Pradnya SANKET

INDIAN KNOWLEDGE SYSTEM

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Foreword

       Pradnya Sanket is a multidisciplinary international peer reviewed journal which is published annually. The college promotes research in all disciplines, organises seminars and conferences to bring to light the ideas, thoughts and philosophies from all quarters of the world. The college has a research centre in Commerce, English and Sociology. Research papers are invited from the research scholars and published in this journal. The professors of the college also publish their papers on their respective subjects here. Updated knowledge and insights are shared which facilitates enlightenment.

       This issue of Pradnaya Sanket focuses on Indian Knowledge System. The had organised a National Seminar on Indian Knowledge System and had invited papers. Selected papers from research scholars from all over India have been published here. Though it is a vast area of study, the papers here highlight the necessity, relevance and importance of Indian Knowledge System in today's world.

       Home to the oldest continuously living civilization of the world, the Indian subcontinent has

been a knowledge and manufacturing powerhouse of the world for most of the known history. A Dharmic culture that emphasized the development of all dimensions of humanity with an emphasis on living in harmony with oneself, one's environment, and the universe at large. It is becoming very apparent from the recent developments around the world that the current models of development are unsustainable and are in serious conflict with nature. The rising inequalities in the modern world point to a dire need for new paradigms of development. There is an Indian way that is both sustainable and strives for the welfare of all. If we want to become the Knowledge Leader in this century and be the 'Viśvaguru', it is imperative that we regain a comprehensive knowledge of our heritage and demonstrate the 'Indian way' of doing things to the entire world.

       This issue of Pradnya Sanket throws light on different aspects of Indian Knowledge Systems (IKS) along with other general papers

Dr.Tanuja Nafde
Principal

Editorial

INDIAN civilization has always attached great value to knowledge — witness its amazingly large body of intellectual texts, the world's largest collection of manuscripts, its attested tradition of texts, thinkers and schools in so many domains of knowledge.India's knowledge tradition is ancient and uninterrupted like the flow of the river Ganga, from the Vedas (Upanishads) to Sri Aurobindo, knowledge or gyana has been at the centre of all rational and speculative inquiry in India.

The transmission of traditional knowledge across generations is fundamental to protecting and promoting indigenous peoples' cultures and identities and as well as the sustainability of livelihoods, resilience to human-made and natural disasters, and sustaining culturally appropriate economic development. Indian traditional knowledge systems evolved over centuries through the cultures of various communities.

The rapid changes in the global knowledge economy with the advancement in science and technology have led to dramatic changes in the society. No doubt that India has leaped many boundaries in all sectors- commerce, technology and development etc., but at the same time there has also been detachment from our belief and fall in values. In such a fluid scenario, it is very important to retain our glorious ancient past which reverberates the philosophy of Upanishads revolving around the concepts of the Brahman (the universal soul) and the Atman (the individual soul) the teachings of the Bhagavad-Gita elucidating the ideals of the 'KarmaYoga' (the path of action), the 'Bhakti Yoga' (the path of devotion), and the 'Gyan Yoga' (the path of knowledge) for self-realisation. Today we need to draw our identity from such a sprawling belief system which gives a unique stature to India at the global platform where people from abroad look up to India and resort to yoga and meditation to de-stress and rejuvenate their mind.

At present our education system is reeling under the ills of Westernization, excessive privatisation and an exclusion from its cultural underpinnings. This alienation from its indigenous wealth and repository has not let us achieve much in the domain of education in the 21st century. It is thus the moral responsibility of all the stakeholders in the Indian educational system to strive for quality and equitable education for all by extending stimulating courses on Indian Knowledge System to the students.

This issue of Pradnya Sanket gives insight into the various aspects of Indian Knowledge system. The papers will help bringing forth the ideas on IKS from various disciplines of Education.

Dr. Manjushree Sardeshpande
Editor

C O N T E N T S

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'History of Banking Business during Medieval Period in India'

Dr. Jagdeesh Ramchandra Lanjekar*

1.1 Introduction

The modern Banking started in the west especially in the European countries and in America, however the banking business has been going on in various civilizations and countries since ancient times. Banking was in existence in some ancient civilizations like Mesopotamia, India, China, etc. in the world.

Indian Banking business is as ancient as Indian culture. Money lenders, the pioneers of Indian Banking, are still active in the towns and villages in the country. The modern type of Branch Banking system on the lines of England was cultivated here due to the British Raj all over the country. Today there are various types of number of Banks working in India and they are strengthening the economy of the country.

Following Chart shows the evolution of Banking business in India during various phases:

Table No. 1

Evolution of Banking Business in India

I. Ancient Period	II. Medieval Age	III. Pre-Independence	IV. Post-Independence
1.Vedic Period	1. Indigenous Bankers	1. Agency Houses	1. B. R. Act, 1949
2. Shruti-Smruti-Purans	2. Money Lenders	2. Bank of Hindustan	2. Bank Nationalization
3. Jataka Stories	3. Village Lenders	3. Presidency Banks	3. Lead Bank Scheme
4. Koutilya'sArthashstra	4. Merchant Bankers	4. Private Traders	4. Regional Rural Banks
	5. Trade Hundies	5. Joint Stock Banks	5. Development Banks
	6. Nidhis & Chit Funds	6. Domestic Banks	6. Narsimham Committee
	7. Money Supply to Kings	7. Co-op. Banks	7. New Private Banks
	8. Mughal Period	8. Foreign Banks	8. Use of ICT
		9. Imperial Bank	9. Digital Banking
		10. R.B.I.	

(Source: Fundamentals of Banking Business', Diamond Publication, Pune,)

Attempt has been made in this research paper to study the history related to the Banking and allied business activities during the period of medieval era in India.

1.2 Medieval Period

The medieval period is the period between the rule of Chola dynasty up to the end of Mughal rule i.e. the period, until the establishment of British rule all over India. This research work

contains the history of Banking business during the middle ages in India. More specifically, the period from 550 A.D. to 1860 A.D. has been considered as the period of India.

Various dynasties ruled over different parts of the Indian continent during medieval era. Independent kings commanded over small and big separate kingdoms which were spread all over the country.

1.3   Review of Literature

French Traveller J. B. Lawance in his Travel Book that 'the Saraf people were performing the Banking-like business in almost every village in India during the seventeenth century. The foreign trade was also flourished during that period. Surat city in Gujrat was a famous trading place for the domestic as well as foreign traders. The hundis drawn on Surat city were in use at that time.

Some historians have studied the Banking system in a particular kingdom in India, and not the entire medieval era. Hence, there is an attempt to fill up the research gap by studying the Banking business during this middle age in entire India in short in this research paper.

1.4   Objectives of the Study

1)   To study the Banking and Banking related business activities during the medieval period in India.
2)   To throw light on the special types of Bankers, in particular, during the period of Mughal rule in India.
3)   To know about the Banking business before the establishment of British Rule in India.
4)   To find out the details about the use of currencies during the middle ages in India.
5)   To present the major findings related to the history of Banking and Bankers in the medieval period in India.

1.5   Research Methodology

This a historical type of research. The relevant historical data of Banking business and use of currencies have been collected from the various Secondary Sources such as Reference Books, Research articles, Reports, Websites, etc.

The collected data has been analyzed and interpreted to search out the important things in the history of Banking business in the middle era in India. The historical information about the Banking business and activities, Currencies, etc. have been presented in this paper under suitable headings.

The general findings have been given at the end of this research paper.

1.6   Banking in India in the Middle Ages

(1)   Indigenous Bankers

Like the ancient period, the Indigenous Banking system continued in India medieval period also.   The indigenous Bankers were in existence and performing their banking business with different names in various regions in the Middle Ages in India. They included small Money Lenders to the huge businessmen engaged in money lending.

The Indigenous Bankers had been performing the mixed type of Banking business as a profitable activity. They used to lend money and finance the commercial activities and foreign

trade also. They were also engaged in currency changing business which was a profitable activity.

Their rates of interest on loans were high. The rural economy was much depended on them for a longer period.

Table No. 2

Examples of Indigenous Bankers in India

Sr. No.	Region	Names of the Indigenous Bankers
1.	North West India	Pathan and Kabuli
2.	North and Central India	Sahukar, Seths, Shroffs, Baniya
3.	Uttar Pradesh	Kishtawala
4.	Madhya Pradesh	Rohila
5.	Bihar	Gosai
6.	Odisha	Naga
7.	Maharashtra	Sawkar, Mahajan, Saraf
8.	Madras Province	Chettiyar
9.	South India	Nidhi, Chitfund

(Source: Fundamentals of Banking Business', Diamond Publication, Pune,)

(2)   Money Lenders

Money lenders generally do not accept deposits from people. They give loan out of their own funds to the needy people on the mortgage of land, house, gold & silver ornaments, etc. Money and mortgaged ornaments and valuable things were being kept in the strong rooms built in the castle like big houses.

If any old person having no heirs wanted to go to other town or for pilgrimage, he used to keep his money and valuables with the money lenders for safe custody until he returned. The valuables of the old, aged person died during the pilgrimage used to remain with the money lenders.

The Karta (elder brother) in Joint Hindu Money Lending family used to look after the money lending business with the help of his younger brothers in his family, along with their farming or traditional trading business such as Grocery shop , Sales of Fruits & Vegetables, Agro-based Activities like Diary, Jaggery production, etc.

A Promissory Note was being taken from the borrowers in writing by the money lenders while disbursing the loans to them. (1)

(3)   Merchant Bankers

Merchant Banker was one of the types of Indigenous Bankers. The profession of Merchant Banking was being performed by the Individuals, Joint Family Firms as well as the Partnership Firms.

People belonging to Baniya community in the northern and middle part of India were the Merchant Bankers. They were known by different names in the different parts of the country due to the sub-divisions of the castes.

The Merchant Banking business grew substantially due to the increase in the internal as well as external trade with the foreign countries of long distances. The Merchant Banking business was based on the principles of mutual benefits through mutual trust.

The Merchant Bankers used to provide the finance to the following types of business activities: -

2   Domestic Trade
3   Foreign Trade
4   European private merchants
5   European Trading Companies
6   Weavers and other Artisans

Merchant Bankers used to provide the finance to the weavers and other artisans in the form of working capital to produce the goods and articles which were being purchased by the Indian as well as European Merchants for trading purposes.

The rate of interest on the secured loans was between 0.5 per cent to 1.25 per cent per month while that of on the unsecured loans was at flat rate of 40 to 60 per cent per trade volume.

(4)   Trade Hundis

In India the use of trade hundies started in the 12th century. The Jain people settled and became expert in money lending business since that period.. The Mahajans, Sawkars and Sarafs, in big towns and cities, were performing the business such as drawing hundies, accepting and discounting them. Those hundies were being used in foreign countries also. Their accounting system was accurate.

(5)   Nidhis

Nidhi means the collection of funds or finance. Though it is a Hindi word, the Nidhi organizations are found mostly in the southern states of India. It is such a Banking organization which performs the functions of accepting the deposits and Lending & borrowing business with it's shareholders and members only.

Nidhi helps to inculcate the habit of savings, thrifts and creating some reserves amongst the members. It performs the Banking business of lending and borrowing with its members and shareholders only, for their mutual benefit.

Nidhi comes under the category of Non-Banking Financial Companies as it has to get registered as 'NIDHI COMPANY' under section 406 of the companies act 2013.

(6)   Chit Funds

Though Chit Funds are referred to as Banking organizations, they are engaged only in Saving

activities. Chit means Chitty in Hindi or a Note in English. A person becomes the member of Chit Fund by entering into an agreement with a group of people through writing a Note. The Agreement implies that each member must subscribe a certain amount (or grain instead) through periodical instalments for a definite period.

Each subscriber gets his deposited amount back along with a prize amount. The selection of such beneficiary subscriber is done as per the agreement, by auction or by picking up a chit with the name of beneficiary member. This is similar to the Bhishi activity popular among the women in Maharashtra.

Like Nidhis, Chit Funds are mostly found in South India.

Difference between Nidhis and Chit Funds

The Nidhis and Chit Funds, the initial types of Banking were popular particularly in South India. Nidhi means organizations giving loans to each other while Chit Fund means the organizations collecting savings from people, especially in rural areas.

The basic difference between Nidhi and Chit Fund is that Nidhi means organizations giving loans to each other while Chit Fund means the organizations collecting savings from people, especially in rural areas.

(7)   Money Supply to Kings

The Kings in India used to take loans from Moneylenders to meet the war-expenses. There are documentary evidences about such type of loans taken by Peshwas.

Every Princely-State in India had its own currency before the British-rule. The golden coins of Shivaji Maharaj were called as 'Hones'.

The currency of one State was of no use in other State. Therefore, the Moneylenders used to give currency of one State in exchange of the currency of another State and thus used to earn commission in such type of currency-exchange transactions. This business of currency-exchange continued until the enactment of using single currency throughout the whole country; in the year 1835 A.D. by the British Government.

1.7   Banking Business during Mughal Period

(1)   Trade, Commerce and Economy

The economy was monetized and Indigenous Banking was at the peak of prosperity during medieval period in the country. The domestic as well as overseas trade was flourished during the Mughal period in India.

Seth, Bohra, Modi, Beopai, Banik, etc. were the names of the trading communities during that period. The Banjara traders were specialized in carrying bulk goods with the help of camels, carts or boats.

Foods grains, pulses, ghee, salt, textiles, silk, sugar, rice, pepper, Kashmiri-shawls and carpets, etc. were the items of internal and external trade.

Gujrat was the centre of foreign trade. Lahore was famous for the handicrafts. The trading products of Punjab and Sindh used to move through the rivers.

The growth of financial and currency system facilitated the trade and commercial activities.

Emperor Akbar improved the Mughal Mint and the currency system. He issued fine and standard metal coins of gold, silver and copper. Jahangir and Shah Jahan continued the same system.

(2)   Sheths, Shah and Shroffs

.   India was politically stable during the secular and settled reign of Emperor Akbar. The Banking system was developed in his kingdom.

There used to be a 'Sheth' or 'Shah' in every town and city. He was getting respect from all other people because he used to perform various types of Banking functions.

In big cities, besides Shroffs, there used to be a Town Banker with the name 'Nagar Seth'. They used to perform the business of currency exchange, funds transfer and collection, mainly through the hundis. The participants in business transactions used to accept hundis as a form of money. (2)

(3)   Akbar and Aurangjeb

The Sawkars and Sarafs were in big number during the Mughal period. The big money lenders were referred to as 'Jagat Seth (The Senior in the World).

The book 'Ain-E-Akabari' written by Emperor Akbar includes the mentions of guiding principles for loan transactions.

However, when Aurangajeb came to power to banned on borrowing money from the treasury as he believed that 'giving loans on interest was against the Islami laws'. The sarafi business was also affected during his tenure.

(4)   Money Lenders in the villages

Delhi Sultanate in Mughal India started the system of Land Revenue, Property Tax and Cattle Tax. The taxes had to be paid in cash only to the Tax-Collectors.This system created the class of Rural Money Lenders who used to collect the taxes and used to give the advance to the farmers out of the collected funds with them.

The farmers were taking these cash loans for the payment of Land Revenue and Taxes in cash. However, these money lending business activities were crushing. Exploitation, poverty, loss of land to the Money Lenders, banded laborers, enslavement, etc. were the outcomes of the rural indebtedness. (3)

(5)   Loan Transactions

The Sawkars and Sarafs were in big number during the Mughal period. The big money lenders were referred to as 'Jagat Seth (The Senior in the World). There are mentions about the Guiding Principles for loan transactions in the book 'Ain-E-Akabari' written by Emperor Akbar . However, when Aurangajeb came to power to banned on borrowing money from the treasury as he believed that 'giving loans on interest was against the Islami laws'. The sarafi business was also affected during his tenure.

(6)   Use of Instruments (Financial Documents) during the Mughal era

a)   Dastawez – The Loan Deed were being used during the Mughal dynasty also. These Loan Deed were called as the Dastawez (Persian word). There were two types of Dastawez:-

    (i)   Dastawez-e-Indultatab – This type of Loan Deed was payable on demand by the lender. In other words, it was a 'Demand Loan Deed'.

    (ii)   Dastawez-e-Miadi – This type of Loan Deed was payable after the expiry of stipulated period mentioned in the Deed. In other words, it was Time Loan Deed'.

b)   Barattes – Barattes means the use of 'Payment Orders' by the Royal Treasuries.

c)   Hundies – It was a type of Credit Instrument just like the Bill of Exchange which is used even in today's trading activities on credit basis.

There are some mentions about the Indian Money Lenders issuing Bills of Exchange on the foreign countries. (4)

1.8 Banking Business before the establishment of British Rule

(1) British Agency Houses

The British officials cultivated the modern type of Banking in India. The British came to India during 16th century for trading purposes but afterwards they became the rulers. The British East India Company was established in 1600 A.D. to support the British trade with India. The British Agency Houses had been set up in Kolkata and Mumbai to facilitate the transactions of the East India Company. The Alexander & Co., an agency house, used to provide the financial assistance for trade in Kolkata and Mumbai. These agency houses were mainly the trading organizations, however they were performing banking business too, They initiated the modern type of Banking business in India.

(2) Bank of Hindustan, 1770

The Bank of Hindustan, the first private Bank in the country was established at Kolkata in 1770 A.D. with the help and co-operation of British people. The foundation of Institutional Banking in India was structured through this Bank. The majority of transactions of this Bank was conducted through the Agency House Alexander & Co. However, unfortunately as this agency house was closed, the Bank was also liquidated in 1832.

(3) Presidency Banks

After the establishment of Bank of Hindustan, the Bengal Bank and General Bank of India were set up in 1785 A.D. However, they could run only for a short period and they were closed in 1791.

'Bank of Kolkata' was established in the year 1806. It was renamed as 'Bank of Bengal' in 1809. It was the first Presidency Bank in the country. About 20 per cent capital of this Bank was supplied by East India Company. In 1823, Government gave the permission to this Bank to print the currency notes.

Thereafter, the second Presidency Bank i.e. 'Bank of Bombay' was established in the year 1840 while 'Bank of Madras', the Presidency Bank, was established in 1843. 'I. C. S.' Grade Officers were being appointed as Secretary and Cashier on the Board of Directors of all these three Presidency Banks. Government withdrew the right to issue and distribute the currency notes from these Banks.

Meanwhile the prices of cotton in India inflated at a higher level due to the civil war in America. It resulted in closing down 'Bank of Bombay' in 1868. However, another Bank with

the same name was established in Mumbai in the same year. The Industrial Houses in European countries established a number of private Banks in India during the period from 1813 to 1860. However, they could not sustain for a longer period. The first Land Mortgage Bank was established in 1863 by a British Company, but it was closed down in the year 1883.

(4) Private-Commercial-Joint Stock Banks

In 1860, Company Act in India was passed on the lines of the Company Act in England. In the same year, 'Allahabad Bank' the first Commercial Joint Stock Banking Company was established. Similarly, the principle of 'Limited Liability' was made applicable to the companies in the same year. As a result, the number of Banks rapidly increased and a new chapter of progress of Indian Banking was started. Alliance Bank of Simla (1873), Awadh Commercial Bank (1881) which was of totally Indian origin, Punjab National Bank (1884), etc, were established during this period.

