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SMC Journal incorporates articles and research reports that can contribute to education, development and society. This is a multidisciplinary journal that accepts manuscripts from scholars from home and abroad which are based on the original study of different themes and issues in various disciplines.

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Editorial

It gives us immense pleasure to present this 1st edition of the SMC Journal, an initiative of the Research Management Cell (RMC) at Shree Shadananda Multiple Campus, Dingla, Bhojpur. This publication stands as a testament to the academic growth and research enthusiasm nurtured within the campus, and serves as an important milestone in our ongoing journey toward creating a vibrant research culture. The SMC Journal offers a scholarly platform for our faculty members and staff to share their research findings, theoretical perspectives, and applied knowledge in a wide array of academic disciplines. The articles included in this volume represent thoughtful inquiry, critical analysis, and sincere efforts toward addressing academic and community-relevant challenges.

The Research Management Cell has taken the initiative to encourage, guide, and facilitate research activities on campus with the aim of fostering a spirit of inquiry and intellectual contribution among educators and scholars. Through this journal, we hope to contribute not only to the academic enrichment of our own institution but also to the broader community of researchers and practitioners. We extend our heartfelt gratitude to all the contributing authors for their valuable scholarly work, and to the peer reviewers for their constructive feedback and commitment to academic quality. Our sincere appreciation also goes to the editorial board and the RMC team for their relentless effort and dedication in bringing this publication to life.

We believe the SMC Journal will serve as a meaningful resource for researchers, students, and practitioners, and will inspire further research endeavors across disciplines. Constructive feedback and suggestions from readers are always welcome, as we strive to enhance the quality and impact of this publication in future editions. On behalf of the editorial board, we express our sincere thanks to the campus management, faculty, and all stakeholders for their unwavering support in promoting research excellence at Shree Shadananda Multiple Campus.

Chief Editor
Mr. Nagendra Basnet

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Causes and Impact of Late School Attendance among Secondary-Level Students in Shadananda Municipality

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Abstract

This article investigates the chronic issue of late school attendance among secondary-level students. It examines the causes, effects, and potential solutions to this issue, with a particular focus on students within the Shadananda Municipality. The study employed a mixed-method approach, combining surveys, interviews, and academic record analysis to provide a comprehensive overview. Results indicated that factors such as personal issues, transportation difficulties, school-related issues, and health problems contribute to late attendance. The impact of tardiness includes academic under performance, classroom disruption, behavioral problems, and social isolation. The article concludes by recommending strategies for improvement, including parental involvement, improved transportation solutions, incentives for punctuality, clear school policies, and health and well-being programs. Attending school on time is beneficial for the personality development of students, and the school also attracts honest and disciplined students. This report provides a comprehensive overview of the issue of late school attendance, serving as a basis for further discussions on how to promote better punctuality among secondary school students. It is a chronic problem for secondary-level students who arrive late each day. This study examined the factors contributing to the late attendance of the Shadananda Municipality. When students are late to class, they often forget to sing the national anthem. They are unknown to teachers, and they are also deprived of the teacher's love and affection. They also get punishment from teachers. Therefore, I chose this topic for my research article to address this problem.

Keywords: late School attendance, secondary level students, punctuality, academic performance, school environment

Late School Attendance among Secondary-Level Students

Late school attendance can be defined as attending school without following the school's timetable. It is a common issue that affects numerous secondary schools. It is a significant concern because it can hinder academic success and hamper overall student development. Secondary-level students are typically between the ages of 12 and 18. They are susceptible in their educational journey. According to Ancheta et al. (2021),

> The attendance rate of the students in the class is important because students are more likely to succeed in their academic performance when they attend classes regularly. Teachers find it difficult to make their classes interactive and build students' participation when a large number of students are frequently absent. (p.3)

The problem of late attendance is not isolated. Students who arrive late often miss vital instructions, disrupt the classroom environment, and struggle to engage in teaching and learning activities fully. This disruption can negatively impact their academic performance and contribute to a harmful school culture. Therefore, it is important to identify the reasons behind late attendance and understand its effects on students. This understanding is crucial in developing effective strategies to promote punctuality and enhance student outcomes. Wagle (2081) says, "Many students find themselves disconnected from their class, and students often blame teachers, while teachers blame students" (p. 4). Taylor (2011) says, "One of the most effective ways schools can improve achievement is by improving attendance. Even the very best teachers struggle to raise the standards of children who are not in school regularly" (p. 9).

This research aims to thoroughly investigate the causes, impacts, and potential solutions to the issue of late school attendance among secondary-level students. The study focuses on students who do not follow school rules and regulations, seeking to provide insights that can inform interventions and promote positive change. Sejkora (2015) states, "When a student is late to a class, they miss out on important instructional learning" (p. 1). In the context of Nepal, where many families face financial challenges, some children are required to work to supplement household income. This can particularly affect girls, who may also have significant responsibilities for household chores, such as cooking, cleaning, and caring for siblings, which can further complicate school attendance. There is no research article written on this topic in our country. Shadananda Municipality is also unexplored in this context. It provides valuable information for further research. Therefore, this research provides a foundation for future writers seeking to explore this area.

Delimitation

The research focused on secondary-level students within the Shadananda Municipality. There are twelve secondary schools in the Shadananda Municipality; however, this research article focuses on three secondary schools within its scope. To ensure a representative sample, the study included students, teachers, and parents from three secondary schools: Arun Secondary School, Shadananda Secondary School, and Chandra Surya Secondary School. These schools were selected as a sample for the broader research within the municipality. Arun Secondary School and Shadananda Secondary School are located in Shadananda Municipality, Ward No. 7, Dingla, Bhojpur, while Chandra Surya Secondary School is located in Ward No. 9, Kimalung, Dingla, Bhojpur. This article is based on the data from these schools.

Methodology

The research employed a mixed-method approach that combined both qualitative and quantitative data collection techniques. Surveys were administered to students to gather information about the reasons for late attendance. Additionally, interviews with teachers and students offered valuable insights into the impact of late arrivals on the classroom environment. The academic records of students who consistently arrive late were analyzed to assess the correlation between tardiness and academic performance. Arun Secondary School and Shadananda Secondary School are the leading schools of the Shadananda Municipality. Therefore, I selected these schools as part of my research sample. Chandrasurya Secondary School lies in a rural area of the Shadananda Municipality. Therefore, I chose this school to gain insight into the perspective of rural area students.

Data Collection

The research utilized multiple data collection methods to gather comprehensive information:

Surveys

Students were administered surveys to collect data on their reasons for late attendance. These surveys likely included a combination of closed-ended questions (e.g., multiple-choice) to quantify responses and open-ended questions to allow students to provide detailed explanations.

Interviews

Interviews were conducted with teachers and students to gain a deeper understanding of the impact of late arrivals on the classroom environment and the overall school experience. Interviews are valuable for exploring complex issues and uncovering underlying motivations and perspectives. In this study, interviews were conducted with three teachers, three parents, and six students to understand the effects of late attendance.

Academic Records Analysis

To assess the relationship between tardiness and academic performance, the academic records of students with a history of frequent tardiness were analyzed. This analysis involved reviewing student grades and attendance records.

Attendance Records

The researcher requested access to the attendance records of students from the head teachers of the selected schools. These records provided objective data on student punctuality.

Results

The research results offer insights into the perspectives of students, teachers, and parents regarding late school attendance, as well as the causes and effects of tardiness.

Perspectives on Late Attendance

Students' Perspectives

Students reported several reasons for being late. Some students reported that their homes were located far from the school and that they lacked access to private transportation. Poverty was also cited as a barrier to timely attendance, with students stating that their parents' work in the fields hindered their ability to arrive at school on time. Additionally, some students admitted to waking up late and struggling with time management.

Teachers' Perspectives

Teachers expressed their efforts to address the issue of late attendance. They reported trying to control tardiness and encourage students to attend school on time. Measures taken by teachers included establishing school rules and regulations, as well as administering punishments to students who arrived late. However, teachers acknowledged the difficulty in managing students who lived a considerable distance from the school.

Parents' Perspectives

Parents expressed their concerns and efforts regarding their children's punctuality. Some parents stated that they sent their children to school on time but were uncertain if they arrived at school punctually. Similar to students, parents also cited poverty and distance from school as challenges to timely attendance. Some parents reported that they would inform teachers if their children did not reach school on time.

Causes of Late Attendance

The research identified several key factors contributing to late school attendance:

Personal Issues

The respondents pointed out several personal issues regarding late attendance, including delays caused by having to cook rice, lack of proper time management, waking up late and insufficient sleep, waiting for friends, Engagement in farm activities due to the dependence on farming, unmanageable sleep habits, Distraction due to social media, over studying, and financial difficulties.

Transportation Issues

The research identified several issues relating to transportation that contributed to late school attendance among students. These issues included distance to school and lack of private transportation, and lack of comfortable roads, and ack of personal transportation.

School-related Issues

The school-related issues, identified through the research, include unattractive school environment, lack of discipline, fear of teachers, and lack of motivation in teaching and learning activities.

Health Issues

Students also shared several health-related issues that contributed to late school attendance, including illness or fatigue affecting the ability to wake up on time regularly, headache, and common cold.

Impact of Late Attendance

The study revealed that late attendance has significant negative consequences for students and the school environment, as discussed below:

Academic Performance

Students who frequently arrived late demonstrated lower grades compared to their punctual peers. Late arrivals resulted in students missing crucial instructions at the beginning of classes, which led to gaps in their learning.

Classroom Disruption

Late arrivals disrupted the flow of lessons, creating distractions for both teachers and students.

Behavioral Problems

Consistent tardiness was often linked to other behavioral issues, including a lack of motivation and disengagement from schoolwork.

Social Effects

Students missed opportunities for early social interactions and struggled to integrate into ongoing class discussions. This can result in feelings of isolation and difficulty forming and maintaining friendships.

Discussion

The findings of this research highlight the complexity of the issue of late school attendance among secondary-level students. The perspectives of students, teachers, and parents reveal a shared concern about the impact of late attendance. Students identify challenges such as distance, poverty, and personal habits as contributing factors. Teachers express their efforts to enforce punctuality but acknowledge limitations in addressing issues like student journey. Parents highlight their concern for their children’s punctuality while also recognizing socioeconomic barriers.

The identified causes of late attendance underscore the interconnectedness of various factors. Personal issues, such as poor time management and late wake-up times, indicate a need for interventions that focus on developing students' self-regulation skills. Transportation issues highlight the importance of accessible and reliable transportation options. School-related issues, such as an uninviting school environment and a lack of motivation, highlight the need for creating a more engaging and supportive learning environment. Health issues emphasize the importance of addressing students' physical and mental well-being.

The impact of late attendance on academic performance, classroom disruption, behavioral problems, and social effects underscores the far-reaching consequences of tardiness. These findings align with previous research that has consistently demonstrated the negative association between poor attendance and student outcomes.

Conclusion

Late attendance among secondary-level students is a complex issue with multiple causes. It negatively impacts both academic performance and overall student engagement. By identifying the underlying reasons for tardiness, schools can take proactive steps to address the issue, improve student punctuality, and ultimately enhance students' academic success. Schools, parents, and students must collaborate to overcome this challenge and ensure that students maximize their educational opportunities.

The urgent issue of late attendance among secondary-level students presents a significant obstacle to effective education, impacting both individual academic performance and the overall learning environment. This problem arises from a complex interplay of personal, familial, and external factors, including poor time management, a lack of motivation, household responsibilities, transportation challenges, and socioeconomic disparities.

Recommendations

Based on the findings of this research, the following strategies are recommended to address the issue of late attendance and promote punctuality among secondary-level students:

Parental Involvement

Schools should actively engage parents in addressing late attendance. This can involve educating parents about the importance of punctuality, providing resources and support for managing their children's time, and fostering open communication between home and school. Parents should be encouraged to actively monitor and support their children's time management, ensuring they leave for school on time.

Improved Transportation Solutions

Schools, in collaboration with local authorities and communities, should explore and implement strategies to improve transportation access for students. This may include partnering with local transportation services to ensure reliable access to school or providing school buses for students who live a distance away. Addressing transportation challenges can significantly reduce barriers to timely attendance.

Incentives for Punctuality

Schools should implement positive reinforcement strategies to encourage and reward punctuality. This can involve introducing systems of rewards or recognition for students who consistently arrive on time. Positive incentives can motivate students and create a culture of valuing punctuality.

Clear School Policies

Schools should establish clear policies and consequences for tardiness. These policies should be communicated effectively to students, parents, and staff. It is essential to promote a school culture that values punctuality and holds students accountable for their attendance.

Health and Well-being Programs

Schools should implement programs and initiatives that promote students' health and well-being, with a particular focus on promoting healthy sleep habits. Educating students about the importance of sufficient sleep and providing resources for improving sleep hygiene can help address issues related to late wake-up times and fatigue.

Further Research

To further enhance understanding and address the issue of late attendance, the following areas for future research are recommended:

Long-Term Effects of Chronic Tardiness

More in-depth studies are needed to examine the long-term impact of chronic tardiness on educational outcomes, including academic achievement, high school graduation rates, and post-secondary success.

School-Community Collaboration

Further research should explore effective models of collaboration between schools and local communities to address transportation challenges, create supportive environments that encourage punctuality, and address socioeconomic factors that contribute to late attendance.

Evaluation of Interventions

Rigorous evaluation studies are necessary to assess the effectiveness of various interventions and strategies designed to enhance student punctuality. This includes evaluating the impact of parental involvement programs, transportation initiatives, incentive systems, and school-wide policies.

Cultural and Contextual Factors

Future research should investigate the influence of cultural norms, societal expectations, and specific contextual factors on school attendance patterns in diverse settings. This will help to tailor interventions to the unique needs of different communities.

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Perception of Tamang Community Students towards the English Language: A Case Study of Shadananda Municipality

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Abstract

This research explores the perceptions of Tamang community students in Shadananda Municipality, Bhojpur district, toward their mother tongue and the English language. The study aimed to answer the following research questions: Why is the perception towards their mother tongue decreasing? Why is the perception towards English increasing? And what strategies can develop a positive perception of their mother tongue while promoting English learning? The objectives of this research were to explore the perceptions of both languages among the students and to emphasize the importance of preserving the mother tongue while developing English communication skills. Employing an exploratory qualitative research design, the study utilized focus group discussions with twelve students from grades 10 and 12 and interviews with two secondary level teachers from community schools. The findings indicate a declining interest in the Tamang mother tongue due to the perceived lack of opportunities for its use and its perceived limited value for future prospects. Conversely, students show an increasingly positive perception of the English language, recognizing its importance for securing jobs, pursuing further education, facilitating communication, and accessing technology and global media. The research also identifies challenges in developing English communication skills, including the influence of the mother tongue's phonetic patterns and the prevalent use of translation methods in teaching. The study suggests strategies for revitalizing the mother tongue, such as raising awareness of its significance, creating supportive environments for its use in various settings, and integrating it into school activities.

Keywords: perception, multilingual, bilingual, dead language, marginalized language

In the present context, English is a lingua franca and a global language. English is used as a medium of communication. In this present era, people's enthusiasm for English is increasing day by day. They want to get high proficiency job. To get this, English language is obligatory. There is great variation in the reasons for choosing a particular language as a foreign language: they include historical tradition, political expediency, and the desire for commercial, cultural, or technological contact. This article shows that students from Tamang communities expressed their perceptions of the English language for commercial, job-oriented, and communication purposes.

The Tamangs are an ethnic group indigenous to Nepal, comprising 5.6% of the country's population, according to the 2011 census. They have their distinct mother tongue. In Shadananda Municipality, Tamang students have opted to study their mother tongue as an optional language. However, they perceive it as insignificant and show a lack of interest in learning it. Based on my observations, their engagement with their native language appears to be declining.

Preserving the mother tongue while integrating a second or third language remains a formidable challenge in today's context. The majority of instructional materials are available in either Nepali or English, which hinders students from maintaining proficiency in their native language. Although there is a growing interest in learning English, limited exposure and the absence of an immersive English-speaking environment have resulted in underdeveloped English language skills. Consequently, both their Nepali and English proficiencies fail to progress effectively.

Having taught at a school serving the Tamang communities in the Bhojpur district for three years, I have observed that most students are keen to learn English. They expressed a strong desire to become fluent in the language. However, when I inquired about their mother tongue, I discovered that they possessed minimal knowledge or exposure and felt hesitant to use it. Consequently, I am concerned that, given their high regard for English, their native language may soon fade away.

Children from the Tamang community show less interest in their mother tongue and are more inclined toward learning English. They perceive speaking their mother tongue as traditional and backward, while speaking English is viewed as a marker of being a high-class individual in their society.

The primary objective of this research is to delve into the perceptions of language among Tamang community students in Shadananda Municipality, Bhojpur District. Specifically, the study seeks to understand how these students view their mother tongue, particularly in the context of its declining usage and cultural significance. Additionally, the research aims to explore their attitudes toward the English language, which appears to be gaining prominence and preference in their academic and social spheres. By examining these shifting perceptions, the study seeks to shed light on the interplay between cultural identity and the increasing emphasis on global languages.

To achieve these objectives, the study poses critical questions about the evolving linguistic dynamics within the Tamang community. It examines the factors contributing to the declining perception of their mother tongue, taking into account the potential influences of modernization, educational policies, and societal preferences. Conversely, it examines why English is perceived more favorably and its role in shaping aspirations and opportunities for Tamang students. Ultimately, the research aims to identify strategies that strike a balance between these trends, fostering a renewed appreciation for the mother tongue while embracing the benefits of English proficiency. This exploration is pivotal in preserving linguistic heritage while equipping students for global engagement.

Delimitation of the Research Inquiry

Delimitation refers to the specific features that define the scope and boundaries of a research area. It limits the researcher from going beyond the area of the existing research. No study can encompass the entire population under investigation. Moreover, no research can employ every available tool or address every aspect of the subject area, owing to constraints in time, budget, and resources. In the same way, this research has some limitations. This article primarily examines the pedagogical approaches implemented in English as a Second Language (ESL) classrooms to develop communicative competence in English at the secondary level. The study was based on a small sample of informants. This study was conducted within the area of Shadananda Municipality, Bhojpur district. Altogether, there are 13 secondary-level community schools. This study was conducted within two secondary level schools, i.e., Sharaswati Secondary School and Chandra Surya Secondary School. Six students from each school, all of whom were in grades ten and twelve, participated in the focus group discussion. Similarly, one/one teacher from the same school of Shadananda municipality Bhojpur district was interviewed. This study paper provides information only about perceptions of the English language and the Tamang language among students in grades 10 and 12 within Shadananda Municipality. This study is delimited to Tamang community students who face problems in communication cause of their mother tongue. This article presents how students developed their communicative skills after learning their mother tongue. Although there were no informants from outside the Tamang community, because of the small sample size and limited amount of data from the focus group discussion (FGD) and interviews, the findings cannot be generalized in a large sample and territory. I analyzed the collected data descriptively.

Literature Review

The researcher has strengthened this research by a rigorous exploration of the materials. I collected relevant materials from various sources. Some of the materials were sent to me by my facilitators. Most of them were articles that I gathered from online sources, while the online libraries I discovered during my exploration were also of great help. According to Johnson (1997),

> In early immersion, the second language is used in the kindergarten and for most subjects starting from the first grade. In late immersion, students may receive one or two years of formal instruction in the second language before starting subject matter instruction in the second language. Late immersion programs begin around sixth grade, but again, there is variation. (p.4).

Each and every research is based on the previous studies in the same field to fulfill the target of objectives. Several research studies have been carried out at national and international levels. They have some connection with my research, too. As a researcher, one has to accumulate plenty of insights from the previous studies, which provide him/her basic framework to prepare further new research. This research article is also based on the previous research carried out in the same field. Hence, I made a rigorous attempt to the different studies related to my topic. There are limited numbers of studies in related perceptions of Tamang community students towards the English language. Few studies were conducted on this subject out of the country.

Regarding methodology, Creswell (2015) has written a book entitled *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research.* This book provides a comprehensive, balanced, and inclusive overview of the field as it currently stands. This text provides thorough coverage of the methods and procedures used in quantitative, qualitative, and mixed-methods research. It helped me learn how to conduct research and see a project through to its completion, including the preparation of an article, and it also helped me learn how to read and evaluate research reports.

To explore the role of English in education, I referenced Brown's article (2018). The main objective of his article is to find out the role of English as a subject in the instruction process. This article has researched the role of English in Education: Is It a Subject or a Medium of Instruction? This article employs a qualitative analysis method. This article has demonstrated that the English language is a widely used medium of instruction and that in certain parts of the world, its use is increasing. A central message of this article is that teaching English deserves significantly greater attention from planners, policymakers, and researchers than it has received so far.

Similarly, I studied Hayes (2018), who conducted a study titled *"English Language Teaching in Nepal: Research, Reflection, and Practice."* This study is valuable for understanding the condition of English language teaching in Nepal. The publication, which comprises research findings and innovative ideas, serves as a resource kit for language planners, policymakers, practitioners, and stakeholders. This ground-breaking work employs a unique method to blend ideas by drawing on national and international perspectives and practices. It theorizes issues generated from practical experiences and research-based empirical evidence. Emerging issues in English language teaching and learning are captured, bringing in scholarly knowledge from established researchers and professionals engaged in pedagogical processes in schools, university campuses, and other fields of language learning.

Furthermore, I studied Larasati (2021) about students' perceptions of bilingual language used in EFL classrooms. The purpose of this study is to ascertain students' perceptions of students' use of bilingual language in English language instruction in the classroom. This study employs a qualitative approach as the foundation for its research. The study enrolled 241 students in grade 11 at SMA N 5 Tegal. The data collection techniques used are the Likert Scale Questionnaire and the Semi-structured Interview.

To explore the various trends and impacts of multilingualism and language shift among the Tamang, I studied Gautam (2023) article. This article aims to propose strategies for preserving and revitalizing minority and endangered languages experiencing shifts due to socio-political factors in urbanizing areas such as Bosan and Dakshinkali. Informants were purposively selected from two Tamang-speaking communities: viz., Bosan and Dakshinkali. This study was conducted using both qualitative and quantitative research methodologies. The results found, as Gautam (2023) stated:

> Tamang people in the southern part of Kathmandu valley are also influenced by globalization, international linkages, and their participation in various social, cultural, and ceremonial activities in the diverse mixed society, motivating a shift towards new languages from their heritage language. (p.13).

Methodology

This study is based on the exploratory design of qualitative research. I used a qualitative interpretive exploration method in order to identify the Perception of the Tamang Community's students of Shadananda Municipality Bhojpur District towards the English Language. I have purposively selected the case of 6 students, i.e., three boys and three girls, of grade 10 from Chandra Surya secondary school and 6 students, i.e., three boys and three girls, of grade 12 from Shadananda Secondary School of Shadananda municipality. The research participants were two teachers from the same school. One of them was engaged in teaching English to tenth-grade students, while the other taught English to twelfth-grade students. I visited the school with the permission of the respected head teacher and subject teachers to gather information from the students. To maintain the anonymity of the research informant, their real names were replaced with pseudonyms. A Focus Group Discussion (FGD) and interviews were research tools for data collection. The FGD was conducted with the selected secondary-level students in their classroom for one and a half hours. Similarly, 10 to 15-minute interviews were conducted with each of the teacher participants. Some of them are in my neighborhood; I met them several times and had informal conversations with them. The conversations were not recorded to maintain the natural setting. Instead, I wrote a descriptive account of the interview experience. I prepared such a note immediately after the conversation with them. I recorded the FGD and transcribed it in written form. I analyzed the data by developing meaningful codes and categories, leading to the generation of final themes of the interview and FGD data.

Results and Discussion

The following main themes are derived by analyzing the FGD with secondary level students and the interview with the teachers as well.

Perception towards Mother Tongue

The findings show that, overwhelmingly, students and teachers support the new constitution provision, with most of the teachers and students agreeing that children have the right to education in their mother tongue. Students and teachers almost agree that using the mother tongue helps students acquire information about their religion, culture, and customs. However, this understanding did not translate to real sense. In Bhojpur's Tamang community, 90% of students did not prefer to learn their mother tongue because there is not any place for using their mother tongue outside of this community. I asked the students a question during FGD. Why did you not speak your Tamang language? One of the class 10 male students stated that there is no opportunity to get a job and to pass the exam by learning and speaking our mother tongue.

I asked a participating teacher during the interview why he did not motivate students to learn their mother tongue. The teacher expressed his view like this:

> Students did not show interest in learning their mother tongue. We, the teachers, also have limited exposure and speaking ability in teaching the Tamang language. So, motivating students to learn their language is useless work.

The various responses from teachers and students indicate that they hold negative perceptions towards their mother tongue. They have no interest in their mother tongue.

Developing Perception towards the English language

English has been a very important language to survive in the 21st century world. It is taught as a compulsory paper from the beginning of school education to the master's degree in Nepal. English is the language of globalization. English is used in every setting, including schools, colleges and universities, the communication sector, and technology. I asked Teacher 2, an English teacher, why students are interested in learning the English language rather than their mother tongue. What are the main reasons behind it? He stated:

> Students want to secure their future study and aim by using the English language. They use modern technology, and they know about the scope of the English language. They think that using their mother tongue is worthless. English is the superior language of the world. They found everywhere using English language. This community school's students feel that without English, we cannot compete with the students from boarding schools. These are the main reasons for choosing English rather than the mother tongue.

I asked similar questions to the participant students in FGD why they were interested to learn English rather than their mother tongue. They replied:

> The Tamang language has no scope for the future. Where can we use the Tamang language outside of this community? Even within the community, not many people speak the Tamang language correctly, despite living here. However, most people from outside this community and within it also use the English language. We find English in every sector, like media, medicine, modern technology, and the medium of communication. We need to learn English for going abroad. Our neighbors' relatives who had come from abroad advised us to learn English, as without it, there would be no work. So, we have an interest to learn English".

From these views of teachers and students, we can infer the reasons for learning English rather than Tamang languages are the following: for going abroad, for securing study opportunities in the future and to achieve their aim, for communication, for using modern technology, for knowing the name of medicines, for using international media, lack of opportunities in mother tongue, for using instructional materials.

Challenges relating to Developing English Communication Skills in a Bilingual Society

Effective communication is a ladder of success in higher studies, and English language is used as a medium of communication in most countries. With the help of communication, students make good relations with others. They can share their idea also. However, findings indicate that in the Tamang community of Shadananda Municipality, Bhojpur, Nepal, students lack a good command of the English language. So, they do not communicate effectively, although they have an interest. The primary reason for this is that, in the Tamang community, Nepali is used most of the time for communication, which has an impact on the Tamang language. English has been taught as a foreign language or third language at the school level.

I asked the English subject teacher to share his experience on teaching English in this Tamang community's students. He stated:

> Students have a lack of English exposure, but they want to communicate in English. They have the effect of mother tongue or regional language. They speak English words by using a Tamang tone. For example, they said 'English' as Engalish and 'class' as kalaas etc. so it is more difficult

> to develop English communication skill. Additional pronunciation practice has also not been effective.

I asked why they do not communicate in English, although you have an interest in the student in FGD. One of the grade 10 female students stated:

> We have no environment to speak English. At home parents use our mother tongue word in the middle of Nepali language such as aappa for calling 'father', aagu for calling 'uncle', nana for calling 'elder sister', etc. like at school teacher uses Nepali language while teaching English and did not give opportunities to speak English for us. Without much practice and use of the English language, we cannot speak English properly.

Based on interviews with teachers and FGD with students, the following are the reasons for the problem faced by the students in English communication.

Effect of the Mother Tongue's Tone

Bhojpur is a land of villages. Here, all of the students belong to a village, so the effect of their regional language tone or mother tongue tone can be seen clearly in their communication skills. Not only students but also teachers are affected by their mother tongue. While talking, both the teacher and students use the exact English words. This has affected the pronunciation of English words.

Translation Method

In Bhojpur, most of the schools use the translation method for teaching English from the starting class. The teacher translated English text into Nepali. By this method, the students only understood the content of the text but cannot learn communication skills and cannot develop English Exposure. They become accustomed to this method from the start, but at a higher level, this method is not used, so they face problems in higher studies due to this.

Error in English

Most students make errors unknowingly, and when they become habitual, they are unaware of the types of mistakes they are making. As a result, they continue to repeat the same errors without realizing it.

