयोग्य र नित्य संसारी गरी तीन प्रकारका हुन्छन् । यसैले जीव अनेक छन् र परस्पर भिन्न छन् भन्ने यस दर्शनमा मानिन्छ । अहं संसारमा जस्तै मुक्तिअवस्थामा पनि जीवमा गुणको तारतम्य रहन्छ, भन्ने मानिन्छ । (अधिकारी, पूर्ववत्, पृ. २२९) ।

भक्ति नै मुक्तिको साधन भएकाले अनन्य भक्तिले सम्पन्न भक्तमाथि भगवान्को परम अनुग्रह हुन्छ, त्यही अनुग्रहबाट नै जीवलाई मोक्षलाभ हुन्छ, मुक्तदशामा पनि आनन्द गुणहरूको तारतम्य मान्नु यस दर्शनको विशेष वा नवीन मत हो । मुक्त जीवले चार प्रकारका आनन्द भोग गर्दछन् । सालोक्यमुक्ति (भगवान्सँगै वैकुण्ठलोकमा निवास), सामीप्यमुक्ति(भगवान्को सान्निध्य प्राप्ति), सारूप्यमुक्ति(भगवान्को तुल्य रूप धारण) र सायुज्यमुक्ति(भगवान्को शरीरमा प्रवेश गरेर त्यही शरीरद्वारा आनन्दभोग) । माध्वदर्शनानुयायी मुक्तिदशामा समेत गुणगत भेद स्वीकार गर्छन् भन्नेमा प्रमाण यसप्रकार उपस्थापन गर्न सकिन्छ—

मुक्ताः प्राप्य परं विष्णुं तद्देहं संश्रिता अपि ।

तारतम्येन तिष्ठन्ति गुणैरानन्दपूर्वकैः ॥ (मध्वगीताभाष्य), अधिकारी, पूर्ववत्, पृ. २२९)

यसबाट मध्वाचार्यको यो द्वैतसम्प्रदाय शङ्कराचार्यको अद्वैतवादसँग ठ्याक्कै उल्टो छ । ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः को विपरीत सिद्धान्त माध्वदर्शन देखा पर्दछ, त्यसैले पनि यस द्वैतदर्शनको वेदान्तपरम्परामा विशेष ख्याति तथा प्रसिद्धि छ ।

### ५.८.२ रामानुजाचार्यको विशिष्टाद्वैतवाद र मोक्ष

विशिष्टाद्वैतवेदान्तका प्रतिपादक आचार्य श्रीरामानुज हुन् । यिनले शास्त्रीय पद्धतिद्वारा सगुण भक्तिको निरूपण गरेका छन् । यिनका वेदान्तसार (ब्रह्मसूत्रमा टीकाग्रन्थ), वेदान्तप्रदीप(ब्रह्मसूत्रकै टीकाग्रन्थ), श्रीभाष्य(ब्रह्मसूत्रमा नै टीकाग्रन्थ) र वेदार्थसङ्ग्रह(वैष्णवधर्मदर्शनको व्याख्यात्मक ग्रन्थ)जस्ता महत्त्वपूर्ण ग्रन्थहरू पाइन्छन् । यिनले शङ्कराचार्यको अद्वैतवेदान्तको विरोधमा जुन स्वतन्त्र दार्शनिक मत स्थापित गरे, त्यो दर्शन नै विशिष्टाद्वैत दर्शनको नामले प्रसिद्ध भएको हो । यिनका मतमा अद्वैतरहित द्वैत । द्वैतशून्य अद्वैत दुवै असम्भव (कल्पनामात्र) छ, किनकि भेदविना अभेद र अभेदविना भेदको सिद्धि हुन सक्दैन । अतः भेद र अभेद दुवै सँगै रहन्छन् । यी दुईमा पार्थक्य हुन सक्दैन । अतः तत्त्व सधैं द्वैतविशिष्ट अद्वैत हुन्छ भन्ने मानेकाले यस मतलाई विशिष्टाद्वैत भनिएको हो द्वैत विशेषण हो भने अद्वैत विशेष्य हो । यही विशेषणयुक्त विशेष्यलाई विशिष्ट भनिएको हो । रामानुजका मतमा तीन तत्त्व छन्— चित्त, अचित्त र ईश्वर । चित्त भनेको जीव हो, अचित्त भनेको जगत् हो र यी दुवै ईश्वरका विशेषण हुन् र ईश्वर विशेष्य हो । त्यसैले यस मतलाई चिदचित्द विशिष्टाद्वैत पनि भनिन्छ (मिश्र, भारतीय दर्शन, पृ. ६०६-७) । रामानुजले बद्धजीव, मुक्तजीव र नित्य जीव गरी तीन प्रकारका जीव मानेका छन् । अज्ञानका कारण संसारचक्रमा उत्पन्न संसारी जीव बद्धजीव हो, ब्रह्मका साथ ऐक्यानुभव (अहं ब्रह्मास्मि)को अनुभव गरेको जीव मुक्त जीव हो र आवागमनशून्य वैकुण्ठवासी(शेष, गरुड, विष्वक्सेन आदि) जीव नित्यजीव हो (पूर्ववत् पृ. ६१५) भन्ने मत यस सम्प्रदायमा रहेको छ । यस सम्प्रदायमा आधारभूत तत्त्वका रूपमा ब्रह्म, जीव, साधन, भक्ति, जीवमुक्ति, माया, मोक्षलाई स्वीकार गरी यिनैको समीक्षा तथा विश्लेषण गरिएको पाइन्छ ।

रामानुजसम्प्रदायमा जीवन्मुक्तिलाई स्वीकार गरिँदैन । जीवन्मुक्तिको कुरा बेक्कार तथा वाहियात हो भन्ने मानिन्छ । वस्तुतः शरीर रहँदमा मुक्ति सम्भव छैन भन्दै शरीरको नाश भइसकेपछि जीव जीवरूपले नै चलिरहन्छ । जीव कदापि ब्रह्म हुन सक्दैन तर त्यस समयमा निरवच्छिन्न ब्रह्मानन्दको अनुभव गर्दै कृतार्थ तथा सबै प्रकारका भयबाट निर्मुक्त हुन्छ । आनन्द ब्रह्मणो विद्वान् न विभेति कदाचन श्रुतिले पनि यसैलाई समर्थन गरेको पाइन्छ भन्दैन जीवन्मुक्तिको खण्डन गरेको छ । यसैगरी यस दर्शनमा वस्तुतः भगवान्को दासत्वप्राप्तिलाई नै मोक्ष मानिएको छ । आगाको सानो भिल्को जस्तै ब्रह्मको अंश हो जीव । तर त्यो सामान्य जीव कहिल्यै ब्रह्मसँग एक हुन सक्दैन । जीव ब्रह्मदेखि अलग नै रहन्छ । मोक्षदशामा पनि केवल आनन्दको मात्र अनुभव गर्नु नै जीवको विशेष लाभ वा उपलब्धि हो । यसैले ध्रुवानुस्मृतिरूप उपासना(भक्ति) नै मोक्षका प्रति एकमात्र साधन हो । भक्तिद्वारा सेवा गरिएका भगवान्को प्रसादले नै जीव मुक्त हुन सक्छ तर कुनै पनि हालतमा जीव ब्रह्म हुन सक्दैन । दासरूप जीवले प्रभुत्वको अभिमान(म ब्रह्म हुँ

