CHAPTER - 7
Religion is a part of social life. In social life there is ordinarily no difference between religion and morality. Every nation has its adored deity and the rules related to the deity and obedience to it differs from nation to nation. Nagarjun is a vigilant communist writer of Hindi literature. The subject matters of his novels are based on the Mithila region of Bihar. The mass life of this area, being the victim of the curse of poverty and illiteracy for a long time, was deeply related to customary religious values and superstitions. The novelist in his novels exposed the corruptions committed in the name of religion. For him the temples, maths, pilgrimages which are the symbol of religion are really the symbol of evil and immorality. The Brahmans and the priests, who are the contractors of religion in the society, spread various corruptions in the name of religion and for the fulfillment of their own interest wanted to keep the inequality in the society and they nurtured corruptions to a great extent. To expose them was one of the aims of Nagarjun in his novels. He also aimed at exposing how the rascal sadhus and mahants exploited the faith and belief of the illiterate villagers and had extracted undue profits from them. In this chapter, we intend to analyse the various religious problems that prevailed in the society. For the sake of convenience of studies the religious problems as related in the novels of Nagarjun, we shall discuss the chapter under following heads:

1. Rituals
2. Worshipping of Gods and Goddesses
3. Belief in spirits
4. Sacrifice of human beings and animals
5. Offering to Gods in the hope of fulfilling wishes
6. Belief in *tantra* and *mantra*
7. Superstitions
8. Customs-traditions and blind faith
9. Fraudulent *sadhus* (saints)
10. Casteism
11. Untouchability
12. Influence of religion on Medical Science and
13. Atheism

7.01: Rituals:

Nagarjun believed that religious feeling remained in the topmost level. Different works or business in its name in the society remained as hypocrisy only. The simple people are being deceived in its name. The outward rituals of religion made the life artificial and senseless. According to Nagarjun only the outward ceremonies and artificiality remained in the name of religion. In *Ratinath Ki Chachi*, sitting of Ratinath with his nose shut for hours was nothing but outward showiness only. But he did his *sandhya* work very quickly in the pond of Tarkulwa because there was none to witness it.¹

In the same manner, Baba’s statement in *Emratiya* referred to artificiality only:
The villagers in the novels of Nagarjun worshipped various Gods and Goddesses. Of these, Durga, Kali, Tara, Ganesh, Jagadamba, Kartikeya, Saraswati, Ram, Lakshman, Sita, Krishna, Satyanarayan, Hanuman, Vindhyavasini, Vishwanath, Annapurna, Narmadeswar, Bhuiya Maharaj, Vaidyanath and Kapileswar were major deities. These deities united the people through religious customs.

In Baba Batesarnath, Nagarjun expressed his no-confidence to the vrixa-puja along with its ruling deity Brahma. In the novel Brahma turned into the Brahma Rakshas, which became an element of fear for the people. Prior to the imposition of Brahma on the vatrīx, people freely took rest at the shade of the three, but as soon as Brahma was imposed people were afraid of standing by its side. Baba Batesarnath was sorry for it. Baba who was carrier of Nagarjun's ideas, remarked:

"लेकिन पाठक बापा की भजन जब से यहाँ खड़ी हुई है तब से मेरे प्रति सभी की भक्ति बदल गई। ब्रह्मा, भक्ति, भय और आलंक......अब मैं प्रिय नहीं था, पूजनीय था, वंदनीय और माननीय था।"  

Then Domra Baba freed the tree from Brahma Rakshas:

"दहशत के मारे फिर भी दो-तीन महीने तक लोग खुलकर नहीं आते थे। लेकिन आहिसे-आहिसे बंदिदें टूटने लगी, चरवाहों का अड़ा फिर जमने लगा। बच्चे बे-हिज़क फिर यहाँ खेलने लगे। जवान और बड़े-बड़े बीजलुप्ती से यहाँ फिर टूटने लगे। दुधूं का यह आराम फिर बदलकर चालू हो गया। छाँह में बैठकर बहु-बहुतियों फिर स्नेह- छोह की मोटी-महीने जलातियों बुनने लगी और मे अपना सहज स्वाभाविक जीवन पाकर फिर उसी तरह झुमने लगा।"
The worship of several Gods and Goddesses had evil effect on the economic life of the people. There is a heavy expenditure in the pujas also. In the Ratinath Ki Chachi, the Dashabhuja Durga was worshipped at the hermitage of Tara Bata in every month of aaswin. To celebrate this puja he was in need of help from all villagers.

7.03: Belief in spirits:

Nagarjun, in his novels, depicted the picture of the belief of the mass people of Bihar in spirits. In Balchanma the unmarried maid servant of Balchanma’s malkin Sukhiya sometimes shouted and began weeping, pulled down his own hair and put off her sari. She also brought out her tongue and began to raise her hands and shouted. When Sukhiya used to do these, the Malkin was very much nervous. She then prayed Devi Bhagawati to make Sukhiya free from the ghost. She also decided to offer something to the Goddess:

"‘हूँहूँ भगवती की सुखिया का भूल भग ले जाइए। दो कौँवरी लड़कियों को आप की खातिर खौर—पूर्णी खिलाकैँगी!’"  

But when the shouts of Sukhiya did not come to an end, then she invited one Tantrik Damo Thakur. Thakur came and used some very curious materials to drive away few spirits from her body. During his mantras, he asked everybody to go out and he closed the door of the room. After a long time he came out of the room with full of sweat and tiredness and said:
Sukhiya suffered such kind of diseases every year. In absence of Damo Thakur Malkin asked Anant Babu to fight with the spirit of Sukhiya. She remarked:

“भूत या जिन्हें अकसर बौझ़ औरतों को ही पकड़ता है......तमाशगीरों के सामने भूत-पिपाशा को ताकत चाहे गुनी बड़ जाती है, यह अकेले में ही पस्त होते है......“7

In the same novel, when Malik tried to rape Rebni and when she fled away shouting, then being defeated in his attempt he remarked that evil spirit had worked on Rebni:

“कहाँ गई री बलचन्ना की माँ, तेरी लड़की को तो भूत लग गया है“8

7.04: Sacrifice of human beings and animals:

Nagarjun in his Emratiya, Baba Batesarnath, and Balchanma etc. described how there were sacrifices of human beings and animals in the name of religion. People tried to satisfy Gods and Goddesses by sacrificing human beings and animals. They wanted to satisfy these Gods only to fulfill their own interests.