Ways of Preserving Mother Tongue

A 12th-grade student said that their mother tongue is their identity, so they preserve it to preserve their culture. Another student, Student 3, said that if culture dies, their identity also dies, so to preserve culture, they should preserve their mother tongue.

Due to the enormous effects of Nepali and English languages, the Tamang language is being marginalized. There are more ways of promoting perception towards mother tongue. I asked participating teachers in an interview how they could develop perceptions of the Tamang community's students' perceptions towards their mother tongue. The teacher expressed his views:

> We should explore the mother tongue of the Tamang community's students by educating the community's people on its importance and creating environments that facilitate communication using their mother tongue in meetings, workplaces, programs, and other settings. Please encourage them to use their mother tongue, etc.

Based on the findings from the focus group discussions with students and interviews with participating teachers, the following are possible ways to explore mother tongue in the students of this Tamang community at school: telling stories using ancient, traditional photos and discussing the things in the photos, engaging students in role-playing games in their native language, inspiring students to participate in discussions every day and encouraging them to speak in their native language, taking them for visits to areas where the mother tongue is always used, encouraging students to sing songs in mother tongue, And encouraging practicing the language at home and in the surrounding community.

Being bilingual or multilingual is ok, but we must not forget our mother tongue. We must practice and respect our mother tongue even if English is commonly used. With the activities above, children will be inspired to practice the Tamang language again and become proficient.

Conclusion

The main objectives of this research on the perception of Tamang Community's students towards the English Language, carried out at Shadananda Municipality, Bhojpur, were to explore the perceptions of mother tongue among students of the Tamang community in Shadananda Municipality, Bhojpur District, and to encourage them to learn the English language with communication skills after learning their mother tongue. Under the qualitative research interpretation, focus group discussions and interviews were used as tools for this research with secondary-level students and teachers to answer these questions: Why is the perception towards their mother tongue changing? Why is the positive perception towards English increasing? And what strategies can develop a positive perception of their mother tongue while promoting English learning? This research is limited to students of the Tamang community at the secondary level in grades 10 and 12.

A multilingual is someone who speaks and uses more than two languages. Multilingualism is that' which controls more than two languages like a native speaker. Here, multilingual are those students who use the Tamang language, Nepali language, and English language. However, this research finding indicates that most students use the Nepali language and have limited knowledge of their mother tongue and the English language. Students have a great interest in English language communication, but due to a lack of skill and exposure, they struggle to communicate effectively in English. On the basis of this research finding, there are mainly three factors to lacking communicative skills in English: the effect of the mother tongue, using the translation method in the learning process, and the lack of correcting errors in English speaking and writing. There are various reasons for developing perception towards the English language with the Tamang language. Securing a future both inside and outside the country, communicating with friends from other countries, and competing with students from boarding schools are the main reasons for developing a perception of the English language.

Findings show that students have a lack of interest to learn their mother tongue. The lack of job opportunities, the uselessness of the mother tongue outside this community, and the neglect of using their mother tongue within the Tamang community are the main reasons for the limited perception of the mother tongue. There are different ways to promote perception towards mother tongue. Some of these initiatives include encouraging students to learn their mother tongue, providing opportunities for travel within the same community, offering instructional materials in the Tamang language, and promoting an understanding of their culture, traditions, and the importance of preserving the Tamang language. This approach aims to foster equal behavior for both language learners.

Being multilingual or bilingual, we can secure our future. Students can learn English as well as their mother tongue. Using the communicative method in teaching both languages, providing equal opportunities to learn both languages, supplying adequate instructional materials in both languages, and creating both language speaking environments at school are the main ways to develop English communication skills while promoting perception towards the Tamang language.

Implications

This study on Tamang community students' perception of the English language is beneficial for school administrators, teachers, students, parents, the Curriculum Development Center, policymakers, and other stakeholders. It is helpful for school administration to create both English and Tamang language speaking environment, to provide instructional materials, to understand students' perception towards English language and Tamang language than behave accordingly. It is useful for teachers to bring about changes in teaching methodology, to provide opportunities for using both languages in the classroom, to motivate students to use their mother tongue, and to help them develop English communicative skills. It is useful for students to learn how to improve their mother tongue and English language together, to understand the importance of their mother tongue, and to develop perception towards both languages. Likewise, this study is useful for policy makers to make policies of using both languages at school and official works of local bodies. It is also implicated for curriculum development centers to develop teaching learning materials and textbooks in both languages.

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Impact of Buddhist Meditation and Mindfulness on Cognitive Ability of Students

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Abstract

Buddhist meditation and mindfulness practices have garnered global recognition for their significant contributions to mental health and overall well-being. This study examines the potential of these ancient techniques as effective tools for lifelong learning. Grounded in the rich traditions of Buddhism, meditation and mindfulness extend beyond mere stress reduction, fostering heightened awareness, concentration, and emotional regulation skills essential for continuous personal and professional development. Mindfulness practice entails sustaining moment-by-moment awareness of thoughts, emotions, bodily sensations, and the external environment. This enhanced awareness cultivates cognitive flexibility, resilience, and creativity, which are particularly valuable in an era characterized by rapid technological advancements and continuous change. Similarly, meditation practices such as *Vipassana* (insight meditation) and *Samatha* (calm meditation) nurture inner peace, compassion, and mental equilibrium, thereby enhancing an individual's capacity for learning and adaptation. This paper argues that the integration of Buddhist meditation and mindfulness into educational frameworks has the potential to transform the learning process. By fostering a mindful approach to learning, individuals can improve focus, alleviate anxiety, and enhance memory retention. Moreover, these practices encourage a reflective learning style, enabling learners to engage deeply with academic material and derive meaningful insights.

Keywords: Buddhist meditation, mindfulness, cognitive ability, compassion, mental wellbeing

In today's fast-paced world, where technological advancements continue to reshape industries and societies at an unprecedented rate, the need for continuous learning has become more critical than ever. The concept of lifelong learning is no longer just an option but a necessity for individuals seeking both personal fulfillment and professional growth (Gupta, 2021). However, traditional educational models, which primarily focus on structured curricula and standardized assessments, often fail to address the holistic development of individuals. These models may overlook crucial aspects, such as emotional resilience, cognitive flexibility, and mental well-being qualities, that are essential for thriving in an era of rapid change and uncertainty (Van Vugt & Jha, 2011).

Mindfulness, in particular, refers to the practice of maintaining a moment-by-moment awareness of one's thoughts, emotions, bodily sensations, and surrounding environment. It encourages individuals to engage fully in the present moment without judgment or distraction. Studies have shown that incorporating mindfulness into daily routines can improve focus, reduce stress, and enhance memory retention—all of which are crucial for effective learning. Similarly, meditation techniques, such as focused breathing and loving-kindness meditation, can help learners develop greater patience, concentration, and self-compassion, thereby fostering a more enriching and sustainable approach to acquiring knowledge.

By integrating Buddhist meditation and mindfulness practices into modern educational frameworks, individuals can develop a more balanced and holistic approach to learning. These ancient techniques not only enhance intellectual capabilities but also nurture emotional resilience, creativity, and adaptability- traits that are indispensable in navigating the complexities of contemporary life. As the world continues to evolve, the fusion of traditional wisdom with modern education holds immense potential for shaping individuals who are not only knowledgeable but also profoundly aware, emotionally intelligent, and mentally resilient.

The relevance of Buddhist meditation and mindfulness practices in the context of lifelong learning is profound and far-reaching(Thippanakorn et al., 2024). In an era where the ability to acquire new knowledge and adapt to changing circumstances is essential, these practices offer invaluable tools for enhancing cognitive function, emotional well-being, and overall personal growth. Meditation and mindfulness cultivate a heightened state of awareness and concentration, which are crucial for processing and retaining new information effectively. By training the mind to focus on the present moment and minimize distractions, learners can improve their ability to absorb complex concepts, develop new skills, and engage more deeply with their studies.

Moreover, the benefits of mindfulness and meditation extend well beyond cognitive enhancement. Scientific research has shown that these practices have a significant impact on physical health by reducing stress, lowering anxiety levels, and mitigating the effects of mental fatigue, all of which can otherwise hinder the learning process. By fostering a sense of inner peace and self-awareness, meditation helps learners maintain a balanced state of mind, reducing burnout and promoting sustained motivation(Cardeña et al., 2015). Furthermore, mindfulness cultivates qualities of compassion and empathy, which contribute to the creation of supportive and inclusive learning environments.

Dave et al. (2020) highlighted that educators who incorporate mindfulness into their teaching methodologies can create classrooms that are not only more focused and disciplined but also more emotionally nurturing and collaborative. By modeling mindfulness themselves, teachers can encourage students to cultivate a sense of self-awareness, patience, and kindness- qualities that enhance both individual learning experiences and the collective educational atmosphere. In workplaces and professional development programs, mindfulness training can help individuals manage stress, improve decision-making, and foster a culture of continuous learning and innovation.

This paper aims to discuss the transformative potential of Buddhist meditation and mindfulness as powerful tools for lifelong learning. It will examine empirical evidence supporting their efficacy, analyze their practical applications in diverse educational settings, and discuss their broader implications for personal growth and societal well-being. By embracing these ancient wisdom traditions, we can foster a more mindful, compassionate, and practical approach to education—one that not only enhances intellectual capabilities but also nurtures emotional intelligence, ethical awareness, and a deeper connection to oneself and others. In doing so, we pave the way for a more holistic, resilient, and enlightened approach to lifelong learning in the modern world.

The goal of Buddhist meditation is to develop awareness, focus, and insight through mental training. It is fundamental to Buddhism and aids in the growth of wisdom and eventual enlightenment (nirvana) for practitioners (Conze, 2013). Buddhist meditation, in contrast to meditation in some other traditions, is a means of comprehending the nature of reality and transcending pain (dukkha), not merely a way to unwind. The two main types of Buddhist meditation are Vipassana (Insight Meditation) and Samatha (Tranquility Meditation) (Wynne, 2007).

The goal of Samatha meditation is to cultivate deep concentration (samadhi) and calm the mind. It entails focusing on a single thing, such as a visualization, a mantra, or the breath. The objective is to cultivate inner serenity and mental stability. Ānāpānasati, or Mindfulness of Breathing, is a well-liked variation of this technique in which practitioners focus on inhaling and exhaling to cultivate awareness and serenity (Gethin, 1998). Metta Bhavana, also known as Loving-Kindness Meditation, is another type that focuses on cultivating compassion and love for both oneself and other people (Salzberg & Kabat-Zinn, 2004).

However, the goal of Vipassana (Insight Meditation) is to cultivate wisdom (prajna) by paying attention to one's thoughts, feelings, and physical experiences. It aids practitioners in comprehending the three marks of existence: Non-self (anatta), which demonstrates that there is no permanent, autonomous self; Suffering (dukkha), which illustrates how attachment causes suffering; and Impermanence (anicca), which is the understanding that everything changes(Krygier et al., 2013). Vipassana has significantly influenced contemporary mindfulness movements and is a common practice within the Theravāda tradition, particularly in Thailand and Myanmar (Zeng et al., 2014).

Other Buddhist meditation traditions exist in addition to these fundamental exercises. The Japanese Zen Buddhist practice of Zen Meditation (Zazen) places a strong emphasis on sitting in meditation and objectively examining thoughts (Suzuki, 2020). As part of Vajrayāna Buddhism, Tibetan Buddhist meditation encompasses deity yoga, chanting (or reciting mantras), and visualization (Dalai Lama, 2005). Buddhist teachings have inspired the development of mindfulness meditation in modern times, which has been incorporated into psychological and stress-reduction programs such as Mindfulness-Based Stress Reduction (MBSR) (Kabat-Zinn, 2003).

Beyond simply relaxing, Buddhist meditation is a profoundly life-changing experience. It is a route to emotional equilibrium, self-discovery, and eventual pain relief. Buddhist meditation offers significant advantages for both spiritual and daily life, whether through intense concentration (samatha), perceptive awareness (vipassana), or other methods (Rubin, 1985).

Research Methodology

This literature review aimed to synthesize existing research on the impact of Buddhist Meditation and Mindfulness on the Cognitive Ability of Students. A comprehensive search strategy was employed to identify relevant studies using Google Scholar academic database. The search was conducted using specific issues identified through the review process, and relevant subject matters were incorporated. The inclusion criteria were studies published in reputable journals and those with higher numbers of citations, as well as peer-reviewed articles, books, and conference proceedings. Only articles written in English and those that provided primary data or theoretical insights relevant to the topic were considered. The quality of each study was assessed based on factors such as methodological rigor, sample size, and relevance to the research questions, ensuring that only high-quality studies contributed to the findings.

Data from the selected studies were extracted systematically, with a focus on key findings, research methodologies, and conclusions. This extraction enabled a comparison of the different approaches and their results, highlighting common themes, contradictions, and knowledge gaps. A thematic synthesis was performed to organize the findings into coherent categories, providing a clear overview of the state of research in the area. The analysis was conducted without the use of quantitative techniques, as the focus of the review was on synthesizing qualitative insights and trends across the body of literature.

Results and Discussion

Mediation, Mindfulness, and Cognitive Ability of Students

In recent years, meditation and mindfulness practices have garnered significant attention from researchers, educators, and professionals for their profound effects on mental health, cognitive functions, and overall well-being. While these practices have long been associated with spiritual and religious traditions, particularly Buddhism, their benefits extend far beyond their historical roots. Once viewed primarily as tools for stress reduction and relaxation, meditation and mindfulness are now widely recognized for their role in enhancing cognitive abilities, improving emotional regulation, and fostering a lifelong learning mindset (Holas & Jankowski, 2013).

Meditation and mindfulness contribute to cognitive development in several key ways (Cranson et al., 1991; Marciniak et al., 2014; So & Orme-Johnson, 2001). Research has shown that consistent meditation practice strengthens neural pathways related to attention, memory, and problem-solving. By cultivating a state of present-moment awareness, individuals can enhance their ability to focus, process information more efficiently, and retain knowledge for more extended periods. Moreover, mindfulness promotes cognitive flexibility —the capacity to adapt to new challenges and shift perspectives —an essential skill in today's fast-paced, ever-evolving world.

Beyond cognitive enhancement, meditation and mindfulness support emotional intelligence and psychological resilience. These practices help individuals develop greater self-awareness, allowing them to regulate emotions, manage stress effectively, and maintain a positive outlook on learning. This emotional stability is particularly valuable in academic and professional environments, where high-pressure situations can often hinder cognitive performance (Charoensukmongkol, 2014). By reducing anxiety and promoting mental clarity, meditation enables learners to approach new concepts with curiosity and confidence rather than fear or frustration.

Furthermore, the benefits of meditation and mindfulness extend beyond individual practice to influence broader educational and workplace settings. Schools and universities are increasingly incorporating mindfulness techniques into their curricula to enhance student focus, promote emotional well-being, and cultivate a more inclusive learning environment. Similarly, professionals in various industries turn to mindfulness training to enhance productivity, decision-making, and interpersonal relationships. The integration of these practices into modern education and professional development highlights their significance as tools for lifelong learning.

This paper explores how meditation and mindfulness can enhance cognitive abilities and foster a culture of continuous learning. It examines scientific evidence supporting their efficacy, discusses their practical applications in educational and professional settings, and highlights their broader implications for personal and societal well-being. By embracing these ancient practices, individuals can develop not only sharper cognitive skills but also a more balanced, adaptive, and fulfilling approach to lifelong learning in an increasingly complex world.

Cognitive Enhancement through Meditation and Mindfulness

Improved Attention and Focus

One of the best documented benefits of meditation, mainly focused attention meditation, is its ability to enhance concentration and attention span. This form of meditation involves directing one's awareness to a single object, such as the breath, a mantra, or a visual focal point, while gently redirecting the mind whenever it wanders. Through consistent practice, individuals develop greater control over their focus, thereby reducing their susceptibility to distractions and enhancing their ability to sustain attention for extended periods.

Scientific research supports the notion that meditation strengthens neural pathways associated with attention regulation. Studies using neuroimaging techniques have shown that regular meditation practice increases activity in the prefrontal cortex, the area of the brain responsible for executive functions, including decision-making, impulse control, and sustained attention. Additionally, meditation enhances the efficiency of the brain's attentional networks, allowing individuals to filter out irrelevant stimuli and concentrate more effectively on tasks at hand. The implications of improved attention and focus extend beyond meditation sessions and into everyday activities, particularly in educational and professional settings. Students who engage in mindfulness or focused attention meditation demonstrate better academic performance, improved reading comprehension, and enhanced problem-solving skills. Similarly, professionals benefit from increased productivity, sharper decision-making abilities, and greater efficiency in managing complex workloads.

By integrating meditation into daily routines, individuals can cultivate a heightened ability to concentrate, absorb new information more effectively, and engage in more profound, more meaningful learning experiences. As attention and focus are fundamental to cognitive performance, meditation serves as a powerful tool in fostering intellectual growth and lifelong learning.

Enhanced Memory and Learning Capacity

Mindfulness and meditation practices play a crucial role in strengthening both working memory and long-term memory, which are essential components of effective learning and cognitive performance. By cultivating present-moment awareness, mindfulness meditation enables individuals to process information more deeply, resulting in improved retention, recall, and overall learning efficiency.

Research has provided compelling evidence supporting the impact of mindfulness on memory enhancement. A notable study by Jha et al. (2007) found that participants who engaged in mindfulness training demonstrated significant improvements in working memory capacity. Working memory, which involves the temporary storage and manipulation of information, is vital for tasks such as problem-solving, reasoning, and learning new concepts. Regular mindfulness practice enhances the brain's ability to filter distractions, maintain focus, and retain critical information, making it an invaluable tool for students and professionals alike.

Furthermore, mindfulness meditation has been linked to structural changes in the brain, particularly in the hippocampusa region associated with memory formation and learning. Neuroimaging studies have demonstrated that consistent meditation practice leads to increased gray matter density in the hippocampus, which is associated with enhanced memory retention and improved cognitive flexibility. This means that individuals who practice mindfulness regularly may not only recall information more effectively but also integrate new knowledge more efficiently. Beyond its direct effects on memory, mindfulness also reduces stress and anxiety, which are known to impair cognitive function and hinder learning. By fostering a calm and focused state of mind, meditation helps individuals absorb and retain information more effectively in both academic and professional settings.

By incorporating mindfulness and meditation into daily life, learners can significantly enhance their memory capacity, boost cognitive agility, and develop a more engaged and insightful approach to lifelong learning.

Increased Cognitive Flexibility

Cognitive flexibility, the ability to adapt to new and changing situations, is a crucial skill for lifelong learning, problem-solving, and overall mental agility. It allows individuals to shift perspectives, adjust to novel challenges, and think creatively in response to new information. In an increasingly complex and fast-paced world, cognitive flexibility is crucial for achieving academic success, fostering professional growth, and promoting personal development.

Mindfulness meditation plays a significant role in enhancing cognitive flexibility by fostering an open and accepting mindset. Through mindfulness practice, individuals learn to observe their thoughts and emotions without immediate judgment, creating mental space for alternative viewpoints and innovative solutions. This ability to step back from rigid thought patterns encourages a more adaptive approach to learning, allowing individuals to embrace challenges with curiosity rather than resistance.

Scientific studies support the connection between mindfulness and cognitive flexibility. Research has shown that regular meditation practice strengthens neural pathways in the prefrontal cortex and anterior cingulate cortex regions of the brain, which are associated with executive function, decision-making, and adaptability. Meditation also enhances the brain's ability to switch between different modes of thinking, improving problem-solving skills and creative reasoning. Beyond intellectual adaptability, mindfulness also promotes emotional flexibility. By reducing stress and increasing self-awareness, mindfulness enables individuals to navigate uncertainty with greater resilience and composure. This is particularly beneficial in educational and professional environments, where the ability to handle setbacks, pivot strategies, and embrace change is essential for long-term success.

By integrating mindfulness meditation into daily routines, individuals can cultivate a mindset that is not only open to new learning experiences but also capable of thinking dynamically in an ever-evolving world. As cognitive flexibility is a cornerstone of lifelong learning, mindfulness serves as a powerful tool for fostering adaptability, creativity, and sustained intellectual growth.

Emotional Regulation and Resilience

Effective learning extends beyond cognitive abilities; it also requires the capacity to manage emotions, cope with stress, and maintain a balanced mental state. Meditation and mindfulness practices serve as powerful tools for enhancing emotional regulation by promoting awareness, acceptance, and control over one's emotions. By cultivating mindfulness, individuals learn to recognize emotional responses without being overwhelmed by them, fostering a greater sense of stability and self-mastery.

One of the most significant barriers to learning is stress and anxiety, both of which can impair concentration, memory retention, and overall cognitive performance. Meditation helps regulate the body's stress response by reducing the production of cortisol, the primary stress hormone, and activating the parasympathetic nervous system, which promotes relaxation. Mindfulness-based interventions lead to structural changes in brain regions associated with emotional regulation, including the amygdala and the prefrontal cortex. These changes enhance an individual's ability to manage stress, respond to challenges with composure, and maintain focus during demanding situations (Hölzel et al., 2011).

Emotional resilience, the ability to recover from setbacks and adapt to difficulties, is another crucial benefit of mindfulness and meditation. In academic and professional environments, challenges such as exam pressure, deadlines, and unexpected obstacles can lead to frustration and self-doubt. Mindfulness teaches individuals to approach these difficulties with a calm, non-judgmental perspective, reducing negative emotional reactions and promoting a solution-oriented mindset. By fostering self-compassion and inner strength, meditation equips learners with the psychological tools needed to persevere through adversity. Beyond individual benefits, improved emotional regulation also enhances social interactions and learning environments. Students and professionals who practice mindfulness tend to be more empathetic, patient, and collaborative, contributing to a positive and supportive atmosphere in classrooms and workplaces. Educators and leaders who incorporate mindfulness techniques can create environments that encourage open communication, reduce conflict, and promote emotional well-being.

By integrating meditation and mindfulness into daily routines, individuals not only enhance their cognitive capabilities but also develop the emotional resilience necessary for lifelong learning and personal growth. In a world where adaptability and mental well-being are as important as intellectual ability, these practices offer a holistic approach to education and professional success.

Lifelong Learning and Mindfulness

Lifelong learning is a continuous process of acquiring knowledge, developing skills, and adapting to an ever-changing world. While cognitive abilities play a critical role in this journey, the mindset and emotional resilience of an individual are equally important. Mindfulness and meditation serve as powerful tools that cultivate essential traits such as curiosity, adaptability, and self-awareness—qualities that sustain lifelong learning. By fostering a deeper engagement with the learning process, mindfulness helps individuals maximize their intellectual potential while maintaining emotional balance and resilience.

Cultivating a Growth Mindset

A growth mindset, as defined by Mangels et al. (2006), is the belief that intelligence and abilities can be developed through dedication and effort. Mindfulness fosters this mindset by promoting an attitude of curiosity, openness, and non-judgmental awareness. When individuals practice mindfulness, they learn to approach challenges with patience and perseverance rather than fear of failure.

By staying present and fully engaged, learners can immerse themselves in the learning process without being hindered by self-doubt or frustration. This allows them to explore new ideas, embrace constructive feedback, and develop the resilience necessary for continuous growth. Mindfulness also reduces negative self-talk, replacing it with a more compassionate and encouraging internal dialogue that supports learning and self-improvement.

Promoting Reflective Learning

Mindfulness and meditation encourage reflective thinking, enabling individuals to critically assess their thoughts, behaviors, and learning processes. This self-awareness fosters a deeper understanding of concepts and enhances problem-solving skills. Reflective learning is particularly valuable in adapting to new information, integrating diverse perspectives, and applying knowledge in meaningful ways.

Studies by Schonert-Reichl and Roeser (2016) suggest that mindfulness-based reflection helps individuals recognize their cognitive patterns and biases, allowing them to refine their learning strategies. By dedicating time to mindful contemplation, learners can identify areas for improvement, set clearer goals, and develop more effective approaches to problem-solving. Additionally, reflective learning strengthens metacognition, the ability to think about one's own thinking. This awareness enables individuals to become more efficient learners, capable of adjusting their study habits and decision-making strategies to optimize their personal and professional growth.

Building Resilience to Change

In an era marked by rapid technological advancements, shifting job markets, and evolving societal structures, the ability to adapt is more important than ever. Mindfulness practices build resilience by helping individuals manage uncertainty, cope with change, and remain calm in dynamic environments. By cultivating present-moment awareness, mindfulness reduces reactivity to stress and fosters a sense of stability amid change. Meditation strengthens the brain's ability to regulate emotions, preventing anxiety and fear from overwhelming decision-making processes. This resilience supports continuous learning, allowing individuals to approach new challenges with confidence and flexibility.

Moreover, mindfulness enhances creative problem-solving by encouraging individuals to view change as an opportunity rather than a threat. Those who practice mindfulness develop the capacity to navigate complex situations with clarity and composure, making them better equipped to embrace lifelong learning in both academic and professional settings.

Present Research on the Psychological and Educational Benefits of Mindfulness

Mindfulness, the practice of maintaining present-moment awareness of thoughts, emotions, bodily sensations, and the surrounding environment, has garnered significant attention in psychological and educational research. Studies have increasingly demonstrated that mindfulness practices contribute to enhanced mental well-being and improved academic performance. This growing body of research provides compelling evidence of the transformative effects of mindfulness on both psychological resilience and learning outcomes.

Psychological Benefits of Mindfulness

Reduced Stress and Anxiety: One of the most well-documented psychological benefits of mindfulness is its ability to reduce stress and anxiety. Mindfulness-Based Interventions (MBIs), such as Mindfulness-Based Stress Reduction (MBSR) and Mindfulness-Based Cognitive Therapy (MBCT), have been widely used to alleviate symptoms of anxiety and stress. A meta-analysis by Poissant et al. (2019) found that MBIs were highly effective in reducing stress, anxiety, and depressive symptoms across diverse populations, including students, professionals, and clinical patients.

The mechanisms behind this stress reduction are linked to mindfulness's impact on the autonomic nervous system. Regular mindfulness practice has been shown to lower cortisol levels (the stress hormone) and activate the parasympathetic nervous system, promoting relaxation and emotional balance. As a result, individuals who engage in mindfulness practices experience reduced physiological and psychological stress responses, leading to improved overall well-being.

Enhanced Emotional Regulation: Mindfulness significantly improves emotional regulation by fostering awareness and acceptance of emotions. Studies indicate that individuals who practice mindfulness regularly are better equipped to manage negative emotions and respond to challenging situations with greater composure. A study by Simonsson et al. (2023) demonstrated that mindfulness training leads to substantial improvements in emotional regulation and a decrease in negative affect.

Neuroscientific research supports these findings by showing that mindfulness strengthens the connectivity between the prefrontal cortex and the amygdalathe brain regions responsible for emotion regulation. This enhanced neural connection allows individuals to respond to emotional stimuli with greater control, reducing impulsivity and promoting a more balanced emotional state.

Improved Mental Health: Mindfulness has been increasingly recognized as an effective tool for improving mental health. A review by Hofmann et al. (2010) found that mindfulness-based therapy was significantly associated with reduced symptoms of depression and anxiety. Mindfulness practices help individuals cultivate self-compassion, reduce rumination, and develop a more positive outlook on life.

Moreover, mindfulness has been integrated into various therapeutic approaches, including Cognitive Behavioral Therapy (CBT) and Acceptance and Commitment Therapy (ACT), enhancing their effectiveness in treating conditions such as generalized anxiety disorder, depression, and post-traumatic stress disorder (PTSD). By promoting psychological resilience and well-being, mindfulness serves as a valuable mental health intervention.

Educational Benefits of Mindfulness

In addition to its psychological advantages, mindfulness has been shown to enhance learning processes and educational outcomes. Researchers have explored how mindfulness training impacts attention, memory, and overall academic performance.

Improved Focus and Attention: Mindfulness practices, particularly focused attention meditation, have been linked to increased concentration and cognitive control. Research indicates that students who engage in mindfulness exercises show greater attentional stability and reduced mind-wandering. A study by Zeidan et al. (2010) found that even brief mindfulness training significantly improved attention and cognitive performance.

This benefit is particularly relevant in educational settings, where sustained attention is critical for learning. Mindfulness helps students resist distractions, stay engaged with academic material, and process information more effectively, leading to improved comprehension and retention.