भन्ने बोध) गर्नु नै अपराध हो र त्यो राजद्रोहीभै दण्डनीय हुन्छ (त्रिपाठी, ब्रह्मसूत्र प्रमुखभाष्यपञ्चकसमीक्षणम्, पृ. २७७) भन्ने यस दर्शनको मान्यता रहेको छ । त्यस्तै यस दर्शनमा श्रीमद्भागवतमा बताइएअनुसार(सालोक्यसार्ष्टिसामीप्यसारुप्यैकत्वमत्युत, श्रीमद्भागवतमहापुराण, ३/२९/१२) सालोक्यमुक्ति, सार्ष्टि मुक्ति, सामीप्य मुक्ति, सारुप्य मुक्ति र एकत्वमुक्ति गरी ५ प्रकारका मुक्ति मानिएका छन् ।

### ५.८.३ निम्बार्काचार्यको द्वैताद्वैतवाद र मोक्ष

द्वैताद्वैतदर्शनका प्रवर्तक आचार्य निम्बार्क हद्रन् । यस दर्शनलाई भेदाभेद दर्शन पनि भनिन्छ । यो दर्शन पनि प्राचीन दर्शन हो । वेदव्यासभन्दा पनि पूर्ववर्ती आचार्यहरु औडद्रलोमि-आशमरथ्य आदिले भेदाभेद दर्शनलाई समर्थन गरेको पाइन्छ । यसैले भर्तृप्रपञ्च आदि अन्य आचार्यहरुले पनि यस दर्शनको उन्नयनमा महत्त्वपूर्ण योगदान दिएका छन् । त्यसैले यिनै पूर्ववर्ती आचार्यकै मतलाई निम्बार्काचार्यले व्यवस्थित गरी विकास गरेको देखिन्छ । यसैको पूर्ववर्ती रामानद्रजाचार्यको दर्शनसँग पनि यस दर्शनको नजिकको सम्बन्ध देखा पर्छ । निम्बार्काचार्यले ब्रह्मसूत्रमाथि वेदान्तपारिजातसौरभ नामक भाष्य लेखेका छन् । फेरि उनका शिष्य श्रीनिवासाचार्यले यसै भाष्यमाथि आश्रित भएर वेदान्तकौस्तुभ नामक ग्रन्थ लेखेका छन् । यस वेदान्तकौस्तुभमाथि पनि केशव भट्ट आदि विद्वान्ले टीका-उपटीका रचना गरेका पाइन्छ । त्यसैले यो दर्शन पनि धेरै विद्वान्हरुबाट परिर्वर्द्धित तथा परिसेवित हुँदै विकसित भएको पाइन्छ। अधिकारी, भारतीयतत्त्वमीमांसा, पृ. २३०) । निम्बार्काचार्यले राधाकृष्णको माधुर्योपासनालाई महत्त्व दिएका छन् । उनीभन्दा पूर्व वैष्णव सम्प्रदायमा श्रीराम र सीतालाई आराध्य ठानिन्थ्यो । त्यसैले राधाकृष्णलाई दार्शनिक सम्प्रदायका रूपमा प्रतिष्ठापित गर्ने आचार्य निम्बार्क नै हुन् । यिनले श्रीराधालाई पराशक्ति वा पराह्लादिनी शक्तिका रूपमा भगवान् श्रीकृष्णको वामाङ्गमा स्थापित गरेका छन् । श्रीराधालाई परमानन्दस्वरूपिणी, वृषभानुदुलारी, वृन्दावनविहारिणी, रासेश्वरी, रसिकेश्वरी इत्यादि नामले समेत पुकारा गरिन्छ । श्रीराधा भनेको श्रीकृष्णकै परमशक्तिस्वरूपिणी भएकाले भक्तका सबै मनोरथ पूरा गर्ने सामर्थ्य राखिन्छन् भन्ने यस सम्प्रदायानुयायीको विश्वास छ (मिश्र, भारतीयदर्शन, पृ. ६४४) । यस दर्शनमा पनि रामानुजाचार्यले जस्तै चित्, अचित् र ईश्वर तत्त्वत्रयलाई स्वीकार गरिन्छ । चित् भनेको जीव हो । जीव कर्ता, भोक्ता, प्रमाता पनि हो । जीव नित्य र चेतन द्रव्य हो, यो अणुपरिणामवाला छ र जीव अनन्त छ । नित्य हुँदाहुँदै पनि जीव ईश्वरप्रति पूर्ण निर्भर छ । ईश्वरद्वारा नियम्य जीव भेदाभेदरूप छ । अविद्यावशात् आफूले गरेका कर्मअनुसार जीवलाई शरीर मिल्दछ । यही शरीरका कारण जन्ममरणको चक्रमा घुमिरहन्छ । मुक्तिदशामा समेत जीव ईश्वरकै अधीनमा हुन्छ । परमात्मकै कृपाले जीवलाई आफ्नो स्वरूपको ज्ञान हुन्छ । निश्छल तथा अनन्य भक्तिद्वारा नै जीवले ईश्वरको अनुकम्पा प्राप्त गर्दछ । जीव ईश्वरकै अंश हो र पनि ईश्वर सर्वशक्तिमान् र जीवशक्तिस्वरूप छ (मिश्र, पूर्ववत्, पृ. ६४५) भन्ने मानिन्छ ।

चित्(जीव) र अचित्(जडजगत्)सँग ईश्वरको भेदाभेद सम्बन्ध रहन्छ । जीव अणुस्वरूप तथा ईश्वरद्वारा नियम्य हुने भएकाले भिन्न र मुक्तावस्थामा जीव ज्ञान र आनन्दको अनुभवस्थितिमा भगवद्भावापन्न हुने भएकाले अभिन्न हुन्छ, त्यसैले ईश्वर र जीवमा भेदाभेद सम्बन्ध रहन्छ । त्यसैगरी ईश्वरदेखि जगत्लाई सर्वथा अभिन्न मान्दा जगत्को दुःख, अपूर्णता आदिको समेत ईश्वरमा उपस्थिति मान्नुपर्ने हुन्छ र ईश्वरलाई जगत्देखि सर्वथा भिन्न मान्दा ईश्वरको सर्वव्यापकता हानि हुने तथा ईश्वरको संज्ञा सीमित हुने देखिन्छ । त्यसैले ईश्वर र जगत्को बीच पनि भेदाभेद सम्बन्ध मान्नुपर्दछ भन्दै चित् र अचित्सँग ईश्वरको भेदाभेद सम्बन्ध प्रतिपादन गर्ने भएकाले यस दर्शनलाई भेदाभेद दर्शन भनिएको हो (मिश्र, पूर्ववत् पृ. ६४६) । निम्बार्काचार्यले भेद र अभेद दुवैलाई श्रुतिमूलक मानेका छन् । अतः केवल अद्वैतलाई मानेर द्वैतको निराकरण गर्नु र द्वैतलाई मात्र मानेर अद्वैतको निराकरण गर्नु दुवै अतिवाद तथा एकपक्षीय हुने भएकाले द्वैताद्वैत(भेदाभेद)वाद नै समन्वयात्मक समीचीन सिद्धान्त हो भन्ने यस दर्शनको अभिमत पाइन्छ ।