In Emratiya, one child was sacrificed before the Goddess. In the Jamniya Math, a child of the age of six months was sacrificed before the Goddess Chandi. The news of the sacrifice was published six months ahead of it; various musical instruments were played and like small kid, the head of the child was severed from the body and the blood stained head was offered to the Goddess near Mahishasur. After wards the body was cut into pieces and put at the havana fire. The people of Jamniya witnessed the sacrifice of human being for the first time in their life.9
In Baba Batesarnath also, the novelist described about sacrifice before Gods. Baba Batesarnath remarked on human sacrifice:

"एक वह भी युग था जब कि हमारे पूर्वज मनुष्य की ताजा उैलियाँ की माला पहना करते थे; एक वह भी युग था कि हमारे वेदियों पर कैदी राजाओं को और निकालकर चढ़ा दी जाती थीं; एक वह भी युग था कि ताजा कट्टी उैलियाँ का हर पहनाकर वटबुख का भूंगार किया जाता था; नरमूड और आदमी का लहू यक्ष, देवी और ब्राह्म के दबाव में आकर जाने कितनी बार हमारे पुरुषों को स्वीकार करना पड़ा है।"  

In Rupwooli village, about twenty to twenty five goats were sacrificed within twelve months. While sacrificing the animals the pandits worshipped the animal and the weapon in accordance with the rules. With folded hands the owner of the goat told the animals that they were created by the God for sacrifice only. The violence used in the sacrifice was not ordinary violence. Permission was sought from the goat for sacrifice. Until and unless the words main did not come out from the mouth of the goat, till then the weapon of sacrifice did not fall on its neck. After sacrifice was done, the carcass of the animal was taken back home.

In Balchanma, the Chhoti Malkin sacrificed sixteen goats in janeun ceremony of her son; and another four were killed also. In the haweli, the blood stains of the animal sacrificed were seen for a long time.

7.05: Offering to Gods in the hope of fulfilling wishes:

The villagers of the novels of Nagarjun had deep faith on the Gods and they believed that their wishes would be fulfilled if they would offer something to Gods. They offered manauti for fulfillment of material needs. People believed that offering of
*manauti* fulfilled their wishes. The novelist successfully depicted this faith of offering *manauti* in his novels.

In *Balchanma*, the unmarried maid Sukhiya sometimes shouted vigorously, wept bitterly, gazed aimlessly, pulled down her own hair, unless herself and sometimes brought the tongue out:

"ही.........ही.........ही मैं काली हूँ, पेखर पर जो बीना पीपल है, उसी पर रहती हूँ खाँड़नी समृद्धा गाँव। बकरा दो, बकरा........."\(^{14}\)

The *Chhoti malkin* was afraid of Sukhiya’s dangerous from and prayed *Bhagawati* to save Sukhiya from the clutches of the spirits. She offered *manauti* to the *Bhagawati* that she would offer *kheer-puri* to virgin girls to satisfy *Bhagawati*.\(^{15}\)

In *Nayee Paudh*, the young people of the village drove away sixty year old Chaturanan Chaudhry when he came to marry Brisesari who was only fourteen years old then. Her grand father Khonkha Pandit and his whole family were anxious about her marriage. The whole family began to pray God with folded hands. The wife of Pandit promised to sacrifice a goat before the Goddess *Durgamata* for the marriage of her grand child. The eldest son of Pandit, Girijanand, decided to celebrate the *puja* of *Satyanarayan* for his nephew’s marriage. Ramesari offered *manauti* that she would walk up to *Vaidyanath* and there she would take a dip in the Ganga river. Bisesari wanted that some groom of the age about twenty to twenty two would come and marry her within the month of *aaghan*; and if such marriage would come true she would made a flute of silver and offered it to *Lord Kanhaiya*.\(^{16}\)
In *Baba Batesarnath*, vatvrix made it clear about manauti to Jaikisun that after being the wishes fulfilled people offered the manauti with pomp and gaiety, even when the blood of the sacrificed animal was liked by the dogs and foxes.\(^{17}\) In *Paro* also Paro’s father sang the *Nawah Hari Vansh* before Baba Baidhyanath continuously for nine days twice. Then and then only Paro was born.

7.06: **Belief in tantra and mantra:**

In the Indian society, particularly the rural society, there was deep relationship between religion and *tantra-mantras*. Nagarjun in his novels, made a realistic picture of Bihar, where in the whole society was buried in religion. The mass people were entangled with the customs and tradition of religion. Under such circumstances his novels referred to *tantra-mantra* along with religion.

In *Balchanma*, when Sukhiya took the fearful appearance of Goddess *Kali*, Malkin wanted to drive away the spirit in her and requested Damo Thakur, a *tantrik* to do it. Sukhiya was made to sit near Thakur. Thakur took some curious materials and began to use his *mantras* over her:

\[\text{“ॐ काली काली महाकाली इन्द्र की बेटी ब्रह्मा की साती फूँ”} \]

Then he murmured other *mantras*, blew with his mouth on Sukhiya, asked other people to go out and after sometime he came out of the room bathing with his sweat and told the people that he drove away the spirit entering the body of Sukhiya. He told them that the ghost was very dangerous and it was very difficult for him to drive it out easily.\(^{19}\) People began to believe in him more than before.
In *Ratinath Ki Chachi*, with the request of Joynath, Tara Baba made a *yantra* out of *bhojpatra* in accordance with the *Panchakshar Mantra* of Goddess *Tripur Sundari* to cause abortion of *Gauri*. It was believed that the *bhojpatra* had special greatness. The *Bij Mantra* could have been written on a *pipal leaf*; but it was unimportant business. One *Panchakshari Mantra* of the Goddess *Tripur Sundari* was enough to abort any pregnancy. In the same novel, when Ratinath’s friend lost his book the friends prepared for the *katora chalane* to find out the book.

In *Baba Batesarnath* reference is made to the fact that dangers of the people could be got rid of through the *tantra-mantra* of Aughor Baba. Whenever and wherever there was disturbance of the spirits or whenever some God or Goddess put people into troubles or whenever troubles began with the *Brahma-Karnpishachi-Churail*, there necessity of Aughor Baba arose. As soon as he arrived the troubles began to recede. Aughor Baba cleared all his spirits with his loud voice. People had so much of faith on him that they bid him adieu after the spirit had left and paid enough *daan-daxina* and other presents. Of course first of all he accepted a goat and five bottles of wine for his deity –*Kankali Mai*.

In the same novel, there is a reference to chanting of *mantras* by the *sadhakas* during the great famine that took place in the Hijri year 1280. The pandits did *Chandipath* and the *sadhakas* repeated single *mantra* one lakh time’s silently.

