



Volume 10, December 2021

Journal of
INTERDISCIPLINARY
STUDIES

(A Peer-reviewed, Open Access Journal)

Research Management Cell

Gupteshwor Mahadev Multiple Campus (GMMC)

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Publication Date: December 2021 (Poush, 2078 B.S.)

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ISSN : 2392-4519 (Print)

Layout: RealDesign, Pokhara #581750

Printed: Shubhakamana Press, Pokhara

For Articles Submission and Correspondence

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Editorial

It is an immense pleasure of the entire team of GMMC that another issue of its annual research publication entitled “The Journal of Interdisciplinary Studies” has arrived in your hands. It is a regular publication of GMMC that traces ten years back to its history and now it is the tenth edition of the journal. Upon the arrival of this maiden edition, it has proved itself to be a purely research based in which every article selected and included follows the international values, norms and the latest paths set for it. As an academic institution since the establishments of It, GMMC is intended to have its faculties knowledge thirsty, research oriented as well as devoted and dedicated in their respective fields of knowledge and expertise so that the skill and knowledge can be sharpened in the fields of their interest. Besides providing the researchers a platform to publish their research articles, the continuity of its publication is also to encourage its faculty members not to let the tips of their pens lie down or remain dormant.

As the name suggests, the journal includes six different research articles produced by the researchers from inside GMMC and outside of it form a spectrum of different fields or disciplines that include language, literature, pedagogy, philosophy, culture, statistics, management etc. which have really made it true to its name and we hope it will be able to create a rainbow effect in its readers providing them with the different tastes of knowledge. With the regular publication of it, GMMC has been able to deliver the message to all that making research has become one of the major tasks and interests of its faculties in addition to imparting the quality education to the students.

The world is changing and knowledge cannot be the exception. Naturally those teachers who impart knowledge to the students of University level cannot ignore the dynamic tendency of it. They can never limit themselves within the boundary of the set curriculum and fixed course of studies that represent the situation of status quo. They choose to break up the traditional role of just consuming and distributing the knowledge produced by others in the past rather they want to explore or excavate the new and latest knowledge and add something important and noteworthy to the existing body of knowledge by means of research works so that the students can be made acquainted with the new body of knowledge

Finally, the editorial board sincerely felicitate to all the contributors for extending their hands of support without which this journal would not have appeared in this form. We also like to extend our sincere thanks to the Campus Administration, Peer reviewer team, The Campus Management Committee, The Gupteshwor Mahadev Cave Management Committee and all the other stakeholders for their unconditional support to make it successfully issued and hopes for the continuity of such support in the days to come too.

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Problem and Prospects of Nepali Historiography

*Arjun Bahadur Bhandari**

Abstracts

The art of writing history, developed from the 5th century BC with an account of the personal events and epics of kings, emperors, war events. Now the historian has begun the scientific approach on history writing based on the collection, analysis and refinement of facts by scientific method. Reflection of Political change around the world has been seen in history writing. After the democratization of the world it should be more transparent and people oriented. In opposite to democratic value (historiography should be more transparent, scientifically credible, people based and reliable), spontaneity have been introduced in historiography. Historiography could not remain untouched by the effects of change around the world and Nepali historiography didn't become an exception in this context. It is found that the work of writing the history of Nepal started from foreign scholars. Since the military officers and foreign diplomats who came to Nepal after the Sugauli Treaty (1816 A.D.) were the beginners of writing the history of Nepal. Some of the contexts of the history written by those foreigners seem to be more controversial and subjective than factual. The English and European historians who contributed to the writing of the history of Nepal, they didn't understand the essence of scientific historiography. Also, their attitude towards Nepal and Nepalis was not respectable. The history written by such officials and the context of rewritten history giving details of the same history has not become credible in today's world of science. More recently, social issues such as ethnicity, regionalism has been distorted and misinterpreted and social hatred has been spread through history. History written today with subjectivity, passed on to future generations, it will be against the spirit and essence of scientific historiography. This article is based on qualitative research and seeks to discuss the challenges faced by historian on contemporary Nepali historiography. In-depth interview and library research approaches are being employed to collect the data. This is a descriptive study limited to historical research. This article also emphasizes the Nepali historian to accept the challenge seen in writing Nepali history and pass on the truth, facts and scientific history to the future generation. Many Nepali scholars have contributed in Nepali historiography but they are not free from the traditional perspective thus it is the time to write Subaltern history to explore the real Nepali historiography to the writing of factual Nepali history.

Keyword- *History writing- research- challenges of history- European scholars- Peoples history- controversy.*

Introduction

The term historiography, which originated in Greece in the fifth century BC, has evolved over time. Until the nineteenth century, historians' main concern was with facts and philosophy had not been accepted as part of history. Later, philosophy was also accepted as a part of history and philosophical influence in historiography was also evaluated. In the

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twentieth century, the Italian historian Cronje unveiled a new perspective (Mishra, 2003). History "basically evaluates past events in the context of modern problems. The main task of the historian is to evaluate the facts, not to accumulate facts or details of events or the descriptions (Ghimire, 2022). The Greek philosopher Herodotus linked it to discovery and research, but his definition has become widespread in the twenty-first century, and attitudes have changed. Traditional historiography was influenced by events in Europe such as the Renaissance and the Reformation (Karki, 2022). Scholars, including Machiavelli, were the first to attempt to associate history with politics. The eighteenth century saw a revolutionary change in the field of historiography (Mishra, 2003). Criticism has taken its place in historiography instead of interpretation. The nineteenth century was the age of radiance. Historians such as Hegel, Newer, Ranke, and Marx replaced traditional approach with a new idealist philosophy in historiography. The influence of class theory and materialist philosophy added a new dimension to historiography (Kshetry, 2022). The tradition of analyzing each and every event from a vantage point and materialist point of view began. The German scholar Max Weber linked history with sociology, and consequently history became sociology in Germany. In the twentieth century, the form of historiography became scientific (Ghimire, 2022). The famous historian such as Toynbee, J. H. Robinson, Collingwood, and Spengler pioneered scientific historiography. Thus began the art of historiography in the genre of historiography based on three major perspectives, the idealist approach, the materialist approach, and the naturalist approach (Karki, 2022).

The practice of preserving the history of Nepal through genealogy, mythology, archives, etc. has been practiced since ancient times, the work of writing history as a genre can be traced back to the early nineteenth century(Mishra, 2003). After the establishment of the Company Government in India, the process of writing the history of Nepal was started on the basis of the material collected by the British military officer for the purpose of getting information from the Government of Nepal(Kshetry,2022). The history written by them was neither scholarly nor factual base. They used the information and materials obtained through the people they met during the collection of information as a source for writing history. As a result, Nepal's history has been found full of controversies.

Many of the researchers sought to discuss the Nepali historiography but they did not cover all facets of Nepalese history writing history. Before proceeding to the topic under investigation, it is very much rational to review already published literature dealing with different aspects of Nepali historiography. A thorough review of literature certainly helps to identify research problems, present situation and research gap on the area of research. No significant work has been published on Nepali historiography with an exception of Tirtha Mishra, Dil Bahadur Kshetry, Ramesh Shrestha, Rajesh Gautam, Bharat Jangam on such a vague topic. All these published references are reviewed before proceeding to the research. The first and foremost place in the study and survey of Nepali historiography is recurred by Prof Tirtha Mishra. He has extensively inaugurated the issue of writing history. Prof. Dil Bahadur Kshetry has addressed the chronology of Nepali history. Likewise, Prof. Rajesh Gautam, Prof. Ramesh Shrestha have done pioneer work on the issue but they didn't highlighted the

drawback of Nepali historiography as well as criticism on history writing process. Bharat Jangam was critical on the issue of Nepali historical events and facts interpretations but he also didn't cover the holistic approach of Nepali historiography. He has raised some issue relating to controversies but his work didn't answer the raised research problem. The academicians and other researchers who had contributed in Nepali history writing process fail to address the raised research issue of this article. They are very critical to the issue but they didn't cover the overall aspect of Nepali historiography. This research is focusing on specific topics that are not being addressed by the previous studies. The study attempts to address the following question:

- (A) To evaluate the chronology of Nepali history writing phenomenon.
- (B) To discuss the challenges of Nepali historiography.

Method and Methodology

This article is based upon a qualitative analysis. Explanatory, descriptive, analytical as well as informative method has been used in this research. Basic source of information for this research is primary as well as secondary information. Informal interview with open-ended questionnaire was conducted to collect the first hand information on the topic. For more general discussions has been organized in the entire above mentioned topic. Discussions have been organized with historians, scholars and University Professors. Mainly discussion method was done to collect the data. Both formal and informal discussion was held with the concern stake holders. This research consists of present context data but some historical references are cited in the appropriate places. For secondary information basically library research method is used. Relevant books, journal articles, online websites and related publications have been used properly. All the information collected has been classified, summarized, analyzed and some reflection has been made for this research. In this article attempts have been made to cover the process of writing the Nepali history of the twenty-first century since 1811. This article seeks to present the conflicting aspects of history, especially those written by English and European scholars and chronology of Nepali historiography.

This study is limited to historical study of Nepali historiography. This study doesn't cover the social, political, legal, economic and other aspects of Nepali history writing process.

Discussion

History of Nepali history

Although Nepal is an ancient country from the historical point of view, the tradition of writing history in Nepal was found to have started only in the 19th century AD. Before the 19th century, it was not a matter of writing history in Nepal but of collecting history (Mishra, 2003.). The history of Nepal was collected in various archives, handwritten texts, Thyasafu, footprints of idols (Shrestha, 2019). The same collected history was published in the form of a book by a British military officer who came to Nepal in the first half of the 19th century to collect information. The British military officers who wrote the history of

Nepal were neither historians nor scholars, nor did they use the scientific method of writing history in their writings (Shrestha, 2019). Therefore, the authenticity of these texts, the events / phenomena they raised has been proved by the new generation historians to be unproven, mythical history by verifying it through scientific method. The British have a majority in writing the history of Nepal (Mishra, 2003). The first book was written by William Kirkpatrick in 1811. "An Account of the Kingdom of Nepul" was the first and foremost contribution in Nepali historiography. After him in 1819, Hamilton published another book, *An Account of the Kingdom of Nepal* (Mishra, 2003). Although Hamilton's book is based on the analysis of factual sources compared to Kirkpatrick. It has not been found fair without controversy (Ghimire, 2022). Since then, many British diplomats have been contributing to the writing of Nepal's history. Daniel Wright in 1872, wrote "Sketches of Deportation of the Country of Nepal to Europeans. In 1877, he published two books entitled 'History of Nepal with an Introductory Sketch of the Country and People of Nepal'. Similarly, in 1878, Oldfield's book 'Sketches from Nepal' was published. In 1880, Hudson published treaties entitled "Miscellaneous Essays Relating to Indian Subjects" (Joshi, 2001). It was only after 1880 that historians other than the British and European appeared on the scene of writing the history of Nepal. In which Bhagwan Lal Indraji (India), Har Prasad Shastri (India), K.P. Jaiswal (India), Silva levy (France), Luciano Petek (Italy) etc. For the first time, Silva levy added a new dimension to Nepali historiography using Chinese sources (Kshetry, 2022). It was only after the 1900s that Nepali historians began to write about the history of Nepal. Among them Padya Jung Rana, Ambika Prasad Upadhyay, Ramji Prasad Upadhyay, Dilliraman Regmi, Balachandra Sharma, Baburam Acharya, Dhanvajra Bajracharya, Pdt. Nayaraj Pant, Gyanmani Nepal, Yogi Narharinath, Mahesh Raj Pant, Dinesh Raj Pant, Itihas Sansodhan Mandal, Chitaranjan Nepali, Yogi Narahari Nath etc. are prominent. Ambika Prasad Upadhyaya published the history of Nepal for the first time in Nepali language. Even after that, the work of writing the history of Nepal by various local and foreign historians is still going on till today (Jaglam, 2020).

Major Challenges faced by the historians

Challenge on the source

The history of Nepal, written by foreign scholars, especially British and European historians, has come under controversy in today's context. Most of the local and foreign historians who have contributed in the field of historiography of Nepal have been analyzing the history of Nepal using the source materials based on the English and European historians such as Kirkpatrick, Hudson, Olifield, Wright and others (Jagam, 2020).

Nepali historian who borrowed fact and events from European and English historians they are neither friendly to Nepal nor they have a respect to Nepali rulers because after Sugauli treaty of 1816 they have forcefully entered Nepal. They came to collect the information about military strength, resources and strategic location of Nepal. They are not interested in Nepali history. That's why their interpretation became controversial. Other major challenge on their writing was the source of sources. They never verified the information they have collected. They never interpreted their collection scholarly. Their books are not more than the collection

of information (Ghimire, 2022).

Access of source is another challenge to the western author faced during their writing. During their stay they were treated as culprit and weren't allowed to interact and access the original and authentic sources. Their collection became superficial and controversial (Joshi, 2001.).

Challenge on the interpretations

An attempt has been made to analyze the challenges in Nepali historiography with the help of following examples:-

In 1928, English historian Percival Landon's book 'Nepal' was published. The work was prepared on the request of P.M. Chandra Shamsher. He wrote his book on the basis of Nepali sources provided by Chandra Samsher. He also collected documents from the British archives and field observation has been done by the author himself to complete the book. Landon has managed to bring important information and facts to the public but he has praised Chandra Shamsher (Mishra, 2003) which was the error of his writing. This book, written on the basis of previously published texts, contains historical errors (Mishra, 2003)

In 1857, there was a revolt in India to drive the British out of India. This historical revolt is considered by British historians as a military revolt or Sepoy Mutiny, while Indian historians have termed it as India's first freedom struggle (Gautam, 2007). Citing the same English historians, Nepali historians also cited the incident as Sepoy Mutiny without referencing Indian authors. Citing the English historians rather than scientific and logical analysis, the incident has become a controversial topic in history. Till date it is considered as Sepoy Mutiny in Nepali history.

In 1956, Chitranjan Nepali made a comprehensive assessment of Bhimsen Thapa on the basis of Nepali sources in his book 'Bhimsen Thapa and the then Nepal' (General Bhimsen Thapa ra Tatkalin Nepal). But the author has praised Bhimsen Thapa more than necessary, this is the main weakness of the book (Mishra, 2003).

In his book 'Italian Preachers in Tibet and Nepal' (Nepal ra Tibet ma Italian Dharma Pracharakharu) Italian historian Luciano Petek writes that Buddhism was the main religion in Kathmandu before the advent of Hinduism and Shaivism (Petek, translated by Surendra Sharma, 2003.) which was proved wrong by Nepali historian Prof. Tulsi Ram Vaidya. Vaidya writes that Siddhartha Gautam was initially a follower of Shaivism (Vaidya, 2003). Later he became Buddha and followed Buddhism.

French historian Silva Levy, in his book *Le-Nepal*, argued that Nepal had a marital relationship with Tshung Shron Gampo to avoid the Tibetan catastrophe (Chhetri, 2001) Historian Luciano Petek was also opinion of – “around 630 AD by a man named Anshuvarma who married his daughter to the Tibetan king Shron Shung Gampo.” (Petek, translated by Surendra Sharma, 2003). Bhukuti is the daughter of Ashuvarma and the date of her marriage has been proved to be false (Chhetri, 2001). The reign of the Tibetan king Shron Shung Gampo is considered to be between 629 AD and 650 AD. Scholars consider the marriage

of Shrong Shung Gampo and Bhrukuti to be 628, 631, 641 AD. (Vaidya, 2003). The above context confirms that Bhrukuti may not be Anshu Varma's daughter. Based on the records obtained so far, Anshuvarma's reign appears only up to 620 A.D. (Chhetri, 2001). It has been proved that Anshu Varma died in the year 621 A.D. (Vaidya, 2003). On the basis of other evidences, it has been proved that Bhrikuti isn't the daughter of Anshu Varma (Kshetry, 2022).

In reference to Luciano Petek, after the conquest of the valley, the noses and tongues of the Kirtipures were cut off by Prithivi Narayan Shah. Tulsi Ram Vaidya writes that the nose and lips are cut and not the tongue (Vaidya, 1996). Patek wrote the story because Prithvinarayan Shah immediately expelled the Christian clergy after the conquest of the valley (Dhungel, 2017.). The English historian Kirkpatrick mentions that their nose and ears were cut off after the defeat of Kirtipur in his book an Account of the Kingdom of Nepal (Kirkpatrick, 1969).

The Italian historian Luciano Patek has analyzed Hinduism based on a letter from Pastor Giuseppe. According to him, instead of writing mouse Ganesh's vehicle, he has written Pig (Vaidya, 2003).

These are some issues prevalent in the history of Nepal. These issues became more complex and controversial because of interpretations. These controversial events are the challenge of writing today's history which has to be short out by the scholars.

Nepali historiography was not free from the criticism because still historians are writing the history of the elites. People are not in the center of historiography. Nepali historians wrote history on Kings, Ranas, elites and other winning stakeholders of the community. History will not be completed without the history of ordinary people. Scholars should emphasize and focus Subaltern history rather than elite history.

Conclusion

Comparing European and English historiography Nepali history writing process is in infant position. Nepal was closed to the entire world during Rana period till 1950. With this reason Nepali was isolated from the world. Lack of interaction caused our history unwritten. Credit goes to the British and European authors who first inked Nepali history. Though they weren't aware of scientific history writing techniques and easy access to the documents, but credit goes to them to be the first. While conducting a meticulous and scientific analysis of Nepali history written by English and European historians, it became controversial and didn't support the evidence. There is a saying in history "History has been written for the Winners not the looser". World has been changing day by day. Many methods and methodologies have been introduced in the field of writing history. Still today, we are following the traditional method of history writing and following Europeans and British scholars. Many Nepali scholars have contributed in Nepali historiography but they are not free from the traditional perspective i.e. history of winners. It is the time to write Subaltern history to explore the real Nepali historiography. Hence the scholars, professors, researchers and ordinary citizen should pen Subaltern history for future generations. Future generations would be benefited if the contributing scholars could contribute to the writing of factual history accepting the challenges of writing Nepali history.

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- In depth interview with Historian Dr. Shreeram Ghimire, Pokhara -5, on 11 August 2022.

Influence of Corporate Governance on Financial Health of Nepalese Commercial Banks

Mohan Bhandari Manisha Ranabhat***

Abstracts

This study aims to measure the impact of corporate governance on financial health of commercial banks in Nepal. Return on assets, return on equity and earnings per share are the dependent variables used to measure financial health and corporate governance variables such as board size, audit committee size, audit committee meetings and board diligence are considered as independent variables. Primary and secondary data were collected through the administration of structured questionnaire and from the annual reports of commercial banks respectively. Convenience sampling was used to select the commercial banks located in Pokhara valley for collecting primary data. Simple random sampling was used to select 10 commercial banks (5 joint venture and 5 non joint venture banks) out of total population of 27 commercial banks for a time period of 2017/18 to 2019/20 for collecting secondary data. Multiple regression analysis and descriptive statistics were used in analyzing the data. Independent sample t-test was used to test the hypothesis in order to find out the relationship between corporate governance and financial performance.

The questionnaire survey reveals that board independence and audit committee independence are the most important variable for corporate governance. The primary data analysis concluded that small size board enhances the financial health. Transparency and disclosure is also an important feature of audit committee mechanisms. The analysis of secondary data reveals that audit committee meetings has a significant but inverse relationship with health of the commercial banks. The result indicates that priority should be given for quality of meetings but not the number of times such meetings are held due to the busyness of directors having better knowledge, expertise and their involvement in different sectors. The results support the idea that board busyness is useful factor for director quality. And busyness needs to be integrated with diligence to the extent that busy directors are diligent towards firms and they are able to exercise their expertise to positively influence firm performance. This study also helps the future researchers to conduct future research on impact of corporate governance on financial health to extend with new data and huge sample.

Keywords: *corporate governance, financial health, board mechanisms, board diligence, audit committee mechanisms, return on assets, return on equity.*

Introduction

The concept of corporate governance dates back to the 19th Century when state corporation laws enhanced the rights of corporate boards without unanimous consent of shareholders. Recently corporate governance becomes a hot topic among a wide spectrum

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of people, government, industry operations, directors, investors, shareholders, academics and international organizations to least but a few. Today's world has seen that organization transparency, financial disclosure, independency, board size, board composition, board committees, board diversity and among other is the cornerstone of good governance practices. These variables are in the main agenda of most meetings and conferences worldwide including the World Bank, International Monetary Fund (IMF) and The Organization for Economic Cooperation and Development (OECD) (Shungu et al., 2014).

Corporate governance indicates the policies and procedures applied by the firms to attain certain sets of objectives, corporate missions and visions with regard to stockholders, employees, customers, suppliers and different regulatory agencies and the community at large (Wise & Ali, 2009). Corporate governance is systematic and formalized manners of ensuring that top management represented by Board of directors do not make decision making powers occasioned by management and ownership separation to pursue personal interests at the expense of other stakeholders (Oghojafor et al., 2010).

The concept of corporate governance is popular with the emergence of agency problem when the ownership of companies is separated from the control thereof. Mahmood and Mahfuja (2007) state the need for corporate governance arises from the potential conflicts of interest among participants (stakeholders) in the corporate structure. These conflicts of interest often arise because different participants have different goals and preferences. Corporate governance (CG) was consequently introduced to ensure that the agents of the owners of companies in way that will serve the interests of the shareholders of the company (Gautam, 2017).

Financial health is also referred to the general measure of a firm's overall financial performance over a period of time and can be used to compare similar firms across the same industry or to compare industries or sectors in aggregation. Financial performance can be measured using proxies like profitability, return on equity, liquidity, solvency and sales growth and all these can be extracted from the financial statements. Information on financial performance is useful in predicting the capacity of the enterprise hence analyzing how well or poorly an enterprise is doing against its set objectives. Generally financial performance of business organizations can be measured using a combination of financial ratios analysis, benchmarking, measuring performance against budget or a mix of these methodologies (Opanga, 2013).

Good corporate governance practices can improve firms' stock in the long run and this can translate into a higher financial performance. Each element of the corporate governance statement e.g. board size, non-directorships, insider holding, board meeting frequency, number of resolutions passed in every meeting, presence of the chair in the meeting, rate of changing the CEO and composition of the board is assumed to increase the financial performance of a firm (Opanga, 2013).

Currently, the global organizations including Nepalese firms are being hurt by the inefficient and ineffective corporate governance resulting in huge collapse of business entities, banks and financial institutions and other related industry in the form of bankruptcy, liquidation, takeovers and other liquidity related issues. As the entire global economy is

dependent in manufacturing and service industry prudent corporate governance is inevitable for the well-being of global economy (Gautam, 2017).

The problem is that the banking industry is not free from corruption and unethical behavior. More or less some of the bank and financial institutions are still not fully responsible and accountable towards the organization itself and the board members are practicing wrong practices and non-transparency cases such as unfairness in employees' recruitment system, qualification relevance to board members, executive member meeting practice, preparation of financial statements, system of grievances handling. To bind above all factors in a system for running the banking industry in an efficient and effective manner, the study of corporate governance is indispensable (Gautam, 2017).

Corporate governance places a strong emphasis on the behavior of the corporation and how much the corporation discloses to the public. The banking industry will not operate efficiently and effectively until and unless the directors are honest, transparent and accountable towards the organization and the corporate governance is the only factor that will govern and regulate the organization and its stakeholders. It will clearly state the authority, responsibility and accountability of each of its stakeholders. For this purpose, this study also aims to examine those factors which have high influence to corporate governance (Klazema, 2014).

Though Nepal government and different regulator bodies are trying to comply with the corporate governance in its areas, there is some loop holes in the banks and financial institutions having some problems of the code of the conducts they really to follow and comply. Through the empirical studies, it is reviewed that board mechanisms and audit committee mechanisms were considered as important influencing variables of corporate governance on firm performance. Due to the emergence of issues or debates regarding board diligence and board busyness, this study needs to be empirically investigated in Nepalese banking context.

The study tends to find answer of these research questions.

- What is the current status of corporate governance in Nepalese commercial banks?
- Is there any relationship exists between CG variables and financial health indicators in commercial banks of Nepal?
- Is there any difference in the impacts of corporate governance on financial performance among joint venture and non-joint venture banks?

Objectives of the study

The general objective of this study is to find out the relationship between corporate governance and financial performance in Nepalese banking system. The specific objectives of this study are as follows:

- To identify the current status of corporate governance practice in Nepalese commercial banks.

- To examine the relationship of corporate governance variables with financial health indicators in commercial banks of Nepal.
- To compare the impact of corporate governance on financial health among joint venture and non-joint venture banks.

Hypotheses

- H₁: There is significant relationship between board size and firm's financial health.
- H₂: There is significant relationship between audit committee size and firm's financial health.
- H₃: There is significant relationship between audit committee meetings and firm's financial health.
- H₄: There is significant relationship between board diligence and firm's financial health.

Theories of Corporate Governance

Agency Theory: The agency theory consists with the relationship between shareholders and managers as the classical principal-agent relationship, in which owners' employee managers to operate the firm in their best interest, while the managers are rewarded for their effort (Jensen & Meckling, 1976). The performance of the organization depends on the agents effort and the risk involved, but the agents' effort is not fully observable by the principal which causes asymmetry information. So that there seems difficulty to the principal to observe the efforts made by agent and compensate them for their efforts (Marashdeh, 2014).

Stakeholder Theory: The stakeholder theory presupposes the existence of number of groups within and outside organization with each having a stake and therefore they aspect accountability from organization (Lipunga, 2013). It explains desire for organizations to reflect social and environmental impact of the companies' activities specifically on employee related issues, community involvement, environmental concerns, other ethical issues (Branco & Rodrigues, 2006 as cited by Lipunga et al., 2013). Solomon (2007) has linked the stakeholder with the concept of CSR and emphasize that company should act in ethical manner.

Resource Dependency Theory: Resource dependency theory focus on high composition of number of executive directors in the board due to their access to the political and business contacts, wider knowledge and expertise and improved networking with external environment; thus improved access to resources which causes cheaper access to inputs and thus positively affects firm performance (Marashdeh, 2014). Additionally, directors may serve to link the external resources with the firm to overwhelm uncertainty (Hillman, Cannella Jr & Paetzols, 2000), because managing effectively with uncertainty is crucial for the existence of the company. According to the resource dependency rule, the directors bring resources such as information, skills, key constituents (suppliers, buyers, public policy decision makers, social

groups) and legitimacy that will reduce uncertainty (Gales & Kesner, 1994).

Stewardship Theory: Stewardship theory is an argument put forward in firm performance that satisfies the requirements of the interested parties resulting in dynamic performance equilibrium for balanced governance (Yusoff & Alhaji, 2012). Muth and Donaldson (1998) described stewardship theory as an alternative to agency theory which offers opposing predictions about the structuring of effective boards. While most of the governance theories are economic and finance in nature, the stewardship theory is sociological and psychological in nature. Stewardship theory argues that an insider-dominated board is more effective due to more comprehensive and deep knowledge of organizational daily operations, such as access to data and technical expertise (Muth & Donaldson, 1998).

Legitimacy Theory : The legitimacy theory is based on the notion of a 'social contract', which limits the activities of an organization within the boundaries set by the society (Khan et al., 2012). Through review of various literatures, Khan et al. (2012) pointed out that if there are differences between the organizational actions and boundaries set by the society then a legitimacy gap is formed. Legitimacy theory therefore implies that it is the top management of an organization which is responsible to recognize legitimacy gap and carry out necessary social practices and disclosure that accordingly to stakeholders to ensure accountability. Thus, corporate governance in particular, the internal governance structure (such as ownership and board composition) is likely to play a vital role in reducing legitimacy gap through extended corporate social responsibility (CSR) disclosures (Khan et al., 2012).

Methodology

Both descriptive and correlational research design have been used in the study. The research was descriptive in nature as it would describe data and characteristics related to the corporate governance in detail. The research was also correlational since this study showed the relationship among dependent and independent variables i.e. financial health and corporate governance. The populations of the study were the number of commercial banks in Nepalese banking industry. Convenience sampling was used to select the commercial banks located in Pokhara valley for collecting primary data. Simple random sampling is used for selecting 10 sample banks (5 joint venture and 5 non joint venture banks) for secondary data. For selecting the sample from banks, the total commercial banks were divided into two groups namely non-joint venture banks and joint venture banks. Quantitative nature of data were used in this study. Similarly, primary and secondary sources of data were used in this study. Primary data were collected through questionnaire. The questionnaire survey has been conducted to record the perceptions and opinions of 95 respondents including bank managers and staffs of commercial banks located in Pokhara valley regarding the corporate governance practices. Secondary data were from annual reports of selected banks in order to analyze the financial performance of the respective banks. This study has covered 3 years specific data for the period of 2017/18 to 2019/20. The key instrument used in the study is the structured questionnaire which was designed to meet the stated objectives of the research. For primary data collection, a set of questionnaire is utilized as instrument consisting of multiple choice questions, yes/no questions, ranking questions and open-ended questions and distributed to

the respondents of commercial banks of Pokhara valley. For secondary data collection, annual reports were downloaded from respective banks websites. Data on independent variables and dependent variables board size, audit committee size, audit committee meetings, board diligence and ROA, ROE, EPS were obtained from the annual reports. The data collected from the annual reports were entered in SPSS and MS-Excel. Descriptive analysis and inferential analysis were carried out. Under descriptive statistic; mean, standard deviation, maximum and minimum values of the variables under study were calculated. Correlation analysis and multiple regression analysis were performed. Tables were constructed where appropriate. Under inferential analysis, hypotheses were tested using independent sample t-test.

Multiple Regression Model

The study has specified several regression models to analyze the relationship between the mechanism of corporate governance and bank performance. The dependent variables are ROE, ROA and EPS which are the proxy for performance of the banks. The following regression models have been tested.