1.9 Indian Currencies and Banking in medieval India

Sher Shah Suri (1540-45 A.D.) issued a silver coin named 'Rupiya'. It was the first ever coin currency issued by any ruler in India. The coin had the weight of 178 grains of silver.

Ibn Battuta has noted down that the people in the kingdom of Bengal Sultanate were using gold and silver coins and they were using the term 'Taka' and not the word 'Dinar' for these coins. 'Taka' means money or currency in Bangla language.

The use of silver coin 'Rupiya' issued by Sher Shah Suri continued during the entire Mughal period, Maratha rule and even in British India.

Expansion of trade and commercial activities helped in the development of Banking activities. Increase in the Banking activities necessitated the shift from individual or joint family business to the professional organizations like companies on the arrival of Europeans in India.

In olden days the currencies in India were in the form of metal coins issued by the kings. These metal coins were substituted by the paper currencies for the convenience of the payment of big amounts in the widened trade and business activities. With the increased trust about the Banks in the minds of the people, the rulers allowed the Banks to issue the currencies to control credit and trade activities along with the their regular functions in the kingdom.

Historical records state that the Stock Holms Banco in Sweden issued the first Bank currency in the world in July, 1661. (a)

Bank of Hindustan (1770-1832), the first modern type of Bank in India issued the paper rupee currency for the first time in India.

Warren Hastings established the General Bank of Bengal and Bihar (173-75). This Bank also issued the paper currency. The Bengal Bank (1784-91) also issued the currency in paper form. (b)

1.10 Conclusion

Banking business in India has travelled through many phases from ancient time to modern era. Money lenders are said to be the pioneers of Indian Banking business. Indigenous Bankers

were working with different names in various parts of our country from the ancient times. They continued their mixed banking business activities during the medieval period also. The rural economy was much depended on the Indigenous Bankers for a longer period. Many a times money lenders were crushing and they used to exploit the poor borrowers. The Merchant Banking activities increased with the increase in internal and external trade during the Mughal period.

The documents like Promissory Notes, Hundies, etc. were being used in Banking business during the medieval period. The improved financial and currency system facilitated the trade activities during Mughal period. Sher Shah Suri issued the first coin in India. Emperor Akbar improved the Banking, mint and currency system during his rule. Aurangajeb banned on borrowing loans from the treasury as he believed that giving loans was against the Shariyat. It affected the Sarafi Business i.e. the banking activities.

The Modern Banking business in India started in the form of Agency Houses established by the British to facilitate their trade activities when they came to India. The traditional Banking business was shifted to the professional company type of organizations after the arrival of Europeans in India. The Bank of Hindustan, the first modern Bank in India started to issue the paper currency for the first time. Use of paper currency enabled the trade deals of big amounts. It also helped to increase the Banking business during the eighteenth century.

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Relevance of Chanakya Niti in today's Management teachings

Dr. Amishi Arora*

Abstract

Modern day management has a lot to learn from ancient knowledge in India. One such source of knowledge is from kautilyas 'Arthshastra' from which key principles and strategies can be learned for sound governance.

Chanakya wrote one of the earliest books on the subject of governance called 'Arthshastra'. It outlines the details of the duties of the king and the means by which he can maintain the balance between power and keeping his subjects happy & prosperous. His vision and thoughts were so ahead of times that it is relevant even today and can be consider as a holy book of management and Chanakya Niti.

Key words: Chanakya Niti, Arthashastra, relevance in management, Management Principles

1.1 Introduction:

Born in 3 B.C, Chanakya, also known as Vishnugupta or kautilya is known as the world first economist, master strategist and management guru. He was responsible for pulling down the Nalanda Dynastry and also for the defeat of Alexender in India.

Today as never before, more and more businessman and management gurus are talking about the importance of ethics. Since times unmemorial the Indian thinker have highlighted as "Arthshastra Dharma". Chanakya has a lot to say on ethics & good governance. Chanakya has been the author of a full treatise on governance. He practiced what he taught and all his teachings are not only relevant but eternal.

2. Research Methodology:

The researcher has used hermeneutics as research design. Hermeneutics deals with the study of interpretation of biblical texts, philosophical texts and wisdom literature. The researcher or has used stratified random sampling method as sampling design. A structured questionnaire was issued. Data obtained from the study is analysed using percentage analysis.

3. Literature of Review:

1. **Coprporate Chanakya, 10th** edition, authored by Radhakrishnan Pillai. The book contains 6000 sutras.

It is divided into 3 parts Leadership, Management & training. The author has simplified the age old formula of success for leaders of the corporate world. One learns that the management lession of Chanakya are not only relevant but eternal.

2. **A comparative study on Chanakya Niti and Henry Fayols 14 principles of management** Ranjithaa K.C, Dr. R.Gayatri; 2018 JETIR October 2018 volume 5, issue 10.

   In this paper, the researchers have tried to compare and contrast aphorisms from Chanakya

Niti with Henry Fayols 14 principles. In this study, the researchers have brought the importance of vedie management and the management concepts from literature 10 out of 14 of Henry Fayols concepts have matched with Chanakya Niti's Aphorisms.

3. **Influence of spiritual quotient on Managerial & leadership skills: Reflections from Chanakya Niti** Guruprasad and Dr. Jayasmith Rath,/ JMBS Vol 7, issue January- March 2017.

In this paper, the researchers have pitched upon the influence of spiritual quotient on managerial and leadership skills based on the aspects derived from ancient book of Chanakya Niti. The 7 pillars of success are understood from this research paper.

From the review of literature it is oblivious that there exists materials on Chanakya and his work Arthasastra. There are a few books, researches, research papers and articles on Chanakya's Arthasastra. But very few work has been done on Chanakya and Management and nothing is in a comprehensive manner in which the present research work has been done.

4.1 Objectives

To compare the thoughts of Chanakya with the modem management principles.
To establish the relevance of Chanakya on managing the modem organizations.

The researcher has tried to compare Chanakya's philosophy with the modern management principles. For this teo of his aphorisms have been explained in the contend of the principles of business management.

4.2 Hypothesis:

Ancient aphorisms of Chanakya Niti are relevant as modern management techniques.

5. A comparison has been made with Chanakyas philosophy and management principles by analyzing secondary data. The relevance of these principles have been tested through research. Comparasion of Chanakya philosophy and Modern Principles of Management.

5.1 Aphorism-1

Organizational structure as 7 principles for business success

1. Mitra - Mentor (Ally)
2. Danda - Your team (Army)
3. Kosha - Finance (treasury)
4. Durga - Infrastructure (fortified city)\
5. Janapada - Market (country)
6. Amatya - Manager (Minister)
7. Swami - Leader (king/ CEO)

We began with the leader. i.e Swami, and qualities required for a leader. The leader is the person who sets the vision and the directions or the road map to follow. According to Chankya, a leader should have knowledge of economics, law foreign policies as well as war.

For good governance, whether it is of an organization or country knowledge of economics is

absolutely necessary without which policies cannot be framed. The sources of revenue and the areas of expenditure need to be determined and how these need to be enhanced to further scale up the organization. Knowledge of law is equally important Chankya has advocated for knowledge of foreign polices and war from the point of view of governing a country, but when the same is applied to an organization, then one needs to have the knowledge of its competitors and how to compete in a competitive environment.

Any individual would make a great leader if he is a visionary, i.e he is able to assess the current position of his organization and also perceive where it would like to be in future. Not only this, but a understanding of actions is required to reach the desirable position **should also be there along with having the capability of taking it there.**

A leader has to lead from the front. In this sense he has to walk the talk. He should have the ability to lead.

The leader has to be approachable otherwise he will not be able to get grass root information and one cannot frame policies from Ivory towers unless the pulse of the market is known. He should have through understanding and the desire to learn.

Amongst other qualities, the leader should have the ability of getting along well with others and also of co-coordinating well with all. It goes without saying that he cannot break promises and has to be truthful in his speech. All these qualities are desirable in a leader, owner of an organization, although Chanakya has proposed these for the leader of a country the king. Thus the king of the ruler of a nation is compared with the leader of an organization, where in the same leadership qualities are required.

5.2 Amatya:

The next in command is the person who runs the show- the minister in the case of a country and the managing director in case of an organization.

The person is required to be an efficient manager. He is the one who ensures that plans are put in to operations.

Here Chanakya defines the five principles of management:-

1. **The means of starting undertakings**

   Here, not only the availability of financial means is required but also a definition of the basic purpose of doing that assignment- in that the basic objectives of doing business has to be clearly articulated and should also be benign. In addition possession the ability to undertake the project can also be considered as the means of starting.

2. **Excellence of men & materials**

   When the input is good, the output has to be excellent. Hiring the right kind of people and using quality raw materials and processing ensures good products. A good quality product is always valued highly. Thus the Endeavour should be for quality, if not available then the efforts should be for enhancing the quality by training.

3. **Suitable place & time**

   Chanakya has emphasized the need for right place and right time. This applies very well in business as well. A product launched before time will be a failure, however

good it might be, and a product launched later than the time, has lost the opportunities of It being success full. It is also pertinent to identify the target market correctly and hence the suitability of place is relevant. Successful marketing requires correct segmentation & targeting.

1. **Provision against failure**

   Business practices need to safe guard against the ups and downs of the market. In this sense they need to strategies against unforeseen conditions and future competition. Provisions for sustaining when the market is down and knowledge of strategies to overcome the decline in the market is important.

2. **Accomplishment of work**

   Finally the objective has to be met. The objectives of a business can be multifold as well. For some it may be making a profit, for some it may be building a brand, for some customer satisfaction, maximizing market share or mind share.

   For all this the executioner (Amatya) should have the following basic qualities:-

   a. Desire to learn
   b. Thorough understanding
   c. Ability to guide
   d. Fairness

   These principles of management are relevant and applicable in todays business practices also

3. **Janapada- Market**

   No business can exist without a market to serve. It is the area of operation, the place and people you serve and from where you get your revenue and cash flow.

4. **Durga-** (Fort) Infrastructure

   This is the nucleus or the centre of any organization. It is from here that the central administrative work is done & in today's day & age, it is both physical and digital.

5. **Kosha-** Finance (treasury)

   Finance is the backbone of any business. The organization has to plan whether it has the necessary resources, if not can it to be obtained from other sources, what will be the cost of obtaining it. A regular and sufficient flow of revenue is required for sustenance.

   A strong and well managed treasury is the heart of any organization.

6. **Danda- Team (Army)**

   Danda consists of your team members, i.e all those who are employed by the organization. These should be ready to fight for the organization. Hence right selection and competency mapping is extremely relevant here. The managing director, the sale man, the accountant, the driver, the peon all of them add to the team.

7. **Mitra- Ally (Mentor)**

   Most large organizations have an advisory board and act as mentors to the organization. This Ally is the friend, philosopher & guide an whom you can depend

upon when the problems arise.

5.3 Aphorism-2
Aanveekshikee

This is the second most important philosophy of Chanakya which is extremely relevant today. Aanveekshikee is the science of how to think". It teaches one to think alternative solutions to a problem or situation. Large companies have their research & development departments or even Ideation departments.

These days there are courses on design thinking, strategy and innovation, all of which was propagated by Chanakya hundreds of years ago. It is also called Intelligence management or out of the box thinking. This leads us to strategic thinking.

5.4 Hypothesis Testing:

In this paper the research has collected the data regarding opinion of 100 management thinkers towards application of Chanakya Niti as well as modern management techniques in business management and those techniques are one to one compared with each other using paired sample t-test through SPSS ver. 20. The mean score of Chanakya Niti are compared with mean score of Modern Management Techniques where following results have been obtained:

1.1 Paired Samples Correlations and t -test						
		N	Correlation	T-value	df	sig.
Pair 1	Mitra & Mentor	100	0.861	-8.763	99	0
Pair 2	Danda & Team	100	0.964	0.276	99	0.038
Pair 3	Kosha & Finance	100	0.949	-5.745	99	0
Pair 4	Durga & Infrastructure	100	0.964	-4.342	99	0
Pair 5	Janapada & Market	100	0.969	-4.015	99	0
Pair 6	Amatya & Manager	100	0.974	2.602	99	0.011
Pair 7	Swami & Leader	100	0.975	3.846	99	0

The above table 1.1 gives paired sample correlation in fourth column, paired sample t-value in fifth column, degree of freedom in sixth column and sig. value i.e. p-value in seventh column. The p-value so obtained is compared with the alpha value of 0.05, if p-value is less than alpha value the relationship is said to be significant and vice-versa. The correlation co-efficient of all the seven pairs is found to be more than 0.86 which states that there is very strong relationship between the Chanakya Niti and Modern Management Techniques. The p-value obtained from all

the seven pairs is found to be less than the alpha value of 0.05 ($p < 0.05$), this states that there is significant association between Chanakya Niti and Modern Management Techniques. Hence, the hypothesis i.e. "Ancient aphorisms of Chanakya Niti are relevant as modern management techniques" is **accepted.**

6. Conclusion:

The testing of the hypothesis has proved that Chanakya as ancient aphorisms are very much relevant in today's scenario as well.

Chanakya had the thorough knowledge of all the functions of the modem management. He has discussed the functions of management in the fifteen books of the Arthasastra.

The whole gamut of the Human Resource Management (HRM) has been found to be mentioned in the famous work the Arthasastra of Chanakya Chanakya has mentioned that for ruling a state a hierarchy of officials is needed.

Chanakya has elaborately described the Establishment Functions of various departments for running of smooth government He has defined the Heads of various Departments, their organisation structures, subordinate officials, their duties, a comprehensive code of conduct, wages and salary.

It clearly shows what we find today in the Human Resource Management (HRM), we also find in thq Arthasastra of Chanakya. The management concepts of Chanakya on Human Resource Management are relevant even today and are matching with those propounded by the western management experts of the 20th and 21st centuries.

The results of data analysis show that there is very strong relationship between Chanakya Niti and Modern Management Techniques and the association between the techniques of two different era is found to be significant.

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Various Evaluative Perspectives on the Rationale of Indian Varna Vyavastha

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Abstract

Indian Varna Vyavastha has been a point of discussion due to several reasons. Many people believe that it was a very structured and competency based hierarchical arrangement of human resources management while for many it was a draconian system of powerful people to keep the power centers untouched. Indian society has followed this system for centuries and hence this system must have had some good and also some bad points attached with it with the passage of such a lengthy time period. The present paper is an attempt at understanding the Indian Varna Vyavastha in various perspectives and is written with the view to prompt various thoughts and insights which may lead to a more fresh and scientific understanding and interpretation of Indian Varna Vyavastha.

Key words : 'वर्ण' - Varna, 'वर्णव्यवस्था' - Varna System, त्रिगुण - Tri-gunas

Introduction :

It is very essential to create leaders or path bearers in the society. Leadership is actually as much a greater responsibility as it is a privilege. Whenever you provide someone an opportunity to lead, of course, you provide them power and privilege but at the same time you burden them with great amount of trust and responsibility. We often forget this difficult aspect and only look at the privileged part that comes along with leadership. Therefore, it is extremely important to provide this opportunity of leadership to such potent people who can live up to this task.

In Vedic system, Education was a kind of cultivation of human beings to the best possible level and not a kind of mass productive industry through which everybody has to undergo. Therefore, only those human beings (The Brahmins and The Kshatriyas – not in terms of castes but personality types) who have the capacity to become mass leaders or path bearers were entitled for formal education system and the others will be oriented to some specific training as per their personality trait or intelligence type. Thus, the Vedic Cast system was a kind of bifurcation of the mass of that time as per their personality trait or intelligence type. There were four basic types of Personality / Intelligences - (The Brahmins, The Kshatriyas, The Vaishyas and The Shudras) identified as per this system. All these four types of Personality / Intelligences are signifying some specific group of present day Multiple Intelligences like :

The Brahmins – Superior in almost all the Intelligences and particularly in : Verbal + Interpersonal + Intrapersonal + Logical – Mathematical + Spatial

The Kshatriyas – Superior particularly in : Physical + Interpersonal + Intrapersonal + Logical – Mathematical

The Vaishyas - Superior particularly in : Clerical + Logical - Mathematical + Interpersonal

The Shudras – Below average in most of the Intelligences but can follow instructions of others and do lesser skilful works as per the instructions of the above mentioned three sections of the society.

In this way the society as a class or a whole was divided into four basic personality.

Rationale for 'वर्ण' System :

We use the term 'being' only with the species 'Human' in the entire world because 'Being human' is a matter or socialization or a process of cultivation of some specific virtues as per the nature, interest, personality and intelligence of a person. Now nobody can work against these aspects of one's being therefore it is extremely important to provide one with an opportunity to cultivate oneself with the kind of human virtues and skill-sets as suites one's personality therefore it is essential to provide education to anyone after proper identification of his / her nature, interest, personality and intelligence or in other words 'वर्ण'.

Whenever one says that he / she is suffering or tense or stressed or any other feeling of mental discomfort, he / she is just trying to say that he / she is not finding an opportunity to act or work as per the type of his nature, interest, personality and intelligence or in other words 'वर्ण'. Essentially it is a case of one's own intelligence has turned against one and therefore the first thing, if anything is to be taught to any human being, is how to handle one's own faculties in the best possible manner. People will be able to face any big issue in the world, even a pandemic, only if their faculties are working properly and they are controlling them. If we will assess closely we will find that the reasons behind the emerge of these pandemics are also hidden behind the inability of a human being in controlling his faculties or beings.

Caste System was originally based on the Virtues / Sanskar / Gunas :

चातुर्वर्ण्यमयासृष्टंगुणकर्मविभागशः।भ.गी. 4/13

O Arjuna! All the different qualities of work of various castes in the society namely the Brahmins, the Kshatriya, the Vaishya and the Shudras, are determined by their innate modes of their nature (Gunas).

- Bhagvad Gita : 18.4

Lord Krishna in Geeta said that the term Brahmin has to do with the virtues and not the birth. There are many examples in Indian History to prove this point : Viswamitra – The Rushi of Rushish – was born in a Kshatriya family, Valmiki was a Dalit, Kalidas was a Vanwasi, Ved Vyas was a son of a Fisher – woman.