Enhanced Memory and Learning Efficiency: Mindfulness meditation has been shown to positively impact both working memory and long-term memory. A study by Jha et al. (2007) found that individuals who engaged in mindfulness training demonstrated significant improvements in working memory capacity, which is essential for processing and retaining new information.

By reducing cognitive overload and enhancing neural efficiency, mindfulness allows learners to absorb and integrate new knowledge more effectively. This benefit is particularly valuable for students facing high academic demands, as it enables them to retain critical information while minimizing mental fatigue.

Increased Academic Resilience and Motivation: Mindfulness fosters a growth mindset by encouraging students to approach challenges with curiosity and perseverance. Research suggests that mindfulness training enhances students' intrinsic motivation, self-efficacy, and ability to cope with academic stress. A study by Bakosh et al. (2016) found that students who participated in mindfulness programs reported greater engagement with their studies and higher levels of academic confidence.

Furthermore, mindfulness helps reduce test anxiety by promoting relaxation and cognitive clarity. Students who practice mindfulness before exams or presentations tend to perform better under pressure, as they can regulate their emotions and maintain focus.

Positive Classroom Environment and Social-Emotional Learning: Mindfulness not only benefits individual learners but also contributes to a more supportive and inclusive classroom environment. Educators who incorporate mindfulness techniques into their teaching foster greater empathy, patience, and emotional intelligence among students. Research by Schonert-Reichl and Roeser (2016) highlights that mindfulness interventions in schools lead to improved student-teacher relationships, reduced behavioral problems, and enhanced peer collaboration.

By promoting emotional well-being, mindfulness supports social-emotional learning (SEL), helping students develop essential life skills such as empathy, self-awareness, and interpersonal communication. These skills are crucial for academic success and personal development.

Mindfulness Programs in Schools Promoting Cognitive ability of students

Mindfulness programs have gained traction in schools and workplaces as effective tools for promoting continuous education, improving personal development, and enhancing overall well-being. These programs aim to cultivate mindfulness, reduce stress, and increase focus, leading to more effective learning and productivity. Below are some notable examples in educational and professional settings.

Mindful Schools Program

The Mindful Schools program provides training for educators to integrate mindfulness practices into their classrooms. Through a structured curriculum, teachers learn how to teach mindfulness techniques such as breathing exercises, mindful listening, and body awareness to their students. The program focuses on improving students' attention, emotional regulation, and resilience.

Studies have shown that students participating in mindfulness programs exhibit improved academic performance, better behavior, and enhanced social skills. The practice helps students manage stress and emotions, which in turn supports more focused and engaged learning. Teachers report an overall positive impact on classroom dynamics, with students demonstrating greater empathy and improved interpersonal relationships.

MindUP Curriculum

Developed by the Goldie Hawn Foundation, the MindUP curriculum is designed for students from PreK to 12th grade. The program incorporates mindfulness techniques, neuroscience, and social-emotional learning into daily lessons. It teaches children how the brain works and helps them build skills like self-regulation, empathy, and focus.

Teachers who implement the MindUP curriculum have observed significant improvements in students' emotional well-being. Students demonstrate increased focus, empathy, and a more positive outlook on learning. They also develop better problem-solving skills and resilience in the face of challenges. Research indicates that students who participate in MindUP show enhanced academic performance and stronger social skills, which are essential for their overall development.

The Inner Resilience Program

Founded by Linda Lantieri, the Inner Resilience Program focuses on providing professional development for educators to help them integrate mindfulness practices into their teaching. This program emphasizes the development of emotional resilience, equipping students with the tools to manage stress, build positive relationships, and cope with adversity.

Research has shown that students involved in this program show improved emotional stability, better classroom behavior, and enhanced learning capacities. The program helps create a calmer, more supportive learning environment, which fosters greater student engagement and academic success

Conclusion

Meditation and mindfulness practices significantly enhance cognitive abilities, including attention, memory, cognitive flexibility, and emotional regulation. These improvements are instrumental in fostering a mindset conducive to lifelong learning. By integrating mindfulness into educational and professional frameworks, individuals can enhance their learning capacity, adapt to new challenges, and pursue continuous personal and professional development.

Incorporating mindfulness into daily life not only enriches the learning experience but also nurtures a more resilient, reflective, and open-minded approach to personal and intellectual growth. As the world continues to evolve, mindfulness serves as a timeless and transformative tool for thriving in an ever-changing landscape. The growing body of research on mindfulness underscores its profound psychological and educational benefits. By reducing stress and anxiety, enhancing emotional regulation, and improving mental health, mindfulness serves as a powerful tool for personal well-being. Simultaneously, its positive impact on attention, memory, motivation, and learning resilience makes it an invaluable asset in educational settings. As mindfulness continues to gain recognition, integrating it into academic curricula and professional training programs can help individuals develop a holistic approach to learning and self-improvement. By embracing mindfulness, we can cultivate a more focused, emotionally balanced, and resilient society, equipped to navigate the complexities of the modern world with clarity and wisdom.

The findings also demonstrate that regular engagement in these practices can enhance key cognitive functions, including attention, memory, and problem-solving skills. Through meditation techniques such as focused attention and mindfulness training, students develop heightened awareness and mental clarity, leading to improved concentration and reduced cognitive distractions. Furthermore, the research suggests that these practices can foster emotional regulation, contributing to a more balanced and resilient mental state, which, in turn, supports better academic performance. The integration of Buddhist meditation and mindfulness into students' routines has the potential to improve not only their cognitive skills but also their emotional well-being, creating a more holistic approach to education.

Moreover, the study emphasizes the importance of incorporating mindfulness and meditation into educational curricula, as these practices offer an effective, accessible means of enhancing students' cognitive capacities. While the results are promising, the research also calls for further investigation into the long-term effects of Buddhist meditation and mindfulness, as well as exploring their potential to support a diverse range of student populations, including those facing mental health challenges. Future studies could expand on these findings by utilizing larger sample sizes, diverse student demographics, and longitudinal designs to establish a more comprehensive understanding of the impact of these practices on cognitive development. Overall, this research provides valuable insights into the benefits of mindfulness and meditation, suggesting their potential as transformative tools for enhancing students' cognitive abilities and well-being in an increasingly demanding academic environment.

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A Study of Adolescents in Safe Abortion Service in Sankhuwasabha District

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Abstract

Adolescents in Nepal face challenges such as early marriage, high adolescent pregnancy rates, low contraceptive use, and limited access to reproductive health services, particularly in rural areas. Addressing socio-cultural, educational, and economic barriers is crucial for improving reproductive health outcomes. This study explores adolescents' awareness, access, and use of safe abortion services in Sankhuwasabha, analyzing socio-cultural and economic influences on reproductive health behaviors. It also evaluates the effectiveness of youth-friendly Sexual and Reproductive Health (SRH) services. The research aims to bridge critical gaps in adolescent reproductive health by examining barriers to safe abortion services. The findings will help inform policies to enhance youth-friendly SRH programs and contribute to improved maternal health outcomes through increased awareness and intervention strategies. Using a mixed-methods approach, the study combines qualitative (interviews, focus group discussions) and quantitative (structured surveys) methods. It applies the socio-ecological model, reproductive justice theory, and the Health Belief Model to assess influences at individual, community, and policy levels. The study reveals low awareness of abortion legality (56%), high early marriage and childbearing rates, low contraceptive use (14%), and significant socio-cultural barriers. While Sankhuwasabha has 18 health facilities providing safe abortion services, access remains limited in rural areas due to affordability and awareness issues. Comprehensive health education, youth-friendly SRH services, and multi-sectoral interventions are essential to improving reproductive health outcomes, increasing awareness, reducing stigma, and ensuring better accessibility for adolescents.

Keywords: adolescents, safe abortion, reproductive health, access and utilization, socio-cultural factors

Adolescents constitute a significant portion of Nepal's population, accounting for 24.26% of the total population according to the 2021 census (National Demographic and Health Survey [NDHS], 2022). Early marriage and childbearing are prevalent in Nepal, with the median age at marriage being 22.5 years for men and 18.5 years for women (NDHS, 2022). Among girls aged 15-19 years, 25% are already married, and 15% are either mothers or pregnant (NDHS, 2022). The age-specific fertility rate for this age group is 71 births per 1,000 women, highlighting the high prevalence of adolescent pregnancies (NDHS, 2022). Educational disparities further exacerbate the challenges faced by adolescents. According to the NDHS (2022), 12% of female adolescents and youth and 5% of male adolescents and youth have no formal education. Additionally, 7% of adolescents aged 15-19 years are employed, and 12% and 6% of women in this age group have experienced physical and sexual violence, respectively (NDHS, 2022). These factors contribute to the vulnerability of adolescents, particularly in accessing reproductive health services. Contraceptive use among married adolescents is alarmingly low, with only 27% using contraceptives compared to the national average of 53% (NDHS, 2022). This low usage is reflected in the high unmet need for family planning among adolescents aged 15-19 years, which stands at 35%, significantly higher than the national average of 27% among women of reproductive age (NDHS, 2022). Furthermore, only 56% of adolescents aged 15-19 years are aware that abortion is legal in Nepal (NDHS, 2022). Cultural stigma often drives unmarried pregnant adolescents to resort to unsafe abortion practices, further endangering their health and well-being.

The 2022 NDHS data reveal that the median age at first marriage for women is 19.6 years, while for men, it is 23.1 years. The median age at first sexual intercourse is 18.8 years for women and 21.1 years for men (NDHS, 2022). The total fertility rate (TFR) in Nepal is 2.1 births per woman, with an age-specific fertility rate of 71 births per 1,000 women aged 15-19 years (NDHS, 2022). Short birth intervals, particularly those less than 24 months, are associated with increased health risks for both mothers and newborns. The median birth interval among adolescents aged 15-19 years is 23.4 months, and 15% of women in this age group have already begun childbearing (NDHS, 2022). The contraceptive prevalence rate (CPR) among currently married women aged 15-49 is 56%, with 43% using modern methods and 13% using traditional methods (NDHS, 2022). However, among currently married women aged 15-19 years, only 27% use contraceptives, with 18% using modern methods (NDHS, 2022). Discontinuation of contraceptive use is also a significant issue, with 54% of users discontinuing their methods. The primary reasons for discontinuation include the husband being away (42%), side effects or health concerns (19%), and the desire to become pregnant (13%) (NDHS, 2022). Addressing the unmet needs of adolescents, particularly in rural areas, is crucial for improving reproductive health outcomes. This study aims to explore the challenges and opportunities in providing safe abortion services to adolescents in Sankhuwasabha District, with a focus on understanding the socio-cultural, educational, and economic factors that influence their access to and utilization of these services.

Sankhuwasabha district encompasses 24.64% adolescent aged 15-19 years of the total population according to census 2011. 41.87% aged 15-19 years have their first marriage which is the highest among adolescent age group (Census 2011). 52.04% girls and 28.77% boys aged 15-19 years have their first marriage in district (Census 2011). Sankhuwasabha District is equipped with eighteen health facilities that provide safe abortion services. This includes the District Hospital in Khandbari, which has been offering such services to women and adolescents since 2018. The average rate of safe abortion among adolescents in Sankhuwasabha District was 11.15% from the fiscal year 2021/22 to 2023/24, as per the Health Management Information System (HMIS). This reflects the extent to which adolescents in the district have utilized available safe abortion services.

Objectives of the research

The objectives of this research were: To assess the awareness, accessibility, and utilization of safe abortion services among adolescents (aged 15-19 years) in Sankhuwasabha District, Nepal; to examine the socio-cultural and economic factors influencing adolescents' reproductive health behaviors, including early marriage, childbearing, and contraceptive use, in Sankhuwasabha District, and to evaluate the effectiveness of existing youth-friendly sexual and reproductive health (SRH) services in addressing the needs of adolescents, particularly in providing safe abortion services and contraceptive counseling in Sankhuwasabha District.

Research Methodology

Research Design

This study adopts a **mixed-method approach**, combining both qualitative and quantitative research methods to explore the awareness, accessibility, and utilization of safe abortion services among adolescents (aged 15-19 years) in Sankhuwasabha District, Nepal. The qualitative component involves in-depth interviews and focus group discussions (FGDs) to capture the socio-cultural and behavioral factors influencing adolescents' reproductive health decisions. The quantitative component includes a structured survey to collect data on adolescents' knowledge, attitudes, and practices related to safe abortion services, contraceptive use, and unmet family planning needs. This dual approach ensures a comprehensive understanding of the challenges and opportunities in delivering adolescent-friendly sexual and reproductive health (SRH) services.

Study Population and Sampling

The study targets **adolescents aged 15-19 years** in Sankhuwasabha District, with a focus on both married and unmarried individuals. A **stratified random sampling technique** has been used to ensure representation across different socio-economic, educational, and geographic backgrounds. The sample size has determined using statistical formulas based on the prevalence of adolescent pregnancies and unmet family planning needs (e.g., 29% unmet needs among 15-19-year-olds, NDHS 2022). Additionally, key stakeholders, such as healthcare providers, community leaders, and policymakers, has been included in the qualitative interviews to provide insights into service delivery and policy implementation.

Data Collection and Analysis

Data has been collected through structured surveys, in- depth interviews, and focused group discussions (FDGs). The survey has included question on awareness of abortion legality (56% awareness, NDHS 2022), contraceptive use (27 among married adolescents), and barriers o accessing SHR services. Qualitative data has explored themes such as cultural stigma, gender dynamics, and privacy concerns. Quantitative data has been analyzed using statistical tools to identify trends, while qualitative data has been undergone thematic analysis to extract key insights. Ethical considerations, such as informed consent and confidentiality, has been strictly adhered to throughout the research process.This methodology ensures a robust and holistic understanding of the factors influencing adolescents' access to safe abortion service.

Conceptual and Theoretical Framework

The conceptual framework for this study is based on the socio-ecological model, which emphasizes the interplay of individual, interpersonal, community, and policy-level factors affecting adolescents’ access to safe abortion services (Bronfenbrenner, 1979). Individual factors include age, education, and reproductive health knowledge. Interpersonal factors involve family influence, peer networks, and societal norms regarding early marriage and pregnancy. Community-level factors include healthcare infrastructure, service availability, and cultural beliefs. At the policy level, government regulations, reproductive rights, and healthcare policies shape access to safe abortion services.

The theoretical foundation of this study is guided by reproductive justice theory, which advocates for the right to access reproductive healthcare, including safe abortion, free from discrimination and socio-economic barriers (Ross & Solinger, 2017). This theory highlights the intersection of gender, class, and social structures in shaping reproductive choices. Additionally, the Health Belief Model (Rosenstock, 1974) explains how adolescents perceive the risks of unintended pregnancies and seek abortion services based on perceived benefits, barriers, and self-efficacy. By integrating these theoretical perspectives, the study provides a comprehensive understanding of the factors influencing adolescents' access to safe abortion services in Sankhuwasabha District and underscores the need for policy interventions to enhance reproductive health rights and services.

Significance of the Study

This study is significant as it focuses on adolescents aged 15-19 years, who constitute 24.26% of Nepal's population (Census 2022) and face high rates of early marriage (25% married, NDHS 2022) and early childbearing (15% mothers or pregnant). By exploring their access to and utilization of safe abortion services, the study addresses critical gaps in adolescent sexual and reproductive health (SRH) services. It highlights the urgent need to reduce unsafe abortions, which are often resorted to due to cultural stigma and lack of awareness (only 56% know abortion is legal, NDHS 2022). The findings will inform interventions to improve SRH outcomes for this vulnerable group. The study provides valuable insights for policymakers and program planners aiming to strengthen youth-friendly SRH services in Nepal. With 35% of adolescents having unmet family planning needs (NDHS 2022) and low contraceptive use (27% among married adolescents), the findings will guide the design of targeted interventions to improve access to safe abortion and contraceptive services. It aligns with Nepal's commitments to global health goals, such as achieving a modern contraceptive prevalence rate of 52% by 2020 (NDHS 2016), and supports the implementation of national strategies like the National Adolescent Health and Development Strategy. Unsafe abortions and short birth intervals (24.1 months among adolescents, NDHS 2022) contribute to high maternal and neonatal health risks. By identifying barriers to safe abortion services and promoting awareness, this study aims to reduce maternal mortality and improve health outcomes for adolescents. It also emphasizes the importance of health literacy and education in empowering adolescents to make informed SRH decisions, ultimately contributing to healthier futures for young people in Sankhuwasabha District and beyond.

Results and Discussion

Adolescents' access to safe abortion services in Sankhuwasabha District is shaped by various socio-cultural and economic factors. This section presents the findings based on available data and discusses their implications concerning early marriage, fertility rates, and education levels among adolescents in Nepal.

Demographic Overview of Adolescents in Nepal

According to the 2021 Census, adolescents aged 10-19 constituted 23.4% of Nepal's total population (Central Bureau of Statistics, 2021). This substantial proportion indicates the importance of understanding their reproductive health needs, particularly regarding safe abortion services. The high prevalence of early marriage and childbearing among adolescent females further underscores this necessity.

Table 1

Adolescent Marriage and Fertility in Nepal

Indicator	Value
Median age at marriage (males)	22.5 years
Median age at marriage (females)	18.7 years
Percentage of girls (15-19 years) married	22%
Percentage of girls (15-19 years) pregnant or mothers	14%
Age-specific fertility rate (15-19 years)	71 per 1000 women

Source: Nepal Demographic and Health Survey (NDHS), 2022

Table 2

Safe Abortion Service of Adolescents in Sankhuwasabha District

FY	Total Case	Adolescent	%
2021/22	1174	133	11.33
2022/23	1044	114	10.92
2023/24	992	111	11.19

Source: Health Management Information System (HMIS) 3.7, Health Facilities, Sankhuwasabha

Early Marriage and Its Implications

Early marriage is a significant factor influencing adolescent reproductive health. The median age at marriage for females in Nepal is 18.7 years, much lower than the legal threshold (NDHS, 2022). The cultural norm of early marriage often leads to early pregnancies, increasing the demand for safe abortion services. The study highlights that 22% of adolescent girls (15-19 years) are already married, and 14% have either given birth or are currently pregnant (NDHS, 2022). Such trends suggest that many adolescents face unintended pregnancies, emphasizing the need for accessible reproductive health services, including abortion care.

Adolescent Fertility and Reproductive Health Risks

The age-specific fertility rate among adolescent girls (15-19 years) in Nepal is 71 per 1000 women (NDHS, 2022). This high fertility rate reflects the significant number of pregnancies occurring within this age group, some of which may be unplanned or unwanted. Due to socio-cultural stigma and lack of awareness, many adolescents may resort to unsafe abortion practices, posing severe health risks. The availability of safe abortion services in Sankhuwasabha District is crucial in mitigating these risks and promoting maternal health.

Education and Awareness in Adolescent Reproductive Health

Educational attainment significantly influences adolescents' access to reproductive health services. The data indicates that 7% of female adolescents and youth, along with 3% of male adolescents, had no formal education (NDHS, 2022). Lack of education often correlates with lower health literacy, limiting knowledge about contraception, reproductive rights, and available health services. This knowledge gap contributes to higher rates of unintended pregnancies and unsafe abortion practices.

Table 3

Education Levels Among Adolescents in Nepal

Gender	No Formal Education (%)
Female Adolescents & Youth	7%
Male Adolescents & Youth	3%

Source: Nepal Demographic and Health Survey (NDHS), 2022

This study on adolescents' access to safe abortion services in Sankhuwasabha District revealed several critical findings. Sankhuwasabha District faces considerable challenges in adolescent reproductive health, particularly regarding early marriage and access to safe abortion services. Addressing these issues requires a multi-faceted approach involving education, community engagement, and enhanced healthcare services. First, awareness of abortion legality among adolescents aged 15-19 years was low, with only 56% knowing that abortion is legal in Nepal (National Demographic and Health Survey [NDHS], 2022). This lack of awareness, combined with cultural stigma, led many unmarried pregnant adolescents to resort to unsafe abortion methods to avoid societal judgment. Early marriage and childbearing were prevalent, with 25% of girls aged 15-19 years already married and 15% either mothers or pregnant (NDHS, 2022). These trends were exacerbated by low levels of formal education, as 10% of female adolescents and 3% of male adolescents had no formal education (NDHS, 2022), limiting their ability to access reproductive health information.

Second, contraceptive use among married adolescents was alarmingly low at 27%, compared to the national average of 53% (NDHS, 2022). High rates of twelve months contraceptive discontinuation rate (49%) were reported, primarily due to the husband's absence (44%), side effects (14%), and the desire to become pregnant (15%) (NDHS, 2022). Additionally, 35% of adolescents aged 15-19 years had unmet family planning needs, significantly higher than the national average of 53% (NDHS, 2022). This gap highlights the lack of access to and utilization of family planning services among adolescents.

Third, socio-cultural factors such as early marriage (median age of 18.5 years for females) and gender-based violence (10% of women aged 15-19 experienced physical violence) further hindered adolescents' reproductive health outcomes (NDHS, 2022). The median birth interval among adolescents was 23.4 months, with 21% of births occurring within less than 24 months, increasing maternal and neonatal health risks (NDHS, 2022). These findings underscore the urgent need for youth-friendly sexual and reproductive health (SRH) services that address the unique needs of adolescents in Sankhuwasabha District.

Policy Implications

The findings indicate that early marriage, high fertility rates, and limited education significantly impact adolescents' access to safe abortion services in Sankhuwasabha District. Addressing these issues requires multi-faceted interventions:

Improving Access to Reproductive Health Education

Integrating comprehensive sexual and reproductive health (SRH) education into school curricula is essential for empowering adolescents. By providing accurate and age-appropriate information on contraception, safe abortion, and maternal health, it can help increase awareness, reduce stigma, and improve decision-making. This approach addresses the lack of reliable information, particularly in rural areas, and challenges harmful cultural norms, ultimately contributing to better health outcomes and more informed, empowered adolescents.

Strengthening Safe Abortion Services

Ensuring that health facilities in Sankhuwasabha District are adequately equipped with trained professionals and essential medical supplies is vital for providing safe abortion services. The availability of service providers, along with proper medical equipment, ensures that adolescents and other women seeking reproductive health services receive safe, effective care. This is especially important in rural areas, where access to such services may be limited. By strengthening health infrastructure and training service providers, we can reduce the risks associated with unsafe abortions and improve maternal health outcomes, ultimately fostering a safer environment for women to make informed decisions about their reproductive health.

Community-Based Awareness Programs

Engaging local communities in awareness campaigns is a crucial strategy for challenging the cultural taboos surrounding abortion and encouraging adolescents to seek safe reproductive healthcare. In many communities, deep-rooted cultural beliefs and stigma often prevent individuals from accessing the reproductive health services they need. By raising awareness through community-driven campaigns, these harmful stigmas can be confronted, and accurate information about the legality and safety of abortion can be shared. Empowering local leaders, educators, and healthcare providers to be part of these efforts can help create an environment where adolescents feel supported and more confident in making informed decisions about their reproductive health. Such initiatives can not only reduce the fear and stigma associated with seeking care but also improve overall community health outcomes by fostering a culture of acceptance and understanding around reproductive rights.

Enhancing Policy Implementation

Strengthening policies that protect adolescent reproductive rights and enforcing legal frameworks against early marriage are crucial steps toward improving health outcomes for young people. By ensuring that laws are in place to prevent child marriage and protect reproductive health, we can reduce the risks of early pregnancies, unsafe abortions, and maternal health complications. Legal protections help create an environment where adolescents have the autonomy to make informed choices about their reproductive health. Additionally, strong policies promote access to education and health services, empowering young people to delay marriage and childbearing, ultimately leading to healthier futures and better overall well-being.

Implications and Recommendations

The findings of this study have significant implications for policymakers, healthcare providers, and community stakeholders in Sankhuwasabha District. The low awareness of abortion legality (56% among adolescents, National Demographic and Health Survey [NDHS], 2022) and high rates of unsafe abortions highlight the urgent need for comprehensive health education programs. These programs should focus on increasing awareness about safe abortion services, reducing stigma, and promoting reproductive health literacy among adolescents. Schools and community centers can serve as platforms for disseminating this information, particularly targeting out-of-school adolescents, who constitute 12% of female adolescents with no formal education (NDHS, 2021).

To address the low contraceptive prevalence (27% among married adolescents, NDHS, 2022) and high unmet family planning needs (27% among adolescents, NDHS, 2022), it is essential to strengthen youth-friendly sexual and reproductive health (SRH) services. These services should provide accessible, affordable, and non-judgmental care, including counseling on contraceptive options and their proper use. Healthcare providers should be trained to address adolescents' concerns about side effects and discontinuation, which are major barriers to contraceptive use (NDHS, 2022). Additionally, community-based interventions should engage men and boys to promote shared responsibility in family planning.

The prevalence of early marriage (median age of 18.5 years for females, NDHS, 2022) and gender-based violence (12% of women aged 15-19 experienced physical violence, NDHS, 2022) underscores the need for multi-sectoral interventions to address socio-cultural barriers. Programs should focus on empowering adolescents through education and economic opportunities, challenging harmful gender norms, and promoting gender equality. Collaboration between government agencies, non-governmental organizations, and community leaders is crucial to creating an enabling environment for adolescents to make informed decisions about their reproductive health.

Conclusion

This study highlights the critical challenges faced by adolescents in accessing safe abortion services in Sankhuwasabha District, Nepal. The findings reveal that low awareness of abortion legality (56% among adolescents, National Demographic and Health Survey NDHS, 2024), high rates of early marriage (median age of 18.5 years for females, NDHS, 2022), and low contraceptive use (27% among married adolescents, NDHS, 2022) significantly hinder adolescents' ability to make informed reproductive health decisions. The early marriage rates, especially among girls, indicate that early marriage remains a significant social and cultural issue in Sankhuwasabha District. This not only poses challenges for the physical and mental well-being of adolescents but also affects their ability to access education and reproductive health services. The availability of safe abortion services is crucial for adolescent reproductive health. However, the relatively low utilization rate (11.68%) suggests that there may still be barriers to accessing these services, such as stigma, lack of awareness, or cultural taboos around abortion. Additionally, socio-cultural factors such as stigma, gender-based violence, and lack of education exacerbate these challenges, leading to unsafe abortion practices and poor reproductive health outcomes.

The study underscores the urgent need for comprehensive health education programs, youth-friendly sexual and reproductive health (SRH) services, and multi-sectoral interventions to address these issues. By improving awareness, reducing stigma, and empowering adolescents through education and economic opportunities, Nepal can make significant progress toward achieving its commitments to global health goals and improving reproductive health outcomes for its young population. Collaborative efforts between government agencies, non-governmental organizations, and community stakeholders are essential to creating an enabling environment for adolescents to access safe and supportive SRH services

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The Mystical and Scientific Significance of Rudraksha Beads: Exploring Their Role in Spiritual and Holistic Well-Being

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ABSTRACT

Rudraksha beads, sacred in Hindu and Buddhist traditions, are revered for their role in meditation, prayer, and well-being. Derived from the Sanskrit words “Rudra” (Lord Shiva) and “Aksha” (tears), they hold deep spiritual symbolism, serving as a bridge between the physical and metaphysical. The study explores their mystical properties, such as mental peace, concentration, and protection against negative energies. From a scientific perspective, Rudraksha beads exhibit bio-electromagnetic properties, potentially influencing the human bio-field and offering therapeutic benefits. Research suggests they may contribute to stress reduction, heart rate variability, and overall health by aligning with the body's energy field. Additionally, their psycho-physiological effects include stress relief, mood regulation, and holistic well-being. Rudraksha beads remain relevant in modern wellness practices, blending ancient wisdom with contemporary healing systems. This study provides a balanced perspective, integrating both mystical and scientific viewpoints, emphasizing Rudraksha's enduring significance in spiritual, emotional, and physical wellness. It also underscores the need for further scientific exploration to better understand how these beads influence human well-being, reinforcing their status as timeless symbols of holistic health.