### 7.07: Superstitions:

It is already said earlier that the basis of Nagarjun’s novels are the backward rural areas of Bihar, where illiteracy and poverty over shadowed the region. It
is quite natural that wherever there is illiteracy there is always superstitions. In his novels, there are descriptions of various blind faiths in addition to superstitions regarding spirits.

In *Ratinath Ki Chachi*, after aborting the pregnancy of Gauri, Ratinath along with Shankar Baba went to Subhankarpur from Tarkulwa. From Tarkulwa he hired a bullock cart to go to Rajnagar station. But Baba did not ride a bullock cart since a bullock is the career of Lord Shiva. All the four legs of the bullock are similar to the four legs of religion. And that is why a Brahmin neither ploughs with bullocks nor ride on a bullock cart.24

In this manner superstitions relating to the religious customs have been reflected in the novels of Nagarjun.

In *Baba Batesarnath*, the novelist depicted superstitions, customs and traditions in details. Jaikisun's great grand father was a stern devotee of Lord Shiva and a tree lover, who was busy with his cultivation. He had a strong desire to plant a *bargad* tree. So he took permission from the priest of the temple of Rupwooli to bring a *bargad* plant from near the temple. In the Rupwooli village the plant was planted with proper celebration of *puja*. The plant grew into *vatvrix* as and the people of the village had great reverence for the tree and named it as the Baba Batesarnath. In every Monday and Wednesday womenfolk of the village worshipped the *vrix* as Baba Batesarnath. In every *amawas* tithi the month of *Jeth*, married woman of the village worshipped this vrix with great faith and respect and prayed for the fulfillment of their wishes. All the womenfolk of the village with the help of the Brahmans and *pandits* constructed eleven lakhas of the *shiv ling* and worshipped during the great famine that took place during the *hijri* year 1280. Not only that, but during the night the womenfolk divided into several groups
caught frogs from the ponds and by grinding it on *okhli* prayed *Lord Indra*. The *pandits* arranged for *chandipath* under the *vatvrix* for rain, and the *sadhakas* began chanting each *mantra* a lakh times. All the people in the village without considering for their castes began worshipping the Bhuiyan Maharaj for rain and offered sacrifices of animals for it. Doing all these for rain is the symbol of superstitions of the villagers.

Chakrapani, brother of Jadu Pathak wanted to install Brahma under the *vatvrix*; but he could not be successful as he was appointed in the military force of some Nepali King. Finally he was dead in the war and his desire remained unfulfilled. He also instructed his brother to install the idol through a dream and told his brother that if the idol was not installed the whole village would be burnt to ashes. After the fire broke out he would invite plague to the village. After this dream, Chakrapani Pathak made dais under the *vatvrix* and installed Brahma Baba thereon. Gradually people began to offer *manauti* to that deity. Some times some people began to offer sacrifices when their *manauti* got fulfilled.

There is a picture of superstitions in *Ugratara*. Here one Bhabhikhan Singh married Ugni by force, but she was devoted to one Kameswar. As a result she was not favour of Bhabhikhan. Bhabhikhan, on the other hand, believed that something was wrong with Ugni and he went to the Sadhu Baba residing at the Hanuman Mandir of Ratanpur. Baba told him that for *grahshanti* of Ugni sang of the *Ramayan Nawah* and the *Chandi Parayan* on Navrati should be arranged. After celebrating all these there was no change in Ugni and therefore, a *hawan* was arranged at his residence with the Sadhu Baba. The *purnahuti* of the *hawan* was made to by Ugni; and huge amount of *daxina* was also paid to the Baba.
7.08: Customs-traditions and blind faith:

The Indian society has a great faith on the customs and tradition of religion. Particularly the rural people are in favour of keeping the customs and tradition as they are. Nagarjun’s novel showed that the people kept all the customs and tradition related to religion in fact. Below we shall analyze the religious tradition relating to marriages, rites followed at the death of a person along with prayaschit vidhan in the Indian society.

The Maithili Brahmins used to worship trees at the time of marriages. In Nayee Paudh, the womenfolk went to worship mango and mahua tree with Bisesari outside the village. In the same novel, description as given as to get the firewood for hawan by the barber, the elephant by kumhars, elephant made of soil by malin and light the lamp etc. are nothing but some type of customary tradition. After all the religious rituals were performed the older man and the women put blessings on the bride and the groom by straying dub-achchat on their head. Before the marriage also there was certain worshipping of the Kuldevta.

Prior to marriages, the matrika was worshipped and at the same time Lord Ganesh was also remembered. Although in Dukhmochan, all these customary rites could not be followed at the time of Maya’s marriage due to haste and hurry of some members of the new generation yet some other rites were properly followed. The sindur (vermillion) was applied on the forehead, knot was also tried and fere was also performed.
There is a custom among the Brahmins of Mithila to offer jyonar in the annual shraddha ceremonies. This jyonar is given to jaat-biradari individuals. In Dukhmochan reference was made to such giving of jyonar:

“परसे अप्नी की माँ की बरसी हुई थी– पौँचबी बरसी। जात-बिरादरी के लोगों का ज्योनार था।”

In Ratinath Ki Chachi also, Durganandan Singh offered daan of hundred rupees each to the pandits. It shows that for the peace of the soul of the deceased, people paid daan-daxina.

There is a tradition of offering the asthi of a dead man to the Ganga. In Hinduism the Ganga is regarded as the most sacred river of the world. It is found that the asthi of the chachi, in Ratinath Ki Chachi, was offered to the Ganga at the Manikarnika Ghat.

The aparadh (crime) and prayaschit (expiation) are the two sides of the same coin. There is a system of punishment for criminals in the society. A punishment may be of various types. One of these types is a prayaschit which intended for keeping the tradition of religion. There are systems of punishment in both Vedic and popular ways. There are several incidents depicted in the novels of Nagarjun on this subject. According to Indian religious scriptures, to keep illegal relationship with a widow; to get her pregnant or to get aborted her pregnancy is a great sin. The prayaschitta was regarded as indispensable in such cases. Therefore, in Ratinath Ki Chachi, arrangements were made for worshipping of Satyanarayan and to pay daan-dakshina after abortion of pregnancy of widow Gauri. According to some Brahmins this prayaschit should have been arranged at the Simaria Ghat on the river Ganga and after that Lord Satyanayan was
to be worshipped. But her mother was arranged to do the *prayaschit* of Gauri after abortion at home. The *Purohit* made the idol of *Satyanarayan* and Gauri was made to sit near the *Pandit* and she had to utter mantras:

"ॐ अश्व जेष्ठे मासे शुक्ले पक्षे चर्चर्चया तिथैं निमुळ रोगाया आस्या: श्री गौरी देव्या: सर्वा सत्स पति प्राप्यार्थ सांगसारुध सवाहन सपरिवार श्री सत्यनारायण पूजनमाह करिष्यामि "

After the Puja being over the Ganga water and *gomutra* was sprinkled on Gauri. Then *prasad* was distributed among the invited people. A heavy amount was paid to both the priest and the *pandit*.

