

ISSN 2231- 3923

CREATION

INTERDISCIPLINARY RESEARCH JOURNAL

Arya Mahila P.G. College, Chetganj, Varanasi

**Admitted to the Privileges of
Banaras Hindu University**

Vol.III	No. 1	Jan-June 2012
---------	-------	---------------

Chief Editor & Principal
Dr. Rachana Dubey

Editors

Dr. Uma Pant
(09839603224)

Dr. Brijbala Singh
(09452566218)

Arya Mahila P.G. College, Chetganj, Varanasi
Tel No.: 0542-2411893
Fax : 0542-2401287
e-mail : ampgc.vns@gmail.com

Patrons

Dr. C. K. Mishra
Dr. Shashi Kant Dixit

Editorial Advisory Board

Prof. S.D. Mishra,
(Ex. V. C. Rajasthan Sanskrit University, Jaipur, Rajasthan)
Prof. R.C. Sharma
(Ex. V. C. Mahatma Gandhi Kashi Vidyapeeth, Varanasi)
Prof. A. K. Chatterjee,
(Ex. Head - Deptt. of Philosophy & Religion, B.H.U. Varanasi)
Prof. Anand Prakash Tripathi
(Head Deptt. of Hindi Dr. Hari Singh Gaur Vishwavidhyalay, Sagar M.P.)
Prof. Harikesh Singh
(Faculty of Education, B.H.U. Varanasi)
Prof. Avinash Srivastava
(Deptt. of Philosophy, Nalanda University)
Prof. Radheya Shyam Dubey
(Head Deptt. of Hindi, B.H.U. Varanasi)

Bi-Annual Research Journal

© Arya Mahila P.G. College, Chetganj, Varanasi

Printed by
Hind Press, Varanasi.

Published by
SURUCHI KALA PRAKASHAN
B 23/45, Gha-A-S, Nai Bazar, Khojwan,
Varanasi, U.P. (INDIA) Mob.: 9450016201
e-mail : suruchikalas@yahoo.in

Note : Scholars will be answerable to the contents of their articles.



**ogdkSulkmik; gS] flloS }kjkeSa nq%[kh thoksa ds
 vU%dj. kesa izos'kdj mub nq%[ksa ls nq%[kh gksA; Agtjksa
 o'kZ iwZ ,dizkhu _f'kus ;g izkEkZuk chEk] ;ghvkt
 esjhHkh izkEkZuk gSA nwljs ds nq%[k dk vuq'kodj gheuq';
 mls nq%[k dks nwlj dju ssa izo`Uk gks ldk gSA**

egkeuk iafr enu eksgu ekych;

Editor's Note



The editors of the interdisciplinary research journal of Arya Mahila P.G. College, Varanasi would take it as their duty to express deep gratitude to the contributors and readers of the previous Vol. II No. 2, 2011. Once again I would like to repeat that this research journal of Arya Mahila P.G. College, Varanasi has received such encouraging response from all corners by its readers and contributors that we are able to continue its issues. This volume is dedicated to Pandit Madan Mohan Malviya, founder of Banaras Hindu University to commemorate his 150th year. This issue includes articles on Pandit Madan Mohan Malviya environment, feminism, management, spirituality and journalism.

With immense gratefulness once again, I would like to express my deep and humble concern to the readers and the contributors of this of volume, who are the real ambassador of this journal to made it so popular and familiar amongst the scholars and the academic communities of different disciplines. Once again, my request to the readers and contributors of our journal is to encourage us with same supporting spirit. Each suggestion and comment for improving the quality of the journal is always welcomed.

Best Wishes

Dr. Rachana Dubey
Chief Editor
Creation

Volume III, No. 1, 2012, June

Content

vikh ,dvksj tle ysukpgrkgw; %egruk <i>Mivā c' tdkyk flag</i>	1-10
egruk if.Mrenuksguelych; ,ca fons'khHkk'kk, i <i>Mivā vf[l]ys'k dpekj</i>	11-14
^qpkgsacknsork*esaO;fDrvksj lekt <i>Mivā wqjxx f=ikEh</i>	15-26
efgyk l'kDhdj.k dk ,dv/;k; % fgjrhch izkjffHdefgyk i=dkfjrk <i>Mivā {kek 'kadj ik.Ms;</i>	27-34
mi fu'kkfndrPoehkalk ls oS'kfud ;EkkEzdn%rk'kZfudfookl <i>Mivā Em'kk djk.mik/;k;</i>	35-43
fo'o'WdfuresanjEkf'kqkchHwfedk <i>Mivā vkhkxskdeh</i>	44-47
oS'chdj.k% ,dLqfu'BeW;kadu <i>Mivā LUrks'k dpekj flag</i>	48-63
^fpkeqxydsniU;klksaesaL=hfne'kZ <i>Mivā T;ksfr JnkLro</i>	64-69
izqhuHkkjrh; fIDksa ij ys[ku djk dk vkjEHk <i>Mivā Lokh JnkLro</i>	70-74
vkSjxtsc ds dkyesa tft+;k%vko''d ;k vkjksfir <i>Mivā vfuy dpekj</i>	75-80

[ktq]gk sesavkfyauc) ;qy/nsoizfiek;sa <i>vkjrh dpekjh</i>	81-87
egRk c) vkSj dkyZ ekDLZ <i>Mivā eerkxqfirk</i>	88-93
ifjorZuch izfØ;kksa dk Hkkjrh; lekt ij izHko% ,dlekt'kkLh; fo'ys'k.k <i>fryhi dpekj</i>	94-100
e/; dkyhubfngl esa ekndnzO; <i>Mivā inrek falk</i>	101-109
osksaesa ukV~;'kkL=ds nRL <i>Mivā f=igj lqjrh</i>	110-115
vkS; % vIk/; ch.kk dk lk/; <i>Mivā 'kqkk JnkLro</i>	116-122
Impact of Manager's Emotional Intelligence and Spirituality on Transformational Leadership in Retail Sector: An Empirical Study in Pune. <i>Prof. Rachana Dubey, Prof. Ramandeep Pabla, Prof. Lalit Prasad</i>	123-140
Issues & Challenges in Environmental Politics – The Global Perspective <i>Dr. Bhavana Trivedi</i>	141-146
Ecology and Conservation in the Bhumi Suktaa of Atharvaveda <i>Dr. Uma Pant</i>	147-152
Empowering Women in India :Changing Horizons <i>Dr. Madhumita Bhattacharya</i>	153-160
Atmospheric Pollution and Acid Rain <i>Dr. Krishna Kumari Verma</i>	161-167

Feminization of Poverty <i>Dr. Saroj Rani</i>	168-171
Globalization and Its Impact on Education <i>Dr. Namita Sinha</i>	172-177
Feminist Theory and Subalternity : A Study of Jaya in Shashi Deshpande's That Long Silence <i>Dr. Bhanumati Mishra</i>	178-183
Mystical Alchemy of <i>Prāñā</i> <i>Dr. Nihar Purohit</i>	184-200
Contract Labour : An Unsocial <i>Abhishek Mishra</i>	201-206
'Fight with Demon Within' Way of Self Improvement in Religions <i>Dr. Sadhana Mishra</i>	207-209
To Study Role Stress As Mother Among Employed Women <i>Dr. Meenakshi Bajpai, Dr. Niranjana Shukla</i>	210-220

After he recites Veda and contemplates its meaning he becomes vipraṇ the knowledgeable and the culmination of contemplation results into a state where he realizes Brahma, the Self, only then he is known as brāhmaṇap.

There is mystery behind this couplet, which needs to be understood. The Upanayana is just the beginning. The ÷abda which the disciple receives from his master, which has the potency of the spiritual consciousness of the master begins, an inner process for the disciple. In this inner process due to dikṣā he gets the access to the Inner Light which is of the nature of subtle sound.

Kavirāji says, “The subtle sound manifest itself as buddhi or jñāna after which desire arises and the mind is actuated. This mind hitherto at rest begins to move or stir and the result is the rousing of the dormant fire in the body (kāyāgni) after which desire arises and the mind is actuated. This mind hitherto at rest begins to move or stir and the result is the rousing of the dormant fire in the body (kāyāgni). The action of the fire thus brought into play originates a corresponding movement of the prāṇa within the body, which tends to assume an upward flow. This is the so-called opening of the navel lotus. The roused vitality gets up from the navel, strikes against the brain and comes down, in the course of which it is struck by a second flow of the same vital current roused from the navel. Being influenced by heat it begins to expand itself, in the course of which it opens up all its knots by means of the various recitation (÷rutis) and manifests the syllables (Varāas). The subtle sound within is associated with degrees of light.”

This process keeps on continuing unless the disciple becomes completely pure to receive the highest teaching of the brahmavidyā which brings him the realisation of the Self. This shows that through the ritual of upanayana the grace of master is infused in the disciple and gradually through upāsana, the inner light spreads, the knots open with the rise of knowledge and the inner channels are cleansed as the master has opened the psychic centres. This is how knowledge is transmitted in the tradition of Veda. Even now a days in the Brahmin caste the upanayana saṁskāra do happen but there are very few masters who are spiritually illumined to elevate the pupil and hence at most places it just a ritual.³⁹

Mystical Alchemy of *Prāṇa*

Nihar Purohit

Research Scholar, Dept. of Dharmagama SVDV. BHU.

Introduction:

All the way from the Vedic era to our modern time, prāṇa is recognized as breath. It is breathing because of which all the living beings live. So long as it continues, life persists. It is stated as an element which holds the body. But a question arises that can prāṇa be limited to breathing only? In this paper we will analyze the depth of this question and discover for ourselves the ultimate nature of prāṇa. For our discovery we will be guided by the ancient scriptures of Veda especially Upaniṣad. The scope of this paper deals with the broader perspective of prāṇa, which is traditionally known in the scriptures as Prāṇāna. In English we can see it as vitality or the enlivening force due to which the manifestation exists. This prāṇāna is the innate energy (śakti) that resides in prāṇa. Thus we can say that prāṇa is the vitality, living force in every existing element in the manifestation. But can we actually see this innate energy? We are very sure that we cannot see this energy but we definitely can feel it, we can experience it. As we move forward in our discovery we will realize that how this energy changes itself through very complex processes where there is new creation, combination and transformation. For me this is like the process of alchemy, (a seemingly magical process of transformation, creation or combination) where base metal is turned into gold and it is mystical because in the process of realizing our own true nature, prāṇa leads the individual soul (jīva) which is like the base metal to realizing itself as universal soul which is like gold. This inner process is not out rightly seen, it has many facets which are not seen but experienced in deeper states of meditation. It is a mystic experience which is transcendental, beyond the reach of logic, abstruse, esoteric, enigmatic, and inexplicable to an ordinary human being. Hence we describe this process as the mystical alchemy of prāṇa. There is a subtle transformation in prāṇa as

it moves from being gross to subtle, from being just breathing to universal enlivening force. Prāṇa or vital breath is that enlivening force that resides in every element in this universe and rather with which every element breaths in its own way. The breathing can be in the form of vibration of atoms and life breath as we see it in inanimate and animate objects respectively.