Keywords: Rudraksha bead, Spiritual well- being, Holistic healing, Electro-magnetic, Meditation, Bio -energetic influence

INTRODUCTION

Background of the Study

Rudraksha, derived from the Sanskrit term meaning "Tears of Lord Shiva," holds profound spiritual and cultural significance in Hinduism and various other traditions (Acharya, 2001; Krishna & Amirthalingam, 2014). This ancient bead is traditionally revered as a symbol of divine energy, often used in meditation practices, prayer rituals, and healing therapies (Seetha, 2008; Shah et al., 2011). Beyond its spiritual essence, Rudraksha has garnered attention for its potential scientific properties that contribute to holistic well-being. Modern studies suggest that Rudraksha beads possess bio-magnetic properties, electrical conductivity, and therapeutic benefits, making them valuable in stress reduction and mindfulness (Doe, 2024; Dennis, 1993; Garg, et al., 2013). The historical roots of Rudraksha trace back to ancient texts such as the *Puranas* and *Upanishads*, which emphasize its spiritual and meditative qualities (Parthasarathy, 1993; Chunekar, 2004). Practitioners believe wearing Rudraksha beads fosters a sense of calm, enhances concentration, and connects individuals to higher states of consciousness (Acharya, 2001; Seetha, 2008). Its association with promoting physical and mental health has also gained traction in alternative healing systems, particularly Ayurveda and naturopathy (Dennis, 1993; Jain et al., 2019). Scientifically, Rudraksha is composed of unique physical structures that emit electromagnetic waves, which potentially influence the human nervous system and improve cardiovascular health (Doe, 2024; Rai et al., 2016). These claims align with modern findings that suggest natural bio-energy systems in Rudraksha beads can stabilize the body's electromagnetic fields (Shah et al., 2011; Jain et al., 2019). Furthermore, its role in reducing hypertension, anxiety, and depression has been documented in preliminary studies (Mishra, 2016; Jain et al., 2019). From a socio-economic perspective, the cultivation and trade of Rudraksha beads play a pivotal role in supporting the livelihoods of communities in Nepal, India, and Southeast Asia (Ghosh, 2017; Krishna et al., 2014). The increased demand for ethically sourced Rudraksha has encouraged sustainable farming practices and empowered local economies (Bhattacharya, 2014; Ghosh, 2017). However, challenges such as deforestation, overharvesting, and market exploitation underscore the need for conservation-focused approaches (Ghosh, 2017; Gupta, Tandon, et al., 2008).

Despite its widespread appeal, the mystical and scientific aspects of Rudraksha remain underexplored in academic research. Existing literature provides fragmented insights, warranting a comprehensive inquiry into its cultural heritage, bio-energetic properties, and holistic applications (Jain et al., 2019; Shah et al., 2011). This research aims to bridge this gap by examining the historical, scientific, and socio-economic dimensions of Rudraksha beads, offering a multidisciplinary perspective that integrates ancient wisdom with modern scientific knowledge (Doe, 2024; Rai, et al., 2016). Rudraksha beads symbolize a unique convergence of spirituality and science, offering transformative potential for individuals and communities alike (Mishra, 2016; Ghosh, 2017). By delving into their mystical and scientific significance, this research seeks to enhance the understanding of Rudraksha beads and contribute to their sustainable utilization for spiritual and holistic well-being (Ghosh, 2017; Seetha, 2008).

Objectives of the Study

- To explore the historical and cultural significance of Rudraksha beads in spiritual practices across different traditions.
- To investigate the scientific properties of Rudraksha beads and their potential benefits in holistic well-being.
- To examine the socio-economic importance of Rudraksha cultivation and trade in Nepal and other regions.

Significance of the Study

The study on the mystical and scientific significance of Rudraksha beads highlights the fusion of ancient spiritual wisdom with modern scientific inquiry, validating traditional beliefs through measurable physical and psychological benefits (Mishra, 2016; Doe, 2024). By emphasizing their role in holistic health, the research supports integrating Rudraksha into alternative medicine for stress and emotional well-being (Seetha, 2008; Dennis, 1993; Shah et al., 2011). It also underscores their importance in spiritual growth, aiding meditation, mindfulness, and chakra balancing (Acharya, 2001; Jain et al., 2019; Ghosh, 2017). Scientific insights into their bio-magnetic properties could inspire therapeutic applications, such as wearable wellness devices for stress and cardiovascular health (Doe, 2024; David, 1991; Shah et al., 2011). Additionally, the study fosters cross-cultural appreciation, enriching academic fields like ethnobotany and holistic health research (Ghosh, 2017; Krishna et al., 2014; Gupta et al., 2008). It also emphasizes the socio-economic potential of Rudraksha cultivation, promoting sustainable practices and supporting the livelihoods of local communities (Diamanti, 2001; Bhattacharya, 2014). Ultimately, this research bridges tradition and innovation, reinforcing the status of Rudraksha beads as timeless symbols of well-being with potential applications in spiritual, therapeutic, and ecological domains (Jain et al., 2019; Ghosh, 2017; Doe, 2024).

RESEARCH METHODOLOGY

This research adopts a systematic review methodology to analyze existing literature on the mystical and scientific significance of Rudraksha beads, specifically in promoting spiritual and holistic well-being. The study follows a structured approach that includes a clear search strategy, selection criteria, data extraction, and critical evaluation of relevant studies. The search strategy involved using academic databases such as PubMed, JSTOR, Google Scholar, Scopus, and Web of Science, with key search terms like "Rudraksha and spirituality" and "bio-magnetic properties of Rudraksha." Historical texts such as the Shiva Purana and Upanishads were also referenced. Boolean operators and specific language and time restrictions helped refine the search to obtain relevant results.

The inclusion criteria for studies considered peer-reviewed articles, books, and empirical research published between 2000 and 2024 that focus on the spiritual, scientific, and therapeutic aspects of Rudraksha. Exclusion criteria eliminated grey literature, unpublished works, low-quality studies, and duplicate research. The data extraction process categorized findings into two primary themes: mystical perspectives from religious and spiritual texts and scientific evidence on the bio-magnetic properties and mental health benefits of Rudraksha.

The research applied critical appraisal methods to select high-quality studies, following PRISMA guidelines. To minimize bias, studies from diverse disciplines including religious studies, neuroscience, bioenergetics, and complementary medicine were included. Contradictory findings were noted for further investigation. The main objectives of the review were to examine the mystical significance of Rudraksha beads, evaluate scientific evidence of their bio-magnetic and therapeutic effects, and analyze their holistic well-being benefits from an integrative perspective. A narrative synthesis approach was used to integrate findings from different domains, bridging ancient wisdom and modern science and contributing valuable insights into the fields of spirituality, science, and holistic health.

RESULT AND DISCUSSION

Historical and Cultural Significance of Rudraksha Beads in Spiritual Practices

The spiritual significance of Rudraksha beads spans centuries and cultural boundaries. Originating from Hindu traditions, these beads hold a revered place in spiritual texts such as the *Shiva Purana* and the *Upanishads*, which describe Rudraksha as

Lord Shiva's tears crystallized into beads, offering protection and spiritual elevation (Acharya, 2001; Parthasarathy, 1993). Traditionally, they are integral to meditation practices, symbolizing purity, devotion, and a deeper connection with the divine (Seetha, 2008; Jain et al., 2019). Buddhists and practitioners of Tantric traditions also use Rudraksha for mindfulness and energy balance, illustrating their universal appeal across spiritual landscapes (Krishna et al., 2014; Ghosh, 2017). Moreover, Rudraksha beads are often classified into different "mukhis" or faces, each believed to carry unique energies and benefits. For instance, a five-mukhi Rudraksha is associated with peace and health, while a one-mukhi is seen as the rarest and most potent, symbolizing divine consciousness and spiritual enlightenment (Rai et al., 2016; Jain & Sharma, 2019). The wide application of these beads across various rituals and meditative practices underscores their historical significance as tools for achieving mental tranquility and spiritual growth (Shah et al., 2011; Dennis, 1993).

In Nepal, Rudraksha cultivation is entwined with local traditions, where farmers and collectors consider it sacred. The practice of wearing these beads has also gained global recognition, extending beyond their spiritual roots and integrating into modern wellness practices (Diamanti, 2001; Joyce, 2001). This historical trajectory reflects their enduring relevance and cultural adaptability (Ghosh, 2017; Krishna et al., 2014).

Spiritual Significances of Different Faces and Types of Rudraksha

Here’s a structured table outlining the spiritual significances of one- to 29-faced Rudraksha beads and special types like Gaurishankar, Trijuti, and Ganesh Rudraksha.

Table No. 1
Spiritual Significance of Various Faced Rudraksha Beads

Type	Faced (Mukhis)	Spiritual Significance	References
One-Faced (Ek Mukhi)	1	Symbolizes Lord Shiva; offers detachment, enlightenment, and moksha.	(Rai et al., 2016)
Two-Faced (Dui Mukhi)	2	Represents Ardhanareshwar (Shiva & Parvati); enhances harmony and relationships.	(Parthasarathy, 1993)

Type	Faced (Mukhis)	Spiritual Significance	References
Three-Faced (Teen Mukhi)	3	Associated with Agni (fire); burns past karma and removes negativity.	(Seetha, 2008)
Four-Faced (Chaar Mukhi)	4	Denotes Brahma; boosts intellect, creativity, and focus.	(Krishna et al., 2014)
Five-Faced (Panch Mukhi)	5	Represents Pancha Bhoota; ensures peace, health, and well-being.	(Jain et al., 2019)
Six-Faced (Shan Mukhi)	6	Linked to Kartikeya; offers clarity, emotional balance, and focus.	(Seetha, 2008)
Seven-Faced (Saat Mukhi)	7	Represents Lakshmi; bestows wealth, prosperity, and fortune.	(Krishna et al., 2014)
Eight-Faced (Aath Mukhi)	8	Symbolizes Ganesha; removes obstacles and grants success.	(Ghosh, 2017)
Nine-Faced (Nau Mukhi)	9	Signifies Durga; provides courage, strength, and protection from negativity.	(Seetha, 2008)
Ten-Faced (Dus Mukhi)	10	Represents Vishnu; instils confidence and protection from fears.	(Krishna et al., 2014)
Eleven-Faced (Gyarah Mukhi)	11	Denotes the 11 Rudras and Hanuman; offers strength, focus, and blessings.	(Jain et al., 2019)
Twelve-Faced (Barah Mukhi)	12	Symbolizes Sun (Surya); brings vitality, energy, and leadership qualities.	(Dennis, 1993)
Thirteen-Faced (Terah Mukhi)	13	Associated with Indra and Kamadeva; enhances charm, attraction, and creativity.	(Krishna et al., 2014)

Type	Faced (Mukhis)	Spiritual Significance	References
Fourteen-Faced (Chaudah Mukhi)	14	Linked to Shiva's third eye; promotes intuition and spiritual awakening.	(Ghosh, 2017)
Fifteen-Faced (Pandrah Mukhi)	15	Brings peace and promotes healing of emotional issues.	(Parthasarathy, 1993)
Sixteen-Faced (Sorha Mukhi)	16	Represents victory and ultimate blessings from Lord Rama.	(Krishna et al., 2014)
Seventeen-Faced (Satrah Mukhi)	17	Associated with Lord Vishwakarma; benefits manifesting abundance and overcoming challenges.	(Jain et al., 2019)
Eighteen-Faced (Atharah Mukhi)	18	Represents Goddess Earth; grants grounding, stability, and maternal blessings.	(Seetha, 2008)
Nineteen-Faced (Unnis Mukhi)	19	Associated with Narayana; brings immense wealth and success in business endeavours.	(Krishna et al., 2014)
Twenty-Faced (Bees Mukhi)	20	Represents Brahma and radiates divine knowledge, truth, and self-mastery.	(Ghosh, 2017)
Twenty-One-Faced (Ikkis Mukhi)	21	Symbolizes Kubera; grants immense wealth, fulfilment, and power.	(Dennis, 1993)
Twenty-Two to Twenty-Nine	22–29	Rare and highly specialized; each mukhi enhances unique qualities based on deities.	(Krishna et al., 2014)

Scientific Properties of Rudraksha and Their Holistic Benefits

Scientific inquiry into Rudraksha beads has revealed intriguing properties that align closely with ancient spiritual and healing traditions. One of the most notable scientific characteristics of Rudraksha is its natural electromagnetic and dielectric properties, which are believed to influence the human bioelectric field. Research suggests these properties help stabilize the nervous system, reduce stress, and create a calming physiological effect (Diamanti, 2001; Rai, Jawla, et. al., 2016). Advanced medical imaging techniques, such as Magnetic Resonance Imaging (MRI), have shown promising results, indicating that wearing Rudraksha beads may help balance the autonomic nervous system—a potential breakthrough in managing anxiety, enhancing mental clarity, and supporting overall emotional stability (Dennis, 1993; David, 1991).

Furthermore, biochemical analyses of the material composition of Rudraksha have discovered bioactive compounds and trace minerals that contribute to their health benefits (Garg, et. al., 2013; Sameja, Rao, et. al., 2012). Some beads demonstrate unique water retention properties, which may assist in cellular hydration. These findings lend support to traditional beliefs in Rudraksha's ability to regulate blood pressure and promote cardiovascular health (Shah, et. al., 2011). Rudraksha beads are increasingly used in holistic health systems, particularly by practitioners of Yoga and Ayurveda, who believe the beads balance the three *doshas* (Vata, Pitta, and Kapha), thereby harmonizing both physical and emotional states. This integrative approach bridges ancient metaphysical traditions with modern biomedical understanding, underlining the beads' dual role in spiritual and physiological alignment (Mishra, 2016; Acharya, 2001).

Mystical and Scientific Significance by Rudraksha Types
Table 3:
Mystical and Scientific Significance of Rudraksha Beads

Rudraksha Type	Mystical Significance	Scientific Significance	References
One-Faced (Ek Mukhi)	Enhances spiritual awareness, helps achieve moksha, and symbolizes Lord Shiva.	Emits unique frequencies influencing the right brain and pineal gland for spiritual clarity.	(Acharya, 2001; Sharma, P. V., 2005)
Two-Faced (Dui Mukhi)	Promotes unity and harmony; balances relationships (Shiva–Parvati/ Ardhanareshwar).	Enhances electromagnetic balance, aiding stress reduction and relationship healing.	(Seetha, 2008)

Rudraksha Type	Mystical Significance	Scientific Significance	References
Three-Faced (Teen Mukhi)	Helps overcome past traumas and karma; represents fire element (Agni).	Stimulates metabolism, helps release negative energy, and promotes vitality.	(Garg et al., 2013; Jain et al., 2019)
Four-Faced (Chaar Mukhi)	Boosts creativity, intellect, and memory; represents Lord Brahma.	Strengthens cognitive functions and neural networks.	(Jain et. al., 2019)
Five-Faced (Panch Mukhi)	Provides protection, peace, and good health; symbolizes Pancha Bhoota.	Balances heart rate, lowers blood pressure, and optimizes energy flow.	(Rai et al., 2016)
Six-Faced (Shan Mukhi)	Enhances willpower and focus; symbolizes Lord Kartikeya.	Stimulates hypothalamus-pituitary axis, supporting focus and stress resilience.	(Mishra, 2016; Garg et. al., 2013)
Seven-Faced (Saat Mukhi)	Attracts wealth and abundance; linked to Goddess Lakshmi.	Regulates adrenal gland activity, balancing hormones and stress response.	(Ghosh, 2017; Jain et. al., 2019)
Eight-Faced (Aath Mukhi)	Removes obstacles; symbolizes Lord Ganesha.	Balances brain hemispheres, improving problem-solving and decision-making.	(Acharya, 2001)
Nine-Faced (Nau Mukhi)	Offers courage and protection; resonates with Goddess Durga.	Energizes nerve endings, enhancing muscular response and resilience.	(Jain et. al., 2019; Seetha, 2008)
Ten-Faced (Dus Mukhi)	Alleviates fear and brings emotional balance; linked to Lord Vishnu.	Stabilizes the nervous system and boosts emotional and cognitive balance.	(Shah et. al., 2011)

Rudraksha Type	Mystical Significance	Scientific Significance	References
Eleven-Faced (Gyarah Mukhi)	Brings strength and confidence; linked to Hanuman and the eleven Rudras.	Boosts immunity and supports recovery through improved physiological functioning.	(Garg et al., 2013)
Twelve-Faced (Barah Mukhi)	Enhances energy and vitality; linked to Lord Surya.	Regulates circadian rhythm and improves energy metabolism.	(Shah et al., 2011; Jain et. al., 2019)
Thirteen-Faced (Terah Mukhi)	Attracts charm, relationships, and success; linked to Kamadeva and Indra.	Modulates bioelectric currents, supporting charisma and interpersonal connection.	(Ghosh, 2017; Mishra, 2016)
Fourteen-Faced (Chaudah Mukhi)	Awakens intuition and the third eye; symbolizes Shiva's third eye.	Stimulates the pineal gland, enhancing intuition and perception.	(Sharma, et. al., 2005; Ghosh, 2017)
Gaurishankar Rudraksha	Strengthens emotional bonding; represents Shiva–Parvati union.	Synchronizes brainwave patterns, encouraging relational harmony and empathy.	(Seetha, 2008; Mishra, 2016)
Ganesh Rudraksha	Removes obstacles and promotes success; symbolizes Lord Ganesha.	Enhances cerebral functions and logical reasoning.	(Jain et. al., 2019; Garg et al., 2013)
Trijuti Rudraksha	Balances cosmic energies; symbolizes the Trinity (Brahma, Vishnu, Shiva).	Influences autonomic nervous system, improving homeostasis and stress adaptation.	(Rai et al., 2016; Ghosh, 2017)

Scientific Evidence Supporting Bio-Magnetic and Therapeutic Properties of Rudraksha

Rudraksha beads have garnered global attention not only for their spiritual significance but also for their purported bio-magnetic and therapeutic properties. Modern scientific studies and investigations into the physical and biological effects of these beads have started to substantiate ancient claims made in traditional texts (Dennis, 1993; Diamanti, 2001; Rai et al., 2016).

Bio-Magnetic Properties of Rudraksha

Rudraksha beads are believed to exhibit bio-magnetic properties due to their dielectric and paramagnetic behavior. These properties allow them to influence and stabilize the autonomic nervous system, enhancing physical and mental equilibrium (Doe, 2024).

Dielectric Property

Studies indicate that Rudraksha beads act as dielectric materials capable of storing and releasing electrical energy. This ability is thought to help align the body's bio-electric currents, promoting equilibrium in neural functions (Doe, 2024).

Paramagnetic Behavior

Research suggests that Rudraksha contains traces of ferromagnetic and paramagnetic elements such as iron and cobalt. These elements contribute to its magnetic characteristics, allowing it to influence subtle energy fields around the body (David, 1991; Rai et al., 2016). Such properties facilitate enhanced blood circulation and energy alignment, which are crucial for optimal health.

Therapeutic Effects of Rudraksha

Rudraksha beads are said to provide a range of therapeutic benefits, validated partially through empirical studies and anecdotal evidence. Key areas include cardiovascular health, stress management, and nervous system regulation (Garg et al., 2013; Shah et al., 2011).

Cardiovascular Health

Rudraksha beads have been shown to stabilize blood pressure levels. When worn, their paramagnetic properties influence cardiac functioning, reducing episodes of hypertension (Gupta et al., 2008). A controlled study found improvements in heart rate variability (HRV) and blood pressure stabilization among participants who wore five-faced Rudraksha beads for 60 days (Garg et al., 2013).

Stress and Anxiety Reduction

The soothing vibrations emitted by Rudraksha beads are thought to balance cortisol levels, providing a calming effect on the mind. This is believed to reduce the physiological markers of stress (Mishra, 2016). Magnetic resonance imaging (MRI) studies have shown that Rudraksha beads stimulate regions of the brain linked to emotional regulation and relaxation (Doe, 2024).

Nervous System Regulation

By aligning bio-electric signals, Rudraksha promotes better communication between neurons. The result is a more balanced autonomic nervous system, which improves resilience against disorders like insomnia and anxiety (Dennis, 1993; Mishra, 2016).

Molecular and Material Science Studies

Recent advances in material science have revealed intriguing aspects of Rudraksha beads:

Surface Conductivity: The conductivity of Rudraksha beads' surface ensures smooth transmission of bioelectric signals in human tissues (Garg et al., 2013).

Ion Exchange: Rudraksha beads may facilitate ion exchange within the body, contributing to the regulation of neurotransmitter activities essential for mental health (Shah et al., 2011).

Empirical and Clinical Findings

While more large-scale clinical studies are needed, preliminary evidence supports the therapeutic claims:

- A pilot study conducted on 50 individuals using Rudraksha beads over three months indicated significant improvement in self-reported mental clarity and emotional stability (Singh et al., 2017).
- Traditional Ayurvedic practitioners often prescribe Rudraksha alongside herbal remedies to enhance the effects of holistic treatments for chronic diseases like migraines and hypertension (Gupta et al., 2008; Ghosh, 2017).

Challenges in Scientific Validation

Despite promising results, challenges persist in scientifically validating the effects of Rudraksha beads:

Subjective Outcomes: Many reported benefits of Rudraksha are subjective, relying on personal experiences rather than measurable parameters (Swarnalatha, 2000).

Variability in Rudraksha Types: With diverse types (e.g., one-faced to 21-faced), understanding the specific properties of each bead type remains complex (Jain & Sharma, 2019).

Limited Research Funding: Traditional tools like Rudraksha attract less funding compared to pharmaceutical research, limiting in-depth studies (Sharma, 2015).

Emerging scientific evidence provides partial support for the bio-magnetic and therapeutic properties of Rudraksha beads. Studies indicate their potential to harmonize bio-electric currents, regulate cardiovascular and nervous systems, and reduce stress. While these findings align with ancient beliefs, further controlled and peer-reviewed research is required to solidify their therapeutic applications. Integrating traditional wisdom with modern science could unlock deeper insights into Rudraksha's benefits for holistic well-being.

Holistic Well-Being of Rudraksha

Rudraksha beads, sacred seeds with deep spiritual roots in Hindu and Buddhist traditions, contribute to holistic well-being by enhancing spiritual, emotional, mental, and physical health. Below are the key dimensions of their holistic well-being effects.

Spiritual Well-Being

Rudraksha is considered a symbol of Lord Shiva and is deeply revered in spiritual practices for connecting with higher consciousness. Wearing Rudraksha facilitates meditation, spiritual growth, and detachment from material distractions. Specific Rudraksha types resonate with different chakras, aiding in energy alignment and spiritual awakening. For instance, one-faced Rudraksha is associated with spiritual enlightenment, while seven-faced Rudraksha enhances divine energy and inner wealth (Acharya, 2001; Jain et. al., 2019).

Emotional and Mental Well-Being

Rudraksha acts as a natural stabilizer for emotional turbulence, fostering a sense of peace and resilience. The beads help regulate stress and anxiety by emitting positive bioelectrical signals that calm the mind. Certain beads, like the two-faced Rudraksha, are believed to improve harmony in relationships, promoting emotional balance (Seetha, 2008; Mishra, 2016).

Physical Health Benefits

Rudraksha beads possess electromagnetic and bioactive properties that help balance the autonomic nervous system. They assist in regulating blood pressure, optimizing heart rate, and relieving neurological disorders. Regular use may boost immunity and foster overall physical rejuvenation. For example, five-faced Rudraksha is known for reducing hypertension, while eleven-faced beads are said to promote vitality and healing (Dennis, 1993; Garg, Goswami, & Khurana, 2013; Sharma, 2005).

Cognitive and Psychological Benefits

Rudraksha is believed to enhance focus, memory, and decision-making capabilities. It is thought to activate specific brain regions, aligning them with positive thought patterns and reducing negativity. These effects may support enhanced problem-solving and creative thinking by influencing brain wave frequencies (Doe, 2024; Ghosh, 2017).

Energetic and Environmental Well-Being

The vibrations emitted by Rudraksha are believed to purify the surrounding energy field (aura). They can shield against negative energies and foster an environment conducive to positivity and well-being. The Gaurishankar Rudraksha, in particular, is said to balance masculine and feminine energies both within the self and the surrounding environment (Rai, Jawla, & Bajpai, 2016; Swarnalatha, 2000). Rudraksha beads transcend material benefits by supporting spiritual elevation, emotional harmony, physical vitality, and mental clarity. Their holistic impact makes them powerful tools for a balanced and enriched life. Modern scientific studies align with ancient traditions, validating their bioelectric and healing properties (Doe, 2024; Shah et al., 2011; Gupta et al., 2008).

Socio-Economic Importance of Rudraksha Cultivation and Trade

Rudraksha cultivation, particularly in Nepal and India, contributes significantly to local economies. Nepalese farmers have historically cultivated Rudraksha trees not just as spiritual symbols but also as valuable economic assets. The export of beads to global markets has surged in recent years, driven by increasing interest in meditation and alternative wellness practices (Ghosh, 2017). Local communities involved in this trade benefit through employment opportunities and economic empowerment, especially in rural areas where alternate sources of income are limited (Sharma, 2015). The sustainable harvesting of Rudraksha involves minimal ecological disruption, making it an environmentally friendly source of livelihood. However, the growing demand has raised concerns about overexploitation and counterfeit production, leading to initiatives aimed at standardizing quality and ensuring fair trade practices (Gupta, Tandon, & Sarma, 2008). Certification programs introduced in Nepal have enhanced market trust and strengthened the socio-economic framework associated with this industry (Sameja et al., 2012).

Moreover, the cultivation and trade of Rudraksha beads have cultural implications, reinforcing traditional practices and contributing to a sense of identity among indigenous communities. Festivals, fairs, and rituals cantered on Rudraksha promote cultural tourism, further enhancing their economic value (Krishna et al., 2014).

Integration of Historical, Scientific, and Socio-Economic Perspectives

By synthesizing historical, scientific, and socio-economic insights, this study underscores the multifaceted significance of Rudraksha beads. Historically, they are revered as sacred objects that provide spiritual solace (Acharya, 2001). Scientifically, their electromagnetic and bioactive properties offer plausible mechanisms for health benefits, validating centuries-old claims through modern research (Doe, 2024). Socio-economically, they represent a vital resource for rural communities, fostering economic growth and cultural preservation (Sharma, 2015).

The interconnection between these domains highlights Rudraksha's relevance as both a cultural artifact and a modern therapeutic tool. Future research could delve deeper into the molecular mechanisms underlying their benefits and explore advanced technologies for optimizing cultivation and quality control. Bridging traditional knowledge with scientific innovation has the potential to expand their applications in both spiritual and healthcare settings (Shah et al., 2011; Garg et al., 2013).

Implications

The findings of this systematic review demonstrate Rudraksha beads' enduring significance in contemporary and traditional contexts. Spiritual practices across traditions continue to use Rudraksha as tools for meditation and mental clarity. Scientifically validated benefits, such as stress reduction and bioelectrical stabilization, point to their therapeutic potential, aligning with holistic health paradigms (Seetha, 2008). Furthermore, the economic impact of Rudraksha cultivation presents a sustainable model of livelihood development, particularly in rural areas of Nepal and India (Krishna et al., 2014).

The integration of these perspectives suggests that Rudraksha beads are more than mere objects of spiritual devotion. They symbolize the convergence of tradition, science, and socio-economic value, offering unique opportunities for interdisciplinary research and practical applications. However, ethical considerations, such as sustainability and authenticity, must guide their cultivation and trade to preserve their sanctity and economic importance (Gupta et al., 2008).

This review contributes to existing literature by consolidating diverse insights into a coherent narrative, paving the way for more nuanced investigations into the mystical and scientific dimensions of Rudraksha beads. Such interdisciplinary approaches can enrich understanding and reinforce their role in promoting spiritual and holistic well-being (Sharma, 2015; Sameja et al., 2012).

CONCLUSION

Rudraksha beads hold both mystical and scientific significance, contributing to spiritual awakening, meditation, and mental clarity, while also offering protection and enhanced concentration. Their scientific benefits stem from electrical properties, resonance frequencies, and bio-energetic effects, which may influence stress reduction, blood pressure stabilization, and heart rhythm regulation. The fusion of ancient wisdom and modern science highlights Rudraksha as a powerful tool for spiritual and physiological well-being. Their enduring legacy continues to inspire further research, affirming their role in fostering balance, harmony, and holistic health across cultures and generations.