The religious scriptures also prescribe expiation for the *Brahmahatya* (killing of Brahmin) *gohatya* (killing of cows) etc. In *Ratinath Ki Chachi*, one Laxmi Narayan brother of Joy Narayan of Subhankarpur married daughter of the *zamindar* of Joynagar. After a few days, there was a movement against his father-in-law by his own riots. The police fired upon the agitators, where two farmers and a Brahmin were killed. On this, the Brahmins of Joynagar advised the father-in-law of Laxmi Narayan to undergo expiation against the sin of the *brahmahatya*. In this incident of expiation *pandits* received *daxina* in cash and land was also offered to them.

In the novels of Nagarjun blind faith is found regarding *sadhus* and *sants* in the mind of the mass people. In *Ratinath Ki Chachi*, people had a great respect for Tara Baba. There were several rumours about him among the people. For example, once a thief entered into his house but it could not get of the house. His legs became very heavy. In the morning when Baba was awake, he found the thief sitting and when asked the thief began crying. The Baba comforted him and gave him food and drink and then
sent him home.³² Another rumour about him was that he gave life to a dead cow. The cow belonged to one Chhathu Kumhar which ate poisonous grass in the jungle and was dead. He came to Baba and as soon as Baba put his hand on the dead cow, it regained its life.³³ With this blind faith on the Baba Joynath approached him to abort the pregnancy of his sister-in-law of Joynath.³⁴ Then Baba made a yantra out of the Bhojpatra for this purpose.

In Baba Batesarnath also, people had great respect for one Aughor Baba. Madhu Pathak son of Jadu Pathak worshipped the Brahma Baba installed in the vatvrix in Rupwooli village for his marriage at the age of fifty five. He also sacrificed several goats and visited some sants, sadhus, auliyas; but it was of no use. Then he visited the Aughor Baba. People believed him to be siddwa Baba. His business was to drive away spirits in the name of Kankali Mai and to mitigate the troubles given by the Brahma-Karnpishachi. While he was informed about the problems of Maddhu Pathak that the Brahma Baba was wicked and his marriage would not take place until and unless he received the help of the bargad.³⁵ With the request of Pathak he destroyed the existence of Brahma Baba from the vatvrix. Incidentally Pathak got married to a handicapped woman. This was the reason as to why people had faith on such Sadhus.

7.09: Fraudulent sadhus (saints):

Nagarjun in his novels exposed the evil intentions of these fraud sadhus. The pictures, as depicted in his novels, of the temples, math and other pilgrimage it has been proved that these places were nothing but center of immoral activities and
corruptions and these were protected by the fraud sadhus. They looted the good fearing people in the name of religion.

The Jamniya Math as depicted in Emratiya was a centre of fraudulent sadhus and mahantas:

"एकाण समुआइन न रहे तो मठ उदास लगता है। भक्तों को तबीयत उचहटी-उचहटी सी लगती है।"36

There was the use of wines in the math. The ganja, affim etc. were supplied from Bihar, Nepal and Tarai to the math. The queen of Shivnagar had great faith on the math. The only business of the babas of the math was to bring the rich and influential people under his control and exploit them. What was said of Gauri proved this statement:

"काशी, मथुरा, प्रयाग, हरिद्वार शुमृती रहती थी। .......... लोटने पर अक्सर गौरी अपने साथ किसी न किसी मलतार्क सामानी को बाबा तक ले आती।"37

In those maths not only anti-social activities like theft etc. were committed, but all illegal activities were committed in them also. The Jamniya Math was the centre of evil activities for all types of thieves and crooks. Torch lights and such other things were easily available for the devotees of the math.38 While describing about the background of Jamniya Math, the Baba said that it was a region resided by backwards and low caste people, but it had all the facilities. Illiterate people are always preferred by the sadhus for the fulfillment of their interest. It was easy for one to fly away from the place since Nepal was very near to it. The police station was far away. The roads were desert. There was no educational institution. No leader came to that place also.39
Practically speaking the pictures of the fraud sadhus and mahantas are nothing but the living documents of the disturbances and oppression caused by them on the mass people. Mastram of Emratiya with the Baba outraged the chastity of women in the name of driving away the spirit in then. Even some mahants of the maths raped women. Bhagauti, Lalta, Ramjanam, and Sukhdeo had their own groups. These sadhus cannot live without female disciples. Emratiya was the disciple of Mathadhish Baba. It is clear from the speeches of the Baba that if there were not more one sadhun (female sadhu) then the math was very much dull. Baba was very much arrogant and fraud. He also used his mantras while in jails. He was very skilful in his own art. He realized the blind faith of the Hindus very well and gained profit from it. The sadhus spent a luxurious life in the maths. These people used all types of intoxicating materials like wine, ganja etc. and sometimes they moved to rented houses in the town. Their fraudulent natures expressed themselves there.

In Ratinath Ki Chachi, Durganandan Singh paid the daxina to pandits having Mahamahopadhyay titles after the shraddha ceremony of his mother, along with traveling allowances. These mahapandits were satisfied with Durganandan and offered the title — dharma divakar to him.

7.10: Casteism:

In the Indian society there is a problem of casteism. Nagarjun has exposed the evil effects of this evil customs. In India, the casteism was prevalent in the shape of division of labour in parallel with fendalism. The effect of the Casteism was that the Brahmins were placed as the highest caste while the labouring class was placed in the
lowest place. To fulfill their own interest the high classes put the casteism in tact. The low caste people under estimated their selves. In Nagarjun’s novel Abhinandan the remark of the Harijan legislator Bujhawan Ram was quite realistic:

“बुझवन राम को का कि सारा आसमान महत्त की उन पीली चुनहली जटाओं से भर गया है...... जटा की एक भीती लट बुझवन राम की.गर्दन को अपनी लपेट में लेकर गांठ सी कस गई और हरिजन विभाषक का दम घुटने लगा, बेचारे की पिच्ची बैठ गयी.”