Prāṇa exists in all of them as the process of creation (jāyate), existence (asti), alteration (vipariṇamate), growth (vardhate), declination (apakṛīyate) and destruction (vināṣyati). This process happens in animate as well as inanimate objects though differently and in varied forms. The tendency to live, the urge for self-perpetuation, is an indication of the operation of the prāṇa in everything. Having understood the above six fold process let us examine prāṇa not just as breath but as an enlivening entity. Vitality of prāṇa has this power of alchemy. Vedas say that there is just one food that everybody intakes and that is the food in the form of prāṇa. A person may seem very healthy and yet lack vitality which can be seen as spiritual glow or luster on the face and in the eyes. It is due to prāṇa that sentient beings live. The body functions because of the life breath. The fetus survives in the womb of mother because of the divine vibration (spandana) or prāṇana. Here prāṇa is in the form of divine vibration. It is only when the baby comes out of the mother's body the breathing begins. All our expressions through our senses are in a way expression of our prāṇa. Without prāṇa eyes cannot see, ears cannot hear neither skin can feel the touch. It is up to us, whether we waste this energy or utilize it for the fulfillment of our life. We will have to learn the art of conserving this vitality and use it to its potential. It is prāṇa that makes the heart beat, the lungs function and the stomach secrete juices. Hence, neither breathing nor lung-function ceases till death. The Prāṇa never goes to sleep, just as the heart never stops beating. The Prāṇa is regarded as the watchman of the body. Prāṇa is a homogeneous energy that flows through the psycho physiological system of the person and hence the balance has to be maintained. Whenever there is excessive activity in any part of the body, the Prāṇa flows through in that direction. It is noticed that one feels like sleeping after a heavy meal. The reason is that blood goes to the stomach for the purpose of the digestion of the food, and

prāṇa, every individual prāṇa who performs this ritual or not gets satisfied. This is the secret of the prāṇa agnihotra. This is how the seers (ṛṣis) provide balance to this universe by supporting every individual in their own subtle way as they constantly recognize themselves with the universal prāṇa and not only that, it is their intention that through their teachings and practices want us to achieve the same oneness with the universal consciousness. The aphorism of uasudhaiva kutumbakāḥ, the whole universe is one family, is realized through this oneness.

Dikṣā and the awakening

There is a secret or hidden sense in which knowledge is transmitted in the Vedic lore. Not anybody is entitled to receive this secret knowledge unless he is authorized which technically means has the adhikāra to receive the knowledge. This authorization or receiving the adhikāra is bestowed by the ritual of upanayana or dikṣā. Hence it is said that only a dikṣita is entitled to recite the Vedic mantras and not others because others would never be able to conceive and receive the power inherent in those mantras. Hence through upanayana, also known as the thread ceremony they become dvija or the twice born. In the mystical process of dikṣā, the Guru one who is centered in the consciousness of his own spirituality installs his own prāṇa into the disciple and awakens the energy that is dormant in the disciple and elevates the prāṇa of the disciple. The life of the disciple gets a new birth and hence he is called dvija, the twice born. Gopināth Kavirāj describing this subtle process says,

“The infusion of spiritual energy is effected through the medium of sacred sound. The immediate result of the action is the rousing of the navel centre into activity, which in subsequent literature is graphically described as the “unloosening or snapping of the knot in the navel region”.

The well known couplet,

^tūak tk;rs ^kqz% laLokjkr f|tmP;rsA
osnikBkr-Hosr foiz% cā tkukfr ~~zā/19A~~

By birth one is considered to be low born (÷udra), after given the upanayana dikṣā he is called dvija the twice born.

wealth, lustre, glory, plenty and power, because Vaishvānara is satisfied.³⁰

The second morsel that we take in should be for the satisfaction of vyāna, the other aspect of energy: *Vyānāya svāhā*, “May vyāna, the all-pervading force within me be satisfied.”³¹

When vyāna is satisfied sense of hearing is satisfied. If sense of hearing is satisfied then moon is satisfied and when moon is satisfied the directions are satisfied, when all of these are satisfied then wherever they pervade and whatever they pervade, the whole atmosphere is satisfied. Due to this universal satisfaction, everybody is filled with plenty, prosperity, power and glories.³²

Then the third morsel should be taken for the satisfaction of the apāna: *Apānāya svāhā*.³³

When the apāna is satisfied, speech is satisfied. When speech is satisfied, fire is satisfied. When fire is satisfied, earth is satisfied. When earth is satisfied whatever is established in earth and fire is satisfied. Due to this universal satisfaction, everybody is filled with plenty, prosperity, power and glories.³⁴

4. The fourth offering, or the morsel, should be for the satisfaction of samāna: *Samānāya svāhā*.³⁵

When the samāna is satisfied, the mind is satisfied. When the mind is satisfied, the rain-god parjanya is satisfied. When rain god is satisfied the lightening is satisfied. When lightening is satisfied whatever is established in lightening and the rain god is satisfied. Due to this universal satisfaction, everybody is filled with plenty, prosperity, power and glories.³⁶

5. Then, the fifth offering is for the satisfaction of udāna: *Udānāya svāhā*.³⁷

When udāna is satisfied, the sense of touch is satisfied. Thereby, its deity, Air, is satisfied. When Air is satisfied, its abode, Sky (Space) is satisfied. When this satisfaction is effected, everything in Air and Space also is satisfied. Due to this universal satisfaction, everybody is filled with plenty, prosperity, power and glories.³⁸

In short, the Lord of the universe Vai÷vānara is satisfied and as this cosmic prāṇa resides in every body as individual

when the blood moves, the Prāṇa is drawn towards it. The brain then has less of Prāṇa at that time, and so one dozes.

According to the ancient Vedic tradition the individual soul is surrounded by five sheaths (*ka÷a*). We will examine the sheaths as we move from gross to subtle. The first one is called sheath made up of food (*annamayako÷a*), second is the sheath made up of vital breath (*prānamayako÷a*), third is the sheath made up of mind (*manamayako÷a*), fourth is the sheath made up of refined intellect (*vijñānamayako÷a*) and fifth is the sheath made up of bliss (*ānandamayako÷a*). We can actually see the process in our own body. Here we are discussing the process from gross to the subtle just from the point of view of understanding. Actually when it is manifested it always comes from subtle to gross as the subtle becomes the cause for the gross which is the effect. We are moving spiritually upwards. When food enters the body it is received by the sheath of food. From the sheath of food (*annamayako÷a*) sperm (*uindu*) is created. This is lead to the sheath of vital breath where it regains its form of potency (*ojas*). It is this potency which is spread all around the body and keeps the body functioning. The sheath of food depends onto this *ojas* for it to function. Then through the process of spiritual practice this *ojas* is purified and is called pure potency (*÷uddha oja*) which is in the realm of mind (*manamayako÷a*). Then pure *ojas* refines to a pure mind which has only pure intentions (*÷uddha saṅkalpa*) which reflects the sheath of refined intellect (*vijñānamayako÷a*). This pure mind refines and gives rise to bliss (*ānanda*), which is known as the sheath of bliss (*ānandamayako÷a*). It is this sheath of bliss (*ānandamayako÷a*) which is the last sweet barrier which one has to cross in order to experience one's true nature. This sheath of bliss is described in Upaniṣad as the golden vessel covering the vision of Brahman. As it is said in *I÷opaniṣad*,

~tqj.e.suikR.s.kR:LkfifraeqleA*

In order to understand the mystical alchemy of prāṇa let's be aware of its dynamic etymology from different perspectives and various levels.

Etymology:

Prāṇa is derived from the root *pṣ*, *pṣ pāraṇe*, *pṣ pālana pāraṇaya* which means to fill, to nourish, to satisfy, to nurture,

to cherish and hence it is related to *pārātā* or fullness. It is derived from the conjugation of *ps* + *an* + *ac*, the root *an*, an *prāṇe* means to breathe, to live and with the suffix *kuip* means one who breathes.

From the metaphysical point of view the etymology of *Prāṇa* is described in *Upaniṣad* as,

Prāṇa brings vitality. Prāṇa offers vitality to himself for himself ¹.

Commenting on this portion *ṣaṅkarācārya* elucidates that *prāṇa* is not dependent on anybody for its movement; with its own power it moves. *Prāṇa* offers vitality to himself for himself. When *prāṇa* offers something he actually offers himself in totally, fully. And the one to whom he offers is also himself. Hence everything that exists as manifestation is *prāṇa* himself. This is the purpose why in the mantra *prāṇa* is said to be father, mother, brother, sister, teacher, *brāhmaṇa* etc. as *Prāṇa* is anything and everything.²

We are reminded here of the auspicious *ṭāntimantra*,

*That is Fulness, this is fullness, from Fullness comes Fullness. When Fullness is taken from Fullness, Fullness remains. Om. Peace! Peace! Peace!*³

Vitality is something sacred. "Prāṇa is God Himself", says the Upanishads.

In *Bṛ. Up.* *prāṇa* is said to be one, and is called *Brahma*.⁴

Now to understand the mystical alchemy of *prāṇa* it is important to understand the very nature of *prāṇa* in a holistic way. In order to understand the sacredness of *prāṇa* we take refuge in the wisdom of Vedic seers where they experience *prāṇa* as Universal breath. The Vedic seers call this cosmic breath with the name of *Hiraṇyagarbha*, the womb within which the whole universe reside. It is also known as creative principle or the lord of creatures.

Hiraṇyagarbha, the Cosmic Prāṇa

What we call cosmic energy is ultimately identifiable with the creative principle, *Hiraṇyagarbha*. It is universally present, and is equally spread out in everything. As it is said, *O Prāṇa! You are the lord of creatures (prajāpati) and also the one who enters the womb and takes birth. All the beings offer sacrifice to you, as in you, all the senses are established.*⁵

awareness. (Adopted from (translation of Swami Krishnanda of divine Life Society on *Chāndogya Upaniṣad*)

It is a ritual that can be practiced in day to day life. In this ritual, we offer oblation of individual *prāṇa* into the cosmic *prāṇa* which has become multifold into five individual *prāṇa* to support the bodily functions called *prāṇa*, *apāna*, *vyāna*, *udāna* and *samāna*.

This ritual is a simple act of receiving food for the bodily nourishment and with each morsel we eat we offer that as an oblation to the Cosmic *prāṇa*. We will see how *Upaniṣad* describes the effect and result of this extremely subtle ritual, which gets converted into a religious worship, which is described as follows:

The food, which is brought, is first offered as oblation by the receiver (*bhoktā*) by repeating *prāṇaya svāhā*. It is the invocation, which means to say, "May the *prāṇa* be satisfied."⁶

This is to be inwardly recited while eating the first morsel. Here, it is not merely an utterance that is emphasised, but an inward feeling along with heightened awareness which identifies individual *prāṇa* with cosmic *prāṇa*.

This seems a very small act if we refer to the outer action but the importance is of the inner *kriyā*, inner action and that is done through *bhāvanā* or eternal contemplation. The fruits that we receive out of such a ritual is described herewith:

When the *prāṇa* is satisfied, the eyes are satisfied. When the eyes are satisfied, the Sun is satisfied, because he is the deity of the eyes. When the Sun is satisfied, the whole atmosphere is satisfied, because he is the presiding deity of the entire atmosphere. If the atmosphere is satisfied, whatever is the support of both the atmosphere and the Sun, is also satisfied, i.e., heaven itself is satisfied, even with the little act of taking food that we perform in a meditative fashion. Then what happens? Then, immediately, there is a reaction produced from the sources, which we touch, by this act of meditation. The reaction comes in the form of a vibration of happiness, the glow, as it were, from the different quarters of heaven. And, if the quarters of heaven are happy, the winds are happy, the Sun is happy, the whole atmosphere is happy, we are happy, with

udāna□ pratisthita iti: “On what is Udāna founded?” Samāna iti: Samāna is the subtlest form of vital force. Its seat is in the navel. It digests food, and it is the cause of the heat that you feel inside the body. It is the subtlest form of Prāṇa, and these gross forms which are mentioned are ultimately resolvable into this subtlest form, namely, Samāna. “So, Samāna is the ultimate support for all these functions.” This subtle Being, which is hidden behind even the Samāna, is your real Self, on account of whose presence these Pranas are operating in a systematic manner.²⁷

To understand the process of the mystical alchemy of prāṇa it is very important to know the practice through which this process attains its fulfillment. Now we will discuss the practice itself. Upaniṣad very nicely describes the state of the yogā who continuously meditates on prāṇa and shows the path of meditation so that his prāṇa would become one with the universal prāṇa. The reason is that the Self resides in the core of the heart and it can be attained by highest level of purity, which is called taijasa. Taijasa is so subtle that it can only be held by prāṇa. The state can be achieved in the following way.