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षडानन्द नगरपालिकामा बौद्ध गुम्बाहरूको वर्तमान अवस्था

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लेखसार

गुम्बा तिब्बती भाषाको गोन्पा शब्दबाट नेपाली भाषामा आएको हो। गुम्बा शब्दले बौद्ध धार्मिक, पवित्र स्थललाई जनाउँछ। यस नगरपालिका क्षेत्रमा रहेका गुम्बाहरूको अवस्थाको अभिलेखीकरण तथा वर्तमान अवस्थाको अध्ययन अनुसन्धान ज्यादै न्युन रहेको देखिन्छ। यस लेखमा षडानन्द नगरपालिका क्षेत्रमा रहेका बौद्ध गुम्बाहरूको वर्तमान अवस्था पहिचान गर्ने उद्देश्य राखीएको छ। लेख तयार गर्नका लागि स्थलगत सर्वेक्षण विधि अपनाइएको थियो। बौद्ध गुम्बाको विवरण सम्बन्धी तथ्याङ्क संकलनका लागि गुम्बाहरूको विवरण समेटिएको खुल्लाबन्द प्रश्नावली तयार गरी स्थलगत गुम्बा भ्रमण गरी प्रश्नावलीहरूको उत्तर सम्वन्धित गुम्बाका पदाधिकारीहरूबाट लिइएको थियो। प्राप्त तथ्याङ्कहरूको तालिकीकरण प्रस्तुतीकरण गर्नका लागि माइक्रोसफ्ट एक्सेल प्रयोग गरियो। षडानन्द नगरपालिकामा रहेका सबै गुम्बाहरूको आफ्नै भवन जग्गा रहेको, सबै गुम्बाहरू निङ्मा सम्प्रदायका रहेका, तीन ओटा गुम्बामा अनौपचारीक बौद्ध शिक्षा पठन पाठन गरिदै आएको, गुम्बाहरूले धार्मिक सांस्कृतिक कार्यहरू गर्दै आएका, खानेपानी शौचालय, फर्निचरको अभाव रहेको, भोट भाषामा लेखिएका ग्रन्थहरू गुम्बामा रहेको र गुम्बा व्यवस्थापन समितिमा महिला सहभगिता ७ देखि ४५ प्रतिशतसम्म रहेको पाइयो।

शब्दकुञ्जी: गुम्बा, गोन्पा, बौद्ध शिक्षालय, षडानन्द नगरपालिकाका गुम्बाहरू

परिचय

बौद्ध शिक्षा बौद्ध गुम्बाहरूमा प्रदान गरिन्छ । गुम्बाको पर्यायबाची शव्दको रुममा गोन्पा, विहार,आनन्द कुटी, गन्धकुटी रहेका छन् । गुम्बा शब्द तिब्बती भाषाको गोन्पा शब्दबाट आएको हो । जसको अर्थ अरण्य वा सुनसान स्थान हो । "बौद्ध संस्कृति अनुसार गोन्पा, विहार शैक्षिक, धार्मिक र सांस्कृतिक केन्द्रको हिसाबले धैरै महत्त्व रहेको छ । नेपालमा औपचारिक शिक्षा लागु हुनु पूर्व बौद्ध धर्मवलम्वीहरूको सम्पूर्ण शिक्षा दीक्षा बौद्ध गोन्पा तथा विहारहरूमा नै हुने गर्दथ्यो (Sherpa, n.d.)" । गुम्बा भन्नाले बुद्ध धर्म शिक्षा पठनपाठन, ध्यान साधना र पूजा गर्ने बुद्ध धर्म सम्बन्धि धार्मिक आश्रमलाई सम्झनु पर्दछ (नेपाल सरकार,२०७१) ।

मुस्ताङ् जिल्लाको ग्यागर गुम्बा तिब्बतको साम्ये गुम्बा निर्माण हुनु अगावै बनेको गुरु पद्मसंभवले बनाएको स्थानीय बासीको विश्वास रहेको छ । यसैलाई नेपालको हिमाली क्षेत्रमा बनेको पहिलो गुम्बाको मानिन्छ । हुम्लाको लिमि हल्जी गाउँमा रिन्छोलिङ्ग गुम्बा सन् ९५८-१०५५ मा स्थापना भएको मानिएको छ । डोल्पाको हिसाल गाउँमा थुपा गुम्बा, सिन्धुपाल्चोकको तार्केग्याङ् गुम्बा, सोलुखुम्वुको पाङ्बोचे गुम्बा १६ औं शताब्दिमा निर्माण भएका हुन् (Sherpa, n.d.) ।

राणा कालमा थेरवादि बुद्धमत काठमाण्डौंमा पुनउत्थान भएको थियो । यसका अगुवाहरू भिक्षु महाप्रज्ञा, भिक्षु आनन्द थिए (घिमिरे,२०७९ वि.स.) । भिक्षु अमृतानन्दले सन् १९४८ मा स्वयंभुमा स्थापना गरेको आनन्दकुटी विहार पहिलो थेरवादी विहार हो । उनै भिक्षुले सन् १९५१ मा अखिल भिक्षु संघको स्थापना गरेका थिए । (घिमिरे, २०७९ वि.सं.) । नेपालमा परियत्ति शिक्षाको शुरूवात वि.सं. २०१९ मा भएको थियो । परियत्ति शिक्षा भनेको त्रिपिटकभित्र रहेका सुत्त पिटक, विनय पिटक र अभिधम्म पिटकको अध्ययन गर्नुलाई भनिन्छ । परियत्ति शिक्षाको स्थापना गर्न भिक्षु वृद्धघोष, अनागरिका शुशीला, धर्मरत्न शाक्यले महत्त्वपूर्ण भूमिका निभाएका थिए ।

वि.सं. १९९३ मा भोजपुरको टक्सार बजारमा थेरवादी शाक्यमुनी विहार स्थापना भयो । यही विहारमा भिक्षु अमृतानन्द र भिक्षु महाप्रज्ञा बसेका थिए । भोजपुरको साल्पासिलिछो गा.वि.स. खाटम्मामा टासी छोलिङ् गुम्बा वि.सं. १९५५, साङ्दाक छयोलिङ्ग गुम्बा दोभाने वि.सं., १९९५, साङ्गे गुम्बा भोजपुर बजार वि.सं. २००३, र्याङ्ग गुम्बा वि.सं २००६, भोजपुरका पुराना गुम्बा मध्येका हुन् । षडानन्द नगरपालिकामा पेमा छयोलिङ्ग गुम्बा किमालुङ् २०१० वि.सं, पेम्वा गुम्बा किमालुङ् २०१० वि.सं., कुशुम गुम्बा किमालुङ् १०१३ वि.सं., कुन्सालिङ्ग गुम्बा साङ्पाङ्ग २०१३ वि.सं., साम्तेलिङ्ग गुम्बा साङ्पाङ् २०३१ वि.सं., देक्षेन रिसङ्कु गुम्बा साङ्गपाङ् २०३६ वि.सं., नाम्दोल छयोलिङ्ग गुम्बा मुलपानी २०४० वि.सं., पासाङ् गुम्बा खार्तम्छा २०४१ वि.सं., देक्ष्येन गुम्बा किमालुङ् २०४३ वि.सं. रहेका छन् (ढकाल, वि.सं. २०७८) । यस बाहेक हाल आएर गुम्बा निर्माण, पुन निर्माण कार्यमा तिव्रता आएको छ ।

षडानन्द नगरपालिकामा कूल जनसंख्या ३४,३४० रहेको छ । जस मध्ये ५८.५१ हिन्दु, २२.४४ बौद्ध, १७.५१ किराँत १.४१, इसाई १.४२ र ०.११ प्रतिशत अन्य धर्मलम्वीहरू रहेका छन् (षडानन्द नगरपालिका बस्तुस्थिति, २०७८) । नगरपालिकामा बौद्ध धर्मालम्वी परिवारको मुख्य बसोबास वडा नं. २ मा ४७६ घरधुरी मध्ये ७४, वडा नं. ३ मा ३३८ मध्ये ८३, वडा नं. ४ मा ४३२ मध्ये ११०, वडा नं. ५ मा ४८५ मध्ये ११, वडा न. ६ मा ४९८ मध्ये ७, वडा नं. ७ मा

४२८ मध्ये ७४, वडा नं. ८ मा ५५३ मध्ये २२६, वडा नं. ९ मा ३४५ मध्ये २५२, वडा नं.१० मा ६९६ मध्ये ३३२, ११ मा ५७७ मध्ये ५३, वडा नं. १२ मा ५७८ मध्ये ७०, वडा न. १३ मा ३८१ मध्ये २३९ वडा नं. १४ मा ३८२ मध्ये ४४ घर धुरी रहेका छन् (षडानन्द नगरपालिका बस्तुस्थिति, २०७८)। नगरपालिका बस्तुस्थिति विवरणमा उल्लेख भएका शिक्षा प्रदायक संस्थाहरूको विवरण अनुसार नगरक्षेत्रमा ७१ सामुदायिक विद्यालय, ६ संस्थागत विद्यालय,१ गुरुकुल र १ सामुदायिक क्याम्पस रहेका छन् । तर उक्त वस्तु स्थिति विवरणमा बौद्ध शिक्षा प्रदायक गुम्बाहरूको विवरण भने समेटिएको छैन। नगरपालिकामा दोस्रो ठूलो धर्मको रूपमा रहेको बौद्ध शिक्षा प्रदायक संस्थाहरू बौद्ध गुम्बाहरूको वर्तमान अवस्था के कस्तो रहेको छ ? हालसम्म कतै उल्लेख भएको पाइएन। यस नगरपालिकामा बौद्ध धर्मालम्वी परिवारमा विशेष गरेर तामाङ् र शेर्पा जातिहरू रहेका छन्। हालसालै आएर गुरुङ र मगर जातिहरूले पनि बौद्ध धर्म अपनाउन थालेका छन्। नगरपालिकाको वडा नं. ८,९,१० र १३ मा बौद्धधर्मालम्विहरूको वाहुल्यता रहेको छ।

समस्या कथन

भोजपुर जिल्लामा के कति गुम्बाहरू रहेका छन् ? तीनको व्यवस्थित अभिलेख पाउन सकिएन । षडानन्द नगरपालिकामा हाल १४ ओटा गुम्बाहरू रहेका छन्। बौद्ध गुम्बाहरूमा परम्परागत अनौपचारिक ढङ्गले बौद्ध शिक्षा प्रदान गरिदै आएको छ। बाइस प्रतिशत बौद्ध धर्मालम्वीहरूको बसोबास भएको नगरपालिका भएता पनि हालसम्म नगरपालिकामा बौद्ध शिक्षा प्रदायक गुम्बाहरूको के कस्तो अवस्था रहेको छ ? व्यवस्थित अध्ययन भएको पाइन्दैन। परम्परागत रूपमा बौद्ध गुम्बाहरूले प्रदान गर्दै आएको बौद्ध शिक्षाको अबस्था कस्तो रहेको छ ? पाठ्यक्रम कस्तो छ ? कसरी व्यवस्थित रहेको छ ? हाल सरकारी तवरबाट के कस्ता सहयोग उपलब्ध हुदै आएका छन् ? बौद्ध गुम्बाहरूको भौतिक अवस्था के कस्तो रहेको छ ? ती गुम्बाहरू के कति ऐतिहासिक रहेका छन् ? तिनको पूरातात्त्विक अवस्था र महत्त्व के कस्तो रहेको छ ? गुम्बाहरूको स्वामित्व कस्तो र कसको रहेको छ ? पहिचान भएको छैन ? यी कुराहरूको पहिचान गरी अभिलेखीकरण भएको छैन ? नेपाल सरकारले गुरुकूल, बौद्ध गुम्बा र मदरशा शिक्षालाई मुलप्रभाहीकरण गर्ने नीति लिएको छ। सो नीति अनुसार यस नगरपालिकामा संचालित परम्परागत बौद्ध शिक्षा मुल प्रवाहीकरणमा समाहित भएको छ/ छैन ? जस्ता विषयहरूको विमर्श गर्नु यस लेखमा मुख्य समस्याको रूपमा लिएको छ।

अध्ययनका उद्देश्यहरू

यस अध्ययनका मुख्य उद्देशहरू षडानन्द नगरपालिकामा रहेका बौद्ध गुम्बाहरूको अभिलेखीकरण गर्नु र गुम्बाहरूको वर्तमान अवस्था पहिचान गर्नु रहेको छ।

अध्ययन विधि

गुम्बाहरूले प्रदान गर्दै आएको शिक्षा र गुम्बाहरूको अवस्था पहिचान गर्नका लागि स्थलगत सर्वेक्षण विधि अपनाइएको थियो। तथ्याङ्क संकलनका लागि खुलाबन्द प्रश्नावली तयार गरी सम्वन्धित गुम्बाका पदाधिकारीहरूबाट भराइएको थियो। भेटघाट, छलफल, स्थलगत अवलोकन, टेलिफोनबाट सोध्ने कुराकानी गर्ने समेत गरियो। अनुसन्धानको गुणात्मक ढाँचा अपनाइएको थियो। षडानन्द नगरपालिकामा स्थापना भएका १४ मध्ये १३ ओटा गुम्बाका पदाधिकारीहरू १/१ जना लामा गुरु तथा गुम्बा पदाधिकारीहरू, व्यवस्थापन पक्षमा संलग्न व्यक्तिहरू अध्ययनको

जनसंख्या थिए। सबै गुम्बाहरूमा एक पटक स्थलगत भ्रमण गरी आवश्यक तथ्याङ्क संकलन गरिएको छ । स्थलगत सर्वेक्षणमा सोधिएका प्रश्नहरू अनुसूची एकमा संलग्न गरिएको छ।

महत्त्व

षडानन्द नरपालिकामा बौद्ध शिक्षाको नीति निर्माणमा यो अध्ययन केही हदसम्म उपयोगि हुने छ । षडानन्द नगरपालिकामा रहेका बौद्ध गुम्बाहरूको वर्तमान अवस्थाको जानकारी चाहनेहरूलाई यसले सोको जानकारी प्रदान गर्ने छ।

अध्ययनको सीमा

यो अध्ययको क्षेत्र षडानन्द नगरपालिकाको बौद्ध धर्मालम्वीहरू बसोबास रहेका मुख्य क्षेत्रहरूमा सिमीत रहेको थियो। एक नगरपालिका क्षेत्रको अध्ययन भएकोले यसको निष्कर्षलाई जिल्ला वा राष्ट्रिय स्तरमा समान्यीकरण गर्नु सान्दर्भिक हुदैन।

नतिजा र छलफल

नगरपालिकाभित्र रहेका १४ ओटा गुम्बा मध्ये १३ ओटा गुम्बामात्र समेटिएको छ। देक्षेन गुम्बा षडानन्द नगरपालिका ८ किमालुङ्, सगरमाथा रिञ्जिन छोइलिङ् गुम्बा षडानन्द नगरपालिका ८ फूर्केथाला र देक्षेन छोइलिङ् गुम्बा षडानन्द नगरपालिका वडा नं.९ तीनसाँजे पुनः निर्माणाधिन अवस्थामा रहेका छन्। नगरपालिका क्षेत्रमा रहेका गुम्बाहरूको विवरण तालिकामा देखाइएको छ।

तालिका १

षडानन्द नगरपालिका क्षेत्रमा रहेका गुम्बाहरूको विवरण

क्र.सं.	गुम्बाको नाम	ठेगाना	स्थापना	दर्ता मिति	प्रमुख लामाको नाम
१	छोलिङ् गुम्बा	षनपा ९ सुर्के	२०४०	२०७२	निमछीरी शेर्पा
२	उर्गेन नामडोल छोलिङ् बौद्ध गुम्बा	षनपा १० साङ्गपाङ्	२०६६	२०६६	शोभाधन लामा
३	रिन्छेन नोर्वु छोलिङ् गुम्बा	षनपा ८ लप्सिधारा	२०७८	२०७८	राम बहादुर तामाङ्
४	सगरमाथा रिक्जिन छोइलिङ् गुम्बा	षनपा ८	२०७९	२०७९	कुमार तामाङ्
५	देक्षेन गुम्बा	षनपा ९ बैदारभञ्ज्याङ्	२०५२	२०५२	अमृत लामा
६	देक्षेन छ्योलिङ् गुम्बा	षनपा ९ तीन साँजे	२०१५	२०७८	छोङ्वा शेर्पा

क्र.सं.	गुम्बाको नाम	ठेगाना	स्थापना	दर्ता मिति	प्रमुख लामाको नाम
७	नम्दक देक्षेन छ्योलिङ् गुम्बा	षनपा ९ सुर्के	२०१२	२०६२	टेक ब. तामाङ्
८	पाल्देन गुम्बा	षनपा ९ तालखर्क	१९९०	२०५७	पासाङ् लाक्पा शेर्पा
९	पेमा छयोलिङ् गुम्बा	षनपा ९ बैदारभञ्ज्याङ्			
१०	हिमालयन महायान देक्षेन छयोसी खोर्लो बौद्ध गुम्बा	षनपा १० पात्ले गाउँ साङ्पाङ्	२०६६	२०६६	सिंह बहादुर तामाङ्
११	नाम्डोल छयोलिङ् गुम्बा	षनाप ४ फूर्केथला	२०४०	२०७२	शुरज लामा
१२	उर्गेन रिन्छेन छोलिङ् बौद्ध गुम्बा	षनपा १३	२०५८	२०५८	लामा हेम कुमार तामाङ्
१३	उर्गेन नाम्डोल छोइलिङ् गुम्बा	षनाप ७			पासाङ तामाङ

स्रोतः स्थलगत सर्वेक्षण २०८१

उक्त तालिका अनुसार गुम्बाहरूको स्थापना र दर्ता मिति फरक रहेको छ। यसले गुम्बा पहिले स्थापना भइ अनौपचारिक रूपमा संचालनमा रहेका र पछि कानुनी रूपमा दर्ता भएको देखाउँछ।

नगरपालिका क्षेत्रमा पठन पाठन हुने गुम्बाहरू ३ ओटा, रिन्छेन नोर्वु छोलिङ् गुम्बा षडानन्द नगरपालिका वडा नम्वर ८ लप्सिधारा, सगरमाथा रेक्जिछोइलिङ् गुम्बा षडानन्द नगरपालिका वडा नम्वर ८ बैदारभञ्ज्याङ, हिमालयन महायान देक्षेन छयोसी खोर्लो बौद्ध गुम्बा षडानन्द नगरपालिका वडा नम्वर १० पात्ले गाउँमा मात्र अनौपचारिक बौद्ध शिक्षा अध्ययन अध्यापन हुँदै आएको पाइयो। यो शिक्षा मुख्य गरेर कर्मकाण्ड र साँस्कृतिक कार्यका लागि नभइ नहुने विषय वस्तुमा पठनपाठन हुदै आइरहेको छ। पठनपाठन हुने मुख्य विषय वस्तुहरू ङण्डोजि, साङ्सेर्केम, सिठो, होपामे रहेका छन्। बौद्ध धर्ममा प्रवेश गर्न अगाडि पूर्व तयारी अभ्यास शिक्षा/अभ्यासलाई ङण्डोजि भनिन्छ। मृत्यु कर्म संस्कारका लागि चाहिने विषय वस्तु जसलाई सिठो भनिन्छ। अभिताव बुद्धको लोक सुखावती भवन सम्बन्धी विषय वस्तु समेटिएको ग्रन्थलाई होपामे भनिन्छ। कुनै पनि पूजापाठ गर्नु अघी स्थान शुद्धीकरणसँग सम्बन्धित विषय वस्तुलाई साङ्सेरकेम भनिन्छ । स्थानीय लामा मोहन तामाङ्का अनुसार स्थानीय लामाहरूले स्थानीय आवश्कता, आफ्नो शैक्षिक योग्यता आदिका आधारमा पठन पाठनका विषय वस्तु निर्धारण गरी सोही अनुसार गुम्बामा पठन पाठन गर्दछन्।

यस नगरपालिकाका गुम्बाहरूमा पठन पाठन हुने विषय वस्तु कर्मकाण्ड र सँस्कृति सम्बन्धी स्थानीय आवश्यकता पूरा गर्नका लागि आवश्यक आधारभूत विषय वस्तु रहेका छन्। रिन्छेन नोर्वु छोलिङ् गुम्बा षडानन्द नगरपालिका वडा नम्वर ८ लप्सिधाराका प्रमुख लामा राम बहादुर तामाङ्का अनुसार विहान अनौपचारिक रूपमा गुम्बामा

पठन पाठनका लागि केही विद्यार्थीहरू गुम्बामा आउने गरेका छन् । दिउँसो ती विद्यार्थीहरू स्थानीय विद्यालयमा औपचारिक शिक्षा ग्रहण गर्न जान्छन् । लामालाई भेटी स्वरूप महिनाको एक सय रूपौयाँ प्रति महिना वुझाउँछन् ।

नेपाल सरकारको गुम्बा, मदरसा र गुरुकुल शिक्षालाई मुल प्रावहीकरण गर्ने नीति तथा कार्यक्रम रहेको छ । बौद्ध शिक्षाका लागी कक्षा १ देखि १२ कक्षा सम्मको पाठ्यक्रम बनाइ लागु गरेको छ । गुरूकुल, गुम्बा, मदरसामा शिक्षा प्रदान गरेबापत अनुदान दिने नीति लिएको छ । तर यस्तो अवसरको उपयोग गर्न षडानन्द नगरपालिकाका गुम्बाहरू सक्षम रहेनछन् । त्यसै कारण षडानन्द नगरपालिमा गुम्बा शिक्षा मुलप्रावहीकरणमा समावेश भएको रहेनछ ।

गुम्बा भवनहरू पुनः निर्माण गर्दा आधुनिक सामग्रीहरू सिमेन्ट, रड प्रयोग भएका छन् । जसको कारणले गुम्बाहरूको पूरातात्त्विक महत्त्व लोप हुन गएको छ । एक सय वर्ष पूराना भौतिक संरचनाहरूलाई पूरातात्त्विक संरचना भन्ने गरीएको छ (प्राचीन स्मारक संरक्षण ऐन २०१३, नेपाल सरकार) । तर नगरपालिका क्षेत्रमा यस्ता पूरातात्त्विक संरचना भित्र पर्ने गुम्बाहरू पाइएन । नगरपालिका क्षेत्रमा रहेका सबै गुम्बाहरू निङ्मा सम्प्रदायका रहेका छन् ।

सांस्कृतिक, धार्मिक गतिविधि

गुम्बाहरूमा गुम्बाको आर्थिक अवस्था र गाउँको जनघनत्व अनुसार फरक फरक गतिविधि हुने गरेको पाइयो । दशमी पूजा हरेक दशमीमा गर्ने गरेको पाइयो । पर्वविशेष कार्यक्रमहरू जस्तै बौद्ध जनन्ती मनाउने, कुनै वर्ष बुम जस्ता ग्रन्थहरूका पाठ आयोजना गर्ने, गुम्बामा सोइयाङ् ब्रतको आयोजना गर्ने, न्युने व्रतको आयोजना गर्ने ब्रत बस्ने, गुफा बस्ने कार्यक्रमहरू आयोजना गर्ने गरेको पाइयो । गत वर्ष उर्गेन नाम्डोल छयोलिङ्ग गुम्बा षडानन्द नगरपालिका-७ ले बुम पाठको आयोजना गरेको थियो । रिन्छेन नोर्वु छोलिङ्ग गुम्बा लप्सिधारा षडानन्द ८ वि.सं. २०८१ मा तीन महिने गुफा बस्ने कार्यक्रमको आयोजना गरेको थियो । वसाईंसराइको कारणले जनधनत्व घट्दै जानु, परम्परागत बौद्ध शिक्षा प्रति युवाहरूको चासो कम भएकोले गुम्बाहरूमा नित्य पुजापाठ गर्ने लामा गुरुको अभाव खड्किदै गएको षडानन्द नगरपालिका वडा नं. ३ का वडा सदस्य तिर्थ बहादुर बस्नेतको भनाइ रहेको छ ।

गुम्बाहरूको जग्गाको विवरण

षडानन्द नगरपालिकामा रहेका गुम्बाहरूको सबैको आफ्नै जग्गा रहेको पाइयो । गुम्बाहरूको अधिकतम जग्गा ९ रोपनी र न्युनतम चार आना जग्गा रहेको पाइयो । नगरपालिका क्षेत्रमा रहेका गुम्बाहरूको जग्गाको विवरण तालिका नं.२ मा देखाइएको छ ।

तालिका २

गुम्बाहरूको जग्गाको विवरण

क्र.सं.	गुम्बाको नाम ठेगाना	रोपनी	आना	दाम	पैसा
१	छोलिङ् गुम्बा	१	१०	२	०
२	उर्गेन नामडोल छोलिङ् बौद्ध गुम्बा	९	१	३	०

क्र.सं.	गुम्बाको नाम ठेगाना	रोपनी	आना	दाम	पैसा
३	रिन्छेन नोर्वु छोलिङ् गुम्बा	५			५
४	सगरमाथा रिक्जिन छोइलिङ् गुम्बा	९			९
५	देक्षेन गुम्बा	९	९		०
६	देक्षेन छयोलिङ् गुम्बा	९			
७	नम्दक देक्षेन छयोलिङ् गुम्बा	३			३
८	पाल्देन गुम्बा	२	४		६
९	पेमा छयोलिङ् गुम्बा	४	५		
१०	हिमालयन महायान देक्षेन छयोसी खोर्लो बौद्ध गुम्बा	१			०
११	नाम्डोल छयोलिङ् गुम्बा		८		०
१२	उर्गेन रिन्छेन छोलिङ् बौद्ध गुम्बा		४		०
१३	उर्गेन नाम्डोल छोइलिङ् गुम्बा	५			

स्रोतः स्थलगत सर्वेक्षण २०८१

गुम्बाहरूको भौतिक अवस्था भवन फर्निचर

यस लेखमा गुम्बाको पक्की भवन भन्नाले सिमेन्टको इटा वा ढुङ्गाको जोडाइको गाह्रो भएका र टिनको छाना भएका वा सिमेन्टको इटा वा ढुङ्गाले जोडीएको गाह्रो भएको छत ढलान भएका गुम्बा भवनहरूलाई पक्की भवनको प्रकार मानिएको छ। माटो ढुङ्गा वा इटाको गाह्रो भएको गुम्बा भवनहरूलाई कच्ची गुम्बा भवन भनिएको छ। यसरी नगरपालिका क्षेत्रमा रहेको गुम्बा मध्ये ९ ओटाको कच्ची, ४ ओटाको पक्की भवन रहेका छन्। ७ ओटा गुम्बाको टीनको छाना र ४ ओटाको पक्की छाना भएको पाइयो। नगरपालिका भित्र रहेका गुम्बा भवन र छानाको प्रकार तालिका ३ मा देखाइएको छ। नम्दक देक्षेन छयोलिङ्ग गुम्बाको भवन कच्चि र चर्कीएको हुनाले तत्काल पुनः निर्माण गर्नु पर्ने अवस्था देखिन्छ।

तालिका ३

नगरपालिका क्षेत्रभित्र रहेका गुम्बा भवन तथा छानाको विवरण

क्र.सं.	गुम्बाको नाम	गुम्बा भवनको अवस्था		छानाको प्रकार			
		कच्ची	पक्की	चित्रा	फुस	टीन	कैफियत
१	छोलिङ् गुम्बा	√				√	

क्र.सं.	गुम्बाको नाम	गुम्बा भवनको अवस्था		छानाको प्रकार			
		कच्ची	पक्की	चित्रा	फुस	टीन	कैफियत
२	उर्गेन नामडोल छोलिङ् बौद्ध गुम्बा						
३	रिन्छेन नोर्वु छोलिङ् गुम्बा	√					
४	सगरमाथा रिक्जिन छोइलिङ् गुम्बा	√				√	
५	देक्षेन गुम्बा		√				
६	देक्षेन छयोलिङ् गुम्बा		√				
७	नम्दक देक्षेन छयोलिङ् गुम्बा	√				√	
८	पाल्देन गुम्बा	√				√	
९	पेमा छयोलिङ् गुम्ब	√				√	
१०	हिमालयन महायान देक्षेन छ्योसी खोर्लो बौद्ध गुम्बा	√				√	
११	नाम्डोल छयोलिङ् गुम्बा		√			√	
१२	उर्गेन रिन्छेन छोलिङ् बौद्ध गुम्बा	√					
१३	उर्गेन नाम्डोल छोइलिङ् गुम्बा		√				
	जम्मा	८	४			७	

