

Book review on sanchar mimamsa

Literature



Book: Sanchar Mimamsa Author: Nirmala Mani Adhikary Publication: Media Educators Association of Nepal Pages: 33 Date of publication: 2068(2011 AD)

“ Sanchar Mimamsa” composed by Nirmala Mani Adhikary puts forth communication studies and process from the perspectives of Vaidika Hindu amid western theories and models of communication. The book brings to light, Sadharanikaran theory and model as per propounded by Adhikary himself. It is quite unique and interesting, reading theories in verses. The theory and model have been described in Jhyaure laya.

We all know, communication was an indispensable practice since we came into an existence. Though unfortunately and fortunately, it was twentieth century, a communication study was accounted as a discipline. Communication studies though, are rooted back to ages back, according to the Vedic Hindu perspective. Sadharanikaran is rooted back to 4th BC. The theory was illumined once again after J. S Yadava and I. P Tiwari brought Sadharanikaran into limelight around 1980s. Adhikary, who continued his research on the theory, came up with a model in 2003. Sanchar Mimamsa' is all about Sadharanikaran and its elements and goal of attaining sahridayata, ultimate goal on Sadharanikaran process. Sadharanikaran as a process is an asymmetrical process, where senders and receivers become sahridayas, directed to attain sahridayata, thus establishing mutual understanding between them. Sahrdayata as a concept is a state of “ common orientation, commonality or oneness” where senders and receivers' ultimate goal is to make Sadharanikaran process successful or to become one in communication process.

Sanchar Mimamsa is classified into 3 parts while verses are divided into 5 parts. First one puts forth the possibility of getting problem solved. Through communications, not merely human, also animals and other creatures involve in communication in pursuance of life and peace. Second part affirms the significance of theories and model in communication studies. Unfortunately, the world's walking on merely western theories and models instead of executing one's self culturally relative studies. Nevertheless, after the initiation of duo scholar, Tiwari and Yadava,

Sadharanikaran came into limelight. It has its root in Natyashastra by Bhartrihari and is identified with Bhattanayaka. Elements of Sadharanikaran process are sahridayas(senders and receivers), Bhava(moods), Abhivyanjana(expression or encoding), sandesha(message or information), Sarani(channel), rasaswadan (deals with achieving the rasa), doshas(noises), sandarva(context) and finally pratikriya(process of feedback). Sahridayata is ultimate goal of the whole process of Sadharanikaran, in which sender and receiver become one, and where feedback is no more necessary.

The communication models in the west usually weigh on sender while, Sadharanikaran process puts an end to differences between senders and receivers, ultimately they become one. Sadharanikaran process is different to other or west's models in terms of structure. It is a non linear model where mutual understanding is possible. It is a broad notion that is able to deal with all three dimensions of life: adhibhautika(physical), adhidaibhika(Mental) and adhyatmika(spiritual). Moreover The model also apprehends communication competent enough to achieve all of the purushartha chatustayas i. artha, kama, dharma and moksha. Final and fifth part sets forth, the solution to the

conflict ongoing in the world via attaining sahridayata. Thus Adhikary argues sadharanikaran process can be a solution to put an end to disastrous conflict ongoing among the countries. It also has envisioned 'sanchar vidha', communication sector, as a mean for attaining 'Moksha', the final goal of life according to Hindu perspective. Verses are followed by second and third part of the book in which Sadharanikaran theory and model are described and summarized.

The book is distinct as it narrates whole theory and model in verses but the success of the book lies on rasaswadana of the sandesha encompassed in the book. Not only the Sadharanikaran theory but whole communication field is described from Hindu point of view, a significant step in communication studies in the world, other than westernized studies. On the other hand, the uniqueness of the book i. e. verses have also limited itself to a certain audience, those who are keenly interested in traditional verses.

But the second and third part exempts audiences from this limitation and even language barrier has been considered. Descriptions are available in both Nepali and English. Though Sadharanikaran theory and model is new in studies the process isn't new to us. If we can embody the process in our daily activities, ultimately we become able to manage conflicts and attaining moksha is also possible. This is how the book 'Sanchar Mimamsa' has represented the beauty of Sadharanikaran theory and model in simpler and few words.