In Emratiya, due to the hateful casteism, the low caste people were forced to convert to other religion. In the Munger district of Bihar thousands of Harijans were converted to Christianity. Their condition was going from bad to worse. The Christians helped them in such a way that they offered their lives at the feet of the Christ. They had the idea that if they remained in Hinduism then there would be disrespect for them only. There was the feeling of untouchability in Hinduism. Mastram remarked:

“कहते हैं इस देश में मुसलमान आये तो छोटी हैसियत के हजारों हिन्दुओं ने इस्लाम कबूल कर लिया। इस तरह उन्हें बड़ी जागतिकते हिन्दुओं की चर्लू गुलामी से छुटकारा मिला। हमने यह कभी नहीं सुना कि मुसलमान या ईसाई कही हिन्दू बने हो।”

7.11: Untouchability:

The Casteism gave birth to untouchability. Right from ancient times, the varn vyavastha (division of people into different classes) had been the basis of the Hindu society. As a result, the class, which gave the highest service to the society, was placed as untouchable. The leaders of the society deprived the untouchables of their human rights. Not to taking food along with the untouchables, but to touch them was regarded as a sin
or impure. They were denied of entering into the temples. They were compelled to live in 
lonely places outside the village.

In *Ratinath Ki Chachi*, the great grand father of Ratinath bought the great 
grand father of Kulli Raut, the Khawas(servant) at rupees seven. Since then they 
remained as servants for several generations up to Kulli Raut in the house of Upadhyay 
of Subhankarpur. There was an influence of the rituals of Ratinath’s family on Kulli Raut 
since he was serving them right from his childhood days. As he was serving a Brahmin 
family, Kulli Raut learnt many religious customs like *puja-path* etc. He knew several 
mantras like the *Janeu Mantra*, *Gayatri stotra* and such other Sanskrit *stotras* well. 
Joynath, father of Ratinath when learnt about it he was extremely annoyed:

“साले की चमड़ी जाएँगी, शूद्र है तो शूद्र की भौतिक रहे?” 46

Joynath could not send the *yantra*, which he received from Tara Baba to 
*chachi* Gauri through Kulli Raut. Raut was an untouchable person. People believed that 
the *yantra* would lose its quality even if it was sent inside on envelope. Finally, Joynath 
decided that he would send Ratti to Tarkulwa. 47

There is a smell of religion even in the sacraments of the higher classes. 
Both Kulli Raut and Ratinath took bath in the same pond of Tarkulwa. Ratinath 
performed his *sandhya* quickly. Witnessing it Kulli Raut said that being a successor of 
Neel Madhab Upadhyay he should not disrespect the norms of religion. If somebody 
comes to know it, they would make a fuss at Subhankarpur. 48 The humanistic sacrament 
of Kulli Raut was quite important. Although he was from a low caste yet from the point 
of character he was great. The novelist showed sympathy towards him. The novelist
spoke through the medium of Ratinath that had he born in a family of Brahmins he would not wear torn cloths. His children grew up by eating the refuse of others and wearing the torn cloths of others. He did not get chance to attend schools. He and his like of the low caste lived with the pity of the high class people.  

In *Ratinath Ki Chachi* Nagarjun satirized about the false vanity and the attitude for exploitation of the high class people. The Brahmins for their own interest to keep their position clear used the *sudras* as their slaver. Even the *sudras* were not allowed simply to touch anything of the Brahmins. They were regarded as inauspicious and impure. But on the other hand, the Brahmins enjoyed the fruits of their labour. The remark of the novelist on them was that what Brahmins called touchable or untouchable was only a show. He proved his ideas in his novels. Janakkishori, daughter of the Indramoni Upadhyay was the wife of a Bikawa husband. Since she was not sexually satisfied, she fulfilled her desire with the eldest son of Kulli Raut. But the Brahmins, particularly the Maithili Brahmins were very dogmatic. Their caste-egoism was something like their paternal property. In *Balchanma*, the lower caste people were even not touched and anything that touched by them was not used for eating.  

In the village Samastipur also, the pandits exploited the mass people. The pandits made the people of lower caste work in the houses with gratis. But on the other they never put their foot on the shadow of lower caste people. The old pandit who treated all diseases of all people visited the hoses. But he did never visit the houses of lower caste people as they were untouchables. If and when any person of the lower caste came to him for medicine, then he would make them work for him as the price of his medicine. Balchanma was also a victim of such a pandit.
The culture of rural people is always very excellent. The pandits believed that the Muslims committed sins by killing kid. Therefore, they were also untouchable for him. One who took food touched by Muslims also out casted. In Balchanma, there are references to such incidents. In the Gandhi Ashram at Barhampura, all people of different castes took food together. It was not difficult for Balchanma either to take food touched by Muslims or to take food with them. But if some one from his community saw him taking food with the Muslims then the news would create a reaction in his village and trouble would began. For this fear in mind he took the plate and went to take it in his room.\(^52\)

7.12: Influence of religion on Medical Science:

In the Indian society, the influence of religion is present every where. Although there is a necessity of religion in our life, but it is found that today religion has controlled all the aspects of life. Not only on Political Science and Economics, but on Medical Science also religion has sufficient influences. Confusing ideas began to surpass everything where there is illiteracy or evil-literacy. The basis of Nagarjun’s novels is Bihar, particularly the North Bihar. Bihar is one of the most backward provinces of India. The scope of Nagarjun’s novels is very wide. His novels primarily deal with social, political, economical and religious matters. In the North Bihar the numbers of illiterate and unintelligent people are numerous. They even consider medical matters in connection with religion.

In Ratinath Ki Chachi, an illegitimate relationship began to grow between chachi and her brother-in-law Joynath and as a result the widow got pregnant. In
a Brahmin family there was no scope for a second marriage for a woman. Therefore, Gauri neither could marry Joynath nor Joynath was concerned of Gauri’s problem. For some months Joynath was living freely. On the other hand the bodily change began to show in Gauri. When chachi went to her mother at Tarkulwa, she wanted to get rid of the problem and Joynath also came to her. Joynath went to Tara Baba, who wanted to help Gauri to abort her pregnancy in the sake of religion:

“भगवती त्रिपुर सुनदरी का एक पंचाक्षर मंत्र है, वह अवैधित गर्भ निराले में अनुपम है।”

Tara Baba made a yantra of bhojpatra and gave it to Joynath. In the mean time chachi was sent back to Tarkulwa. So it was difficult for Joynath to send the yantra to chachi. Sending the yantra containing in an envelope or sending it through a sudra would loose its quality. So the yantra was sent to chachi in the hands of Ratinath.

There were some evil intentions behind the practice of medicine by the sadhus through religious system. Most of the sadhus harassed the woman sexually while the treating them. In Balchanma, Tantrik Damo Thakur was found to be sweating while he came out after keeping ill Sukhiya at a closed room. In Emratiya also Mastram and the Baba sexually harassed woman while treating, therefore, epilepsy in the name of driving out spirit from their body.