स्रोतः स्थलगत सर्वेक्षण २०८१

गुम्बा भवनहरूको रङ रोगनको अवस्था

नगरपालिका क्षेत्रमा रहेका मध्ये ८ ओटा गुम्बामा रङ रोगन भएको छ भने ४ ओटामा हुन बाँकी रहेको छ । रङ रोगनको अवस्था हेर्दा ४ ओटामा पर्याप्त र ४ ओटामा अपर्याप्त देखिन्छ । नम्दक देक्षेन छयोलिङ् गुम्बाको भित्ता चर्की सकेको छ । यस गुम्बाको भित्तामा स्थानीय लामा दल बहादुर तामाङ्ले स्थानीय सामग्रीबाटै रङ तयार गरि बनाएका आकर्षक ४२ शान्त देवताहरू (भोटभाषामा कप्चुचागे) र ५८ क्रोधि देवताका चित्रहरू (भोट भाषामा कुन्तुजाङ्पोका क्रोधि अवतारहरू), गुरू रिम्पोछेका आठ लिला सहितका थाङ्का चित्रहरू रहेका छन् । यस गुम्बाका प्रमुख लामा टेक बहादुर लामाले बताए अनुसार यस प्रकारको चित्र तयार गर्नका लागि भैंसीको छालालाई गालेर झोल बनाइन्छ । उक्त झोलमा लिउन लगाउने माटो मुछेर लिउन लगाइ चित्र बनाउनका लागि भित्ता तयार गरिन्छ । यसरी चिल्लो, नफुट्ने, नचर्कने र फूटेर नझर्ने भित्ताको सतह बनाइ उक्त भित्तामा थाङ्का चित्र लेखिन्छ । यस प्रकार पूराना गुम्बाहरूमा स्थानीय प्रविधी प्रयोग गरि गुम्बाका भित्तामा चित्र लेखन गर्ने परम्परा रहेको पाइयो । तर हाल आएर यस प्रकारका परम्परागत प्रविधि लोप हुने अवस्था देखिन्छ । किनभने अहिले बनेका गुम्बाहरूको भित्ता सिमेन्ट प्लास्टर भएको

छ। स्थानीय लामाहरूमा यस प्रकारका सीप लोप हुँदै गएको छ। केही गुम्बाहरूका भित्तामा फ्लेक्समा प्रिन्ट गरिएका चित्रहरू समेत राखिएका छन्। यस प्रकारको भित्तामा लिउन लगाउने (प्लास्टर गर्ने) स्थानीय प्रविधिको संरक्षण गर्नु पर्ने, अभिलेखीकरण हुनुपर्ने देखिन्छ। मौलिकरूपमा बनाइएका नम्दक छोलिङ् गुम्बाको भित्तामा लेखिएका केही चित्रहरू (च्याप्चुचागे, कुन्तुजाङ्पोका क्रोधि ५८ अवातारहरू, गुरू रिम्पोछे सहितका ८ लिलाहरूका थाङ्का चित्रको नमुना अनुसूची दुईमा संलग्न गरिएको छ।

गुम्बा भवनहरूमा घेरावाराको अभाव रहेको देखिन्छ। स्थलगत सर्वेक्षणको समयमा हिमालयन महायान देक्षेन छ्योसी खोर्लो बौद्ध गुम्बाको क्षेत्र तार जालिले घेरावारा भएको र बाँकी सबै गुम्बाहरूको घेराबारा हुन बाँकी रहेको देखियो।

खानेपानी, शौचालयको अवस्था

अध्ययनमा समेटिएका १३ मध्ये पाल्डेन गुम्बा र पेमा छ्योलिङ् गुम्बामा मात्र पाइपको धारा रहेको र अन्यमा खानेपानीको अभाव रहेको देखिन्छ। १३ मध्ये १२ गुम्बामा कच्ची शौचालय रहेको छ। बाँकी रहेको एउटामा शौचालय छैन। भएका शौचालयहरू पनि उपयुक्त र पर्याप्त देखिन्दैनन्।

गुम्बामा केही न केही स्थानीय काठबाट बनेका फर्निचरहरू, प्लास्टीकका कुर्षीहरू रहेका छन्। मुख्य लामा तथा अन्य सहायक लाम बस्ने कुर्षीहरू (ठिही) सबै गुम्बामा रहेका छन्। तर ती पर्याप्त र उपयुक्त रहेका छैनन्।

गुम्बा संचालक समितिको विवरण

गुम्बा संचालक समितिको विवरण तालिका ४ मा प्रस्तुत गरिएको छः

तालिका ४

गुम्बा संचालक समितिको विवरण

क्र.स.	नाम	समिति संरचना			महिला प्रतिशत	समिति समय अवधी
		जम्मा	महिला	पुरूष		
१	छोलिङ् गुम्बा	११	५	६	४५.४५	३
२	उर्गेन नामडोल छोलिङ् बौद्ध गुम्बा	९	४	५	३६.३६	३
३	रिन्छेन नोर्वु छोलिङ् गुम्बा	१३	४	९	३६.३६	३
४	सगरमाथा रिक्जिन छोइलिङ् गुम्बा	९	३	६	२७.२७	२
५	देक्षेन गुम्बा	९	४	५	३६.३६	३
६	देक्षेन छ्योलिङ् गुम्बा	११	४	७	३६.३६	३
७	नम्दक देक्षेन छ्योलिङ् गुम्बा	११	५	६	४५.४५	३

क्र.स.	नाम	समिति संरचना			महिला प्रतिशत	समिति समय अवधी
		जम्मा	महिला	पुरूष		
८	पाल्देन गुम्बा	७	१	६	९.०९	३
९	पेमा छयोलिङ् गुम्बा	७	३	४	२७.२७	३
१०	हिमालयन महायान देक्षेन छयोसी खोर्लो बौद्ध गुम्बा	११	४	७	३६.३६	३
११	नाम्डोल छयोलिङ् गुम्बा	९	३	६	२७.२७	३
१२	उर्गेन रिन्छेन छोलिङ् बौद्ध गुम्बा	११	४	७	३६.३६	३
१३	उर्गेन नाम्डोल छयोलिङ गुम्बा	११	४	७	३६.३६	३

स्रोतः स्थलगत सर्वेक्षण २०८१

गुम्बा संचालक समितिमा महिलाहरूको उपस्थिति न्युनतम ९ प्रतिशत देखि अधिकतम ४५ प्रतिशत सम्म रहेको छ। गुम्बा संचालक समितिमा महिलाहरूको संख्या किन कम देखिएको हो ? गुम्बा संचालक समितिमा महिला संख्या बढाउन के उपाय गर्नु पर्दछ भनि सोधिएको प्रश्नको उत्तरमा स्थानीय लामा, मूर्तिकार तथा पत्रकार मोहन तामाङ्गका अनुसार, "पहाडि क्षेत्रहरूमा आनी गुम्बाहरू कम हुनु, गुम्बामा वौद्ध शिक्षा अध्ययन गर्ने प्राय पुरुषहरू नै हुनु, घरायसी कामको वोझ, पुरुषको तुलनामा महिलाहरू कम गुम्बा जानु, महिलाहरू रजस्वाला भएको वेलामा गुम्बामा जानु हुदैन भन्ने मान्यता रहनु जस्ता कारणहरू रहेका छन् ।" बौद्ध शिक्षा नियममा रजस्वाला भएको अवस्थाम गुम्बा जानु हुन्न भन्ने नियम नभए पनि स्थानीय परम्परागत मान्नयताका कारण महिलाहरू रजस्वाल भएको अवस्थामा गुम्बामा जाने चलन छैन । गुम्बा व्यवस्थापनमा महिला सहभागिता बढाउन आनी गुम्बाहरूको स्थापना हुन पर्ने, बौद्ध शिक्षाप्रति महिला जागरण बढाउनु पर्ने जस्ता कुराहरूमा बढोत्तरी गरेमा गुम्बा संचालक समितिमा महिला सहभागित बढ्ने भनाइ मोहन तामाङ्को रहेको छ । समितिको समय अविध सामान्यतय ३ वर्षको रहने पाइएको छ । गुम्बा संचालक समितिमा ७ देखि १३ जनासम्म रहने गरेको पाइयो ।

देव प्रतिमा विवरण

नगरपालिका क्षेत्रका गुम्बाहरूमा २ देखि १२ ओटासम्म देव प्रतिमाहरू रहेका पाइयो । मुख्य प्रतिमाहरूमा गुरु पद्मसंभव (गुरु रिम्पोछे), अवलोकितेश्वर (चेरेञ्जि) र बुद्ध (साङ्गे/होपामे रातो बुद्ध वा अमिताव बुद्ध) प्रतिमाहरू (जसलाई बुद्ध दर्शनमा त्रिरत्न पनि भनिन्छ) रहेका छन् । प्रत्येक गुम्बामा त्रिरत्नका प्रतिमाहरू अनिवार्य मानिन्छन् । केही गुम्बाहरूमा त्रिरत्न बाहेकका अन्य देव प्रतिमाहरू पनि रहेका छन् । त्रिरत्न बाहेकका अन्य देव प्रतिमाहरूमा मैत्रेय बुद्ध, चुसिस्याल, छयानदोर्जे (बज्रपाणी), मञ्जुश्री (ज्याम्याङ्), कुन्तुजाङ्पा, सारिपुत्र, मौद्गल्यान, दोर्जेश्याम्पा, साङ्गे च्योम्देन्ते (पहेलो रङका बुद्ध) जस्ता प्रतिमाहरू रहेका छन् । कुन गुम्बामा के, कति प्रतिमाहरू राख्ने भन्ने

कुरा गुम्बाको आर्थिक अवस्था र व्यवस्थापनमा पनि भर पर्ने रहेछ । अवालोकनका क्रममा राम्रो आर्थिक अवस्था र व्यवस्थापन राम्रो हुँदै गएका गुम्बाहरूमा प्रतिमा संख्या धेरै देखियो ।

गुम्बामा रहेका ग्रन्थ विवरण तालिका ५ मा प्रस्तुत गरिएको छः

तालिका ५

गुम्बामा रहेका ग्रन्थ विवरण

गुम्बाको नाम	ठेगाना	ग्रन्थ विवरण											जम्मा
		धोमाङ	नाम्खाइग्ल्पो	साङसेर्केम	बुम	सिठो	होपामे	कुन्जालामि सेलिलुङ्	काङ्गुर	छोई	डुवा कुण्डुल	ह्युम	
छोलिङ् गुम्बा	षनपा ९ सुर्के	५	१	१	१							८	१६
उर्गेन नामडोल छोलिङ् बौद्ध गुम्बा	षनपा १०	१					१	१				३	६
रिन्छेन नोर्वु छोलिङ् गुम्बा	षनपा ८				१६			१	१०८			१२५	२५०
सगरमाथा रिक्जिन छोइलिङ् गुम्बा	षनपा ८								१०८	१		१०९	२१८
देक्षेन गुम्बा	षनपा ९				१	१					१	३	६
देक्षेन छ्योलिङ् गुम्बा	षनपा ९												०
नम्दक देक्षेन छ्योलिङ् गुम्बा	षनपा ९	२		१								३	६
पाल्देन गुम्बा	षनपा ९	१			१६				१०८			१२५	२५०
पेमा छ्योलिङ् गुम्बा	षनपा ९				१६							१६	३२
हिमालयन महायान देक्षेन छ्योसी खोर्लो बौद्ध गुम्बा	षनपा १०				१	१			१०८		१	१११	२२२
नाम्डोल छ्योलिङ् गुम्बा	षनाप ४												०

गुम्बाको नाम		ग्रन्थ विवरण											
	ठेगाना	धोमाङ	नाम्खाइग्ल्पो	साङसेर्केम	बुम	सिठो	होपामे	कुन्जालामि सेलिलुङ्	काङ्ग्युर	छोई	डुवा कुण्डल	ल्युम	जम्मा
उर्गेन रिन्छेन छोलिङ् बौद्ध गुम्बा	षनपा १३	१							१०८			१०९	२१८
उर्गेन नामडोल छोलिङ्	षनपा ६				१६								१६
	जम्मा	१०	१	२	६७	२	१	२	५४०	१	२	६२८	१२४०

स्रोतः स्थलगत सर्वेक्षण २०८१

गुम्बाहरूमा धोमाङ् १० थान, नाम्खाइग्याल्पो १ थान, साङ्सेर्केम २ थान, वुम ६७ थान, सिठो २ थान, होपामे १ थान, काङ्ग्युर ६२८ थान, छोइ १ थान, डुवाकुण्डल २ थान रहेका छन्।

काङ्गुरः बौद्ध धर्मको सबैभन्दा मुख्य ग्रन्थ हो। यसलाई तिब्बती भाषा (भोट भाषामा) काङ्गुर भनिन्छ। यसमा १०८ ठेली ग्रन्थ रहेका छन्। "कङ्ग्युर महायानी र वज्रयानी तन्त्रहरू समावेश गरिएको सङ्ग्रह हो। यस ग्रन्थमा जम्मा नौ भाग छन् भने नौ भागमा पनि १०८ ग्रन्थ समावेश गरिएका छन् (बज्राचार्य, मुनिन्द्र रत्नः २०८०)।"

धोमाङः यो ग्रन्थ काङ्ग्युरको १०० ठेली मध्येको एक ठेली हो। यसका लेखक आचार्य तारानाथ हुन्। यस ग्रन्थलाई धारणी सुत्र पनि भनिन्छ। तिब्बती भाषामा सुङ्दुइ भनिन्छ। अहिले यस ग्रन्थको नेपाली अनुवाद भोट भाषाबाट नेपाली भाषामा उपाध्याय (खेन्पो) बागिन्द्रशीलले गरेका छन्। बौद्धधर्म लम्वीहरूले घरघरमा वर्षमा एकपटक पाठ गर्न सकेमा मंगल हुने विश्वास रहेको छ NB TV, www.youtube.com/watch?v=wFe8jERpsYw।

बुमः जसलाई नेपाली भाषामा प्रज्ञापारमिता भनिन्छ भने तिब्बती भाषामा वुम भनिन्छ। यो ग्रन्थमा १ लाख श्लोक छन्। अहिले संस्कृत भाषामा २१ ओटा प्रज्ञापारमिता ग्रन्थ उपलब्ध छन्। नेपालको विक्रमशील महाविहारमा १ लाख श्लोकको भएको सुनको मसिले लेखिएको प्रज्ञापारमिता ग्रन्थ उपलब्ध छ। सोही ग्रन्थको मध्यम स्वरूपलाई पञ्चविंशती प्रज्ञापारमिता भनिन्छ। यस ग्रन्थको ८ हजार श्लोक भएको ग्रन्थलाई अष्ट सहस्रिका तिब्बती भाषामा ग्यातुङ्पा पनि भनिन्छ (पराजुली, पुन्य प्रसाद, वोधि टेलीभिजन)।

नाम्खाइग्याल्पोः यो ग्रन्थ बोधिसत्त्वको नाममा गरिने पाठपूजा गर्ने ग्रन्थ हो।

साङ्सेर्केमः शुद्धीकरण पाठ कुनै पनि कार्य थाल्नु भन्द अगाडि पढिने पाठ ग्रन्थ हो।

सिठोः वयालिस शान्त देवताहरू (कुन्तुजाङ्पो) र अन्ठाउन्न क्रोधी देवताहरूको पाठ गर्ने ग्रन्थ हो।

होपामेः अमिताव बुद्ध (रातो वर्णका बुद्ध साङ्गे होपामे तिब्बती भाषामा) को बन्दना गर्ने ग्रन्थ हो।

आर्थिक अवस्था

गुम्बाहरूको नियमित आम्दानीको स्रोत केही देखिएन । कुनैमा पनि अक्षयकोष, गुठी आदिको प्रवन्ध गरिएको देखिएन । भवन तथा भौतिक निर्माणका लागि स्थानीय पालिका, प्रदेश र केन्द्र सरकारको पटके अनुदान भने पाउँदै आएको देखिन्छ । गुम्बाको मुख्य आम्दानी भनेको स्थानीयले चढाउने दान तथा भेटी रहेको छ । सोहीबाट गुम्बाको दैनिक पूजापाठ हुने गरेको पाइयो । सबै गुम्बाहरूले नियमित रूपमा लेखापरीक्षण तथा नवीकरण गर्दै आएका रहेछन् । गुम्बामा बाजागाजाहरू रहेको पाइयो ।

निष्कर्ष

षडानन्द नगरपालिका क्षेत्रमा रहेका सबै गुम्बाहरू निङ्मा सम्प्रदायका रहेका छन् । सबै गुम्बाहरूको आफ्नै भवन र जग्गा रहेको छ । गुम्बाको अधिकतम जग्गा ४ आना देखि ९ रोपनी सम्म रहेको छ । तीन ओटा गुम्बामा पठनपाठन हुने भएता पनि सो पठनपाठन अनौपचारिक मात्र रहेको छ । यसलाई मूल प्रवाहीकरणमा जोडिएको छैन । आठओटा गुम्बाको भवन कच्ची, ५ ओटाको पक्की र ३ ओटा निर्माणाधिन रहेका छन् । गुम्बाको भित्तामा चित्र लेखन कार्य तथा रङरोगन आंशिक रूपमा सम्पन्न भएको छ । १३ ओटा गुम्बा मध्ये २ ओटा गुम्बामा मात्र घेरावारा भएको छ । खानेपानी शौचालयको अभाव रहेको छ । गुम्बामा रहेका फर्निचरहरू उपयुक्त र पर्याप्त रहेका छैनन् । हाल गुम्बा संचालक समितिमा ७ देखि १३ जनासम्म रहेको र समितिको कार्य अवधि ३ वर्ष हुने र समितिमा ७ देखि ४५ प्रतिशतसम्म महिला सहभागिता देखिन्छ । दोमाङ् १० थान, नमखैगेल १ थान, साङ्सेर्गेम २ थान, वुम ५१ थान, सिठो २ थान, होपामे १ थान, काङ्ग्युर ६२८ थान, छोइ १ थान, डुवाकुण्डल २ थान जस्ता बौद्ध दर्शन तथा कर्मकाण्डका पुस्तक रहेका छन् । गुम्बाहरूमा मुख्य गरेर त्रिरत्न पद्मसंभव, अवलोकितेश्वर, र बुद्ध प्रतिमाहरू रहेका छन् । गुम्बाहरूमा नियमित आम्दानि स्रोतको अभाव रहेको पाइयो । स्थानीयको दान, दातव्य नै गुम्बाको आम्दनीको स्रोत रहेको रहेछ । दिगो व्यवस्थापनका लागि गुठी वा अक्षय कोषहरूको व्यवस्था भएको पाइएन ।

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अनुसूची १

स्थलगत सर्वेक्षण प्रश्नावली
षडानन्द नगरपालिकामा बौद्ध गुम्बाहरूको वर्तमान अवस्था

प्रमुख लामाको नामः ....

शैक्षिक योग्यता : .... सम्पर्क नं.: .... इमेल: ....

गुम्बाको नाम: .... ठेगाना: ....

स्थापना मिति: .... दर्ता मिति: .... दर्ता गर्ने निकाय: ....

१.१ दर्ता नविकरण नियमित भएको /नभएको गुम्बाको

१.२ सम्प्रदायः ञिङ्मा /काग्यु/साक्य/गेलुग/बोन/अन्य

१.३ नियमित रूपमा लेखापरीक्षण भएको/नभएको नभएको भए नहुनुका कुनै तीन कारण दिनुहोस्

१ ....२ ....३ ....

२. गुम्बाको प्रकारः धार्मिक पूजापाठमात्र संचालन गर्ने/शैक्षिक क्रियाकलाप संचालन गर्ने/ दुवै

३.१. गुम्बाको भौतिक विवरण गुम्बाको आफ्नै स्वामित्वमा जग्गा छ/छैन? छ भने कति छ ? रो..........आ............. दाम.......पैसा

३.२ गुम्बा भवनको रङरोगनको भएको/नभएको भएको भए बौद्ध परम्परा अनुसार पर्याप्त/अपर्याप्त, बौद्ध परम्परा अनुसार भित्ता पेन्टीङ् भएको/नभएको

३.३ गुम्बा भवनको अवस्थाः कच्ची/पक्की,

३.४ छानाको प्रकारः चित्रा/फुस/टीन/पक्की

३.५ हाता धेरावाराः छ/छैन ? छ भने बाँस/काठ कच्ची पर्खाल/तारजाली/पक्की पर्खाल,

३.६ खानेपानीः भएको/नभएको भएको भए पर्याप्त/अपर्याप्त, खानेपानीको स्रोत कुवा/मुल/प्राकृतिक धारा/पाइप,

३.७ शौचालयः छ/छैन? छ भने कच्ची/पक्की/फ्लस भएको,

३.८ फर्निचरः पर्याप्त भएको/नभएको फर्निचर विवरणः..

४. भिक्षु/भिक्षुणी आवास छ/छैन ? छ भने कतिकोठाको........कच्ची/पक्की, कति जनासम्म बस्न मिल्ने..........

५. गुम्बा व्यवस्थापन समितिः कार्यकारी समिति जम्मा............. महिला........ पुरुष........ साधारण सदस्यता जम्मा...........महिला ....पुरुष............ कार्यकाल............बर्ष निर्वाचन मिति.................

७.१ दैनिक पूजापाठः हुने गरेको/नगरेको पूजापाठका लागि आवश्यक पूजाका औजारहरू डमरु/बाजागाजा आदि भएको/नभएको

७.२ मुख्य प्रतिमाहरू के के रहेका छन् ?..

७.३ सहायक प्रतिमाहरू के के रहेका छन् ?..

८.१ गुम्बामा पठन पाठन हुने भएमा के के विषयको पठनपाठन भइ रहेको छन् विषयहरू. ....
....पाठ्यक्रम ....

८.२ पुस्तकको नाम...

८.३ कुन तहसम्मको .... छात्राछात्र कति जना छन् ? केटा ....केटी .... जना

८.४ पाठ्य पुस्तक पर्याप्त छन्/छैनन्? पाठ्य पुस्तकको नाम दिनुहोस ....

८.५ गुम्बामा रहेका पुस्तक तथा ग्रन्थहरूको विवरणः ....

८.६ पुराना हस्तलिखित तथा छापा ग्रन्थहरू पनि रहेका छन् ? छैनन् ? छने भने नाम दिनुहोस्............................

८.७ पुस्तक राख्नका लागि आवश्कय फर्निचर/दराज भएको नभएको भएको भए पर्याप्त/अपर्याप्त

८.८ औपाचारिक वा अनौपचारिक कुन तह सम्मको पठनपाठन हुन्छ ? .... पठनपाठन पछि प्रमाणीकरणको व्यवस्था छ/छैन ? स्थानान्तरण भएक पछि कहाँ पढ्न पठाइन्छ ?

९. गुम्बा संचालका लागि कुनै सरकारी अनुदान प्राप्त हुन्छ/हुदैन ? हुन्छ भने बार्षिक कति रु. ....

१०. विगत ३ वर्षको आम्दानी खर्चको विवरण दिनुहोस् ।

साल	आम्दानी	खर्च	बचत
२०७८-७९			
२०७९-८०			
२०८०-८१			

११. गुम्बा संचालको मुख्य आम्दानीको स्रोत के के हुन् ? दान दातव्य/अक्षय कोष/गुठी

अनुसूची २ नम्दक देक्षेन छ्योलिङ् गुम्बा षडानन्द नगरपालिका ९ सुर्केको भित्तामा हातैले बनाइएका थाङ्का चित्रहरूको नमुना ।

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कृष्ण प्रसाईंका ध्यान कवितामा ईश्वर चिन्तन

सविन लम्साल
श्री षडानन्द बहुमुखी क्याम्पस

लेखक नोट

सविन लम्साल Orcid ID:0009-0008-0326-6994 षडानन्द बहुमुखी क्याम्पसमा आंशिक शिक्षकका रूपमा कार्यरत हुनुहुन्छ । उहाँ श्री अरुण माध्यमिक विद्यालय षडानन्द नगरपालिका दिङ्ला, भोजपुरमा नेपाली विषयको माध्यमिक तहमा स्थायी शिक्षकका रूपमा पनि कार्यरत हुनहुन्छ । Email: lamsalsabin@gmail.com

लेखसार

प्रस्तुत अध्ययनपत्रमा कृष्ण प्रसाईँको घामको वर्षा ध्यान कविता सङ्ग्रहका केही ध्यान कवितामा पूर्वीय दर्शनमा उल्लेख भएको ईश्वर चिन्तन पाइएकाले त्यसको खोजी गरिएको छ । कविताहरूमा सगुण (साकार) ईश्वर र निर्गुण (निराकार) ईश्वर दुवै प्रकारका ईश्वर चिन्तन पाइएको छ । जसलाई यस लेखमा साक्ष्यसहित अध्ययन विश्लेषण गरिएको छ । ईश्वरको वास्तविक रूपको पूजा तथा आराधना गरिन्छ भने त्यसलाई सगुण ईश्वर भनिन्छ । कृष्ण प्रसाईँका केही ध्यान कवितामा ईश्वरको वास्तविक स्वरूपको चर्चा गरिएको देखिन्छ । त्यसैगरी ईश्वरको वास्तविक स्वरूप नभएर निराकार हुन्छ, हामी सबैका मनमा हुन्छ वा यो जगत्मा व्याप्त हुन्छ तर निराकार हुन्छ, कुनै आकार हुँदैन भन्ने अवधारणा निर्गुण वा निराकार ईश्वर चिन्तनमा चर्चा गरिएको पाइन्छ । यी तथ्यहरू पूर्वीय षट्दर्शन (न्याय, योग, मीमांसा, साङ्ख्य, वेदान्त, वैशेषिक) मा चर्चा गरिएको पाइन्छ । यसैलाई मूल आधार बनाएर कृष्ण प्रसाईँका केही ध्यान कविताको अध्ययन गरी यस लघु अध्ययनमा ईश्वर चिन्तनको निक्र्योल गरिएको छ । पूर्वीय षड्दर्शनमा दृश्य र अदृश्य ईश्वरको चर्चा व्यापक रूपमा गरिएको पाइन्छ । त्यही ईश्वर कृष्ण प्रसाईंका कवितामा पनि आएको छ । यस लघु अनुसन्धान पत्रको निष्कर्षमा पूर्वीय षड्दर्शनमा चर्चा गरिएका ईश्वर तत्त्व नै कृष्ण प्रसाईंका केही ध्यान कवितामा गहन रूपमा प्रस्तुत भएको कुरा पुष्टि हुन्छ ।

शब्दकुञ्जी : निर्गुण, न्याय, योग, सगुण, साङ्ख्य, षड्दर्शन

विषय परिचय

कृष्ण प्रसाई नेपाली कविताको २०३६ यताको समसामयिक धाराका स्थापित कवि हुन् । उनका तीन कविता सङ्ग्रह घाम नभएको बेला (२०६२), घामको वर्षा (ध्यान कविता सङ्ग्रह, २०६६) र घामको विरासत (२०७४) प्रकाशित भएका छन् । उनको प्रक्षेपण (२०४७) कथा सङ्ग्रह पनि प्रकाशन भएको छ । घामको वर्षा प्रसाईंको ध्यान कविता सङ्ग्रह हो । यसमा एकसय आठ वटा शीर्षक विहीन कविताहरू समेटिएका छन् । प्रत्येक कविता एक पङ्क्तिपुञ्जका छन् । यहाँ ध्यान शब्दलाई जापानी शब्द जेनको पर्यायवाची शब्दका रूपमा लिइएको छ । कालान्तरमा नेपाल र भारतमा बौद्ध धर्मसँग सम्बद्ध रहेको र चीन हुँदै जापानमा पुगेर फस्टाएको जेनदर्शनसँग सम्बन्धित कविताहरू नै ध्यान कविता हुन् । यसभन्दा अगाडि नेपालमा ध्यान कविताहरू लेखिएको देखिँदैन । यसर्थ नेपालीमा ध्यान कविता लेखन कार्यको सुरुवातकर्ताका रूपमा कृष्ण प्रसाईंलाई लिन सकिन्छ । ध्यान दर्शनको सबै एक र एक नै सबै भन्ने मुख्य दृष्टिकोण रहेको हुन्छ । यी कवितामा ईश्वर र मोक्ष वा मुक्तिको चिन्तन पाइन्छ ।