Multiple regression equation is given by:

$$Y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + e$$

Model 1:

$$ROE = \beta_0 + \beta_1 BSize + \beta_2 AudComSize + \beta_3 AudComMe + \beta_4 BD + e$$

Model 2:

$$ROA = \beta_0 + \beta_1 BSize + \beta_2 AudComSize + \beta_3 AudComMe + \beta_4 BD + e$$

Model 3:

$$EPS = \beta_0 + \beta_1 BSize + \beta_2 AudComSize + \beta_3 AudComMe + \beta_4 BD + e$$

Where, Y = Dependent Variable

X_1, X_2, X_3 and X_4 are independent variables

β_0 = intercept

β_1 = coefficient of board size

β_2 = coefficient of audit committee size

β_3 = coefficient of audit committee meeting

β_4 = coefficient of board diligence

BSize = board size

AudComSize = audit committee size

AudComMe = audit committee meeting

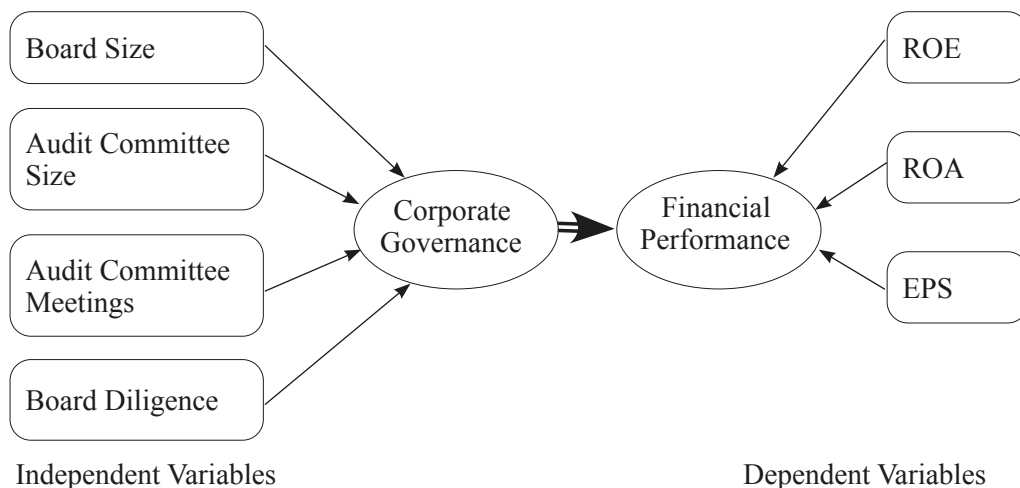
BD = board diligence

e = error items

Firms' financial performance is the dependent variable and the corporate governance characteristics like board size, number of audit committee, audit committee meetings and board of directors (BOD) meetings are the major independent variables under study.

Figure 1

Conceptual Framework



Board Size: It refers to the total number of directors on the board of the bank. The optimum size of the board depends upon the circumstances of the company, the qualities of the directors and how the business of the board is conducted.

Audit Committee Size : Effective audit committee ensures the fair view of financial reporting. Audit committee plays a vital role to influence the firm performance through its monitoring role. Audit committee size is one of the independent variable of the study.

Audit Committee Meetings : Audit committee is the operating committee chaired by one of the board members of the bank that is responsible to oversee financial reporting and disclosure. Frequency of audit committee meetings have positive, negative and non-monitoring role on firm performance.

Board Diligence : Board diligence is measured by frequency of board meetings. Board meeting is a meeting of a company's board of directors, held usually at certain times of the year to discuss company-wide policies or issues. The frequency of board meeting is considered as an indicator to judge the efficiency of board.

Return on Equity (ROE): The ROE shows the extent to which a bank is successful to mobilize its equity. It is measuring rod of the profitability. A high ratio indicates the success of bank in mobilizing its equity capital and vice-versa.

Return on Assets (ROA): Return on assets is an indicator of how profitable a company is before leverage, and is compared with companies in the same industry.

Earnings per Share (EPS): Earnings per share are the portion of a company's profit allocated to each outstanding share of common stock.

Findings

This study has tried to identify impact corporate governance on financial health of Nepalese commercial banks. Board size, audit committee size, audit committee meetings and board diligence are the most important corporate governance structure and mechanism that is expected to influence the performance of the banks.

The major findings of this study are the average ROA of all sample banks is 1.6367 percent while mean ROE is 13.1807 percent. The mean EPS is 24.7940 per share. The board size ranged between 5 to 8 averaging 6.7667 members. The average audit committee size is 3.1667 members ranging from minimum 3 to maximum 5 members. On average, about 13.1 audit committee meetings were held and 25.4 board of directors meetings were held. The average ROA, average board size and average audit committee size were almost similar for NJV and JV banks. The average ROE and average EPS of JV banks is higher than that of NJV banks reflecting that JV banks have more profitability than that of NJV banks. On average, the frequency of audit committee meetings and board diligence of NJV banks are higher than that of JV banks indicating that NJV banks conduct more meetings of both types than JV banks. The differences between mean and S.D of ROA, ROE and EPS of JV banks are higher than that of NJV banks which indicates that JV banks have greater variations in bank performance indicators. Likewise, the variation between the mean and S.D of audit committee size, frequency of audit committee meetings and board diligence of JV banks are higher than that of NJV banks. This result shows that NJV banks have greater variability in corporate governance mechanisms except of board size.

As shown by correlation analysis, for joint venture banks and non joint venture banks, ROA, ROE and EPS are insignificantly correlated with Board Size, Audit Committee Size, Audit Committee Meeting and Board Diligence. Board Size and Board Diligence are negatively and insignificantly correlated with ROA when all sample banks are taken into account. ROA is negatively but significantly correlated with AudComMe at 5% level of significance. AudComSize is positively but insignificantly correlated with ROA. Similarly, ROE and EPS are negatively and insignificantly correlated with BSize, AudComSize, AudComMe and BD.

The results of multiple regression analysis reveals that ROA, ROE and EPS have no significant relationship with board size, audit committee size, audit committee meetings and board diligence for NJV banks. For JV banks, ROA, ROE and EPS have no significant relationship with four explanatory variables of the study. For all bank type, there is significant but negative association of ROA, ROE and EPS with audit committee meetings at 5% significance level. However, ROA, ROE and EPS have no significant relationship with other three explanatory variables.

As indicated by R^2 , about 3.2%, 20.5% and 19.2% variations in ROA is explained by the variables of the study: board size, audit committee size, frequency of audit committee

meetings and board diligence for NJV, JV and all bank type respectively. The remaining variations for each bank type are due to other unknown variables. R^2 of 12.8%, 31% and 19.3% indicate that the variations in ROE which is explained by the variables: board size, audit committee size, frequency of audit committee meetings and board diligence for NJV, JV and all bank type respectively. The remaining variations for each bank type are due to other explanatory variables. 7%, 34.7% and 18.6% variations in EPS as indicated by R^2 is explained by the explanatory variables: board size, audit committee size, frequency of audit committee meetings and board diligence for NJV, JV and all bank type respectively. The remaining variations for each bank type are due to other unknown variables. Independent sample t-test provides sufficient evidence that there is significant difference in mean score of audit committee meetings, ROA, ROE and EPS by bank type (joint venture and non joint venture) at 5% level of significance. However, there is no significant difference in mean score of board size, audit committee size and board diligence by bank type.

From the analysis of primary data, it is observed that 70.5% of respondents are satisfied with the effective corporate governance mechanism which is linked towards the better performance of banks in Nepal. 7.4% and 22.1% respondents are not satisfied and have no idea about that respectively. 68.4% of respondents present that the banks have well written corporate governance policies. Likewise, 66.3% of the respondents indicate that banks are more prone to risk of failures due to bad corporate governance practices. It is revealed that 34.7% of banks often reviews and make corrections of corporate governance practices and 44.2% of banks make sometime review and corrections. Similarly, 11.6% rarely makes review and corrections and 2.1% never review and make corrections of corporate governance practices. Only 12.6% of the respondents prefer ensuring the effectiveness of various governance practices should be the prime focus of the board of directors. Likewise, 80% of the respondents believe that board independence is the most influencing variable for corporate governance. 53.7% believe that board size as the second important factor of corporate governance. 68.4% of respondents rank first for the audit independence and 45.3% rank second for the transparency and disclosure as the important feature of audit committee mechanisms. 33.7% rank audit activity or meetings as third and 16.8% of respondents rank audit committee size as fourth feature. 60% of respondents viewed that board size affects the firm performance and 31.6% disagreed with the statement. Similarly, 51.6% of respondents agreed that the smaller the board size better are the performance where 31.6% disagreed and 16.8% had no idea about that. Likewise, 33.7% of respondents agreed current practices of CG are enough for reducing expropriation or misallocation of funds. 77.9% of respondents agreed that the BOD should be composed of more independent directors and 54.7% agreed that the audit committee is genuinely independent in banks. 66.3% of the respondents disagreed that the audit committee meets and reports regularly to the BOD and 53.7% of respondents agreed that there should be transparency and openness for good corporate governance.

Discussion

The analysis of the primary and the secondary data shows the findings with regard to the effect of corporate governance structure on performance of banks.

The analysis of primary data showed that most of the banks have effective corporate governance mechanism which is linked toward the better performance of banks. Most of the banks also have well written corporate governance policies and banks are more prone to risk of failures due to bad corporate governance practices. The study also revealed that most of the banks make often reviews and corrections of corporate governance practices. The analysis also reveals board mechanisms, audit committee mechanisms as the corporate governance variables that influence the performance of the banks in order of their importance. The study also reveals that the most important factor that mostly influences the corporate governance variable in Nepalese commercial bank is board independence. Board size is the second influencing factor of corporate governance variables and the least factor is board tenure. Similarly the most influencing feature for audit committee mechanisms in Nepalese commercial bank is audit independence and the second influencing feature is transparency and disclosure which is supported by Adhikari (2014). Therefore, the bank must disclose all the require information so that right information could be use on the right time for the better performance of the banks. The least influencing feature for audit committee mechanism is audit size. The results are supported by Krishnan (2012) and Pandey (2014) who investigated that board independence and audit committee independence are the most influencing variables of corporate governance that affects the performance of the firms.

In the analysis of JV and NJV banks, JV banks have better mean ROA, ROE and EPS that of NJV banks which indicates better financial performance of JV banks. The results are contradicted with Jha & Hui (2012) who found out public banks were less efficient and both JV and NJV banks were equally efficient while comparing their performance. And similarly, the findings of this study are also contradicted with Chandulal (2016) who presented that public banks have high ROE so that public banks have better performance than JV and NJV banks.

When viewed in total sample of the study including joint venture and non-joint venture banks the corporate governance mechanisms like board size, audit committee size and board diligence do not influence the ROE, ROA and EPS. Further, the objective is to compare the impact of corporate governance on financial performance among joint venture and non joint venture banks. If the joint venture and non-joint venture banks are compared separately then, the corporate governance mechanisms like board size, audit committee size and board diligence are observed to have insignificant impacts on ROE, ROA and EPS.

The study revealed significant negative association of audit committee meetings which depicts that larger number of audit committee meetings tends to affect the performance of the banks. The significant finding of this study is the negative role of audit committee meetings on firm performance and the finding is in agreement with Robeiz and Salameh (2006). The results that smaller number of audit committee meetings ensures the higher performance of the banks contradict with Pandey (2014), Aanu et al. (2014) and Alquatamin (2018). Similarly, the insignificant relationship of board size, audit committee size and board diligence with the performance of the banks is challenged by Ghimire (2017), Hong Vn and Nguyen (2017) and

Kwame (2017) and supported by Pandey (2014) and Alagathurai and Nimalathashan (2013).

Conclusion

The study considered four corporate governance attributes: board size, audit committee size, audit committee meetings and board diligence to examine their association with the performance of the banks.

The statistical results revealed that there is no significant relationship of corporate governance variables except audit committee meetings with the performance of the banks. The study concluded that significant but inverse association of audit committee meetings with the financial performance for all bank type. The negative effect of frequency of audit meetings on profitability indicates that quality of meetings should be given priority but not the number of times such meetings are held due to the busyness of expert directors and their involvement in different sectors. However, the study found that board size, audit committee size, audit committee meetings and board diligence have no significant relationship with the financial performance for joint and non joint venture banks.

The primary data analysis concluded that small size board enhances the financial performance. Most of the banks have well written corporate governance practices and they are often reviewing and making corrections of corporate governance practices. Transparency and disclosure is also an important feature of audit committee mechanisms that's why banks should focus on transparency and proper disclosure of all activities and information. The questionnaire survey among bank employees indicates the board independence and audit committee independence of banks bounds the management to adopt fair corporate governance practices thereby enhancing the performance.

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Reflection of Hindu-Buddhist religious harmony in Nepali Temples

*Niranjan Ojha**

Abstracts

Religious harmony is essential for preserving harmony and peace in a multi religious nation like Nepal. If the issue of harmony is not resolved, there may be religious conflict in society. Although Nepal is a secular nation with a preponderance of Hindus, Buddhists play a significant and integral role in Nepalese society. They have coexisted in harmony with religion in Nepal. At this time, there were no religious conflicts or hostilities between Buddhists and Hindus. According to the Principle of Religious Syncretism, religious ideas will be shared when two cultures come together and interact, with the dominant culture prevailing in the exchange. Syncretism of cultures and customs developed in Nepal for a number of reasons. Buddhism became a fundamental component of society due to its social acceptance and respect in the community. Buddhism is seen by Hindus as a part of Hindu philosophy, and vice versa. They have, however, made an effort to stand apart in recent years by religiously rejecting decades of harmony and peace. This study aims to examine the crucial elements fostering religious harmony in a multi-faith setting and how religious syncretism is reflected in Nepali temples. An in-depth interview and library research methods are used to study the issue of religious harmony. This article's goal is to examine the essential elements that support religious harmony in a multi-religious society as well as how religious syncretism is reflected in Nepalese temples. The causes of harmonic syncretism in the context of temples are also discussed in this study. The objective of this research is to create a long-term vision of religious peace between Nepal's Hindu and Buddhist communities. They might be motivated to keep healthy relationships by the findings.

Keywords: *Nepali Temples-Religious Harmony- Hindu- Buddhist relations- Religious understanding- Conflict- Acceptance.*

Introduction

If we look at the Nepali national population, different religious groups are living together from Himalaya to Terai in harmonious environment (CBS, 2001). There are several different ethnic groups in Nepal. Many castes, ethnic, linguistic, and religious groups can trace their ancestry to this region. Most people in Nepal are Hindu, making up the major share of the population. There are additionally other religious people in Nepal. There are 126 caste/ethnic groups and 123 languages spoken as mother tongues, according to the 2011 census. Nepali is the primary language of 44.6 percent of people. There are ten different categories for religion, according to the 2011 census. Buddhism (9 percent; 2,396,099), Islam (4.4 percent; 1,162,370), Kirat (3.1 percent; 807,169), Christianity (1.4 percent; 375,699), Prakriti (0.5 percent; 121,982), Bon (13,006), Jainism (3,214), Bahai (1,283), and Sikhism

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are the major religions that adherents follow after Hinduism (609)(<https://mofa.gov.np>).

The blending of many religious rituals and beliefs is known as religious syncretism. It is the mingling of beliefs, cultures, traditions, and concepts from several places. According to the Principle of Religious Syncretism, religious ideas will be transferred when two faiths come together and interact, with the dominant culture winning out in the process. Syncretism of cultures and customs developed in Nepal for a number of reasons. Hinduism is a highly cosmopolitan religion that has gained popularity all over the world.

The Maurya king Ashoka may have embraced Buddhism in an effort to reunite his nation under a common religion (Sen, 2023). Religious harmony manifests itself in an intriguing way in Tibet, where the old Bön religion coexisted with the teachings of Buddhist missionaries. According to the Principle of Religious syncretism, Chinese Buddhism developed to the point where the Sanskrit word dharma was replaced with the Chinese word dao. In Nepal, the Licchavi era was a heyday for religious synthesis. The Licchavis are solely Hindus, yet they hold Buddhism in high regard (Puri, 2019). The Licchavis and Malla kings built a number of religiously fusionist temples.

When it comes to harmony, Nepal goes beyond religious tolerance; one could even call it religious acceptance among the many communities. Along with their clan or family deities, people of many ethnic and religious backgrounds worship a number of common deities. Each faith honors and values the traditions and culture of the other (Puri,2019). Many Hindus frequently go to Buddhist Shrines because they consider Buddha to be an avatar of Vishnu and celebrate Buddhist holidays as Hindu holidays. Holidays are given for all significant religious celebrations of many religions (Ojha,2016).

Theologically, Buddhism and Hinduism are at odds. However, as shown by the temple architecture and Nepalese art, Buddhism is a part of Hinduism and is regarded in Hindu civilisation as an incarnation of the Hindu god Vishnu. Such problems have not yet been extensively investigated. Hindus and Buddhists coexist peacefully in various places across the world. Despite the fact that their sects and geographical locations may have different beliefs and practices, they all practice Buddhism. Theravadis in particular made an effort to set themselves apart from Hindus, despite the fact that other sects accept Hinduism as their own religion, as evidenced by Nepali art.

The religious concord between the Buddhist and Hindu religious communities and how it affects temples has not received enough attention from academics and has not yet been studied in depth. Many of these issues have been addressed by the numerous academics who were part of the literature study. The gap left by the previous researcher is the primary topic of this study.

This study's aim is to identify unrecognized problems with religious harmony in Nepali temples. It attempts to address the following question:

1. The beauty of Nepali society is its religious understanding between the Hindu-Buddhist religious groups.
2. Nepali temples reflect interreligious harmony between Hindus and Buddhists.

Before delving into the issue, it is prudent to explore previously published material on various elements of religious harmony. The inquiry is confined to religious harmony in Hindu-Buddhist temples. A comprehensive survey of the literature in this area became helpful in identifying research problem and the current state of the field of study.

No comprehensive study on religious syncretism in Nepal has been published, with the exception of those by K.M. Shrestha, Uddav Puri, Niranjana Ojha, Mohd Ikhwan Izzat Zulkefli, and Charles Taylor. All of these sources are assessed prior to the research being conducted. Academics and other scholars have not focused on the topic of religious harmony in Nepali temples while identifying research problem. These researches are general and don't deal with harmony in Nepali temples. All of these published and unpublished references are evaluated prior to doing research.

K. M. Shrestha (2005). Religious syncretism between Hindu and Buddhist religious institutions discussed in depth in "Religious Syncretism and Context of Buddhism in Medieval Nepal." The focus of this essay is mostly on religious coexistence in medieval Nepal. Nothing about it relates to temples. M.I. Zulkefli, M.N. Endut, M.R.T.L. Abdullah, and A. Baharudd (2018), the situation of religious harmony in the state was discussed in the article, "Towards ensuring inter-religious harmony in a multi-faith community of Perak." This study does not address syncretism in temples, but it does stress the significance of elements like acceptance, understanding, cooperation, and right and justice in maintaining religious peace in a multi faith community. Puri, U. (2019) in his article "Religious and Cultural Syncretism in Nepal Based on the Nation's Laws" explores the ideas of religious and cultural harmony between Hindu and Buddhist religious groups in Nepal. It merely evaluates the main laws in the country that lead to religious syncretism. Puri, U. (2019) explores the socio-cultural syncretism between Hindu and Buddhist religious communities in "Religious and Cultural Syncretism: A Study of Swoyambhu." It only focuses on how two religious communities approach worship. T. Charles (2020), "A Revisitation of Religious Syncretism in Twentieth Century Yemen," which emphasizes religious syncretism in Yemen but leaves out religious syncretism amongst various religious groups in temples. "Inter-religious Harmony between Hindu Muslim Organizations in Nepal," Ojha, N. (2021), focuses on the syncretic connection between Hindu-Muslim religious groups in Nepal, as well as the syncretic character of diverse religious groups in Nepal, but does not address syncretism in Nepali temples in Hindu-Buddhist religious society.

These diverse themes give significant information on numerous facets of religious harmony, but prior research had not addressed the reflection of harmony in Nepali temples. As a result, the research gap created by prior studies has been adopted as the research challenge in this study. These materials do not provide answers to the research's issues, but rather serve to bridge theoretical gaps.

Method and Materials

This study is based on descriptive and analytical method. It has used primary and secondary sources. Maximum importance has been given to the field study, in-depth

interview to get primary data. Side by side, the researcher has consulted various articles, books, reports and other printed materials as well as many local social/religious groups and organizations, scholars for the information. Emphasis has been given to primary sources. For the purpose of the collection of first hand data observation, interview and discussion method was made with concerned stake holders. Emile Durkheim's religious theory has been adopted for theoretical frame work in this research. For secondary information basically library research method is used. Relevant books, journal articles, online websites and related publications have been used properly. Primary sources have received special emphasis. With the intention of gathering first-hand information, interested stakeholders were engaged in observation, interviews, and discussions. For this research, all of the data was categorized, coded, analyzed, and some reflection has been given. This research is restricted to the historical study of religious harmony between Buddhist and Hindu temples in Nepal. The social, political, legal, economic, and other dimensions of religious harmony and other religions are not included in this work.

Discussion

There are numerous castes, ethnic, linguistic, and religious groupings in the tiny Himalayan nation of Nepal. Most people in Nepal are Hindu, making up the lion's share of the population. Additionally, Nepal is home to numerous religious minorities who practice various religions. The bulk of the temples in Nepal are devoted to various sects of Hindu deities, as can be seen by looking at them. There are very few Buddhist temples in Kathmandu and elsewhere. At these temples, believers worship their gods in accordance with their own religions (Puri, 2019). While a Buddhist worships the same God with his or her Buddhist deities, a Hindu worships the God housed within a temple as the Hindu God. It is used all around Nepal, not just in the Kathmandu Valley.

Buddhism was much more common in Nepal during the Licchavi kingdom. The traditional Hindus are the Licchavis, who also hold Buddhism in great esteem. In Kathmandu, numerous Buddhist temples were built around this time. The integration of Buddhism into Hindu art at this time was its main draw. Numerous temples built during the Licchavi era display this combination (Ojha, 2016).

Religious harmony in Hindu- Buddhist Temple

The shrine of the mythical Majushree Bodhisattva, a Buddhist shrine to Buddhist and Hindus worship the shrine as that of Devi Sarasvat, the goddess of wisdom, is located in the western part of Kathmandu. Not only Buddhists, but also Hindus, revere the shrines in the Swoyambhu complex. Swoyambhu Stupa was erected by Vrishava Deva, a Hindu Licchav King, according to historical sources (Puri, 2019). Swayambhunath is a well-known Buddhist sacred place in Kathmandu Valley. Shoyambhunath, also known as Simbhu in local language, is derived from the term Singgu, which means 'self-sprung' (Ojha, 2016). It is one of the most holy Buddhist pilgrimage places for the indigenous Newars. It is the second most important sacred location for Tibetans and Tibetan Buddhists after Boudha.

The complex includes a stupa as well as a number of shrines and temples (Ojha,2016). The iconography of Swayambhunath is derived from the Vajrayana school of Newar Buddhism. However, the structure is also significant to Buddhists of many schools and is adored by Hindus. According to the Gopalrajvamsabali, it was founded at the beginning of the 5th century CE by King Vrishvdeva, the great-grandfather of King Mnadeva (464-505 CE). This appears to be verified by a broken stone inscription discovered at the site, which suggests that construction was ordered in 640 CE by King Vrisharvadeva (Puri, 2020). This Temple displayed a syncretistic reflection.

Another popular Kathmandu temple is famous for Lord Vishnu- the Hindu God and was built during the Licchavi period by the ruler Jisnu Gupta named as Buddha- Budha-Nilkantha (locally called Budhanil Kantha) (Ojha,2016), also known as the Narayansthan Temple, is located below the Shivapuri Hill at the northern end of the Kathmandu valley, in Budhanilkantha Municipality. Lord Vishnu is honored at this temple. The main figure of sleeping Vishnu at the temple is the biggest stone temples of the Licchavi era. If we look closely at the statue of sleeping Vishnu, we may see Buddha's forehead in the Vishnu temples. As a result, it is seen as a merger of Hinduism and Buddhism in a single figure known as Buddha-Budhanilkantha (Ojha,2016). If we look at the outside of the temple, Lord Vishnu is in a sleeping pose in Shesh Saiya, but if we look closely, we can see the forehead of Buddha in the Vishnu temples (Tamang, 2022). The Bhirav is another prominent Shiva form in Nepal. Different elements of Bhairavs play significant significance in Kathmandu Valley celebrations. Bhairavs are primarily revered as the valley's defender and Shiva's wrathful avatar. Hindus all around the world worship Shiva as a vegetarian God, however in Kathmandu, both Hindus and Buddhists worship Lord Shiva as a non-vegetarian God under the name Bhairab (Ojha,2016).

According to Hindu belief, Lord Vishnu will incarnate on Earth 10 times, each time as a new incarnation or avatar. He has appeared as Matsya (a fish), Kurma (a tortoise), Varaha (a wild boar), Narasimha, Vamana (a Brahmin), Parashurama, Rama, Krishna, Buddha, and Kalki (who will appear at the end of the Kali Yuga). His animal incarnations are fish, tortoise, and wild boar, and Hindus revere those creatures as Lord Vishnu's incarnations. All Hindus and those who believe in rebirth, pre-birth, and Mokshya or Mukti (Nirvana) thought that visiting a temple eased all sufferings and sorrows (Mukti=Nirvana, Nath=God). This temple is a symbol of Hindu-Buddhist religious coexistence (Khatiwada and Dahal, 2010). The temple's priest is Hindu, and the temple's caretakers are Buddhists known as Jhumas. Muktinath is worshiped as an avatar of Vishnu by Hindus, whereas Guru Rimpochhe is worshiped by Buddhists (Ojha, 2016).

The well-known Bhimeshwor temple found in Dolakha Bazar of the Dolakha district. The primary statue at this temple is of the deity Bhim, also known as Bhimsen or Bhimeshwor. Bhim is regarded as the second Prince of Panch Pandav and is particularly revered as the will god of merchants. The idol of Bhim Sen is a rough stone triangle form in Dolakha under the roofless temple. This idol is known as Bhim Sen, although it has three reincarnations: Bhim Sen, Goddess Bhagawati, and God Shiva. Animals were slaughtered at this temple for Goddess Bhagawati, but no blood was sacrificed to Lord Shiva. However, three Gods are worshiped differently at this temple three times a day (Bajracharya, 2022). Palanchwok

Bhagawati Temple in Kavre district is one of the most well-known goddess shrines among Buddhists and Hindus. Both faiths worship the same Goddess, the Hindu Goddess Durga and the Buddhist Goddess Tara (Ojha, 2016).

Lumbini, the birthplace of Gautama Buddha and a World Heritage site, is an important pilgrimage site for Buddhists. Swayambhunath (the Monkey Temple) and Bouddha Nath are two more important Buddhist sites in Kathmandu. Similarly, Namobuddha of Kavre and Vajrayogini of Sankhu are well-known Buddhist pilgrimage sites(Ojha,2019). In Nepal, Buddhism is practiced in a variety of ways. Theravada Buddhism is practiced by the local Newars, particularly the Maharjans, Dongols, and the Jyapu group. Vajrayana Buddhism is practiced by the Shaky, Vajracharya, and Manandhar communities, whilst Mahayana and Tibetan Buddhism is practiced by the Tamang and Sherpas. Within Tibetan Buddhism, there are also Shakyapa, Nigmapa, Kagyupa, and Geluk sects (Lama,2022). Acharya Padmasambha, also known as Guru Rimopche in Tibetan, is regarded as the founder of Tibetan Buddhism. Siddhartha Gautam, who was born on 534 B.C. at Lumbini in the southern Terai, was the Hindu Prince (Khatiwada and Dahal, 2010). These Buddhist temples are also significant to Hindus. Hindus pray to Buddha as an avatar of Vishnu in these temples, while Buddhists pray to Lord Buddha in the same temple. There are several additional temples in and around Kathmandu that are historically significant as well as the best instances of Hindu-Buddhist religious harmony (Tamang,2022). Many Hindus visit Lumbini, Bouddha, and Shoyambhunath to worship to Buddha as an incarnation of God Vishnu, while Buddhists visit Pashupati and other temples to pray to Buddha.

What one observes in Nepal goes beyond religious tolerance; it may be referred to as religious acceptance among the many communities. People from many ethnic and religious origins worship certain common deities in addition to their clan or family deities. Each religion values and respects the culture and traditions of the other. Many Hindus visit Buddhist Shrines on a regular basis, believing Buddha to be an incarnation of Vishnu and celebrating their celebrations as Hindu festivals. Temples, paintings, and even sculptures have portrayed religious harmony.

Inter-religious harmony between Hindu- Buddhist religious groups

Buddhism, along with other minor religions, existed in ancient Nepal. Hindus surround them in almost every location where they dwell. It clearly has a stronger influence on culture and belief systems. Buddhists and Hindus disagree theologically (Bajracharya,2022). However, Buddha is revered in Hindu society as an incarnation of the Hindu god Vishnu, and Buddhism as a component of Hindu religion, as seen by Nepalese art and architecture, as well as temple . Followers; whether Hindus or Buddhists, respect one another in terms of faith.

Most Hindu worshippers' visit Buddhist shrines and Buddhists do the same. Other religious people are not permitted to worship at Hindu temples except the Buddhist. Normally, Buddhists are opposed to animal sacrifices, which Hindus do, however in Kathmandu Valley, Buddhists perform animal sacrifices as well as offer wine and non-veg goods at temples (Lama,2022).

Ganesh is the most visible example of religious harmony in Nepal between Hindu and Buddhist religious groups. Hindus worship Ganesh as a vegetarian God and bring him sweets, although Kathmandu's Buddhists (the Newars) offer wine and non-veg meals and perform sacrifices in the same temple where the priests are Brahmins. On the same row, Hindus serve sweets and Buddhists serve alcoholic beverages and non-vegetarian meals, as well as perform sacrifices. They are both at ease when worshipping to Ganesh (Bajracharya, 2022)

Reasons behind religious harmony

Social acceptance

The Hindu majority recognized Buddhism as a component of Hindu religion, while Buddhists, despite their doctrinal differences with Hindus, regarded Buddhism as an integral element of society. People from many ethnic and religious origins worship certain common deities in addition to their clan or family deities (Tamang,2022). Each religion values and respects the culture and traditions of the other. Many Hindus visit Buddhist Shrines on a regular basis, believing Buddha to be an incarnation of Vishnu and celebrating their celebrations as Hindu festivals. All important religious festivals of various religious groups are awarded holidays. Temples, paintings, and even temples have portrayed religious harmony (Bajracharya,2022).

Mutual Respect

Buddhists were honored by the monarchs and given high ranking positions in the palace during the Monarchical period, whether it was ancient, medieval, or modern Nepal. There was a Buddhist chief secretary to the Hindu King from the Bajracharya family. Buddhists were offered high-level posts in all aspect of society, not only the palace. Buddhists assist society in many capacities as public workers, medical professionals, engineers, and university professors (Bajrachary, 2022).