निम्बार्कसिद्धान्तमा भक्ति नै मुक्तिको साधन हो, त्यसैले उपासनाद्वारा नै ब्रह्मप्राप्ति हुन्छ । त्यो ब्रह्मलाई सगुण तथा निर्गुण दुवैरूपले उपासना गर्न सकिन्छ । उपासनाको फलस्वरूप अर्चारादि मार्गद्वारा ब्रह्मलोक प्राप्त हुन्छ । त्यसैले मुक्तिका लागि यस सम्प्रदायमा प्रपत्तिको आवश्यकता ठानिन्छ । प्रपत्ति भन्नाले भगवान्मा पूरै श्रद्धा र समर्पण हो भन्ने बुझ्नुपर्दछ । जस्तै— आनुकृत्यस्य सङ्कल्पः, प्रातिकृत्यस्य वर्जनम् । रक्षिष्यतीति विश्वासः, तथागोप्तृत्ववर्णनम् ॥ यसप्रकार भगवान्ले पूरै रक्षा गर्नुहुन्छ । भगवान् नै हाम्रो रक्षक हुनुहुन्छ भनेर पूरै समर्पित हुनु नै प्रपत्ति हो । प्रपत्तिसम्पन्न(प्रपन्न) भएर भगवान्मा समर्पित भएपछि भगवान्ले पनि उसप्रति प्रेमपूर्वक अनुग्रह गर्नुहुन्छ र त्यसै अनुग्रहबाट परमात्माको साक्षात्कार गराएरै छाड्ने भगवद्भक्ति उत्पन्न हुन्छ । यस प्रकारको भगवद्भक्तिको उदय भएपछि जीव कृतकृत्य हुन्छ तथा उसले चरम लाभ प्राप्त गर्दछ (त्रिपाठी, पूर्ववत्, पृ.

२८३० भन्ने यस सम्प्रदायको अभिमत छ। यसैले यस द्वैतद्वैतवाद अन्य वैष्णव सम्प्रदायजस्तै भक्तिदर्शनका रूपमा दर्शन स्थापित छ।

#### ५.८.४ वल्लभाचार्यको शुद्धद्वैतवाद र मोक्ष

शुद्धद्वैतसिद्धान्तको प्रतिपादक आचार्य वल्लभ हुन्। शङ्कराचार्यको मतमा मायासहितको ब्रह्मले यो जगत् सिर्जना गर्दछ तर वल्लभको मतमा मायारहित शुद्ध ब्रह्मले नै सबै सृष्टि गर्दछ भन्ने मान्यता पाइन्छ। यसैले यस दर्शनलाई शुद्धद्वैत भनिएको हो। यो सिद्धान्त भक्तिसम्प्रदायमा पुष्टिमार्गका नामले समेत प्रसिद्ध छ। अखिलरसामृतमूर्ति तथा अखिललीलानिकेतन भगवान् श्रीकृष्ण नै परब्रह्म हो, त्यसैले यो परब्रह्म सच्चिदानन्दमय छ। अग्निबाट भिल्का निस्किएभैं ब्रह्मबाट जीव निस्किएका हुन्। त्यसैले जगत् पनि भगवान्कै लीलाविशेष हो। दुःखालयभूत यस संसारबाट मुक्तिका लागि यस सम्प्रदायमा दुई मार्ग बताइएका छन्- मर्यादामार्ग र पुष्टिमार्ग। त्यसमा यज्ञयागादिको यथोचित अनुष्ठान तथा श्रवण-मनन-निदिध्यासनद्वारा ज्ञानार्जन गर्नु नै मर्यादामार्गीहरूका लागि मुक्तिप्राप्तिको साधन हो। यस मार्गमा वेदाध्ययनमा अधिकार पाएकाले मात्र मुक्ति पाउन सक्ने देखिन्छ। त्यसैले वेदाध्ययनमा अधिकार नभएका सामान्य जनको समेत कल्याणका लागि पुष्टिमार्ग उपयुक्त देखिन्छ। यस पुष्टिमार्गमा परब्रह्मपरमात्मा श्रीकृष्णको अनुग्रह(पोषण तदनुग्रहः, श्रीमद्भागवत, २/१०/४) नै मुक्तिको एकमात्र साधन हो। त्यसैले आफूलाई भगवान्मा समर्पण गरेर मात्रै मुक्ति मिल्दछ। पूर्ण भक्तिद्वारा श्रीकृष्णमा पूरै समर्पित भइसकेपछि करुणावरुणालय भगवान्ले त्यस जीवको उद्धार गर्छ, भगवान्को अनुग्रह तथा अनुकम्पाका लागि भगवान्प्रति पूर्ण विश्वासको आवश्यकता पर्दछ। यसप्रकारको भगवदनुग्रहरूप पुष्टिमार्गको समर्थन तथा वैशिष्ट्य प्रतिपादन श्रुतिले समेत गरेको छ। जस्तै-

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन।

यमेवैव वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तन् स्वाम् ॥ (कठोपनिषद्)

तमक्रतुः पश्यति वीतशोको धातुः प्रसादान्महिमानमात्मनः ॥ (कठोपनिषद्, १/२/२०) इत्यादि रूपले भगवान्को प्रसादद्वारा नै आत्मस्वरूपको दर्शन हुने सङ्केत गरेको छ। अतः भगवदनुग्रहको सिद्धान्त अत्यन्त प्राचीन सिद्ध हुन्छ। यसैले वल्लभाचार्यले मर्यादामार्गभन्दा पुष्टिमार्गलाई बढी जोड दिएका छन्। मर्यादामार्गमा भैं शास्त्रविहित ज्ञान र कर्मको आचरण गरिरहनु नपर्ने पुष्टिमार्गको मत छ। यसैले सामान्य दीनहीन जनको उद्धारको उपाय तथा मोक्षको मार्ग भनेको पुष्टिमार्ग हो। आफूमा समर्पित जीवको उद्धार गर्ने जिम्मा भगवान्को हो। त्यसैले यो पुष्टिमार्ग सरल, सहज र सर्वथा उपादेय सिद्ध हुन्छ (त्रिपाठी, पूर्ववत्, पृ. २८७-८९)। यसप्रकार यस वल्लभसम्प्रदायमा पनि मोक्षको मुख्य साधन भक्ति नै सिद्ध हुन्छ।

शुद्धद्वैतदर्शनको परिचय शुद्धद्वैतमार्तण्ड ग्रन्थमा यसप्रकार दिइएको छ-

मायासम्बन्धरहितं शुद्धमित्युच्यते बुधैः।

कार्यकारणरूपं हि शुद्धं ब्रह्म न मायिकम् ॥ (मिश्र, भारतीयदर्शन, पृ. ६४९ र त्रिपाठी ब्रह्मसूत्र, प्रमुखपञ्चकसमीक्षणम्, पृ. २८७)। अर्थात् शुद्ध र अद्वैत दुई शब्दको योगबाट शुद्धद्वैत बनेको छ। शुद्ध शब्दको अर्थ मायारहित हो। त्यही मायारहित ब्रह्म नै अद्वैत हो। मायारहित शुद्ध ब्रह्मबाट नै जीवजगत्को सृष्टि हुन्छ तर शुद्ध ब्रह्म कारण र कार्यरूपमा अविभक्त हुन्छ, त्यसैले शुद्धद्वैत भनिएको हो।

यस सम्प्रदायमा वल्लभाचार्यको ब्रह्मसूत्रमाथि लेखिएको अणुभाष्य निकै प्रसिद्ध छ र यस सम्प्रदायका प्रमुख अनुयायीहरूमा गोस्वामी, श्रीविदुल्लनाथ, गोस्वामीश्रीपुरुषोत्तम, गोपेश्वरमहाराज, गिरिधरमहाराज, मार्तण्डभट्ट आदि प्रसिद्ध छन्। यी आचार्यहरूले यस सम्प्रदायको उन्नयनका लागि अणुभाष्य माथि टीका, उपटीकालगायत थुप्रै मौलिक ग्रन्थहरूसमेत रचना गरेका छन् (मिश्र, पूर्ववत्, पृ. ६४८०)। त्यसैले वल्लभसम्प्रदाय पनि अन्य वैष्णव तथा द्वैतपरक सम्प्रदायहरूमध्ये उत्तिकै विकसित र प्रतिष्ठित दर्शनको रूपमा रहेको छ।