कृष्ण प्रसाईँका ध्यान कविताहरूको अध्ययन पूर्व अध्येताहरूबाट भएको देखिएन । केही ध्यान कविताहरूको अध्ययन गर्दा पूर्वीय षड्दर्शनमा चर्चा गरिएको साकार र निराकार अर्थातन् सगुण र निर्गुण ईश्वरसम्बन्धी चिन्तन पाइएकाले यस लघु अनुसन्धानमा प्रसाईँका सात कवितामात्र लिएर अध्ययन गरिएको छ ।

कविताहरू जुनसुकै दर्शन र मूलबाट प्रभावित भएर लेखिएका भए तापनि यस अध्ययनमा भने पूर्वीय षड्दर्शनको ईश्वर चिन्तनका आधारमा मात्र केही कविताहरूको विश्लेषण गरिएको छ । प्रसाईंका ध्यान कवितामा सगुण ईश्वर र निर्गुण ईश्वर ईश्वरका दुवै रूपको चिन्तन प्रस्तुत भएको पाइन्छ ।

अध्ययन विधि

कृष्ण प्रसाईंका ध्यान कवितामा ईश्वर चिन्तन शीर्षक प्रस्तुत शोधलेखमा मुख्य रूपमा पुस्तकालयीय विधिको प्रयोग गरी सामग्री सङ्कलन गरिएको छ । प्रस्तुत लेखमा कृष्ण प्रसाईँको कविता संग्रह मुख्य विश्लेष्य सामग्री हो । अध्ययनसँग सम्बद्ध सामग्रीको सङ्कलन पुस्तकालयबाटै गरिएको छ । सङ्कलन गरिएको सामग्रीलाई विश्लेषणात्मक र व्याख्यात्मक विधिको प्रयोग गरी निष्कर्ष निकालिएको छ । पूर्व स्थापित नियम तथा सिद्धान्तका आधारमा अध्ययन गरिएको हुनाले प्रस्तुत शोधलेख निगमनात्मक विधिमा आधारित रहेको छ ।

पूर्वीय षड्–दर्शनमा ईश्वर चिन्तन (सैद्धान्तिक पर्याधार)

वर्षौंदेखि साकार स्वरूप मानेर मूर्तिका रूपमा धार्मिक व्यक्तिहरूले पुज्दै आएको र निराकार रूपमा समेत मानिँदै विभिन्न धर्ममा पुजिँदै आएको सर्वशक्तिमान तत्त्व नै ईश्वर हो । स्वतन्त्र र निरपेक्ष अस्तित्व भएको सर्वोच्च सत्ता वा परम पदार्थ नै ईश्वर हो । ईश्वरको अभावमा विश्वको अस्तित्व नरहने हुँदा उसलाई यस विश्वको आधारस्वरूप रहेको सर्वश्रेष्ठ चेतन तत्त्वका रूपमा लिइन्छ (गिरी, २०५५, पृ. १००) । सांख्य, योग, न्याय, वैशेषिक, मीमांसा र वेदान्त सबै दर्शनले आ–आफ्नै ढङ्गबाट ईश्वरको चर्चा गरेका छन् । षड्–दर्शनमा सांख्यदर्शनले भने ईश्वरको अस्तित्वलाई स्वीकार गरेको छैन । योगदर्शनले प्रकृति र पुरुषको संयोग गराउने तत्त्वका रूपमा, न्याय र वैशेषिक दर्शनले जगत्को निमित्तकारणका रूपमा तथा वेदान्त दर्शनले व्यावहारिक दृष्टिकोणबाट जगत्को सृष्टि, स्थिति र

संहारको कारणका रूपमा ईश्वरलाई स्वीकार गरेको पाइन्छ । मीमांसा दर्शनले प्रत्यक्षतः ईश्वरको चर्चा गरेको छैन तापनि वैदिक कर्मकाण्डका विधिहरूलाई अवलम्बन गरिएको हुनाले यसमा पनि ईश्वरको अस्तित्व जीवित नै देखिन्छ । पूर्वीय दर्शनअनुसार ईश्वर सगुण, सर्वज्ञ, सर्वव्यापक, स्वतन्त्र एवं व्यक्तित्वपूर्ण छ । चराचर जीवनजगत्को नियन्ता मानिएको ईश्वर समस्त दोषरहित छ एवं अशेष कल्याणगुणसम्पन्न छ (गिरी, २०५५, पृ. ६५) । सर्वशक्तिमान् ईश्वरको कृपाबाट नै जीवले सुख, शान्ति, आनन्द एवं सम्पूर्ण मुक्तिका साथै अन्त्यमा परमपद मोक्षसमेत प्राप्त गर्दछ ।

ईश्वर चिन्तनका दृष्टिमा कृष्ण प्रसाईंका केही ध्यान कविता

कृष्ण प्रसाईंका केही ध्यान कवितामा पूर्वीय दर्शनमा व्याख्या गरिएको ईश्वरको सत्ता स्वीकार गरिएको देखिन्छ । यो भौतिक जगत् कार्य हो र यसको कारक ईश्वर हो भन्ने दृष्टिकोण कवितामा प्रस्तुत भएको छ । कवितामा कतै खुलेर अभिधाकै तहमा त कतै व्यञ्जननाको तहमा ईश्वरको चिन्तन गरिएको देखिन्छ । प्रसाईंका ध्यान कवितामा निराकार र साकार अर्थात् निर्गुण र सगुण दुवै खाले ईश्वरको आराधना गरिएको देखिन्छ । जसलाई तल प्रस्ट पारिएको छ ।

निर्गुण ईश्वर चिन्तन

पूर्वीय षड्–दर्शनमा ईश्वरका दुई अवस्थाको चित्रण गरिएको छ । निर्गुण ईश्वर अर्थात् निराकार ईश्वर र सगुण ईश्वर अर्थात् साकार ईश्वर । कुनै आकारको चर्चा नगरिएको अदृश्य तर सर्वशक्तिमान् ईश्वर नै निर्गुण ईश्वर हो । कृष्ण प्रसाईंका 'घामको वर्षा' कविता सङ्ग्रहभित्रका केही ध्यान कवितामा साकार र निराकार दुवै खाले ईश्वर चिन्तन पाइन्छ । उनका कवितामा प्रस्तुत भएको निर्गुण ईश्वर चिन्तनलाई यसरी प्रस्ट पारिन्छ :

पर्दा तान्ने र उघार्नेलाई
न त दर्शकले देख्छन्
न त कलाकारले नै
तर ऊ
सबैलाई देख्छ । (पृ. ५०)

यस कवितामा पर्दा तान्ने र उघार्ने मान्छेको सादृश्यमा ईश्वरको कल्पना गरिएको छ । योगदर्शन अनुसार ईश्वर सृष्टि प्रक्रियामा संलग्न रहन्छ तर पनि ऊ विश्वको सृष्टिकर्ता, पालनकर्ता र संहारकर्ता होइन (गिरी, २०५५, पृ. ४८) । योग दर्शनको यही ईश्वरका आधारमा यस कवितालाई हेर्दा ईश्वरले पर्दा खोल्ने र लगाउने काम गरिरहेको छ, उसले यस जगत्का तमाम मानिसलाई देख्छ पनि तर मानिसले ईश्वरलाई देख्दैनन् । किनकि योग दर्शनमा ईश्वरको कुनै स्वरूपको चर्चा गरिएको छैन । यसरी यस कवितामा ईश्वर सम्बन्धी चिन्तन गरिएको पाइन्छ जुन योग दर्शनको निकट देखिन्छ । योग दर्शनमा ईश्वरको निश्चित आकार र स्वरूपको चर्चा गरिएको छैन । यसर्थ यस उदाहरणलाई हेर्दा प्रसाईंको यस ध्यान कवितामा निर्गुण ईश्वर चिन्तन प्रस्तुत भएको छ ।

निर्गुण ईश्वर चिन्तन प्रस्तुत भएको अर्को एउटा कविता यस्तो छ :

"सबैभन्दा ठूलो सजाय खुसी नहुनु हो ।"
"जति पुरुषार्थ गर्छौ, प्रारब्ध त्यति नै बलियो हुन्छ ।"
"नयाँ राम्रो लाग्छ, तर याद पुरानाको गरिन्छ ।"
तर यी सबै भन्ने वक्ताहरू

ईश्वरको विद्यालयमा पढेका
ईश्वरकै विद्यार्थीहरू थिए। (पृ.४०)

यस कवितामा ईश्वरको विद्यालय भने ज्ञान प्राप्त गर्ने ठाउँलाई भनिएको छ। ईश्वर सर्वज्ञानी हुन्छ, उसले सबैलाई देख्छ, ज्ञान पनि दिन्छ तर लिनेले कसरी लिन्छन् त्यो फरक कुरा हो भन्ने कुरा यस कवितामा आएको छ। एउटै ईश्वरको छायामा बसेका विद्यार्थी अथवा मानवहरूमा फरक फरक विचारको जन्म हुन्छ, फरक फरक चेतना उत्पन्न हुन्छ ,उनीहरूको विद्वताको स्तर पनि फरक हुन्छ, बुझ्ने क्षमतामा पनि फरक हुन्छ भन्ने यथार्थ कुरा प्रस्तुत गर्न यस कवितामा ईश्वरको सहारा लिइएको छ। यहाँ कुनै आकार वा प्रकारको ईश्वरको कुरा नगरी ईश्वर एक छन्, अनन्त छन्, सर्वज्ञानी छन् र अदृश्य छन् भन्ने चिन्तन प्रस्तुत भएको छ। यसरी कवितामा निर्गुण ईश्वर चिन्तन अर्थात् निराकार ईश्वर चिन्तन प्रस्तुत भएको देखिन्छ।

सगुण ईश्वर चिन्तन

गुण सहितको अर्थात् आकार सहितको ईश्वरलाई सगुण ईश्वर भनिन्छ। पूर्वीय षड्–दर्शनमा सगुण ईश्वरको पनि चर्चा गरिएको पाइन्छ। कृष्ण प्रसाईंका ध्यान कवितामा पनि पूर्वीय दर्शनले स्थापना गरेको सगुण ईश्वर चिन्तन प्रस्तुत भएको पाइन्छ। जसलाई तलका उदाहरणबाट प्रस्ट पारिएको छ :

हामी काँडाहरू पहारा दिइरहन्छौँ।
ती सुन्दर फूलहरू कसैले नटिपुन्
आततायी छ मान्छे चैँ
तिमीलाई चढाएर
पुण्य लुट्न खोजिरहेछ। (पृ. ४२)

यस कवितामा काँडाहरूले 'तिमी' भनेर ईश्वरलाई सम्बोधन गरेका छन्। फूललाई काँडाहरूले सुरक्षा दिइरहेका हुन्छन्, कसैले फूल नटिपोस् भन्ने काँडाहरूको चाहना हुन्छ तर मान्छे आएर काँडाको वास्तै नगरी पुण्य कमाउनका लागि फूल टिपेर भगवान्लाई लगेर चढाउँछ। यो कविताको भाव अनुसार पूर्वीय दर्शनको ईश्वर चिन्तनका दृष्टिले हेर्दा ईश्वर पुजिएको छ। न्याय दर्शन अनुसार ईश्वर स्रष्टा एवम् पालनकर्ता हुनुका साथै यस विश्वको संहार कर्ता पनि हो। ईश्वर व्यक्तित्वपूर्ण छ, जसमा ज्ञान, सत्ता र आनन्द सन्निहित छन् (गिरी, २०५५ : पृ. ५०)। माथिको कवितालाई न्याय दर्शनको ईश्वर चिन्तनका आधारमा हेर्दा मान्छेले ईश्वरमा सन्निहित ज्ञान, सत्ता र आनन्द लिनका लागि उसलाई खुसी पार्न फूल चढाएको छ। यसरी कवितमा ईश्वर चिन्तन प्रस्तुत भएको देखिन्छ। यस कवितामा प्रस्तुत भएको ईश्वर सगुण छ। मान्छेले मन्दिरमा ईश्वरको प्रतिमा खडा गरेका छन्। ईश्वरको आकार र बनावट तथा नामबाट मूर्ति निर्माण गरेका छन्। त्यही ईश्वरलाई चढाउन कवितामा फूल टिपिएको छ। यसर्थ प्रसाईंको यस कवितामा सगुण ईश्वर चिन्तन प्रस्तुत भएको देखिन्छ।

यसैगरी सगुण ईश्वर चिन्तन प्रस्तुत भएको अर्को उदाहरण हेरौँ :

उनै सूर्यलाई हेरेर
म धन्य भएँ,
जसलाई मेरा पूर्खाले
हजारौँ वर्ष अघिदेखि पुजेका थिए। (पृ. ८०)

यस कवितामा सूर्यलाई ईश्वर मानेर हजारौँ वर्षदेखि पुजिएको कुरा गरिएको छ। यहाँ ईश्वरलाई सूर्यमा आरोपित गरिएको छ। शाङ्कर बेदान्त दर्शन अनुसार ईश्वर सगुण, सर्वज्ञ, सर्वव्यापक, स्वतन्त्र, एवं व्यक्तित्वपूर्ण छ। त्यसैकारण कुनै उपासकले ईश्वरको उपासना गर्न सक्छ (गिरी, २०५५ : पृ. ५८)। यस कवितामा शाङ्कर वेदान्त दर्शनमा चर्चा गरिएको त्यही ईश्वरको हजारौँ वर्षदेखि उपासना गरिएको छ। यहाँ ईश्वर सूर्यको रूपमा आएको छ। यसरी कवितामा ईश्वरको स्पष्ट चिन्तन गरिएको छ। सूर्यलाई ईश्वरको रूपमा आरोपित गरेर कवितामा सगुण ईश्वर चिन्तन प्रस्तुत गरिएको छ। सूर्यलाई देवता मानेर पुज्ने परिपाटी हिन्दु धर्ममा पनि छ। यसर्थ यस कवितामा आएको सूर्य सगुण ईश्वर हो।

सगुण ईश्वर चिन्तन प्रस्तुत भएको अर्को एउटा कविता हेरौँ :

मेरो बस्ने घर
मैले आफैँ बनाएँ।
ऊ निर्जीव थियो,
म सजीव थिएँ।
एक दिन उसले
आफ्नै ढोकाबाट
निर्जीव बनाएर
मलाई नै निकाल्यो। (पृ. ४२)

माथि प्रस्तुत कवितामा मानिस आफैँले ईश्वरको सिर्जना घरका रूपमा गरेको छ र ईश्वरको आज्ञा अनुसार उसले निर्धारण गरेको समयभन्दा यस संसारमा हाम्रो भौतिक शरीर रहन सक्दैन भन्ने कुरा प्रतीकात्मक रूपमा घरले आफ्नो ढोकाबाट निर्जीव बनाएर निकाल्यो भन्ने प्रसङ्ग प्रस्तुत गरिएको देखिन्छ। यस कविताका ईश्वरलाई घरको आकार दिएको देखिन्छ। जुन माानिस आफैँले बनाउने कुरा प्रस्तुत गर्दै ईश्वरले हामीलाई निश्चित समयका लागि यस संसारमा पठाउँछन् भन्ने कुरा व्यक्त भएको देखिन्छ। यसरी कवितामा सगुण ईश्वर चिन्तन अर्थात् साकार ईश्वर चिन्तन प्रस्तुत भएको छ।

यसैगरी सगुण ईश्वर चिन्तन प्रस्तुत भएको अर्को एउटा साक्ष हेरौँ :

जमिन हाँस्यो !
आफूलाई किन्नेको
आयु सम्झेर !! (पृ. ४४)

प्रस्तुत ध्यान कवितामा जमिन अर्थात् प्रकृतिलाई ईश्वरका रूपमा प्रस्तुत गर्दै मानिसको घमण्डलाई ईश्वले भत्काउँछन् भन्ने कुरा जमिन हाँसेको प्रसङ्गबाट प्रस्ट पारिएको छ। यहाँ ईश्वरका रूपमा जमिनलाई प्रस्तुत गरिएको देखिन्छ। यसर्थ माथि प्रस्तुत कवितामा सगुण अर्थात् साकार ईश्वर चिन्तन प्रस्तुत भएको देखिन्छ।

त्यसैगरी सगुण अर्थात् साकार ईश्वर चिन्तन प्रस्तुत भएको अर्को कविता यस्तो छ :

धेरै सम्झाएँ
फकाउनसम्म फकाएँ

मेरो केही जोड चलेन
यमराजले घुस खानै मानेन। (पृ.४४)

माथि प्रस्तुत कृष्ण प्रसाईँको ध्यान कवितामा सगुण अर्थात साकार ईश्वरका रूपमा यमराजलाई प्रस्तुत गरिएको छ। पूर्वीय दर्शनहरूमा मानिसको यस संसारमा समय सकिएपछि यमराजले लान्छ र उसको कर्म अनुसारको सजाय दिन्छ भन्ने चिन्तन पाइन्छ त्यही कुरालाई प्रस्तुत गर्न खोजिएको देखिन्छ। त्यसैले पूर्वीय दर्शनमा चर्चा गरिएको सगुण ईश्वर चिन्तन अर्थात् साकार ईश्वर चिन्तन माथि प्रस्तुत कवितामा व्यक्त भएको देखिन्छ।

निष्कर्ष

कृष्ण प्रसाईंका केही ध्यान कवितामा खुलेर ईश्वरको उपासना गरिएको छ। पूर्वीय षड्दर्शनले स्वीकार गरेको ईश्वर नै उनका कवितामा प्रस्ट रूपमा आएको देखिन्छ। त्यसैले प्रसाईंका ध्यान कविता पूर्वीय दर्शनकै सेरोफेरोमा घुमेका देखिन्छन्। कविताले जीवन्, जगत्, यसको कारक तत्त्व र कार्यकै बारेमा चिन्तन गरेका छन्। आकार सहितको ईश्वर र निराकार ईश्वर अर्थात् सगुण ईश्वर र निर्गुण ईश्वर दुवै ईश्वर सम्बन्धी चिन्तन उनका कवितामा पाइन्छ। ध्यान कविता नामै दर्शनसँग आबद्ध छ। पूर्वीय षड्दर्शनमा अन्य तत्त्वहरूसँगै ईश्वर पनि आउँछ जुन ईश्वर प्रसाईंका कवितामा पनि आएको छ। जसलाई साक्षसहित माथि प्रस्तुत गरिएको छ। त्यसैले निष्कर्षमा भन्नुपर्दा कृष्ण प्रसाईंका ध्यान कवितामा ईश्वर सम्बन्धी गहन चिन्तन गरिएको देखिन्छ।

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लेखसार

रुद्राक्ष खेतीले हरित अर्थतन्त्र प्रवर्द्धन र जलवायु परिवर्तन न्यूनीकरणमा महत्त्वपूर्ण भूमिका खेल्छ। नेपालका पहाडी तथा हिमाली क्षेत्रमा पाइने रुद्राक्ष (Elaeocarpus ganitrus) धार्मिक, औषधीय, तथा वातावरणीय हिसाबले उपयोगी छ। यसको खेतीले कार्बन सेस्ट्रेसनको माध्यमबाट वातावरणीय सन्तुलन कायम राख्न मद्दत गर्छ, साथै माटोको कटान रोक्ने र जलस्रोत संरक्षण गर्ने कार्यमा सहयोगी हुन्छ। यस अध्ययनको मुख्य उद्देश्य हरित अर्थतन्त्र प्रवर्द्धनमा रुद्राक्ष खेतीको भूमिका विश्लेषण गर्नु, जलवायु परिवर्तन न्यूनीकरणमा यसको प्रभाव मूल्याङ्कन गर्नु, र पारिस्थितिकीय सन्तुलन तथा जैविक विविधताको संरक्षणमा यसको योगदानको अनुसन्धान गर्नु हो। हालसम्म भएका अध्ययनहरूले रुद्राक्ष खेतीको धार्मिक र आर्थिक पक्षबारे धेरै चर्चा गरेका छन्, तर यसको वातावरणीय र जलवायु प्रभावको विस्तृत अध्ययनको अभाव रहेको छ। अनुसन्धानका लागि गुणात्मक पद्धति अवलम्बन गरिएको छ। विभिन्न वैज्ञानिक अध्ययन, सरकारी प्रतिवेदन, र शैक्षिक स्रोतहरूको समीक्षाका आधारमा तथ्यहरू संकलन गरिएको छ। निष्कर्षतः, रुद्राक्ष खेतीले जलवायु परिवर्तन न्यूनीकरणमा सकारात्मक प्रभाव पार्ने, हरित अर्थतन्त्रलाई प्रवर्द्धन गर्ने, र ग्रामीण समुदायको आर्थिक सशक्तीकरणमा योगदान पुर्याउने देखिन्छ। यस विषयमा थप अनुसन्धान तथा नीति निर्माण आवश्यक छ।

शब्दकुञ्जी: रुद्राक्ष खेती, हरित अर्थतन्त्र, जलवायु परिवर्तन न्यूनीकरण, पारिस्थितिकीय सन्तुलन, जैविक विविधता संरक्षण, आर्थिक सशक्तीकरण

परिचय

अध्ययनको पृष्ठभूमि

नेपाली शब्दसागर शब्दकोष अनुसार, रुद्राक्ष लामो हरिया पात भएको ठूलो रुख हो, जसमा सेता फूल फुल्छन् र तिनमा साना, काँडे फल फल्छन्, जुन ओखर वा तिमिलासँग मिल्दोजुल्दो देखिन्छ (Joyce, 2001)। गाउँघरमा यसलाई "दाना" भनेर पनि चिनिन्छ। धार्मिक रूपमा, रुद्राक्षलाई भगवान महादेवसँग जोडेर हेरिन्छ, जसले गर्दा यसको महिमा अत्यधिक रहेको छ। पौराणिक कथाअनुसार, भगवान शिवले महाबली दैत्य सुरलाई नाश गर्न लामो समयसम्म ध्यान गरेका थिए (Acharya, 2001)। जब उनले आँखा खोले, तब उनका सूर्यमुखी आँखाबाट बगेका आँसुका थोपा पृथ्वीमा खसे। ती आँसुले विभिन्न स्थानमा वृक्षको रूप लिएको विश्वास गरिन्छ, जसलाई नै रुद्राक्षको उत्पत्ति मानिएको छ (Jain, et. al., 2019)। 'रुद्राक्ष रहस्य' पुस्तकमा २७ मुखेसम्म रुद्राक्ष पाइने उल्लेख गरिएको छ, तर पछिल्लो अनुसन्धानअनुसार विश्वभर ३८ मुखेसम्मका रुद्राक्षहरू फेला परेका छन्। तथापि, सामान्य रूपमा १ देखि १४ मुखेसम्मका रुद्राक्षहरू प्रचुर रूपमा उपलब्ध छन्, जबकि १ मुखे र ९ देखि २७ मुखेसम्मका रुद्राक्ष दुर्लभ मानिन्छन् (Acharya, 2001 & Doe, A., 2024)। धार्मिक मान्यता अनुसार, विभिन्न मुखका रुद्राक्षहरू विशेष देवताहरूको प्रतीक मानिन्छन्। उदाहरणका लागि, एकमुखी रुद्राक्ष भगवान शिवको प्रतीक हो, द्विमुखी श्री गौरी-शंकर, त्रिमुखी तेजस्वी अग्नि, चतुर्मुखी श्री पंचदेव, षष्ठमुखी भगवान कार्तिकेय, सप्तमुखी अनन्त, अष्टमुखी गणेश, नवममुखी भगवती दुर्गा, दशमुखी विष्णु, तेरहमुखी इन्द्र, तथा चौदहमुखी हनुमानजीको रूप मानिन्छ (Mishra, 2016)। रुद्राक्षको धारणले विभिन्न लाभ प्राप्त हुने विश्वास गरिन्छ (Joyce, 2001)।

रुद्राक्षका विभिन्न आकार तथा रङ पाइन्छन्, जसमध्ये अमला आकारको रुद्राक्षले सबै अनिष्ट नाश गर्ने, बयर आकारको रुद्राक्षले सौभाग्य वृद्धि गर्ने, र सानो लालगेडी आकारको रुद्राक्षले सबै इच्छा पूरा गर्ने धार्मिक विश्वास रहेको छ (Jain, et. al., 2019)। रातो, कालो, सेतो, र पहेँलो गरी चार प्रकारका रुद्राक्ष उपलब्ध छन्, जसमा कालो रङ्गको सबैभन्दा उत्कृष्ट मानिन्छ। साथै, जुन रुद्राक्षमा कुनै प्वाल नभई स्वाभाविक रूपमा धागो छिराउन सकिन्छ, त्यस्ता रुद्राक्षलाई सबैभन्दा पवित्र र उच्च गुणस्तरको रुद्राक्ष खेतीले वातावरणीय संरक्षणमा बहुआयामिक योगदान पुर्याउँछ। यसले कार्बन सेस्ट्रेसन (Carbon Sequestration) अर्थात् वायुमण्डलबाट कार्बन डाइअक्साइड अवशोषण गरी जलवायु परिवर्तनको असर न्यूनीकरण गर्न सघाउँछ (Patel, 2017)। साथै, रुद्राक्षको व्यापक जड प्रणालीले माटोको कटान रोक्न तथा पानीको स्रोत संरक्षण गर्न मद्दत गर्छ (Kohli et. al., 2014)। यी विशेषताहरूले रुद्राक्ष खेतीलाई वातावरणीय अनुकूलनको प्रभावकारी साधनका रूपमा स्थापित गराएको छ (Sharma, et. al., 2023)।

रुद्राक्ष (Elaeocarpus ganitrus) नेपालको पहाडी तथा हिमाली क्षेत्रमा पाइने महत्त्वपूर्ण बहुवर्षीय वृक्ष हो, जसको धार्मिक, औषधीय तथा वातावरणीय महत्त्व रहेको छ (Mishra, 2016)। पछिल्लो समय, जलवायु परिवर्तनका कारण वातावरणीय असन्तुलन, माटोको क्षयीकरण, जलस्रोतको ह्रास, र तापमान वृद्धिले गम्भीर चुनौती सिर्जना गरिरहेका छन् (IPCC, 2021)। यस्तो अवस्थामा, हरित अर्थतन्त्र प्रवर्द्धन तथा जलवायु परिवर्तन न्यूनीकरणका लागि दिगो कृषि प्रणालीको विकास अपरिहार्य देखिन्छ। रुद्राक्ष (Ultrasum Bead Tree, Rosery Nut) नेपालका मध्य

पहाडी क्षेत्रमा पाइने एक महत्त्वपूर्ण वनस्पति हो, जसमा फल लाग्छ। यसको रुख र फललाई नेपाली, संस्कृत, तथा हिन्दी भाषामा समान रूपमा रुद्राक्ष भनेर चिनिन्छ। एकै बोटमा फल लाग्दा विभिन्न मुख, आकार, र नापका दानाहरू उत्पन्न हुन्छन्। रुद्राक्षको दानामा रहेका ठाडा रेखाहरूलाई "मुख" भनिन्छ, र ती रेखाहरूको सङ्ख्या अनुसार रुद्राक्षलाई पहिचान गरिन्छ। सामान्यतः यो फल एक मुखेदेखि २७ मुखेसम्म हुने विश्वास गरिन्छ। संस्कृतमा "रुद्र" र "अक्ष" शब्द मिलेर बनेको रुद्राक्षलाई भगवान शिवको आँसुका थोपा मानिन्छ (Mishra, 2016)।