Co-operation

The notion of cooperation is critical in developing positive relationships amongst religious groups. They will appreciate and tolerate various religions if this aspect is present in their lives. Cooperation may be demonstrated in their actions, such as honoring religious festivities, customs, and beliefs in their society. Both Hindus and Buddhist celebrate Buddhapurnima, Dashain and other festivals as their own holiday (Ojha,2016).

Equal Rights

The Nepalese constitution grants Buddhists equal rights without discrimination for their status as a minority. From the outset, Buddhist has had equal rights to their Hindu counterparts in areas such as civil rights, political rights, freedom of expression, and property rights (Bajracharya,2022). Buddhists have even occupied positions of power. The proportion is not disheartening. Many renowned Buddhists are parliamentarians, ministers, higher-ranking public servants, academics, attorneys, scientists, medical practitioners, engineers, and so on. They have both contributed to the development of the country.

Conclusion

It is crucial to understand that living in a tranquil society free from conflict and tension is essential for the advancement of the country. Nobody wants to live in a world where there is strife, conflict, or war. Therefore, religious communities must strengthen their solidarity and unity in order to create a harmonious society. Interreligious harmony should be built on mutual respect and trust amongst various faith traditions. Religious acceptance among the many communities is what one sees in Nepal, which is different from other countries. Along with their clan or family deities, people of many ethnic and religious backgrounds worship a number of common deities. As can be seen in the following, each religion in Nepal values and respects the traditions and culture of the others. The Nepali temples are a symbol of Hindu-Buddhist religious harmony in Nepal.

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Prospects and Challenges for the Sustainable Development of Wellness Tourism in Nepal

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Background

Tourism is one of the largest growing industries around the world. The word "Tourism" is formed from the word tour. It is derived from old English turian, from old French torner, and from Latin tornare; means 'to turn on a lathe'. It is itself from ancient Greek tornos; "lathe". The Oxford English Dictionary coined the first word "tourism" in the year 1811. (Leiper, 1983) presents,

Before the 1500s the words "tourist" and "tourism" did not exist. "Tour" was used, certainly in its French context of "tower": the Greek root is obvious here, since most towers traditionally were circular. Travel literature in the medieval era did not use the terms "tour," "tourist," or "tourism." Instead we find words such as "journeying," "travel" and its original form "travail" (. . .) travel such as "pilgrimage." A recent study on pilgrimage in medieval times sees that phenomenon as the "tourism" of the age, and refers to the "tourism" (p. 277).

Tourism means the travel domestic and international, long-time and short-term for the benefit of health, mind and spiritual and staying at destination at least a night and not more than one concurrent calendar. It is not only relating health benefits to travelers but also to economic and employment generation of entrepreneurs. (Netto, 2009) defines:

Tourism is the phenomenon caused by the departure and return of human beings from their place of habitual residence, for reasons that can be revealed or concealed. It presupposes hospitality, encounters and communication with other people, companies which offer services and technology so that the act of coming and going is possible. It generates sensorial and psychological experiences as well as positive and negative effects on the economic, political, environmental and socio-cultural environments (p. 59).

John K. Walton follows the history of tourism that western society, ancient Greeks and Romans origin the "Heritage Tourism" and "Beach Resorts" at the end of the 18th century. By the early 21st century tourism became the process of spending time out of usual residence for the purpose of commercial act. Eastern civilization offers pilgrimage tour in play as the coexistence of religion. Small groups of monks under Buddhist sites began before 2000 years as tourists. Spa was the earlier invention of European, now Belgium as resorts. Japanese, in the 6th century practiced hot springs to bathers. Modern tourism was come in appearance by the time of postindustrial west increasingly practiced. By the early 19th century European took journeys of health, leisure and culture. In the mid 19th invention of steam Railways promoted domestic and international tourism. In the late 19th century, after the First World

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War British Thomas Cook and son's organization and others spread out the tourism practices from Europe and Middle East. In the latter half of the 20th century tourism became larger business using international airborne packages.

(Paudel, 2019) traces that history of tourism in Nepal comes back when Kathmandu valley was not habitable. The saying is a Chinese tourist Manju Shree came to Nepal and chopped the Chovar hill and drained out all the water from the Valley. Since the period of Malla regime European tourists started to come in Nepal. Marriage of Princess Bhrikuti with Srong-Sten Gampo, king of Lhasa in 592AD made strong relationship with China. (Stevens, 1978) explained that Nepal has long traditional history of tourism. In 250BC Indian Emperor Ashoka's visited Kathmandu Valley and Lumbini, the birthplace of Buddha. After developed British Hill station in Nepal in 19th century, the British officers pass in Nepal for the purpose of hunting or by Victorian gentlemen engaged in amateur explorations and botanical and mountaineering expeditions. (Shrestah, 2017), Before 1990 Nepal was closed for foreigners. In 1953 Tenzing Norgay Sherpa and Sir Edmund Hillary have ascended the Mount Everest and then Nepal gradually famous for international tourists. In 1956 National Tourism Board (NTB) and the same changed into Nepal Tourism Board in 1998 was established. Nepal got membership of International Union of Official Travel Organization in 1959. While Government of Nepal in 1973 has banned marijuana and hashish, the tourism of Nepal took a turning point that Nepal developed as a hot spot for adventure seekers and cultural tourists. Nepal celebrated year of "Visit Nepal '98 and 2011".

As elaborated by Global Wellness Institute wellness tourism is formally founded in different religious, medical and intellectual travels in the United States and Europe in the 19th century. The ancient civilization of Rome, Greece and Asia has tenanted to the modern wellness tourism. In terms of wellness tourism 19th century was as intellectual and medical travels, 20th century was for spreading out and attraction of audiences, in 21st century the global wellness tourism drastically spacing as angling the point shifting from healthcare to wellness i.e., mental and inner peace.

Nepal has multiple possibilities of tourism. It seems as a means of poverty alleviation and path of social justice and equity in the country. Wilderness and adventure (mountain climbing, mountain biking, rock climbing, bungee jumping and trekking, hiking, bird watching, mountain flights, ultra-light aircraft flights, paragliding and hot air ballooning over the mountains of the Himalaya, rafting, kayak or canoe and Terai region jungle safaris), Religious tourism activities (Hindu religion related Pashupatinath Temple, Swargadwari, Lake Gosainkunda near Dhunche, the temples at Devghat, Manakamana temple in the Gorkha district, and Pathibhara near Phungling, Mahamrityunjaya Shivasan Nepal in Palpa, Kalika and Malika Devi in Chhillikot hill, Ambekeshawori temple, Krishna temple, Dharapani temple, Muktinath, Buddhism related Lumbini, Swayambhunath, etc. Culture and Heritage related sites (Pashupatinath Temple, Baudhanath Stupa, Swayambhunath Stupa, Changunarayan Temple, Kathmandu, Bhaktapur and Patan Durbar Square, museums in Kathmandu, Palpa Durbar, Gurkha Durbar, various festivities) visitors could experience. The first Tourism Master Plan of Nepal was drafted in 1972.

"Sustainable" means "livable", "survivable" German forestry circle in 1713 used the

word "Sustainability" and internationally recognized in 1972 from United Nations Conference on Human Environment in Stockholm. Social, economic and environment including political arena are the pillars of sustainability. "Sustainability" is not only environment, this term relates to human physical, mental, spiritual, social, cultural, emotional health and life. Human spiritual and mental health reflect the wellness is the base for happiness that make people ready to contribute to the sustainable development. Sustainability is not only about wellbeing of the "Planet"; it is also about the psychological wellbeing of "People" for "Prosperity", "Peace" and "Partnership" - five principles carried by Sustainable Development Goals (SDGS) - targets 2030. According to The Global Wellness Institute "wellness tourism as travel associated with the pursuit of maintaining or enhancing one's personal wellbeing". Convention on Biological Diversity in 2001 established the rules for sustainable tourism and the United Nations declared year 2002 as Ecotourism. Economic development, environment conservation and community empowerment are three main components of sustainable.

Wellness and Wellness Tourism

"Wellness" is absence of "illness". Wellness is the action of practices to keep betterment of body, mind and heart or, overall human psychology. Physical health, emotional, intellectual, social, spiritual, environmental, occupational, economic, culture is the dimensions of wellness. Wellness is the lifestyle for healthy, sound, stress free, joyful, eternal peace and energy gains. World Health Organization (WHO) defines "the state of complete physical, mental, and social wellbeing, and not merely the absence of disease or infirmity". Wellness relates to art of living and soft health of self-responsibility & love, breathing, sensing, eating, moving, feeling, thinking, playing, working, communicating, intimacy, finding meaning of life and transcending living.

Wellness travel is one of the famous of several sectors in tourism. It is reflective for developed and developing countries. It gives not only in increasing of economy, also tangible social, cultural, mental and spiritual peace and social harmony. Wellness is very ancient 3000 B.C.E on Ayurveda (Science of life), later inscribed in four Vedas (spiritual text) of Hindu and in Chinese system of medicine based on Buddhism and Taoism. In western society it was practiced in ancient Greek and Roman. According to the Oxford Dictionary "Wellness" as a word was used in 1650s. Modern wellness was paved in 20th century. Halbert Dunn in his book 'High Level Wellness' published in 1961 created the answering the "meaning" of "Wellness".

Wellness tourism in Nepal was in practice traditionally through religious practices, based on Himalayan foothills Ayurvedic practitioners, Buddhist meditation for mindfulness, Yoga by Lord Shiva in ancient age for balance of physical, mental and spiritual health. Yoga, meditation and Ayurveda are symbolizing for four aims in eastern philosophical beliefs - dharma (dutifulness), Artha (property earning), Kama (desire), and moksha (liberation/freed from fear and greed in life). Ayurveda is an ancient medical system of Nepal that manage the inner and outer dynamics of health.

The purpose of wellness tourism is to maintain and strength one's physical and

inner power through Ayurveda treatment, meditation for spiritual healing, retreat activities, mindfulness practices, therapy of water and hot spring, transition therapy (divorce, job and property loss, depression etc.), yoga practices. (Konkul, 2012) "It is believed that the term wellness has emerged from the WHO notion of 'well-being' and the concept of fitness. In the Central and Southeast European countries, there is an enhanced emphasis on sunshine, sea air, and thalassotherapy. Physical fitness is also seen as an integral part of everyday wellness. In Asian countries, many spiritual activities such as yoga, meditation, and massages are considered important daily activities". In Nepal tourism as aspects of cultural, business, religions, social were in existence from ancient age. So many saints in Nepal used to come for mental and health relaxation and acquire Ayurvedic, Tibetan herbs, mantra and meditation in high Himalayas. Wellness tourism convers mind refreshment through mantra, natural beauties and retreats, physical practices, like: fitness, postures, spiritual and eternal peace of heart from mantras, meditation, yoga and *Pranayamas* from service centers, lifestyle resorts. World Tourism Organization (WTA) and Global Tourism Institution (GTI) terms that modern wellness tourism in present days started in 2008.

Empirical study (literature review)

Wellness tourism perhaps the fastest growing tourism of the global tourism market. Wellness tourism is the travel for destination for the purpose of building health and well-being through physical, psychosocial and spiritual activities. Ayurveda, spiritual or holistic retreats, Tibetan medicine, homeopathy, spas, wellness hotels and resorts, naturopathy, yoga, fitness have been grown rapidly in Nepal though all the possibilities are not utilized extensively of Wellness Tourism.

(Galina Romanova et al. 2015), Health and Wellness Tourism: Spa is one in health wellness and now it is used as medical treatment through therapeutic and other professional services for renewing the mind, heart and body. Practicing of health and wellness tourism in Russia is growing up as a result of problems with the Russian State Health Care system, changing in life style, environmental problems, urbanization. Though the importance of health and wellness tourism is growing up, but consensus among tourism scientists is not made yet. Terminologies, like: tourism, wellness tourism, spa tourism and medical travel/tourism, health tourism are in use differently.

Wellness and medical tourism cover all these as mainly concerns of all to sound health. Tourists who have their specific illness treatment during tour known as medical tourists and another type of tourists need to use vacation to improve their health and well-being as wellness tourists. Interrelations of health, medical and wellness tourism is closest. Wellness emphasizes conceptualizing to health issues and prevent further health negativity applying various activities. Wellness tourism is well vehicle for enhancing holistic health wellness. In Russia health tourism and wellness tourism has same meaning. The direct and indirect effect of wellness tourism in economy and in Gross Domestic Products (GDP) seems in creating jobs and contribution in revenues as well as social impacts. Ageing, chronic diseases cure and

prevention, seeking better health, alternative treatment, globalization, changing in life occurs to increasing the health and wellness tourism.

During the period of Soviet Unions health tourism was provided large subsidies for resort treatment in sanatoriums as in social tourism forms. "The post-Soviet period has witnessed several reforms, but the farthest-reaching for sanatoriums was a reform of Social Insurance Fund in 2002, when treatments in sanatoriums became a not reimbursable costs". There are various subtypes of health tourisms, like: 'medical clinical tourism, medical resort tourism, The Sanatorium (institution of treatment, prevention and rehabilitation), Prophylactic sanatorium (prevention of entrepreneurs' personal disease), Medical pension (holiday home), Child health camp (child treatment with out parents in centers), Baths and mud baths. Wellness tourism needs better motivational socio-demographic factors and identify clusters and segments for health. "Tourist choice is often determined by the presence of known and effective natural healing factors at the destination. The choice in favor of the country or destination can also be made due to liberal laws and regulations" (p.258).

Managing the flows of visitors is an important part to preserve the destination and its sustainable application. Tourism product design along with tourism marketing literacy at micro and macro level approaches need to develop strategy of tourism industry.

This literature mainly described the health and wellness tourism system of Russia. The system during the USSR was more systematized by the Government policy. It has analyzed about Government policy for wellness tourism during USSR. In post USSR it was not in proper condition. It means the government policy plays the role in promoting the wellness tourism. Public-private partnership is the Russian government practice to using for target in tourism. This is based on quantitative and qualitative methodological approach with different method of study, like: field visit, policy review, observation, literature review. Conceptually it introduces more advance means of health and wellness tourism. But all practices of Russia may not fit to Nepal. Wellness tourism in Nepal is neo-developing approach structurally and formally. Wellness tourism is the part of tourism. The literature is selected because of concept and the motivational theory applied in the literature may contribute in my research.

(Khanal, 2017), Issues and Challenges of Integrative Medical System to the Growth of Health Tourism Industry in Nepal: Nepal's Himalayas, mountains, plants, sun, rain, strong wind and varies of herbs, cultural heritage, yoga and meditation centers contribute to attracting wellness tourists. Tourism defines to travel to temporary staying from a day to a year for physical and mental health relaxation and treatment as well. Medical tourism, wellness tourism, sports, yoga tourism, integrative medicine are the inseparable components of health wellness tourism. Wellness tourism is for promoting physical, psychological and spiritual health with visiting destination and taking healthy food. There is no any extensive research and study on Wellness tourism in Nepal though it is in practice traditionally. Now health and wellness services is available in star hotels and service centers. The government should prioritize in planning and budget to expand the services.

The article is on health treatment and economic perspectives, but not covered integrated approach as topic said. Spiritual and mental health sector is limited in the literature.

Though it has very less description on wellness tourism, but can contribute referring some traditional practices in health tourism in Nepal. The article is selected for my research in application of concept building.

Cornelia Voigt et al. (2011), Graham Brown and Gary Howat, Wellness tourists: in search of transformation: Beauty spa, lifestyle resort, and spiritual retreat visitors are the major elements of wellness tourism in Australia. Transcendence, physical health and appearance, escape and relaxation, important others and novelty, re-establish self-esteem and indulgence are six benefit factors of wellness tourism. Services and products are to be designed understanding the behavior, needs and habits of wellness tourists explaining it through marketing perspective. Presently wellness tourism is categorized as spa visitors, lifestyle resorts visitors and spiritual retreat visitors. "Wellness tourism was defined as the sum of all the relationships resulting from a journey by people whose motive, in whole or in part, is to maintain or promote their health and well-being, and who stay at least one night at a facility that is specifically designed to enable and enhance people's physical, psychological, spiritual and/or social well-being (P.17). Wellness tourism contributes into benefits of being with friends or family, relaxation, and escape, improvement in body and emotional states. Spiritual retreat visitation generally involves meditative elements and often focuses on gaining religious or spiritual insight. Wellness tourism was assumed a group of all the relationships resulting from a journey to promote their health and well-being, and who stay at least one night at a facility. Identification of tourists whether they are homogeneous groups or differently interested for spa, lifestyle resorts and spiritual is primary work for adjusting the wellness services.

This study has based on motivation, socio-demographic and travel behavior theory and applied mixed methodological approach with methods of semi-structured interview, self-administered survey through e-mail from wellness tourists, literature review, heterogeneous sample survey from wellness tourists, quota sampling of three sub-groups, x2 tests for quantitative data analysis. Three sectors of wellness tourism beauty spa, lifestyle resort and spiritual retreat visitors mentioned in the study could not cover all natural facilities available in Nepal traditionally. This literature is included in my research that methodically supports to analyses trends of tourists in Nepal. Sociodemographic and behavioral theory links to study lithly. Contents covered in the study will contribute to elaborate the spectrum of wellness tourism in Nepal.

Siripan Deesilatham, S. H. (2016), Wellness Tourism and Quality of life: Motivations, Constraints, Lifestyles and Satisfaction: As wellness tourism is still new approach and less familiar among tourism segments, from the first of 21st century it has been becoming popular among tourists for health well-being. Wellness tourism is as consists of health and medical tourism – spa, wellness, spiritual tourism sometimes considered synonymous. Wellness tourism is linked to the evolution of civilization. Taking spa, beauty treatment, pampering, sports and fitness recognizes as leisure wellness tourism whereas spiritual retreats, yoga, meditation as holistic wellness tourism. Wellness tourism is not relating only to the positive aspects of travel, it has some constraints as negative aspects that may affect to travelling. Quality of life style of wellness tourists at many contexts

reflects to self-responsibility and individual choice that impact to health and overall well-being enlightenment. "Wellness Tourism Worldwide Report (2011) showed that Africa, the Americas, Europe, the Middle East, Australia, New Zealand, and the South Pacific focus more on the natural environment and natural healing as assets. On the other hand, Southeast Asia and the Far East focus on spirituality as well as complementary and alternative treatment assets; holistic retreats—including ashrams, wellness hotels, resorts, and spas—dominate the wellness assets across these countries". Motivations, Constraints, Lifestyles and Satisfaction are the major factors to ensure the quality of wellness tourism. Strategically health is major to wellness tourists and tourism contributes in economy of countries.

This research study more or less describes on sustainable tourism of western countries practices. Based on motivational and behavioral theory of satisfaction for quality-of-life with qualitative approach and purposive sampling methodology, the study covered more from Thailand where various elements of wellness tourism foundations are developed. In Nepal, there is very few concepts and not emphasized by Government of Nepal in practice of wellness tourism. This literature is selected for my research that can contribute in theoretical aspect and concept development.

Xumei Pan, Z. Y. (2019), Evaluating Potential Areas for Mountain Wellness Tourism: A Case Study of Ili, Xinjiang Province: Wellness tourism is increasingly growing up in meeting people's health and wellness meaning at the globe. Wellness in terms of including of self-worth, love and affection, intellectual thinking, spiritual cleansing, nutritious supplements, humanity, friendship building, social capital formation, institutional relationship, local cultural and inheritance promotion, trust and beliefs in clicks. Based on physical condition the aged nursing is divided in to two sub-categories – living in nursing homes (for spa, traditional Chinese medicine, and upper-class medicine) and living in retirement communities. Leisure for recreation and as wellness tourism was a type of tourism in mountain areas activities of entertainment as fishing, hiking, skiing, snowmobiling, and snowboarding pre-dominantly. Wellness tourism incorporates various culture, historical backgrounds and social customs applicable as new concepts worldwide. "Wellness tourism in China may be made up of health preservation, sports and recovery, medical healing, and aged nursing; it involves meditation, taiji quan, qigong, wuqinxi, ba duan jin, Chinese dancing, wushu, horse riding, acupuncture, moxibustion, tui na, fire cupping, massage, skin scraping, aromatherapy, medicinal diet, timesharing vacation, recuperating and nursing home, retirement community". In context of China wellness became a comprehensive concept with dimensions, like: realistic beliefs, self-worth, exercise, stress management, humor, intelligence, spirituality, love, gender identity, leisure, emotion, friendship, nutrition, self-care, work, personal attributions, social identity, local safety and institutional concern may new knowledge of the article.

This study has covered multi-dimensions of health leading by land-use suitability approach focusing more on aged nursing. Though it did not cover social, cultural, economic and religious factors that directly relates to wellness tourism, it is selected for my research to consulting to wellness tourism experts, geographical selection for wellness tourism to conceptualize my research. Geospatial data collection method for sustainability assessment may contribute to collect information in my study.

(Konkul, 2012), **Wellness: A New Mode of Tourism: Wellness is new model in tourism industry. People go to destination for wellness facilities.** Two factors of health policy of World Health Organization (WHO) well-being and fitness as integrated concept and sensitization of people to their health concise inspired the people for the wellness tourism. It releases the tourists from stress and open the door of relaxation for soul, body and mind. New destinations and categories of services are emerging rapidly. In recent the aim of people focuses on becoming happy and healthy instead of getting more money. Components of wellness tourism in the Central and Southeast European countries and in Asian countries varies considered the users' interest and practices.

Wellness, not only relating to physical health, it is the state of mental, spiritual, physical and in a whole admirable lifestyle, and far better beyond treatment of specific disease. Wellness is the new concept of by-product of schooling of good health, happiness, satisfaction, well-being. Wellness tourism is now recognized by many as the means of longevity of life devoting through utilize leisure for health and other positive actions.

Wellness travelling is as Quality of life (QoL) is difficult to define, it come to understand peoples' satisfaction with their lives, their physical, mental, social and emotional health, and the nature of the environment in which they are living. It can be measured with qualitative and quantitative indicators, which are subjective and objective in nature. Objective indicators include: life expectancy, employment status, marital status, education, working hours per week, housing conditions, crime rates, poverty level, healthcare provisions and legal rights. The subjective indicators relate to happiness, job satisfaction, sense of community, family relationships, stress level, use of leisure time, degree of spirituality, sense of safety and number of enjoyed holidays. Researchers in the field have shown that travel and tourism have a positive correlation with QoL. Happiness is a complex and almost an indefinable term. However, researchers believe that happiest people are those surrounded by family and friends; engage themselves in relaxing activities; are not focused on materialism; not obsessed with image, social status, and fame; are grateful for and satisfied with what they have; are altruistic; trust others and cooperate; and live in politically stable nations.

Neo-classic economic theory is used in this study with qualitative methodology and methods of interview, literature review. Quality-of-life in wellness tourism defined here may not match to all people and countries. It is contextual and based on local facilities and peoples' social, economic status. This book is selected for my research because technologies for wellness assessment, like: data recording, direct questioning, tissue sampling in terms of Ayurvedic treatment, functional testing, data analysis and knowledge management may support to recommend wellness tourism development in Nepal.

(Routledge Taylor and Fancis Group, 2010), **Spa and Wellness Tourism and Positive Psychology-- A Focus on the Global Spa Experience: Spa** in term is the extended name of Belgian town Spa. The Romans named it due to its scenery and abundant watery beauty. In Romans the verb carries the meaning of fountain (espa) and bubble forth (spargere). Spa is the components of wellness with healing water bathing. Wellness travelling is the extensive mode of integrated approach of health – physical, beauties, consciousness of spirituality. It is the connection of human and natural wellness resources. Wellness tourists, for their health

achievement during travel seek for entertain of saunas, hot tubs, physical fitness clubs and gyms, aerobics, short and long walking and swimming, skiing and hiking etc. Relaxation with novelty, stimulation with excitement and escaping motivate the novels wellness tourists. Spa and wellness tourism offer positive aspect of the physiological and physical benefits of travel than might be expected from everyday clinical observers.

The literature has quantitative and qualitative approach with structured questionnaire interview and motivational theory and interpretivism paradigm. The literature is lacking of spiritual and mental health and only spa is recommended for positive psychology based in western countries. Wellness travel is guided from socio-cultural and psychological needs. Various theories recommended to develop positive psychology is the target. This book will support to shape my research in theory and epistemological clarity.

Scott Wayne, E. R. (2020), Analysis of the Global and Asian Wellness Tourism Sector: Wellness travelling is the dimension of self-reinforcing and self-perpetuation. Its activities relate to become people healthier (stress management, disease control, enhancing physical and mental well-being), more productive and increase the power of spending. Destinations for wellness tourism may be protected in terms of cultural heritages and traditions and sustaining of destinations. It generates local earning through employment. Wellness tourism is combination of natural products and nature related activities and integrated parts of resorts, special offers. A report of 2017 economically the wellness tourism contributed in worldwide by \$639.4 billion in GDP and 17.9 million jobs in the world. Wellness tourism is diversified based on country's geography, products, culture, climate, history, socio-political system and interest of people. "The wellness offers of many destinations depend on protected natural assets and cultural traditions, such as hot springs and traditional yoga and acupuncture practices. Many wellness-motivated travelers are attracted by these assets and traditions, as well as the broader cultural and natural heritage" (p.24). It relates to Sustainable Development Goals (SDGs). "Eighty-three percent of the agents surveyed said that their clients are willing to pay a premium for wellness travel and/or access to health products and services while traveling". Wellness tourism has power of transform one's life and spell out the meaning of living. Wellness tourism itself is new philosophy cultivating of life belongings. It is greater both to visitors and visited to multi sectorial positive impact in.

The study focuses more on economic impact from wellness tourism. The book has explained the segments of wellness tourism of more than 30 countries, but not included of Nepal. It means Nepal has no formal practices of wellness tourism. This book has selected for my research because it has described wellness tourism is pursuit of physical, mental, spiritual or environmental. The three components of sustainability are covered (The wellness offers of many destinations depend on protected natural assets and cultural traditions, such as hot springs and traditional yoga and acupuncture practices. Many wellness-motivated travelers are attracted by these assets and traditions, as well as the broader cultural and natural heritage.) Linkage to all Goals of Sustainable Development is seen and Hindu meditation and Ayurveda in India, and the deep spiritualism and oneness with nature of Buddhism. This will contribute in my research in terms defining of spiritual peace tourism.

Thal, K. I. (2015), Self-Determination Theory and Wellness Tourism: How Do

Wellness Facilities Contribute to Wellbeing? Etymologically wellness as a term was traced to 17th century from Europe (naturopathy was in practice by pre-Socratic philosophers and later by Stoics). Conceptually wellness is older that can be found in Egyptian Babylonian literature. Wellness is more than benefits of vacation; it also promotes holistic wellbeing. It is the stage of not only absence of disease but the condition of antithetical to it – well-being of physical, mental and social. Wellness and wellbeing conceptually allied to travel for quality-of-life. More over wellbeing is associated to infrastructure, services and other activities of destinations. Six dimensions (physical, intellectual, emotional, psychological and spiritual) drive to wellness. Wellness tourism is defined as 'alternative spaces' where visitors can escape from stresses and distraction of home and make self-engagement. Wellness centers encourage meditation, self-intuition awareness seminars, reflection of personal hobbies. Increase of wellness tourism reflects on psychosocial needs and religious and spiritual satisfactions. In 1950 tourism was incorporated the act of sea, sun and sand. Health tourism, medical tourism and well-being tourism are looks like the forms of wellness tourism. Spas, lifestyle retreats that care body, mind and hearts are the activities of wellness tourism. Wellbeing is cited as the motivation and outcome of travel and in terms of dedicated infrastructure, services, and amenities at destinations.

The literature has used Self-Determination theory, motivation theory, goal theory to examine tourist satisfaction, spillover theory to assess degree of change for quality-of-life, restoration theory for assess quality of destination, theory of development (Cognitive Evolution theory, Organismic Integration theory, causality orientation theory, basic need theory, goal content theory). As the literature is about European context, it has lack of spiritual and mental peace promotion and sustainability segments. It is selected for my research because it can link wellness tourism to the approach of quality-of-life.

(Deesilatham, 2016), **Wellness Tourism: Determinants of Incremental Enhancement in Tourists' Quality of Life:** Health with six dimensions of physical, spiritual, psychological, social, emotional and intellectual is the center point of wellness tourism. in 1959 the concept of wellness was defined literally. Wellness tourism includes the area of awareness, feeling of intuition, morality, ethics, well-being of health. Spa is the highly popular though there are many activities in wellness tourism. This research was carried in Thailand where traditionally many practices are in existence. QoL is the result of wellness tourism. Wellness tourism is mass tourism raising as global economic phenomena. Wellness and wellbeing are conceptually allied terminologies in academia.

The research has applied qualitative and quantitative approach as well. Maslow's hierarchical needs of motivational theory, theory of satisfaction was parallely used. It has limitation of focusing on "Muay Thai" or Thai Boxing and secondly the meditation retreat group, not spiritual and mental peacefulness from wellness tourism. Buddhist meditation is in widely practice in Thailand. Mindfulness mediation is contemporary in practice in the country. The literature will assist in articulation of meditative practices based on Buddhism that relates to spiritual peace tourism, a part of my research.

(Karen Irene Thal, 2019), **A Conceptual Model of Wellness Destination Characteristics that Contribute to Psychological Well-being:** Conceptually premises

environment plays the vital role to promote wellness tourism. ". . . the characteristics of a wellness destination that actively promote well-being are pivotal considerations for defining and analyzing this flourishing tourism sector". Utilizing of leisure ultimately contribute to well-being of health. Natural and cultural sources, supply side behaviors and innovative approaches leads more rather than facilities available.

The literature has applied Self-Determination Theory was applied with Focus Group Discussed in south-eastern USA. Though the research is concentration on physical health wellbeing, this research is selected for support in creating the clarity of wellness tourism for psychological wellbeing in my research.

Netto, A. P. (2009), Philosophical Issues in Tourism, What is Tourism? Definitions, Theoretical Phases and Principles: Tourism is a period of leisure and walking for physical, mental and spiritual health temporarily. Tourism in concept is a wholistic approach of individuals, business, academia and other multidimensional actions. "It involves the temporary displacement of people from one region to another, country or even continent, with the objective of satisfying necessities and not the realization of remunerated activity. For the visited country, tourism is an industry whose products are consumed in loco, producing invisible exports" (pp. 45). Tourism refers three phenomenon – place/destination, human beings and leisure for interaction with others. Tourism is the construction of knowledge by interacting between visitors and hosts. It is the opportunity of economic gains for visited. It is the dialectical relationship among geographies, communities, interest and experiences.