The yogā should visualise that to his east is purva prāṇa, to his west is pa÷cīma prāṇa, to his north is utara prāṇa to his south is dakṣiṇa prāṇa, to his top is urdhva prāṇa, below him is avāci prāṇa. To all of his side, all over is sarva prāṇa. Contemplating the universal prāṇa in this way and practicing neti neti, not only this, not only this, the yogā experiences the Self who cannot be caught, who cannot be destroyed, who is one without a second, he cannot be accompanied and he cannot be bound. Having experienced the Self in this way O ! Janak you have become fearless says Yajñavalkya.²⁸

There is another spiritual practice of meditation which the Vedas prescribe and it can be done in our day to day practice to experience the power of mystical alchemy of prāṇa.

Prāṇa agnihotra

There is one very powerful ritual to experience and invoke the cosmic prāṇa is described in the chāndogya Upaniṣad, which is known as prāṇa agnihotra. The Prāṇa-agnihotra is a religious performance of the one who practices the Vai÷vānara-Vidyā, one who meditates on the Cosmic Being. It is a technique to support the cosmos just with a heightened

Importance of prāṇa is described by stating that as in a chariot the spokes are established in the navel so as gik , yaju , sāma, yajña , kṛatriya and brāhmaṇa everything are established in prāṇa.⁶

As the whole universe resides in this Cosmic breath, prāṇa is considered to be the absorbent of all. The Vedic seers give us the technique to practice this sublime teaching taking recourse to Upaniṣad. This is a technique offered in the Upaniṣad through which a sadhaka can meditate visualizing the individual prāṇa merging with the cosmic prāṇa. A stage comes when the meditator identifies him with the cosmic prāṇa. He becomes the holder of the full potency of the cosmic prāṇa. He identifies himself with the hiraṇyagarbha.

The Upaniṣad while showing how prāṇa absorbs everything within himself also tells us to apply the same in our sādhanā. Let us use the same as one of the meditation technique to realize the Self who is in the form of Cosmic prāṇa. Here are few verses from Chāndogya Upaniṣad where a ṣiṁ is offering us the teaching of imbibing the awareness of totality that can prepare us to realize and recognize ourselves as the Cosmic prāṇa. Let us focus on the mantras.

There is this great cosmic air or wind, which is an absorbent of everything. When the fire subsides, it goes into it. When the sun sets, it merges with this cosmic air. When the moon sets it is absorbed into this great wind.⁷

When the water dries up, it merges with cosmic air. It is this Being which absorbs the water into itself. This is according to ādhidaivika or divine existence.⁸

The above mantra asks us to ponder as why does the rain come only in a particular season and at a particular time? Where does that water go as it evaporates from the river and sea?

From the point of view of metaphysical existence (ādhyātma), prāṇa itself is the absorbent. When a person is sleeping his speech merges in the prāṇa, the power to see, power to hear and mind is absorbed in prāṇa. Prāṇa absorbs all into itself.⁹

Just as in the universe for the devas it is called the Cosmic air (vāyu), which absorbs everything into itself, so in the individual also it works in a similar manner, and it is called prāṇa.¹⁰

Because all the elements merge in prāṇa and also emerge from prāṇa, Prāṇa is the godhead for pra-asti.¹¹

Now let us see how prāṇa is identified with the ultimate praise of the lord (udgātha). The chanting of Veda begins with the praise of lord which is the provider of the divine energy. The chanting is known as up going chant of Sāmaveda as singing the chant one is elevated spiritually and becomes established in the experience of Universal Self. The fuel required to operate the mystical alchemy of prāṇa is this divine energy hence it is pivotal to understand how prāṇa itself is the generator of this energy.

Prāṇa as Udgātha

The concept of Udgātha is of utmost importance in the lore of Veda. It is the up going chanting of Sāman. It is the brilliant life breath. He who knows this, everything comes under his control. During the chanting of Sāma hymns the life breath assumes the form of the song. The wise meditates on the singleness of prāṇa with concentration and chants the hymn.

Etymology of Udgātha is described thus:

The syllables of Udgātha are worshiped as follows, ut in udgātha is prāṇa as due to prāṇa everybody rises upwards, speech (vāc) is the nature of gā because speech is called praise (girā). The syllable tha is food itself as everything is established in food or energy¹².

ānkarācārya nicely comments on this mantra saying , everybody rises because of prāṇa , it is seen that the body which is devoid of prāṇa seems lifeless. Hence the Udgātha, which is the provider of divine nectar is surely of the nature of prāṇa.

The same teachings echos in a mantra from Bṛihadāraṇyaka Upaniṣad where it says ,

Prāṇa is ut which means uttādha i.e. everything is upheld by prāṇa, everything is illumined by prāṇa.¹³

The Chāndogya Upaniṣad elucidates this concept with an illustration (ākhyāyikā) which carries the purport of a higher meaning and explains it in a succinct way. Here in the story it describes that fight is on between the god and the demons and the demons seems to be winning and devas feel that they are going to loose and hence would be lusterless. They decide to

Definitely Sun is the external prāṇa. As it rises it bestows grace onto the prāṇa, which gives life to the eyesight, (because of the light of sun the eye can see) within the individual body. The lord of the earth is affecting the apāna of the person by pulling it downward towards itself. In the middle of sun and earth, is the ether which is samāna (in the body samāna also resides in the open space) and the air which pervades everywhere in universe is the one which is affecting vyāna (in the body vyāna pervades all the channels throughout the body). The vital energy teja itself is udāna. One whose bodily vital energy is diminished is reborn along with the senses merged within the mind.²⁶

It is also important to know where all these five prāṇa are established.

The body of an individual may be said to be founded on the Prāṇa, the vital breath, because it is the vital breath that sustains the body. When we inhale, Apāna functions. So, Prāṇa, in its principal form, may be said to be the foundation for the body, the personality of the individual. “Where is the Prāṇa founded?” “In the Apāna” - apāne-pratisthita. If the Prāṇa is not to be filled up, the Apāna will go down, and will no longer be inside the body. It will go down by the gravity of the earth. And if the Apāna is not to go down, the Prāṇa will go up. So the two, moving up and down, are thus themselves held in position. So, “Prāṇa is founded in Apāna.” “Now, where is Apāna founded?” Vyāna-iti: Vyāna is the force that operates throughout the body, due to which there is circulation of blood. The blood moves equally throughout the veins and arteries. Kāśmin nu vyāna pratisthita iti: “Where is Vyāna founded?” Urdāna iti: “Urdāna is the support for Vyāna.” Urdāna is a very peculiar function of the vital energy. It is like a post to which animals are tied. The animals try to go this way and that in various directions, but are not allowed to go according to their own whim and fancy, as they are tethered to a post. Likewise, the Urdāna is a principle of Prāṇa whose seat is supposed to be the throat, to which the other functions of the Prana are tied as to a post, as it were. And so, Urdāna is the support for the operation of the other aspects of the vital energy, namely, Prāṇa, Apāna and Vyāna. If the Urdāna is not to be there as an inviolable reality of the Prāṇa, the other functions will not perform their duties as expected. Kāśminn

practice (upāsana), vyāna can be understood in a better way by studying this mantra and practicing it.

From the spiritual point of view udgātha is worshiped as vyāna. The exhalation is prāṇa and the inhalation is apāna. The point of juncture of prāṇa and apāna is vyāna. Vyāna itself is speech (vāc). Hence when one is speaking he is neither inhaling or exhaling.²²

Udāna is also one of the most important among these five prāṇa as it leads the individual soul (jīva) out of the body at the time of death.

Out of these channels one channel goes upward in which udāna takes the jīva to heaven, for those who have done meritorious deeds and hell for those who have performed sin and those who have performed both he leads them back to the planet of humans.²³

ṣaṅkarācārya comments on this mantra saying that the upward rising channel is called suūmnā. Udāna, whose characteristic is to raise upward travels through suūmnā. In the body it functions from the foot to the head. The question may arise, who remains awake when a person is in deep sleep? Because the person has no awareness that he is living unless he comes out of his sleep and knows that he was in deep sleep. So who remains awake when he is asleep?

During the deep sleep in the body it is the fire of prāṇa (prāṇāgni) who is awake. Apāna is the garhapatya agni, vyāna is the anvāhāryapacana or the dakṣiṇāgni and the prāna is the āhvaniya agni. The one who receives the incoming and the outgoing breath which are offered as oblations, and separates them equally is samāna. Mind is the worshiper and fruit obtained of the sacrifice is udāna. Udāna leads the worshiper day by day to Brahma.²⁴

From the soteriological point of view here they share a subtle detail that udāna is the one which lead a person to becoming immortal as when a sādḥaka is lead to recognition of brahma he is sure not to be born again in this mortal body. This rising upward is called the path of uttarāyana. Refer to the mantra of Ch. Up., which says, one who is lead upward attains immortality.²⁵

From the divine (ādḥidaiṇika) level of existence the five prāṇa are described as follows;

sing the highest sermon Udgātha and invoke apurva, the vital energy, which is generated on singing Udgātha, so that they overcame the demons. All the gods come together and worships Udgātha in different ways. They worshiped Udgātha as the breath of nostrils, as speech, as mind but every time the demons destroyed it by making it sinful. So finally they identified themselves with cosmic prāṇa and worshiped Udgātha, and doing thus they identified with Udgātha itself. As the mantra says,

Then finally they worshipped udgātha as cosmic breath. The moment demons came near to destroy the worship, instantly they got destroyed as a small lump of mud would get destroyed after striking a massive stone.¹⁴

Here there is an important teaching offered to us by the mantra. It definitely means that nothing except cosmic prāṇa is pure enough to hold udgātha and it also says that one has to become identical with the goal that one has to achieve. The realization can only be achieved by seeing oneself identical with the lord. As it is said Worship śiva by becoming śiva. (÷ivaī bhutvā ÷ivaī yajeta). Hence udgātha is one with everything in this universe.

Udgātha is recited through speech and breath and speech are mutually related. Speech manifests itself due to prāṇa. Actually it would not be untrue if we said that the speech rides on breath and articulates itself or the prāṇa carries speech to make it manifest both ways would be true. This fact reflects in the mantra.

Ṛgḥaspatā, the lord of eloquence invoked udgātha in the form of prāṇa hence prāṇa himself is considered to be ṛgḥaspatā. Because speech (vāc) herself is eloquence (ṛcḥti) and ṛgḥaspati is the lord of speech. Hence prāṇa is also the lord of speech.¹⁵

We all have this question as to how did prāṇa come into existence?

It is very important for us to understand and the Vedas are very clear and direct in stating its creation.

From Him comes prāṇa.¹⁶

Praṇapanishad clearly states, From the Self came prāṇa. As the shadow exists with the body of a human being so as prāṇa remains

dedicated to the Self. With the intention of being in the body he manifests in the body.¹⁷

It is very clear that it is out of His divine will and absolute freedom he manifested as prāṇa. It is also important to note that everything that manifests exist in Brahma as Brahma. How can one become many? This question naturally arises. This can only happen if he playfully conceal himself and takes myriad form and shapes.

The same Upaniṣad further adds the reason for having prāṇa and question's itself. This questioning is a way of bringing limitation out of his own freedom to manifest, just out of play.

*The Self beheld, with whose movement will I move and establishing in whom I will be steady? And thus he created prāṇa and from it came ÷ raddhā , ether, air etc.*¹⁸

In his commentary on this mantra paṅkarācārya very nicely states that as Self beholds cosmic prāṇa with the name of hiraṇyagarbha, who is the inner self and base for the senses organs in an individual. Hence prāṇa is responsible for all the action done by every inanimate being. We can see the combination and transformation of prāṇa which takes place as a process of mystical alchemy.