ब्राह्मणोऽस्य मुखमासीद्बाहू राजन्यः कृतः ।
ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रोऽजायतः ॥
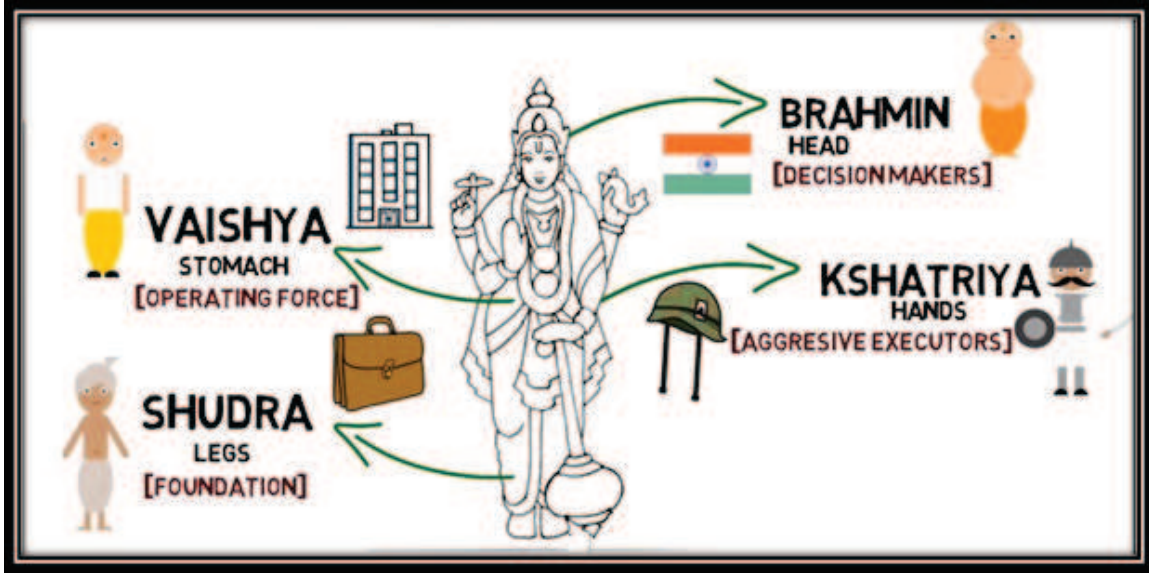
(ऋग्वेद संहिता, मण्डल 10, सूक्त 90, ऋचा 12)

(asya) His (mukham) mouth (Aseet) became (brAhmaNa:) the Brahmin, (bAhoo) his arms (krta:) were made (rAjanya:) Kings. (yad) what were(asya ooru) his thighs, (tad) they were made into (vaishya:) the merchants, (padbhyAm) and from his feet (shoodro) were the servants (ajAyata) born.

In this shloka Lord Vishnu symbolises the entire society, in whom various sections of the society are incorporated. Each of these sections are the elements of a single form, Lord Vishnu, performing different functions of the society.

'वर्ण' as ever evolving phenomenon :

जन्मनाजायतेशूद्रः = Any person when one is born is of Shudra 'वर्ण' because he can not do one's tasks by oneself, is unknown about all things, his/her Gunas are not developed and he/she needs to be nurtured and taught everything. All these are the characteristics of Shudras. Therefore everyone when born is of Shudra 'वर्ण', but as one gets mature and attains his / her virtues and Sanskars, he / she as per the combination of Tri-Gunas can be termed as Brahmin, Kshatriya, Vaishya or Shudra. This sentence and its proper explanation itself proves that the 'वर्णव्यवस्था' was not birth oriented but virtue / Snaskar oriented.
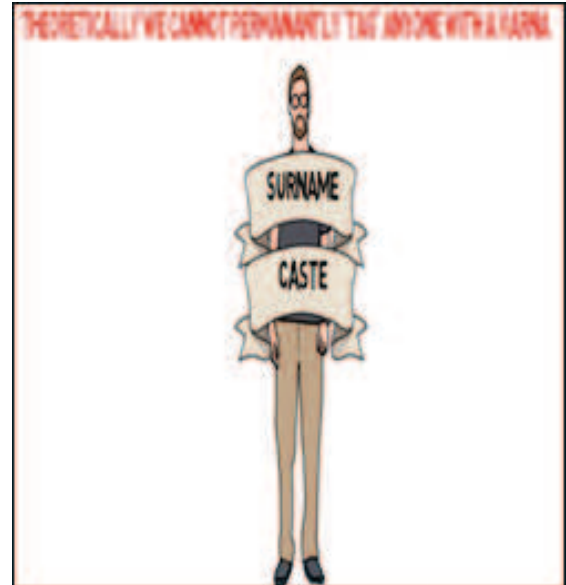
Socio-Economical & Political Reasons behind conservative interpretation of 'वर्ण'

The Caste system which became occupation specific was more of a Political and Economical
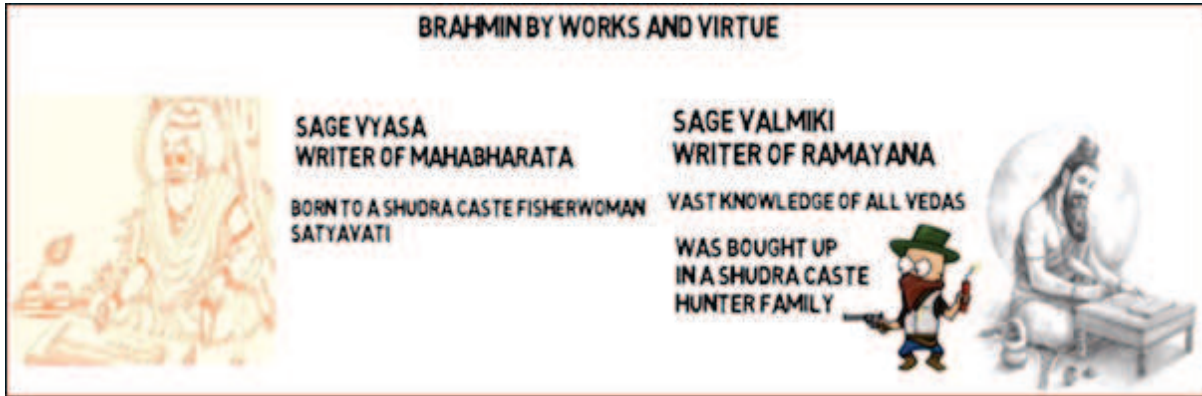
Development as the society became more and more complex. It would be reasonable to say as the society became more and more complex along with the increase of population, there was a conflict between two thoughts whether to promote heterogeneity emerging with the original concept of 'वर्ण' based on the virtue of a person or to sneak in some misconception that 'वर्ण' is based on the birth of a person so that it can preserve the economical, political and social monopoly of certain section of the society. In this was there a shift from a liberal to conservative interpretation of 'वर्ण' system. As the time progressed those who have the social, political and economical privilege have cornered the weaker section into a marginalized section deprived of even the basic of human rights.

'वर्णव्यवस्था' as Division of Work System :

If you try and understand any society you will find some or the other system of division of work. Each person in such a system is given responsibility as per their intelligence, capability and skills. The 'वर्णव्यवस्था' can also be observed as a system of division of various works mostly required at that point of time. The Brahmnis were the intellectuals and path bearers just as the Professors, Teachers, Advisors or Counsellors are today. The Kshatriyas were the protectors just as the Army or Police force today. The Vaishyas were the skilful workers just as the goldsmith, carpenter or a clerk are today and the Shudras were the followers of instructions provided by the other three sections of the work-force just as the peons, sweepers or other unskilful labourers are there even today. Thus, the 'वर्णव्यवस्था' was just another system of division of work in that society. The problem was that as the time passed by the stronger section of the society has started manipulating the system and started to exploit the weaker section of the society.

If one selects profession as per his / her nature or aptitude, it will be more productive and delightful for both an individual and the society. In the 'वर्णव्यवस्था' or any other good system of work distribution, the Gunas (combination of skills, knowledge, personality and virtues) decide the occupation of a persons and as per one's occupation one gets social respect and financial prosperity.

सत्व, रजस and तमस as Determinants of Personality Types :

These three are the 'Trigunas' as per Indian philosophy. A three-dimensional personality theory based on the Sankhya school of Hindu philosophy postulates human personality in terms of three Gunas or factors namely Sattva, Rajas and Tamas (SRT). The term 'Trigunas' is composed to two words: Tri & Gunas. Tri means three and Gunas means qualities or virtues. But here, it is to be understood in the sense of constituent (component) in Samkhya. Sattva is concerned with happiness. While Rajas is concerned with action; Tamas is associated with ignorance and inaction. Prakriti is constituted of three Gunas: namely Sattva, Rajas and Tamas.

सत्त्वंसुखे सञ्जयतिरजःकर्मणिभारत।ज्ञानमावृत्यतुतमःप्रमादेसञ्जयत्युत।।भ.गी. 14/9

O Arjuna! The mode of goodness ensnares one in happiness, the mode of passion in fruitive activity and mode of ignorance in negligence and the like, obscuring knowledge.

These three in man manifest these qualities :

Sattva

The pure qualities of Sattva : (1) Kindness (Anarishanyam), (2) Discrietion in the use of articles (Samvibhagaruchita), (3) Forgiveness (Titikshna), (4) Truthfulness (Satyam), (5) Righteousness (Dharma), (6) Belief in God (Astikyam), (7) Knowledge (Jnyanam), (8) Wisdom (Buddhi), (9) Intelligence (Medha), (10) Memory (Smriti), (11) Firmness (Dhriti), (12) Non Attachement (Anabhisangshcha). Sattva is free from defects as it is endowed with auspiciousness. These aspects are actually cultural, social or moral aspects of life and belong to a higher order of living. In this living the ego is diminished, patience is developed and good and moral behaviour is developed, Sattva is associated closely with conscious mind and intelligence. It can be compared to Freud and Western Psychologists view of the super ego.

Rajas

The wrathful qualities of Rajas : (1)Excessive Miseries (Dukhabahulata), (2) Roving - Spirit (Atanshilata), (3) Impatient (Adhriti), (4) Pride (Ahankara), (5) Falseness (Anrutikriva), (6) Unkindeness (Akrunyam), (7) Arrogant (Dambho), (8) Vanity (Mano), (9) Pleasure (Harsh), (10) Lust (Kama), (11) Anger (Krodhashcha). Acitvity, restlessness, pain, remaining active or to be active, causing, instigating, inducing or stimulus of the man which possesses it. Resulting in misery as it is the origin of anger, greed, passion, attachment, exitement, ego, envy, pride, worry, grief, fear anxiety, etc. Characteristics in man would be seen as bravery, cruetly and envy, indulgence in self-praise, anger, intolerance and fear. It is due to Rajas why a man is in bondage of Karma and the cycle of life and death as Rajas instigates Sattva and Tamas in their actions to create good or bad actions. This is why meditation is stillness of mind and action and silence and why it is so powerful when not a heady, mentalist game. It is also yoga is not a physical exercise based upon western concepts of exertion and health as you see how that will just create more Rajas, Karma and etc. This is also why Rajas is Known as misery creating in its results. Rajas can

be compared to Freud and western psychologists view of the ego.

Tamas

The ignorant qualities Tamas are : (1) Despondency (Visaditavam), (2) Atheism (Nastikyam), (3) Unrighteousness (Adharmashilata), (4) Unintelligence (Buddhenirrodho), (5) Ignorance (Ajnynam), (6) Dull headedness (Duramegha), (7) Lethargy (Akarmashilata), (8) Sleepiness (Nidralutvam). Tamas is the cause of ignorance, coarseness, stupidity, laziness, lack of sensitivity and indifference. It is in opposition to Sattvic and Rajasic symptoms alike. It results in ignorance and heaviness as it opposes knowledge and lightness, produces the nature of sorrow and sadness, laziness, sleep, inaccuracy, which al ! Lead to the bondage (a state of being greatly constrained by circumstances or obligations) of a being, inactivity, motionlessness creates unconscious substance. Development of intelligence is effected by Tamas due to the heaviness and sorrow that are its special features. The heavy properties tend to pull down the bearer to lower stages of society and living being involved in immoral, abominable and unsocial activities. It can be compared to Freud and western psychologists view of the Id.

'वर्णव्यवस्था' as a Universally Applicable Human Resource Management System :

Each individual is a combination of all these three virtues of Sattva, Rajas and Tamas but its proportion may vary in each individual. One of these virtues is always found to be more dominant in an individual's personality. Now let us understand the bifurcation of the 'वर्ण' based on various combination of three virtues. There is a chart given below to explain the combination of these three Gunas in each of the 'वर्ण'.

R	S	T	VARNA	OCCUPATION	CORPORATE
20 %	70 %	10 %	BRAHMIN THOROUGH OF ALL VEDIC KNOWLEDGE INTELLIGENT DECISION MAKER LEADER/ TEACHER	DECISION MAKER PRIEST, TEACHER, ADVISOR, MENTOR CHIEF MINISTER	MANAGING DIRECTOR, CEO, PRESIDENT
70 %	20 %	10 %	KSHATRIYA PASSIONATE AGGRESIVE FAST AND FURIOUS HOT TEMPERS	SOLDIERS, RANK HOLDERS, FIGHTERS	SR MANAGER, VICE PRESIDENT
40 %	35 %	25 %	VAISHYA ALMOST EQUAL COMBINATION OF ALL GUNAS ALL ROUNDERS	MERCHANT, TRADER, FARMER, MONEY LENDER	SR EXECUTIVE, MID-LEVEL MANAGER
20 %	10 %	70 %	SHUDRA	SERVICE PROVIDERS, WORKERS, HELPERS	EXECUTIVES, LABOURERS, WORKERS, DAILY WAGERS

If a persons has Tamas as the most predominant virtue (70%) in his personality, Rajas as second predominant virtue (20%) of personality and Sattva as the least predominant personality virtue (10%), he / she may be categorized of Shudra 'वर्ण'. These type of people are attracted towards materialistic aspects of life and are less self-motivated, they require someone's instruction or guidance for doing work. These people were mostly service providers, helpers and workers in

the old system while in the present times we can say that these people may be called the daily wagers, labourers and junior executives.

If a persons has Sattva, Rajas and Tamas in proportionate level in his personality, but his Rajas (40%) is slightly superior to his Sattva (35%) and Tamas (25%) slightly less than Sattva in personality, he / she may be categorized of Vaishya 'वर्ण'. They may be called 'All Rounder'. In the older days, the merchants, farmers, traders, money lenders etc. were of this type while in the present times we can say that these people may be called the senior executives, Mid-level managers.

If a persons has Rajas as the most predominant virtue (70%) in his personality, Sattva as second predominant virtue (20%) of personality and Tamas as the least predominant personality virtue (10%), he / she may be categorized of Kshatriya 'वर्ण'. These type of people are very much action oriented, aggressive, passionate, excited, risk takers, fast and furious in nature. These people were mostly soldiers, fighters and important rank holders in the old system while in the present times we can say that the army men, police persons, Senior managers, vice-presidents etc. are of

this personality type.

Now if a persons has Sattva as the most predominant virtue (70%) in his personality, Rajas as second predominant virtue (20%) of personality and Tamas as the least predominant personality virtue (10%), he / she may be categorized of Brahman 'वर्ण'. These type of people are very much knowledgeable, well versed, intelligent. These people were mostly teachers, decision makers, leaders, advisors, ministers and priests in the old system while in the present times we can say that the teachers, professors, managing directors, CEOs, etc. are of this personality type.

Any person can upgrade or degrade as per the status of his combination of tri-gunas just as there
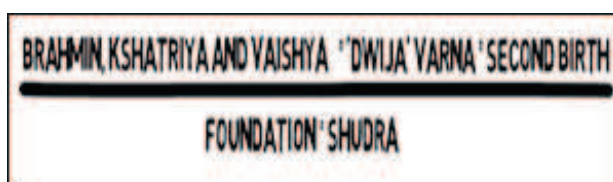
is a system of promotion and demotion in the present age. Therefore, there is a term 'Dwija' used for Brahmins, Kshtriya and Vaishya after their 'Upanayan Samskar' which indicates that they have uplifted their

Personality from 'Shrudra' 'वर्ण' to any of the three other 'वर्ण' sutable to his personality. In other

words anyone when born was considered of 'Shrudra' 'वर्ण' and when one develops his personality in any of the other three 'वर्ण', he was given 'Upanayan Samskar' which is like his second birth (Dwija).

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भारतातील प्राचीन गणराज्य : एक राजकीय विश्लेषण

डॉ. मंगेश गोविंदराव आचार्य *

सारांश:

इसवी सन पूर्व ६व्या शतकात, आपल्याला उत्तर भारतात मोठ्या संख्येने गणराज्ये आढळतात आणि यापैकी अनेकांवर राजे नव्हते, तर लहान प्रजासत्ताक किंवा घराणे होते. तो बुद्धाचा काळ होता आणि म्हणून या काळातील गणराज्यानां श्बुद्धयुगातील गणराज्यश असे म्हटले जाते. ही केवळ भारतातीलच नव्हे तर जगातील सर्वांत जुनी अस्तित्वात असलेली राज्ये होती, त्यामुळे प्राचीन काळात संविधानाच्या प्रजासत्ताक स्वरूपाचा प्रयोग करण्यात अभिमान बाळगणाऱ्या देशांपैकी भारत एक आहे. त्यावेळी भारतातील गणराज्य राज्यांचे अस्तित्व सर्व अभ्यासकांनी मान्य केले असले तरी त्यांच्या संघटनेच्या रूपाने त्यांची विभागणी झाली आहे. निवडणुकीची पद्धत आणि मतदारांची पात्रता याबाबत अभ्यासकांमध्ये एकमत नाही. बौद्ध स्त्रोत लिच्छवींच्या पूर्वीच्या गणराज्याविषयी पुरेशी माहिती देतात, तरीही त्याचे स्वरूप आणि संविधान याबद्दल विद्वानांचे एकमत नाही. काही अभ्यासकांनी असे मत व्यक्त केले आहे की लोकसंख्येतील प्रत्येक प्रौढ व्यक्तीने प्रशासनात भाग घेतलाय हा अधिकार फक्त क्षत्रियांनाच होता असे काही इतरांचे म्हणणे आहेय आणि तरीही इतरांनी असे मत व्यक्त केले की केवळ संयुक्त कुटुंबाच्या प्रमुखाला प्रशासनात भाग घेण्याची परवानगी होती. बहुतेक विद्वानांचे मत वरील मतांच्या फरकांच्या आधारावर विभागले गेले आहे. प्राचीन भारतातील विविध गणराज्याचा अभ्यास या लघुशोध निबंधात करण्यात आला आहे.

मुख्य शब्द: गणराज्य, राजेशाही, संघ, गणसभा, शलाका, जनपद

प्रस्तावनाः

भारतात सदैव निरंकुश राजांचे शासन होते अशी धारणा सुरवातीला ब्रिटिश इतिहासकारांची होती. पूर्वी पासून भारतीय निरंकुशतेच्या अधीन होते असे त्यांना वाटायचे. परंतु 1903 मध्ये रिज डेविडस यांनी आपल्या संशोधनाद्वारे स्पष्ट केले की प्राचीन भारतात राजतंत्र सह गणराज्य सुद्धा अस्तित्वात होते. सर्वप्रथम काशी प्रसाद जयस्वाल यांनी भारतातील प्राचीन काळातील राज्य पद्धतीबाबत भाष्य केले होते. त्यांच्या नुसार भारतात दोन प्रकारचे राज्य होते त्यापैकी एक होते राजाधिन (राजतंत्र) आणि दुसरे होते गणाधिन (गणतंत्र) काशी प्रसाद जयस्वाल पहिले भारतीय होते ज्यांनी अशा प्रकारचे स्पष्टीकरण केले होते. गण किंवा अनेक व्यक्तीच्या शासनाला गणाधीन म्हटले जात.