This research book has carried the general concept of tourism instead of wellness tourism. It has applied system theory with different methods. This literature is selected to use in my research because it supports to conceptualize philosophical prospects of tourism.

(Juho Pesonen, 2010), **Rural Wellbeing Tourism: Motivations and Expectations:** Quality of life can be conceptualized of Wellness with physical, mental and spiritual well-being and happiness, interrelationship of others and environment. "Rural tourism typically refers to tourism outside densely populated areas and tourism centres. In some countries, the term farm tourism (agritourism, agro- tourism) is synonymous with rural tourism" (p. 150). Wellness tourism means the experience of nature e.g., Alpine wellness in Australia, Finland, forest and Lake wellness. Tourists expect from wellness tourism of having relaxation from routine life, feeling of home away from home/alternative temporary home, refreshment, mental freeness, escaping from social stress and work pressure for health benefits. Wellness tourism can open the doors of self-realization and intuition in peaceful environment releasing from outer stress.

This article described about the tourism with natural and environmental sceneries for the benefits of health in rural areas. It has adopted theory of motivation with methods of questionnaire distribution and collection through e-mail, interview, case study, website referring, literature review. As the article is about Finland has described about physical benefits from rural and wellness tourism. Though it is about rural tourism, but has deeply comparative study with rural tourism and tourism. This literature can support to my research to find out the challenges of wellness tourism reflecting to Nepal.

(Kebete, 2022), **Heritage tourism as a driver of socio-economic development and implications for sustainable tourism:** Heritage tourism is natural and human made traditions that can support to build up wellness tourism. Heritage tourism has high possibilities of economic gains. Community people can enhance heritage tourism more inclusive in terms of fairness and efficacy, trust, respect, dignity, environment preservation for sustainable development approaches. "The community building approach strikes a balance among the interests of tourists, preservationists and community members. It has been revealed that heritage tourism enhances the socio-cultural and economic benefits of the local community and assists environmental conservation initiatives" (p. 2). It promotes the socio-cultural, economic and environment of destinations.

Heritage tourism relates to cultural and social tradition preservation and environmental conservation. The article has limited area described on wellness tourism and its widen segments. It has described about the earning from heritage tourism instead of health benefits. The article is selected for my research that can contribute to the parts of sustainable development - social and economic development and environment conservation. Heritage tourism is organic and environmental friendly.

Sharma, N. P. (2020), Meditation Tourism, Buddhist Philosophy in Practice: A Case Study of Lumbini, Nepal: describes Lumbini can be shaped as a best destination for meditation tourism as philosophy of Buddhism. Meditation is the emerging parts of wellness tourism. It needs to link between philosophy of Buddhism and attitude of visitors. Religious tourism, yoga tourism, peace tourism and spiritual tourism are some dimensions of tourism. The tree, pond, monument in Lumbini, represent the Buddhahood, air and greenery environment. Lumbini is the place where one can get all religions at a place through Temples, Monasteries, Masjids, Church, Sputa's and other pilgrimage sites. It is the place of religious patience and peace. Lumbini could not attract tourists for the purpose of meditation and other dharma what the possibility it has. As the birthplace of Buddha, tourists and pilgrims could not get value as its philosophy and practice on meditation. Most tourists are unaware of the core aspect of visiting Lumbini. Lumbini is popular as Buddhist pilgrimage site. Now, tourists visit Lumbini a best destination for pilgrims. He further addresses,

The participants' versions including their experiences reveal the importance of meditation tourism in Lumbini. The analysis of their experiences can be categorized in three ways. First, every participant who visited the holy place Lumbini was inspired deeply to find peace of mind. They were very much aware of Buddha's enlightenment and his boundless compassion towards all suffering people. The participants were motivated to attain enlightenment like Buddha. The second aspect is the participants practiced meditation under a tree inside the Mayadevi Temple. During this meditation, they experienced abundant positive energy in the milieu. The participants were so much happy. Everyone was feeling good to be there. It was quite a different experience to them (pp. 49).

Place of enlightened birth, place enlightenment presence, delivered first sermon by enlightened and place of enlightened demise are the four monuments to visit suggested by Buddha. Lumbini is the sacred place for the meditation where positive energy can be benefitted by

multipliers. Relaxation and spirituality can be found within the practitioners.

This literature is focused on peace theory based on Buddhism that can get from Lumbini of Nepal. This relates more on peace of soul for mental wellbeing and meditation for spiritual peace. The literature has qualitative research methodology with case study, literature review, diachronic and synchronic approaches. Though Yoga and Ayurveda are not covered in the study, this is selected for my research that Buddhist meditation and charity works gives high level of soul peace feeling as peace tourism. Health tourism covers both medical tourism (based on western medicine) and wellness tourism (based on traditional therapies such as Yoga, Ayurveda, and Spa). The article has SWOT analysis on health tourism that covered meditation, yoga and Ayurveda too. It can be linked to my research.

Khanal Bishnu Prasad, T. S. (2019), Potential of Health Tourism Development in nepal: Literature Reveiw and Future View: By its tradition health tourism is indigeneous of Nepal. Yoga, Ayurveda, meditation, and natural healing-based tourism are a new niche of tourism. Health tourism can improve as preventive, curing and psychosocial benefits. "Nepalese health tourism offers Ayurveda, naturopathy, yoga, meditation, spa, and many other treatments that are beneficial for health rejuvenation. People from more than 120 countries visit various Ayurveda centres, meditation centres, yoga centres, and spa hotels & resorts spread across the country as a part of their health tourism in Nepal" (pp. 20). The health system in Nepal, 122 years old was based on the primary health care. It was based on natural healing factors combination of medical treatment, preventive and wellness programs adapted to the needs of specific tourist groups. Ayurveda is traditional practices. Wellness tourism contributes in health well-being.

Qualitative methodology with methods of interview with stakeholder's agencies, literature review was applied in this research. My research will be based on segments of Ayurveda, Meditation and Yoga that this article will support in health and wellness tourism building of concept, and a little about spiritual and Ayurvedic treatment and, meditation.

S. Chakraborty (2010), Sustainable and Value Based Tourism in Nepal – Travel Writer's Perspective: Natural sceneries can contribute in wellness tourism to stay tourists in Nepal. Culture, social functions and indigenious health treatment practices can sustain the wellness tourism. Innovative Sustainable Tourism products like Snow Leopard Treks, Ethnological Tours, mountain climbing, and casinos, Flora & Fauna Tours or for that matter Wetland Bird Watching Tours for Sustainable Tourism professionals would be the indigenious local people themselves. Yoga, natural resources, like: Eco-Tourism and Green Tourism and other Value Based Tourism would make visitors to extend their staying in Nepal. Fundamental ingredient of this new type of tourism package is not transport and accommodation but the performing of entertaining activities by allowing greater integration with the outing purpose. In this article sustainable wellness tourism sounds very simple, but in execution it needs high level planning and commitment of government and community engagement. He writes,

The essential ingredient of this new type of tourism package is not transport and accommodation but the organization of recreation, which alone can enrich the tourism experience by allowing greater integration (. . .). In other words, Value Based Tourism, where the key factors are quality products, excellence in

service (human relations), fully involve all the citizens in tourism and obtain the maximum yield from it to benefit the country, its people, business partners and visitors (pp. 132-133).

The literature has addressed sustainable, value-based tourism in terms of natural conservation for scenes. This literature is selected for my research to explore the role of youth in tourism and benefits from sustainable wellness tourism in Nepal.

Ni Nyoman Triyuni, I. W. (2014), The Readiness of Bali as Spiritual Tourism Destination: Recently competition in tourism is seen in land cluster and community based specific characters and cheap facilities for mental health, psychological retreats, eternal peace etc. Bali is ready to be the spiritual tourism destination due to the existence of temples all over the island. The community hall in temples is also as a place for meditating, taking rest or staying overnight. Religious tourism is a cheap that tourists in Bali stay at community, spirituality are a type of psychotherapy that improves the quality of life. Bali also has traditional treatment in the form of cream powder (boreh) for massage that can give peace of mind with its unique aroma. "Bali has been famous throughout the world and in terms of attractions Bali has been considered to have a special attraction as a destination for spiritual tourism" (pp. xx). It is in line with spiritual tourism that promotes the health of the body, soul and spirit. Priests of temple can't speak English and tour guides assist them. It can be a spiritual tourist destination, but since each temple is located in the traditional village, therefore whoever is going to use it must follow the custom practiced in that community.

This literature is selected for my research. Bali is like dominated by Hindu temple like Nepal. Priests of the temple face same problem of English language. As this is spiritual tourism in Bali can link to my research. Spiritual tourism supports to sustainable wellness tourism. Qualitative methodology of the research can offer to my research some appropriate methods.

(Tharakan, 2015) **Health and Wellness Tourism a Study on Magnificent Manipal:** Health and wellness tourism is highly prestigious and for satisfaction of physical and emotional demand. The old people prefer this than children and young and seek meditative calmness and spiritual practices, relaxation, pleasure, healing and regeneration. People choose the wellness tourism for own looking good and keeping fit. Physical, economic, beauty treatment, relaxation/rest, leisure//entertainment, Life/work balance, psychological, spiritual are the domains of health and wellness. "From time immemorial the alternative therapies such as Ayurveda, Unani, Siddha, and Homeopathy (AYUSH) were prescribed and practiced in India" (p.13). Dunn had developed the concept of wellness in 1959 incorporating body, mind, spirit and environment.

"Health and Wellness is an experience of the greatest feel which awakens the consciousness of the state of mind, where the look, feel, performance, fulfillment, enjoyment and longevity is achieved. Health and Wellness is the best preventive medicine for stress and disease. The present-day Spas, Health and Wellness resorts are conceptualized as a place of worship for cultures to create an experience of the traditional rituals to enlighten the consciousness" (p. 44).

Wellness tourism in Manipal is host as economic gains by community. Health and wellness tourism inspire entrepreneurs for employment generation. Local community engagement can make health and wellness travelling sustainable. Multi characteristics culture of Manipal – worshipping of Bhutas/spirits for protecting blessings and others are unique. Yoga, health and wellness centers in universities broadening the awareness and educate and sustain the appliances. Hospitality infrastructure in Manipal for health and wellness tourism is strong factor to sustain the tourism.

This extensive academia research has described in detail about the health and wellness tourism in Manipal, India. Though it has not mentioned about spiritual peace tourism, but various sub-contents have covered the theme of peace. This research is selected to use in my study to adapt the history of wellness tourism and different subdivisions, methodology and structural components of wellness tourism and its connecting to sustainable wellness tourism approaching in Nepal.

Conclusion

Tourism is travelling far from usual residence for getting entertainment and relaxation staying at centers more than a night and not over a year at a time. Tourism was initiated from Europe in 18th century. Physical wellness tourism embracing visiting to destination with spa, massage, treatment of beauties, detoxification, telesotherapy. Wellness tourism believers recommend human's physical well-being, happiness and productivity coding the health-oriented travels, positivity affect creating flexibility, problem solving and ability for managing stress. Wellness travel became an indignation with baby boomer generations who are progressively deciding for the steps in order to remain beauty and grow over. The wellness travel is the top sequence to the dynamic lifestyle for the young individuals and ideal years. These young generations perform for hiking, bag packing, cruces, weight loss, spiritual retreat. Initially it was to obtain the purpose of relationship, trade promotion, somehow religion benefits.

Yoga, meditation and Ayurveda reduce mental stress and anxiety and vital physical muscles, contribute in diseases prevention and healing, balancing of hormones and detoxifying the body. More than these make people mentally and spiritually peace. Nepal is the unique destination for spiritual detectives and peace of mind. It is one of the greatest Buddhist pilgrimage and meditation place with harmony of multi-religious beliefs. Diverse of biodiversity, mountain herbs, indigenous knowledge on nature and healing system, power of morning mantras balance the lifestyles.

Reviewing the above literature, I concluded that the wellness tourism industry has grown too fast because of successful global interest of fitness, health well-being and for more revenue. Reviewed the literature on wellness tourism and its sustainable application found the knowledge about how to make its advancement. Most of the works related to wellness and pleasure tourism have included what the lifestyle resorts provide.

In Nepal indirect wellness tourists can take benefit from lifestyle resorts, meditation and Yoga centers. No any detail and extensive study in Nepal on sustainable wellness tourism

is found. Conceptual clarity and challenges not being defined and identified in sustainable tourism in Nepal. The Government strategic plan has a narrow space to wellness tourism. Wellness tourism contributes in all three segments of sustainable tourism- economic earning from service providing, environmental conservation as wellness tourism promotes heritage preservation and environment management and social harmony through cultural interaction and assimilation. No literature is found on sustainable wellness tourism and connected to SGDs. Small but have high value that the Nepali people have been practicing traditionally in their daily life and from kitchen to outdoors activities related to wellness of health that is not articulated in literature. Moreover, wellness tourism extends the span of life expectancy through mental and spiritual peace. Many people during socio-economic crisis and natural pandemic, like: COVID-19, disaster, daily life stress and suffer from depression, anxiety and loss of hope of life. Sustainable wellness tourism may advance to mental and spiritual peace and self-satisfaction through the means of Buddhist meditation. The proposed research problem will cover the three gears of wellness tourism- yoga, meditation and Ayurveda treatment as the way of psychological, mental, spiritual peace and self-counseling that were not covered in integrated way in the selected literature. Two renounced professional meditation and yoga facilities will be selected for exploring whether they have been practicing the components of sustainable wellness tourism nor not. Further, the research will reconnaissance the connection of traditional actions and practices to the psychological wellness of health.

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मांसहार किन नगर्ने

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सार:

प्रस्तुत अध्ययन वर्तमान मान्छेका आचारका विषयमा सन्धान गर्ने सन्दर्भमा तयार पारिएको हो । हाल संसारका अधिक मानिस मांसहारमा लीप्त देखिन्छन् । मानिसका लागि मांसहार जैविक, आध्यात्मिक तथा वैज्ञानिक दृष्टिले उपयुक्त छ कि छैन ? भन्ने जिज्ञासा परिपूर्ति गर्ने उद्देश्यले यस आलेखको तयारी गरिएको हो । मुख्यतः पुस्तकालयीय अध्ययनमा आधारित प्रस्तुत अनुसन्धानमा मांसहारका नकारात्मक पाटालाई उजागर गर्ने लक्ष्य राखिएको छ । यस आलेखबाट मांसहार मानव स्वास्थ्यका लागि उपयुक्त छ कि छैन ? हाम्रो आध्यात्मिक जीवनमा मांसहारलाई किन वर्जित ठानिन्छ भनी जिज्ञासा राख्नेहरू लाभान्वित हुनेछन् ।

मुख्य शब्दावली: कृष्णभावनामृत, आहार शुद्धी सत्त्व शुद्धी, अहैतुकी सत्त्व गुण, आत्मवत् सर्वभूतेषु, प्राणीघात नगर्ने शील, गोमेध, अश्वमेध, नरमेध, अजमेध, अध्वर ।

विषय प्रवेश

कृष्णभावनामृत संघमा भक्तलाई चार चिजको निषेध गर्न सुभाइन्छ । ती हुन्: मांसहार, मद्यहार (जाँड, रक्सी, खैनी, तमाखु, बिडी, चुरोट आदि), द्यूतक्रीडा (जुवा, तास) र व्यभिचार (परस्त्री वा परपुरुष गमन वा अवैध यौन सम्बन्ध) । यी चार चिज छाड्न अहिलेको भौतिकवादी र नास्तिक संसारमा कठिन मात्र होइन धेरैका लागि असम्भवजस्तै छ । त्यही भएर यस संस्थामा धेरै भक्तहरू रहर गरेर पुगे पनि टिक्न सक्दैनन् । किनकि उनीहरू यी चार आचारबाटै तर्सिहाल्छन् । धेरै मानिसको वर्तमान जीवन यही चार आचारमै लीप्त छ । कथन नै छ “आहार निद्रा भय मैथुनञ्च सामान्यमेतत् पशुभिर्नराणाम्” अर्थात् आहार, निद्रा, भय र मैथुन यी चार चीज पशु र मानिसमा समान छन् । मस्त पयखानु, सुत्नु, सुरक्षित रहनु र मैथुन गर्नु वर्तमानका अधिकांश मान्छेले बुझेको जीवनको एक मात्र सार्थकता र रमाइलो हो । हाम्रोमा त आजकाल आहारका सन्दर्भमा मांस र मद्य विना कुनै भोज तथा पार्टीको नै परिकल्पना हुँदैन । तपाईंले घरमा कसैलाई भोजका लागि निम्त्याउनु भएको छ तर तपाईंका भोजनालयमा मांस छैन भने तपाईंकहाँ आएका अतिथिलाई श्राद्ध खान आएजस्तो महसुस भइहाल्छ । हामी मांसहारमा यतिसम्म लीप्त भइसकेका छौं कि हामीले आहार र भोज भनेकै मांसहार भन्ने बुझेका छौं । र हामी मांसको स्वादमा यतिसम्म अभ्यस्त भएका छौं कि यसको गन्ध मात्रैले मोहित भइजान्छौं । यस्तो आदत देख्दा कहिलेकाहीँ लाग्छ, हामी मानिस नभई चील, गिद्ध, सर्प वा स्याल बनेर किन जन्मेनौं ? अक्सर हामीले साथीभाइका बीच भोज र पार्टीका विषयमा छलफल चलाउँदै छौं भने त्यहाँ मांसहारमा सबको एकमत भइजान्छ । त्यसै बीच तपाईंले मांस त्याग र शाकाहारी भोजनको कुरा गर्नु भो भने तपाईं एक्लो पर्नुहुन्छ । आजभोलि मांस र मद्यले हामीलाई यस्तोसम्म बनाएको छ कि यदि कुनैले यी दुईमध्ये एक वा दुवै चिज भोग गर्दैन भने उसका कोही मित्र नै

हुँदैनन् । भोज र पार्टीहरूमा रमाइलो र रौनक यी दुई चिजले नै सिर्जना गरिदिन्छन् । त्यसैर त आजकाल हामीकहाँ मांसहार र मद्यहार विना कुनै भोज वा पार्टी सम्पन्न हुनै सक्तैनन् । हाम्रो यही आदत देखेर हाम्रा छिमेकीले भन्न थालेका छन्, “सूर्य अस्त नेपाल मस्त ।” त्यही भएर हाम्रो पछिल्लो समय चाहे त्यो धार्मिक उत्सव हओस् या सांस्कृतिक पर्व, मांस र मद्य विना ती खल्लो बन्न थालेका छन् । र यस्ता पर्व तथा उत्सवमा मांस र मद्य अनिवार्यजस्तै बनेका छन् । तपाईँ कुनै सम्पन्न व्यक्ति वा उच्चस्तरको सरकारी जागिरे वा व्यापारीकहाँ पुनु भो भने त्यहाँ तपाईँ उसका आलमारीमा बडा जतनले सजाइएका स्वदेशी तथा विदेशी हुस्की र वाइनहरू देख्न सक्नुहुन्छ र फ्रिजमा विभिन्नथरी जीवका मांस । यी चीज नै आजकाल हाम्रो सामाजिक प्रतिष्ठा र सानसँग जोडिएर आएका छन् । त्यो व्यक्ति भलै जुनसुकै जात वा वर्गको किन नहोस् । त्यसैले त हामीकहाँ विहे, जन्मोत्सव तथा विभिन्न सांस्कृतिक चाडपर्वहरूमा मांसहार समाज एवं व्यक्तिको गर्व र प्रतिष्ठासँग जोडिएर आएको छ । जब कि शास्त्रसम्मत तौरले मनाउँदा यी पर्व तथा उत्सवमा मांसहार वर्जित छ । मांसहार यतिसम्म जबर्जस्त बनेको छ कि तीजका व्रतमा समेत व्रतालुहरू अधिल्लो दिन दरका नाममा मस्त मांसहार गरी भोलिपल्ट शिवजीका नाममा उपवास बस्दछन् । जबकि यस्ता उपवासमा अधिल्लो दिन सात्त्विक भोजन ग्रहण गर्नु पर्ने शास्त्रीय वचन छ । मांसहार गरी भोलिपल्ट लिएको उपवासले कुनै फल नदिने कुरा शास्त्रमा राम्रोसँग बताइएको छ । त्यस्तै विहेमा दुलहा र दुलही दुवैले यज्ञमा हवन समेत गर्ने हुँदा त्यस उत्सवमा उनीहरूले मांस भक्षण त कुरै छाडौँ मांसको परिकल्पनासम्म गर्नु हुँदैन । तर हाम्रामा विहे सम्पन्न गराउने पण्डितले समेत भोजमा सहभागी भई मासु लुड्याउने गर्दछन् । मांसहारको संस्कृति हाम्रोमा यति बलजप्त प्रवेश गरेको छ कि यसविना हाम्रा कुनै पर्व तथा महोत्सवहरू सम्पन्न हुन सम्भवै छैन । यी कुरा हाम्रा दैनिक जीवनसँग जोडिएर आएका छन् । त्यसैले मांसहार छोड्न सजिलो छैन । तर हाम्रो पूर्वीय दर्शनले यसलाई त्याज्य ठानेको छ ।

शास्त्रमा मांसहार नगर भन्नुका पछाडि एउटा बलियो तर्क छ । मांसहार गर्नेमा दया हुँदैन भन्ने कुरालाई चाणक्यले यसरी प्रस्तुत गरेका छन्:

गृहासक्तस्य नो विद्या न दया मांस भोजिनः ।

द्रव्यलुब्धस्य नो सत्यं स्त्रैणस्य न पतिव्रता ॥ (चाणक्यनीति, ११.५)

अर्थात् गृहमा आसक्त पुरुषमा विद्या हुँदैन, मासु खानेका मनमा दया हुँदैन, धनका लोभीमा सत्य हुँदैन, व्यभिचारी वा वेश्या स्त्रीमा पतिव्रता हुँदैन । हामी आफूलाई पूर्वीय भन्न रुचाउँछौँ । पूर्वीय धर्म र दर्शनबाट निर्देशित भएकाले हामी आफूलाई बडा आदर्श ठान्छौँ । तर शास्त्र वचनको ख्याल नगरी, शास्त्रका बारेमा रतिभर ज्ञान वा चासो नराखी सुँगुरकाजस्तो जिन्दगी जिउने प्रयत्न गरिरहेछौँ । हाम्रो शास्त्र सर्वजन हिताय सर्वजन सुखाय (सबैको हित हओस् सबै सुखी रहून्) भन्दछ । हाम्रो अर्को आदर्श छ, अहिंसा परमोधर्म अर्थात् हिंसा नगर्नु सबभन्दा ठूलो धर्म हो । अनि कुरा गछौँ परोपकारको र भन्छौँ, परोपकारः पुण्याय पापाय परपीडनम्, अर्थात् परोपकार गर्नु, अर्काको भलाइ चाहनु सर्वोत्तम पुण्य कर्म हो र अर्कोलाई पीडा दिनु ठूलो पापकर्म हो । यी पाठहरू हाम्रो समाज तथा बौद्धिक जगत्मा निकै प्रसारित देखिन्छन् । तर हाम्रो बोलीजस्तो व्यवहार छैन । हामी भन्छौँ एउटा, गछौँ अर्को । यस्तालाई ढोंगी भनिन्छ । जसको व्यवहार र बोलीमा सामञ्जस्य हुँदैन । त्यस्ता मानिस पाखण्ड हुन् । यही कुरा गीतामा कृष्णले यसरी उल्लेख गर्नुभएको छः

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान्विमृदात्मा मिथ्याचारः स उच्यते ॥ (गीता, ३.६)

जसले कर्मेन्द्रियलाई वशमा त गर्दछ तर जसको मन इन्द्रिय विषयमा चिन्तन गरिरहन्छ उसले निश्चित रूपमा आफैलाई धोका दिइरहेको हुन्छ, यस्तालाई मिथ्याचारी अर्थात् दम्भी भनिन्छ । यसको तात्पर्य हो जुन मानिसले शरीरमा निहित इन्द्रियलाई जबर्जस्त बुद्धिले नियन्त्रण गरी मनबाट पुनः तिनै इन्द्रिय विषयक कुरामा चिन्तन गर्दछ त्यो वास्तवमा मिथ्याचारी हो । जसले शास्त्रको अध्ययन गरेको छैन र गरे पनि तत्त्वज्ञान आर्जन गरेको छैन । त्यो मानिस पाखण्ड र मिथ्याचारी (भूटो बोल्ने) हुन्छ । हाम्रो यसै मिथ्याचारी प्रवृत्तिकै कारण हामीले देशमा भौतिक एवं आध्यात्मिक उन्नति गर्न नसकेका हौं । सत् आचार र शीलका लागि शास्त्रीय वचनको पालना गर्नु पर्दछ । हाम्रोमा त शास्त्र बुझेका, शास्त्रको अध्ययन गरेका, ज्ञानी मान्छेका भन्दा समाजका ढाँगी र ठग मान्छेहरूको पछि लाने प्रवृत्ति ज्यास्ता छ । यहाँका चाहे ती राजनेता हऊन्, चाहे समाजका अन्य अगुवा । धेरैजसो ठग र मिथ्याचारी मात्र छन् । मिथ्याचारी मान्छेको प्रवृत्ति हो समाजलाई गोलमटोल तुल्याई आफ्नो स्वार्थ सिद्ध गर्नु । यही प्रवृत्तिकै कारण हामी सही र गलत छुट्ट्याउन नसक्ने भएका छौं । आलस्य र ढिलासुस्ती गर्नु, आफ्नो कर्तव्यप्रति पूर्ण इमान्दार बन्न नसक्नु, निष्काम भावले सेवा गर्न नसक्नु, अर्काको देखासिकीकै भरमा जीवन निर्वाह गर्नु, उन्नति गरेकाहरूको डाह गर्नु, थोरै मात्र उन्नति गरे दम्भ र अहङ्कारले फुल्लिनु यी सबैको कारक हो हाम्रो आहारको संस्कृति । वैदिक ग्रन्थमा भनिएको छ, **आहार शुद्धौ सत्त्व शुद्धौ** अथवा आहार शुद्ध छ भने उसको जीवन नै शुद्ध हुन्छ । हामीले जीवनलाई शुद्ध राख्नका लागि आहारको शुद्धीकरणमा ध्यान दिनु पर्ने कुरा माथिको सन्दर्भले बताएको छ । मांसहार शुद्ध आहारमा पर्दैन किनकि मांस हामीले भगवान्लाई प्रसादका रूपमा समर्पण गर्न सक्तौनौं । जब हामी अर्को जीवको शरीर खान थाल्छौं त्यसले हामीमा दयाको भावना सिर्जना हुन दिँदैन । जब हामीमा दया भावको आविर्भाव हुँदैन हामी कसैका प्रति करुणा देखाउन सक्तौनौं । हामीमा दया र करुणा भएन भने हामीमा प्रेमको भावना नै जागदैन । दया, करुणा र प्रेम नभएको मान्छेले निष्काम भावले सेवा पनि गर्न सक्तैन । अब विचार गरौं । दया, करुणा, प्रेम र सेवा भावना नभएको मान्छे कस्तो हुन्छ होला । अनि त्यस्ता मान्छेले समाज तथा देशका सर्वोच्च पदमा पुगेर नेतृत्व गर्न थाले भने उनीहरूले कस्तो आचरण प्रदर्शन गर्छन् होला । हाम्रो शास्त्र भन्छ, **यथा भूमिस्तथा तोयं, यथा बीजं तथाऽक्तुरः । यथा देशस्तथा भाषा, यथा राजा तथा प्रजा ॥** अर्थात् भूमि जस्तो छ पानी त्यस्तै हुन्छ, बीज जस्तो छ अङ्कुर त्यस्तै हुन्छ । देश जस्तो छ भाषा त्यस्तै हुन्छ र राजा जस्ता छन् प्रजा त्यस्तै हुन्छन् । त्यसैले समाज तथा देशका सर्वोच्च पदमा पुगेका व्यक्ति आदर्श हुनु पर्दछ । नत्र सब गड्बडिन्छ ।

मांसहारले हामीलाई हिंस्रक बनाउँछ । हिंसाको भावनाले नै मानिसमा क्रोध, ईर्ष्या, अत्याचार, र डाहजस्ता प्रवृत्तिहरू जगाइदिने गर्दछ । जब हाम्रा मनमा यस्ता भाव रहन्छन् तब हाम्रो विचार राम्रा कुरामा भन्दा नराम्रा कुरामा ज्यास्ता विचरण गर्न थाल्दछ । जसले समाजमा हत्या, हिंसा र आतङ्क सिर्जना गर्न पुग्दछ । त्यसैले मानिसले आदर्श जीवनशैली गुजार्नु छ भने शास्त्रीय वचनको पालना गर्दै विना हिचकिचाहट मांसहारको आचरण परित्याग गर्न सक्नु पर्दछ । श्रीमद्भागवत्मा यसै कुरालाई सङ्केत गर्दै भनिएको छः

एवं प्रसन्नमनसो भगवद्भक्तियोगतः ।

भगवत्तत्त्वविज्ञानं मुक्तसदस्य जायते ॥ (श्रीमद्भागवत्, १.२.२०)

जुन व्यक्ति अहैतुकी सत्त्व गुणमा अवस्थित हुन्छ, ऊ भगवान्को भक्तिमय सेवाका सम्पर्कमा आएपछि उसको मन उत्साहित हुन्छ । त्यसपछि उसले भगवान्को सकारात्मक वैज्ञानिक ज्ञान प्राप्त गर्दछ । त्यस अवस्थामा ऊ सम्पूर्ण भौतिक संसर्गबाट मुक्त हुन्छ ।

भगवद्गीताको सातौँ अध्यायको तेस्रो श्लोकमा पनि भनिएको छ हजारौँ सामान्य मानिसमध्ये केही त्यस्ता भाग्यमानीले मात्र जीवनमा पूर्णता प्राप्त गर्ने कार्य गर्दछन् । प्रायः धेरै मानिसहरू रज र तम गुणबाट सञ्चालित हुन्छन् । तसर्थ, ती मानिसहरू सधैं तीव्र उत्कण्ठा, अज्ञानता, कामना, इच्छा, र निद्रामा संलग्न भइरहन्छन् । यस्ता अधिक पशुजस्ता मानिसमध्ये केही त्यस्ता वास्तविक मानिस हुन्छन्, जसले जीवनमा पूर्णता प्राप्त गर्न आफूलाई तोकिएको कार्य गर्दछन् । यसरी जीवनमा सफलता प्राप्त गरेका हजारौँमध्ये केहीले मात्र भगवान् श्रीकृष्णका बारेमा वैज्ञानिक तरिकाले जानेका हुन्छन् । (प्रभुपाद, धर्मः १०१, सन् २०१५)