Diversification of prāṇa

The Prāṇa is really a single energy, but appears to be diverse when viewed from the standpoints of its different functions. This diversification of prāṇa is, key to the understanding of the mystical alchemy of prāṇa. We will study each of this aspect in order to understand the intricacy of the mystical alchemy. The fivefold nature is articulated as:

1. **Prāṇa:** When we breathe out, the prāṇa operates in one of its functional forms. The centre of the prāṇa is in the heart.
2. **Apāna:** When we breathe in, the apāna functions. The ingoing breath is the effect of the activity of the apāna. Its center is in the anus.
3. **Samāna:** There is a third kind of function called samāna, the equalizing force. Its centre is the navel. It digests food by creating fire in the body and it also equalizes the remaining functions in the system.

4. **Udāna:** The fourth function of the prāṇa is called udāna. Its seat is in the throat. It prompts speech and, on death, separates the system of the Prāṇa from the body.

5. **Vyāna:** The fifth function is called Vyāna, a force that pervades the whole body and maintains the continuity of the circulation of blood throughout the system.

This fivefold function of the prāṇa is its principal form. It has also many other functions such as belching, opening and closing of the eyelids, causing hunger, yawning and nourishing the body. When it does these five secondary functions, it goes by the names of Nāga, Kārma, Kukkāra, Devadatta and Dhananjaya, respectively. The details given above are the functions at the physical level. All these different prāṇas have subtle functions also, which would be soon discussed from the divine and metaphysical point of view. Now let us see this fivefold function in detail. We will ponder as to where do they exist in the body, in what are they established and what are their subtle functions at different levels of existence.

Prāṇa is established, in pāṇu and upastha (excretory organs) as apāna, moving from mouth, nose, eyes and ears as itself, in the middle it is samāna. Samāna distributes the food equally to all the organs of the body. From this fire of prāṇa come the seven flames. (Two eyes, two ears, two nostrils and one tongue).¹⁹

The prāṇa needs a medium to travel and this medium is called a nādi or channel. It is through the channels that prāṇa is distributed all around the body and runs the body. Now the location of vyāna is described.

*The Self resides in the heart. In the heart there are 101 channels. From these each one has 100 branches and of those branches there are further 72,000 channels. In all of these channels vyāna resides.*²⁰

paṅkarācārya commenting on this mantra gives the etymology of vyāna as vyāna vyāpanāt which means expansion. Then he says as the rays of the sun shines and fills the whole universe, in the same way, vyāna residing in the channels expands from the heart and spreads everywhere in the body. Vyāna resides at the junction of prāṇa and apāna,²¹ who is the doer of brave deeds. It resides in region of shoulder (skandhade÷a) and joint (marmade÷a). From the point of view of spiritual

Abbreviation:

1. *Pr. Up.* = *Pra÷na Upaniṣad*
2. *Ṛv. Up.* = *Ṛghadāraṣyakaupaniṣad*
3. *Ch. Up.* = *Chāndogya Upaniṣad*
4. *Mu. Up.* = *Mundaka Upaniṣad*

References

- ¹ *Ch. Up.* 7/15/1
- ² *Ṛv. Up.* 7/15/1
- ³ *Ṛv. Up.* 1
- ⁴ *Ṛv. Up.* 3/9/9
- ⁵ *Pr. Up.* 2/2/7
- ⁶ *Pr. Up.* 2/2/6
- ⁷ *Ch. Up.* 4/3/1
- ⁸ *Ch. Up.* 4/3/2
- ⁹ *Ch. Up.* 4/3/3
- ¹⁰ *Ch. Up.* 4/3/4
- ¹¹ *Ch. Up.* 1/11/5
- ¹² *Ch. Up.* 46/1/3/6
- ¹³ *Ṛv. Up.* 1/3/23
- ¹⁴ *Ch. Up.* 1/2/7
- ¹⁵ *Ch. Up.* 37/1/2/11
- ¹⁶ *Mu. Up.* 2/1/3
- ¹⁷ *Pr. Up.* 3/3/3
- ¹⁸ *Pr. Up.* 6/6/3,4
- ¹⁹ *Pr. Up.* 3/3/5
- ²⁰ *Pr. Up.* 3/3/6
- ²¹ *Ṛv. Up.* 3/1/3
- ²² *Ch. Up.* 1/3/3
- ²³ *Pr. Up.* 3/3/7
- ²⁴ *Pr. Up.* 4/4/3,4
- ²⁵ *Ch. Up.* 8/6/6
- ²⁶ *Pr. Up.* 3/3/8,9
- ²⁷ *Ṛv. Up.* 3/9/26 (*Tr. Sw. Kṛṣṇānanda*)
- ²⁸ *Ṛv. Up.* 4/2/4
- ²⁹ *Ch. Up.* 5/19/1
- ³⁰ *Ch. Up.* 5/19/2 (*Translation: Sw. Kṛṣṇānanda*)
- ³¹ *Ch. Up.* 5/20/1
- ³² *Ch. Up.* 5/20/2
- ³³ *Ch. Up.* 5/21/1
- ³⁴ *Ch. Up.* 5/21/2
- ³⁵ *Ch. Up.* 5/22/1
- ³⁶ *Ch. Up.* 5/22/2
- ³⁷ *Ch. Up.* 5/23/1
- ³⁸ *Ch. Up.* 5/23/2
- ³⁹ (*Inspiration: Mysticism in Veda by M.M. Gopināth Kavirāji*)

dŋ fuxsa duksr Podjrs gSAe/[eəZesa dɛh] vksj xj hɛsa o' fi o's dnd'r
vksj vfofu; fer ns'kksaesans [khtk lɔh gSA o's dndj .knqfu; kɔsbfrɔkl esa
lɔls dms laiz hq_ .kvij k/k] 2002 esa laiw .kZ vtsMuk dɛ frɔkf; siudɛ fy,
ftɛsnkj FkA fɔj Hh o's dndj .kusb dms fuxsaesa Q; kikj vksj fɔk dks yHk
igq; k; kvksj oggik' Vh; cSad 40 fcfy; uM Wjy ls vf/ kduh dks vts fMuk ls
dgj Hkstus esa l[egg,] D; sa fɔbl vfofu; fer vksj o's dnd' rns'kesantɔsa, silk
dɔs ls jks dɛs dɛ fy, dks dZ fofu; eu ugha FkA

oS'dhoj.kos forjks/kh rZ nrsr gSa fdcSadu x f jks adks muds vius
[kksaesa andj nrsr gSa 60 izfr'kr ;kbllsvf/ kdcj]stxkjnhnri vSj ,d
iwjs n's'k kC Sad fno kfy; koks tkuk oS'dhoj.kos f[kyQ rZ gA7

$$\partial S' \partial \partial j.k.l e E k Z d^1 \partial S f' \partial \partial k^1_2$$

vrkSj ij ekutrkGsfedPrO;kikj] iw;thkn vksj yksdra=ds
fopkj O;kid:i lsos'dmjt.koks c+Hoknsrs gSAePrO;kikj ds lFkZksa ok
nkogsfid;gvkFkZdle f) vksj voljksads fo'ks'k:i ls foekl 'khyj'k'V'ksa
esa c+HrkGSAukxfjdIora=rvksads c+HrkG] hlls lalk/kuksads vf/kdQ'ky
vkoaVu esa em feyjh gSA rojukRed yktk ds vkFkZd fl) kurksa ch lykg ds
vuplj ;gePrO;kikj lalk/kuksads vf/kdQ'ky vkoaVuds c+HoknsrkG]
lFkgh lHhns'ko;kikj yktksa 'kkyfyksgs gSA

lɛU; :iɛa] ;gfoɔkl'kɥɯns'kɛsɔɔs fɯkfl;ksɔɔs fɯ, dɛtɛɛksa]
vɛ/kd jkɛtɛxj] mPɔmRiknu vkSj mPɔ tɒu lɛj dks <+kɔk nsɛk gSaA

mKjokrhvKSj vQlr[ksi iw;thoknds lefKZoksa dk dbyk gS fd fooflR
ns'kksa esa ykSdra=vKSj iw;thoknds :i esa jktuhfrd vKSj vkfFkZd Lora=k dk
mPp va'k vius vki esa lekIr gks tkrk gS] rFkk lekFk gh laifUk ds mPp Lrj
dk mRiknu djrk gSA os os' chdj .k dks mKjrk vKSj iw;thoknds ykHkolkjh
izlkj ds :i esa ns[krs gSaA ykSdrkaf=d os' chdj .k ds lefKZd dHkh&dHkh
osf' odrk lefKZd Hkh dgykrs gSA mudk ekuuk gS fd os' chdj .k dh igyh
volFkk dtkj&nuq[k FkA fo'oukfj duxkfjoksa dh bNkksa dk izfrfuf/kRo
djus okys fuekZ.k Red fo'olrjh; jktuhfrd lafFkkuksa dks buk vuqj .k
djuk pkfg,A vU; osf' odrkokfn; ksa dh fHkUurk ;g gS fd os bl fopkj/kkj dks
vk/kofud :i esa ifjHkkf'kr ugha djrs gSa] ysfd os ,dykSdrkaf=d izfØ;k ds
ek;/e ls bls bu ukxfjoksa ds Lora=puko ds fy, NkSt nsaxsA

lhuvj bxył jks'ks vks0lh0 tSls dñYksx oS' dñj.k dks Lora=

oſ' dhdj.k % ,doLqfu'BewY;kadu

Mwālarks' kobekj flag

vflIwSaVizksQslj]] lekt'kkL=foHkx] Mkw0 ?ku';ke flag ih-th-dwyst]

lks;siqj] ykyiqj] dkjk.klhA

oʻshoj.kok'kkOndvEKZLEkhu; ;k {ksh; dɽqksa;k ?Mukksas
fo'oLrj ij :ikUrj.koh izf0;kgSAbIs ,d,silh izf0;kdk o.kZudjus ds
fy, Hkh iz;qDr fo; k tk lork gS ftlds }kjkiwjs fo'ods yksx feydj ,d
lekt cukrs gSa rFkk ,d lek fdk; Z djrs gSa ;g izf0;k vkfFkd] round]
lekftd vksj jktuhfrd rkorksa dk ,d la;kstu gSa oʻshoj.k dk mi;ksx
vdj vkfFkd oʻshoj.k ds lUHLZ esa fo; k tkrk gS] vfkZr~ O;kikj] fons'kh
izR; [kfus'k] iwath izogj izokl vksj izSk|sfchds izlkj de;/elsjk'Vh;
vfZO;dEkkokvürjZ'Vh; vfZO;dEkksaesaa,shoj.lA

WithDilej] oS'dnj.kdsfiEu:iesifjHk'krdjrsG&^oS'dnj.k
lhk'ksa ds ikj fofue; ij jkT; izfira/kksa dk gzk; k foyksiu vksj bls
ifj.kkeLo:inRiUu gqvkRiknu vksj fofue; dk rhoz ,dhd'r vksj tfVy
fo'oLrh; na=GA;gvEK'kklF;ksa ds jkjmhdz lkeu; ifjHk'kkgA⁴⁴

Ekkel, yu yikmesumfu; kds ^lik* gksus ds izHkko dh tkap djs
gs** vksj rdZnsrsga fdo's' dnd' rQ; kikj] vknMksftx] vkwfZ ds J'a [kyu vksj
jktuhfido yksausmfu; kds csgj vksj cnrj] nksuxa :iksaesa lFkk;h :i ls
any fn; k gsa os ;g rdZ Hkh nsrs gsa fdo's' dndj .k dh xfr c+ jgh gs vksj
Q; kikj laxBu rFkk dk; Ziz. kkyh ij blk izHkko c+ tk dh tk, xA²

uksvepkseLdhdkrdZgSfdLS)kfÜrd:i esa oS'chdj.k 'kChdk
mi;ksx] vkfFkZdoS'chdj.kdsuomnkj :i dko.kZudjus esa fd;k tkrk gSA
vkj0 jkdrZLudsvuq[kj] ^oS'chdj.knqfu;kdsndkvikSj nqfu;kchpsuk
dsrhozhdj.kksuksa ls la;qDr:i ls LFcfU/krgA**3