यसप्रकार सांसारिक दुःखको परित्यागपूर्वक परमानन्दको एकनिष्ठ अनुभूतिमा निमग्न हुनु नै मुक्ति हो अर्थात् अन्यथाभावलाई त्यागेर आनन्दस्वरूपमा स्थित हुनु नै मुक्ति हो। वल्लभाचार्यको मोक्षसिद्धान्त श्रीमद्भागवतग्रन्थमा आधारित देखिन्छ। जीवलाई आनन्दित तुल्याउनु नै भगवान्को प्रकृति/स्वभाव हो (मिश्र, पूर्ववत्, पृ. ६५३)। वस्तुतः रसरूप भगवान्को रसमयी सेवा नै भक्तिको

चरमोत्कर्ष हो, त्यही भक्तिद्वारा तुष्ट भगवान् नै मुक्त भक्तलाई स्वस्वरूपमा प्रवेश गराएर आफ्नो आनन्दको अनुभव गराउँछ, यही नै मुक्ति हो (अधिकारी, पूर्ववत्, पृ. २३२) भन्दै भगवान्प्रति पूर्ण समर्पित हुनुपर्ने सन्देश दिने यो वल्लभ सम्प्रदायको भक्तिदर्शनमा महत्त्वपूर्ण तथा विशिष्ट स्थान छ ।

### ५.९ शङ्कराचार्यको अद्वैत वेदान्त र मोक्ष

अद्वैतवाद यद्यपि औपनिषद् सिद्धान्त हो, यसै औपनिषद् सिद्धान्तलाई शङ्कराचार्य भन्दा पूर्व गौडपादाचार्यले प्रतिपादन गरेको पाइन्छ । त्यसैले अद्वैतवादका प्रवर्तक गौडपाद हुन् भन्न सक्ने आधार हुँदाहुँदै पनि यस अद्वैतवादलाई वेदान्तका प्रस्थानत्रयी- उपनिषद्, गीता र ब्रह्मसूत्रमाथि आफ्नो बौद्धिकतापूर्ण अद्वैतपरक व्याख्या गरेर सुव्यवस्थित रूपमा विकसित गर्ने काम शङ्कराचार्यले गरेका हुन्, त्यसैले शङ्कराचार्यलाई अद्वैत दर्शनका प्रतिपादक आचार्य मानिन्छ । अद्वैतसिद्धिका लागि उनले द्वैतपरक सिद्धान्तको खण्डन र अद्वैतसिद्धान्तको सयुक्तिक तथा सप्रमाण समीचीन मण्डन गरेका छन् । त्यसैले अद्वैत दर्शन नै शाङ्करवेदान्तका नामले सुपरिचित छ । उपनिषद्देखि नै सुरु भएको र गौडपादाचार्य आदिबाट पोषित भएको अद्वैतसिद्धान्तको प्रामाणिक ग्रन्थ भनेको नै शङ्कराचार्यकृत शाङ्करभाष्य हुन् । शङ्कराचार्य अद्भुत योगैश्वर्यसम्पन्न प्रकाण्ड पण्डित तथा महात्मा थिए । उनलाई शङ्करः शङ्करः साक्षात् भन्दै भगवान् शङ्करकै अवतारसमेत मानिन्छ । वस्तुतः अद्वैतवेदान्त औपनिषद् सिद्धान्त नै भएकाले शङ्कराचार्यभन्दा पूर्ववर्ती आचार्यहरू, वादरि, कार्ष्णार्थिन, आत्रेय, औडुलोमि, आश्रमरथ्य, काशकृत्स्न, बादरायण, भर्तृहरि, ब्रह्मदत्त, सुन्दरपाण्डेय, गौडपाद आदिको सुदीर्घ परम्परालाई व्यवस्थित गरी प्रामाणिक र सर्वोच्च दर्शनका रूपमा स्थापित गर्ने श्रेय शङ्कराचार्यलाई नै प्राप्त हुन्छ । शङ्करपछि पनि यस दर्शन निरन्तर रूपमा प्रवर्द्धित तथा संवर्द्धित हुँदै यस दर्शनको विकास भएको पाइन्छ । पञ्चवर्ती अद्वैतदर्शनानुयायी तथा अद्वैतव्याख्याता आचार्यहरूमा पद्मपाद, सुरेश्वराचार्य, सर्वज्ञात्ममुनि, वाचस्पति, प्रकाशात्मर्यति, अद्वैतानन्द, श्रीहर्ष, आनन्दबोध, अमलानन्द, श्रीमच्चित्सुखाचार्य, माधवाचार्य, अखण्डानन्द, मधुसूदन सरस्वती, सदानन्द योगी, धर्मराजाध्वरीन्द्र, इत्यादि पर्दछन् । यसलाई विकसित गर्नका लागि ती विद्वान्हरूले विद्वत्तापूर्ण, तार्किक तथा प्रामाणिक विवेचन गर्दै अद्वैतपरक भाष्य, टीका तथा खण्डन-मण्डनपरक प्रशस्त ग्रन्थहरू रचना गरेको पाइन्छ । त्यसैले पनि अद्वैत वेदान्तदर्शन निकै समृद्ध र प्रामाणिक दर्शनका रूपमा सबै दार्शनिकहरूद्वारा समादृत तथा सम्पूजित छ । अझ दर्शनरूपी महारण्यमा एकलै विचरण गर्ने, सिंहका रूपमा तथा दर्शनहरूका राजाका रूपमा अद्वैत दर्शनको स्थान सर्वदर्शनसम्मान्य रहेको छ । -मण्डनपरक प्रशस्त ग्रन्थहरू रचना गरेको पाइन्छ । त्यसैले पनि अद्वैत वेदान्तदर्शन निकै समृद्ध र प्रामाणिक दर्शनका रूपमा सबै दार्शनिकहरूद्वारा समादृत तथा सम्पूजित छ । अझ दर्शनरूपी महारण्यमा एकलै विचरण गर्ने, सिंहका रूपमा तथा दर्शनहरूका राजाका रूपमा अद्वैत दर्शनको स्थान सर्वदर्शनसम्मान्य रहेको छ । 'ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः' अर्थात् ब्रह्म सत्य वस्तु हो, यो संसार मिथ्या हो र जीव ब्रह्मदेखि भिन्न होइन भनी सर्वत्र अद्वैत ब्रह्मसत्ताको निरूपण गर्नु नै यस दर्शनको अद्वैतत्व हो ।