वास्तवमा मांसहारबाट मानिसलाई फाइदा भन्दा हानी नै ज्यादा छ । हाम्रो समाजका तथाकथित विज्ञानी र चिकित्सकहरू मांसहार गर्न सल्लाह दिन्छन् । उनीहरूको तर्क छ, मांसमा पर्याप्त प्रोटीन पाइन्छ । मासुबाटै मानिसले भिटामिन डी र बी १२ प्राप्त गर्दछ । एकहदसम्म यो तर्क ठीकै जस्तो पनि लाग्छ तर हामीले प्रोटीनका लागि मासुका सट्टा गेडागुडी, चना, भट्टमास, दाल खान सक्छौँ । यी प्रोटीनका राम्रा स्रोत हुन् । जुन वस्तु हाम्रा भान्सामा दिनहुँजसो हुन्छन् । नेपाली भान्सामा प्रायः दाल, भात र तरकारी नै हुन्छ । हामीले शरीरका लागि चाहिने प्रोटीन दालबाटै प्राप्त गरिहाल्छौँ । त्यसैले मांसको जरुरत नै छैन । त्यस्तै भिटामिन बी १२ का लागि हामीले दूध, दही, घ्यू, मक्खन, नौनीजस्ता दुग्धजन्य खाद्य वस्तुहरू उपभोग गर्न सक्छौँ । आधुनिक स्वास्थ्य विज्ञान नै भन्छ, मानिसको पाचनतन्त्र शाकाहारकै लागि बनेको छ । यस कुरालाई स्वास्थ्य विज्ञानले पनि पुष्टि गरेको छ । शाकाहारी भोजनमा बोसो वा अधिक चिल्लो, कोलोस्टोर र प्रोटीनको मात्रा त्यति ज्यादा नहुने हुँदा यसको पाचन पनि छिटो हुन्छ । शाकाहारी भोजनमा कार्बोहाइड्रेट, फाइबर, म्याग्नेसियम, पोटासियम, फोलेट र भिटामिन सीजस्तो एन्टीअल्मोडेन्ट एवं फाइटोकेमिकलको मात्रा ज्यादा हुने हुँदा यस्तो भोजन निकै स्वस्थकर र हितकारी हुन्छ । शाकाहारी भोजनको आदतबाट हामीमा अजीर्ण, अपच, अल्सर र पायल्सजस्ता रोगहरूको सङ्क्रमण हुने सम्भावना पनि कमै हुन्छ । याद राख्नुहोस्, मांसहारी भोजन पाचन हुनका लागि कम्तीमा ३६ देखि ६० घण्टासम्मको समय लाग्दछ । एउटा अध्ययनले के देखाएको छ भने शाकाहारी भोजनले हाम्रो मस्तिष्कलाई सचेत राख्दछ जसका कारण हामी विद्वान् र प्रतिभाशाली हुन सक्छौँ । प्रकृतिमै हेर्नु भो भने शाकाहारी जनावर घोडा, मृग, हात्ती, गैंडा कति शक्तिशाली र फूर्तिला छन् त्यसको तुलनामा मांसहार गर्ने बाघ, सिंह, अजिंजर, गोहीजस्ता जनावर बलिया भए पनि अल्छी, सुताहा र बोधा छन् । सत्य के हो भने मानिसले मांसहारबाट प्राप्त गर्ने स्वाद मात्र हो । यसबाट कुनै फाइदा छैन । तपाईँ मांसहारी हुनुहुन्छ भने एकपल्ट वधशालामा अवश्य पुग्नुहोस् । त्यहाँ पशुहरूलाई कति क्रूर तथा निर्दयी तरिकाले वध गरिन्छ । त्यो दृश्य देख्दा तपाईँमा करुणा अवश्य जाग्नेछ जसले तपाईँलाई तिनको शरीर खानबाट रोक्न सघाउ पुऱ्याउनेछ ।

संसारमा जुनसुकै मानिस उच्च खालको जीवन शैली अपनाउन चाहन्छ । सबै मानिस आफूलाई

दयालु र ज्ञानी बनाउन चाहन्छन् । सबै मेधावी र प्रतिभाशाली बन्न रुचाउँछन् र सबैलाई शान्त र अहिंसात्मक वातावरण मन पर्दछ । तर यति हुँदाहुँदै पनि दुःखसाथ भन्नु पर्दछ कि यी सबै सिर्जना गर्नका लागि हिंसा त्याग गर्नु पर्दछ । मांसहार त्याग्नु पर्दछ । मांसहार नै संसारका हरप्रकारका अशान्ति, हिंसा र बर्बरताको कारक हो । दिनहुँ वधशालामा रहेर पशुको वध गर्ने र देवपूजनका नाममा पशुलाई निर्दयी तरिकाले काट्नेले मौका पर्दा मान्छे नकाट् ला र ? हाम्रो समाज हिंसा र हत्यामा अग्रसर हुनुको प्रमुख कारक नै पशुबलि र धर्मका नाममा गरिने जीवहत्या हो । हिन्दू दर्शनले अहिंसा परमो धर्म भनेको छ । यदि कसैले यसको मर्म नबुझी हिंसा गर्दछ भने त्यो नीच हो, पाखण्ड हो । जब हामी हरेक प्राणीका प्रति दयालु हुन्छौं । जब हामीमा प्रकृतिका सबै प्राणीप्रति दयाभाव जाग्दछ हामी स्वतः अहिंसक बनी जान्छौं । अहिले संसार अशान्त हुनुका पछाडि मान्छेमा करुणा र दयाजस्ता भावहरू हराउँदै जानु हो । यसका लागि पनि हामीले आफ्नो आहारको आदतलाई बदल्नै पर्दछ । हामीमध्ये धेरैले पशुको वध नगरे पनि मांसहार भने गर्दछौं । यदि तपाईं अत्यन्तै मांसहार गर्नुहुन्छ भने तपाईंले सारा जीवलाई आहारका रूपमा मात्र देख्नुहुन्छ । उसका प्रति तपाईंमा दया र करुणा नै जाग्दैन । जसले तपाईंलाई हिंसक बनाउँदै लान्छ र कालान्तरमा तपाईं परि आए आफूजस्तै मानिसको पनि वध गर्न पछि पर्नुहुन्न । बुझिराखौं, दया तथा करुणा भएको मान्छेले हिंसा गर्ने सक्तैन उसमा कसैको वध गर्ने आँट नै आउँदैन । यदि हाम्रो समाज र विश्व नै यस्तै खालको भइदिने हो भने हामीलाई शान्ति, शान्ति भनेर कुर्लनु पर्दैनथ्यो । त्यसैले हामी गोदास वा इन्द्रियका वशमा नपर्ौं । मासुको स्वादमा नलोभिऔं । र त्यसको मोहनीमा नफसौं ।

ऋग्वेदमा भनिएको छ: “मा नो गोषु मा नो अश्वेषु रीरिष । (ऋग्वेद, १.११४.८)” अर्थात् हाम्रा गाई र घोडाहरू नमारा । कतिपयले वैदिक ग्रन्थमै पशुबलि र हिंसाको कुरा गरिएको छ भन्ने कुतर्क दिन्छन् । जुन सत्य होइन । हाम्रा कतिपय पौराणिक ग्रन्थमा बलिका कुरा आएका छन् । कालिकापुराणमा भनिएको छ: **यज्ञार्थे बलयः सृष्टाः स्वयमेव स्वयम्भुवा । अतस्त्वां घातयान्येद्य तस्माद्यज्ञे बधोऽबधः ॥** (मनुस्मृति, ५.३९) यसको तात्पर्य हो तिमीलाई बलिकै लागि सृष्टिकर्ता ब्रह्माले सृजना गरेका हुन् । अतः म तिमीलाई घात गर्दछु, यो तिमीलाई वध गरेको होइन । पौराणिक कालमा यज्ञमा मन्त्रको सिद्धि एवं त्यसको परीक्षणका लागि पशुलाई वध गर्ने प्रचलन चाहिँ थियो । तर यसरी वध गर्दा वधका निमित्त तयार पारिएको पशुलाई एकान्तमा लगेर म तिमीलाई वध गर्दछु, वधपश्चात् तिमीले यस पशु योनिबाट मुक्ति पाई मानव चोला प्राप्त गर्नेछौ भनी उसका कानमा सुटुक्क भनिन्थ्यो र उसले सम्मति स्वरूप टाउको हल्लाएपछि त्यसको वध गरिन्थ्यो । तर त्यसरी वध गरेपछि उक्त पशुको मांस भक्षण गरिँदैनथ्यो । तर अहिले त पशुको वध मांसहारकै निमित्त गर्न थालिएको छ । पौराणिक युगमा मांस भक्षण गर्न मन लागे औँसीका रातमा देवीका मन्दिरमा पशुलाई लगिन्थ्यो र त्यसका कानमा यसपालि म तिमीलाई मांसहार गर्नका लागि वध गर्दछु, तिम्रो वधपश्चात् तिमीले मानव जुनी प्राप्त गर्नेछौ । अहिले मैले तिमीलाई जसरी वध गरेको छु पछिल्ला जन्ममा तिमीले पनि मेरो यसै गरी वध गर्नु भनी सम्मति लिइन्थ्यो र मात्र वध गरिन्थ्यो । मांसको अर्थ नै म अहिले तिमीलाई खाँदै छु पछि यसै गरी तिमीले मलाई खानु भनी जुन चिज खाइन्छ त्यसैको नाम हो । मासु खान मन लागेमा औँसीका रातमा मात्र कालो बोको देवीका नाममा बलि दिई मांसहार गरिन्थ्यो भन्ने कथन छ । तर अहिले जुनसुकै समय र परिस्थितिमा मान्छेले पशुलाई नृशंस तरिकाले वध गरी भक्षण गर्न थालेका छन् । यो सब अज्ञानताका कारण भइरहेको छ । व्यक्ति सुखी हुनका लागि शाकाहारी व्रत पालना

गर्ने पर्दछ । मांसहारले मनमा तमसी र राजसी भाव पैदा गरिदिने भएकाले व्यक्तिमा सधैं हिंसा र अत्याचारका भावनाहरू पैदा भइरहन्छन् । व्यक्तिले आफूमा प्रेमपूर्ण भावनाको विकास गराउन, काम, वासना, उत्कण्ठाजस्ता हृदयका भावहरू परिहार गर्न पनि मांसहार त्याग्ने पर्दछ । यही कुरालाई श्रीमद्भागवतमा निम्नानुसारले सम्झाइएको छः

तदा रजस्तमोभावाः कामलोभादयश्च ये ।

चेत एतैरनाविद्धं स्थितं सत्त्वे प्रसीदति ॥ (श्रीमद्भागवत्, १.२.१९)

जब हृदयमा भगवान्प्रतिको अटल प्रेमपूर्ण सेवा स्थापित हुन्छ, प्रकृतिका गुण रज र तमबाट उत्पन्न हुने काम, इच्छा, उत्कण्ठा जस्ता सबै हृदयबाट हराउँदछन् । त्यसपछि, भक्त सत्त्व गुणमा स्थापित हुन्छ अनि ऊ पूर्णरूपले सुखी हुन्छ । त्यसैले नै वैदिक ग्रन्थमा आहारको शुद्धताका बारेमा चर्चा गरिएको हो । हामीले उपभोग गर्ने आहार शुद्ध भए मात्र हाम्रो मन र विचार पनि शुद्ध हुन सक्छ । आहारको पनि मानसिक प्रभाव हुन्छ । त्यही भएकै कारण साधु तथा भक्तहरू जसले पायो त्यसले पकाएको सितिमिति खाँदैनन् । खराब आचरण भएका मानिसले बनाएको भोजनमा उसको मानसिक विकारको प्रभाव परेको हुन्छ । त्यस्तो आहार हामीले ग्रहण गर्नुभन्दा भने हामी अस्वस्थ हुन्छौं । हाम्रा गाउँघरमा साना बच्चाहरू कहिलेकाहीँ बिरामी पर्दा खानामा विकार परेछ भनी फारफुक गरेको, मन्त्रले शुद्धीकरण गरी तयार गरिएको वस्तु वा भोजन खुवाएको हामीले देखेकै, भोगेकै छौं । तसर्थ पाएँ भन्दैमा जसले पायो त्यसले तयार गरेको भोजन ग्रहण गर्नु हुँदैन । अब मांसहारका विषयमा त के भनौं र ? तपाईं आफू मांसहार गर्नुहुन्छ भने एकपटक मांसहारी जीवलाई राम्रोसँग नियालेर हेर्नेस् र उसको शारीरिक संरचना, आहारको प्रक्रिया र त्यसलाई पचाउने प्रणालीबारे गहिरो गरी विचार गर्नुस् । अनि त्यसैका ठाउँमा आफूलाई राखेर तुलना गर्नुस् । यसो गर्नु भो भने तपाईंले अवश्यै आफूलाई ऊभन्दा नितान्त भिन्दै र अलग पाउनु हुनेछ । म ठोकुवासाथ भन्दैछु, मानिस कुनै पनि हालतमा मांसहारी जीव होइन र छैन । किनकि ऊसँग मांसहारी जीवका जस्ता दाहा छैनन् । नङ्ग्रा छैनन् । खाएको आहार पचाउन आन्द्रा छोटो छैन । शरीरबाट पसिना ननिकल्ने भएकाले कुकुरका जस्तो जिब्रो बाहिर निकालेर च्याल चुहाउँदै कुदनु पर्दैन । अनि तिनका भैं मांस मात्र भक्षण गरेर जिउने पनि होइन । पुनः विचार गर्नुस् त मांसहार गर्नेका दाहा र नङ्ग्रा हुन्छन् । धेरै सुत्छन् । हिंस्रक र डरलाग्दा हुन्छन् । आहार पचाउन आन्द्रा छोटो हुन्छ । शरीरबाट पसिना निकाल्दैनन् । र मांसबाहेक अन्य चीजको भक्षण गरी बाँच्न पनि सक्तैनन् । अब भन्नोस्, हामीमा यी सबै गुण छन् त ? अवश्य छैनन् त्यसैले शारीरिक संरचना र बनोटले हामी मांसहारी हैनौं । शाकाहारी हौं । अब प्रकृतिले नै शाकाहारी बनाइदिएकाले अर्काको भोजन डाह गरेर हडपु हुन्छ कि हुँदैन त ?

मांसहारले हामीमा राजसी र तामसी भाव पैदा गर्दछ । तामसी भावका जीवमा दया हुँदैन । उनीहरू रिसाहा, पिराहा, आक्रामक र हिंस्रक प्रकृतिका हुन्छन् । त्यस्तै उनीहरू निकै सुत्ने अल्छी स्वभावका हुन्छन् । बाघ र सिंहको प्रकृति यस्तै खालको छ । बाघ दिनमा अठार घण्टासम्म सुत्ने गर्दछ । अजिङ्गर पनि लगभग त्यस्तै स्वभावको छ । त्यस्तै राजसी भावको मान्छे अरूमाथि शासन गर्ने खालको हुन्छ । ऊ अत्यन्तै महत्वाकांक्षी, अहङ्कारी, दम्भी र मिचाहा प्रकृतिको हुने गर्दछ । त्यस्तै ऊ कडा मेहेनत गर्न सक्ने, लडाकू र दुर्योधनजस्तो निर्दयी खालको हुन्छ । अब भन्नोस् तपाईं हिंस्रक, आक्रामक, कठोर वा दयाहीन, नृशंस,

पिराहा बन्न चाहनुहुन्छ कि अहिंसक, शान्तिप्रिय, दयालु, कोमल । मांसहारी भावका मानिसहरू हिटलरजस्ता क्रूर र नृशंस हुन्छन् जसले संसारमा दोस्रो विश्वयुद्ध निम्त्याए र आफ्नै देशका एक करोड बीस लाख जति यहूदी, कम्युनिष्ट र क्याथोलिकहरूको हत्या गराए । कसैकसैले हिटलर शाकाहारी थिए भनेका छन् तर त्यो साँचो होइन । यो त मांसहारीहरूले मानिस शाकाहारी भए पनि ऊ कति क्रूर र निर्दयी हुन सक्छ भनी देखाउन खोजेको कुप्रचार मात्र हो । उनी आफूलाई आर्यन भन्न रुचाउँथे । तिनका सैनिकका पोशाकमा स्वस्तिक चिन्ह हुन्थे । एक जना रिन बेरी नामका विद्वान् भन्छन्, “हिटलर नाइदर भेजिटेरिएन नर एनिमल लबर” हिटलरलाई गोमांस निकै मन पर्थ्यो । उनी बाच्छाको मासु निकै मन पराउँथे रे । भन्ने गरिन्छ, उनी सामुन्द्रिक कछुवाको सुप पिउँथे ।

शाकाहारले व्यक्तिमा सात्त्विक भाव पैदा गर्दछ । सात्त्विक भाव भएका मानिसहरू दयालु हुन्छन् । सबै जीवप्रति प्रेम र सद्भाव राख्छन् । **आत्मवत् सर्वभूतेषु** वा उनीहरू सबै जीवलाई आफूसमान देख्दछन् । उनीहरू नम्र, शालीन, शान्त, अहिंसक र संवेदनशील हुन्छन् । साधुहरू यस्तै खालका हुन्छन् । हाम्रै गौतम बुद्धलाई हेर्नोस् । उहाँ कति शान्त देखिनुहुन्छ । बुद्ध राजसी ठाँटमा हुर्के पनि उहाँ सानैबाट अहिंसक हुनुहुन्थ्यो । उहाँले कहिल्यै पनि मांसहार गर्नु भएन र जीवहत्या र बलिप्रथामा उहाँको कहिल्यै रुचि गएन । उहाँ बाल्यावस्थाबाटै अहिंसावादी हुनुहुन्थ्यो । बुद्धले आफ्ना उपदेशमा सधैं अहिंसालाई प्राथमिकता दिनुहुन्थ्यो । उहाँ प्राणीका प्रति यति दयालु हुनुहुन्थ्यो कि भनिन्छ, एक दिन बाटामा हिँड्दै गर्दा एक जना किसानले जोत्दै गरेको गोरूलाई पिटेको देखेपछि उहाँका ढाडभरि नीलडाम बसेका थिए रे । बुद्ध पञ्चशीलको सिद्धान्तमध्ये पहिलो बुँदामा **म प्राणीघात नगर्न शील पालना गर्दछु** भन्ने शपथ गराउनुहुन्छ । यसको मतलब हो, उहाँ हिंसा त्यागलाई पहिलो सर्त मान्नुहुन्छ । गौतमबुद्ध जन्मनुभन्दा पच्चीस सय वर्ष पूर्वका नमोबुद्धले जङ्गलमा सुत्केरी र एकदमै कमजोर भई सिकारसम्म गर्न नसक्ने अवस्थामा पुगेकी बधिनीलाई आफ्नै शरीरको मासु खाएका थिए । तर हाम्रामा अहिले बुद्ध धर्म मान्छु भन्नेहरूले मांसहार र मद्यहार गर्दछन् । काठमाडौँका स्वयम्भु र महाबौद्धमा जात्रा र पर्व हुँदा खुलेआम मांसहार र मद्यहार गराइन्छ । त्यहाँ पुगेर तपाईंले बुद्धको अहिंसावादी वाणी प्रस्तुत गर्नु भो भने उनीहरूको तर्क हुनेछ, “मृतक जीवको मासु खान बुद्धले अनुमति दिनुभएको छ ।” यस कथनका पछाडि एउटा कथा छ । एक दिन बुद्धका कुनै शिष्य हातमा भिक्षा पात्र लिई भिक्षाटनका लागि वनमा हिँडिरहेका थिए त्यस्तैमा उनको भिक्षापात्रमा मरेको पंछी खस्न पुग्यो । त्यो देखेर भिक्षुले बुद्धसँग प्रश्न गरे, “गुरु म यो के गरुँ ?” शिष्यको प्रश्न सुनेर बुद्धले भने, “त्यसलाई तिमी खान सक्छौ किनकि त्यो पंछी तिमीले मारेका हैनौ ।” उहाँले अगाडि भन्नुभयो, “चीलले हिंसा नगरी पेट भर्न सक्दैन । उसले बाँच्नका लागि हिंसा गर्नु पर्छ । अर्को जीवको वध गर्नु पर्छ । त्यो मृत पंछी उसको आहारा थियो तर संयोगले तिम्रा पात्रमा गिर्न गयो । त्यसलाई तिमीले वध नगरेकाले त्यसको पाप तिमीले भोग्नु पर्दैन । त्यसैले उक्त मांस तिमी भक्षण गर्न सक्छौ । तिमीलाई पापकर्मको भागीदार बन्नु पर्ने छैन ।” बुद्धको यही कथनलाई उद्धृत गर्दै अहिले हाम्रातिरका बुद्ध धर्मावलम्बीहरू हिंसा गर्न र मांसहार गर्न थालेका छन् । यो नितान्त गलत हो । यसो गर्नु केवल ढोंग हो । बुद्धका सिद्धान्तको अपव्याख्या हो । संसारमा बुद्ध धर्म मान्ने मानिसहरू पचास करोड जति रहेका छन् । यी सबैले हिंसा त्यागिदिए जगत् अर्कै हुन्थ्यो ।

हाम्रो प्राचीन आर्य संस्कृतिका राम, कृष्ण, जनक, सीता सबै अहिंसावादी थिए । यी सबै आदर्श पात्रले सधैं अहिंसा र शान्तिलाई नै बढावा दिए । पूर्वमा हामी जुनसुकै देव तथा पितृ कर्म गर्दा सर्वप्रथम **द्यौ**

शान्ति अन्तरिक्ष शान्ति... भन्दै शान्ति पाठ गर्दछौं । यस कुराले के सङ्केत गर्दछ भने पूर्वीय जगत्का हामी सबै शान्ति र अहिंसावादी छौं । महादेव स्वरूपैले संहारक भए पनि उनी शान्त छन् । तर पूर्वका आधुनिक आर्यहरू र आफूलाई सनातनी बताउनेहरू अहिले हिंसा र मांसहारमा लीप्त छन् । हाम्रो सनातन संस्कृतिमा कहाँ पनि मांसहारलाई स्वीकृति दिइएको छैन । र हाम्रोमा बलिप्रथालाई वैधता पनि दिइएको छैन । तर बिडम्बना नै मान्नु पर्दछ, हाम्रोमा अहिले शक्तिपीठका नाममा देवीलाई बलि दिने प्रचलन व्यापक हुँदै गएको छ । वैदिक युगमा अज बलि, अश्व बलि, गौ बलि, नर बलिजस्ता प्रचलन थिए भन्ने गरिन्छ । तर यो अपव्याख्या मात्र हो । पूर्वमा बलिप्रथा र मांसहार मध्ययुगबाट प्रचलनमा आएका हुन् । सायण र महीधरजस्ता विद्वान्ले वेदको भाष्यमा वैदिक युगमा मांसहार, हवनमा पशुबलि र गाई, अश्व, बाख्रा आदिको वध गर्ने अनुमति थियो भन्ने कुराको उल्लेख गरिदिए । यसै कुरालाई पश्चिमा विद्वान् **मैक्समुलर**, **विल्सन** र **ग्रिफिथ** आदिले वेदमा मांसहार र बलिलाई स्वीकृति दिइएको छ भनी दुष्प्रचार गरे । यहीबाटै पूर्वी तथा पश्चिमी समाजमा मांसहार र पशुबलिप्रति रुचि बढ्दै गयो । जसले आजको स्थिति सिर्जना गरेको हो ।

पूर्वीय विद्वान् सायण **वाम मार्गी**बाट प्रभावित थिए । वाममार्गीहरू मांसहार, मदिरा, मैथुन, मीन आदिलाई मोक्षको मार्ग स्वीकार गर्दथे । वैदिक भाष्यले सिर्जना गरेका यसै भ्रमका कारण पूर्वमा मांस भक्षण तथा बलि प्रथा बढ्दै गयो । यही विकृति देखेपछि **बुद्ध** र **महावीर**ले अहिंसावादी मार्ग अवलम्बन गर्नु परेको हो । पछि **स्वामी दयानन्द सरस्वती**ले वेद भाष्यमा मांसभक्षण र बलि प्रथाको जुन दुष्प्रचार गरिएको थियो त्यसलाई निवारण गर्ने प्रयत्न गरे । तर उनको प्रयत्न केही हदसम्म सफल भए पनि उनले यस प्रचलनलाई पूर्णतः निवारण गर्न सकेनन् ।

वास्तवमा वैदिक ग्रन्थमा कहाँ पनि बलि प्रथा र हिंसालाई स्वीकृति दिइएको छैन । अहिले धेरैजसो पाखण्डी पण्डितहरूले वेदमा **गोमेध**, **अश्वमेध**, **नरमेध**, **अजमेध**जस्ता बलिप्रथा थिए भनी दुष्प्रचार गर्ने प्रयत्न गर्दछन् । वेदमा यी शब्दहरूको प्रयोग प्रचुर मात्रामा गरिएको पनि छ तर हामीले वास्तविकता बुझ्ने प्रयत्न गर्नु पर्दछ । कागले कान लय्यो भनिदिए कान नछामी कागका पछाडि दौडिहाल्नु हुँदैन । यसका बारेका सबैले जानकारी राख्नु जाती नै हुन्छ । वेदमा **अध्वर** शब्दको प्रयोग विभिन्न मन्त्रमा गरिएको छ । जसको अर्थ हिंसारहित कर्म भन्ने हो । वेदमा मांस भक्षण र हिंसालाई स्थान दिइएको भए यस शब्दको पुनरावृत्ति भइरहने थिएन । त्यस्तै वेदमा प्रयुक्त अर्को शब्द छ **मेध** । जसको अर्थ हुन्छ गौरव, कल्याण र विकास । मेधको यही अर्थ बुझे हामीले स्त्रीहरूका नाम मेधा, सुमेधा राख्ने गरेका छौं । यही शब्दबाट बनेको मेधावी शब्द पनि हाम्रामा निकै लोकप्रिय छ । जसले विद्वान् भन्ने अर्थ दिन्छ । अब चर्चा गरौं वैदिक ग्रन्थमा प्रयुक्त गोमेध, अश्वमेध, नरमेध, अजमेध शब्दका तात्पर्यको । वेदमा उल्लिखित **गोमेध** वा गौमेधको अर्थ गाईको वध गर्नु भन्ने होइन । यसको तात्पर्य हो अन्नलाई दुषित हुनबाट जोगाउनु, इन्द्रियलाई वशमा राख्नु, धरतीलाई पवित्र वा सफा गर्नु, सूर्यको किरणलाई उचित उपयोगमा ल्याउनु । वैदिक तथा लौकिक संस्कृतमा **गो** का तीन अर्थ छन्: गाई, इन्द्रिय र पृथ्वी । **अश्वमेध** शब्दको तात्पर्य हो, राष्ट्रको गौरव, कल्याण र विकासका लागि गरिने यावत् कर्म । वैदिककालमा राज्य सञ्चालनका लागि **प्रभुशक्ति**, **मन्त्रशक्ति** र **उत्साहशक्ति**लाई प्रमुख मानिन्थ्यो । यीमध्ये अश्वमेधले उत्साहशक्तिलाई जनाउँथ्यो । त्यस्तै **नरमेध**को अर्थ हो, मनुष्यको मृत्युपरान्त त्यसको शरीरलाई वैदिक रीतले दाहसंस्कार गर्नु, मानिसलाई उत्तम कार्यका लागि प्रशिक्षित गर्नु वा संगठित तुल्याउनु । **अजमेध**को अर्थ चाहिँ बीज, अनाज या धान आदि कृषि

पैदावर बढाउनु । वैदिक कालमा अग्निहोत्र यज्ञमा धान आदि अनाजको हवन गर्ने प्रचलन थियो । अजको अर्थ बीज भन्ने हो ।

अब तपाईं आफैं विचार गर्नुोस् तपाईं बुद्ध बन्ने कि हिटलर । तपाईं कहिल्यै जेलमा पुगु भएको छ ? छ भने त्यहाँका कैदीहरूको राम्ररी अध्ययन गर्नुहोस् त । जेलमा शाकाहारी मान्छे प्रायः हुँदैनन् भए पनि न्यून हुन्छन् । अहिले हामी शान्ति, शान्ति भनेर भड्किइरहेका छौं । हामी सबैले शाकाहारी व्रत धारण गर्न थाल्यौं भने विश्वमा अवश्य शान्ति छाउने छ । तर मान्छेहरू शान्तिको नारा लगाए पनि शाकाहारी बन्न चाहँदैनन् र सक्तैनन् पनि । त्यसैले संसारमा शान्ति पनि छाउँन सक्दैन ।

आध्यात्मिक हिसाबले भन्ने हो भने यदि तपाईं मांसहार गर्नुहुन्छ भने तपाईं एकाग्र भएर ध्यान समेत गर्न सक्नुहुने छैन । किनकि तपाईंमा तामसी भाव जाग्नाले तपाईंको एकाग्रता भङ्ग भइजान्छ । उपनिषद्मा एक वाक्य छ, **तमसोमा ज्योतिर्गमय** । यसका दुई अर्थ छन्, पहिलो हो अन्धकारमा उज्यालो जाओस् र यसको दोस्रो अर्थ हो अज्ञानतामा ज्ञान जाओस् । तमस को अर्थ अन्धकार र अज्ञानता दुवै हुन्छ । त्यसैले तामसी र राजसी भावको परिहारका लागि पनि मांसहार त्याग्नै पर्ने हुन्छ । तपाईं मांसहार नै गर्नुहुन्छ भने ध्यानको कुरे छाडौं तपाईंमा ध्यानको कुरा समेत मनमा आउने छैन । ध्यान गर्नु त परको कुरा भयो । त्यसैले आत्माको विवेचनका लागि, आत्मिक उन्नतिको लागि साधकमा मांस त्याग अनिवार्य छ । यही कारण स्वामी प्रभुपाद कृष्णभावनामृतमा मांस त्यागलाई पहिलो सर्त मान्नुहुन्छ । उहाँ त तामसी भाव जगाउने सबै वस्तु परित्याग गर्नु पर्ने कुरा गर्नुहुन्छ ।