In Balchanma, the old vaidya of Samastipur treated ill people and attended them at their houses. But he did never attend any low caste people. As if religion had bound his legs. He believed that religion would go wrong if he treated them. He even did not visit the house of the grand mother of Balchanma:
In *Baba Batesarnath*, the low caste people were against allopathic medicines. They did not utter the name of these medicines and left themselves at the mercy of the *pandits*. They unanimously agreed that the hospitals, which were opened in the towns, were the Christian factories for spoiling the Hindus of their religion:

> "भोमांस का अर्थ, सूजन का लघु, विष्णु का सत, आदमी की खोपड़ी का गुदा-फिलाफिल से तैयार होकर आता है...... जो भी की अफजाहं मैली हुई थी डॉक्टरी दवाओं के खिलाफ।"\(^{57}\)

The *Kumhipak* also there is a reference to the treating of the wife of the compounder for her childlessness on the basis of religion. The women of the neighbours advised her to take help of *mantras* of the *sadhu*, so that she would be fortunate enough to get child.

7.13: Atheism:

In the novels of Nagarjun, on one hand, the whole society depended on religion and on the name of God and on the other hand, some characters is found having no faith on God. Generally people had the belief that whatever God has done is only for good. In contradiction to it, in *Balchanma*, Balchanma is shown that he attacked the idea of God in his extreme poverty. He said:

> "अच्छा तो भगवान करते ही हैं। चार परानी का परिवार छोड़कर मेरा बाप भाग गया, वह भी भगवान ने ठीक ही किया। रूख के मारे दादी और माँ आम की गुड़लियां का गूढ़-चूर कर पौंछती रही है, वह भी भगवान ही करते हैं। और, सरकार आप कनकजीरा और तुलसीमूल के खुशबूदार भात, अरहर की दाल, परवस की तरकारी, भी, दही, चटनी खाते हैं, सो यह भी भगवान की ही लीला है।"\(^{58}\)
But Balchanma’s mother always kept faith on God during her adversities. On the other hand, Balchanma had no faith on God. His agreement was:

“भगवान कहाँ से भीतर करेंगे? शरीर हम करेंगे नहीं, ढाका हम ढालेगे नहीं, थर में पूजी नहीं! आगे पीछे कोई खोज खवर लेनेवाला नहीं है। तो फिर भगवान बाबी कौन उपाय करेगे?”

In *Baba Batesarnath*, the *vatvrix* has been personified. Here it seems as if there was no faith on God at Baba’s hearts. He liked to live common life with common people. The *vatvrix* was a companion of the people of Rupwooli in their times of adversaries and happiness. People took rest under it and woman did make up of it. But whenever Jadu Pathak installed *Brahma* of Chakrapani Pathak on the *vatvrix*, people began to be afraid of it. People began sacrificing under the tree for the satisfaction of *Brahma*. Now there was a very grave situation in place of peoples delight and happiness there. Baba called *Brahma* a *Rakshash*:

“हां, उस ब्रह्मरक्षक ने मुझे चित्तल बड़े सीभाग्य से वंचित कर दिया था। एक नहीं, दो नहीं, तीन नहीं, पूरे पौंच बच्ची तक मेरे सिंचने पर वह पियाच नवर रहा और जेद की पौंच अमावस्य मैंने रो-रोकर काटी रे बबुआन!”

**Solution:**

What Nagarjun introduced as the problems of religion in his novels, are the problems of the lower and middle class families of Indian society. He witnessed all of these problems. He depicted what he had undergone in his life. This powerful novelist witnessed these problems with his open mind and therefore, he wanted to find out solutions of the same. Nagarjun was a vigilant observer of the society. Therefore he suggested means to get rid of these religious problems faced by the society.
Nagarjun in his novel *Ratinath Ki Chachi* opposed the customs and traditions that prevalent in the society in the name of religion. Ratinath while going to Tarkulwa did his prayer- Sandhya hastily on the path, and then Kulli Raut objected to it. Raut told him that being a descendant of Nilmadhab Upadhayay, he should not do his *sandhya* hastily and without caring for rules.61 The religious rites should not be followed only to show others, but they should be in the proper way and that too with a pure heart.

In *Baba Batesarnath*, people of the Rupwooli village worshipped *Lord Varun* to give them rain during the famine in the *hijri* year 1280. But all these *pujas* went in vain. The Brahmins of Rupwooli made eleven lakhs of *shiv ling* and offered *pujas* to them, but these were also in vain62 and not a single drop of water from the clouds fell. It made the people hopeless. The novelist wanted to show that to worship the Gods and Goddesses could not bring rain and *Varun* was not the God of rain. Therefore, the mass people should bring out of blind faith of traditional customs of religion.

Nagarjun wanted to do away with the customary ideas of spirit in the society. In *Balchanma*, the imposition of spirit on Sukhiya, the driving away of spirit by Damo Thakur in the lonely room, the coming out of Thakur wet with sweat and the getting relief of the spirit of Sukhiya etc. were nothing but fraud only. Spinster Sukhiya did everything only to fulfill her physical desire and after fulfillment of the same she became quite. The proof of it was that had it been a matter of spirit, then the Tantrik would have drove out the spirit. But Anant Babu came to drive out the spirit in absence of Thakur:
Nagarjun regarded the ghost of Sukhiya as the ghost of sexual desire. He put a question mark on the traditional idea of spirits in the society.

The novelist in his *Baba Batesarnath* proved the futility of sacrifice to Gods. In the *hijri* year 1280, there was a great famine in the Rupwooli village and people did not keep any stone unturned to bring rain. People sacrificed ten sheeps and two *jawans* smeared with blood. Yet *Lord Indra* was not satisfied. It shows clearly that the system of animal sacrifice had no basis.

The novelist also had no confidences on the system of *manauti*. The *Malkin* was not successful in driving out the spirit from the body of Sukhiya even after she promised *manauti*. Then she asked the Tantrik Damo Thakur to drive the spirit out of her.