अद्वैत वेदान्तदर्शनले जीव, जगत्, ईश्वर, ब्रह्म, माया, अविद्या, बन्ध, मोक्ष आदिका वारेमा सूक्ष्म विश्लेषण गरेको छ । मानवीय जीवन परमपुरुषार्थ मोक्षसिद्धि नै यस दर्शनको मुख्य प्रयोजन हो । पौरस्त्य दर्शनका अन्य सम्प्रदायहरूको भौतिक पदार्थ विश्लेषण तथा कर्म एवं उपासनाको वर्णन गर्दै आध्यात्मिक योग्यता सम्पादन गर्नुमा प्रयोजनत्व सिद्ध हुने देखिन्छ, भन्ने अद्वैत वेदान्त दर्शनले साक्षात् मोक्ष नै दिलाउनमा केन्द्रित हुन्छ । वेदान्तदर्शनाभिमत मोक्षप्राप्तिका लागि अन्य दर्शनपरम्परामा मोक्षसाधन निरूपणमा नै टुङ्गिएका छन् । मीमांसा दर्शनले कर्मसम्पादनद्वारा चित्त शुद्ध गराउँछ, सांख्य, योग तथा भक्ति दर्शनले चित्तलाई स्थिर गराउँछ अनिमात्र वेदान्त दर्शनले शुद्ध तथा स्थिर चित्तलाई ज्ञान प्रदान गरी मोक्ष दिलाउँछ, यसैले अन्य दर्शनलाई साधन कोटिमा राखी अद्वैत दर्शनलाई साध्य कोटिमा राख्न सकिन्छ । न्याय-वैशेषिक-सांख्य-योग भक्तिजस्ता दर्शनहरू पनि पछि गएर अद्वैत दर्शनकै शरणमा पर्नुपर्ने स्थिति देखिन्छ, त्यसैले अद्वैत दर्शनलाई सबै दर्शनहरूमा दर्शनीयतम दर्शनका रूपमा पौरस्त्य दार्शनिकहरूले सम्मान गरेको पाइन्छ ।

अद्वैत वेदान्तदर्शन मोक्षप्रतिपादनमा नै केन्द्रित भएकाले यसलाई मोक्षशास्त्र, मुक्तिमीमांसा, पराविद्या, ब्रह्मविद्या, अध्यात्मविद्या समेत भनेको पाइन्छ । पौरस्त्यदर्शनको प्रमाणभूत अध्यात्म चिन्तनपरम्परामा प्रदीप्तमणिमुकुट जस्तै अद्वैत दर्शनको मान्यता सर्वप्रतिष्ठित छ । नास्तिक दर्शनदेखि सुरु भएको मोक्षसम्बन्धी जिज्ञासा अद्वैतदर्शनमा पुगेर मात्रै शान्त हुन्छ । संसारको दुःखमयता प्रतिपादन गर्दै यस दुःखमय संसारबाट कसरी उद्धार हुन्छ, भन्ने प्रश्नको खोजी नै यस दर्शनको सबल पक्ष हो । त्यही उद्धार नै मोक्ष वा मुक्ति हो । स्वस्वरूपमा स्थित हुनु नै मोक्ष हो भनी परिभाषित गरिएको छ- 'स्वात्मन्यवस्थानं मोक्षः' ।

बन्ध र मोक्षलाई चिनाउँदै विद्यारण्यस्वामीले लेखेका छन्- 'अद्वयानन्दरूपस्य सद्बयत्वं च दुःखिता । बन्धः प्रोक्तः स्वरूपेण स्थितिर्मुक्तिरतिर्यते ।' -पञ्चदशी, १०/४) । अर्थात् अद्वैतीय ब्रह्ममा वास्तविक बन्धन र मोक्ष निरूपण गर्नु नै असम्भव छ । परमार्थतः आत्मा बद्ध, मुक्त, साधक, मुमुक्षु केही पनि हुँदैन । तथापि दुःखभ्रम देखिन्छ । त्यही दुःखको भ्रम नै बन्धन हो । अतः भ्रमनिवृत्तिपूर्वक स्वस्वरूपावस्थिति नै मुक्ति हो । यसै स्थितिलाई श्रीमद्भागवतमा यसरी सङ्केत गरिएको छ- 'मुक्तिर्हित्वान्यथा रूपं स्वरूपेण व्यतीत्यतिः' (श्रीमद्भागवत, २/१०/६) । त्यसैगरी 'परं ज्योतिरूपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते' 'ब्रह्मैव सन् ब्रह्माप्येति' 'ब्रह्म वेद ब्रह्मैव भवति' इत्यादि श्रुतिले पनि जीवको वास्तविक स्वरूपावस्थान नै मोक्ष हो भन्ने प्रतिपादन गरेका छन् । स्वरूपज्ञान त्यतिवेला सम्भव हुन्छ, जब अविद्याको नाश हुन्छ । त्यसैले अद्वैतवेदान्त दर्शनमा मोक्षको साधन ज्ञानलाई नै मानिन्छ । त्यो ज्ञान भनेको स्वरूपज्ञान हो । आफूले आफूलाई नजान्दा नै अनेक दुःखरूप संसार देखिएको हो, वास्तविक रूपमा जान्न नसकेकाले कर्ता, भोक्ता, प्रमाताका रूपमा आत्मालाई ठान्न पुगेको हो र कर्तृत्व, भोक्तृत्व र प्रमातृत्वरूप संसार खडा भएको हो । वस्तुतः आत्मा कर्ता, भोक्ता, प्रमाता केही पनि होइन, ऊ त अकर्ता, अभोक्ता, अप्रमाता हो । साक्षी हो । आत्मा त नित्य, शुद्ध, बुद्ध, मुक्त स्वभावको छ । अहं सत्, चित्त, आनन्दमय छ । यही आत्माको वास्तविक स्वरूपको ज्ञान हुनु नै स्वरूपको ज्ञान हो । आफ्नो स्वस्वरूपको यथार्थ ज्ञान हुनासाथ सबै अविद्यामूलक दुःखमय प्रपञ्चको सर्वथा नाश हुन्छ, अनि त कैवल्यरूप मोक्ष प्राप्त भइहाल्छ, सच्चिदानन्दस्वरूप आत्मा वा ब्रह्म वा स्वस्वरूपमा स्थित हुनु नै मोक्ष वा मुक्ति हो । यसैले जबसम्म मिथ्याज्ञान, भ्रमज्ञान, अज्ञान, अध्यास निवृत्त हुँदैन तबसम्म जीव शरीरादिमा अभिमान गर्दै द्रष्टा, श्रोता, मन्ता आदि रूपमा नै रहन्छ । जस्तै स्फटिक मणि स्वच्छ र सफा हुँदाहुँदै पनि रातो तथा निलो उपाधि वस्तु नजिक हुँदासम्म स्फटिक उपाधिवस्तुकै रङ्गानुसार देखिन पुग्छ, स्वच्छ र सफा देखिँदैन त्यसैगरी आत्मा पनि शुद्ध, बुद्ध, मुक्त स्वभावको हुँदाहुँदै पनि देहेन्द्रियादि उपाधिका कारणले विशुद्ध चैतन्यरूपमा अवभासित हुन सक्दैन । -एम्, वसन्ता, भामतीपस्थानस्य तुलनात्मकमध्ययनम्, पृ. ४१८) । स्वस्वरूपावस्थितिरूप मोक्ष नित्य, पारमार्थिक र कूटस्थ हुँदाहुँदै पनि अनादि अविद्या वासनाका कारणले अन्य रूपमा देखा पर्दछ । जब जीवले ब्रह्मात्मैक्यसाक्षात्कार गर्दछ तब ऊ मुक्त नै छ । मोक्षावस्थामा कुनै पनि धर्मान्तरको प्राप्ति हुँदैन, आफ्नै स्वरूपको आविर्भाव तथा ज्ञान हुन्छ । ज्ञानले कुनै वस्तुको सिद्धि गर्ने पनि होइन, मोक्ष त स्वतःसिद्ध छ, बन्धन वास्तविक होइन, अविद्याकृत हो । अविद्याकृत बन्धनलाई हटाउनु नै ज्ञानको काम हो, अविद्याकृत बन्धनका अभावमा त स्वरूपको स्वतः साक्षात्कार हुन्छ, स्वात्मानन्द तथा स्वाराज्यको प्राप्ति हुन्छ ।