तपाईंलाई म अब भित्री र अर्को यथार्थ कुरा बताउँदै छु । तपाईंले विश्वमा बौद्धिक प्रगति गरेका महान् साधु, सन्त, लेखक, आविष्कार हेर्नु भो भने पाउनुहुनेछ तीमध्ये अधिकांश शाकाहारी थिए । पूर्वीय जगत् का महान् दुई कृति रामायण र महाभारत जुन स्तरका कृति अबको युगमा आउने र रचना हुने मुस्किल तथा असम्भवजस्तै छ । यी दुई कृतिका सर्जक सन्त थिए । जसले शाकाहारी व्रत पालना गरेका थिए । पूर्वका महान् ऋषि महर्षिहरू जनक, बुद्ध, याज्ञवल्क्य, वाल्मीकि, पाणीनि, कात्यायन, पतञ्जलि, कणाद, चाणक्य सबै सबै शाकाहारी थिए । यी विद्वान्हरूको तुलना अहिलेको भौतिक संसारमा कसैसँग गर्ने मिल्दैन । एउटा सत्य कुरा के हो भने शाकाहारी मानिसहरू मांसहारीका तुलनामा बढी स्वस्थ र दीर्घजीवी समेत हुन्छन् । मांसहारकै कारण मानिसमा अनावश्यक मोटोपन, अजीर्ण, अपच, पायल्सजस्ता रोगहरू देखा पर्छन् । आधुनिक चिकित्सकहरू उल्लिखित रोग लागेका बिरामीलाई मांसहार नगर्न सुझाव दिन्छन् । त्यस्तै आधुनिक चिकित्सा विज्ञानले प्रोसेस्ट वा रातो मासुलाई मुटु रोग, हृदयघात र क्यान्सरको कारक मानेको छ । कतिपय सङ्क्रामित पशुको कारण मानिसमा थुप्रै रोगहरू सर्ने गर्दछन् । हामीकहाँ हाल दैनिक रूपमा मानिसले उपभोग गर्ने मासुको परीक्षण गर्ने र स्वस्थकर पशुको मात्र मांसहार गर्ने संस्कार छैन । हाम्रोमा कुनै भोज वा कहाँकतै मासु भेटेपछि त्यसको गुणस्तर र स्वस्थता नजाँची, उपभोग गर्ने आदत छ जसका कारण हामीमा थुप्रै सङ्क्रामक रोग सरेका उदाहरण छन् । विश्वले हालैका वर्षमा भोगेको कोभिड सङ्क्रमणको प्रमुख कारक मांसहार थियो । बर्डफ्लु, स्वाइनफ्लुजस्ता रोगको कारक मांसहार नै हो । यी रोग कुखुरा तथा सुँगुरजस्ता पशुबाट मानिसमा सर्दछन् । यसरी उल्लिखित रोग लागेका पशुको मांसहार गरेमा ती सजिलै मानिसमा सर्छन् । मानिसमा जस्तै पशुहरूमा पनि विभिन्न सङ्क्रामक रोग हुन्छन् जुन मानव जातिका लागि निकै घातक समेत सिद्ध भएका छन् । कोभिडका कारण दुई तीन वर्षसम्म

घरमा थन्किएर बस्नु परेको अनुभव हाम्रा सामु ताजै छ । चमेरामा अनगिन्ती भाइस हुने कुरा चिकित्सा विज्ञानले पुष्टि गरेको छ । मानिसमा देखा पर्ने टेपबर्म, जुका लगायतका रोगको प्रमुख कारण सुँगुर तथा बंगुरको मांसहार हो । अभ्र अहिले त कतिपयले आफूलाई अपूर्व साहसी देखाउनका लागि विभिन्न जीवहरूको मांस काँचै भक्षण गरेको दृश्य सार्वजनिक गर्ने प्रवृत्ति बढ्दै गएको छ । नेस्नल जोग्राफिक च्यानलका एडवार्ड माइकल 'बिएर' गिल्स अबी यसका ज्वलन्त उदाहरण हुन् । उनले एडभान्चरका नाममा यस्ता खालका दृश्य प्रदर्शित गर्ने गरेका छन् । आजकाल हाम्रामा पनि कतिपयले यिनकै सिको गर्दै यस्तै खालका कृत्यहरू गर्न थालेको हामीले सुन्न र देख्न थालेका छौं । यो राम्रो भइराखेको छैन । समाजमा सञ्चारमाध्यमको दूलो भूमिका हुन्छ । धेरैजसो मानिसहरू आजकाल सामाजिक सञ्जालहरू, टेलिभिजन आदिमा प्रसारित विज्ञापन हेरेर त्यसै मुताबिक आफ्नो जीवनशैली बनाउन थालेका छन् । सञ्चारमाध्यममा प्रसारित यस्ता सामग्री अपरिपक्व तथा अज्ञानी मान्छेका लागि निकै घातक हुन्छन् । किनकि उनीहरू तिनमा देखाइएको सामग्री हेरेर त्यसैको सिको गर्न थालिहाल्छन् । स्पाइडर म्यान हेरी त्यसैको सिको गर्न खोज्दा साना बच्चाहरू घरका छतबाट खसेका कुरा हामीले अभ्रै भुलेका छैनौं । यस्ता घटना तथा दृश्यले समाज तथा व्यक्तिलाई दिग्भ्रमित तुल्याउँछन् । त्यसैले सञ्चारमाध्यममा प्रसारित हुने सामग्री माथि नियमन हुनु पर्दछ । यस दिशामा वर्तमान विश्वले आँखा चिम्लेको छ । जापानजस्ता देशले राज्यको आय वृद्धिका नाममा युवा तथा नागरिकलाई मदिरा सेवन गर्न हौस्याउँछन् । यो प्रवृत्ति विश्वका अन्य मुलुकमा पनि छ जो राम्रो भइराखेको छैन ।

मांसहारलाई आजभोलि मानिसहरू सोखका रूपमा समेत लिन थालेका छन् । आजकाल बजारमा सर्वत्र मांसहारको प्रसार देखिन्छ । विश्वका पछिल्ला केही वर्षको तथ्याङ्क हेर्नु भो भने मांसहारको अवस्था निकै डरलाग्दो देखिन्छ । सन् १९६० मा विश्वमा सात मिलियन टन मासु खपत भएको देखिन्छ भने २०१७ सम्म आइपुग्दा यो सङ्ख्या वृद्धि भई ३३० मिलियन टन बन्न पुगेको छ । यो क्रम जनसङ्ख्याको वृद्धिसँगै देखिएको हो । पछिल्ला वर्षमा यो मात्रा भन् बढ्दै गइरहेको छ । पछिल्लो तथ्याङ्कले मासुकै कारण प्रतिवर्ष ५६ अर्ब पशुचौपायाहरू मारिने गरेको कुरा सार्वजनिक गरेको छ । यो तथ्यमा माछाको सङ्ख्या गणना गरिएको छैन । पोषणविद्हरू एक किलो मासु उत्पादनका लागि ७ देखि १० किलोसम्म अन्न खपत हुने कुरा बताउँछन् । यसको तात्पर्य हो कुनै मानिसले एक किलो मासु खान्छ भने उसले दश किलो अन्न खपत गर्दछ । दश किलो अन्नले करिब पचास जना मानिसलाई एक छाक खान पुग्छ । मांसहारकै कारण संसारमा भोकमरी र अनिकाल देखा परेका छन् । विश्वमा सवैभन्दा मासुको खपत अमेरिका र अस्ट्रेलियामा हुने गर्दछ । न्यूजिल्यान्ड र अर्जेन्टिनामा एक व्यक्तिले वार्षिक सरदर सय किलो मासु उपभोग गर्दछन् । पश्चिमी देशमा मुख्यतः अमेरिका, क्यानडा, अस्ट्रेलिया र युरोपेली देशमा एकजना व्यक्तिले वार्षिक सरदर ८० देखि ९० किलोसम्म मांसहार गर्दछ । तर यसै तथ्यबीच गरिब देश इथोपियामा भने एक व्यक्तिले वार्षिक ७ किलोसम्म मात्र मांसहार गर्न पाउँछ । भनिन्छ, दश प्रतिशत मात्र अमेरिकीले मांसहार त्यागिदिने हो भने अफ्रिकाको भोकमरी अन्त्य हुन सक्छ । हाल विश्वमा १२ अर्ब एकड जमिनमा खेतीपाती तथा त्यससँग सम्बद्ध काम गरिन्छ । यसको ६८ प्रतिशत भूभाग पशुपालन तथा पशुआहारका लागि खर्चिने कुरा विभिन्न अध्ययनले देखाएका छन् । यदि संसारका मान्छे शाकाहारी मात्र भैदिने हो भने यसमा खर्च भएको १० देखि २० प्रतिशत जति जमिन खाद्यान्न उत्पादनका लागि उपभोगमा ल्याइए पनि ८० प्रतिशत

जमिन वन क्षेत्रमा परिणत हुन सक्छ । हामीले आहार परिवर्तन गर्दा बित्तिकै पृथ्वीमा जताततै हरियाली छाउन सक्छ । वैज्ञानिकहरू बताउँछन्, ग्रीन हाउस ग्याँस उत्सर्जनमा पशुपालनले १८ प्रतिशत हिस्सा ओगटेको छ । जब कि यो परिणाम हामीले दैनिक प्रयोग गर्ने पारवहनको भन्दा ज्यादा हो । संसारका मानिसहरूले सबभन्दा बढी पर्क वा सुँगुर र बङ्गुरको मासु खान्छन् । यसको हिस्सा ३६ प्रतिशत रहेको छ । त्यसपछि कुखुरा र गाई पर्दछन् । भनिन्छ जल, जमिन र ग्रीन हाउस ग्याँस उत्सर्जनमा यीमध्ये गाई (परम्परित काठे गाई होइन) सबभन्दा घातक छ । गाईको मासु खान मात्र बन्द गर्ने हो भने हरित गृह प्रभावमा चामत्कारिक परिवर्तन ल्याउन सकिन्छ ।

शाकाहारी खाद्य पदार्थको उत्पादनका लागि रुख तथा बोटबिरुवा नभई हुँदैन । रुख रोप्नु, बिरुवा हुर्काउनु भनेको धरतीमा अक्सिजनको मात्रा बढाउने र हरितगृहमा असर तुल्याउने ग्याँसहरूको उत्सर्जन कटौती गर्ने कार्यजस्तै हो । हामी सबै सचेत भएर यस दिशातर्फ लाग्यौं भने विश्वमा भइरहेको तापमान वृद्धि र हरितगृह प्रभावबाट पृथ्वीलाई हामी सजिलै बचाउन सक्छौं । त्यति मात्र हैन तापमानको वृद्धिका कारण नेपालजस्ता अग्ला भूगोलमा रहेका मुलुकका हिमशिखरमा हिउँ पग्लने र समुन्द्री सतह बढ्ने समस्या पनि सजिलै समाधान गर्न सकिन्छ । हाल विश्वमा उत्पादित खाद्यान्नको एक तिहाइ अनाज पशु तथा चौपायाको दानाका लागि प्रयोगमा ल्याइन्छ । संयुक्त राज्य अमेरिकाले त्यहाँ उत्पादित अन्नको दुई तिहाइ भाग पशु दानामा प्रयोग गर्दछ । अझ त्यसमा पनि त्यहाँ उत्पादित सबै खाद्यान्न उपभोगमा नल्याई फ्याँक्ने प्रवृत्ति ज्यादा छ । एउटाले भोजनको महत्त्व नबुझेर जथाभावी फ्याँक्दा संसारमा भोकमरीको अवस्था सिर्जना भएको छ । संसारमा प्रतिदिन अठार हजार बालबालिका तथा छ हजार जति वयस्क भोकमरीकै कारण मर्ने गरेको तथ्याङ्क हाम्रा सामु छ । आहार फ्याँक्ने मामलामा पनि अमेरिका नै अगाडि छ । अमेरिकीहरू चालीस प्रतिशत खाद्यान्न फ्याँक्ने गर्दछन् । भनिन्छ, एकजना अमेरिकीले वार्षिक सरदर ६४० डलर मूल्य पर्ने खाद्यान्न फ्याँक्ने गर्दछ । अमेरिकीहरूको यही खराब आदतका कारण त्यहाँ फोहोर विसर्जनमा समेत ठूलो चुनौती खडा भएको छ । मानिसको पेटमा पुगु पर्ने आहार जथाभावी फ्याँक्दा यसै आहारबाट निस्कने मिथेन ग्याँसका कारण हरितगृहमा समेत नकारात्मक प्रभाव पारेको छ भने अर्कातिर गरिब मुलुकका नागरिकलाई खानै नपाई मर्नु पर्ने अवस्था सिर्जना हुन पुगेको छ ।

हालै संसारको जनसङ्ख्या वृद्धि भई आठ अर्ब पुगेको छ । पछिल्लो अवधिमा विश्वमा चरम रूपमा बढ्दै गएको जनसङ्ख्या वृद्धि सबैका लागि टाउको दुखाइको विषय बनेको छ भने मानिसको खाद्यान्न नबुझ्ने र यसको उत्पादन, वितरण र उपभोगमा सन्तुलन मिलाउन नसक्दा यसले पृथ्वीको भविष्यलाई समेत संकटमा धकेलिरहेको छ । विश्वमा हरितगृह प्रभावमा मांसहारले पनि प्रत्यक्ष असर पारिरहेको छ । हाल संसारको दुई तिहाइ जमिन पशु आहार र चरनका लागि प्रयोगमा ल्याइएको छ । जसका कारण ग्रीन हाउस ग्याँस उत्पादनमा तीव्रतर वृद्धि भएको छ । ल्याटिन अमेरिकामा मात्र सत्तरी प्रतिशत वन क्षेत्र पशु चरनमा बदलिएको छ । भौगोलिक तापमानको वृद्धिमा पनि पशुपालन र यसबाट उत्सर्जित ग्याँसले प्रत्यक्ष प्रभाव पारेको छ । एनिमल वेस्टेजले नाइट्राइस अक्साइड नामक ग्याँस उत्पादन गर्दछ जुन कार्बनडाइअक्साइडका तुलनामा २९६ गुना घातक हुन्छ । उन्नत खालका जर्सी तथा होलस्टक गाई पालनबाट मिथेन ग्याँस उत्पादन हुने गर्दछ जो कार्बनडाइअक्साइडका तुलनामा २३ गुना हानिकारक हुने गर्दछ । यसै कुरालाई मध्यनजर गरी पर्यावरणविद्हरू दुनियाँभरमा गाईको मासु खान बन्द गर्नु पर्ने कुरा बताउँछन् । मांसको उत्पादनमा मात्र होइन यसलाई ढुवानी गर्दा र पकाउँदा प्रयोग हुने इन्धनले

पनि ग्रीन हाउस ग्याँस उत्पादनमा महत्त्वपूर्ण भूमिका खेलेको छ । मांसहारका यी सबै बेफाइदा देखेर यदि संसारका सबै मानिस शाकाहारी भइदिने हो भने यसले एकातिर भोकमरीको समस्यालाई निदान गर्न सघाउँथ्यो भने अर्कातिर हरितगृह प्रभावबाट पनि हामी बँच्न सक्थ्यौं । पछिल्लो तथ्यलाई टेकेर भन्दा विश्वमा खपत हुने ५६ अर्ब पशु चौपायालाई हुर्काउन, बढाउन हामीले कति खाद्यान्न नष्ट गर्छौं होला । अनि त्यति खाद्यान्न उत्पादन गर्न कति जमिन उपभोग गरेका छौं होला । त्यति मात्र होइन यी पशु चौपायाले वर्षमा कति पानी उपभोग गर्छन् होला । जबकि एक किलो आलु उत्पादनमा ५०० लिटर जति पानीको खपत हुन्छ भने त्यति नै परिमाणको मांस उत्पादनका लागि दश हजार लिटर पानी खपत हुने गर्दछ । यी तथ्यहरू सुन्दा मात्र चक्कर आउने खालका छन् । यति बुझेर पनि मांसहारको आदतलाई हामीले किन परिवर्तन नगर्ने ? हामीले जैविक दृष्टिले मनन गरी सबैले आहारको आफ्नो आदतलाई मात्र सुधार्न सक्थौं भने भोलिकै दिनमा ग्लोबल वार्मिङ र ग्रीन हाउस इफेक्ट भनेर हामी चिच्याइरहनु पर्ने छैन । संसारका तीस प्रतिशत मात्रै मानिसले आहारको आदत सुधार्ने हो भने मात्रै पनि भौगोलिक तापमान र हरितगृह प्रभावबाट हामीले पृथ्वीलाई जोगाउन सक्छौं । यति पढेपछि पनि अब तपाईं शाकाहारी नबन्ने त ?

निष्कर्ष

मानिस प्राकृतिक तथा जैविक दृष्टिले मांसहारी प्राणी होइन । मानिस मांस मात्र भक्षण गरेर जिउन सक्दैन । साथै उसले भोजन ग्रहण गर्दा मांसमात्र भक्षण नगरी त्यसलाई अतिरिक्त भोजनका रूपमा ग्रहण गर्दछ । त्यस्तै मानिसको शारीरिक संरचना मांसहारी प्राणीका भन्दा नितान्त अलग छ । यी सन्दर्भले मानिस मांसहारी नभएको कुरालाई पुष्टि गर्दछन् । तर वर्तमान विश्वमा मानिसमा मांसहार गर्ने प्रवृत्ति बढ्दै गइरहेको छ । जसका कारण मानवीय स्वास्थ्य तथा पर्यावरण सन्तुलनमा समेत नकारात्मक प्रभाव परेको छ । भौगोलिक तापमानमा मानिसको मांसहार आदतको अठार प्रतिशत हिस्सा रहेको छ भन्ने कुरालाई हामीले जबर्जस्त रूपमा स्वीकार्ने पर्ने भएको छ । मांसहारकै आदतले मानिसले एकातिर पर्यावरणीय सन्तुलन गुमाइरहेको छ भने अर्कातिर उसले मांसहारजन्य आदतकै कारण अनेकौं रोगहरूको सङ्क्रमण समेत भेल्लु परेको छ । मानव समाजलाई आदर्श तुल्याउन, मानिसलाई अहिंसात्मक एवं दयालु तुल्याउन साथै वर्तमानमा देखा परेको पर्यावरणीय असन्तुलन, भूमण्डलीय तापमानजस्ता समस्याबाट धर्तीको अस्तित्व जोगाउन मानिसले मांसहार मात्र त्याग गरिदिने हो भने यसले पृथ्वीको आयुलाई थप बढाउन सक्नेछ साथै हाल विश्वमा देखापरेको डरलाग्दो भोकमरीलाई पनि यसले सघाउ पुऱ्याउने छ ।

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- ..., पूर्ण प्रश्न पूर्ण उत्तर (सन्, २०२२), भक्तिवेदान्त बुक ट्रस्ट, जुहू, मुम्बई ।
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- ..., श्रीमद्भगवद्गीता यथारूप (सन्, २०१३), भक्तिवेदान्त बुक ट्रस्ट, जुहू, मुम्बई ।
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नेपाल-चीन सम्बन्धमा सुबेदार बमप्रसादको भूमिका

लक्ष्मी बस्न्यात*

सार

नेपाल-चीन सम्बन्ध नेपालको कुटनीतिक इतिहासमा सबैभन्दा पुरानो हो । परापूर्वकालदेखि वर्तमानसम्म नेपाल - चीन सम्बन्ध जीवन्त छ । नेपाल र चीनको सम्बन्धको ढोका भनेको तिब्बत नै थियो । तिब्बतसँगको कुटनीतिक उतारचढाबले नेपालले तीन पटक तिब्बतसँग मात्र र एक पटक चीन र तिब्बती संयुक्त सेना विरुद्ध लड्न समेत पर्यो । नेपालले अन्तिम भोट युद्ध वि.सं. १९११ मा लड्यो । वि.सं. १९११ पछि वि.सं. २०१७ साल अर्थात् १०६ वर्षपछि चिनियाँ सेनाको बन्दुकले नेपाली सेना मरेको र सुबेदार बमप्रसाद मारिएको घटना नेपालको कुटनीतिक इतिहासमा महत्त्वपूर्ण समेत छ । अनि सुबेदार बमप्रसाद नेपालको इतिहासमा आजसम्म हराएका व्यक्ति हुन् । त्यत्रो घटनामा मारिँदा पनि आजसम्म उनको परिचयसम्म प्रकाशन भएन । खम्पाहरूकै कारणले चिनियाँ सेनाद्वारा सुबेदार बमप्रसाद मारिएपछि पनि नेपालमा खम्पा भित्र्याउने काम रोकिएन । जसको परिणाम खम्पाहरूले चिनियाँ भूभागमा सशस्त्र विद्रोह गर्न थालेपछि त्यसलाई रोक्न चीनकै अनुरोधमा नेपालले वि.सं. २०३१ सालमा बृहत् खम्पा निशस्त्रीकरण सैनिक कारबाही नै गर्नुपर्थ्यो । चिनियाँ सेना मुस्ताङ जिल्लाको नेपाली भूमिभित्र घुसेको हो वा होइन ? बुझेर तुरुन्त शाही खबर दिनु भन्ने नेपाल सरकारको आदेशअनुसार सीमा इलाकामा पेट्रोल गएका सुबेदार बमप्रसादको टोलीमध्ये २०१७ असार १७ गते सुबेदार मारिए, अर्का १ जना सिपाही घाइते बने, ६ जना भाग्न सफल बने र १० जना चिनियाँ सेनाको कब्जामा परे । सुबेदारको लास र घोडासमेत उनीहरूले नै लगे । ती भागेका ६ जनाबाट उक्त घटनाबारे मुस्ताङमा रहेका नेपाली सेनाको क्याम्प र भारतीय सैनिक पोस्टलाई खबर गरेकाले नै भारतीय रेडियो सेटमार्फत् सोही दिन, सो खबर संसारभरि फैलियो र नेपालको राजधानीसम्म फैलियो । त्यसपछि नेपाल सरकारले कुटनीतिक तहबाट यो घटनालाई निक्क्यौलमा पुऱ्यायो । यो घटनालाई कुशल कुटनीतिक पत्राचार गरेर नेपालले राम्रो सफलता हासिल गरेको छ । शक्ति राष्ट्र चीनलाई माफी मगाएको र क्षतीपूर्ति तिराएको छ । नेपालको राष्ट्रिय इतिहासमा यो घटना एउटा नजिरसमेत बनेकोले विद्वान् र तथ्य इतिहास जान्न चाहने महानुभावहरूबाट थप अनुसन्धान हुनेछ भन्ने विश्वासका साथ यो आलेख तयार गरिएको छ । प्रस्तुत आलेख गुणात्मक अध्ययनमा आधारित छ । प्राथमिक र द्वितीय स्रोतका सामग्री यस आलेखमा विवरणात्मक रूपमा प्रस्तुत गरिएको छ । साथै यसमा विषयसँग सम्बद्ध विविध प्रकाशित लेख तथा रचनाहरू प्राप्त नभएकाले बमप्रसादका जीवित आफन्तहरूका वार्तालाई मुख्य आधार मानी आलेख तयार पारिएकाले तत् पक्षलाई प्रस्तुत अध्ययनको सीमा मानिएको छ । तत्कालीन अवस्थामा बमप्रसादका भ्रै कार्य गरेका उनका सहकर्मी तथा उनका परिवारसँगको अन्तर्वार्ता र उनी सम्बद्ध प्रचलित सामाजिक कथन एवं उनका सम्बन्धमा लेखिएका पुस्तकका आधारमा प्रस्तुत आलेख तयार पारिएको छ । यसमा मुख्यतः नेपालका राष्ट्रसेवका व्यक्तित्व चिनियाँ सेनाद्वारा मारिएको पृष्ठभूमि र कारणलाई विशेष रूपमा उजागर गर्ने प्रयत्न भएको छ ।

मुख्य शब्दहरू: दलाई लामा, चाउ एन लाई, लीलादेवी, खम्पा निशस्त्रीकरण, हिमाल राइफल कम्पनी, नेपाली सेना ।

नेपाल चीन सम्बन्धको परिचय

नेपाल र चीनबीचको इतिहास धेरै पुरानो छ। चीनबाट नेपाल आएका मञ्जुश्रीले उपत्यकाको पानी चोभारबाट बगाएर बसोबास सुरु गरेका थिए (शर्मा, वि.सं. २०३३)। नेपाल-चीन सम्बन्धको विश्लेषण गर्दा कूटनीतिक हिसाबले नेपालको सबैभन्दा पुरानो मित्रता चीनसँग भएको थियो। सन् ६४७ तिर राजा नरेन्द्रदेवको पालामा चिनियाँ दूतहरू ली प्याओ र वाङ छेन-से भारत कन्नौजका राजा हर्षवर्द्धनको दरबारमा गएका थिए। राजा हर्षवर्द्धन खुशी भई प्रशस्त सम्पत्ति दिएर दुवै दूतलाई बिदा गरे। त्यसपछि तुरुन्तै हर्षवर्द्धनलाई उनको सेनापति अरुणाश्व (अर्जुन) ले हत्या गरी आफैँ राजा भए र चिनियाँ दूतको सम्पत्ति लुटेर बेइज्जत गरी पठाए। ती दुवै दूत त्यहाँबाट ज्यान जोगाएर भागी नेपाल पसे। यो कुरा चीनको राजाले थाहा पाएपछि उनले नेपाल र तिब्बतसँग सैनिक सहयोग मागी लुटाहा अरुणाश्वलाई ठीक पार्न अनुरोध गरे। सोहीअनुसार नेपालले ७ हजार घोडचढी सेना र तिब्बतले एक हजार दुई सय भोटे पैदल सेना सहयोग दिएका थिए। नेपाल र तिब्बतको संयुक्त फौज कन्नौज गई अरुणाश्वको सेनालाई पराजित गरी उसलाई पक्रेर तिब्बत लगेपछि फाँसी दिइएको थियो (शर्मा तथा अन्य, वि.सं. २०४९)। मल्ल कालदेखि सन् १७९२ सम्म नेपाल र चीनको सम्बन्ध अत्यन्तै राम्रो भएको कारणले नै नेपालले तिब्बतमाथि एकाधिकार जमाई सुन, नुन र ऊनको व्यापार चलायो। यो व्यापारले नेपालको आर्थिक स्थिति अति राम्रो भयो। त्यस युगलाई नेपालको स्वर्णकाल मानिन्छ। सन् १७९१ मा भएको नेपाल, चीन र तिब्बतबीच त्रिपक्षीय युद्ध भयो। सो युद्ध र त्यसमा बेहोर्नुपरेको हारपछि भने नेपाल तिब्बतसँगको व्यापारबाट वञ्चित हुनुपयो।

आधुनिक काल

वि.सं. १८०१ बाट थालनी भएको नेपाल एकीकरणपछि नेपालको राजनैतिक नक्सा फराकिलो बन्दै गयो। वि.सं. १८४९ मा नुवाकोट र वि.सं. १८२५ मा कान्तिपुरमाथि तत्कालीन गोरखा राज्यले विजय हासिल गरेपछि कान्तिपुर राज्यबाट तिब्बतसँग हुने गरेका सम्पूर्ण व्यापार र कूटनैतिक सम्बन्ध तत्काल तिब्बत चीनको प्रत्यक्ष नियन्त्रणमा नभए पनि नेपालका वकिल र चिनियाँ अम्बाहरूको संयुक्त सल्लाहबाट त्यहाँ राजकाज चलाइन्थ्यो (बस्न्यात, वि.सं. २०७३)। चिनियाँ वादशाह र राजाका लागि तिब्बत सम्मानित धार्मिक स्थल थियो। त्यसैले चीन तिब्बतलाई आफ्नो पवित्र धार्मिकस्थल मान्दथ्यो। धार्मिक स्वभावका तत्कालीन चिनियाँ राजाहरूले तिब्बतका धेरै स्थानमा गुम्बा र चैत्यहरू निर्माण गर्न लगाएका थिए। पृथ्वीनारायण शाहको मृत्युपछि नेपाल र तिब्बत तथा चीनबीच व्यापारिक कारणले गर्दा पटक-पटक विवाद भयो। कूटनैतिक माध्यमबाट समस्याहरूको समाधान गर्ने सबै प्रयासहरू असफल भएपछि नेपालले उत्तरी छिमेकीसँग विभिन्न समयमा तीन पटकसम्म युद्ध गर्नु परेको थियो। पछि आएर वि.सं. १९११ मा अन्तिम नेपाल-भोट युद्ध भएपछि वि.सं. २०१७ साल अर्थात् १०६ वर्षपछि चिनियाँ सेनाको गोलीले नेपाली सेना सुबेदार बमप्रसाद मारिएको घटनालाई नेपाली इतिहासमा नलेखिएकाले त्यस पाटोलाई उजागर गर्न प्रस्तुत आलेखको तयारी गरिएको हो।

नेपाल चीन सम्बन्धमा सुबेदार बमप्रसाद

स्थलगत भ्रमणको सोधखोजअनुसार ओखलढुङ्गा जिल्लाको माने भन्ज्याङ थाक्ले निवासी गंगाप्रसादका नाति नेपाली सेनाका मेजर देवीप्रसाद बास्कोटा उपाध्यायका छोरा थिए सुबेदार बमप्रसाद बास्कोटा उपाध्याय (लीलादेवी, वि.सं. २०७९) । बमप्रसादको थरमा एकरूपता नभई कसैले दाहाल, कसैले कार्की आदि लेखेका पाइन्छ (बस्न्यात, वि.सं. २०७३) । तर उनी बास्कोटा उपाध्याय नै हुन् (लीलादेवी, वि.सं. २०७९) । उनका पिता मेजर देवीप्रसादले महिन्द्र दल रेजिमेन्टको 'ग' गुल्मको प्लाटुन कमान्डर लप्टन भई हाल बर्मा इलाकामा जापानी विरुद्ध दोस्रो विश्व युद्धमा लडेका थिए । उनको जिउभरि गोली लागेका घाउहरू थिए भनी बमप्रसादकी श्रीमती लीलादेवीले बताउनुभयो (लीलादेवी, वि.सं. २०७९) । लीलादेवी र एक मात्र छोरी गीता बास्कोटा हाल सुनसरी जिल्लाको इनरुवाको माल अड्डा चोकमा बसेका छन् (अन्तर्वार्ता, २०७९ भाद्र १७) । बमप्रसादले वि. सं. २००५ सालतिरै नेपाली सेनामा भर्ना भएको जानकारी पनि दिनुभयो । उनी सुरुमा सेर रेजिमेन्टमा जागिरे थिए भने पछि महिन्द्र दल गणमा सरुवा भएका थिए । कर्नेल गुण शम्शेर राणा, (पछि प्रधान सेनापति), पोखरा ब्यारेकमा महिन्द्र दल गणको गणपति हुँदा बमप्रसादको पेशागत सिपको उच्च मूल्याङ्कन गरी गणपतिले नै उनलाई मुस्ताङमा रहेको हिमाली राइफल कम्पनीसरह काम गर्ने गरी पठाएका थिए । उनी १ प्लटुन (४ जना) सेना लिएर तैनाथ थिए । उनी पोखराबाट मुस्ताङ पुगेको १५ दिनमा नै चिनियाँ सेनाद्वारा मारिए (अन्तर्वार्ता, २०७९ भाद्र १५) । उनी मारिँदा उनकी श्रीमती लीलादेवी पोखरामा डेरा गरी बसेकी र २ महिनाकी गर्भवती थिइन् (<https://www.youtube.com/watch?v=8rTfZPR7tr0>) । त्यो नै पहिलो गर्भ र छोरी गीता बास्कोटाको जन्म भएको थियो ।



बमप्रसाद बास्कोटाको तस्बिर

समस्याको कथन

नेपाल-चीन संवन्धमा राजनैतिक, सांस्कृतिक, वाणिज्य तथा सैनिक मामलामा धेरै नै पुस्तक तथा लेखहरू

प्रकाशन भइसकेको अवस्थामा पनि वि.सं. २०१७ असार १७ गते नेपालको मुस्ताङ र चिनिया सीमा इलाकामा चिनियाँ सेनाद्वारा मारिएका नेपाली सेनाका सुबेदार बमप्रसाद बास्कोटाको घटना बारेमा प्रमाणिक रूपमा प्रकाशित सामाग्रीहरू पाइएका छैनन् ।

शोध प्रश्न

वि.सं. २०१७ असार १७ गते मुस्ताङको चीन सीमा क्षेत्रमा चिनियाँ सेनाद्वारा मारिएका नेपाली सेनाका सुबेदार बमप्रसाद बास्कोटा उपाध्याय संबन्धि घटनाको कारण र नेपाल चीन कुटनैतिक इतिहासमा पारेको प्रभाव के थियो ?