,UFkh fXMSUL ds vuqlkj] ^nqfu; k ds Irj ij lkeftd lEdU/kksadk
 ,slk rhzhdj.k tks nwj lE k {k s s ad k s bl izdkj ls tkd Mrk gS flls lE fkh;
 xfrfof/k; k s a fE k g g r v f/ k d f d y k s h Vj nwj ch ? Mukk s a } k j k , d n w j s d k s
 Lo: i iznku fd; k tkrk gS⁴

gZubZOMyhnokrdZgSfdHhHhVürjZ'Vh;dj.kvSj os'ndj.k
'kChsa dkmi;ksx ,dnwls ds LFku ij fd;k tkrk gS ysfdu vkSipkfjd :i
lsbuesa ekwvharj gA ^vürjZ'Vh; ** 'kChokmi;ksxvürjZ'Vh; O;kikj]
laca/kvSj laf/k;ksa vkfn ds egRo ds iznf'kZr djus ds fy, fd;k tkrk gSA
vürjZ'Vh; dk vèkZ gS jk'V'ksa ds dhpAmi; qDr fo'ys'k.k ds vk/kkj ij ;gL i'V
gS fd os'ndj.k vUrosZ'ku vkSj cfg'oj.k dh ,d tFvY izfØ;k gSA blesa
fo'o dktkj] fofHkÉ vkFkZd] lkekftd vkSj jktuhfrd laLFk vkSa] eMhefm;k]
izkS|ksfxdh rFkk laLd`fir vkfn ds ,ndj.k.k dk vUrosZ'ku gS jgk gS tcfj
jk'V'gSjkt; ch izHkq lÜk vkSj Lons'kh; rkd ckg'oj.k.k gS jgk gSA

os'ndj.k dk bfrgl

'kCh ^os'ndj.k.k** dkmi;ksx vèkZ'kkl;ksa ds }kjk 1980 ls fd;k
tkrk jgk gSA gkyafj 1960 ds n'kd esa bldkmi;ksx lkekftd fdku esa
fd;k tkrk Fkk] ysfdu 1980 ds n'kd ds mRrjk] Z vkSj 1980 rd bldh
vo/kkj.kk ysd fZ; ugha gqA os'ndj.k dh lcls iqjkh ls] kfu d v/kkj.kk vksa
dks m|eh ls eeh us ,d vesfjdh gkZ rjst jlsy }kjk fy[kk x;k ftUgksaus
1897 esa 'kCh 'dkisZj sV fntksa* dh jgk dh

os'ndj.k.k ds ,dlfn;ksa yach izfØ;k ds :i esans [kktkrk gS] tks
ekus tula; ;k vkSj lH;rk ds fookl ij utj j [kfh gS] tks finys 50 o'kks
esa vkfH; <ax ls fofjrgqZ gA os'ndj.k.k ds izkjFkZ :i jksu lkekZt;]
ikFkZ;ulkekZt; vkSj gku jktua'k ds le; esa ik, tks fksA tchuesa 'kq; gqyk
js'ke ekZ ikFkZ;ulkekZt; dh lhek rd igppx;kvSj vks jkse dh rjQ c+
x;kAbjkeh Lo.kZ;qHh,dmkgj.kgS] tceqfLy eubs'kksa vkSj O;kikj;ksa
us iqjkuh nfu;ksa izkjFkZ fo'vFkZ,d fkd ch fkd kiuk dA ftds ifj.kel o:i
Qlyksa] O;kikj] Kku vkSj izkS|ksfxdh os'ndj.k.k gqyk vkSj dnea eeksy
lkekZt; ds nkSjku] tc js'ke ekZ ij vis[kkl r vf/kd ,ndj.k.k fkdA O;kid
laHkZ esa os'ndj.k.k 'kq;vr lgha 'kCh ds var ls igys gqA ;gL ius vkSj
fo'ks'k :i ls iqZkysa gqA lgha 'kCh esa iqZkys os'ndj.k.k fo'ks'k
:i ls ,d mSisSus ij egkhiSa] vèkZ,d fkd vkSj laLd fr;ksa lStqMk gSA iqZkys
dk vñhok ds vf/kd 'k'vksa vkSj Hkqjrh; {ksksa ds lFk fdlkj vkSj O;kikj
os'ndj.k.k dk igyk izeq[k O;kikj :i fkdA fo'o O;kikj dh ,d ygj
mifus'kokn vkSj laLd`fr dZk;rk nfu;k ds lHh dksuksa rd igppx dZ
os'ndj.k.k fo'ks'k lgha vkSj lgha 'kCh;ksa esa os'ndj.k.k ,wjksi; O;kikj ds
izlkj ds ek;/e ls tkjh jgk tc iqZkys vkSj LiSfu'k lkekZt; vesfjok rd

dk tUe tks dsoy ,d gh ekSle ds fy, l {ke gksxk vkSj vxys ekSle esa bls
iqe ugha mkk;k tk ldsx& tks ,d fux ds fy, x`fgr dktkj dks lqfuf'pr
djksA lEiw.kZ jk'V'ksa ch [kk] vkiwfrZ ,d dñh ds }kjk fu;af=r gksrh gS tks
laHkor fo'o dSad;kvkZ-,e-,Q-_.k 'kksst ds ek;/e ls ,s ls th0,e0ks0,l0
ds fØ;kUb;u esa lQy gSA

Û fo'o O;kid QM-l vkSj ikWl laLd`fir tSls ikWbsekWu] lqMsdw] uwekwek]
vksfjxseh] vkn'kZ J'a[kk] ;w0V;wcj vWjddj] Qsl cqd vkSj ek; Lisl ;smu
yksksa ch igppesa gSa tks vñhok;khv'jus vdkmi;ksx djrs gSA] ;s /kjrh dh
tula; ;kdk ,degRo iw.kZ HkksNksM+nrs gSA

Û fo'o O;kid [ksy ch ?kukvksa tSls Qk fo'o di vkSj vksyafid [ksyksa
Û lkdZkksfedw; ew;ksa ds lewg dk fueZ.k; ;k fookl laLd`fr dk le; iñdj .lA

rdhch

Û ,d os'ndj.k.k lapkj cqu;krh lajpuk dk fookl vkSj lhek ikj vkadMksa dk
vf/kd izokj lFkgh ,silh rdhoksa dkmi;ksx tSls bñv'jus] lapkj mixzgksa]
leqz ds Hkhrj Qkocj vñvñ dsoy vkSj ok; jysl vsyQksA

Û fo'o Lrj ij ykswekvksa ch la; ;k esa o`f % dkWih]kV dkdWu] is/va
vkSj fo'o O;kikj leksrA

dkWih'usfnd

Û vürjZ'Vh; vkijf/kd U;k;ky; vkSj vürjZ'Vh; U;k; vksyuska dk fueZ.kA
Û os'ndj.k.k ls yMhus ds fy, iz;kl vkSj lg;ksx gsrq tkx:drk dks
cHkuk rFkk vij/kvk; kA

Û ;ksu tkx:drk os'ndj.k.k ds dsoy vkFkZd igqykSa ij /;ku ds fUnzr djuk
vdlj vklku gksrk gSA bl 'kCh ds ihNs etowr lkekftd vèkZ finik gSA
os'ndj.k.k ekeryc fofHkUuns'kksa ds dhp lkaLd`fr dhp rHh gks ldrk gSA
os'ndj.k.k ds lkekftd izHkko Hk gks ldr gSa&tSls ysfad vlekurk esa
ifjorZu] vkSj bl eqnrs dks ysdj iwjh nfu;ksa fyax fdkn'vdlj vf/kdWj-
ds izdkjksa ij tkx:drk Qsykus dk iz;kl fd;k jgk gSA mkgj.k.k ds fy,
vñhch ns'kksa esa yMfd;ksa vkSj efgykvksa dks yacs le; ls efgyk [kuk dk
f'kdj cuk;k tk jgk gS ,silh gkfudkj d izfØ;k vñ iwjs fo'o ds lkaus vk
ppgh gS] vc bl izfkd esa dñ deh vk jgh gSA

Û nkSyr esa cHksUkjh cqr de ykksa ds ikl gks jgh gSA ehfm;k vkSj vÜ;
cggjk'Vh; foyk;d lekt vkSj mRiknu ds ,d mS Hkks dks fu;af=r djrs gq,

vürkZ'V'h; lkald`frdfofue;

ŪvŭrkZ'Vh; ;k=kvSj i;Zu dNysksads fy, ghejugs] tksvŭrkZ'Vh;
;k=kvSj i;Zu d k [kpZ oqu d] ldrs oSaA

Ūlɛkku; miHksDmRiknsa⁴tSlS⁴HkstkukvŪ; ns⁴ksa⁴ŪljmuchlaŪd⁴fr
esaŪd⁴fr⁴esaizlkjblesavkupaf⁴kd:i lsifj⁴d⁴rtho⁴kkfeyg⁴sa⁴sf⁴od
o⁴f⁴ vEKZ;oLEkkok,du;kvkSj⁴yk(kf.kdxg.ko⁴sa⁴,dyklsal; qDrcht

fczfv'kllkzkt; ʰbfɔŋkleeslɔlsdʰkllkzkt; ʰzksblɔs iw.kz vɔkɔj
vksj 'kfɔrɔsɔkɔ.kɔs'ɔɔɔj.kɔkntkz fɛykɛkʌbl vɔf/kɔs nksjku fczvsu
ɔsvɔn'kksɔvksj lɔɔɔ fɔrɔsvu; ns'kksaj fksksx; ʌl9ɔa.lɔɔsɔdʰkksɔdʰk
ʌs'ɔɔɔj.kɔkɔzɛk; qʰ** ʰkɔɔkɔkɔkɔgʌ; gɔgɔky fksj ftɔkɔɔzɔj.k
ɔjksɔh; 'kɔɔ 'kfɔr;ksɔ nɔsɔfɔs'kksavksj ɔnesa.lɔ; ɔrɔjkt; vsfɔkɔsɔp
rɔth.lɔsɔɔsvuɔjktʰʰ; ɔ; kɔkɔj vksj fɔs'kɔsvk/kɔj ij fɔ; kx; ʌ; gɔg
ɔky fksj tɔmɔlɔkɔj kɔvɔkɔs {ks=vksj iz'kɔr }hɔ fo'o iz.kkɔhɛs 'kɔfɛy
gksx; ʌʌs'ɔɔɔj.kɔkɔzɛk; qʰ** ɔsvɔsɔdʰ 'kq;vkr 20ɔa 'kzɔthesa izɛk
fo'o; ɔ; ɔ lɛkɔgɔpɔ vksj ɔnesa 1920 ɔs n'kɔɔs vɔr vksj 1930 ɔs n'kɔ
ɔdʰ 'kq;vkr ɛsɔ lɔ.kz ɛkɔd lɔɔvɔs nksjku; ɔ/ɔlɔ kɔs x; ʌ⁵

vk.com/fudoS'chdi.k

bulalFkkksaesaiaqfufZkZ.kvkSj foekl ds fy, vUrjZ'Vh; cSad'fo'o cSad'vkSj vUrjZ'Vh; eqzkds'k 'kkfey gAoS'ndj.kesardndsvk/kofundj.k ds dkj.k; g lofo/kkgqZ] ftlus O;kikj vkSj O;kikj dkrZnksj ch yxrdks de dj fn;k] ewy :i ls 'koYd rFkk O;kikj ij lkekU; le>kSrk (General Agreement on Tariffs and Trade-GATT) ds rRoko/kku ds vUrxZr ,slk gqvk gS ftlds pyrs dZ le>kSrk saesa eDr O;kikj ij ls izfrU/k dMk fn;k;kA

fɪh; fo'o;ɔ dʌdnɪs| vɪŋkZ'Vh; ɔ:kɪjvoɪs/kʌsɛəvɪŋkZ'Vh;
le'ksɪsɔdɛk/ɛlsɪkɪkɪ dɛh vɪtɔz ɔ'xʌsɪv dɪf.kɛlɔ:i dɔz fo'ks'k

igy chxZ vkSj blesa fo'o O;kikj laxBu¹MCY;w0h0vks0] ftlds fy, xSv vk/kkj gS 'kkfey gSA

esPrO;kikj dk la/kZu

û 'kqfdeas deh ;k lekfir (de ;k 'kU; 'kqfdeas lekfe esPrO;kikj {ks= dk fueZ.kA

û fo'ks" k :i ls leqz ukSogu ds fy, fMCkcarh dj.k ds foodl ds ifj.kkeLo:i gksus okys ifjogu ewY; esa deha