दुसऱ्या शतकातील बौद्ध ग्रंथ अवदानशतकनुसार मध्यप्रदेशातील काही व्यापारी दक्षिण भारतात गेले असता त्यांना राज्य व्यवस्थेविषयी विचारण्यात आले होते तेव्हा त्यांनी उत्तर दिले होते की काही गणाधीन आहेत तर काही राजाधिन. गणतंत्र असलेल्या ठिकाणी जैन भिक्षुकांना जाण्यास मनाई करण्यात आली होती. अशा प्रकारचा उल्लेख जैन ग्रंथ आचारंगसूत्र या ग्रंथात आलेला आहे. पाणिनी ने सुद्धा संघ यास राजतंत्र पासून विभक्त केलेले होते त्यांनी गणांस संघाचा पर्याय मानले होते. कौटिल्याच्या अर्थशास्त्र या ग्रंथांत सुद्धा प्राचीन काळात दोन प्रकारच्या संघराज्याचा उल्लेख आढळतो. त्यापैकी एक होते वार्ताशास्त्रोपजीवी म्हणजेच व्यापार, कृषी, पशुपालन आणि युद्ध यावर आधारित असलेले तर दुसरे होते राजशब्दोपजीवी म्हणजेच जिथे राज्याची उपाधी धारण केलेले राज्य आहे. पहिल्या वर्गामध्ये कंबोज तथा सुराष्ट्र यांच्यासह क्षत्रियांच्या संबंधाबाबत म्हटले गेले आहे तर दुसऱ्या वर्गामध्ये लीछ्वी, वृज्जीवी, मल्ल, मद्र, कुकर, पांचाल इत्यादीची गणना केली गेली. वास्तविकतेत संघ आणि गण दोन्ही समानार्थी होते आणि देशाच्या अनेक भागांमध्ये प्रचलित राजकीय संस्था म्हणून प्रचलित होत्या.

युनानी रोमन लेखकांनी सुद्धा प्राचीन भारतात गणराज्याचे अस्तित्व असल्याचे स्वीकारलेले आहेत. त्यांच्या म्हणण्यानुसार सिकंदराचे जेव्हा भारतात आक्रमण झाले तेव्हा पंजाब आणि सिंधू प्रांतात अनेक गणराज्य होते जे राजतंत्र पेक्षा भिन्न होते.

सिकंदर परत जाताना त्यास मालव, अंबाष्ठ आणि क्षुद्रक हे लोकशाही राज्ये मिळाली होती. चलन पुरावे देखील गणराज्यावर प्रकाश टाकतात. मलाव, अर्जुनयन, यौधेय यांसारख्या गणराज्याकडून मिळालेल्या नाण्यांवर राजाचा उल्लेख नसून गणाचा उल्लेख आहे. मेगास्थेनिसने लिहिले आहे की, त्याच्या काळात अनेक भारतीय शहरांमध्ये गणराज्याची राजवट प्रचलित होती. अशाप्रकारे हे स्पष्ट होते की, प्राचीन भारतात गणराज्य अस्तित्वात होते आणि ते राजेशाहीपेक्षा वेगळे होते. त्यांचे शासन वंशपरंपरागत पद्धतीने राजा द्वारे चालवले जात नव्हते तर गण किंवा संघाद्वारे चालवले जात असे. परंतु प्राचीन भारतातील गणराज्या आधुनिक काळातील गणराज्यापेक्षा भिन्न होते या अर्थाने की त्यांच्यातील राज्यकारभार संपूर्ण प्रजेकडून नव्हे तर विशिष्ट कुलातील प्रमुख व्यक्तींद्वारे चालविला जात असे.

संशोधनाची उद्दिष्ट्ये:

- [ ] भारतात प्राचीन काळी अस्तित्वात असलेल्या गणराज्याचे विश्लेषण करणे.
- [ ] भारतातील प्राचीन काळातील विविध गणराज्याचे तुलनात्मक अध्ययन करणे.
- [ ] प्राचीन गणराज्याच्या कार्यपद्धतीचे अध्ययन करणे.
- [ ] प्राचीन गणराज्यातील न्याय प्रणालीचे अध्ययन करणे.
- [ ] गणराज्याच्या पतनाची कारणमीमांसा करणे.

बौद्ध धर्माचे गणराज्य:

भगवान महावीर आणि बुद्ध यांच्या काळात ईशान्य भारतात अनेक गणराज्य होती हे प्राचीन ग्रंथांवरून लक्षात येते. यावेळी लिच्छवी, विदेह, शाक्य, मल्ल, कोलिया, मोरिया, बुली आणि भागा असे दहा गणराज्य तिरहुत ते कपिलवस्तुपर्यंत पसरले होते. बुद्धाच्या प्रमुख गणराज्यामध्ये, कपिलवस्तुचे शाक्य आणि वैशालीचे लिच्छवी, सुमसुमार पर्वताचे भग, केसपुत्राचे कलाम, रामग्रामचे कोळी, कुशीनाराचे मल्ल, पावा मल्ल, पिप्पलिवनचे मोरिया आणि अलकल्पाची बुली महत्त्वाची होती–

कपिलवस्तुचे शाक्य:

नेपाळच्या पायथ्याशी वसलेल्या शाक्य प्रजासत्ताकाच्या उत्तरेला हिमालय, पूर्वेला रोहिणी नदी आणि दक्षिण आणि पश्चिमेला राप्ती नदी होती. त्याची राजधानी कपिलवस्तु होती, जी नेपाळमधील आधुनिक तिलौराकोटशी ओळखली जाते. काही इतिहासकार सिद्धार्थनगर जिल्ह्यातील पिप्रहवा नावाच्या ठिकाणाशी देखील संबोधतात, जिथून बौद्ध स्तूप आणि धातू–मंजुषाचे अवशेष सापडले आहेत. पाली ग्रंथानुसार शाक्य हे इक्ष्वाकुवंशी क्षत्रिय होते. काही इतिहासकारांचा असा अंदाज आहे की शकवनाच्या सान्निध्यामुळे त्याला शाक्य हे नाव पडले. कपिल आश्रमाच्या जवळ असल्यामुळे हे शहर कपिलवस्तु म्हणून प्रसिद्ध झाले.

बौद्ध ग्रंथानुसार शाक्य गणराज्यात सुमारे ऐंशी हजार कुटुंबे होती. गौतम बुद्धांचा जन्म याच गणराज्यात झाला, त्यामुळे या गणराज्याचे महत्त्व वाढले होते. या गणराज्यातील इतर शहरे म्हणजे चातुमा, समगम, खोमदुस, सिलावती, नगरक, देवदाह, शक्कर इ. बुद्धाची आई देवदह नगरची मुलगी होती. राजकीय सत्ता म्हणून शाक्य प्रजासत्ताक कधीही फारसे महत्त्वाचे नव्हते आणि त्यांनी कोसल राज्याचे आधिपत्य मान्य केले. शाक्यांना त्यांच्या रक्ताच्या शुद्धतेचा अत्यंत अभिमान होता. हेच कारण आहे की, कोसल राजा प्रसेनजीतने शाक्य राजकन्येशी विवाह करण्याचा प्रस्ताव पाठवला, तेव्हा शाक्यांनी भीतीपोटी तो प्रस्ताव स्वीकारला, परंतु एका दासीची मुलगी वसभखटिया हिला प्रसेनजीतच्या सेवेत पाठवले. या गणराज्यातचा नाश वसभाखटियाचा पुत्र विदुदभ याच्या हातून झाला असे म्हणतात.

वैशालीची लिच्छवी:

बुद्धाच्या काळात सर्वात मोठे आणि सर्वात शक्तिशाली गणराज्य बिहारमध्ये स्थित वैशालीच्या लिच्छवींचे होते. लिच्छवी गणराज्याची राजधानी वैशाली होती. वैशालीची तुलना आधुनिक मुझफ्फरपूरमधील बसधशी करता येईल. या राज्याची स्थापना सूर्यवंशी राजा इक्ष्वाकु याचा पुत्र विशाल याने केली होती. बौद्ध, जैन आणि ब्राह्मण साहित्यात लिच्छवींचे वर्णन उच्चभ्रू कुलातील क्षत्रिय असे केले आहे. महापरिनिब्बानसुत्ताच्या मते, लिच्छवींनी क्षत्रिय असल्याच्या कारणावरून बुद्धाच्या अवशेषांची मागणी केली. सिगल जातकामध्ये लिच्छवी मुलीला क्षत्रिय कन्यास म्हणतात. जैन साहित्यातही लिच्छवींचे

वर्णन क्षत्रिय असे केले आहे. भगवान महावीरांच्या आई, जी एक लिच्छवी राजकुमारी होती, तिला क्षत्राणी देखील म्हणतात. ब्राह्मण ग्रंथ लिच्छवींचे क्षत्रिय असे वर्णन करतात. चिनी प्रवासी ह्युएन त्सांग यानेही लिच्छवींना क्षत्रिय म्हणून स्वीकारले आहे. इ.स.पू सातव्या शतकात, वैशालीचे लिच्छवी राज्य राजेशाहीतून गणराज्यात बदलले. लिच्छवींनी महात्मा बुद्धांच्या निवासासाठी महावनातील प्रसिद्ध कुटागरशाळा बांधली होती. लिच्छवी शासक चेतकची कन्या चेलना हिचा विवाह मगधचा राजा बिंबिसाराशी झाला होता. लिच्छवी हे त्यांच्या सामर्थ्याने आणि प्रतिष्ठेने मगधच्या उदयोन्मुख राज्याला अडथळा होते, परंतु ते त्यांच्या संरक्षणात मागे राहिले नाहीत आणि त्यांनी कधी मल्लांशी तर कधी जवळच्या इतर गणांशी एकसंघ केला, जो वज्जिसंग म्हणून प्रसिद्ध झाला.

मिथिलाचा विदेहः

बिहारमधील भागलपूर आणि दरभंगा जिल्ह्यांच्या परिसरात वसलेले हे राज्य पूर्वी राजेशाही पद्धतीचे होते. बुद्ध काळात त्याचे रूपांतर संघराज्यात झाले. विदेह हे वज्जी संघाचे सदस्य होते. त्याची राजधानी मिथिला होती, ज्याचे समीकरण सध्याच्या जनकपूरशी केले जाते. महाजनक जातकामध्ये मिथिलाचे वर्णन समृद्ध, विशाल, सर्व बाजूंनी प्रकाशमय आणि तोरणांनी केलेले आहे. या जातकाच्या मते मिथिलाची स्थापना विदेहने केली होती. विदेहा राजकीयदृष्ट्या मजबूत होता आणि समकालीन राजवंशांशी त्याचे वैवाहिक संबंध होते. बिंबिसाराला वैदेही राणी होती. भासाच्या स्वप्नानुसार उदयन हा स्वतः वैदेहीचा पुत्र होता. महावीरची आई त्रिशाला याही विदेह राजकुमारी होत्या. बुद्धाच्या काळात मिथिला हे प्रसिद्ध व्यापारी केंद्र होते.

सुसुमार पर्वताचा भागः

सुसुमार पर्वताचे साधर्म्य मिर्झापूर जिल्ह्यातील चुनारशी केले जाते. विंध्य प्रदेशातील यमुना आणि सोन नद्यांच्या दरम्यानचा प्रदेश देव गणराज्याच्या अधिकारक्षेत्रात होता. बहुधा भग ऐतरेय हे ब्राह्मणात नमूद केलेल्या भार्ग घराण्यातील असावेत. वत्सराज उदयनाचा मुलगा बोधिकुमार हा सुसुमारगिरी येथे बांधलेल्या कोकनाड नावाच्या इमारतीत राहत असल्यामुळे भगा लोकांनी वत्साचे आधिपत्य मान्य केले.

अलकल्पचे बुलीजः

बुली हे प्राचीन गणराज्य बिहारमधील शाहाबाद, आरा आणि मुझफ्फरपूर जिल्ह्यांदरम्यान वसलेले होते. बुली लोकांचा बैथद्वीपशी जवळचा संबंध होता आणि ही बुलीची राजधानी होती. काही विद्वान वेठद्वीपची बरोबरी कासियाशी करतात. महापरिणिबनसुत्त सांगतात की, बुद्धाच्या मृत्यूनंतर त्यांची अस्थिकलश मिळाल्यानंतर बुल्ल्यांनी अलकाप्पा येथे त्यावर स्तूप बांधला होता. यावरून असे सूचित होते की बुली हे शाक्यांशी संबंधित होते.

केसपुत्तांचे कालामः

बहुधा हे गणराज्य कोसलाच्या पश्चिमेला सुलतानपूर जिल्ह्यातील कुंडवारपासून पालिया नावाच्या ठिकाणापर्यंत विस्तारले असावे. कालामांचा संबंध पांचाल जिल्ह्यातील केशींशी होता हे वैदिक वाङ्मयातून समजते. गौतम बुद्धांना पहिला उपदेश या गणराज्याच्या अलार कालाम नावाच्या शिक्षकाकडून मिळाला होता, जो उरुवेलाजवळ राहत होता. या गणराज्याचे दुसरे आचार्य भारांदू यांचा कपिलवस्तु येथे आश्रम होता. कालामांनी कोसलाचे आधिपत्य मान्य केल्याचे केसपुट्टियासुत्तवरून दिसते.

रामगामचे कोळीः

शाक्य गणराज्याच्या पूर्वेला रामगामच्या कोळ्यांचे गणराज्य होते. कोळी लोकांची राजधानी रामगाम हे आधुनिक देवकाली गाव किंवा सध्याचे रामपूर कारखाना (देवरिया) या नावाने ओळखले जाते. पण त्याची बरोबरी सध्याच्या गोरखपूरच्या रामगड तालाशी केली पाहिजे. पाली परंपरेनुसार, कोळी देखील शाक्यांप्रमाणेच इक्ष्वाकुवंशी क्षत्रिय होते आणि एकमेकांशी संबंधित होते. रोहिणी नदी शाक्य आणि कोळी गणराज्य यांच्यामध्ये वाहत होती आणि दोन्ही राज्यांतील लोक रोहिणी नदीचे पाणी पिण्यासाठी आणि सिंचनासाठी वापरत होते, त्यामुळे रोहिणीच्या पाण्याच्या वाटणीवरून शाक्य आणि कोळी यांच्यात वारंवार संघर्ष होत होता. नदी रुक्कधम्म आणि फंदण जातकावरून हे ज्ञात आहे की ज्या वेळी शास्त जेतवनात

राहिले त्या वेळी शाक्य आणि कोळी यांच्यामध्ये पाण्यासाठी तीव्र संघर्षाची परिस्थिती होती, परंतु बुद्धांनी हस्तक्षेप करून हा संघर्ष शांत केला.

कुशीनारा मॉलः

देवरियापासून सुमारे ३४ किलोमीटर अंतरावर कुशीनारा ओळखले जाते. सध्याच्या कासयाजवळ वसलेल्या अनुरुध्दा गावाच्या ढिगाऱ्यावरून उत्तर मिळते. येथून एक ताम्रपटही सापडला असून त्यावर श्परिनिर्वाण चौत्य ताम्रपट्टा इतिश् असा शिलालेख कोरलेला आहे. येथून मिळालेल्या काही मुद्रांवर श्री महापरिनिर्वाण विहार भिक्षुसंघस्यश् हा लेखही आढळतो. वाल्मिकी रामायणात मल्लांचे वर्णन लक्ष्मणाचा पुत्र चंद्रकेतू मल्ल यांचे वंशज म्हणून केले आहे.

पावाचे मॉलः

पावा हे आधुनिक देवरिया जिल्ह्याचे पडरौना होते, जरी काही इतिहासकार त्याला फाजिल शहरासह ओळखण्यास अनुकूल असतात. मगध राजा अजातशत्रुच्या भीतीपोटी मल्लांनी लिच्छवींशी संधान साधले, असे जैन साहित्यातून स्पष्ट होते. पण लिच्छवींचा पराभव केल्यानंतर अजातशत्रूने मल्लांचाही पराभव केला.

पिप्पलीवनचे मोरे:

मौर्य गणराज्यातील लोक शाक्यांची एक शाखा होती. कोसल राजा विदुदभ याच्या अत्याचारापासून वाचण्यासाठी हिमालयीन प्रदेशात पळून गेलेल्या शाक्य घराण्यातील लोकांनी मोरांनी गुंजत असलेल्या ठिकाणी पिप्पलीवन नावाचे नगर वसवले असे महावंशिकातून स्पष्ट होते. मोरांच्या भूमीचे रहिवासी असल्यामुळे त्यांना मोरी म्हणत. महापरिनिब्बानसुत्ताच्या मते, भगवान बुद्धांच्या अस्थिकलशासाठी मोरिया हे देखील एक दावेदार होते ज्यांना त्यांच्या उशीरा आगमनामुळे अवशेष मिळू शकले नाहीत. मौर्य सम्राट चंद्रगुप्ताचा जन्म याच मौर्य गणराज्यात झाला. पिप्पलीवन हे गोरखपूर जिल्ह्यातील कुसुमीनजवळ असलेल्या राजधानी गावाशी बरोबरी करत असले तरी सिद्धार्थनगरच्या पिप्रहवाशी त्याची बरोबरी करणे अधिक योग्य आहे.

गणराज्याची घटनाः

गणराज्यात प्रजेचे कल्याण साधण्यासाठी सत्तेचा विस्तार झालेला होता. गणाच्या कार्यकारिणीचे नेतृत्व निवडून आलेल्या अधिकाऱ्याकडे होते, ज्याला मुख्य नायक किंवा गणराज्याचा राजा म्हटले जात असे. सामान्य प्रशासन पाहण्याबरोबरच गणराज्यातील अंतर्गत शांतता आणि सौहार्द राखणे हे त्यांचे कर्तव्य होते. त्याचे काम कर गोळा करणे आणि जनतेसाठी रस्ते वगैरे बांधणे असे होते. इतर पदाधिकारी उपराजा, सेनापती, भांडारिका इ. त्याला सहकार्य करायचे.

1. सर्वोच्च सभा (गण सभा) किंवा संस्थाः

गणराज्याची खरी सत्ता संसदेसारखी दिसणारी सर्वोच्च सभा (गणसभा) किंवा संस्थेकडे होती. या विधानसभेची सदस्य संख्या परंपरेनुसार निश्चित करण्यात आली होती. किंबहुना, गणाच्या निर्मितीचे एकक एकूण होते. प्रत्येक कुळातील एक व्यक्ती गणसभेचा सदस्य होता. प्रत्येक कुलवृद्ध किंवा गणसभेच्या सदस्याचे संघराज्य श्राजाश् असे शीर्षक होते. एकपन्न जातकाच्या मते, लिच्छवी गणराज्या केंद्रीय समितीमध्ये 7,707 राजे होते आणि तितकेच उप–राजे आणि सेनापती आणि खजिनदार होते. शाक्यांच्या संस्थानगर (गणसभा) च्या सदस्यांची संख्या एका ठिकाणी 500 असल्याचे सांगितले जाते. हे बहुधा राज्यातील कुलीन घराण्यातील सदस्य होते ज्यांना 'राजा' ही पदवी होती. प्रत्येक राजाच्या हाताखाली उपराजा, सेनापती, भंडगरिक इत्यादी अधिकारी होते. असे दिसून येते की, लिच्छवी राज्य अनेक लहान प्रशासकीय युनिट्समध्ये विभागले गेले होते आणि प्रत्येक युनिटचे नेतृत्व एक राजा करत होता जो त्याच्या हाताखालील पदाधिकाऱ्यांच्या मदतीने त्या युनिटवर राज्य करत होता.