The novelist suggested some means to come out of the blind faith on *tantra-mantra*. In the novel, *Kumbhipak* the wife of the compounder did not have any child even after about ten years of their marriage. The women of the neighbours advised her to go to some astrologer, *auliya* or *oza*, or some *sadhu baba*. One day one neighbour told Nirmala that she came to knew of a *sant* who resided by the side of Punpun river about six or seven *koshas* away from Patna. That *sant* could make one woman who was childless, a pregnant one through his *mantras*. But Nirmala had no faith on *tantra-mantra*. Nirmala, therefore, challenged it and said that she had idea of such people who used *mantras* in such planes. She did not like zigzag roods and she wanted straight ways. Even she did not like to hear such informations.
According to Nagarjun, the superstitions beliefs the customs of religion were the barriers to the development of Indian society. He advised the rural people to free themselves from the religious traditionalism and its uselessness. He opposed the social evil customs, system of sacrifice, blind faith on Gods and Goddesses in his Baba Batesarnath and said that it was the result of such superstitions for which the Brahmins of Rupwooli made eleven lakhs of shiv ling with soil. Yet they could not satisfy the God of rain. The Gwalas, the Ahirs and the Dharuks offered pujas to Bhuiya Maharaj and sacrificed ten sheep and yet Lord Indra was not satisfied. The womenfolk of the village caught frogs in the ponds and grind them in the okhli. Even then cloud did not appear. The pandits did chandipath and the sadhakas uttered mahantras, but pity of Lord Varun did not come. All these were useless.  

In Ratinath Ki Chachi, an appeal was made to shake superstitions. With the request of Ratinath, chachi refused to go to the Simriya Ghat in the last days of her life. Gauri, the widow of the Maithili Brahmin who was bound by religious faith, believed that her courtyard was the Bhagirathi Ganga (i.e. a holy place).

The novelist in his almost all novels gave a call to free from the bondage of religious customs and traditions. According to him success in one’s business was the main thing and the customs and traditions were nothing but means to achieve the success. Therefore, it was not necessary to be bound by them. In Dukhmochan the marriage ceremony of Maya was celebrated, but all the traditional rules could not be followed for some progressive minded young men. At the beginning of the ceremony neither the puja was offered to Kul Devta nor was Lord Ganesh remembered. But all the other formalities
of the marriage, like the use of Vermillion on the forehead, the bind the holy knot, to 
walk together around the holy fire etc. were sincerely observed.69

In the novels of Nagarjun, the system of expiation has been strongly 
opposed. In Dukhmochan, Teknath was compelled to undergo expiation as his bullock 
was burnt in fire. Dukhmochan wanted to get rid of all the troubles from fundamentalism. 
He said that the pandits should give up the ancient methods. These pandits put the people 
in the expensive system of expiation for their benefit.70

In Ratinath Ki Chachi, the Riots rose against the Zamindar of Joynagar. 
The police fired on the protesters in which a Brahmin and two farmers were spot dead. 
Now the zamindar holds to undergo expiation for his sin of Brahmahatya. Being the son-
in-law Laxmi Narayan, the pandit of Subhankarpur had also to undergo expiation. But 
Laxmi Narayan’s father Joynath ridiculed the system of expiation:

“‘ब्राह्मण मरा साही, मगर गोली तो सरकार बहादुर को लगी थी। इसमें लक्ष्मी नारायण के ससुर का 
क्या कसूर?’”71

The novelist put the same question to the contractors of religion. Nagarjun 
exposed the frauds who exploited the people in the name of religion. In Emratiya, the 
novelist satired on the maths for their theft in the name of religion. For him, these maths 
were not for the society but for the badmashes. These maths were murderers of the 
society:

“हमारे समाज के अंदर ठोर–ठीर पर कुड़ों के अव्वल इसक्ते हैं……इस तरह के छटे बाबा लोग 
वहाँ अपना आसन जमाते रहते हैं और रातों रात नये मठ खड़े हो जाते हैं। फिर वहाँ खाका, काठमाड़ होकर गुमचुप
The novelist wanted to raise the consciousness of the people through progressive minded person like Swami Abhayanad. He also wanted to expose the dark side of the *math* in Jamniya:

"जमनिया का मठ भारतमाता की पीठ पर पक्षाधात का जहरीला फोड़ा है। इसे हम कब तक बदलेंगे?" 73

He gave a bold shock at the traditional *math* system and tried to prove that it was nothing but a poisonous boil of India. He would not be happy till this boil existed. He means to say that this boil should be operated to remove the poison and of it as soon as possible.

The novelist wanted to destroy the barrier of casteism. In *Varun Ke Bete*, there is a hint at establishing classless society. He, therefore, laid stress on driving out the selfish leaders who used caste politics only to fulfill their interests:

"आत पात की पुरानी दीवारें खुद रहीं हैं, नये प्रकार की विशाल बिरादरी उनका स्थान लेने आ रही है। एकता का यह आलोचक देखते में भी प्रवेश कर चुका है। ............ मैथिली महासभा, राजपूत महासभा, यादव महासभा, दुसाथ आदिद जो साम्राज्यिक संगठन हैं सभी का बायकोट होना चाहिए।" 74

In *Dukhmochan* also, the rural people began to be conscious against casteism. Now the low caste people do not like to be a slave of the high class one in the village. They are prepared to struggle for their own respect. They took up decisions in the village.
panchayat that they would never take up reward from their, they would not clear remainder of others food even if there could be nectar in it. Here everyone was given call to live a life of honour.

The casteism prevalent in Hinduism was responsible for exploitation of low caste people by the members of the high caste. Therefore, Nagarjun regarded conversion to other religion from Hinduism. In Emratiya, the low caste people were advised through the medium of Mastram to convert into Christianity:

"तबीयत में आया कि पाखाना साफ करनेवाले इस आदमी को मैं भड़का दूूँ, कह दूूँ जा चूँ भी ईसाई बन जा। अगर कौन सी जातियाँ की विश्वा से बुनकर बचाता है तो महापृथ्वी ईसा मसीह को छत्र छाया में चला जा। भाग जा यहाँ से, मेरे कहे मुताबिक अगर कल दूूँ ईसाई हो जायेगा तो फौरन तेरी तकनीक कौन सी उठ जायेगी, तेरा गोद ऊपर बढ़ जायेगा। तेरा बाल बच्चे कै चिट्टें में सुपूर्ण शिक्षा पाने लगेंगे, डॉक्टर, इंजीनियर, प्रोफेसर, बांटले, लिडर, क्रिकेट और फुटबॉल के चैंपियन और न जाने क्या-क्या बनेंगे तेरा बाल बच्चे, फिर किसी की हिम्मत नहीं होगी जो तुझसे भंगी मेहरत का काम ले। बार-बार मेरा जी करता है, मैं इसे भड़का दूूँ, मैं कौन सी जातियाँ के खिलाफ इतना जहर भर दूूँ।"  

It is expected that the advice, stated above, given by Nagarjun to the lower caste people would benefit them. Nagarjun himself witnessed the disasters faced by them.