शोधको उद्देश्य

वि.सं. २०१७ असार १७ गते मुस्ताङको चीन सीमा क्षेत्रमा मारिएका नेपाली सेनाका सुबेदार बमप्रसाद बास्कोटा उपाध्याय सम्बन्धी घटनाको कारण र सो घटनाले नेपाल चीन कुटनैतिक इतिहासमा पारेको प्रभाव बारे शोध गर्नु हो ।

अनुसन्धान विधि

गुणात्मक अनुसन्धान विधिबाट यो शोध अर्थात् लेखमा प्राथमिक र द्वितीय स्रोतहरू प्रयोग गरिएको छ ।

प्राथमिक स्रोत

अन्तरवार्ता

१. भङ्गबहादुर सिलवालसँग ।

२. लीलादेवीसँग (स्व. सुबेदार बमप्रसाद बास्कोटाको श्रीमती) ।

द्वितीय स्रोत

- प्रकाशित पुस्तकहरू
- प्रकाशित लेखहरू
- प्रकाशित भिडियो आदि ।
- गुणात्मक तथ्याङ्क हुने हुनाले विवरणात्मक र विश्लेषणात्मक तरिका अपनाइएको छ ।

पूर्वकार्य समीक्षा

यो लेखको परिणाम विभिन्न प्रकाशित पुस्तकहरू, अन्तर्वार्ता, लेख, भिडियो आदिमा आधारित छ ।

'The CIA's secret War in Tibet' किताबमा खम्पाहरूले तिब्बत र नेपाली भूमिमा गरेका कारबाहीहरू बारे बुझ्नका लागि उपयोगी छ । यस पुस्तकमा खम्पाहरूलाई भारत, अमेरिका लगायतका

मुलुकबाट प्रत्यक्ष र अप्रत्यक्ष रूपमा गरेको सहयोग बारेमा समेत उल्लेख गरिएको छ । त्यसमा पनि उक्त कार्बाहीको लागि अहम् भूमिकामा अमेरिका नै रहेको र जसले पैसा, लत्ता, कपडा, सैन्य तालिम तथा उच्च हिमाली भू-भागमा समेत प्रयोग गर्न सकिने आधुनिक हतियार उपलब्ध गराएको समेत विवरण पाइन्छ । यद्यपि यसमा नेपाल सरकारको भूमिका र वि.सं. २०१७ सालमा मुस्ताङ जिल्लाको चिनियाँ सीमानामा चिनियाँ सेनाद्वारा सुबेदार बमप्रसाद उपाध्यायको बारेमा लेखिनु पर्ने मुख्य अध्याय छुट भएको छ (कनव्वाइ र मोरिसन, (सन् २००२) ।

The Kingdom of Lo Mustang किताबमा मुस्ताङ र चीनको तिब्बत आसपासमा रहेका बासिन्दाहरूको धर्म, संस्कार, संस्कृति बारेमा स्पष्ट लेखिएको छ । त्यसैगरी उनले उक्त क्षेत्रको भौगोलिक, राजनीतिक तथा प्रशासनिक महत्त्वबाट टाढा रहेको विषयमा पनि उल्लेख गरेका छन् । यद्यपि यो पुस्तकले २०१७ सालमा भएको नेपालको मुस्ताङ जिल्ला र चिनियाँ सीमानामा चिनियाँ सेनाद्वारा मारिएका नेपाली सेनाका सुबेदार बमप्रसाद तथा वि.सं. २०३१ सालमा भएको खम्पा निशस्त्रीकरणको बारेमा उल्लेख गरेको पाइँदैन (हुंगेल, सन् २००२) ।

'Nepalese Army in Tibetan Khampa Disarming Mission' किताबमा नेपालको उत्तरी सिमामा रहेको तिब्बत स्वतन्त्र गर्नको लागि लड्ने शसस्त्र विद्रोही खम्पाहरूलाई निशस्त्रीकरण गर्न नेपाली सेनाको भूमिकाको उल्लेख गरेका छन् । नेपाली सेनाले २०३१ मा खम्पा निशस्त्रीकरण कार्बाही गर्नको लागि विशाल फौज तैनाथ गरेको थियो । आन्तरिक तथा बाह्य कारणले समेत गर्दा नेपाली सेनाले खम्पा निशस्त्रीकरण गर्नु परेको बारे उल्लेख गरिएको छ । यद्यपि यस पुस्तकमा वि.सं. २०१७ सालमा नेपाली सेनाको सुबेदार बमप्रसाद बास्कोटा उपाध्याय चिनियाँ सेनाद्वारा मारिएको बारेमा कहि कतै उल्लेख भएको पाइँदैन (बस्न्यात, सन् २००७) । नेपाल-चीन बादविवाद र संवाद किताबमा लेखकले नेपाल चीन सम्बन्धको प्राचीनकाल, विशेषता मञ्जुश्रीको नेपाल आगमनको साथै हु-एन-साङको नेपाल भ्रमण लगायतको बारेमा संक्षिप्तमा उल्लेख गरेका छन् । त्यसैगरी मल्लकाल र आधुनिक नेपालको समेत संक्षिप्त ऐतिहासिक परिचयले नेपाल-चीन सम्बन्धले पृष्ठभूमि तयार पर्न मद्दत गरेको छ । त्यसैगरी नेपाल-चीन सैनिक संवन्धको बारेमा वि.सं. १८०१ देखि २०३१ साल सम्मका घटनाहरूलाई चित्रण गरेको पाइन्छ ।

यद्यपि वि.सं. २०१७ सालमा नेपालको मुस्ताङ जिल्लाको चिनियाँ सिमा क्षेत्रमा भएको नेपाली सेनाका सुबेदार बमप्रसाद बास्कोटा उपाध्याय मारिएका घटनामा, निज सुबेदारको पल्टन, सैनिक पृष्ठभूमि, पारिवारिक परिचय तथा घटनाका सत्यतामा एकिन हुन नसकेको देखिएको छ (बस्न्यात, वि.सं. २०७३) ।

चिनियाँ सेनाले नेपाली सेनाका सुबेदार बमप्रसाद उपाध्यायलाई मारुका कारण र परिणामहरू:

विश्लेषण

नेपाल सरकारको सहयोगमा दलाई लामाका सेना खम्पाहरू नेपाल भित्र्याउने काम भइरहँदा अमेरिका र भारत

खुसी थिए भने चीन बडो सतर्कता अपनाउँदै थियो । उत्तरी सीमानामा त्योभन्दा अगाडि भारतीय सेनाका चेक पोस्ट नेपाल सरकारकै सिफारिसमा राखिएका थिए । भारत र अमेरिका मिलेर नेपाल सरकारलाई दबाब दिई नेपालमा खम्पा भित्र्याउने काम २००८ सालपछि बनेको मातृकाप्रसाद कोइरालाको सरकारको पालादेखि नै सुरु भयो । सुरुसुरुमा ५०० जना खम्पा सेनाको तथ्याङ्क दिएको त्यो सरकारले पछि प्रधानमन्त्री विश्वेश्वरप्रसाद कोइरालाको पालामा ६ हजार ५ सय जतिको आँकडा प्रस्तुत गरेको पाइन्छ (बस्न्यात, वि.सं २०७९) ।

यहाँ उल्लेख गर्ने पर्ने पक्ष के हो भने उत्तरी सीमामा २००९ सालपछि नै भारतीय सेना तैनाथी गराउनुको स्वार्थ खम्पाहरूलाई नेपाल प्रवेश गराउनु र तिनलाई सुरक्षासमेत दिनु थियो । अनि तिब्बततर्फको चिनियाँ सेनाको हर्कतको जासूसी गरेर त्यो खबर नेपाली सीमामा तैनाथी रहेका भारतीय आर्मी (Indian Military Mission) ले दिल्ली पठाउँथे । दिल्ली आर्मीले दिल्लीकै ब्रिटिस राजदूतावासलाई खबर पठाउँथे अनि खबर लन्डन पुग्थ्यो । लन्डनको सेनाको च्यानलमार्फत् अमेरिका अर्थात् 'सिआइए' मा पुग्थ्यो (अन्तर्वार्ता, वि.सं. २०७९) । गज्जबको कुरा त के हो भने त्यसबखत हिमाल राइफल (हिरा) कम्पनीहरू खडा गरेर नेपाली सेना उत्तरी सीमानातर्फ पूर्व-पश्चिम तैनाथी थिए । तीमध्येको एक पोस्ट थियो सुबेदार बमप्रसाद बास्कोटा उपाध्यायले कमान्ड गरेको मुस्ताङको सैनिक टुकुडी । यहाँ ४३ जनाजतिको एक सेना मुख (एक प्लाटुन) मात्र थियो । ती सबै हिमाली राइफल कम्पनीहरूले समेत चीनको सीमा क्षेत्रमा तैनाथी भारतीय सेनाको रेडियो सेटबाट नै नेपाली सेनाको समेत खबर नेपाली जङ्गी अड्डासँग आदानप्रदान हुने गर्थ्यो । हाम्रो गोपनीयता भारतीयको हातमा थियो । दलाई लामा, भारत र अमेरिकाको त्रिकोणात्मक सम्बन्ध र योजनाबाट नेपालको उत्तरी सीमामा भारतीय सेना राखेको र खम्पा भित्र्याइएको थियो । दलाई लामाबाट खम्पा लडाकुहरूलाई दिने सन्देश पनि त्यही च्यानल हुँदै नेपाल, अमेरिकाको कोलोराडो र देहरादूनको चक्रतामा रहेका खम्पाहरूसम्म पुऱ्याउँथे, किनकि खम्पाहरू नेपालको उत्तरी सीमामा तैनाथ थिए भने कोलोराडो र चक्रतामा सैनिक तालिम लिनथे । यही चक्रतामा पाकिस्तान टुकुर्याएर बंगलादेश बनाउने लडाकुहरू, श्रीलंका टुकुर्याएर तामील राज्य बनाउने लडाकुहरू र नेपालका माओवादी लडाकुहरूलाई समेत सैनिक तालिम दिइएको थियो (myrepublica.nagariknetwork.com/news/faults-of-india-s-nepal-policy/) ।

यस्तो अवस्थामा चिनियाँ सेनाको पनि हतियारधारी सीमा सुरक्षा सैनिक गस्तीहरू (बोर्डर फाइटिङ पट्रोल) ती इलाकामा घुम्न थाले भने उपल्लो मुस्ताङ र तिब्बती भूमिको नजिकसम्म चिनियाँ सेना आए । २०१७ असार १४ गते चिनियाँ पट्रोलको एक हजारभन्दा बढी सेना देखेपछि मुस्ताङका राजाले मुस्ताङमा तैनाथ भारतीय सेनालाई खबर गरी मुस्ताङ बचाइदिन अनुरोध गरे । सो खबर भारतीय सेनामार्फत् दिल्ली, दिल्लीबाट लन्डन र त्यहाँबाट अमेरिका पुग्यो र तुरुन्तै नेपाल सरकारलाई दबाब आयो कि ती चिनियाँ सेना किन मुस्ताङ आए र किन चूप बसेको नेपाल ? सो खबरका आधारमा प्रधानमन्त्री विश्वेश्वरप्रसाद कोइरालालाई दबाब पर्यो । त्यसपछि तुरुन्तै चिनियाँ सेना आएको हो होइन भन्नेबारे बुझ्न मुस्ताङमा तैनाथ रहेका नेपाली सेनाका कमान्डर सुबेदार बमप्रसाद

बास्कोटा उपाध्यायको कमान्डमा १ सेक्सन (१३ जना) सेना, भन्सार अधिकृत, स्थानीय जनप्रतिनिधि र दोभासे गरी १७ जनाको टोली अर्कै उत्तरी सीमानातर्फ हिँडे । नेपाल-चीनको सीमामा नियमअनुसार नेपाली सेना हतियार नबोकी र सैनिक पोसाक नलगाई गएका थिए (बस्न्यात, वि.सं. २०७९) । सुबेदार मात्र घोडामा र अरू पैदाल गएका थिए । केही घण्टा हिँडेपछि उनीहरूमाथि चिनियाँ सेनाले फायर गर्‍यो । त्यस घटनामा सुबेदार बमप्रसाद मारिए र अर्का १ जना सैनिक घाइते भए । अनि ती घाइतेलगायत १६ जना चिनियाँ सेनाका बन्धक बने भने सुबेदारको लाश पनि उनीहरूले नै कब्जामा लिए । तर सुबेदार बमप्रसादकी श्रीमती लीलादेवीका अनुसार सुबेदार मारिए, अर्का १ जना सिपाही घाइते बने । ६ जना भाग्न सफल बने र १० जना चिनियाँ सेनाको कब्जामा परे । सुबेदारको लास र घोडासमेत उनीहरूले नै लगे । ती भागेका ६ जनाबाट उक्त घटनाबारे मुस्ताङमा रहेका नेपाली सेनाको क्याम्प र भारतीय सैनिक पोस्टलाई खबर गरेकाले नै भारतीय रेडियो सेटमार्फत् सोही दिन, सो खबर संसारभरि फैलियो र नेपालको राजधानीसम्म पुग्न पायो (बस्न्यात, वि.सं. २०७९) । २०१७ साल असार २२ गतेको बिहान ११ बजे बमप्रसादको शवलाई मुस्ताङका युबराज, स्थानीय प्रशासन र जनता समेतको उपस्थितिमा मुस्ताङमा नै दाह संस्कार गरियो ।

त्यतिबेला नेपाल र चीनबीच कुनै सीधा कूटनैतिक प्रतिनिधित्व र संवाद थिएन । दुई देशबीचको संवाद त्यतिबेला भारतका लागि दिल्लीमा रहेका चिनियाँ राजदूत पान सु-ली (Pan Tzu-Li) र नेपालका राजदूत जनरल दमनशमशेर राणाबीच लिखित या मौखिक रूपमा हुने गर्थ्यो । जनरल राणाले आफूना लागि आदेश टेलिग्राफ र हवाई कुरियरमार्फत् प्राप्त गर्दथे (बस्न्यात, वि.सं. २०७३) । सुबेदार बमप्रसाद मारिएको बारेमा नेपालका प्रधानमन्त्री बिपी कोइराला र चिनियाँ प्रधानमन्त्री चाउ एनलाईको धेरै बढी पत्राचार भएका थिए ।

सुबेदार बमप्रसाद नेतृत्वको नेपाली सेनाको पट्रोल टिमलाई चीनले दलाई लामाका सेना 'खम्पा' ठानेकाले त्यो घटना हुन गएको लेखेको छ । वास्तवमा उसबखत मनाङ-मुस्ताङ क्षेत्र खम्पाको नियन्त्रणमा थियो । नेपाली प्रशासनको केही हात थिएन । पछि छानबिन गर्‍यो चीनले । घटनामा गल्ती स्विकारी मृतकलगायत सबैको क्षतिपूर्ति ५० हजार रूपैयाँ तिर्यो । माफी मागेको छ, चीनले (देवकोटा, वि.सं. २०३३) । उल्लेख गर्दै पर्ने कुरो के पनि हो भने मुस्ताङ घटना घट्नुभन्दा एक दिनअगाडि २०१७ असार १५ गते श्री ५ को सरकार परराष्ट्र मन्त्रालयले 'नेपालको चीनसँगको उत्तरी सीमानाको चिनियाँ क्षेत्रमा केही तिब्बती विद्रोहीहरूले गोलमाल मच्चाएकाले उक्त विद्रोहीहरूलाई दबाउन चीन सरकारले ती चिनियाँ क्षेत्रमा सशस्त्र चिनियाँ फौज पठाएको छ भनी श्री ५ को सरकारमा खबर पठाएको छ ।

बमप्रसाद मारिनुको कारण

बमप्रसाद मारिनुको कारणहरूलाई मनन गर्दा सबैभन्दा पहिला नेपालको मुस्ताङ जिल्ला सीमा इलाकामा चिनियाँ सेना बारे खबर संकलन गर्न जाँदाखेरि दुवै मित्र सेनाहरूको बीचमा पहिला नै समन्वय खबर गरिएको हुन्छ । त्यस अवस्थामा दुईवटा भिन्न सेनाहरूको बीचमा समन्वय गर्नका लागि संचारका

साधनहरू (Communication Instrument) को व्यवस्था नहुनु ठूलो कमजोरी बनेको देखिन्छ। किनभने त्यसबेला मुस्ताङ क्षेत्रमा खम्पा सेनाको निकै सक्रियता बढ्नु र नेपाल सरकारका प्रशासनिक संयन्त्रहरू निष्क्रिय रहेका अवस्थामा चिनियाँ पक्षबाट बमप्रसादको टोलीलाई मित्र सैनिकको बदलामा खम्पा सैनिक ठान्नुलाई अन्यथा मान्न सकिँदैन। बमप्रसाद मारिनुमा त्यो भन्दा ठुलो कुरो नेपाल-चीन सिमानाको दुवै तर्फ २०/२० कि.मी. क्षेत्रमा विना हतियार र विना सैनिक पोसाक पट्रोलिङ गर्नु पर्छ भन्ने दुवै देशको सर्तनामाले नै त्यो स्थिति सिर्जना हुन गयो। किनभने सो सर्तनामा अनुसार नै सुबेदार बमप्रसाद र उनका टोली विना हतियार र विना सैनिक पोसाक पट्रोलिङ गएका थिए। तर दुःखका साथ भन्नुपर्दा चिनियाँ सेनाले २० कि.मी.को घेरालाई नाघेर सैनिक पोसाक र हतियार लिएर आएर नेपाली सेनाका बमप्रसादलाई मारी अर्को १ जवानलाई घाइते बनाएका थिए। यसर्थ दुई मित्र सेनाहरूको बीचमा समन्वयको लागि संचारका साधनहरू नहुनु २०/२० कि.मी. शान्ति घेरालाई चिनियाँ सैनिकहरूले उल्लङ्घन गर्नु नै बमप्रसाद मारिनुको मुख्य कारणहरू थिए (बस्न्यात, वि.सं. २०७९)।

सुबेदार बमप्रसाद मारिएपछिको घटनाक्रम

तात्कालीन गृहमन्त्री सूर्यप्रसाद उपाध्यायले २०१७ असार १८ गतेको महासभा बैठकमा मुस्ताङमा घटेको घटनाका विषयमा स्पष्टीकरण दिएका थिए। महासभा बैठकमा बोल्दै उनले 'मुस्ताङका राजाले नेपालको सीमाना पारी ठूलो सङ्ख्यामा चिनियाँ सैनिकहरूको जमघट देखिएको कुरा श्री ५ को सरकारलाई सूचित गरेपछि श्री ५ को सरकारबाट यथार्थ वस्तुस्थिति के हो, त्यसको रिपोर्ट पठाउनु भन्ने आदेश पठाएको हुनाले त्यहाँ रहेका श्री ५ को सरकारका कर्मचारीहरू गत २०१७ असार १५ गतेका दिन सदाका जस्तै आफ्नो सीमानाको निरीक्षण गर्न गएका थिए। श्री ५ को सरकारका कर्मचारीहरूको दलमा १७ जना थिए। जसमा गाउँका मुखिया र भन्सारका खरिदार पनि थिए। त्यसै दिन राति थाहा भयो कि सीमानातिर नेपाली दल पुग्दा चिनियाँ सैनिकहरू नेपालको सीमानाभित्र पसी गोली चलाएछन्। जसबाट नेपाली दलका सुबेदार बमप्रसादको त्यहीँ मृत्यु भयो। चिनियाँहरूले त्यो लास र दलका अरू सबै व्यक्तिहरूलाई चिनियाँ इलाकातिरै लगे भन्ने कुरा सुनियो। तर त्यसबेला त्यसबारेमा राम्रो थाहा भएको थिएन, पछि सबै नेपालका सरकारी व्यक्तिहरूलाई उनीहरूको घोडा र सामान समेतलाई चिनियाँले आफ्नो क्याम्पमा लगेर राखेका छन् भन्ने थाहा भयो (बस्न्यात, वि.सं. २०७३)।

सुबेदार बमप्रसाद दाहाल मारिएको सम्बन्धमा नेपाल सरकारको भनाइ

निम्न विवरणहरूलाई अभिलेखीकरण गर्नु उचित ठानिएकाले उल्लेख गरिएको छ :

क) मुस्ताङ घटना घट्नुभन्दा एक दिनअगाडि २०१७ असार १५ गते श्री ५ को सरकार परराष्ट्र मन्त्रालयले 'नेपालको चीनसँगको उत्तरी सीमानाको चिनियाँ क्षेत्रमा केही तिब्बती विद्रोहीहरूले गोलमाल मच्चाएकाले उक्त विद्रोहीहरूलाई दवाउन चीन सरकारले ती चिनियाँ क्षेत्रमा सशस्त्र चिनियाँ फौज पठाएको छ भनी

श्री ५ को सरकारमा खबर पठाएको छ । चीन सरकारले श्री ५ को सरकारलाई यो आश्वासन दिएको छ उक्त तिब्बती विद्रोहीहरूलाई दबाउने कामको सिलसिलामा यदि यस्ता विद्रोहीहरू भागी नेपालको सरहदभित्र पसे भने कुनै हालतमा पनि चिनियाँ फौजहरूले उक्त विद्रोहीहरूको पिछा गर्दै नेपाल-चीनको सीमाना नाघ्ने छैनन् र यी तिब्बती विद्रोहीहरूलाई दबाउने काम सकिनासाथ सम्झौता नै राखिने छन् । यस सम्बन्धमा श्री ५ को सरकार लेखापढी गर्दैछ' भन्ने विज्ञप्ति प्रकाशित गर्‍यो (देवकोटा, वि.सं. २०३३) ।

ख) श्री ५ को सरकार परराष्ट्र मन्त्रालयबाट २०१७ असार १६ गते 'मुस्ताङको नेपाल र चीनको सीमानामा नेपाली सरहदभित्र दैनिक काममा गएका श्री ५ को सरकारका निःशस्त्र कर्मचारीहरूउपर चिनियाँ फौजले गोली चलाई नेपाली सरहदभित्र पसी निज कर्मचारीहरूको मालसामान र घोडाहरूसमेत लुटी लगेको र १७ जना मानिस अझसम्म बेपत्ता भएको खबर प्राप्त भएको छ । उक्त घटना र नेपालको सरहदभित्र पसी नेपालको सार्वभौमिकताउपर नै दख्खल परेकोमा श्री ५ सरकारले आजै चीन सरकारसमक्ष एक कडा विरोध पत्र पठाएको छ र यस सम्बन्धमा उचित कारवाही हुँदैछ' भनेर विज्ञप्ति जारी गर्‍यो । यसै विषयलाई लिएर त्यतिखेर प्रकाशित हुने नेपाली पत्रपत्रिकामा विभिन्न प्रतिक्रिया र समाचारहरू प्रकाशित भएका थिए । ०१७ असार १६ गते 'मुस्ताङको नेपाल र चीनको सिमानामा सरहदभित्र दैनिक काममा गएका श्री ५ को सरकारका निःशस्त्र कर्मचारीहरूउपर चिनियाँ फौजले गोली चलाई नेपाल सरहदभित्र पसी निज कर्मचारीहरूको मालसामान र घोडाहरूसमेत लुटी लगेको र १७ जना मानिस अझसम्म बेपत्ता छन्' भन्ने समाचार प्रकाशित भयो (देवकोटा, वि.सं. २०३३) ।

ग) २०१७ असार १६ गतेको महासभामा 'यस आकस्मिक घटनाले नेपाल र चीन सरकारको सम्झौतामा ठूलो आघात पुऱ्याएको छ । दुई देशको सन्धिको बर्खिलाप भएको छ र यसले राष्ट्रियतामा समेत धक्का पर्न गएको कुरा सावित छ । यो देशको लागि महत्त्वपूर्ण कुरा भएको छ' भनी कार्य स्थगनको प्रस्ताव आयो (देवकोटा, वि.सं. २०३३) ।

उक्त घटनाबारे जानकारी पाउनेबित्तिकै नयाँ दिल्लीस्थित शाही नेपाली राजदूतद्वारा चिनियाँ राजदूतलाई र प्रधानमन्त्रीद्वारा पनि चीनका प्रधानमन्त्रीलाई कडा विरोध पत्र पठाइयो । विरोध पत्रमा भनिएको थियो कि नेपालले चीनप्रति राम्रो दोस्ती चुकाउँदा चुकाउँदै पनि नेपालको भूमिमा आएर नेपालीहरूमाथि चिनियाँहरूले गोली हानेबाट हामीलाई ठूलो चोट लागेको छ र हाम्रो सार्वभौमसत्तामा पनि ठूलो घाउ लागेको छ । अपहरण गरी लिएका सबै व्यक्तिहरू र गोलीबाट मरेका सुबेदारको लाश तुरुन्त फिर्ता गरियोस् र उक्त घटनाको क्षतिपूर्ति सुरक्षित राख्ने हक हाम्रो हुनेछ । आइन्दा यस्तो घटना नहोस् भन्ने कुरा पनि प्रकट गरिएको छ (बस्न्यात, वि.सं. २०७९) ।

राजनीतिक दलहरूको प्रतिक्रिया

यस घटनाको विषयलाई लिएर नेपाल कम्युनिस्ट पार्टीका जनरल सेक्रेटरी डा. केशरजङ्ग रायमाझीले ०१७ जेठ १८ गते 'मुस्ताङ इलाकामा एक जना नेपाली फौजी जवान गोली लागी मरे र उनका साथ रहेका १७ जवान बेपत्ता छन् भन्ने जुन खबर श्री ५ को सरकारको विज्ञप्तिबाट ज्ञात भएको छ, यो अत्यन्त नै दुःखद् खबर हो ।

यसमा हामी दुःख प्रकट गर्छौं । यसका साथै तिब्बती जनताका दुश्मन खम्पाहरू चीन-नेपालको ४० किलोमिटरको असैनिक इलाकामा रही लुटपाट गर्दैछन् र नेपालभित्र शरणार्थीको रूपमा प्रवेश गरिरहेका छन् । यी लुटेरा सशस्त्र खम्पाहरू नेपाल-चीन सीमाक्षेत्रमा उतेजनात्मक कारवाही गरिरहेका छन् । श्री ५ को सरकारले यिनीहरूलाई आफ्नो नियन्त्रणमा राख्नु पर्दछ । मुस्ताङको हालको घटनामा यिनीहरूको सम्बन्ध छैन भन्न सकिँदैन । हामी यो कुरा स्पष्ट गर्न चाहन्छौं कि आज भारत र चीनको जस्तो सम्बन्ध देखिन्छ, यस अवस्थामा हाम्रो उत्तरी चेकपोष्टमा भारतीय अफिसरहरू रहनु हाम्रा लागि अपमानजनक साथै अहितकर पनि छ । अतः भारतीय अफिसरहरूको बदला नेपाली अफिसरहरू राखियून्' भन्ने भनाइ सार्वजनिक गरे । त्यसैगरी नेपाली काङ्ग्रेसको आयोजनामा ०१७ असार १८ गते काठमाडौंको वसन्तपुरमा सार्वजनिक सभा भयो । यस सभालाई सम्बोधन गर्दै मातृकाप्रसाद कोइराला विश्वबन्धु थापा, त्रिपुरवरीसिंह, श्रीभद्र शर्मा आदिले मुस्ताङ घटनाका विषयमा आ-आफ्ना तर्कसहित यस घटनाको विरोध गरेका थिए (बस्न्यात, वि.सं. २०७३) ।

सुबै दार बमप्रसाद मारिएको घटनामा नेपाल र चीन सरकारबीच भएका औपचारिक पत्राचारका प्रतिलिपिहरू :

क) नेपालका प्रधानमन्त्री विश्वेश्वरप्रसाद कोइरालाद्वारा ०१७ असार १६ गते (२९ जुन, १९६०) का दिन पठाइएको पत्रको उत्तर चिनियाँ प्रधानमन्त्री चाउ एन-लाईले ०१७ असार १७ गते (जुन ३०, १९६०) नै पठाए । पत्रमा भनिएको थियो ।