संस्था कार्यवाहीः

गणाच्या सर्व प्रतिनिधींना गणसभेत सहभागी होण्याचा अधिकार होता, परंतु सभासदांची संख्या काही हजारांपर्यंत होती, त्यामुळे विशेष प्रसंग वगळता उपस्थिती मर्यादित होती. सरकारसाठी अंतर्गत अधिकारी नेमले जायचे. पण नियम बनवण्याची संपूर्ण जबाबदारी गणसभेवर होती. राजकीय प्रश्नांशिवाय इतर अनेक प्रकारचे सामाजिक, व्यावहारिक आणि

धार्मिक प्रश्नही या बैठकीत विचारार्थ येत. गणराज्याशी संबंधित सर्व महत्त्वाच्या बाबी, जसे की – तह–संबंध, राजनैतिक संबंध, महसूल–वसुली इ. गणसभेच्या सदस्यांनी पुरेशा चर्चेनंतर संस्थेत उपस्थित राहून बहुमताने निर्णय घेतला जायचा. रोहिणी पाण्याचा वाद आणि विदुदभाच्या हल्ल्याच्या वेळी शाक्यांनी त्यांच्या राजधानीच्या मध्यवर्ती संस्थानात हजर होऊन बराच वादविवाद करूनच निर्णय घेतला होता. लिच्छवी गणराज्यातही सेनापती खंडाच्या मृत्यूनंतर संस्थेच्या सभासदांच्या निवडणुकीच्या आधारे सेनापती सिंह यांची नियुक्ती करण्यात आली होती. कुशीनारा येथील मल्लांनी त्यांच्या संस्थानघरात बुद्धाच्या अंत्यसंस्काराची आणि त्यांच्या धातूंची चर्चा केली होती. त्यामुळे हे स्पष्ट होते की गणराज्याचे शासन लोकशाही पद्धतीचे ?होते. अशा प्रकारे संस्थेचे कामकाज आधुनिक लोकशाही संसदेप्रमाणे होते.

या गणांच्या विधानांचे तपशील जैनसूत्र आणि महाभारतात आढळतात. संस्थेच्या कामकाजाबाबत प्रत्येक सभासदासाठी स्वतंत्र बसण्याची व्यवस्था करण्यात आल्याची माहिती आहे. या कामासाठी श्आसनपन्नपाकश् नावाचा अधिकारी होता. कोरमची पूर्तता, प्रस्ताव, मतमोजणी इत्यादींचे स्पष्ट आणि निश्चित नियम होते. नियमानुसार हा प्रस्ताव गणसभेत ठेवण्यात येत होता. त्याचे तीन वाचन होते आणि विरोध झाल्यास, शलाकांनी गुप्त मतदान पद्धतीने मतदान करून निर्णय घेतला जात. मतदान अधिकाऱ्याला श्शलाका–ग्रहकाश् म्हणत. प्रत्येक सदस्याला वेगवेगळ्या रंगाचे बॉल देण्यात येत. विशेष प्रकारच्या मतदानासाठी विशेष प्रकारची शलाका होती. मतासाठी चांद हा शब्द वापरण्यात येत होता. गैरहजर सदस्यांची मते घेण्याचेही नियम होते. गणसभेचे कार्य कार्यक्षमतेने पूर्ण व्हावे यासाठी अनेक अधिकारी होते. गणपूरक नावाचा अधिकारी हा गणसभेचा व्हिप होता, तो गणाच्या सभेत कोरम पूर्ण करून इतर कामकाज करायचा. गणांच्या कार्यकारिणीचे प्रमुखही बहुधा संस्थेचे प्रमुख होते.

मंत्री परिषद

सामान्यतः, गणराज्याच्या कामकाजावर गणसभेचे पूर्ण नियंत्रण होते. शक्यतो गणराज्यामध्ये चार ते वीस सदस्यांची मंत्रिपरिषद होती. गणाध्यक्ष हे मंत्रीपरिषदेचे प्रमुख होते. राज्यातील उच्च अधिकारी, मंत्री आणि प्रादेशिक राज्यकर्त्यांच्या नियुक्त्या सामान्यतः गणसभेद्वारे केल्या जात होत्या. हीच केंद्रीय समिती (गणसभा) राष्ट्रीय न्यायाधिकरण (सर्वोच्च न्यायालय) म्हणूनही कार्यरत होती.

न्यायिक प्रणालीः

वज्जीसंघाच्या न्यायप्रणालीबाबत सुमंगलविलासिनी या बुद्धघोषाच्या भाष्यातून या संघात आठ न्यायालये होती आणि आठ न्यायालयांनी एक–एक करून दोषी ठरवले तरच शिक्षा होऊ शकत होती, असे कळते. राजाचा दरबार अंतिम होता. प्रत्येक न्यायालय अपराध्याला निर्दोष ठरवून मुक्त करु शकायचा परंतु दोषी आढळल्यावर शिक्षा देऊ शकत नव्हते. तो तिला उच्च न्यायालयात पाठवत असे. शिक्षा करण्याचा अधिकार फक्त राजाला होता. राजा शिक्षा देताना श्पावेणीपोत्थकश् या पूर्वापार चालत असे. विनिचाय महामत्त, वोहारिका, सुत्ताधर, अथाकुलका, भंडगरिक, सेनापती, उपराजा आणि राजा हे या न्यायालयांचे प्रमुख अधिकारी होते. वाज्जीच्या गणराज्यात, अत्यंत गंभीर गुन्ह्यांसाठीच फाशीची शिक्षा दिली जात होती.

गणराज्याच्या वर्णनावरून असे दिसते की गणराज्ये पुरेशी समृद्ध आणि संपन्न होती. गणराज्यामध्ये ग्रामपंचायती देखील होत्या ज्या राजेशाही राज्यांच्या ग्रामपंचायतीप्रमाणे कार्यरत होत्या. या ग्रामपंचायतींनी शेती, उद्योग, व्यापार इत्यादींच्या विकासाची काळजी घेतली. बहुतेक गणराज्य किंवा गणसंघ हे बौद्ध होते. महापरिनिर्वाणसूत्रावरून बुद्धाने वज्जीसंघाच्या कार्यपद्धतीची स्तुती केल्याचे स्पष्ट होते. त्यांनी बौद्ध भिक्खूंच्या पंथाला भिक्खू संघ म्हटले. युद्धामुळे गणाची स्थिती सुरक्षित नव्हती, म्हणून गणाने अनेकदा शाम किंवा शांतीचे धोरण अवलंबले. या प्रजासत्ताकांचे स्वतःचे कोणतेही सैन्य नव्हते, प्रजासत्ताकातील प्रत्येक नागरिक शस्त्रविज्ञानात पारंगत होता आणि गरज पडेल तेव्हा सैनिक म्हणून काम करत असे. जोपर्यंत ते संघजीवनाचे नियम पाळत होते तोपर्यंत प्रजासत्ताक अजिंक्य होते.

इ.स.पू.च्या काळात सोळा महाजनपदे आणि प्रजासत्ताक राज्ये यांच्यातील परस्पर वैर आणि संघर्षाचा परिणाम म्हणून इ.स. सहाव्या शतकाच्या उत्तरार्धात, अनेक लहान महाजनपदे आणि प्रजासत्ताक एकतर त्यांच्यात विलीन झाले किंवा शक्तिशाली

महाजनपदांच्या विस्तारवादी धोरणामुळे ते नगण्य झाले. कोसलाने काशीचे वैभव धुळीत मिसळले, मगधने अंगाचे ऐश्वर्य संपवले. अवंतीनेही चेदीच्या काही भागावर आपले वर्चस्व प्रस्थापित केले आणि वत्साच्या सीमेला स्पर्श करण्यास सुरुवात केली. बुद्धाच्या काळापर्यंत संपूर्ण उत्तर भारताच्या राजकारणात कोसल, वत्स, अवंती आणि मगध या चार महत्त्वाच्या शक्तिशाली राजेशाहींना महत्त्व प्राप्त झाले होते आणि या चौघांची स्तुती केली जात होती. कोसलात स्वयंघोषित प्रसेनजित, भासाच्या स्वप्नवासवदत्ताचा वत्स धीरोदत्त नायक उदयना, अवंतीमधील लष्करी शक्तीचा महासेन चंद्रप्रद्योत आणि मगधमधील हरियांका कुलातील नायक बिंबिसार यांनी आपल्या साम्राज्यवादी धोरणाने शेजाऱ्यांवर आपले वर्चस्व प्रस्थापित करण्याचा प्रयत्न सुरू केला.

गणराज्याचे पतनः

इसवी सनपूर्व सहाव्या शतकात भारतात सुमारे एक हजार वर्षे. इसवी सनाच्या चौथ्या शतकापासून गणराज्याच्या उदय आणि पतनाचा इतिहास सापडतो. नवीन पुरातत्व उत्खननात, गणराज्याचे काही लेख, नाणी आणि मातीचे शिक्के सापडले आहेत, विशेषतरू यौधेय गणराज्याच्या संबंधात, काही अस्सल सामग्री प्राप्त झाली आहे. गुप्त साम्राज्याच्या उदयापर्यंत गणराज्याची झलक दिसते. धरणीबंधाच्या आदर्शाने प्रेरित झालेल्या समुद्रगुप्ताच्या लष्करी मोहिमांमुळे बहुतेक गणराज्य गुप्त साम्राज्यात विलीन झाले.

भारतीय इतिहासाच्या वैदिक युगात, जन किंवा गणांच्या प्रतिनिधी संघटना विदठ, सभा आणि समिती होत्या. कालांतराने त्यांचे रूप वर्ग, वर्ग, पग आणि जनपद इत्यादींमध्ये रूपांतरित झाले. राजेशाही आणि गणराज्य परंपरांमधील संघर्ष चालूच होता. गणराज्य राजेशाहीत आणि राजेशाही गणराज्यामध्ये बदलली.

गणराज्याचे एकाकीपणाचे धोरण आणि एकमताचा अभाव यामुळे त्यांचा नाश झाला. मगधचा महत्त्वाकांक्षी शासक वैदेहीपुत्र अजातशत्रू यानेही गणराज्याच्या स्वातंत्र्यावर हल्ला केला, ज्यामुळे लहान आणि कमकुवत गणराज्य साम्राज्यवादाच्या प्रवाहात विलीन झाले. अजातशत्रू आणि वर्षाकर यांचे धोरण चंद्रगुप्त आणि चाणक्य यांचे आदर्श होते. आता साम्राज्यवादी शक्तींचे निरंकुश रूप समोर आले आणि बहुतेक गणराज्य मौर्यांच्या विशाल एकात्मक राजवटीत विलीन झाले. पण गणराज्याचे आत्मे दडपले गेले नाहीत. सिकंदरची तलवार, अजातशत्रूचे आक्रमण, मौर्य किंवा हिंद–यवन आणि शक–कुशाण यांच्या आक्रमणामुळे काही दुर्बलांनाच धुवून काढता आले. त्यांच्या स्वातंत्र्यासाठी प्रत्येक किंमत चुकवण्यास तयार, मल्लोई (मालव), यौधेय, मद्रास आणि शिव पंजाबमधून उतरले आणि राजपुतानात दाखल झाले आणि शतकानुशतके त्यांचे गणराज्य राहिले. त्याने शकाल इत्यादी प्राचीन शहरांचा मोह सोडला, मध्यमिका आणि उज्जयिनी सारखी नवीन शहरे वसवली, आपली नाणी जारी केली आणि आपल्या गणांच्या विजयासाठी शुभेच्छा दिल्या. मलाव गणराज्याने शकांचा पराभव करून त्यांचा गण पुनर्संचयित केला आणि या विजयाची आठवण म्हणून इ.स.पू. 57–56 मध्ये एक नवीन युग सुरू झाले, जे विक्रम संवत म्हणून प्रसिद्ध आहे आणि जो अजूनही भारतीय मोजणी पद्धतीचा मुख्य आधार आहे.

तेजस्वी गुप्त सम्राटांच्या साम्राज्यवादी धोरणाने गणराज्य स्वातंत्र्याच्या भावनेची शेवटची ज्योत विझवली. भारतीय कुळांमधील प्रमुख लिच्छवींचा मेहुणा समुद्रगुप्त याने त्यांचे स्वातंत्र्य हिरावून घेतले. त्यांनी मलाव, अर्जुनयन, यौधेय, काक, खारपरीक, आभीर, प्रजुन आणि संकनिक इत्यादींना नतमस्तक होण्यास, आज्ञेचे पालन करण्यास भाग पाडून धरणी–बंधाचा आदर्श पूर्ण केला. वैदेहीपुत्र अजातशत्रू मोरियागणाचा राजकुमार चंद्रगुप्त मौर्य, लिच्छवी–दौहित्र समुद्रगुप्त अशा त्यांच्या नातेवाईकांनी त्यांच्यावर हल्ला केला, ही भारतीय गणराज्याच्या देववादाची विडंबना होती, परंतु प्रजासत्ताक भावना आणि अहिर यांना नष्ट करणे सोपे नव्हते. गुजरांसारख्या अनेक जातींच्या रूपात हा आत्मा अनेक शतके बहरला आणि विस्तारला.

समारोपः

आज साम्राज्ये आणि सम्राटांची नावे पुसली गेली आहेत आणि निरंकुश आणि अमर्याद राजनैतिकता संपली आहे, परंतु

प्रजासत्ताक परंपरेची गुरुकिल्ली असलेल्या मानवी हृदयातून स्वातंत्र्याचा आत्मा काढून टाकला जाऊ शकत नाही. आजचे गणराज्य, जगाच्या इतिहासातील प्राचीन काळातील गणराज्याप्रमाणे, आता क्षेत्रफळात फारसे लहान राहिलेले नाहीत आणि ते यापुढे विभाजन आणि वैमनस्य यांना प्रवण नाहीत. त्यांच्याकडे प्राचीन ग्रीकांची गुलामगिरी किंवा प्राचीन आणि मध्ययुगीन भारत आणि युरोपमधील गणराज्याचे मर्यादित मतदान अधिकार नाहीत. त्यात आता सर्व जनतेचा प्राधान्यक्रम बनला आहे आणि त्यांच्या नशिबाची तीच विधिमंडळ आहे. आता तर लष्करी हुकूमशहा लोकशाहीचा घुटमळतात आणि कधी कधी त्यासाठी कामही करतात. गणराज्याचा आत्मा अमर आहे आणि तिची लोकशाही सदैव अमर राहील.

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CONTRIBUTION OF I.K.S. IN ANCIENT TIME AND NOW

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ABSTRACT

Blessed with intellect human beings struggled for enlightment. Since the struggle for survival the accumulated knowledge acquired by skill, informal education and gradually excelling to formal knowledge which is termed as 'Education'. The preliterate masses who dwelved in community shared information about the basics of living like food, shelter, weapons, and passing values pertaining to culture and tradition. With language they started communicating with skills of reading and writing.

Aristotle has well penned his thought on education

"Education is the process of training man to fulfill his aim by exercising all the faculties to the fullest extent as a member of society".

Key words :- Education, Learning, Ancient, Modern.

Education is the process of receiving or giving systematic instruction especially at a School or University, the sharing of information like **knowledge, values, skills, critical thinking, problem solving and creating.** The acquisition of knowledge, skills, values, morals, beliefs, habits and personal development are done through education. Educational methods includes **teaching, training, story telling, discussion and direct research.**

History carries evidences of how ancient indigenous communities in India followed both formal and informal methods of imparting education to the common people. Selected places like **Temples, Pathshalas, Tols, Chatuspadis and Gurukuls** were centers of imparting education to the masses. The wise and knowledgeable men carried this task in homes, villages and temples who were guides to master the young masses to inculcate pious ways to lead their lives.

The Varna Vyawastha though benefited only the selected community to enrich and enhance through education who were considered as learned section of society and the unprivileged community were deprived to do so.

The traditional education included religious training that was passed in oral and verbal methods through Chanting of Shlokas, Mantras and Hymns by hermits and Sages. Ethics like humility, truthfulness, discipline, self-reliance and respecting all creation were taught to the students were focused on.

With the advent of the Medieval Period the four educational system or movements emerged namely **Monasticism, Scholasticism, Chivalry** and the **Guild** system of education.

The invasion of the Mughal Rulers in India expanded the varied aspects of education in all the fields of knowledge like **Theology, Religion, Philosophy, Fine Arts, Painting, Architecture, Mathematics, Medicine** etc. There was initiation of modern and innovative methods and strategies in the teaching and learning process

and was within the reach of everyone. There was a sense of awareness among the individuals in terms to significance of education to be more methodical and systematic with new policies and strategies but still the medieval period had a lacuna of imparting education since it was an open access only for individuals belonging to wealthy families and did not fulfill the gender barriers.

The present time is a significant leap forward by Encouraging the comman individual to be a part of engaging one self in the process of a learning. Apart from prominent academic disciplines of Commerce, Science and Arts, it aims to foster **Critical Thinking, Life Skills, Value Education, Analytical Skills and Decision Making Skills.** The latest technology such as Mobile Applications, Audio and Video platforms (Youtube, Podcasts, E-Books, Movies) etc. Teachers are now 'Facilitators'. From ChalkBoards to WhiteBoards and now SmartBoards have replaced the Teacher centric classrooms. The 21st century has empowered the learners with the strong tool of 'Technology'. Modern education has inculcated a sense of responsibility and fostered a sense of enquiry apart from the passive traditional approach. The new concept of online teaching and learning has opened vast opportunities with an easy access to reach every corner of the world.

The modern education has a new approach to learning from:
- Online education
- Skill Development Courses
- Grading System
- Use Of Technology
- Newly Introduced New Education Policy

Modern education is a welcome change to realize the need of the students rather than assuming that all are of the same level ICT enabled teaching has changed the entire scenario of the education system and is focused to create **Global Citizens rather than Indigenous citizens.** It is a positive approach to create more Social and Interactive individuals.

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Factors influencing Buying Behaviour of Consumers with respect to Clothing in Ancient era and Modern times

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Abstract:

Clothing is not only basic necessity but also an important part of his/her personality. It is very interesting to know the factors influencing buying behavior of consumer regarding branded clothing in modern era and buying of clothes in ancient era. In ancient era clothing was only considered a basic necessity. Clothing becomes integral part of personality only after civilization, evolution of money and industrialization. In modern era branded clothing is an important part of their personality and people buy branded clothing under different influencing factors like psychological, social and personal.

Keywords: Buying perception, Buying behavior, Branded clothing

Introduction:

Buyer behaviour is a study of how individuals make decisions to spend their available resources (time, money and effort) on consumption related items (what do they buy, why do they buy, when do they buy, where do they buy, how often do they buy and use a product or service). There are different factors which influence the buying behaviour in modern era. These factors include social, psychological and personal. The buying behaviour is both personal and group activity. There are various promotional schemes and advertisements on electronic media which positively affect the buying behaviour in modern era. But the buying at ancient times were certainly different. The clothing at ancient times were more basic necessity than a luxury or means to impress others. Clothing becomes more important only after civilisation evolves and evolution of money and increase in urbanisation.