û iw;th fu;= .kesa deh ;k dMShA

û LFkkuh; O;olk; ds fy, lfcMh esa dMSh] mUewy ;k lfeA J.kA

esPrO;kikj ij izfira/k

û dZ jkT;ksa esa dSf)dlaink ds gksZuh dj.k kokuwvf/kdizfira/kksa ds lekfyxwgSA

û dSf)dlaink izfira/kksa chijkj¹h; eU;rk¹mkj.kphu ls izkTr isSa/vesfjokesa eU; gkskA

m:Xos okriZ¹4984 ls 1995 rd esa ,d laf/k gqbZ] ftlds vuqlkj MCY;w0h0vks0 O;kikj d foodnksa esa e/;LFkkr djsx vkSj O;kikj ds fy, ,d ,dhd`r eapmiyC/k dkj,xkAvU; f)i{kh; vkSj cgg i{kh; O;kikj leksSrs ftlesa ekfLV¹p laf/k vkSj mRrjh vesfjokesa esPrO;kikj leksSrs 'kkfey gSA dk y{; Hkh O;kikj ds vojks/kksa vkSj ewY;ksa ds de djuk gSA

fo'o fu;kZr eas o`f) gqbZ gS tks 1970 esa fo'o lqymRikn ds 8-5 izfr'kr ls c<tdj 2001 esa 16-1 izfr'kr gS x;kA

os'chdj.k 'kCh dk mi;ksx¹4S) kfu rdek;us esa] bu foodlksa ds laHkZ esa fo'ys" k.k ds fy, uks,e 'kkselch lea dZ;ksa ds jkjk fd;k x;kA

vykspkksa us ns[kk gS fd lekyhumi;ksx esa bl 'kCh ds dZ vFkZ gSA mRrjh.k ds fy, Noam Chomsky djs gSA fd os'chdj.k ds dZ igyw gSA tks mfu;k ds dZ fHkU izokj ls izHkfor djs gSA tSls

û vkSj|ksf d¹mQV¹kal jk¹h;dj.k¹fo'o;kih mRiknu dktjkksa dk mHkovSj miHkS Dkksa fFk dEif;ksa ds fy, fons'kh mRiknksa ch,dJ a[kyk rd O;kid igppAV¹kal jk¹h; fuksa ds vUj vkSj muds dP lekzh vkSj eky d vkksau vkSj JevkiwfrZ djs okys xjhcn 'kksa vkSj ykksa ds O;; ij] lEiU jk¹h;sa vkSj ykksa ch eky rd igppA

û fûkh; fo'o O;kih fûkh; dktjk dnrifuk vkSj jk¹h; dWksZjS vkSj

mij k¹h; m/kkj dktjkksa ds fy, dA fûkiks" k.k djs ds fy, csgnj igppA vko';d :i ls ugha] ijUrq lekyhu osf'odrk v/khu ;k xSj&fu;ked fons'kh vknuksiznu dkm-Hkogs vkSj IV-Vk dktjk fons'kksa ds eqnz lQhfr vkSj oLrqksa] eky ch d`f=eqnz lQhfr ch rjQ c< jkg gS vkSj dNekysa eas ,f'k;ktZ vkfFkZ dnmky ds lekLHkh jk¹h;sa dktjk pishesa vkue esPr O;kikj ds jkjk gqk gSA

û vkfFkZ dEky iw;th ds fofue; ch Lora=rk ds vk/kkj ij ,d osf'od lk>k dktjk ch okLrfodrkA

û jktuhfr d jktuSfrd os'chdj.k fo'o ljdkj dk ,d xBu gS tks jk¹h;sa ds dP laca/k dk fu;e d jrk gS fFk lekftd vkSj vkfFkZ d os'chdj.k ls mRiUu gksus okys vf/kdjkksa ch xkja hnsrk gSA jktuhfrd :i ls] la;qDr jkT; vesfjok us fo'o 'kfr;ksa ds dP ,d 'kfr ds in dk vkuanmBk;k gS (,slk blch izcy vkSj lEiU vFkZ O;LFk ds djk.k gSA

os'chdj.k ds izHkko ds lek vkSj la;qDr jkT; vesfjok ch viuh vFkZ O;LFk ch enn ls lek phu ds tuokrh x.kjT; us finys n'kd esa tcjnLr foodl dk vuqfko fd;k gSA ;fn phu izo`fuk;ksa jkjk fu/kkZfjr blh nj ls foodl d jrk jk] rks cgg laHk gS fd vxs chl o'kSt esa og fo'ous vkksa ds dP lRrk ch ,d izeq[k /kj h au tk,xkA phu ds ikl izeq[k fo'o 'kfr ds in ds fy, vej hnk dk fojks/k djs gsrq i;kZlR /ku] m|ksx vkSj rdud gkskA ;wjsih; laZk] :lh laZk vkSj Hkjr igys ls gh LFkfr fo'o 'kfr;ksa esa gSA ftus ikl laHk;rk Hkfo"; esa mfu;k ch jktuhfr ds izHkfor djs ch {kerk gS %

û **lpukRed** % HkSksfydn f'V ls nwj LFkLFkksa ds dP lpuk izdgesa o`f) ] rkfdZd :i ls Qkocj vkfFkZ d lapkj] mixzgksa ds vkksau vkSj baVjus vkSj VsyhQksu ch miyC/kks esas o`f) ds lek ;g ,d rdudh ifjorZu gS tks laHk;rk os'chdj.k ds vkn'kZokn ls vlac) ;k blesa lgk;d gSA

û **lald frd** % ikj&lald frd laidkst ch o`f) (psruk ch ubZ Jsf.k;ksa dk varj.k vkSj igku tSls osf'odrk blesa 'kkfey gSA lald frd izlkj] fons'kh mRiknksa vkSj fopjksa dmiHkS djs vkSj vkuanmBk ch bPNk] dZ izkS|ksf ch vkSj i)fr;ksa ds viukj vkSj ^fo'o lald fr* esa Hkksyuk (Hk'kksa ch gkfu vkSj blh eesa fopjksa ch gkfu] lekgh ns[ksa lald frd :ikarj.kA

û **ikfjLFkch** % osf'od i;kZoj.k dk vkksau pqukSh nsrk gS ftls vUj kZ¹h; lg;sk] ds fouk gy ugha fd;k tk ldrk gS tSls tyok;q ifjorZu lhekijk ty vkSj ok;q iznW" k.k] leqz esa lhek ls T;knk eYh idMuk] vkSj vkZed

leub;uvkSj laBuij dsfuar djsa vSj u;s vfiH; kksa dk fu; kstudsjaA; | fi
vDlj ;grdZ fn; ktkrkGS fdizHkchns'kksa'fo'ods vf/kda'kksaMcy;w,l,
,d^xSj ljokjh laBuekys* ls dñT; knkGS Abg samrjh, uthvks onkrkksa
ds jkjkpyk; ktkrkGS tksxjndsa ds ysd f; v; kksy ksa ds fy, 'kqkiw.kZ gSA
laBkZ%

1. www.Google.com: Globalization.
2. Thomas Fridman : "Globalization", The Lexus and Olive Tree, New York, Farrar Straus Girous, 1999, P.110.
3. R. Robertson : Globalization, Social Theory and Global Culture, Sage Publications, London, 1998, P.8.
4. A Giddens : The Consequences of Modernity, Stanford : Stanford University Press, 1990, P.64.
5. lq/kh'k'ipSjh% Hwe.Mjndj.kvSj mUkj dñT; fof'kZ izch.kizok'ku] ubZ fn'gh] 2001] i' Bk14-
6. A.L. Bhalla : "Globalization, Growth and modernization", Macmillon, 1965, P.8.
7. www.Google.com about Globalization.
8. fo'ocSad] xjhch vupku] 2002-
9. www.Google.com, about Globalization.
10. www.Google.com about Globalization.
- 11- la; qDr jk'V^ fookl dk; Zk] 2008] ekus fookl fj'iksZV-

V V V V

fo/kulHkktks vfudZ fpr vUrjZ'V^h; fudk; kksa dk fu;jh[k.k dñrs gSA

os'ndj.k ds lefZkksa dk rdZGS fdoS'ndj.k fojks/kh v; kksyuvius
laj[k.kokrh n'f'Vks.k dk lefZkZ dñs ds fy, mikl fkkuk Red dñmi; kks dñrs
gSA tcfdf'fo'oHk] ds vkadM+s izcyrk ls os'ndj.k dk lefZkZ dñrs gSA
Û fo'ocSad ds vkadM+ksa ds fglk ls] 1981 ls 2001 rd] 1MwYj ;k
mls Hkh de ij izfrfnu thus okys ykksksa dh la[;k 1-5 vjc gks 1-1 vjc gks
xZ gSA blh le;] nqfu;k esa tula[;k o`f) gqZ] blh fy, fookl'khy jk'V^ksa esa
,sls ykksksa dk izfr'kr 40 ls de gksdj 20 gks x;kA vfZKO; d fkk esa cqr
vf/kd lq/kkj us O;kikj vSj fups'k esa dk/kksa ds de fd;k (fQ] Hkh] dñ
vkysqd rdZ nsrs gSA fd bl ds ctk; xjhch ds ekiu ds fy, vf/kd foLr`r v/
; ;u fd; s tkus pkfg, A

Û os'ndj.k ls izHkfor {ks=ksa esa izfrfnu 2MwYj ls de ij thus okysa
dk izfr'kr cqr vf/kd de gqvk gS] tcfdfv; {ks=ksa esa xjhch dh nñ cqr
vf/kd f fEkg ah gqZ gSA phu lfgr] iwdhZ, f'k'k esa] izfr'kr 50-1 Qñrhch
deh vkZ gS tcfdfmi&lgjk vñh kesa 2-2 izfr'kr dh o`f) gqZ gSA

lkj.kh la[;k 1-8

{k	t uladh	1981	1984	1987	1990	1993	1996	1999	2002	i f'k i f j o r d 1981&2002
i o z f k k v i S i z k a	i f r n u \$ 1 l s d e	5-7	389	280	296	249	166	157	11-1	88076
	i f r n u 2 M w Y l s d e	848	766	677	699	648	533	503	407	85200
	i f r n u 1 M w Y l s d e	97	118	109	113	113	107	106	89	8825
y S u v e f d k	i f r n u 2 M w Y l s d e	296	304	278	284	296	241	251	234	82994
	i f r n u 1 M w Y l s d e	416	463	468	446	440	456	457	440	\$577
n h l g j k v Y t a k	i f r n u 2 M w Y l s d e	733	761	761	750	746	751	761	749	\$218