Earlier the high caste people even did not take meals prepared by the low caste people. But now-a-days, particularly in the town, the people do not abstain from such food. In Balchanma, this truth has been rather rediscovered:

"तिरुलिया बारथन बोड़े खटकियों होते हैं। छोटी जातियों का छुआ नहीं खायेंगे। अब तो खीर सब चलता है; नगर इस बात का काफी खुलासा रखा जाता है कि गाँव-गाँव की सब को न मालूम हो। पील सबकी सबकी मालूम रहती है। लेकिन एक दूसरे के सामने बाबू-भाई पाक सफा बने रहते हैं।"
With such remarks practically the weakness of the so-called high class people has been exposed. Along with this exposure call has been given to abstain from all evil systems.

Our society has been suffering from the problem of untouchability. Nagarjun was in favour of up lifting the low caste up to a social status and to give the facilities as humanitarian ground. The hero Garibdas in the novel Garibdas believed in introducing consciousness through education. He opened separate schools for the children of the Harijans. Because it would give them more pleasure if children of the same status read in the same school. Often the Harijans children were found to run away from school in fear of beating. When there was no improvement with situation even after repeated requests, he made separate arrangement for their childrens. Stress was laid to see that the people of the low caste were not deprived of their rights due to untouchability.

Conclusion:

After the above analysis, we arrive at the conclusion that the society as depicted in the novels of Nagarjun was bound by several problems related to religion. He exposed the deformities, wickednesses and corruptions that prevailed at large in the society in the name of religion. The pandits, sadhs and mahants exploited the mass people in the name of religion. These people were made so much fearful in the name of sin and holiness that they were ready to do anything to save their religion. They took their own fate responsible for their troubles and disasters. They believed that God created the caste system- as high and low. According to Nagarjun, the present religion is a boon to
the strong and wealthy people and a bane for the poor and weak. The religion in the hands of the pandits became a mean to exploit the mass people. In this manner, Nagarjun in his novels, the diminishing feature of religion has been introduced in a very satirical manner. He also depicted religion as a weapon to keep the inequality of men in social and economic field intact.

The rural life was suffering from superstitions due to its over simplicity and lack of knowledge. Practically speaking, the so called high class people veiled the mass people due to their lack of knowledge and literacy, which the novelist exposed in his novels. Exposing all types of display of vanity and tortures in the name of religion Nagarjun wanted to liberate all the mass people from them. Although he himself was a Brahmin yet objected to the evils, injustices, oppressions and curruptions made by the Brahmins and there by he has shown his humanitarian outlook, which is one of the salient features of his literature.
END NOTE

1. Nagarjun Ke Sampurn Upanyas, Part 2, Ratinath Ki Chachi, p. 167
2. Ibid, Part 1, Emratiya, p. 488
3. Ibid, Baba Batesarnath P. 369
4. Ibid, p. 374
5. Balchanma, Nagarjun, p. 21
6. Ibid, p. 23
7. Ibid, p. 22
9. Emratiya, Nagarjun, p. 22-23
10. Nagarjun Rachnawali 4, Ed. Shobhakant, Baba Batesarnath P. 386
11. Ibid, P. 386
12. Nagarjun Ke Sampurn Upanyas, Part-1, Baba Batesarnath P. 378
13. Ibid, Balchanma, p. 119
14. Balchanma, Nagarjun, p. 20
15. Ibid, p. 21
17. Ibid, Part-1, Baba Batesarnath, p. 369-370
19. Ibid, p. 142
20. Ibid, Ratinath Ki Chachi, p. 39
21. Ibid, p. 163
22. Nagarjun Rachnawali 4, Ed. Shobhakant, Baba Batesarnath, P.388
23. Ibid, p.376
24. Ibid, Ratinath Ki Chachi, p.51
25. Baba Batesarnath, P.384
27. Ibid, p.384
28. Ibid, Dukhmochan, p.75
29. Ibid, p.55
31. Ratinath Ki Chachi, Nagarjun, p.54
33. Ibid, p.39
34. Ibid, p.39
35. Ibid, Baba Batesarnath, P.389
36. Nagarjun Ke Sampurn Upanyas, Part-1, Emratiya, p.490
37. Ibid, p.454
38. Ibid, p.505
39. Ibid, p.485
40. Ibid, p-528
41. Ibid, p.490
42. Nagarjun Rachnawali 4, Ed. Shobhakant, Ratinath Ki Chachi, p.72
43. Nagarjun Ke Sampurn Upanyas, Part-1, Abhinandan, p-173
44. Ibid, Emratiya, p.474
45. Ibid, p.475
46. Nagarjun Rachnawali 4, Ed. Shobhakant, Ratinath Ki Chachi, p.47
47. Nagarjun Rachnawali 4, Ed. Shobhakant, Ratinath Ki Chachi, p.46-47
48. Ibid, p.47
49. Ibid, p.47
50. Ibid, Balchanma, p.156
51. Ibid, p.143
52. Ibid, p.232
53. Ibid, Ratinath Ki Chachi, p.39
54. Ibid, p.46-47
55. Nagarjun Rachnawali 4, Ed. Shobhakant, Balchanma, p.142
56. Ibid, p.143
57. Nagarjun Ke Sampurn Upanyas, Part. I, Baba Batesarnath P.378
58. Nagarjun Rachnawali4, Ed. Shobhakant, Balchanma, p.135
59. Balchanma, Nagarjun, p.204
60. Nagarjun Rachnawali 4, Ed.Shobhakant, Baba Batesarnath P.388
61. Ibid, Ratinath Ki Chachi, p.47
62. Nagarjun Rachnawali 4, Ed.Shobhakant, Baba Batesarnath P.376
63. Ibid, Balchanma, p.142-143
64. Ibid, Baba Batesarnath P.376
65. Ibid, Balchanma, p.141
66. Kumbhipak, Nagarjun, p.119
67. Nagarjun Rachnawali 4, Ed.Shobhakant, Baba Batesarnath P.376
68. Ibid, Ratinath Ki Chachi, p.122
69. Nagarjun Ke Sampurn Upanyas, Part-2, Dukhmochan, p.75
70. Ibid, p.101
71. Ratinath Ki Chachi, Nagarjun, P-99
72. Emratiya, Nagarjun, P.110
73. Ibid, p-82
74. Varun Ke Bete, Nagarjun, p.32
75. Dukhmochan, Nagarjun, p.68
76. Emratiya, Nagarjun, P.47
77. Nagarjun Rachnawali 4, Ed.Shobhakant, Balchanma p.156
78. Nagarjun Ke Sampurn Upanyas, Part-2, Garibdas, p.545