यसप्रकार अद्वैत वेदान्तदर्शनमा मोक्षको साधन ज्ञान नै हो । ज्ञानविना मोक्ष कदापि हुन सक्दैन भन्ने मत पाइन्छ । 'ऋते ज्ञानान् मुक्तिः' 'ज्ञानादेव तु कैवल्यम्' 'तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय' इत्यादि श्रुतिले पनि मोक्षलाई ज्ञानैकसाध्य मानेका छन् । ब्रह्मावगति -ब्रह्मज्ञान) नै परम पुरुषार्थ हो, शङ्कराचार्य आफ्नो भाष्यमा यही लेख्छन्- 'ज्ञानेन हि प्रमाणेन अवगन्तुं इष्टं ब्रह्म, ब्रह्मावगतिर्हि पुरुषार्थः निश्शेषसंसारबीजाद्यनर्थनिवर्हणात् (ब्रह्मसूत्र, शां. भा., १/१/१)' अर्थात् ज्ञानरूप प्रमाणले जान्न इष्ट भनेको नै ब्रह्म भएकाले ब्रह्म जिज्ञासाको विषय हो । मुमुक्षु पुरुषले ब्रह्मज्ञान नगरीकन सर्वविध दुःखको कारणभूत अविद्याको निवृत्ति हुन सक्दैन । अविद्याको उच्छेद नभइकन सच्चिदानन्दस्वरूप ब्रह्मात्माको साक्षात्कार हुन सक्दैन, त्यसैले आनन्दघन ब्रह्मात्मताप्राप्तिरूप मुक्तिका लागि उपाय तथा साधन भनेकै ज्ञान हो, त्यो ज्ञान भनेको द्वैतज्ञान होइन, अद्वैत तथा अभेदज्ञान हो । यही ब्रह्मैक्य ज्ञान -जीव र ब्रह्मको अभेदज्ञान) नै सर्वविध दुःखको आत्यन्तिक निवृत्तिपूर्वक परमानन्दको प्राप्तिरूप मुक्तिको परम साधन हो भन्ने स्पष्ट हुन्छ । कर्म तथा उपासना(भक्ति) त परम्परया साधन हुन् । चित्तको शुद्धिका लागि कमर्भको आवश्यकता पर्दछ भने शुद्ध कर्म तथा भक्तिद्वारा प्रतिपादित कर्म वा भक्ति -उपासना) को विरोध गरेको होइन र अनावश्यक भनिएको पनि होइन, आवश्यक छन् योग्यतासम्पादनका लागि तर मोक्षका लागि साक्षात् साधन ज्ञान नै हो भन्ने अद्वैत वेदान्तदर्शनको ठहर छ । त्यसप्रकारको आनन्दात्मक ब्रह्मानुभूतिका लागि जिज्ञासुमा १) नित्यानित्यवस्तुविवेक २) इहामुत्रार्थफलभोगविराग ३) शमादिषट् कसम्पत्ति ४) मुमुक्षुता जस्ता योग्यता हुनु जरुरी छ भन्दै साधनचतुष्टयलाई अद्वैतवेदान्तले मुख्यतया प्रतिपादन गरेको छ । यही साधनचतुष्टयसम्पन्न व्यक्ति नै ब्रह्मज्ञानका लागि अधिकारी हुन्छ भन्ने अद्वैतवेदान्तको विशेष मान्यता रहेको छ ।

## ६. तुलनात्मक समीक्षा

पौरस्त्यदर्शनमा मोक्षचिन्तनसम्बन्धमा सिंहावलोकन गर्दा शाङ्कर(अद्वैतवेदान्त)को मोक्ष नै बढी वस्तुगत तथा युक्तिसंगत छ । अन्य दर्शनको तुलनामा अद्वैतदर्शनाभिमत मोक्ष उच्च कोटिको छ । शङ्कराचार्यद्वारा प्रतिपादित मोक्षस्थिति भनेको जीवभावको सीमितताबाट उठेर ब्रह्मभावको असीमिततातर्फको विस्तार हो । आफ्नो वास्तविक स्वरूप सच्चिदानन्दमा अभिन्नरूपले स्थित हुनु हो । बौद्धदर्शनको निर्माण र शाङ्करवेदान्तको मोक्ष विशेष तुलनीय छ । महायानी बौद्ध र शङ्कराचार्य दुवै इन्द्रियजन्य अनुभवको

विषयभूत यस जगत्लाई मिथ्या मान्दछन् । निर्वाण वा मोक्ष यस संसारको मिथ्यात्वबोध तथा यस जगत्को अधिष्ठानको ज्ञानमा आधारित हुन्छ । जतिसुकै कर्म वा उपासना गरे पनि अज्ञान/भ्रम/मिथ्याज्ञान हट्दैन । अज्ञान केवल ज्ञानद्वारा नै हट्छ । यसैले शङ्कराचार्य ब्रह्मको ज्ञानलाई मोक्षको साधन मान्दछन् भने शून्यवादी बौद्ध पनि इन्द्रियजन्य जगत्को स्वाभावशून्यताको ज्ञानलाई र विज्ञानवादी बौद्ध आलय तथा तथागत कर्मको ज्ञानलाई निर्वाणको साधन मान्छन् । त्यस्तै शङ्कराचार्य मोक्षलाई भावात्मक तथा आनन्दात्मक मान्दछने भने महायानी तथा शून्यवादी बौद्धहरु मोक्षलाई अभावात्मक मान्दछन् तर फेरि विज्ञानवादी बौद्ध भने निर्वाणको भावात्मक स्वरूप मान्न खोज्दछन् । किनकि यस मतमा ज्ञातृज्ञेयको द्वैतबाट मुक्त विशुद्ध चेतनाको अवस्था नै निर्वाण हो । यसरी हेर्दा विज्ञानवादी बौद्ध र शाङ्करवेदान्तको मोक्षमा केही समता देखा पर्दछ । त्यसैगरी शङ्कराचार्य र महायानी बौद्धको मतमा अज्ञान हटेपछि तथा सम्यग्ज्ञान प्राप्त भएपछि मोक्ष हुन्छ । यी दुवैले जीवन्मुक्तिलाई स्वीकार गरेका छन् । यस दृष्टिले हेर्दा बौद्धको निर्वाण र अद्वैतवेदान्तको मोक्षमा समता वा एकरूपता भल्कन्छ, केवल प्रक्रिया तथा भाषामा मात्र भिन्नता देखा पर्दछ ।