Û vk; esa vlekurk iw.kZ :i ls nqfu;k ds fy, gZkleugSA ifjHk'kksa
ds eqrnksa vSj miyC/k vkadM+ksa ds dkj.k] pje xjhch esa fxjkdv dh xfr dks
ysdj vlgefr gSA tsllk fd uhp of.kZr gS] bl ij vU; fookn Hkh gSA
vfZk'kkLh tsfo; j lsk dñZ sek fVZu 2007 ds fo'ys'k.k esa rdZ nsrs gSA fd ;g
xyr gS] iw.kZ :i ls nqfu;k esa vk; esa vlekurk dk gZkl gks x;k gSA vk; esa
vlekurk dks ysdj iqjkuh izo`fuk ds dkjs eas D;k lgh gS] bl dñ dh ijokgu
dñrs gq,] ;grdZ fn;k x;k gS fd iw.kZ xjhch esa lq/kkj djuk] lks[k vlekurk
ls vf/kd gPaiw.kZ gSA

Ů foodl.'khy fo'o esa thou izR;k'kk f)rh; fo'o ;q) ds dkn ls yxHkx nksxqh gks xdz gS vksJ ;g vius rFkk fodflr fo'o ds dhp vUrj dks Hkjus dh 'kq: vkr dj jgh gS vksJ fodflr fo'o tgk; lq/kkj cgg de eke esa gqv k gSA ;gk; rd dh lcls de fodflr {ks=mi&lqkj k v'ndk esa} thou izR;k'kk f)rh; fo'o ;q) ls 30 lky igys c<thA ,M-l egkekjh vksJ vU; chekfj;ksa ls yxHkx 50 lky igys rd pje rd igq;ph vksJ orZeku le; ds 47 lky esa abhi chekfj;ksa esa blus dQndh ch gSA f'k'kqe R;qnj nqfu;k ds gj foodl.'khy {ks=esa de gqZ gSA

Ů yksdra=esaukVh; :i lso`f) gqZ] 1900 esa ,sil koksZ jk'V' ugha Fkk ftl ds ikl lkdZ HkSfederkf/kkj gks] ysfu 2000 esa ,sls jk'V'ksa ch la; k dby dh 62-5 izfr'kr FkA

Ů ukjnd es dby krs'kt Sls jk'V'ksa esa izfr gqZ gS] efgyksa ds jstxkj vksJ vkfFkZd lqj {kk iznku ch xZ gSA

Ů ftuns'kksa esa izfr d; fdr [kk] vkiwfrZ 200 dby ksjh izfr fnu ls de gS] ogk; dh tula; ;k dk vuqir 1960 ds e/; esa 56 izfr'kr ls de gksdj 1990 esa 10 izfr'kr ls uhp pyk x; k gSA

Ů Je 'kfdR esa d; pksa dk izfr'kr 1960 esa 24 izfr'kr ls fxjdj 2000 esa 10 izfr'kr v; k; k gSA

Ů fo|qr 'kfdR dkjksa] jsfM;ks vksJ VsyHQs ds izfr d; fdr miHkks esa o`f) gqZ gS] lFk gh tula; ;k ds ,d M#s vuqir dks lQ ikuh dh vkiwfrZ gksus yxh gSA

Ů fo'o dh lq/kjrh gqZ voLFkkl chl d; dk izek.k nsrh gS fdhu] vksJ vU; ds iz;klksa lseku dh cggjh ds ekidksa esa lq/kkj v; k; gS vksJ os'chdj.k bl ds Li'Vndj.k dk ,d fglLk gSA

;gbl rd ds fy, izfrf0;k nsrh gS fd i;kZoj.kh; izHkko izxfr dks lhfer dj nsaxA

gkykafd os'chdj.k ds vkyksd if'pehdj.k dh f'kok;r djrs gSA 2005 dh ,d ;wsl dksa fjiksVZ n'kkZrh gS fd lkal d' frd fofue; ikjLi fd cu jgk gSA 2002 esa phu] fczVsuvksJ vesfjok ds dkn] lkal d' frd oLrqksa d; rhljk lcls dM+k fu; kZrd FkA 1994 vksJ 2002 ds dhp] nRrjh vesfjok vksJ ;wjksih; la?knksuksa dk lkal d' frd fu; kZr fxj x; k] tcf d, f'k; kdk lkal d' frd fu; kZr c<tdj nRrjh vesfjok ls Hkh vf/kd gks x; k gSA

mfor Q;kikj ds fl) kUr d; kZksa ds vkfFkZd rdZ esa nkok fd; k x; k gS fd vizfrfu/kr epr Q;kikj mu yksksa ds fy, ykHkjh gSA tks xjhdksa ch cher ij foUkh; nUkksyu ;k kuh vehjksa ;ls ;qDr gSA

vesfjodhj.k mPp jktuhfrd 'kfdR ds ,d dky vksJ vesfjodh nqksa] dtkjksa vksJ d; pksa ds nwljs ns'kksa esa yst; tksesa epr iW.kZ o`f) ls lEcfu/kr gSA rks os'chdj.k ,d vksJ vf/kd fofo/kd iW.kZ ?kMuk gS tks ,d cggj {kh; jktuhfrd nqfu;k ls lEcfu/kr gS vksJ oLrqksa ds dtkjksa ds vU; os'chdj.k ns'kksa esa c<tdk nsrh gSA

os'chdj.k ds d;N fojks/khbl izf0;k dks fuxh; fgkksa ch o`f) ds :i esa ns[krs gSA mudk ;g Hkh nkok gS fd c<th gqZ Lok;Uk vksJ d; wilsZjsv laLFkksa ch 'kfdR ns'kksa ch jktuhfrd ufr;ksa ds v; k; k nsrh gSA

vUrjZ'V'h; lkekftdeap

2001 esa igyh MCY;w, l, Q czkthy esa iksVksZ ,ysxz ds iz'kklu dh 'kq#vkr FkA oMZ lks'ky Qksje dk ukj k Fkk ^, d vksJ nqfu;k epr fdu gSA MCY;w, l, QpkVZj fl) kUrksa ds eapksa gsrq, d <ap iznku djus ds fy, viuk; k x; k; k FkA

MCY;w, l, Q ,d vkof/kd cSBd cu x; k] 2002 vksJ 2003 esa bls fQj ls iksVkst ,ysxz esa v; k; k sftR fd; k; k FkA vksJ bjd ij vesfjdh vk0e.k ds f[kyQ nqfu;k Hkj esa fojks/k ds fy, ,d feyki fdnq cu x; kA 2004 esa bls epr dZ'iwZ esa dDZ ds :i esa tuktkrk FkA Hkjje esa yst; k; k] rkd og ,f'k; k vksJ v'ndk dh vkckfn;ksa ds fy, vf/kd lqyHk cu k; k tk lds] fiNjh fu;qDr esa 7500 izfrfu/k;ksa us Hkx fy;kA

bl nksjku {ks=h; eapksa ds MCY;w, l, Q ds mkgj.k dk vuqj.k d; jrs gq, bl ds pkVZj ds fl) kUrksa ds viuk; kA igyk ;wjksih; lkekftdeap uFcr 2002 esa yksjsal esa v; k; k sftR fd; k; k FkA ukj k Fkk ^; q) ds fo#) *ulyokn ds f[kyQ* vksJ ^uomk; jkn ds f[kyQ* blesa 6000 izfrfu/k;ksa us Hkx fy;k vksJ ;g ;q) ds f[kyQ ,d fo'kky izn'kZu ds lFk [kRe gqv k ;k; kst dksa ds vuqj.k izn'kZu esa 10]00]000 yksx Fk; nks vU; ESFS isfjl vksJ yanusa 0e'k 2003 esa vksJ 2004 esa gqA

lkekftdeapksa ch Hk wfrd ds d; jesa gky gh esa vUkksyu ds ihNs d;N ppkZ ch xZ d; d;N bls ,d ^ysdfiz; fo'ofolk; * ds :i esa ns[krs gSA muds vuqj.k ;g yksksa ds os'chdj.k dh leL; k;ksa ds fy, tkx'r djus dk ,d volj gSA vU; yksx ilan d; jaxs fd izfrfu/k; vius iz;klksa ds vUkksyu ds

os'ndj.k, d, silh izf; kgs tks fiddiksZjsVtr ds fgrksa ds vuqkj e; /LFk gsvkSj izk:fid :i ls os'ndj laLFkksa vksj uhr;ksa ch LFkksa dks c<hkh gS] os uhr; k; tks iwjhnqfu; k; esa xjhc vksj JfedoZ ds fy, uSfrnkos djrh gS] lFk gh vf/kdU; k; ksfpr rjhd ls i; kZoj.k ls LFcfU/kr gSA

; gvkUnksyu cqr dMk gS blesa ppZ lewg] jk'V'h; eqDr lewg] follu] la?k thd] cqr thd] dykaj] lqj {kkokrh} vjktokokrh 'kkfey gSa tsiq LFkZ ndj.k vksj v; ykksa ds LFkZ esa gSa dN lq/kj dkh gSa] iwj thdn ds vf/kdekuch; :i ds fy, roZ nsrs gSa tcfv v; Økfu rdkjh gSa os iwj thdn ls vf/kdekuch; iz.kkyh ij fo'okl djrs gSa vksj mlh ds fy, roZ nsrs gSa vksj v; izfrf; kkrh gSa] fudk; gekuk gS fd os'ndj.k jk'V'h; mlksx vksj jkstxkj dks u'Vdj nsrk gSA

gky gh ds vkrfZd os'ndj.k ds vkyksa ds vuqkj bu izf; kksa ds ifj.kkeLo :i ns'kksa ds dhp vksj muds Hkhrj vk; dh vlekurk c<+ jgh gSA 2001 esa fy[ks x;s, dys[k ls irkpyrk gS fd 2001 esa lekIr gks jgs finys 20 o'kksd ds nks jku 8 esV¹DL esa ls 7 esa vk; esa vlekurk c<th gS abld lFk gh nqfu; k ds fupys rods esa 1980 ds n'kd ds dN ls vk; forj.k esa laHkor% fcdby dh gks xZ gS abld vjok fujis {kxjhd ij fo'o cSad ds vkadMksa dks pqlsrh rh xZ gSA ys [k esa fo'o cSad bl nkos ij la'k; O;Dr fd; kx; k gS fd os ykx tks izfrfnu, dMwYj ls de ij thfor jg jgs gSa] much la[; k 1987 ls 1998 esa i {kkrh i} fr dh otg ls 1-2 fcfy; u ij fLFkj gks xZ gSA, d pKvZ ftlus vlekurk dks cqr gh n' ; vksj ljj :i fn; k] rFkkrdfkr ^"kSaisu fxykl" izf; k gS ables 1992 esa la; qR jk'V² fooldk; Zde ch fjlsVZ 'kkfey FkhA ftlus os'od vk; ds forj.k dks cqr gh vleku fn[kk; k] blesa nqfu; k; dh vkrh ds lcls vehj 20 izfr'kr nqfu; k dh vk; ds 82-7 izfr'kr dks fu; af=r djrs gSA 10

fo'o ds ldy ?kjsywnRikn dk foofj.k 2008

iaped	tula[; k	vk;
lcls vehj	20%	82-7%
mljk	20%	11-7%
rhj k	20%	2-3%
pekk	20%	1-4%
lcls xjhc	20%	1-2%

lzksr % la; qR jk'V³ fooldk; Zde 1992 eku fooldk fjlsVZ-

os'ndj.k fojks/kh'fo'o ljdkj°jk'V'h; izkf/kdj.kkz

os'ndj.k fojks/kh 'kChok iz; ksmu ykksa rFk lewgksa ds jktuhfrd n`f⁴ Vks.k dk o.kZu djs ds fy, fd; k tkrk gS] tks os'ndj.k ds vkn'kZ mjkjkrh Lo:i dk fojks/k djrs gSA