The clothing in ancient times was more a fundamental need than a luxury or part of his or her personality. But the want of every human wants to look attractive and distinctive from the ancient period. But in ancient era the branded clothes were not like that is today.

Clothing is one of the basic necessitates of human being. In ancient times when clothes were not invented, man uses leaves and animal leather to protect his body. But in winter season, leaves and animal leather were not enough. So man starts to live ear animals (Sheeps) who has wools on their body. Gradually man realised that wool can be used as clothes specially in winter season. After some period man come to know that cotton can be used to form threads which can be woven to form clothes. Today, clothing is not only a necessity but also a very important element of personality and symbol of fashion too. In

recent time, clothes may be formed with natural and manmade materials i.e. from wool, cotton. Synthetic, polyester, rayon or even from bamboo extracts

Objectives:

1) To study buying behavior in modern times.
2) To analyze the buying perception of consumer with respect to clothing.
3) To study buying attitude of consumers in modern era.
4) To know the buying perception at ancient times with the help of secondary data.

Research Methodology:

The current study is a descriptive study based on primary and secondary data. More current buying behavior a sample of 200 was considered and for data regarding ancient buying behavior secondary data is considered**.**

Literature Review

(M.) has conducted a survey on "Effects of Product Characteristics on Buying Behaviour of Rural and Urban Consumers of Mobile and Motor Cycle", and stated that the study is to differentiate the buying behaviour of rural households from that of urban households. A sample of 200 respondents from urban area (Jind City) and 50 respondents from rural area (Pindara Village from Jind District) have been selected on the basis of convenience sampling. The takes into consideration five main factors (Price, Quality, Style, Functions and Brand Name) which are affects consumers while buying durables goods. The study concluded that while purchasing motor cycles and mobile the majority of the buyer given first preference to quality followed by brand name.

(TA) analysed the data collected for this study on "Determinants of Consumer Behaviour Towards Durable Goods a Case Study of Home Appliances", The study found that with increase in income level and aspiration of individuals coupled with advertisement influences consumer choice to purchase durable goods. There are various socio, economic and psychological factors on consumer behaviour to procure durable goods, it is also noteworthy that the influence of peer group and other pecuniary factors influence the consumer to procure durable goods in the semi-urban areas as well, this study as pre-research for future research will help various stakeholders (e.g., national or regional agencies, market researchers, product developers, and other related group) and researchers understand consumer behaviour.

(M.V., 2013) Presented a detailed analysis of the purchase behaviour of selected respondents with regard to four durables-gas stoves, rice cookers, mixer grinders and refrigerators from Madanapalli

town of Chittoor district of Andhra Pradesh (Consumer behavior of Kitchenware Durables: a study with special reference to Madanapalli town in Andhra Pradesh). Relatively small towns also want to purchase household and kitchen appliances. It is important to note that the respondents are applying their minds and considering various factors before actually purchasing such items and they are quite 'brand conscious'. Consumers are too considering factors like relative price, maintenance cost, effective working ability and the overall quality of the product before making the purchase.

The researcher found that the perception was not analysed. So researcher have scope to examine perception.

(Devi, 2012) has conducted a survey on the study of "Factors Influencing Consumer Behaviour in Purchasing Television with Special Reference to Tirunelveli District". She found that the television is commonly used items in many areas. It is an important thing to people, especially the people who run organizations, industry, schools, hospitals and the like. Most of the jobs to day require the use of television. The survey of consumer attitudes towards a product is thus meant to reveal the attitudes of the consumers and also the rationale behind them. This is a step that is bound to help the producer to understand, predict and even direct consumer attitudes

further by appropriate remedial or follow-up action. This study set for itself four objectives. All these were meant to study the buying behaviour of the respondents. This is to help the producers of television to see how best to encourage customers who are their best advertisers ultimately.

Buying behavior

(SR) There are various models related to consumer behaviour.

- **The Economic Model**: In economics, it is assumed that man is a rational human being, who will evaluate all the alternatives in terms of cost and value received and select that product or service which gives him or her maximum satisfaction (utility). Consumers are assumed to follow the principle of maximum utility based on the law of diminishing marginal utility. It is assumed that with limited purchasing power and a set of needs and tastes, a consumer will allocate his or her expenditure over different products at given prices so as to maximise utility. Economic model of consumer is unidirectional, this means that buying decisions of a person are governed by the concept of utility. Being a rational man he will make is purchase decision with the intention of maximising the utility or benefits.

- **Learning Model**: The classical psychologists argued that living beings were influenced by both innate needs such as the primary needs or hunger, thirst, shelter, sex and learned

needs lie fear and guilt. A drive (internal stimulus) which when directed towards a drive reducing object becomes a motive.

- **Psychoanalytic model:** It is developed by Sigmund Frued. This theory is based on the assumption that human needs and motives operated at the conscious as well as subconscious levels. Accordingly human behaviour (personality) is the outcome of (1) 'id' –the source of all psychic energy which drives us as action (2) 'superego' –the internal representation of what is approved by the society (3) 'ego' –the conscious directing 'id' impulses to find gratification in a complex set of deep seated motives.

- **The Sociological Model:** According to this model the individual buyer is a part of the institution called society, since he is living in society he gets influenced by it and in te also influences it in its path of development. Intimate groups includes family, friend and close colleagues exercise a strong influence on te life style and the buying behaviour of an individual member.

- **The Howard Sheth model of buying behaviour:** In this model the most significant stimulus affecting the buying behaviour are the information cues about the characteristics of the product. These cues may be significative if it comes to the buyer from the product itself when he is involved in shopping activity. A similar set of cues, witch are symbolic in nature may also act as information sources. The product or broad characteristics acting as information cues are quality, price, distinctiveness, service and availability.

- **The Nicosia model:** This model was developed in 1966 by Francesco Nicosia, an expert in consumer motivation and behaviour. This model tries to explain buyer behaviour by establishing a link between the organisation and its (perspective) consumer. The model suggests that messages from the firm first influences the predisposition the consumer towards the product or service.

Consumers' buyer Behaviour is influenced by cultural, social, personal and psychological factors. Among these cultural factors extract the broadest and deepest influence.

Clothing in ancient era:

(Byjus, n.d.) Clothes or clothing are the collective terms used to describe the different types of materials worn on the body. It is a human characteristic to protect our bodies from cold, rain and other climate change or weather conditions. Early humans, who lived two million years ago used to cover and protect their bodies by wrapping tree leaves, woven grass or tree barks, bones, skull and the skin of dead animals, etc.

According to the Anthropologists, there is no information about when we humans started using

clothes. However, some records say that humans started wearing clothes about one million years ago. Neanderthals, subspecies of archaic humans and the distinct genus Homo, are an extinct species who lived in the countries of Eurasia from circa 400,000 until 40,000 years ago and were the first humans to wear clothes. The idea of sewing clothes originated from these Neanderthals, as they used to sew animal skin.

Extraction of fabrics and waving textiles was first started in the Middle East during the late Stone Age.

1. Wearing fabric clothes began from 100,000 to 500,000 years ago.

2. Knitting was first introduced as a fabric creation technique, dating 6500 BC, which is even popular in today's fabrics.

3. The first material used for clothing is the natural fibres obtained from both plants and animal sources. These include cotton, flax, wool, leather, silk, etc.

4. The first plant fibres used for extracting fibres are from flax seeds. Flax fibres are 36,000 years old. China was the first country to start with silk production, which was between 5000 and 3000 BC, where silk was extracted from the cocoon of the domesticated silkworm and weaved.

5. The evolution of clothing and textiles from the animal's skin and plant materials is vast and colourful. Along with different cultures, different varieties of clothes appeared. Different types of fibres have their history.

6. Cotton was cultivated in Pakistan about 3,000 BC. Wool was being woven about 4,000 BC in Egypt. Nylon, an artificial fibre was invented in the year 1935, which was used as a replacement for silk.

Buying in ancient period was mainly for protection from weather and not for fashion or style. In ancient era the clothing was influenced by social status like caste and economic conditions etc. Particular group of people are have freedom to wear certain kind of clothes like silk etc but others have to wear certain kind of clothes only.

Findings and Conclusion

➢ Buying habits of youth:

Buying habits	Traditional purchasing	Online through apps	Total
Responses	30	70	100

➢ Males are 51 and Females are49 in the sampling size.

➢ The occupation

Occupation	Responses
Service	18
Self employeed	9
Family Business	5
Student	68
Total	100

➢ The income level:-

Income group	Responses
Upto 20,000 per month	38
20,000 to 40,000 per month	27
40,001 to 60,000 per month	15
60,001 to 80,000 per month	11
Above 80,0001 per month	9
Total	100

• If online is preferred more the reasons:

Reasons for purchase online	Responses
Convenience	45
More offers	30
More variety	20
Value for money	05
	100

- Frequency of purchase of branded clothes:

Frequency	Responses
Once in a year	08
Once in 6 months	12
Once in 3 months	10
Only on festivals	40
Only on birthdays	30
Total	100

- **Factors affecting the buying behaviour:-**

Influencing factors	No of responses
Advertisement on e media	35
Advertisement on hoardings and Print media	20
friends	25
Family members	10
Offers	10
Total	100

- Reasons for purchasing branded clothing:-

Reasons for purchase of branded clothing	Responses
It adds to personality	26
Durability	15
Design	09
Quality	20
To impress others	30
Total	100

- From Last five to ten years the demand for branded clothing increased due to increase in the purchasing power and increasing jobs in urban areas.
- The youth are more interested to purchase from online platforms.
- Males are more dominating in branded clothing.
- Females have less brands compared to males.
- Majority of people reveals that they purchase branded clothes because they feel it increase their personality and it also helps to impress other.
- The impact of advertisement is more on buying behaviour.
- Apart from other factors, Advertisement 35% affects the buying behaviour most.

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CHEMISTRY IN THE INDIAN KNOWLEDGE SYSTEM

Hardi Pancholi*

Introduction

Chemistry is the scientific discipline in the education system. From the ancient era to modern era chemistry is the evergreen discipline. At the end of 18th-century chemistry was found as a field in India. In ancient times; there was need raised to live life with certain materials; for that purpose, various methods were developed to get that materials and resources. The time was very prosperous for nature therefore maximum compositions were extracted from the natural resources. Chemical knowledge was there in one or another form in the minds of people. Practical art was also enlightened by basic chemical knowledge. Archaeological excavation had major emphasis on chemistry and new metals were introduced time by time. Consequently, In India alloys, medicines, dyes, ceramics, glass, paint, cement, soap making, tanning, and pharmaceutical industries were developed. Indian Knowledge in Science became more advanced and with time flows Indian Knowledge was the supreme knowledge in the world. This substantial knowledge had the power to make 'India as Jagatguru.'

Indian Civilization had the strong root of the Indian knowledge System, which had eminent value in the world's overall knowledge. Indian Knowledge System has very tremendous literature; Shrimad Bhagavad Geeta, Shashtras, Upanishads, Aranyakas, Charak Sanhita, Susrut Samhita etc. Because of lot many reasons this precious knowledge was extinct; now this is the time to cultivate Indian Knowledge and make our country 'Self Reliant' by Indian Ethos. In the current scenario of education, National Education Policy-2020 is come up with provisions and promotions of the Indian Knowledge System with the diverse arts and cultures in India.

Vedic Science and Indian Knowledge System

As Vedic Science is the broader discipline in the education system. India has a great and rich heritage in terms of literature; particularly there are many scientific eras were described in the Vedas. The Root of Vedic Science emerged in the Indian Knowledge System. Vedic Science has number of branches like Astronomy, Aeronautics, Botany, Metallurgy, Archaeology, Architecture, Medical Science, Agriculture etc. Chemistry is one of the well-heeled branches of Vedic Science.

The Chemistry as per the Indian Knowledge System

From the ancient time, period the requirements of the people is gradually increasing as per the development of intellect. Medicine and Metallurgy were the two eminent fields that were expanding at a higher level because the living pattern was also modified time by time. Cosmetics and Perfumery were well in demand. Regal customs were followed by all members of the

monarchy. Chemistry was the significant discipline among all the disciplines. Economically, it had lot of contribution to the development of society. Similarly, Laboratories were come into existence and rapidly grown in the knowledge system. Then Material Chemistry, Atomic Chemistry, Environmental Chemistry were developed and these all branches were interrelated with each other. Rasa Shastras and Ayurveda were evolved in this scenario.
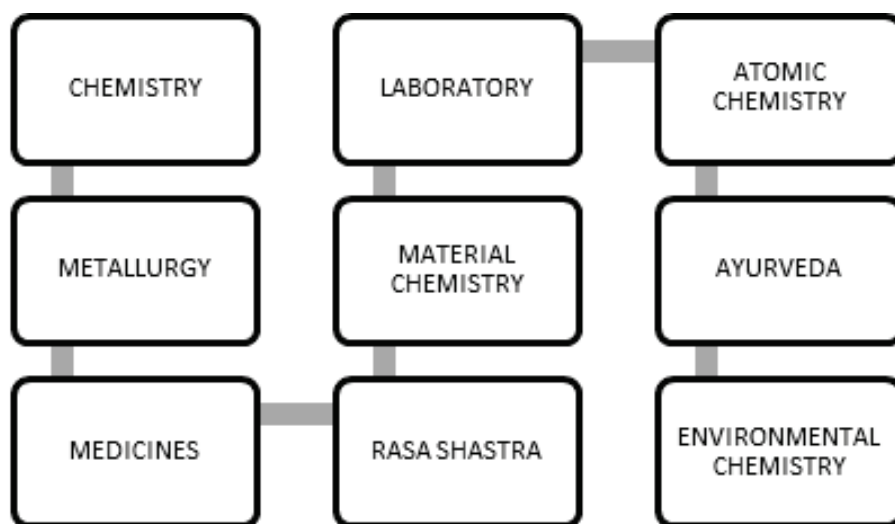
Metallurgy

Metals are found in the earth crust. Gold, Silver and Copper were the first group of metals which seemed in the stable state and characterized as metals. That was found in the sands, gravels and clay of the riverbeds. By the process of mining and digging- ore is found and from that extraction might be obtained. Melting, Casting, Smelting, Galvanizing are the processes by which metals can be easily molded. The time was about to maximum usage of the gold ornaments, silver, brass, bronze as utensils, coins and household things; as because of that industries were also enhanced. From that era the science of metals and their properties to make alloy was created; for that purpose the commercialization was also enhanced.

Preparation of Metal Powder

Crucible was very useful for melting of base metals. Tortoise furnace was also used for the rear metal; then pouring mechanism can be erected. Air blowers were largely used for melting all types of elements of metals.

Metals were also utilized for the Creation of Aircraft. Specifically it requires strong, thermal proof, acid proof, non- malleable, alkaline proof and poison proof metals and alloy.

मुष्णाति दोषान् मूषा या सा मूषेति निगद्यते । (Rasaratna-samucchaya 10.2) (12th century AD)
Musha (crucible) is an instrument used for purifying metals.

उपादानं भवेत्तस्याः मृत्तिका लोहमेव च।। (Rasaratna-samucchaya 10.3)

The materials used to make the crucible are clay and iron.

Kosthi yantra

This apparatus is used for extracting pure metal content from the ores and minerals. That was very advance process that without bubbling, crystallization and crackling of sound the pure form metal can be obtained with shining.

Bronze

अष्टभागेन ताम्रेण द्विभागकुटिलेन च। विद्रुतेन भवेत् कांस्यं तत् सौराष्ट्रभवं शुभम्।।

{RASARATNASAMUCCHAYA-5.204 (900AD)}

Bronze is obtained by melting 8 parts of copper and 2 parts of tin together. This was practised more in Sourashtra.

Medicines

Medicinal chemistry had exclusive foundation in drugs and its application. Even nowadays also it is more beneficial as it has no side effects in the body. Rigveda, Atharvaveda and Ayurveda are the eminent source of the medicinal chemistry. Some metallic compounds like copper sulphate ($CuSO_4$), Mercury Sulphide (HgS), calomel (Hg_2Cl_2) and their derivatives combinely make the medicines. Than borax and some vegetable materials were also used for the formulation of medicines. Metallic Bhasma were cured number of diseases. Some alcoholic medicines were also generated for curing of certain diseases. Essence of cow's urine and pure cow's ghee has chemical compositions to defense against cancer; it can be cured in the first and second stage of the cancer. Powder of 'Hasti Danta' prepared for the new growth of hairs.

In 21st century some of advance techniques are developed with the help of technology in medical field like Test Tube Baby, Plastic Surgery, Implantation of organs and many more which were already applied in Vedic and Mediaeval time period. Some medicinal properties were described of the metals as of gold, silver, iron and copper as well.

Iron as Medicine

आयुः प्रदाता बलवीर्यकर्ता रोगापहर्ता मदनस्य धाता । अयस्समानं न हि किञ्चिदस्ति रसायनं श्रेष्ठतमं नराणाम्।। रा.ज. नि.१.२ (Rigveda)

Iron increases strength, Virility and longevity. It cures diseases. There is no equivalent to iron (among the metals), which is so favorable to human species.

Laboratory

At that time laboratories were built for the systematic preparation and reservation of the chemicals. As our Indian Knowledge was giving the appropriate location and arrangements for the laboratory set up. Other assemblies of Tiryak Patana Yantra and Dheki Yantra were also

defined well in Indian Shashtras.