त्यसैगरी आस्तिक दर्शनमा अद्वैतदर्शनको सबैभन्दा बढी साङ्ख्यदर्शनसँग सामीप्यता देखिन्छ । यी दुवै दर्शनको दृष्टिमा बन्धनको कारण स्वस्वरूपको अज्ञान नै हो । पुरुष वा जीवलाई आफ्नो स्वस्वरूपको यथार्थज्ञान नहुनु नै बन्धन हो । मोक्ष केवल यस अज्ञानको निवृत्तिपश्चात् तथा स्वस्वरूपको ज्ञान भएपछि प्राप्त हुन्छ । दुवै दर्शनअनुसार वस्तुतः पुरुष वा जीव शुद्ध, बुद्ध तथा नित्यमुक्त छ । जब अज्ञान हट्दछ, तब आफू नित्य मुक्त रहेको बोध हुन्छ । अतः अज्ञान नै बन्धनको मूल कारण हो । वस्तुतः दुवै दर्शनमा बन्धन र मोक्ष पारमार्थिक होइनन्, व्यावहारिक हुन्, अज्ञानदशाका प्रतीतिमात्र हुन् । वस्तुतः पारमार्थिक दृष्टिले नित्यमुक्त जीव वा पुरुषमा बन्ध, मोक्षको प्रश्न नै उद्दैन भन्ने दुवै दर्शनको मान्यता रहेको छ । यसप्रकार साङ्ख्य र अद्वैतदर्शनमा यति धेरै समानता हुँदाहुँदै पनि केही तात्त्विक अन्तर पनि देखा पर्दछ । अद्वैतदर्शनअनुसार जीवले स्वस्वरूपको साक्षात्कार गरिसकेपछि मिथ्याप्रपञ्चसमेत ब्रह्मदेखि अभिन्न रहेको बोध गर्दछ, भने साङ्ख्यदर्शनमा जगत्लाई मिथ्या मानिँदैन । जगत् प्रकृतिकै वास्तविक विकासको परिणाम भएकाले विवेकज्ञानको उदय भएपछि पनि जगत्को स्थितिमा कुनै हलचल देखा पर्दैन । मुक्त पुरुषले मुक्तिदशामा पनि प्रकृति र प्रकृतिको विकास जगत्लाई देखिरहन्छ । तर त्यसमा भ्रमित हुँदैन, तटस्थ रहन्छ । त्यसैगरी साङ्ख्य र अद्वैतवेदान्तमा मोक्षस्थितिका विषयमा अर्को पनि वैषम्य देखिन्छ । शाङ्करवेदान्तका मतमा मोक्ष आनन्दात्मक स्थिति हो भने साङ्ख्यको कैवल्यस्थिति भनेको आनन्दरहित केवल विशुद्धचैतन्य तथा सर्वज्ञताको स्थिति हो । साङ्ख्यमतमा आनन्द भनेको प्रकृतिकै एक घटक सत्त्वगुणको विकार हो । यसरी प्रकृति र त्यसका सबै विकारबाट मुक्त रहेको कैवल्यवस्थामा मुक्त पुरुषले आनन्दको अनुभव गर्ने कुरै आउँदैन । अतः यस दर्शनले दुःखको आत्यन्तिक निवृत्तिरूप मोक्ष मानेको छ भने वेदान्तले दुःख निवृत्तिपूर्वक परमानन्दको प्राप्तिलाई मोक्ष मानेको छ । त्यसैले यी दुई दर्शनको मोक्षमा आनन्दात्मक अवस्थिति मोक्ष मान्ने शाङ्करवेदान्तकै मोक्ष विशेष लाभप्रद तथा औचित्यपूर्ण देखिन्छ ।

योगदर्शनको मोक्षलाई नियाल्दा यो पनि वेदान्तदर्शनसँग नजिक छ । योगदर्शनले पुरुषको स्वप्रतिष्ठा वा चितिशक्तिलाई केवल हो र त्यही केवल चितिशक्ति बुद्धिका गुणसँग असम्बद्ध रहनु नै कैवल्य हो भनेको छ । वस्तुतः यसले पनि वेदान्तभै पुरुष बद्ध, मुक्त केही पनि छैन भन्ने मानेको छ । चितिशक्ति निरुपाधिकरूपले स्थिर रहेको अवस्थालाई कैवल्य मानेको छ । वेदान्तदर्शनमा पनि स्वस्वरूपमा स्थित हुनु तथा अविद्याकृत कर्तृत्व, भोक्तृत्व, प्रमातृत्वभाव हटेर गएको केवल शुद्ध, बुद्ध, मुक्त स्वभावलाई मुक्ति भनेको छ । योगदर्शनको मोक्ष बढी वैज्ञानिक तथा व्यवहारिक छ । यसले चित्तवृत्तिको निरोधलाई प्राथमिकतामा राखेको छ र निरन्तको अभ्यास तथा विषयप्रतिको वैराग्यबाट नै चित्तवृत्तिको निरोध हुने भन्दै योगाभ्यास तथा वैराग्यमा बढी जोड दिएको छ । वेदान्तदर्शनमा जस्तै योगदर्शनले पनि स्वस्वरूपमा स्थित हुनुलाई मोक्ष मानेको छ र कैवल्यको साधन योग तथा योगको साधन अभ्यास र वैराग्यलाई वेदान्तले समेत नकार्न सक्दैन । योगदर्शनप्रदत्त साधन वेदान्तका लागि उपकारक पनि देखिन्छन् अनि पुरुषको चैतन्यस्वरूपावस्थितिलाई मोक्ष मानेकाले योगको मोक्ष साङ्ख्यको जस्तो अभावात्मक नभई भावात्मक हो भन्ने देखिन्छ ।

त्यसैगरी नास्तिक जैन दर्शन पनि मोक्षचिन्तनमा वेदान्तदर्शनसँग धेरै समीप छ । कर्मपुद्गलको ग्रहण बन्ध र त्यस कर्मपुद्गलबाट जीव सर्वथा निवृत्त हुनु नै मोक्ष हो भन्दै वेदान्तदर्शनले भै यसले पनि स्वस्वरूपमा स्थित हुनुलाई मोक्ष मानेको छ । केवल यो स्थिति ज्ञानबाट मात्र सम्भव छुन्ने स्वीकार गरेको देखिन्छ । सम्यग्ज्ञान, सम्यग्दर्शन, सम्यग्चरित्रलाई मोक्षको साधन मान्ने यस दर्शनले श्रद्धा, आस्थापूर्वको शास्त्र तथा तीर्थङ्करद्वारा प्रतिपादित वा अनुष्ठित आचार, नियमको पालना गर्दै तत्त्वको यथार्थज्ञानबाट नै मोक्षाख्य परमस्थिति प्राप्त हुन्छ र स्वस्वरूपमा स्थित मुक्त पुरुष आनन्दको भागी हुन्छ भनी स्वीकार गरेकाले यस दर्शनको मोक्ष पनि वेदान्तदर्शनको जस्तै आनन्दात्मक तथा भावात्मक रहेको देखिन्छ ।

आस्तिक दर्शनअन्तर्गतका न्याय र वैशेषिक दर्शनमा मोक्षलाई अभावात्मक नै मानिएको छ । यी दर्शनअनुसार मोक्षप्राप्ति भएपछि सबैप्रकारका ज्ञान, सुख, दुःख, धर्म, अधर्म आदिको आत्यन्तिक निवृत्ति हुन्छ भन्ने मानिएकाले मोक्ष आनन्दरहित तथा अभावात्मक भन्नु तद्दर्शनको अनुकूल देखिन्छ, अर्थात् न्यायदर्शनको मतमा आनन्द दुःखमिश्रित हुन्छ र शरीरादिको संयोगबाट उत्पन्न हुन्छ । त्यसैले दुःखाभावअन्तर्गत आनन्दाभाव पनि पर्दछ भन्ने मानिन्छ तर वेदान्तदर्शनअनुसार सुख र आनन्दमा भेद छ । मोक्षदशामा प्राप्त हुने आनन्द सुख या दुःखभन्दा माथिल्लो स्थिति हो, यसैले न्यायदर्शन, वैशेषिकदर्शनले दुःखाभाव तथा अप्रादुर्भावलाई मात्र मोक्ष मान्दछन् भने वेदान्तदर्शनले दुःखाभावसँगसँग आनन्दको प्राप्तिलाईसमेत मोक्ष मानेको छ । यद्यपि तत्त्वज्ञानबाट नै मोक्षप्राप्ति हुन्छ भन्ने धारणा तथा मोक्षसाधनका विषयमा भने वेदान्त, न्याय, वैशेषिकदर्शनको केही नजिकको सम्बन्ध रहेको मान्न सकिन्छ ।