^os'ndj.k fojks/k** esa, silh izf; k; ; 'kkfey gSa tks fdlh jkt; ds }kjk blch laizHqok ds izn'kZu ds fy, vksj ykso kaf=dQslys ds fy, dh tkrh gSA os'ndj.k fojks/khyksa] dLqksa vksj fopkj/kjks ds vjrkZ'V'h; gudarj.k ij jksd ykus ds fy, mRiUu gks lodk gS] tks fo'ks" k :i ls vktZ, e, Q; k fo'o O; k kj laxBu tSls laxBuxa }kjk lqfu'pr fd, tkrs gSa vksj tks LFkkuh; ljdkjksa vksj vkrh ij eqDr cktkj dV~Vjokn ds dV~VjiaFkh fofu; eu dk; Zde esa yksgksrs gSa] bl ds vfrfjDr] dMk dh i=dkj ukseh Dysu viuh iqLrd Nologo : Taking Aim at the Brand Bullies-⁵ ftldk 'kh" kZd gS dksbZ LFkku ugha] dsoZ pku ugha] dsoZ uSfj; k; ugha esa rZns gSa fd os'ndj.k fojks/k; k rks, d lkekftd vUnksyu dks ; k, d lkewfgd 'kCh dks fu#fir dj lodk gS] blesa dZ vyx lkekftd vUnksyu tSls jk'V⁶ okrh vksj lektokrh 'kkfey gSa fdlh Hkh v; ekeys esa izfrHkxh] dMh cqr jk'V'h; vofu; fer jktuhfrd 'kfr ds fojks/kesa [Mk gksrk gS] D;ksaf dQ; k kj le>Sksa ds ek; e ls fuxed izf; k; ; dN mkgj.kksa esa ukxfjksa esa ykso kaf=dv/kdjksa] dktj.k fo'ks" k :i ls dk; qxq.k dkk lpd ad vksj ouo'kZ dks {kfr igppkrh gS] lFk gh jk'V'h; ljdkjksa ch laizHqok etwjksa ds vf/kdjksa ds fu/kkZfjr djrh gS ftles csgrj osnu] csgrj dk; Z fLFkr; k; ; k dkuu 'kkfey gSa tks fooldk'khy ns'kksa ch lkal d' frdvH; kksa vksj ij Eij vkksa dk vfrZe.k dj ldrs gSA

cqr ykx ftu ij ^os'ndj.k fojks/kh* gksus dh igku vafdr gS os bl 'kCh dks cqr gh vLi"V vksj vuqfpr crks gSA iksMksfud ds vuqkj ^vf/ kda'k lewtlsu fojks/kksa esa Hkxys gSa os vjrkZ'V'h; usbz dkk LFkZ izf; k djrs gSa vksj os lkekU; r; k os'ndj.k ds QeZ tkjh djrs gSa tks ykso kaf=dks c<h dks nsrs gSa izfrfuf/kRo] ekuo vf/kdj] vksj lerdkn*

tslQ flrfxyRl vksj, a⁷; wpkyZ u fy [krs gSa % bl n`f⁸ Vks.k ls ; qDr lnL; viuk o.kZu fuEu 'kChksa ds }kjk djrs gSa (fo'o U; k; vUnksyu] fuxed fojks/kh os'ndj.k] vUnksyuksa dk vUnksyu⁹ dVh esa, d ykso fuz; 'kCh ^os'ndj.k esa ifjorZu* vUnksyu¹⁰ kalesa ykso fuz;¹¹ ^x.k os'ndj.k* vUnksyu vksj, sls dZ 'kCh

oZekuesavkfkZd os'nddj.k ds vkykspod blods nks igyqksa dks ns[krs gSa (,d tSo e.My esa utj vk jgh viwfjr {kfr vkSj nwljk dffkr ekus ykxrk tSls xjhdh] vlekurk] uLyksa dh feykof] vU;k; esa o'f] ij kjeifjd laId'fir dk {kj.kAvkykspoksa ds vuq[kj ;s lc os'nddj.k ls lEcfu/kv vkfFkZd fo#i.k ds ifj.kke gSa os lh/ksesfV'Dl dks pqukSh nsrs gSa] tSls ldy ?kjsywnRikn] ftldkmi;ksx fo'o cSad tSlh laLFkkyksa ds }kj.k iz[;kfir izxfr dks ekus ds fy, fd;k tkrk gS vkSj vU; dkjoksa ij n'f"V j[kus ds fy, Hkh blodkmi;ksx fd;k tkrk gS] tSls ubZ vFkZ'kkL=uhao ds }kj.k fufezr [kq'kxyz lwpokad os ^UrdEcU/kv ?kkrd ifj.kkeksa lkekftd fo?kU] ykSra=dk fo?kU] dkrkj.k esa vf/kdrhoz vkSj O;kid fixjok] u;s jksxksa ds izlkj] xjhdh vkSj vykso dh Hkkouk esa cHks'kjh* dks bafxr djrs gSa] buds djs esa ;s nok djs gSa fd os'nddj.k ds ;s ifj.kke vikisf[kr ysfdu lR; gSa

os'nddj.k vkSj os'nddj.k fojks/kh 'kHksadk iz;ksx dZ izdkj ls fd;k tkrk gS] uksve pksel dh dgrk gS fd vkykspoksa dk rdZ gS fd %

U xjhdh ns'kksa dks dHkh dHkh upllkumBuk iMrk gS] gkyafed ;g lR; gS fd os'nddj.k vUrj kZ'Vh; Lrj ij ns'kksa ds dpeDr O;kid dks cHks'kjh gS] blods _kRed ifj.kke Hkh gS ;ksafed dN ns'kvius jk'Vh; dktkjksa dks qkus dh dksf'k'kdjrs gSa] xjhdh ns'kksa dkeq[; fu;kZr vkerkSj ij d'f"k lEcfu/kh lkekugA buns'kksa ds fy, etowr ns'kksa ds lFk izfriti/kZ djuk eef'dy gS] D;ksafed os vius foluksa dks vkfFkZd lg;k; iznku djrs gSa] D;ksafed xjhdh ns'kksa esa folku izfriti/kZ ugha dj ldrs gSa] os dktkj dh rqukesa viuh Qlyksa dks deher ij cspus ds fy, etowr gksrs gSa

U **fns'khxjhdJfedksadk 'ks'k.k%** etowr vkSj ksfed 'kfr;ksa }kj.k xjhdh ns'kksa dh lgj[kkesa fixjok] ds ifj.kkeLo; buns'kksa esa lR; Jeds :i esa ykSksa dk 'ks'k.k gksrk gSa lgj[kkesa dh dktj.k izyvkSj ksfed jk'Vh;sa dh eifu;k; Jfedksa dks vlqj f[kr flFkr;ksa esa yEcs le; rd dkdjus ds fy, ydHks gsrq i;kZIr osnu dh is'kd'kdjrh gA gkyk; fd vFkZ'kkL=h bl dkr ij lokymBks gSa fd izf;ksx fu;kSd dktjksa Jfedksa dks vuqfirk 'ks'k.k* ekutkl dktjksa

lR; Jech izpjrks ns'kksa dks 'kfr;ks ns jgh gS ysfdu jk'Vh;sa ds dhp vlekurdks nwj ugha dj ik jgh gA ;fn os jk'Vh; vkSj ksfed jk'Vh;sa esa foofl r gks tk;sa rks lR; Jech ls uk foofl ds lFk /khjss/khjs xk;cgks tk;sxh ;g lp gS fd Jfed viuk dke NksMh us ds fy, lora= gS] ysfdu dZ xjhdh ns'kksa esa blodk erycmlds ;kmls iwjs ifjokj ds fy, Hkq[kejh gksxk vxj finyk jkstxkj Hkh muds fy, vc miyC/k u gksA

U **lsokdk;Z esa anyko %** virVh; Jfedksa dh de ykxrk fureksa ds fy, nRiknu dks fons'kksa esa lFkkuk lR;fjr djuk vkldku cukrh gA vq'ky Jfedksa dks ,sls lsok {ks=esa ykuk tgk; etrwjh vkSj ykHk de gS] ysfdu dktjksd nR; gA blus d'ky vkSj vq'ky Jfedksa ds dhp vkfFkZd varj dks cHks'kjh esa ;ksnku fn;k gA bu ukSdfj;ksa dh gkfius e/; oZ dh /kheh fixjok] esa ;ksnku fn;k gS tks la;qDr jkt; vesfjoksa vkfFkZd vlekurdks cHks'kjh dkykeq[; dkjd gSa os ifjokj tks dHkhe/e oZ dk fglk Fks] nR;sa ukSdfj;ksa esa gqZ Hkkjh dks f;ksa rFkk vU; ns'k esa vkrMks flt us vis[kkd'r fuEu flFkr esa yk fn;k gA blodk ;g Hkh rkr;Z gS fd fuEu oZ ds ykSksa dks xjhdh esa vf/kdrhoz le; dk lkekudjuk iMrk gS D;ksafed muds ikl e/; e oZ dh rjg vkxs cHks'kjh ds fy, jk'kksa dks vHkko gA

U **detksj Je la?k %** ges'kk cHks'kjh gqZ d'ifu;ksa dh la[;kvkSj lR; Jech vf/kdrkus la;qDr jkt; esa Je la?kksa dks detksj cuk;k gA la?k viuh izHkko 'khyrk dks [ks nsrs gSa tomuch lnL;rk esa deh vkus ykHk gA blods ifj.kkeLo; i la?kksa ds ikl fureksa dh rqukesa de 'kfr gksrh gS] fure de etrwjh ds fy, Jfedksa dks any ldrs gSa vkSj muds ikl la?k; ukSdfj;ksa dh is'kd'kuk djsus dk foofl gksrk gA

fnlEcj] 2007 esa fo'o cSad vFkZ'kkL=h cSadksa feyus fodus fo'oesa xjhdh vkSj vlekurd ij igys ls vf/kdrhoz vq'ky la;qDr;ksa D;ksafed muds vuq[kj Ø; 'kfr esa la;qDr bl dkr dks bafxr dgrk gS fd foofl 'khy ns'k lksplst;rnk cojh gkyr esa gS] feyus foofl fVli.kh gS fd ^ns'kksa ds vHkklj.k ;kmlj.k ij fo]kksa ds lSdMhksa dktkr** finys n'kdesa] fuesa vk; ij gekjh tkudkj ds vk/kkj izd'kr'kr gq, vc xyr vkadMh gSa u;s vkadMhksa ds lFk vFkZ'kkL=h xkudks la'kksf[krdjss vkSj laHk'us fu'bl'kZ rd igppsx blods vykok ;kunsus ;ksx; dkr ;g gS fd osf'od vlekurd vkSj xjhdh ds vuq[kksa ds fy, cgr vf/kdrhoz fVli.f.k;k; gSa] ubZ la[;k; osf'od vlekurdks bnu vf/kdrhoz fn[kk jgh gS ftuk fd ?kksj fujk'kkokrh ys[kksa us Hkh ugha lkspl FkA finys eghus rd] osf'od vlekurd ;k fo'o ds lHkh O;fDr;ksa ds dhp dkr fodvk; esa vUrj ykHk 65 fixh fd uqksa dks Fkktgk; 100 iw.kZ vlekurd dks rFkk 0 iw.kZ lekurd dks n'kZrk gA ;fn gq fdldh vk; leku gks vlekurd dk Lrj nf[k.k vHk dh rqukesa dN vf/kdrhoz gA ysfdu ubZ la[;k; fo'o vlekurd dks 70 fixh vad n'kZrk gS vlekurd dk ,slk Lrj ftls igys dHkh Hkh dgha Hkh ntZ ugha fd;k x;kA

os'nddj.k ds vkykspod vkerkSj ij bl dkr ij tksj nsrs gSa fd