रसशाला प्रकवीत सववाचाविवर्जिते। सर्वोषधिमये देशे रम्ये कुपसमन्विते ।। यक्षत्र्यक्षसहस्राक्षदिग्विभागसुशोभने। नानांपकरणोपेता प्रकारेण सुशोभिताम्।। शालावा पूर्वादिग्भागे स्थापयेद्रसभैरवम्। वहिनकर्माणि चाग्रेये वाध्य पाषाणकर्म च ।। नेरत्रात्ये शस्त्रकर्माणि वारुणे क्षालनादिकम्। शोषण वायुकोणे च वेधकर्मोत्तरे तथा।। स्थापनं सिद्धवस्तूनां प्रकुर्यादशकोणके । पदार्थसङ्ग्रहा कार्यो रससाधनहेतुका ।।

[RASARATNASAMUCCIAVA 7(1-9)]

A laboratory is to be established in a region where abounds in medicinal plants, water and free from all interferences. The building should be well protected with high boundary walls. The laboratory is to be furnished with variety of equipment. The presiding deity, Rasabhairava (Shivalinga) made of mercury is to be installed in the east. The furnace should be arranged in the southeast. Stone implements should be kept in the south in the southwest, apparatus for cuffing, slicing etc., should be housed. In the west, washing and cleaning should be arranged. The northwest is reserved for drying operations. Metallic Investigations may be carried out in the north. The northeast is reserved for preserving and storing the preparations made in the laboratory. **[RASARATNASAMUCCIAVA 7(1-9)]**

Tiryakpatana yantra

लिपेद्रसं घटे दीघे नताथोनालसंवृते । • तन्नालं निक्षिपेदन्यघटकल्यन्तरे खलू ।। तत्र रुद्ध्वा मृदा सम्यग्वदने घटयेरधा अधस्ताद्रसकुम्बस्य ज्वालयेत्तीव्रपावकम्।। इतरस्मिन्यटे तोयं प्रक्षिपेत्स्वाद शीतलम् । तिर्यक्पातनमेतद्धि वार्तिकैरभिधीयते ।। **(RASARAINASAMUCH 47-49)**
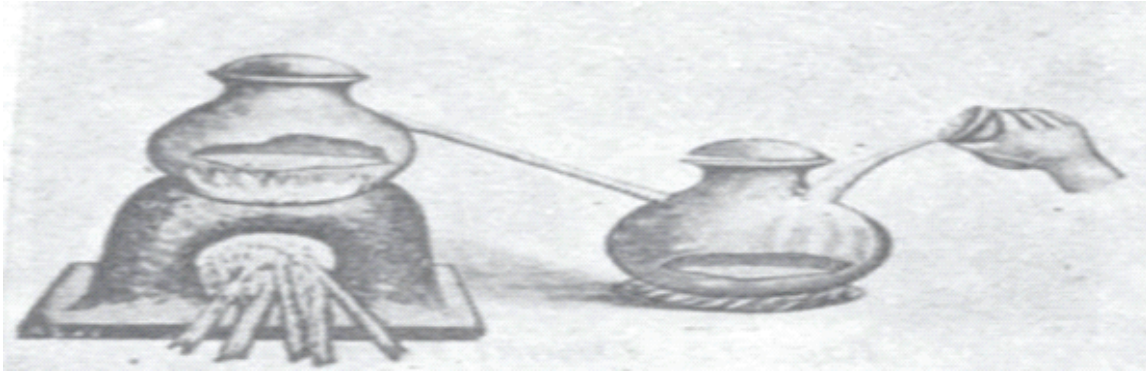
(Sastrajyoti Reference book)

Place the chemical in a vessel provided with a long tube immersed in an inclined position which enters into another vessel arranged as a reciever. The mouth of the vessel and the joints should be sealed with clay and cloth. Now put a strong fire at the bottom of the vessel containing the chemicals, while, the other vessel is in cold water. This apparatus (used for distillation) is

called Tiryakpatana yantra. **(RASARAINASAMUCH47-49)**

Material Chemistry

Material chemistry was exposing the paints, oils, dyes, cosmetics, explosives, perfumes, clay, binders, glues, lacs etc. The time was of stoneware which was made by the clay with pottery making art. To paint those utensils natural colors were formed by the natural pigments and dyes. In the end of 18th century these kind of trading were popular and developed. 100 coloring reagents were there to make variations and shading in colors for flourishing the item. Lac was red colored dye which was produced by secretion of insects. Indigo was used for dyeing the paper and cellulosic fibers for obtaining brightness. Some minerals, herbs and carbon black were used to produce ink.

Perfumes were also largely used by the people because of the humid environment in country. Aromatic compounds were used to make perfumes. These aromatic compounds were extracted from the parts of plants; like bark, leaves, roots, fruits etc. From the ancient culture and civilization cosmetics were the major product of the beautification. Numbers of Nano particles were used to produce cosmetic items. Other materials like cement, binders, glues, lutes were also formed. An Adamantine Glue had very advance properties because it had Ashtabandha- eight different materials (Tinduka+ Kapithha etc.) were mixed and make one gum material which was used in the construction of temples.

Flame Test

आवर्तमाने कनके पीता तारे सिता प्रमा । शुल्बे नीलनिभा तीक्ष्णे कृष्णवर्णा सुरेश्वरी ।। वङ्गे ज्वाला कपोताभा नागे मलिनधूमका । शैले तु धूसरा देवि आयसे कपिलप्रभा ।। अयस्कान्ते धूम्रवर्णा सस्यके लोहिता भवेत् । वज्रे नानाविधा ज्वाला खसत्वे पाण्डुरप्रभा ।। (Rasamaan 429-511 1900 AD)

The colour of the flame for metals are- Gold-yellow, Silver-white, Copper-blue, Wrought iron-black, Tin - ash colour Lead - dirty fire colour, Pure iron-ash Mica – brown, Diamond - many colours Khasattva - pale white.

Rasa Shastra

'Rasa' means the 'Mercury'. Rasa Shastra is known as 'Science of Mercury'. Nalanda Vidhyapeeth was famous for the chemical sciences and some other branches of sciences as well. There were chemical procedures and techniques for the formation of gold particles from the mercury. Generally, mercury is in liquid form but the ancient chemical science literature suggested that mercury was in the powder form and from that in current chemical practices mercury powder is used in advance research and laboratories. Mercury was also used as eye salve. It was applied once at seven days in the eyes therefore getting more bright eyesight and optical problems can be easily prevented. In 'Valuka Yantra' mercury powder and few medicinal

drugs were mixed in a glass bottle and heated for eighteen hours with the session of six-six hours at mild heat, moderate heat and intense heat. The three different layers of the mercury with different compositions obtained. Three types of medicines could prepare in one bottle.

There was a classification of salts given in Indian Scientific Knowledge which is used in the regular techniques.

Salts & Rock Salt

लवणानि षडुच्यन्ते सामुद्रं सैन्धवं बिडम् ।   सौवर्चलं रोमकञ्च चुल्लिकालवणं तथा ।।
(RASARATNASAMUCHAYAM 18.11) (रसरत्नसमुच्चयः १०-११)

There are six types of Salts---

- Samudram-Sea salt (NaCl+MgCl) - Nacl
- Saindhavam-Rock salt (NaCl +traces of Na2S)
- Bida - the salt mixture which produces aqua-regia on heating.
- Sea salt
- Sauvarca - KNO_3 (Potassium Nitrate).
- Romaka - NaCl 75% + Na_2SO_4 18% traces of Na_2CO_3 5%.

Atomic Chemistry

In ancient time period Acharya Kanad founded the smallest particle and named as 'Kana'. From that 'Atomic theory' was developed. The universe is made up of little particles termed as 'Atom' (Kana). That time was rooted to the scientific knowledge and experiences which advances the molecular chemistry. 'Anu' is made up of three atoms and among that kind of forces and attraction is there for the stability of the 'Anu'.

इत्यत्रदपि न जीवस्याणुपरिमाणत्वं शिष्यते, परस्यैव मनश्चक्षुराद्यनवग्राह्यत्वेन ज्ञानप्रसादगम्यत्वेन च प्रकृतत्वात् ।। - (शाङ्करभाष्यम्) (मुण्ड. ३.१.९)

Even here it is not learned that living entity is atom-sized, since the mind of the other is incomprehensible to eyes and other senses are naturally accessible by the grace of knowledge.

Ayurveda

Ayurveda is now the 5th Veda of Indian Knowledge System. Maharishi Charka and Susruta had eminent role in the development and application of Ayurveda. Lots of natural chemicals make various compounds and constitutions which were useful to form soaps, medicines, toothpaste, perfumes, dyes etc.

Ayurveda includes all fields of chemical science but it is most in favor of medicinal field. Acharya Charak has described about two types of medicines; one which increases the strength and vitality of the body and another cures the diseases. Sulfur (Gandhak) was used in the tablet of

skin care. Some specialities of Ayurveda is given below:

Eight Specialties of Ayurveda

तस्यायुर्वेदस्याङ्गान्यष्टौ तद्यथा कायचिकित्सा शालाक्यं शल्यापहर्तृकं विषगरवैरोधिकप्रशमनं भूतविद्या कौमारभृत्यकं रसायनं वाजीकरणमिति।। (Charakasmhita-sutrastanam-30.28)

There are 8 branches of Ayurveda.

Kayachikitsa (Body treatment), Shaalaakyam (ENT), Shalyachikitsa (Surgery), Vishagara-vairodhika-prashamanam (Toxicology), Bhutavidya (Psychiatry), Kaumaara-bhrutyakam (Paediatrics), Rasaayanam (Treatment with chemicals), Vaajikaranam (Aphrodiasiacs).

Environmental Chemistry

It is the study of chemicals and reasons behind the natural happenings. Such things were done unexpectedly and such were ordinarily. For that continuous observations of the people were come out with some specific conclusions. As after raining a bright seven colored half circled belt was found out in the sky. By that regular observation our ancestors have made conclusion that such physical and chemical processes were done in the environment and then only it was created.

Rainbow

सूर्यस्य विवधवर्णाः पवनेन विघट्टिताः करा: साभ्रे ।
वियति धनुः संस्थाना: ये दृश्यन्ते तदिन्द्रधनुः ।। (Bruhatsamhita-chapter 35) (6th century CE)

The multi coloured rays of the Sun, being dispersed in a cloudy sky, are seen in the form of a bow, which is called the Rainbow. Seven colors in white light.

Origin of Matter

In the Upanishads and Aaranyakas some scientific concepts were explained. One of them was the origin of matter; as the philosophy said that the human body is made up of 'Panch Mahabhootas' and it was very truly enlightened by Upanishads.

Other such concepts were also given in detailed explanation like the gases present in environment, green chemistry etc.

तस्माद् वा एतस्मादात्मन आकाशः सम्भूतः । आकाशात् वायुः । वायोः अग्निः । अग्रेः आपः । अद्भ्यः पृथिवी।। (Taittiriya Upanishad, Brahmananda-valli anuvaka)

From That (Absolute cause) space came, from which wind came, from wind fire came, from fire water came, from water earth came.

Modern Chemistry & Indian Knowledge System

Modern Chemistry is the slow change of the education system. It is the most practiced area in chemistry field. It includes chemical reactions, preparations, properties, structures and analysis of the atoms, molecules and compounds. Numbers of theories were developed; i.e. Theory of Dalton, Einstein, Lewis and so forth. The end of the 18th century was known as; 'Alchemy' and it was the initial step of the Modern Chemistry. Scientific Revolution is done time by time and as per the demand of society.

Philosophy is interlinked with the origin of modern chemistry. As Aristotle gave the four elements present in the world that are fire, water, air and earth. From these four elements natural processes were combined and form new reactions. That might be the base of Modern Chemistry. Organic, Inorganic, Physical, Analytical, Environmental, Medicinal, Industrial and other branches of chemistry are categorized in the field of education, industries, research laboratories etc. The concepts of Modern Chemistry; like Atoms, Molecules, Elements, Periodic Table, Thermodynamics, Dyes, Biochemistry, Optics, Synthesis, Polymers, Drugs & Design, Spectroscopy etc. These all concepts have in depth root in Vedas, Upanishads, Samhitas in Indian Literature. Modern Chemistry has its Home Town in Ancient Indian Chemistry.

Curriculum Integration with Indian Knowledge System & National Education Policy-2020

National Education Policy-2020 has great emphasis on the Indian Knowledge System which constitutes the Indian languages, literature, culture, and traditions. The Indian society of the 21st century; is blindly following the western culture and values with the western knowledge system. People are not aware about the reality of Indian Knowledge and they don't give respect to it. The theories & concepts of science, arts, commerce and other disciplines are embedded in the curriculum which shows only the foreigners work and very few points of Indian work. For since long, many theories were given by the Rishis. They were the actual scientists. So, now this is the time to correct the self and make our own curriculum with integration of Indian Ethos and knowledge. From the School Education there can be the integration of Indian Knowledge in the textbooks and curriculum. If this would be done; no one can beat the India and its cultural values. India will be the again strongest and self-reliant country in the world.

Chemistry Curriculum in School Education

Chemistry is the discipline that separately comes in existence in secondary standards and basic concepts are coming in primary standards as part of Science subject. Theoretical and Practical knowledge of Chemistry should be given with the ripened content of Indian Chemical Science. Concepts and Theories of Chemistry enlighten the Indian Knowledge System; for example, the concept of the atom should be explained by a theory given by Acharya Kanada, the

concept of Metallurgy should be explained by the ancient knowledge as given earlier. Chemistry-laboratories should be made up of ancient constitutions and infrastructure. A flame test should be given as per Indian Knowledge. Laboratory manuals should be prepared with given points as described in the laboratory segment of Chemistry in the Indian Knowledge System. This kind of improvement leads to the growth and persistence development of the education system.

Conclusion

Indian Knowledge System must be integrated in the next curriculum framework. Chemistry with advance ancient knowledge should be provided. Ancient Indian Science will be the powerful weapon for the future. As Vedic Science has fabulous role in successful launching of 'Mangalyaan'. COVID-19 pandemic was already defined in the Ayurveda. Indian Knowledge System directs towards ultimate goal of the life. National Education Policy-2020 has made the way towards the Indian heaven of the Education. Now it's our time to serve education with Indian Ethos to society. "Indian Knowledge: Pre-eminent Knowledge".

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यादव जाति में व्यावसायिक गतिशीलता
एक समाजशास्त्रीय अध्ययन बांसवाड़ा जिले के विशेष संदर्भ में

*कमलेश शर्मा

बांसवाडा (राज—)भारत प्राचीनकाल से ही विभिन्न प्रकार के वर्णों, सम्प्रदायों, जातियों, भाषा, संस्कृति तथा आचार—विचार वाला देश रहा है। इन आयामों में सबसे घातक आयाम समाज को जातियों के आधार पर विभाजित करना रहा है। चतुवर्ण व्यवस्था का उल्लेख सर्वप्रथम ऋग्वेद के कतिपय मंत्रों के अन्तर्गत दृष्टिगोचर होता है। तत्पश्चात् अनेक ग्रन्थों यथा—महाभारत गीता तथा वाल्मीकि रामायण आदि में इस व्यवस्था का उल्लेख किया गया है। चाहे जिस महान लक्ष्मी को दृष्टिगत रखकर तथा कितनी ही सद्भावना के साथ वर्ण व्यवस्था में परिवर्तित हो गई जिसने भारतीय समाज को विकृत तथा आत्मसम्मानहीन कर दिया।

वर्ण व्यवस्था का सृजन श्रम विभाजन को दृष्टिगत रखकर किया गया था। यह व्यवस्था अन्ततोगत्वा श्रम विभाजन के स्थान पर श्रमिकों के विभाजन में परिवर्तित हो गई तथा उसने विकृत जाति व्यवस्था का स्वरूप गृहण कर लिया। इस व्यवस्था के फलस्वरूप कृषि दस्तकारी एवं सामाजिक सेवा से सम्बद्ध वर्गों को शुद्र, अछूत और चाण्डाल आदि बना दिया। समाज में मनुष्य की गरिमा, सम्मान और स्थान उसके द्वारा सम्पादित कार्यों एवं उसकी उपलब्धियों के आधार पर निर्धारित न होकर उसकी जाति के आधार पर निर्धारित होने लगा।

भारतीय समाज के उत्थान एवं प्रगति में अनुसूचित जातियों का अत्यन्त महत्वपूर्ण योगदान रहा है, किन्तु इसके बावजूद भी इन वर्गों का हर प्रकार से शोषण किया गया। समाज के इतने बड़े वृहत भाग के शोषित एवं निर्बल होने के फलस्वरूप हमार देश ही निर्बल हो गया। हमारी राष्ट्रीय शक्ति न्यून हो गई और भारतीय समाज रूढिवादी गतिहीन एवं पिछड़ा बन गया जिसका कुफल हमारे देश को सदियों तक भुगतना पड़ा और देश पराधीन हो गया।

बांसवाड़ा जिला राजस्थान के दक्षिणांचल में स्थित है। सन् 2011 की जनगणना के अनुसार जिले में अनुसूचित जाति के 4.6 प्रतिशत लोग निवास करते है। जिसमें से अधिकांश जनसंख्या जिले में यादव जाति के लोगों की है। हिन्दू धर्म की जाति व्यवस्था में व्यक्ति की सामाजिक स्थिति का निर्धारण उसके जन्म से ही हो जाता है। इसके साथ ही उसका व्यवसाय भी निश्चित हो जाता है। ये व्यवसाय निरन्तर एक ही पीढ़ी से दूसरी पीढ़ी को हस्तान्तरित होते रहते है।

व्यवसायिक गतिशीलता के प्रेरक तत्व –

प्रारम्भ में सवर्णों ने अत्यन्त निम्न अपवित्र व्यवसाय अनुसूचित जातियों को सौंपे थे तथा इन्हे सामाजिक आर्थिक शक्ति के आधार पर ये व्यवसाय करने के लिए उन्हें बाध्य कर दिया था। सदियों से इन व्यवसायों में संलग्न रहने के कारण सभी अनुसूचित जातियों में अपने व्यवसाय को आवश्यक ही नहीं सम्मानजनक माना जाता है।

परन्तु वर्तमान में कानून की दृष्टि में कोई भी अछूत नहीं रहा। संविधान ने छूआछूत का उन्मूलन कर दिया है। इसके अतिरिक्त अनुसूचित जाति के परिवारों में सामाजिक प्रतिष्ठा एवं मान—सम्मान के प्रमुख आधारों यथा भूमि शिक्षा, राजनीतिक चेतना, सांस्कृतिक विकास आदि क्षेत्रों में शासकीय आरक्षण, सामुदायिक विकास, समन्वित ग्रामीण विकास एवं हरिजन कल्याण कार्यक्रम के परिणामस्वरूप परम्परागत व्यवसाय में बदलाव आया है।

भारत में स्वतन्त्रता के पश्चात् अस्पृश्यता तथा इनसे उत्पन्न होने वाली असमानताओं और निर्योग्यताओं पर संवैधानिक प्रक्रिया द्वारा गहरा आघात किया गया तथा संवैधानिक व्यवस्थाओं के अन्तर्गत अनुसूचित जाति की सामाजिक सुरक्षा एवं सामाजिक उत्थान के अनेक प्रावधान किये गये तथा उन्हें सेवाओं, शिक्षण संस्थाओं में अध्ययन करने एवं राजनीतिक क्षेत्र में आरक्षण प्रदान कर उन्हें सशक्त बनाने के प्रयास किये जा रहे है।

यादव समुदाय आधुनिक सन्दर्भ में –

उन्नीसवीं शताब्दी में अंग्रेजी साम्राज्य की नई नीतियों के अनुसार जब भारत में शिक्षा का प्रचार हुआ तथा प्रगतिशील व्यक्तियों जिनमें राजाराम मोहन राय, महात्मा ज्योतिबा फूले, स्वामी दयानन्द सरस्वती तथा महात्मा गांधी के सद्प्रयत्नों से जाति व्यवस्था की कठोरता में कमी आने लगी। भारतीय संविधान ने सभी जातियों को अवसर की समानता का अधिकार दिया है। इसमें सभी जाति के लोग मनचाहा व्यवसाय कर सकते है। सभी जाति के बच्चों को शिक्षा मिल सकती है तथा उन्हें सरकारी नौकरियां मिलने में रोक नहीं है।

प्रत्येक जाति का व्यक्ति अपनी इच्छानुसार मतदान लड़ सकता है। जाति पंचायतों को अब कम महत्व दिया जाने लगा है। जबकि पहले वे जाति के बाहर विवाह करने, जातीय रीति–रिवाजों को न मानने पर अपने सदस्यों को जति से बहिष्कृत कर दिया जाता था। अब कानून बनाकर छुआछूत को दण्डनीय अपराध बना दिया है। सार्वजनिक कुओं, तालाबों व मन्दिरों में तथाकथित अछूत जाति वाले जा सकते है व पूजा–पाठ कर सकते है। अब रेलों, बसों आदि में बिना किसी भेदभाव के लोग यात्रा करते है। आधुनिकीकरण, पश्चिमीकरण, औद्योगिकीकरण तथा नगरीकरण के फलस्वरूप अनुसूचित जातियों की सामाजिक प्रिस्थिति में संस्तरणात्मक उन्नयन हो रहा है फिर भी वे अनेक प्रकार की धार्मिक सामाजिक एवं आर्थिक निर्योग्यताओं से ग्रसित है।