यसप्रकार पौरस्त्यदर्शनाभिमत मोक्षको तुलना गर्ने प्रसङ्गमा चरम भौतिकवादी तथा नास्तिक चार्वाकदर्शनले मोक्षलाई पुरुषार्थमा गणना गरेको छैन र यज्ञयागादिद्वारा स्वर्गप्राप्तिलाई पुरुषार्थ मान्ने पूर्वमीमांसादर्शनले मोक्षसम्बन्धी आफ्नो निजी धारणा नै बनाएको छैन । न्याय, वैशेषिक तथा वेदान्तदर्शनको मोक्षलाई मोक्ष मानिएको मात्र भएकाले यी दुवै दर्शनको मोक्षको बारेमा विश्लेषणको आवश्यकता नै भएन । बाँकी रहे द्वैतवादी वैष्णवमत । द्वैतवादी भक्तिदर्शन व्यावहारिकदशामा अद्वैतवादीले पनि स्वीकार गरेको छ । शंकराचार्यलाई जतिसुकै नीरस तथा शुष्क ज्ञानवादी तथा अद्वैती भने पनि उनीजतिको भक्तिको रहस्य भक्तिदर्शनकै आचार्यले पनि बुझेका थिए वा थिएनन् ? शंकराचार्य कहिल्यै पनि भक्तिलाई निन्दा गर्दैनन्, बरु समर्थन नै गर्दछन् । ज्ञानका लागि पहिले कर्म र उपासनाको आवश्यकता रहन्छ भन्ने कुरा शंकराचार्यले पनि मानेका छन् । त्यसैले मुक्तिका लागि वैष्णवाचार्यले भक्तिलाई साक्षात् साधन मानेका छन् भने शंकराचार्यले उपासनारूप भक्तिलाई परम्परया सहकारीरूप साधन मानेका छन् । शंकराचार्यले भक्तिलाई पनि साक्षात् साधन वा स्वस्वरूपानुसन्धानका रूपमा पनि चिनाएका छन्— मोक्षकारणसामग्र्यां भक्तिरेव गरीर्यासि । स्वस्वरूपानुसन्धानं भक्तिरित्यभिधीयते । स्वात्मतत्त्वानुसन्धानं भक्तिरित्यपरे जगुः । (विवेकचूडामणि ३२-३३) अर्थात् मोक्षका लागि भक्ति नै परमसाधन हो तर त्यो भक्ति भनेको सगुणब्रह्मको उपासना होइन अपितु स्वस्वरूपको अनुसन्धान तथा आत्माको तात्त्विक अन्वेषण नै भक्ति हो । यसले शंकराचार्यसम्मत भक्ति वैष्णवदर्शनको भक्ति विशेष तथा नवीन देखा पर्दछ ।

वैष्णवदर्शनका तथा भक्तिदर्शनका आचार्य रामानुज जगत्लाई सत्य तथा वास्तविक मान्दछन् । शंकराचार्यले जस्तो मिथ्या मान्दैनन् । तर अन्य न्यायदर्शन आदि दार्शनिकहरूले भैं दुःखको आत्यन्तिक निवृत्तिलाई मोक्ष ठान्दछन् । जन्म र मृत्यु बन्धनको कारण भएकाले भवचक्रबाट मुक्त भएर स्वस्वरूपमा स्थित हुनु नै यिनको मतमा मोक्ष हो । यसैले अद्वैतदर्शनको स्वस्वरूपावस्थितिरूप मोक्षसँग नजिक त छ तर यस दशामा भावात्मक र अभावात्मक दुवै रूपमा मोक्षलाई वर्णन गरिएको छ । कर्म र कर्मफलको आत्यन्तिक उच्छेद मान्नु नै अभावात्मक मोक्ष हो र जीवले ईश्वरको समीपमा आनन्द प्राप्त गर्दछ भन्ने मान्नुचाहिँ भावात्मक मोक्ष हो । यसमा पनि अद्वैतवेदान्तले संसारमा प्राप्त सुख क्षणिक, सीमित तथा दुःखप्रद भएकाले त्यसबाट मुक्त हुनु नै जीवको वास्तविक लक्ष्य मानिएको छ । शंकराचार्यको मतको ठ्याक्कै विपरीत रामानुजले मुक्तिका लागि भक्तिलाई प्रधान साधन मानेका छन् र कर्म र ज्ञानलाई सहकारी तथा गौण साधन मानेका छन् । प्रपत्ति तथा अहैतुकी भक्ति गरेपछि जीव ईश्वरको समीप त पुग्छ तर अद्वैतवेदान्तले भनेभैं जीव स्वयं ब्रह्म बन्न सक्दैन भन्ने मान्यता रामानुजदर्शनमा पाइन्छ । त्यस्तै रामानुज तथा अन्य सबै वैष्णवाचार्यहरूले सालोक्य, सायुज्य, सामीप्य, सार्ष्टि आदि रूपमा मुक्तिको कल्पना गरेका छन् तर कसैले पनि अद्वैतवेदान्तदर्शनले भैं आत्मैकत्वविज्ञानलाई स्वीकार गरेका छैनन् । एकताको स्थितिमा भगवान्को स्वरूपदर्शनबाट उत्पन्न आनन्द भोग गर्न नमिल्ने भएकाले द्वैत मान्नेपर्छ भन्ने मत भक्तिदर्शन वा वैष्णवसम्प्रदायमा पाइन्छ । त्यसैगरी अद्वैतवेदान्तदर्शनमा मुक्तिदशामा कुनै पनि उचनीच, घटवढ, ठूलो-सानो आदि भेद तथा तारतम्य रहँदैन भन्ने मानिन्छ तर द्वैत वेदान्तदर्शनमा मुक्तिदशामा पनि जीवको आनन्दमा तारतम्य वा नीच-उच, धेर-थोरको भेद रहन्छ भन्ने मान्यता छ । यसैले द्वैतदर्शन र अद्वैतदर्शनको मोक्षसम्बन्धी चिन्तन परस्पर विपरीत ध्रुवमा खडा भएका देखिन्छन् । यी दुवैको तुलना गर्दा द्वैतदर्शको भन्दा अद्वैतदर्शनाभिमत मोक्ष अत्यन्त उच्च र बढी वैज्ञानिक एवं युक्तिसंगत देखा पर्दछ ।

### ७. निष्कर्ष:

यसप्रकार धर्म-दर्शन प्रधान पौरस्त्य क्षेत्रमा अनादिकालदेखि अनेक धार्मिक तथा दार्शनिक सम्प्रदायहरूको उदेभव र विकास भएको देखिन्छ । प्रायः सबै दर्शनका आचार्यहरूले आफ्नो अध्ययन अनुसन्धान तथा अनुभव वा चिन्तनका आधारमा मोक्षको तथ्यात्मक रहस्यामाथि प्रकाश पारेका छन् । सामान्य दृष्टिले धर्म, अर्थ, काम, मोक्ष गरी ४ पुरुषार्थलाई मानवजीवनको लक्ष्य ठानिएको छ, मनुष्य यही चतुर्विध पुरुषार्थप्राप्तिका लागि नित्य निरन्तर प्रयत्न गरिरहेका छन् । यी ४ पुरुषार्थहरूमध्ये अन्तिम