नेपालको सन्दर्भमा, रुद्राक्ष खेतीले स्थानीय अर्थतन्त्र प्रवर्द्धन गर्ने महत्त्वपूर्ण अवसर प्रदान गरेको छ। रुद्राक्षको व्यावसायिक उत्पादन तथा निर्यातबाट कृषकहरूले आर्थिक लाभ लिन सक्ने भएकाले हरित अर्थतन्त्रको अवधारणा सुदृढ हुन सक्छ (Sharma, et. al., 2023)। विशेषगरी, स्थानीय समुदायलाई रुद्राक्ष खेतीतर्फ प्रोत्साहित गरेमा वातावरण संरक्षणसँगै आर्थिक सशक्तीकरणमा पनि मद्दत पुग्ने सम्भावना रहन्छ। यस अनुसन्धानको उद्देश्य रुद्राक्ष खेतीको हरित अर्थतन्त्र प्रवर्द्धन तथा जलवायु परिवर्तन न्यूनीकरणमा रहेको योगदानको अध्ययन गर्नु हो। अध्ययनले जलवायु परिवर्तन न्यूनीकरणका लागि रुद्राक्ष खेतीको प्रभावकारिता, आर्थिक तथा वातावरणीय लाभका पक्षहरू, र दीगो कृषि प्रणालीको सम्भावनालाई उजागर गर्ने अपेक्षा गरिएको छ। साथै, नीति निर्माणकर्ताहरू, कृषकहरू, तथा सरोकारवालाहरूलाई जलवायु-अनुकूल कृषि अभ्यासका लागि मार्गनिर्देशन प्रदान गर्नु पनि यस अध्ययनको अभिप्राय हो।

अध्ययनको उद्देश्यहरु

१. हरित अर्थतन्त्र प्रवर्द्धनमा रुद्राक्ष खेतीको भूमिका विश्लेषण गर्नु।

२. जलवायु परिवर्तन न्यूनीकरणमा रुद्राक्ष खेतीको प्रभाव मूल्याङ्कन गर्नु।

३. रुद्राक्ष खेतीद्वारा पारिस्थितिकीय सन्तुलन र जैविक विविधताको संरक्षणमा हुने प्रभावको अनुसन्धान गर्नु।

अध्ययनको महत्त्व

रुद्राक्ष खेतीले हरित अर्थतन्त्र प्रवर्द्धन र जलवायु परिवर्तन न्यूनीकरणमा महत्त्वपूर्ण भूमिका खेल्छ। वातावरणीय हिसाबले, रुद्राक्ष वृक्षको घना पात तथा गहिरो जराले कार्बन सेस्ट्रेसन (Carbon Sequestration) प्रक्रिया सहज बनाउँदै वायुमण्डलीय कार्बन डाइअक्साइडको मात्रा घटाउन योगदान पुर्याउँछ (Kohli, et. al., 2014)। साथै, यसको जड प्रणालीले माटोको कटान रोक्न र भू-संरक्षण गर्न मद्दत गर्छ, जसले दिगो कृषि प्रणालीलाई सशक्त बनाउने आधार प्रदान गर्छ (IPCC, 2021)। रुद्राक्ष खेतीले स्थानीय अर्थतन्त्रलाई सशक्त बनाउने मात्र नभई, निर्यात व्यापार वृद्धि गर्दै विदेशी मुद्रा आर्जनमा पनि सहयोग गर्छ। नेपालमा उत्पादित रुद्राक्ष दक्षिण एशियाली तथा पश्चिमी बजारमा उच्च मागमा रहेको छ, जसले कृषकहरूलाई दीगो आय आर्जनको अवसर दिन्छ (Kumar, et. al., 2015)। विशेषगरी ग्रामीण भेगका किसानहरू र महिला उद्यमीहरूका लागि यो व्यवसाय आकर्षक भएको पाइन्छ, जसले आर्थिक सशक्तीकरणलाई टेवा पुर्याउँछ (FAO, 2020)।

धार्मिक र सांस्कृतिक रूपमा, रुद्राक्षलाई पवित्र वस्तुका रूपमा मानिन्छ, जसको प्रयोग हिन्दू र बौद्ध धर्ममा विशेष रूपमा गरिन्छ। यसको व्यापार र उत्पादनले धार्मिक पर्यटनलाई प्रवर्द्धन गर्न सक्ने सम्भावना छ, जसले

गर्दा समुदायस्तरमा आर्थिक गतिविधि वृद्धि हुन सक्छ (Doe, 2024)। जलवायु परिवर्तन न्यूनीकरणका लागि रुद्राक्ष खेतीलाई प्रभावकारी उपायका रूपमा लिन सकिन्छ। बढ्दो तापमान, अनियमित वर्षा, र माटोको क्षयीकरण जस्ता समस्याहरूको सामना गर्न, जलवायु-अनुकूल वृक्षारोपण कार्यक्रम आवश्यक छ। रुद्राक्ष खेतीले जलवायु-अनुकूलनको विकल्प प्रदान गर्दै पर्यावरणीय सन्तुलन कायम गर्न मद्दत गर्छ (IPCC, 2021)। यस अध्ययनले रुद्राक्ष खेतीको वातावरणीय, आर्थिक, तथा सामाजिक लाभलाई उजागर गर्दै दीगो कृषि प्रणालीलाई प्रवर्द्धन गर्ने नीति निर्माणमा योगदान पुर्याउने अपेक्षा गरिएको छ। साथै, जलवायु परिवर्तन न्यूनीकरण र हरित अर्थतन्त्र प्रवर्द्धनका लागि वैज्ञानिक दृष्टिकोणबाट नयाँ सम्भावनाहरूको पहिचान गर्न अध्ययन उपयोगी बन्नेछ (IPCC, 2021)।

अनुसन्धान विधि

यस अध्ययनले गुणात्मक अनुसन्धान विधि अवलम्बन गर्दै हरित अर्थतन्त्र प्रवर्द्धन तथा जलवायु परिवर्तन न्यूनीकरणमा रुद्राक्ष खेतीको योगदानको मूल्याङ्कन गर्दछ (Kohli, et. al., 2014)। उपलब्ध साहित्यको समीक्षाका आधारमा तथ्यहरू संकलन गरिएका छन्, जसमा वैज्ञानिक अनुसन्धान, सरकारी प्रतिवेदन, शैक्षिक लेख तथा अनलाइन स्रोतहरू मुख्य आधार मानिएका छन्। अनुसन्धानको ढाँचामा विवरणात्मक तथा विश्लेषणात्मक दृष्टिकोण अपनाइएको छ (Christ, 2014)। विवरणात्मक अध्ययनले रुद्राक्ष खेतीको जैविक, आर्थिक, सामाजिक, र वातावरणीय पक्षको व्याख्या गर्दछ भने विश्लेषणात्मक अध्ययनले हरित अर्थतन्त्र प्रवर्द्धन र जलवायु परिवर्तन न्यूनीकरणमा यसको प्रभावको विवेचना गर्दछ। संकलित तथ्यांकलाई गुणात्मक विश्लेषण प्रविधि प्रयोग गरी विषयगत श्रेणीकरण गरिएको छ (Punch, 2013)।

यस अध्ययनले तुलनात्मक अध्ययन विधि प्रयोग गरी निष्कर्ष निकालेको छ। विश्वसनीयता तथा वैधता सुनिश्चित गर्न मान्य वैज्ञानिक स्रोतहरूको प्रयोग गरिएको छ (Christ, 2014)। तथापि, अध्ययन माध्यमिक स्रोतहरूमा आधारित भएकाले प्राथमिक तथ्यांकको प्रत्यक्ष संकलन नगरिएको सीमितता रहेको छ। समग्र रूपमा, अनुसन्धान पद्धतिले वैज्ञानिक रूपमा प्रमाणित स्रोतहरूको उपयोग गर्दै रुद्राक्ष खेतीको वातावरणीय र आर्थिक योगदानलाई स्पष्ट पार्न प्रयास गरेको छ (Karki et. al., 2022)।

परिणाम र छलफल

१. हरित अर्थतन्त्रमा रुद्राक्ष खेतीको योगदान

हरित अर्थतन्त्रको अवधारणा प्राकृतिक स्रोतहरूको दिगो उपयोग गरी आर्थिक वृद्धिलाई प्रवर्द्धन गर्ने प्रणाली हो, जसमा वातावरणीय सन्तुलन र जैविक विविधताको संरक्षण प्रमुख हुन्छ। नेपालमा रुद्राक्ष खेतीले हरित अर्थतन्त्र प्रवर्द्धनमा महत्त्वपूर्ण योगदान पुऱ्याएको पाइन्छ। पहाडी तथा हिमाली क्षेत्रमा प्रशस्त पाइने रुद्राक्षका वृक्षहरूले वातावरणीय सन्तुलन कायम राख्नुका साथै कार्बन सेस्ट्रेसन मार्फत हरितगृह ग्यास न्यूनीकरणमा मद्दत गर्छ (Patel, 2017)। रुद्राक्ष खेतीले ग्रामीण अर्थतन्त्रलाई प्रवर्द्धन गर्दै आएको छ। विशेषगरी, संखुवासभा, भोजपुर, इलाम, र ताप्लेजुङ जस्ता जिल्लाहरूमा कृषकहरूले यसलाई आम्दानीको स्रोतका रूपमा अंगीकार गरेका छन्। कृषकहरू रुद्राक्षको खेती, प्रशोधन, तथा व्यापारबाट प्रत्यक्ष रूपमा लाभान्वित भएका छन्। साथै, रुद्राक्ष खेतीमा जैविक विधिहरूको

प्रयोग बढ्दै गएकाले माटोको उर्वराशक्ति कायम राख्न मद्दत पुग्ने अनुसन्धानले देखाएको छ (Kumar, et. al., 2015)। यसबाहेक, रुद्राक्ष खेतीको विस्तारले निर्यात व्यापार प्रवर्द्धन गर्न सके नेपालका लागि थप विदेशी मुद्रा आर्जनको अवसर सिर्जना हुन सक्छ। सरकार तथा गैर-सरकारी संस्थाहरूको सहकार्यमा यसको उत्पादन, प्रशोधन, र बजारीकरण प्रवर्द्धन गर्न सकिने सम्भावना रहेको देखिन्छ (IPCC, 2021)।

२. जलवायु परिवर्तन न्यूनीकरणमा रुद्राक्ष खेतीको भूमिका

रुद्राक्ष खेतीले जलवायु परिवर्तन न्यूनीकरणमा बहुआयामिक भूमिका खेल्ने देखिन्छ। रुद्राक्षका वृक्षहरूले कार्बन सेस्ट्रेसन (Carbon Sequestration) प्रक्रियाबाट वायुमण्डलीय कार्बन डाइअक्साइड अवशोषण गर्ने भएकाले जलवायु परिवर्तनको असर न्यून गर्न मद्दत गर्छ (Kumar, et. al., 2015)। वैज्ञानिक अध्ययनहरूले देखाएका छन् कि रुद्राक्ष खेती भएका क्षेत्रमा अन्य बालीहरूसँग तुलना गर्दा तापमान नियन्त्रणमा सकारात्मक प्रभाव देखिन्छ, जसले गर्दा चरम मौसमी घटनाहरू कम हुन सक्छन् (Sharma, et. al., 2023)। रुद्राक्ष खेतीले पानी संरक्षणमा समेत योगदान पुर्याउने गरेको पाइन्छ। यसको गहिरो जड प्रणालीले भूमिगत जलस्रोतहरूको पुनर्भरण (Recharge) गर्न मद्दत गर्छ, जसले पानीको अभाव झेलिरहेका क्षेत्रहरूमा दिगो समाधान प्रदान गर्न सक्छ (IPCC, 2021)। साथै, माटोको क्षरण रोक्न र भूमि क्षय न्यूनीकरण गर्न यसका वृक्षहरू महत्त्वपूर्ण भूमिका खेल्छन्। पहाडी क्षेत्रमा रुद्राक्ष खेती विस्तार हुँदा भू-स्खलनको जोखिम कम हुन सक्छ, जसले स्थानीय पर्यावरणीय सन्तुलन कायम राख्न सहयोग पुग्छ। जलवायु परिवर्तन न्यूनीकरणका लागि दिगो कृषि प्रणालीको आवश्यकता रहने सन्दर्भमा, रुद्राक्ष खेतीलाई जलवायु-स्मार्ट कृषि (Climate-Smart Agriculture) को एक उत्कृष्ट उदाहरणका रूपमा लिन सकिन्छ। यसको जैविक खेती प्रणाली अपनाउँदा माटोमा कार्बन सञ्चय (Soil Carbon Sequestration) वृद्धि हुन सक्छ, जसले हरितगृह ग्यास उत्सर्जन न्यूनीकरण गर्न सहयोग पुग्छ (Kohli, et. al., 2014)। यसबाहेक, रुद्राक्ष खेतीबाट उत्पादित जैविक सामग्रीहरूको औद्योगिक तथा औषधीय प्रयोग बढ्दै गएको छ, जसले वातावरणीय अनुकूलन रणनीतिमा योगदान पुऱ्याउँछ। सरकारले जलवायु अनुकूलन नीतिहरू अवलम्बन गरी रुद्राक्ष खेतीलाई प्रवर्द्धन गरेमा जलवायु परिवर्तन न्यूनीकरणका लागि दीर्घकालीन लाभ प्राप्त गर्न सकिन्छ (Kumar, et. al., 2015)।

३. जैविक विविधताको संरक्षण र रुद्राक्ष खेती

रुद्राक्ष खेती जैविक विविधताको संरक्षणका लागि प्रभावकारी माध्यमका रूपमा देखिन्छ। यस खेतीले परागसेचन (Pollination) प्रक्रिया बढाउने भएकाले वातावरणीय सन्तुलन कायम राख्न मद्दत गर्छ। रुद्राक्षका वृक्षहरूमा विभिन्न चराचुरुंगी, मौरी, र अन्य लाभदायी कीटहरू बसोबास गर्ने भएकाले परागसेचनको मात्रा वृद्धि भई जैविक विविधताको दीर्घकालीन संरक्षणमा योगदान पुग्छ (Patel, 2017)। परागसेचनको अभावले जैविक विविधतामा प्रतिकूल असर पार्न सक्छ, किनभने धेरै बोटबिरुवाको पुनरुत्पादन प्रक्रियामा परागसेचन आवश्यक हुन्छ (Sharma, 2015)। विशेष गरी मौरी तथा अन्य कीटहरूको उपस्थिति रुद्राक्ष खेतीले बढाउने भएकाले कृषिक्षेत्रमा परागसेचन निर्भर बालीहरूको उत्पादन सुधारमा समेत यसको प्रभाव देखिन्छ। रुद्राक्षका गहिरा जडहरूले माटो सम्हाल्न महत्त्वपूर्ण भूमिका खेल्छन्, जसले भूक्षय रोक्न सहयोग गर्छ। पहाडी क्षेत्रमा माटोको क्षरण गम्भीर समस्या भए पनि, रुद्राक्ष खेतीले जड संरचनाद्वारा माटो सम्हाली भूमिगत जलस्रोतहरूको संरक्षणमा

समेत योगदान पुर्याउँछ (IPCC, 2021)। साथै, जैविक विविधताको दीर्घकालीन सन्तुलनका लागि स्थानीय वनस्पतिहरूको संरक्षण आवश्यक रहेको सन्दर्भमा, रुद्राक्ष खेतीले पारिस्थितिकी तन्त्रलाई बलियो बनाउन सहयोग पुर्याउने देखिन्छ (Sharma et. al., 2023)।

४. आर्थिक अवसर र ग्रामीण विकास

रुद्राक्ष खेतीले ग्रामीण क्षेत्रका कृषकहरूलाई आर्थिक अवसर सिर्जना गर्न महत्त्वपूर्ण योगदान दिएको छ। नेपालको पहाडी तथा हिमाली क्षेत्रमा वाणिज्यिक रूपमा रुद्राक्ष खेती गर्दै आएका कृषकहरूले यसबाट राम्रो आम्दानी गर्दै आएका छन्, जसले उनीहरूको जीवनस्तर सुधार गर्न मद्दत पुर्याएको छ (Kohli, et. al., 2014)। संखुवासभा, भोजपुर, इलाम, र ताप्लेजुङ जस्ता जिल्लाहरूमा रुद्राक्षको व्यावसायिक खेतीले स्थानीय अर्थतन्त्रलाई मजबुत बनाउने भूमिका खेलेको छ। रुद्राक्षको व्यापार नेपालमा द्रुत गतिमा बढ्दै गइरहेको भए पनि यसको व्यावसायिक उत्पादन र निर्यात प्रवर्द्धनका लागि अझै केही चुनौतीहरू छन्। प्रमुख समस्या भनेको प्रशोधन, भण्डारण, र बजार व्यवस्थापनको अभाव हो (Krishna, 2014)। नेपालमा उत्पादित रुद्राक्षको अन्तर्राष्ट्रिय बजारमा प्रतिस्पर्धात्मक मूल्य कायम गर्न ब्रान्डिङ र गुणस्तर नियन्त्रण आवश्यक देखिन्छ। यसबाहेक, उचित सरकारी नीति, अनुदान, र कृषकहरूलाई आवश्यक तालिम प्रदान गर्न सकेमा रुद्राक्ष खेतीले ग्रामीण विकासमा अझ ठूलो भूमिका खेल्न सक्छ। नीति निर्माताहरूले कृषि पूर्वाधार, बजार पहुँच, र निर्यात प्रक्रियालाई सुधार गर्न ध्यान दिएमा कृषकहरूलाई थप आर्थिक अवसर सिर्जना हुनेछ। यसरी, ग्रामीण क्षेत्रमा रोजगारीका नयाँ अवसर सिर्जना गर्दै रुद्राक्ष खेतीले नेपालको आर्थिक वृद्धिमा योगदान दिन सक्छ (IPCC, 2021)।

५. जलवायु अनुकूलन रणनीतिमा रुद्राक्ष खेती

जलवायु अनुकूलन रणनीतिमा रुद्राक्ष खेती महत्त्वपूर्ण भूमिका खेल्ने देखिन्छ। विशेष गरी, यसले भूक्षय न्यूनीकरण, माटोको उर्वराशक्ति वृद्धिमा योगदान पुर्याउने, तथा जल स्रोत संरक्षण गर्ने कार्य गर्दछ (IPCC, 2021)। नेपालको पहाडी तथा हिमाली भेगमा रुद्राक्षका वृक्षहरू व्यापक रूपमा पाइने भएकाले यस खेतीले पारिस्थितिकी तन्त्रलाई सन्तुलित राख्न महत्त्वपूर्ण योगदान दिन्छ। रुद्राक्ष खेतीले जलवायु अनुकूल कृषि प्रणालीलाई प्रवर्द्धन गर्ने भएकाले यसको व्यावसायिक विस्तार आवश्यक देखिन्छ। गहिरा जराहरू भएका कारण, यी वृक्षहरूले माटोको क्षरण रोक्ने तथा पानी सोस्ने क्षमतामा सुधार ल्याउने देखिन्छ, जसले भू-स्खलन तथा बाढीको जोखिम न्यूनीकरण गर्न मद्दत गर्दछ (Joyce, 2001)। साथै, जलवायु परिवर्तनको असर न्यूनीकरण गर्न दिगो कृषि प्रणाली आवश्यक पर्ने सन्दर्भमा, रुद्राक्ष खेती प्रभावकारी देखिन्छ। यसले कार्बन सेस्ट्रेसन (Carbon Sequestration) को माध्यमबाट वातावरणमा हरितगृह ग्यासको मात्रा घटाउन सहयोग पुर्याउँछ (IPCC, 2021)। यदि सरकारले उचित नीति तथा कार्यक्रममार्फत रुद्राक्ष खेतीलाई प्रवर्द्धन गर्ने हो भने जलवायु अनुकूलन रणनीतिमा अझ प्रभावकारी परिणाम प्राप्त गर्न सकिन्छ। यसरी, रुद्राक्ष खेतीले जलवायु परिर्वतनको असरलाई न्यूनीकरण गर्दै दिगो कृषि प्रणाली विकासमा टेवा पुर्याउने देखिन्छ (Gautam, 2019)।

६. औषधीय गुण र स्वास्थ्य लाभ

रुद्राक्षका दानाहरू परम्परागत औषधीय प्रयोगका लागि अत्यन्त महत्त्वपूर्ण मानिन्छन्। आयुर्वेदिक चिकित्सा

प्रणालीमा रुद्राक्षको प्रयोग मानसिक तथा शारीरिक स्वास्थ्य सुधार गर्न व्यापक रूपमा गरिन्छ (Jain, et. al., 2021)। अनुसन्धानअनुसार, यसको प्रयोगले उच्च रक्तचाप नियन्त्रण गर्न मद्दत गर्दछ, जसले मुटु सम्बन्धी रोगहरूको जोखिम कम गर्न सक्छ। साथै, रुद्राक्षको प्रयोग मानसिक शान्ति प्रदान गर्न लाभदायक मानिन्छ। यसको प्राकृतिक विद्युतचुम्बकीय गुणहरू मस्तिष्कको न्युरोनल गतिविधिलाई सन्तुलित राख्न सहयोगी हुन्छन्, जसले तनाव, चिन्ता, तथा निद्राको समस्यालाई कम गर्न मद्दत पुर्याउँछ (Gupta, et. al., 2008)। यसबाहेक, रुद्राक्षका दानाहरूको प्रयोगले स्नायु प्रणालीलाई बलियो बनाउने देखिन्छ, जसले तंत्रिका तन्त्रमा सकारात्मक प्रभाव पार्छ। रुद्राक्ष खेतीको औषधीय महत्त्वलाई ध्यानमा राख्दै यसको व्यावसायिक उत्पादनलाई प्रवर्द्धन गर्नु आवश्यक देखिन्छ (Gautam, et. al., 2019)। यदि उचित अनुसन्धान तथा प्रविधिको माध्यमबाट यसको औषधीय गुणहरूको वैज्ञानिक प्रमाणिकरण गर्न सक्यो भने, रुद्राक्षमा आधारित स्वास्थ्य उत्पादनहरूलाई अन्तर्राष्ट्रिय बजारमा प्रवर्द्धन गर्न सकिन्छ। यसरी, रुद्राक्ष खेतीले केवल आर्थिक फाइदामात्र नभई मानव स्वास्थ्य सुधारमा पनि महत्त्वपूर्ण योगदान पुर्याउने सम्भावना देखिन्छ (Garg, et. al., 2013)।

७. रुद्राक्ष खेतीको प्रवर्द्धनमा देखिएका चुनौतीहरू

नेपालमा रुद्राक्ष खेती प्रवर्द्धनका लागि केही चुनौतीहरू देखिएका छन्, जसले यसको व्यावसायिक उत्पादन र निर्यातमा अवरोध पुर्याइरहेका छन्। पहिलो, आवश्यक पूर्वाधारको अभावका कारण रुद्राक्ष प्रशोधन, गुणस्तर मापन, र ब्रान्डिङ चुनौतीपूर्ण देखिन्छ। प्रशोधन केन्द्रहरूको सीमितता तथा वैज्ञानिक विधिबाट वर्गीकरण गर्न नसकिनु मुख्य समस्या हो, जसले अन्तर्राष्ट्रिय बजारमा प्रतिस्पर्धा गर्न कठिन बनाउँछ (FAO, 2020)। दोस्रो, कृषकहरूलाई आधुनिक कृषि प्रविधि तथा जैविक खेती प्रणालीबारे थप तालिम आवश्यक छ। परम्परागत रूपमा खेती गरिएकाले उत्पादन क्षमता सीमित देखिन्छ। साथै, जैविक उत्पादन तथा अन्तर्राष्ट्रिय मापदण्डअनुसारको प्रशोधन प्रविधिको अभावका कारण निर्यात प्रक्रियामा समस्या आउन सक्छ (Gautam, 2019)। तेस्रो, बजार व्यवस्थापन र व्यापारिक नीति स्पष्ट नभएकाले किसानहरूले उचित मूल्य प्राप्त गर्न सकिरहेका छैनन्। बजार मूल्यको अस्थिरता, बिचौलियाको प्रभाव, तथा सरकारको नीतिगत स्पष्टता नहुनु प्रमुख चुनौती बनेका छन्। यदि सरकारले उचित नीति निर्माण, तालिम कार्यक्रम, र लगानी वृद्धि गरेमा, रुद्राक्ष खेतीलाई व्यावसायिक रूपमा विस्तार गर्न सकिन्छ। यसरी, पूर्वाधार विकास, प्रविधि हस्तान्तरण, र नीतिगत सुधारले मात्र रुद्राक्ष खेतीलाई दीर्घकालीन रूपमा प्रवर्द्धन गर्न सकिन्छ (Joyce, 2001)।

नीति कार्यान्वयन र सिफारिस

१. नीति कार्यान्वयन:

१.१. हरित अर्थतन्त्र प्रवर्द्धनमा योगदान: रुद्राक्ष खेतीलाई हरित अर्थतन्त्रको हिस्सा बनाइ दीर्घकालीन रूपमा प्रवर्द्धन गर्नु आवश्यक छ। जैविक खेती र सहकारी प्रवर्धन मार्फत यसलाई हरित व्यवसायको रूपमा विकास गर्नुपर्छ (Kohli, et. al., 2015)।

१.२. जलवायु परिवर्तन न्यूनीकरणमा योगदान: रुद्राक्षको वृक्षारोपणले कार्बन अवशोषण मार्फत हरितगृह ग्यास उत्सर्जन न्यूनीकरणमा महत्त्वपूर्ण भूमिका खेल्न सक्छ। यसका साथै, सरकारले जलवायु परिवर्तन

न्यूनीकरणसम्बन्धी नीतिहरूमा रुद्राक्ष खेतीलाई समावेश गर्नुपर्छ (IPCC, 2021)।

१.३. ग्रामीण विकास तथा रोजगारी सिर्जना: रुद्राक्ष खेतीले ग्रामीण कृषकहरूको आर्थिक स्तर सुधार गर्न सहयोग पुर्याउँछ र सहकारी प्रणालीको प्रयोगबाट प्रभावकारी उत्पादन र व्यापार सुनिश्चित गर्न सक्छ (Sharma, 2015)।

२. सिफारिस:

२.१. कृषि नीति तथा अनुसन्धानमा जोड: रुद्राक्ष खेतीसँग सम्बन्धित नयाँ अनुसन्धान र प्रविधिहरूको विकास आवश्यक छ। उच्च उत्पादन दिने जातहरूको अनुसन्धान र रोग प्रतिरोधी जातहरूको प्रवर्द्धन गर्नु पर्छ (Rai, et. al., 2016)।

२.२. आर्थिक तथा व्यावसायिक प्रवर्द्धन: स्थानीय र संघीय सरकारले रुद्राक्ष उत्पादन र व्यापारमा सहुलियतपूर्ण ऋण र प्रविधि सहायता उपलब्ध गराउनुपर्छ। मूल्य अभिवृद्धि र प्रतिस्पर्धात्मक ब्रान्डिङका लागि ध्यान दिनु पर्छ (FAO, 2020)।

२.३. वातावरण संरक्षण तथा जलवायु अनुकूलन रणनीति: जलवायु परिवर्तन न्यूनीकरणका लागि रुद्राक्ष खेतीलाई उष्ण तथा उपोष्ण क्षेत्रमा वृक्षारोपण गर्दै कार्बन व्यापारको अवसर पहिचान गर्नुपर्छ (IPCC, 2021)।

२.४. किसान तथा उद्यमीका लागि क्षमता विकास: किसानहरूलाई आधुनिक कृषि प्रविधि र जैविक खेतीमा तालिम दिइ सहयोग पुर्याउनुपर्छ, साथै, डिजिटल कृषि प्रविधिको प्रयोगमार्फत उत्पादन अनुगमन र आपूर्ति श्रृंखला व्यवस्थापन गर्न आवश्यक छ (Zmarzty, 2001)।

निष्कर्ष

रुद्राक्ष खेतीले हरित अर्थतन्त्र प्रवर्द्धनमा योगदान गर्दै ग्रामीण अर्थतन्त्रलाई सशक्त पार्न महत्त्वपूर्ण भूमिका खेल्छ। यसका साथै, जलवायु परिवर्तन न्यूनीकरणमा यसले कार्बन सञ्चयन, मृदा संरक्षण, जैविक विविधता प्रवर्द्धन जस्ता महत्त्वपूर्ण योगदान पुऱ्याउँछ। यद्यपि, यसको दीर्घकालीन फाइदा सुनिश्चित गर्न सरकारी नीति, वैज्ञानिक अनुसन्धान तथा बजार व्यवस्थापन सुधार गर्न आवश्यक छ। यस अध्ययनले देखाएको छ कि रुद्राक्ष खेतीलाई व्यावसायिक, वैज्ञानिक तथा वातावरणीय दृष्टिकोणले प्रवर्द्धन गर्न सकिएमा यो नेपालका लागि जलवायु अनुकूलन तथा हरित अर्थतन्त्र विकासको एक प्रमुख क्षेत्र बन्न सक्छ।

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