महामहिम,
प्रधानमन्त्री
काठमाडौं, नेपाल

महामहिम आदरणीय तथा प्रिय प्रधानमन्त्री,

महामहिमको जुन २९, १९६० को पत्र ३० जुनको बिहान १० बजे मैले प्राप्त गरें । महामहिमको पत्र पाउनुभन्दा पहिले नै हामीले वैदेशिक समाचारहरूबाट नेपाल-चीन सिमानामा चिनियाँ सैनिकद्वारा नेपाली नागरिक मारिएको बारे थाहा पाइसकेका थियौं । यस कुरालाई लिएर चीन सरकार ज्यादै चिन्तित छ र यस कुराको तथ्य पत्ता लगाउन स्थानीय अधिकारीहरूसँग तुरुन्तै सम्पर्क राखिएको छ । यस सम्बन्धमा रिपोर्ट प्राप्त हुनासाथ श्री ५ को सरकारलाई तुरुन्त सूचित गरिनेछ । यदि महामहिमको पत्रमा उल्लेख गरिएअनुसार नेपाली नागरिक मारिएको उक्त दुर्भाग्यपूर्ण घटना साँचो हो भने चिनियाँ सरकारले गहिरो खेद प्रकट गर्नेछ । नेपाली नागरिकलाई साँच्चै थुनुवामा नै राखिएको हो भने उनीहरू निश्चय नै तुरन्त मुक्त गरिनेछन् । सादर मेरो शुभ कामना (बस्न्यात, वि.सं. २०७३) ।

चाउ एन लाई
प्रधानमन्त्री गणतन्त्र चीन
पेकिङ, १०० घण्टा । ३० जुन, १९६०

ख) नेपालका प्रधानमन्त्रीलाई चीनका प्रधानमन्त्रीद्वारा पठाइएको अर्को पत्र ०१७ असार २० गते सार्वजनिक भयो । जुन निम्नानुसारको थियो ।

महामहिम

प्रधानमन्त्री वी.पी. कोइराला,

श्री ५ को सरकार, नेपाल

महामहिम,

प्रिय प्रधानमन्त्रीज्यू

मलाई लाग्दछ, महामहिमले मेरो जुन ३० तारिखको प्रत्युत्तर पत्र पाउनु भएको छ । हालैको चीन-नेपाल सीमा घटनाबारे चीन सरकारले चीनको तिब्बत प्रदेशको अरि जिल्लास्थित सीमारक्षकहरूबाट रिपोर्ट पाएको छ । घटनाक्रम निम्न प्रकार थियो :

जुन २८ तारिखका दिन साँझ पौने पाँच बजे चीन-नेपाल सिमाना नगिच हाम्रो इलाकाभिन्न तिब्बती विद्रोही लुटेराहरू दमन गर्न खटिएको चिनियाँ जनमुक्ति सेनाको एक दलले कोर भञ्ज्याङ्देखि अन्दाजी १ किलोमिटर उत्तरपट्टि घोडचढीहरूको एक जमात आफूपट्टि आइरहेको देख्यो । तिनीहरूलाई तिब्बती विद्रोही लुटेराहरू भन्ठानेर चिनियाँ सैनिकले गोली चलाई एकजनालाई मात्थो र १० जना (जसमध्ये एकजना घाइते थिए) लाई पक्रियो । त्यसपछि पत्ता लाग्यो कि तिनीहरू तिब्बती विद्रोही लुटेरा नभई नेपालीहरू थिए । उल्लिखित सत्य विवरणबाट पत्तो लाग्छ कि गलत धारणा एवं सोचाइका कारण हुन गएको यो घटना दुर्भाग्यपूर्ण थियो ।

यो घटना मुस्ताङ इलाकामा होइन, कोर भञ्ज्याङ्देखि उत्तरपट्टिको ठाउँमा भएको थियो । यो साल मार्च महिनामा चीन र नेपालको बीच आदान-प्रदान भएको मानचित्रअनुसार कोर भञ्ज्याङ चीन र नेपालको परम्परागत सीमारेखाबाट उत्तरपट्टि पर्दछ । त्यसकारण घटनास्थल स्पष्टतः चिनियाँ इलाकाभिन्न पर्दछ र चिनियाँ सैनिकहरू नेपाल अधिराज्यको इलाकाभिन्न पसेका छैनन् । जेहोस्, यो अप्रत्याशित र दुर्भाग्यपूर्ण घटना चिनियाँ सैन्यको निम्न दर्जाका केही व्यक्तिहरूको लापरबाहीको परिमाण थियो । चिनियाँ सरकार यस घटनाप्रति गहिरो खेद प्रकट गर्दछ । श्री ५ को सरकारसमक्ष क्षमा याचना गर्दछ र त्यस दुर्भाग्यपूर्ण घटनामा मृत्यु भएका मृतकका आफन्तप्रति समवेदना व्यक्त गर्दछ । चिनियाँ सरकारले त्यस स्थानको सेनालाई यस घटनाको उत्तरदायित्वबारे तुरुन्तै जाँचपडताल गर्ने र थुनामा राखिएका १० नेपालीहरूलाई, मृत शरीर, घोडाहरू र उनीहरूसँग रहेका सबै सामानहरू जुलाई ४ तारिखका दिन पेकिङ समयअनुसार दिउँसो १२ बजे कोर भञ्ज्याङबाट २ सय ५० मिटर दक्षिणपूर्वमा निटईमा पुऱ्याइदिने आदेश दिइसकेको छ । अनुरोध गरिन्छ कि उक्त समय नेपाल पक्षका उत्तरदायी व्यक्ति पठाई जिम्मा लिने प्रबन्ध होस् । नेपालको तर्फबाट पेश गरिएको क्षतिपूर्तिको माग स्वीकार गर्न पनि चीन सरकार राजी छ ।

महामहिम प्रधानमन्त्रीज्यू, यो घटना साँच्चि नै दुर्भाग्यपूर्ण हो । तैपनि पूर्ण विश्वास छ कि चीन र नेपालबीचको प्रगाढ मैत्रीमाथि यो अप्रत्याशित घटनाले कुनै किसिमको पनि असर पार्ने छैन । यो अप्रत्याशित घटना भएको कुरालाई ध्यान राखेर चीन-नेपाल सीमाबारे धारणा नदोहोरियोस् भन्ने उद्देश्यले चिनियाँ सरकारले चिनियाँ सेनालाई तिब्बती विद्रोही लुटेराहरूलाई दमन गर्ने सिलसिलामा सीमानादेखि चीनपट्टिको १० किलोमिटर भित्रको

इलाका प्रवेश नगर्ने आदेश दिएको छ । र, लुटेराहरूलाई दमन गर्ने काम पूरा हुनेबित्तिकै सीमानादेखि चीनपट्टिको २० किलोमिटरभित्रको इलाकामा चिनियाँ सेनाहरू फर्कने छन् । यस अवधिभित्र यदि तिब्बतका विद्रोही लुटेराहरू भागेर नेपाली इलाकामा पस्छन् भने चिनियाँ सरकार आशा गर्दछ कि नेपालले फौज पठाई उनीहरूलाई निःशस्त्र गर्नेछ । यो दुईको सीमाना इलाकामा शान्ति कायम राख्न धेरै सहायक हुनेछ ।

यो पत्र अन्त्य गर्नुभन्दा अघि म महामहिमलाई आश्वासन दिन चाहन्छु कि नेपालसँगको मैत्रीलाई चीनले बहुत मूल्यवान् सम्भेको छ र पहिलेजस्तै अहिले पनि दुई देशका बीच रहिआएको परम्परागत मैत्रीलाई कायम र विकास गर्ने आफ्नो अविरल कोसिसलाई जारी नै राख्ने छ । म यसै अवसरबाट लाभ उठाई महामहिमलाई मेरो उच्च आदर पुनः व्यक्त गर्न चाहन्छु (बस्न्यात, वि.सं. २०७३) ।

चाउ एन-लाई

प्रधानमन्त्री गणतन्त्र चीन

ग) नेपालका प्रधानमन्त्रीलाई चिनियाँ प्रधानमन्त्रीले १२ जुलाई १९६० (०१७/३/२९) मा फेरि अर्को पत्र पठाए । पत्रमा भनिएको थियो :

महामहिम प्रिय प्रधानमन्त्रीज्यू,

जुलाई ७ तारिखको महामहिमको दुई पत्र प्राप्त भयो ।

पत्रमा महामहिमले हालै चीन सिमानामा भएको घटनामा नेपाललाई भएको हानिनोक्सानीका लागि रु. ५० हजारको क्षतिपूर्तिको लागि माग गर्नु भएको रहेछ । चीन सरकार यो माग स्वीकार गर्दछ र निकट भविष्यमा उक्त रकम श्री ५ को सरकार, नेपालको नाउँमा चलान गरिनेछ ।

चिनियाँ सरकारलाई यस कुरामा खुशी लागेको छ कि दुवै पक्षले मैत्री र समझदारीको अनुवृत्ति अपनाएको हुनाले यो दुर्भाग्यपूर्ण घटना शीघ्रतासाथ र सन्तोषप्रद तरिकाले समाधान गरिएको छ र हर उपायले हाम्रा दुई देशबीचको मैत्री खलल पार्न मौका खोज्नेहरू आफ्नो अभिष्ट लक्ष्य प्राप्त गर्न असफल भएका छन् ।

महामहिमले आफ्नो पत्रमा फेरि एकचोटी यो दुर्भाग्यपूर्ण घटना भएको स्थलको चर्चा गर्नु भएको छ । म महामहिमलाई दोहो-च्याएर भन्न चाहन्छु कि घटना स्थानमासमेत पटक-पटक जाँचपडताल गरी चिनियाँ सरकारले पुष्टि गरेको छ कि विद्रोही खम्पाहरू दमन गर्नमा लागेका चिनियाँ सेनाले चीन-नेपाल सीमादेखि उक्त चिनियाँ इलाकाभित्र मात्र काम गरेर यो दुर्भाग्यपूर्ण घटना वास्तवमा चिनियाँ इलाकाभित्र कोरे पासबाट एक किलोमिटर उत्तरपट्टिको ठाउँमा भयो । अब कुरा टुङ्गिसकेकोले र चीन सरकारले त्यस घटनाका लागि आफ्नो उचित दायित्व बहन गरिसकेकोले मलाई विश्वास छ, महामहिम आश्वस्त हुनु हुनेछ कि घटनास्थलको बारेमा दुई पक्षले बहस जारी राख्नुमा कुनै अर्थ पनि छैन, लाभ पनि छैन ।

तिब्बती विद्रोही डाँकुहरूलाई दमन गर्न नेपाल-चीन सीमानजिक चिनियाँ क्षेत्रमा चिनियाँ फौजको प्रवेशको सम्बन्धमा चीन सरकारले पहिले नै जुन २६ तारिखका दिन श्री ५ को सरकारलाई सूचना दिएको थियो । उक्त सूचनामा चिनियाँ सरकारले यस कुरामाथि विशेष जोड दिएको थियो कि विद्रोही डाँकुहरूलाई लखेट्दै चिनियाँ सेनाले कुनै हालतमा पनि सीमा नाघ्ने छैनन् र विद्रोहीहरूलाई दमन गर्ने काम सिद्धिनासाथ चिनियाँ सेना सीमानाबाट चिनियाँ इलाकापट्टि २० किलोमिटर पर हट्नेछन् । यसबाट यो कुरा स्पष्ट देखिन्छ कि चीन सरकारले

सीमासम्झौताको मर्यादा राख्ने छ र नेपाल-चीन मैत्रीलाई ठूलो महत्त्व दिन्छ । जुन २८ तारिखका दिन श्री ५ को सरकारले घोषणा गर्‍यो कि चीन सरकारको उपयुक्त सूचना प्राप्त भएको छ तर चिनियाँ सरकारको सूचना अति ढिलो-चिनियाँ फौजले दमन कार्य सुरु गर्नुभन्दा एक दिन अघि- मात्र दिइएको हुनाले श्री ५ को सरकार, नेपालले कठिनाइहरूको सामना गर्नु पर्‍यो र बेलैमा सीमानाका नेपाली क्षेत्रहरूमा उचित बन्दोबस्त गर्न आदेश पठाउन सकेन । यो एउटा त्रुटी ठानिनु पर्दछ ।

मेरो जुन २ र ४ को पत्रमा मैले महामहिमलाई खबर गरेको थिएँ कि चीन-नेपाल सीमानाबारे कुनै गलत धारणा नदोहोरियोस् भनेर चीन सरकारले चिनियाँ फौजलाई तिब्बती विद्रोही डाँकुहरूलाई दमन गर्दै सीमानाबाट चीनपट्टि १० किलोमिटरको इलाकाभित्र नपस्ने आदेश दिएको थियो । अनुमान छ कि डाँकुहरूलाई दमन गर्ने काम जुलाई महिनाको आखिरतिर पूरा होला । त्यसबखत जम्मै चिनियाँ फौज सीमानाबाट चीनपट्टि २० किलोमिटरको इलाकाभन्दा परसम्म हटाइनेछ । मलाई हर्ष लागेको छ कि महामहिमले आफ्नो पत्रमा आश्वासन दिनु भएको छ कि नेपाली क्षेत्रभित्र पस्ने सशस्त्र तिब्बती विद्रोही डाँकुहरूलाई अन्तर्राष्ट्रिय कानूनअनुसार व्यवहार गरिएको छ र गरिनेछ । मलाई विश्वास छ कि चीन-नेपाल सिमान्त इलाकाबाट तिब्बती विद्रोही डाँकुहरू निर्मूल भएपछि हाम्रो दुई देशबीचको सिमान्त इलाकाको शान्ति सुरक्षित हुनेछ र हाम्रो दुई देशबीचको सीमा-सम्झौता सुचारु रूपले कार्यान्वित हुनेछ ।

यो दुर्भाग्यपूर्ण घटनासम्बन्धमा भएको कार्यविधिको सिलसिलामा हाम्रा दुई देश बीच यातायातका द्रुत साधनहरू स्थापना गर्ने र दुई देशबीचको सीमालाई रेखाङ्कन गर्ने अत्यावश्यक कार्यलाई गहिरो अनुभव भएको छ । त्यसकारण म प्रस्ताव राख्दछु कि हाम्रा दुई सरकारले चाँडै एकले अर्काको राजधानीमा राजदूतावास स्थापना गर्नु र एकले अर्काको देशमा आकाशवाणी स्टेशन खडा गरी सोभै रेडियो सम्पर्क राख्नु । यसबाहेक म यो पनि प्रस्ताव राख्दछु कि चीन-नेपाल संयुक्त सीमा समितिले चाँडै नै आफ्नो काम आरम्भ गरोस् र सीमा सम्झौताअनुसार दुई देशबीचको सीमा निर्धारण रेखाङ्कन होस् । मेरो हार्दिक आशा छ कि हालैको दुर्भाग्यपूर्ण घटना हाम्रो दुई देशबीच रहिआएको सम्बन्धको पृष्ठभूमिमा एउटा मामुली अध्याय मात्र हुनेछ । र, चाँडै नै एउटा बितिसकेको कुरा हुनेछ तथा दुई सरकारले दुई देशको मैत्रीपूर्ण सम्बन्धबारे आश्वस्त रहन सक्नु पर्दछ । यसका लागि श्री ५ को सरकारले उठाएका हरेक कदमलाई चीन सरकारको पूर्ण सहयोग प्राप्त हुनेछ (बस्न्यात, वि.सं. २०७३) ।

चाउ एन-लाई
प्रधानमन्त्री, गणतन्त्र चीन

घ) चिनियाँ प्रधानमन्त्री चाउ एन-लाईको उपरोक्त पत्रको उत्तरमा नेपालका प्रधानमन्त्री विश्वेश्वरप्रसाद कोइरालाले निम्न व्यहोरासहितको पत्र पठाउनु भयो ।

महामहिम

प्रिय प्रधानमन्त्रीज्यू

महामहिमको १२ जुलाई, १९६० को पत्र प्राप्त भयो र त्यसमा लेखिएका कुराहरू मैले राम्ररी सावधानीका साथ अध्ययन गरेँ ।

सबभन्दा पहिले मुस्ताङ इलाकामा भएको सीमा दुर्घटनाबाट हुन गएको भौतिक क्षतिको क्षतिपूर्तिकोस्वरूप हामीले माग गरेको रु. ५० हजारको रकम जुन शीघ्रतासाथ चीन सरकारले चलान गर्‍यो, त्यसकालागि म धन्यवाद व्यक्त गर्न चाहन्छु । हाम्रो दुई देशबीचको मैत्रीलाई कायम गर्न र अभ् सुदृढ गर्ने तपाईंको इच्छाको प्रमाणको रूपमा श्री ५ को सरकार क्षतिपूर्ति तिर्ने यस तत्परताको सन्धान गर्दछ ।

घटनास्थलको हकमा यस्तो देखिन्छ कि हाम्रो पक्षको मतान्तर छ । तर चिनियाँ सेनाको निम्नस्तरीय जवानहरूको असावधानीले त्यो घटना हुन गएको हो भनी चीन सरकारले भनेको र त्यसका लागि चीन सरकारले आफ्नो दायित्व बहन गरिसकेको कुरालाई दृष्टिगत राखि म तपाईंको विचारधारासँग सहमत छु कि घटनाबारे वाद-विवाद जारी राख्नुबाट कुनै लाभदायक उद्देश्य प्राप्त हुने छैन । तर म कितानसँग अङ्कित गराउन चाहन्छु कि उक्त घटना नेपाली क्षेत्रमा घटेको भन्ने अडान बदल्ने श्री ५ को सरकारले कुनै कारण देखेको छैन ।

सीमानाबाट २० किलोमिटरको इलाकाभित्र चिनियाँ फौजको प्रवेशबारे जुन २६ तारिखको श्री ५ को सरकारलाई दिएको सूचनाको उल्लेख महामहिमको पत्रमा गरिएको छ । सैनिक कारवाही सुरु हुनुभन्दा एकदिन अगाडि मात्र सूचना दिएकोलाई महामहिले त्रुटी भनेर मान्नु भएको छ । यस सम्बन्धमा म यो याद दिलाउन चाहन्छु कि जुन २६ ता. का दिन सूचना पाउनेबित्तिकै तत्कालै श्री ५ को सरकारले आफ्नो मन्तव्य प्रकट गरेको छ कि चिनियाँ सरकारको यो एकतर्फी निर्णय सीमासम्भौतालाई उल्लङ्घन गरेको बराबर हो । त्यसकारण सैनिक कारवाही थोरै अवधिको सूचना दिई गएकोमा चीन सरकारको त्रुटी भनी महामहिमले स्पष्ट स्वीकार गर्नु भएकोलाई सन्धान गर्दै म यो पनि जोड दिएर भन्न चाहन्छु कि खुद एकतर्फी कारवाही नै चीन सरकारतर्फको एकतर्फी त्रुटी हो । महामहिमले अवश्य नै मञ्जुर गर्नु हुनेछ कि दुई सरकारमध्ये कुनैको पनि एकपक्षीय कारवाही सीमासम्भौताको शब्द मात्र होइन, भावनाको पनि निश्चय नै प्रतिकूल हो ।

मैले यो पनि बोध गरेँ कि दमन कार्य जुलाईको आखिरीतिर समाप्त हुने अनुमान गरिएको छ र त्यसपछि तुरुन्तै चिनियाँ सेनाहरू २० किलोमिटरको असैनिककृत इलाकाभन्दा पर हटाइने छन् । यस सम्बन्धमा म यो दोहर्‍याउन चाहन्छु कि पछि जब-जब असैनिककृत इलाकामा फौज पठाउनु पर्ने आवश्यकता उत्पन्न हुन्छ त्यस बेला श्री ५ को सरकारको अनुमति लिएर मात्र फौज पठाइयोस् । आपसमा यसरी समीप स्थित र गाढा मैत्री भएका हाम्रा जस्ता दुई देशले सधैँ पारस्परिक भलाइका लागि साथै काम गर्नु पर्दछ ।

हाम्रो मैत्रीलाई अभ् सुदृढ गर्ने विभिन्न तरिकाहरूको बारे म काठमाडौँमा चिनियाँ दूतावास स्थापना गर्ने दिशातर्फ जुन प्रगति भएको छ, त्यसमा सन्तोष व्यक्त गर्दछु । पेकिङमा नेपाली दूतावास स्थापना गर्ने विषयमा श्री ५ को सरकार सक्रिय सोचविचार गर्दैछ । एक-अर्काको राजधानीमा हामीहरूको दूतावास खडा भएपछि अरु विवरणहरू जस्तै रेडियो सम्पर्क स्थापना गर्नेबारे सजिलैसँग समाधान गर्न सकिने छ ।

सायद महामहिमलाई नयाँ दिल्लीस्थित चिनियाँ दूतावासले सूचना पठाइसकेकै होला कि नेपाल-

चीन सीमा समितिका चिनियाँ सदस्यहरूको नामावलीलाई हामीले मञ्जुर गरिसकेका छौं र हामीले सुझाव दिएका छौं कि समितिको पहिलो बैठक काठमाडौंमा अगष्ट महिनाको पहिलो हप्ताभित्र हुन सक्दछ। यो मेरो उत्कट आशा छ कि उक्त समितिले चाँडै प्रचलित परम्परागत सीमानुसार दुई देशको बीच औपचारिक सीमा रेखाकङ्कन र वैज्ञानिक सीमा निर्धारण गर्नेछ।

अन्त्यमा, म दोहराउँछु कि नेपाल-चीन मैत्री एसिया र विश्व शान्तिका लागि अत्यन्त महत्वको छ। त्यसकारण म तपाईंलाई आश्वासन दिन चाहन्छु कि हाम्रो सम्बन्धलाई दिन प्रतिदिन निकट र सबल तुल्याउन श्री ५ को सरकारले कुनै पनि कदम उठाउन बाँकी राख्ने छैन (देवकोटा, वि.सं. २०३३)।

नेपाल सरकारको निष्कर्ष

प्रधानमन्त्री विश्वेश्वरप्रसाद कोइरालाले भने कि २०१७ साउन १८ गते 'मुस्ताङ काण्डको अध्याय समाप्त भएको छ र त्यसलाई कोट्याइरहनु हुँदैन। चीनले भविष्यमा आक्रमण गर्ला भन्ने आशङ्काको आधारमा परराष्ट्रनीति बनाउनु उचित हुँदैन। चीनसित साटोपाटो गरिएको नक्सा सम्वत् १९६६ मा हाम्रै नेपालीले सर्वेक्षण गरेर तयार पारेको हो र यसको रङ लगाउने काम मात्र विदेशमा भएको हो। हाम्रो सीमा समस्या शान्तिपूर्ण तरिकाबाट सम्पन्न हुने आधार छ। असैनिककृत घोषित भएको २० किलोमिटरबाट चिनियाँ फौज हटिसकेको छ' भनेका थिए। प्रधानमन्त्री विश्वेश्वरप्रसाद कोइरालाले यसै दिन नेपाल र चीनको प्रधानमन्त्रीले हस्ताक्षर गरी साटासाट गरेको नेपालको नक्सा, जो सम्वत् १९६६ मा तैयार गरिएको भनिएको थियो, सभाको टेबलमा राखे। प्रधानमन्त्री विश्वेश्वरप्रसाद कोइरालाले २०१७ साल भदौ १२ 'मुस्ताङ क्षेत्रमा 'कोरल्हा' नामक स्थान छ र त्यो नेपाल सरहदामा पर्दछ। कुनै नक्साहरूमा 'कोरपास' को पनि उल्लेख छ, तर त्यो चाहिँ तिब्बतमा पर्दछ। केही दिनअघि घटेको अप्रिय सिमा घटना नेपाल-तिब्बत सीमाभन्दा ३ सय १० गज यता घटेको हो, तर 'कोरल्हा' को मतलब कोरपास हुन सक्ने हुनाले यो सन्देह भएको हुन सक्दछ। कोरल्हा र कोरपासको बीच ७ माइलको फासला छ' भन्ने धारणा राखेका थिए (देवकोटा, वि.सं. २०३३)।

बमप्रसाद घटनाको नेपाल-चीन सम्बन्धमा प्रभाव

नेपाल भर्खरै राणा प्रशासनिक कडी कडाउबाट प्रजातन्त्रमा प्रवेश गरेको अवस्थामा नेपाल सरकार, नेता तथा विद्वान् वर्गसमेत पश्चिमाको रणनीतिमा जानकार थिएनन्। वि.सं. २००७ पछिको नेपालको राजनीतिक अवस्था यो अवस्थामा भारत, अमेरिका र दलाई लामा बीच राम्रो मित्रता हुँदै गएको अवस्था देखिन्छ। चीनको तिब्बत प्रवेशले दलाई लामा भागेर भारत पुगेको र उनले आफ्नो गुमेको राज्य फिर्ता गर्न अन्तर्राष्ट्रिय सहयोग जुटाउन खोज्नु स्वभाविक देखिन्छ। अर्कोतर्फ अमेरिका कम्युनिष्ट राजनीतिको कट्टर विरोधि र उसले चीनको छिमेकि मुलुकहरूमा व्यवस्था प्रचार नहोस् भनेर विभिन्न रणनीति गर्दै थियो। त्यसबेलाको भू-राजनीतिक अवस्थाले गर्दा दलाई लामालाई साथ दिएर तिब्बतमार्फत् चीनलाई दुःख दिने र नेपालमा कम्युनिष्ट व्यवस्था छिर्न नदिन प्रयासरत थियो। उता भारतपनि नेपालमाथि आफ्नो पकड जमाउन चिनियाँ चलखेल देख्न

चाहन्नथ्यो । नेपालको आर्थिक अवस्था एकदम कमजोर रहेकोले सरकारले विकास गर्न र तलब भत्ता खुवाउनको लागि बजेटको व्यवस्था गर्न पनि मुस्किल स्थितिमा विदेशी सहयोग स्वीकार्नु बाध्यता पनि थियो । सुबेदार बमप्रसादको घटना घट्टु अगाडिदेखि नै अमेरिका र भारतले नेपाललाई विभिन्न सहयोग गर्दै आएका थिए । अनि अर्को सत्य के पनि हो भने दलाई लामाका सेना “खम्पा” हरूको प्रवेश वि.सं. २००८ सालबाटै सुरु भयो । यो काममा नेपाल सरकारको समेत मौनता रह्यो । यो घटनाले पश्चिमा राष्ट्रको समेत चासो पाउंदा चीनले समेत यसलाई समाधान गर्न विलम्ब नगरेको देखियो । नेपाल सानो देस रहेर पनि सुबेदार बमप्रसाद मारिएको घटनालाई चीनतर्फको दोष रहेको अडानमा रही अन्ततः स्थिर कुटनैतिक अडानमै समस्या समाधान भएको छ । अर्को महत्त्वपूर्ण पाटो भनेको बमप्रसाद मारिनुको पृष्ठभूमि, कारण र चिनियाँ राष्ट्रिय स्वार्थलाई नेपालले ख्याल गर्न नसक्दा र नेपालमा खम्पाहरूको प्रवेश भै नै रहँदा पछि गएर नेपाली भूमिबाट खम्पाहरूले चीन विरुद्ध शसस्त्र कारबाही गर्न थाले । त्यसको रोकथामको लागि चीनको अनुरोधमा नेपालले अन्ततः वि.सं. २०३१ सालमा बृहत् सेना परिचालन गरेर खम्पा निशस्त्रीकरण कारवाही गर्ने पत्थो । बमप्रसाद मारिएको घटनाले नेपालको कुटनैतिक र सैनिक पाटोमा महत्त्वपूर्ण पाठ छाडेको छ ।

निष्कर्ष

वि.सं. १९११ मा अन्तिम नेपाल-भोट युद्ध भएपछि वि. सं. २०१७ साल अर्थात् १०६ वर्षपछि चिनियाँ सेनाको बन्दूकले नेपाली सेना मरेको र यो सुबेदार बमप्रसाद मारिएको घटना इतिहासमा अति नै महत्त्वपूर्ण छ । यद्यपि, यो घटना नेपालको राष्ट्रिय इतिहासमा देखिएको छैन । खास भन्नु पर्दा यो घटनाको जिम्मेवार नेपाल पनि छ । किनकि, भारत, दलाई लामा र अमेरिकी योजनामा र अमेरिकी दवाबमा हजारौं दलाई लामाका समर्थक र उनैका सेनाहरू “खम्पा” नेपालको ओलाङ्चुङ गोलादेखि लिपुलेक इलाकासम्म हर्कत गर्दा र विभिन्न सैनिक क्याम्प राख्दा समेत नेपाल सरकार मौन रहनु ठूलो भुल थियो । अर्को संगिन कुरो भनेको खम्पाहरूकै कारणले चिनियाँ सेनाद्वारा सुबेदार बमप्रसाद मारिएपछि पनि नेपालमा खम्पा भित्रिने काम रोकिएन । जसको परिणाम खम्पाहरूले चिनियाँ भूभागमा सशस्त्र विद्रोह गर्न थालेपछि त्यसलाई रोकन चीनकै अनुरोधमा नेपालले वि.सं. २०३१ सालमा बृहत् खम्पा निशस्त्रीकरण सैनिक कारबाही नै गर्नुपत्थो । बमप्रसाद मारीएको घटनामा अन्तर्राष्ट्रिय केही लेखकहरूले संक्षिप्त उल्लेख गर्ने प्रयास गरेको पाईन्छ । तर नेपालको राष्ट्रिय इतिहास तथा नेपाली सेनाले प्रकाशन गरेको इतिहासमा समेत यो बिषय समेटिएको भेटिएन । अर्को देसको सेनाले बिना कारण नेपाली सेना मारिनुले ठुलो कुटनैतिक अर्थ राख्दछ । अर्को कुरा यो घटनाले नेपालको कुटनैतिक इतिहासमा नजिर समेत राखेको छ । किनकी, यो समस्याको समाधान नेपालले उच्च स्तरले गरेको छ । बमप्रसाद मारिनु, खम्पाहरूको नेपाल प्रवेशमा रोक नलाम्नु र चीनले त्यसको प्रतिकार गर्ने उपाय खोज्दै गर्दा पछि गएर नेपाल सरकार आफैले चीनको अनुरोधमा वि.सं. २०३१ सालमा खम्पा निशस्त्रीकरण कारबाही गर्नु पत्थो । बमप्रसाद मारीएको घटनाले नेपाल र छिमेकीहरू बीचको राष्ट्रिय स्वार्थमा सबैले विचार पुऱ्याउनु पर्छ भन्ने पाठ सिकाएको छ । यो घटना राष्ट्रिय इतिहास हो ।

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PEER-REVIEW PROCESS