व्यवसायिक गतिशीलता के कारण –

वर्तमान समय में बांसवाड़ा जिले के यादव समुदाय में अनेक परिवर्तन दृष्टिगोचर हो रहे है। स्वतन्त्रताकाल से अब तक के दीर्घ अन्तराल में सरकारी प्रयत्नों व गैर सरकारी संगठनों तथा संस्थाओं के फलस्वरूप यादव समुदाय में बढ़ता शिक्षा का प्रभाव जातियों में घटती पारस्परिक दूरी आधुनिकीकरण शहरीकरण, पश्चिमीकरण और राजनीतिक प्रभाव आदि कारणों से यादव समुदाय की व्यवसायिक गतिशीलता बढ़ रही है। फिर भी मोटे तौर पर निम्न कारण उत्तरदायी है।

शिक्षा और औद्योगिकीकरण –

शिक्षा व्यक्तित्व निर्माण, सामाजिक व आर्थिक प्रगति को निर्धारित करती है। शिक्षा के द्वारा व्यक्ति अपने गुणों व योग्यताओं के आधार पर किसी भी व्यवसाय को अपना सकता है। औद्योगिकीकरण और उद्योगों की स्थापना से रोजगार के अवसरों में वृद्धि हुई है। निम्न जाति का व्यक्ति भी कोई भी उद्योग व व्यवसाय अपनाकर अपनी आर्थिक एवं सामाजिक परिस्थितियों को सुदृढ़ कर सकता है।

शहरीकरण तथा यातायात व संचार साधनों की उपलब्धता –

बढ़ते उद्योगों ने शहरीकरण को बढ़ावा दिया है। शहरीकरण और वैश्वीकरण ने रोजगार के अनेक अवसरों को समीप एवं सुलभ बना दिया है। व्यक्ति अब परम्परागत व्यवसाय के स्थान पर नवीन अधिक आय अर्जित करने वाला रोजगार अपना सकता है। यातायात व संचार सुविधाओं के कारण व्यक्ति अपने रोजगार का कई जगह विस्तार कर पा रहा है। ब्राह्मण और शुद्र एक ही जगह रहकर अपने कार्यो को सम्पादित कर रहे है।

आय में वृद्धि –

व्यवसायिक गतिशीलता का एक प्रमुख कारण आय में वृद्धि माना जाता है। आय में वृद्धि होने से व्यक्ति एक साथ कई व्यवसायों को अपनाकर सम्पति अर्जित कर रहा है और उसकी व्यावसायिक गतिशीलता में भी परिवर्तन हो रहे है।

सांस्कृतिक समन्वय –

भारतीय संस्कृति के विकास में विभिन्न वर्गो, पंथो और जातियों तथा धर्मो ने अपना योगदान दिया है। हमेशा से ही भारतीय

संस्कृति का स्वरूप समन्वय रहा है। धार्मिक बन्धन धीरे–धीरे समाप्त हो रहे है। निम्न जाति के व्यक्ति भी वर्तमान में उच्च एवं द्विज जातियों के व्यवसाय अपना कर अपनी सामाजिक परिस्थिति को सुदृढ़ कर रहे है और उनके समक्ष आने का प्रयास कर रहे है।

वैश्वीकरण एवं उदारीकरण –

वैश्वीकरण ने पूरे विश्व को एक समुदाय में तब्दील कर दिया है। देश–विदेश की घटनाएं चंद पलों में कोसों मील पहुंच जाती है। उदारीकरण तथा पश्चिमीकरण ने भारतीय समाज एवं संस्कृति को प्रभावित किया है। जिससे यादव समाज भी अछूता नहीं रहा है। उनके परम्परागत व्यवसाय कमजोर पड़ने लगे है और इस समुदाय के लोग आधुनिक एवं अधिक धनोपार्जन के व्यवसाय अपना रहे है।

सामाजिक एवं सांस्कृतिक आंदोलनों का प्रभाव –

भारत में समय–समय पर अनेक सामाजिक आंदोलन हुए है जिन्होने समाज की बुराईयों को समाप्त कर समाज में समानता स्थापित करने के लिए अनेक कार्य किये है। इन्हीं प्रयासों के फलस्वरूप जाति व्यवस्था में परिवर्तन आया है। भारत के सामाजिक आंदोलन के सबसे बड़े महानायक डॉ. भीमराव अम्बेडकर है। बाबा साहेब का शक्तिशाली सामाजिक आंदोलन विश्व के सबसे प्रभावशाली आंदोलनों में से एक है तथा भारत का सबसे प्रभावशाली आंदोलन है। जिसके कारण व्यवसायिक गतिशीलता में वृद्धि और दलितों की सामाजिक प्रतिष्ठा में वृद्धि हुई है।

निष्कर्ष –

आज का समाज जटिल औद्योगिक समाज के रूप में विकसित हो रहा है। आज पुराने मूल्यों, आदर्शो, व्यवहार, प्रतिमानों में तीव्रता से परिवर्तन हो रहा है। आज औद्योगिकीकरण, शहरीकरण, पश्चिमीकरण तथा संस्कृतिकरण के बढ़ते प्रभावों के फलस्वरूप गतिशीलता की प्रक्रिया तीव्रतर हो गई है। वर्तमान में जो व्यक्ति अपने परम्परागत पेशे में संलग्न है उनकी सामाजिक एवं आर्थिक परिस्थितियां निम्न है जबकि जिन व्यक्तियों ने अपने परम्परागत व्यवसाय के स्थान पर नवीन आधुनिक व्यवसाय का अपनाया है वे धनवान और उनकी सामाजिक, आर्थिक परिस्थितियां समाज में उच्च है। व्यवसायिक गतिशीलता ने समाज में उच्च–नीच अमीर–गरीब की खाई को बढ़ावा दिया है। कुल मिलाकर व्यवसायिक गतिशीलता ने यादव समाज की सामाजिक आर्थिक स्थिति को सुदृढ़ एवं सशक्त बनाया है।

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HEALING WITH HANDS AS MENTIONED IN THE ATHARVA VEDA

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EXECUTIVE SUMMARY

As a result of unsustainable environmental pollution and people's changing lifestyles, including unhealthy meals and drinks and living in virtual spaces, the whole human species is now ensnared by incurable sicknesses including diabetes, hypertension, cancer, as well as other non-endemic diseases. One branch of medical research alone is unable to address the enormous scope and variety of health issues that exist across the globe today.

With the use of Marma Chikitsa, Yoga, and Ayurveda, we can help the world's ill population achieve true health and happiness. Relaxation, stress reduction, and anxiety reduction are all goals of Reiki, a hands-on healing modality. Your body's energy is rebalanced by Reiki practitioners who use their hands to offer healing power. Dr. Nalin Narula made the first reference to Reiki in the Atharva Veda in his book "Joy of Reiki." Krishna Bansal introduced Raja Yoga concepts to Reiki, making it the most powerful system accessible to everyone. Similar to acupuncture and acupressure, energy medicine tries to improve the flow of energy and eliminate obstructions. Improved energy flow is said to aid in relaxing, alleviate pain, expedite healing and alleviate other symptoms of sickness.

INTRODUCTION:

The Atharvaveda is the ancient most written scripture of Indian medicine. It is believed to be the origin of Ayurveda, the Indian science of medicine. There are several Mantras related to curing different types of physical and mental disorders. Another section of hymns includes prayers for protection from the venomous snake bites and insects injurious to health. We find mention and application of medicines and medicinal herbs. These are the features that make Atharvaveda different from all other three Vedas.

The Atharvaveda is known as the Veda of a wide range of knowledge. It contains a large number of Mantras that can be split into three categories based on their subject matter:

1. Concerned with the treatment of diseases and the eradication of harmful forces.

2. Concerned with the establishment of peace, safety, health, riches, friendship, and long life.

3. Time, death, immortality, and others which all related to the nature of Supreme Reality.

The only Veda that is linked to both worldly happiness and spiritual enlightenment is the Atharvaveda. Sayana, a Vedic commentator, complimented it for achieving both worldly and

heavenly goals. As a result, it appears to be interesting and novel for a general Vedic literature reader.

HAND HEALING IN ATHARVAVEDA:

Atharvaveda is the fourth Veda in the Indian Vedic scriptures. Rigveda, Yajurveda, and Samaveda were the only three Vedas that were recognized and called Triveda or triple Veda. Athar Veda contains charms, songs, and shlokas for various physical and mental ailments. The Shloka given below is used for healing various mental and physical disorders through hands.

अ॒यं मे॒ हस्तो॒ भग॑वानय॒ं मे॒ भग॑वत्तरः ।
अ॒यं मे॒ विश्व॑भेष॒जोऽय॑ं शि॒वाभि॑मर्शनः ॥६॥

हस्ता॑भ्यां दश॑शाखाभ्यां जि॒ह्वा वा॒चः पु॒रोग॒वी ।
अ॒नाम॑यितु॒भ्यां हस्ता॑भ्यां ताभ्यां त्वा॒भि मृ॑शामसि ॥७॥

There are the original sacred hymns from Atharva Veda – describing the natural healing abilities present in all human beings – then it was known as **Hasta Sparsh Rog Nirvana Vidya – which can be translated as –**

6 Felicitous is this my hand, yet more felicitous is this.
This hand contains all healing balms, and this makes the whole with a

gentle touch.
7 The tongue that leads the voice precedes. Then with our tenfold-branching hands.

- Example of hand healing from ancient mythology is: In Ramayana, during the fight between Sugriva and Bali, Sugriva got injured. Lord Rama touched his bleeding wounds with his hands. Sugriva got cured immediately.

HISTORY OF REIKI AND CHAKRA HEALING:

India's Vedic literature has a history of hand healing for about 2,500 years. Atharvaveda chants were used to heal the human body at the energy level. Buddha practiced it for many years but

unfortunately, it got lost. Later, in 1922 Mikao Usui rediscovered it and gave it a Japanese name called 'Reiki'. People also refer to Reiki as palm healing or hands-on healing. "Reiki" word means "mysterious atmosphere, miraculous sign." It is taken from the Japanese words "rei," meaning universal, and "ki," meaning life energy. It works at the energy level and cleanses a person's negatives and heals them at an energy level.

BENEFITS OF REIKI HEALING:
• Provides restful sleep
• Improves immune system
• Relieves stress, anxiety, pain, and tension
• Stimulates natural self-healing
• Support the well-being of those who are going through traditional chemotherapy, allopathy, and surgeries.

CHAKRA HEALING:

The word "chakra," which translates to "disc" or "wheel" in Sanskrit, is the energy center in your body. Each of these energy-spinning wheels or discs corresponds to a particular group of nerve fibers and large organs.

Your chakras must remain open or balanced to operate at their peak. You could feel emotional or physical symptoms linked to a specific chakra if they get blocked. Along your spine, there are seven major chakras. They extend from the base, or root, of your spine to the top of your skull.

For example: If a person is having a headache or migraine so probably his Ajna chakra, located between the eyebrow is blocked. He or she can intend for the release of blockages in the Ajana chakra.

www.positivelywoowoo.com

IS HAND HEALING HARMFUL:

There are no known negative consequences of reiki.

Reiki does not involve any physical touch, nor does it intervene with the medical allopathic medication. It does not have any psychiatric proof yet, thus, stopping allopathic medical treatment is not recommended. Reiki can be used as an alternative method to avoid unnecessary medication which can give long-term side effects. Though clients may report aggravation or increase in symptoms after the first few sessions, they are the indicators that healing is happening.

Reiki will not take the place of medical procedures; rather, it will assist the patient through them, helping to the greatest extent possible to re-establish balance in body, mind, and spirit. Even when battling a chronic condition, patients who feel good are more likely to finish their medical therapy and get back to their normal life easily.

CONCLUSION:

When All chakras are open, it helps balance the body-mind, and spirit. Reiki is one of several techniques and methodologies which can 'open' chakras and keep a person healthy and happy. The post-pandemic situation has increased anxiety, stress, and depression among people. Hand healing is a non-invasive, harmless way to achieve calmness in regular life. Mikao Usui rightly said, "Wellness is freedom from diseases."

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अथर्ववेद में कृषि निरूपण

जानी मयूरकुमार रजनीकांत *

प्रस्तावना

वेदोऽखिलो धर्म मूलम् 'इस पंक्ति का परिचय शायद ही किसी को न हो। क्योंकि वेद हमारे धर्म का मूल है। हमारी संस्कृति के आधार स्तंभ वेद हैं। वेद में सम्पूर्ण ज्ञान निहित है। हमारी सभ्यता और भारतीय वैदिक परंपरा को जानने के लिए वेदों का अध्ययन नितान्त आवश्यक है। भारतवर्ष में जन्म प्राप्त होने के बाद भी अगर हम वेद से परिचित नहीं हैं तो इससे बड़ी दुर्भाग्य की बात क्या होगी? वेदों के विषय में जानना वेदों में कही हुई बातों का अनुसरण करना तथा आचरण करना हमारा परम कर्तव्य है। इससे हमें योग्य सुख की प्राप्ति होती है।

वेद शब्द में षविद्ऽधातु ष्घञ्ऽ प्रत्यय है। ष्वेद का शाब्दिक अर्थ ज्ञान है अर्थात् जिसमें हर एक विषय का ज्ञान हो उसे वेद कहते हैं। वेद को ज्ञाननिधि कहा गया है वेद युगों–युगों से हमारा मार्गदर्शन करते आये हैं। मानवों का कर्तव्य क्या है? कब क्या करना चाहिये? हमारे जीवन का मुख्य उद्देश्य क्या है? ऐसे बहुत सारे विषयों का निरूपण वेदों में प्राप्त होता है। वेदों के रचनाकार नहीं हैं अतः वेदों को अपौरुषेय कहा जाता है। ऋषियों ने वेदों के मन्त्रों का दर्शन किया था अतः ऋषिओकों वेदों का दृष्टा कहा गया हैं। यथा – ऋषयः मन्त्र दृष्टारः। वेदो को साक्षात् ईश्वर का स्वरूप माना जाता है।

अथर्व शब्द का अर्थ

अथर्व शब्द का व्युत्पत्ति अर्थ निरुक्तकार ने कुछ इस तरह से किया है। ' अथर्व शब्द में ष्थर्वऽ धातु हिंसावाची हैं।   अतः अथर्व शब्द का एक अर्थ अहिंसा वृति तथा अकुटिलता से मन की स्थिरता प्राप्त करना होता है।

अथर्व ऋषि के द्वारा अधिक मन्त्र देखे गए हैं इसलिये अथर्ववेद नाम हुआ है।

अथर्ववेद का सामान्य परिचय

वैदिक साहित्य में अथर्ववेद का चतुर्थक्रम प्राप्त होता है। अथर्ववेद की भिन्नता ही अथर्ववेद को सब वेदों से अलग करती है। हमारे जीवन में दुःख निवृति तथा सुख प्राप्ति हेतु जो भी उपाय बताये गए हैं उसका विस्तृत वर्णन अथर्ववेद में प्राप्त होता है। सभी वेदों की तरह अथर्ववेद का भी उपवेद देवता ऋत्विक आदि हैं।

वेद	उपवेद	देवता	ऋत्विक
अथर्ववेद	अर्थवेद[3]	अथर्वाङ्गिरस	ब्रह्मा

अथर्ववेद के अपर नाम– मुख्य चार वेद हैं किन्तु उनके विषयों के आधार पर उनके दृष्टाऋषिओं के आधार पर उनके अलग–अलग नाम होते हैं उसी प्रकार अथर्ववेद के भी अन्य नाम है– जैसे

☐ अथर्ववेद, ब्रह्मवेद, अङ्गिरावेद, भैषज्यवेद,अथर्वाङ्गिरसवेद इत्यादि ९

☐ अथर्ववेद में भैषजिय विद्याओं का बहुत वर्णन प्राप्त है अतः भैषजीय वेद भी कहते है।

अथर्ववेद का मुख्यप्रतिपाद्य विषयः हर एक वेद का अपना प्रतिपाद्य विषय होता है। वैसे ही अथर्ववेद का विषय – विवेचन तीन प्रकार से कर – सकते हैं आधिदैविक दृष्टी से, आधिभौतिक दृष्टि से, और आध्यात्मिक दृष्टि से –

आधिदैविक दृष्टि में भिन्न–भिन्न देवता, काल, यज्ञादि के विषय में निरुपण प्राप्त होता है।
आधिभौतिक दृष्टि में राजा, युद्ध, शासन, शत्रुपर विजय आदि विषयों का निरूपण मिलता है।
आध्यत्मिक दृष्टि में – ईश्वर, ब्रह्मउपासना,परमात्मा का वर्णन,आश्रमों का कर्म इत्यादि विषय निरूपित हैं।

यह अथर्ववेद का बाह्य स्थूल निरूपण हैं जो मुख्यरूप से तीन भागों में विभाजित किया गया है। अथर्ववेद के अन्य भी विषय हैं जैसे कि रक्षा, अहिंसा, कर्म, कृषिविद्या, भैषजीय विद्या इत्यादि जो इन्हीं विषयों के साथ जुड़े हुए है। इस पत्र में हम अथर्ववेद में जो भैषजीयनिरूपण, कृषिनिरूपण प्राप्त होता है उस विषय में जिज्ञासा करेंगे।

अथर्ववेद में कृषि निरूपण
जैसा कि पूर्व कहा गया अथर्ववेद का एक नाम भौषजिय वेद भी है। अतः अथर्ववेद में औषधियों का भी प्रचूर मात्रा में वर्णन प्राप्त है। यह सारी औषधियाँ हमें कृषिमाध्यम से प्राप्त होती हैं। भारत को सदा कृषि प्रधान देश कहा गया है और यह सत्य है। भारत वर्ष में पहले वैदिक कृषि होती थी। सब लोगों को कृषिकार्य से लगाव था। पृथ्वी से हमारा माता – पुत्र का संबन्ध रहा है। इसलिए अथर्ववेद में कहा है **माता भूमि पुत्रोहम् पृथिव्याः** यह संबन्ध युगों–युगों से हमारे साथ जुड़ा हुआ है। पृथ्वी हमारी माता की भाँति पालन पोषण करती है। कृषक विश्वास के साथ पृथ्वी में एक दाना बोता है और पृथ्वी उस एक दाने का हजार गुना कर पुनः अर्पण करती है।

अथर्ववेद में कृषिपरक मन्त्र
अथर्ववेद में बहुत सारे भिन्न–भिन्न प्रकार के सूक्तों का निरूपण प्राप्त है। जो हमें कृषि से संलग्न ज्ञान प्रदान करता है। जैसे पृथ्विसूक्त, आपसूक्त, अन्नसूक्त इत्यादि इन सूक्तों में हमे समझाया गया है कि कृषिकार्य कैसे करें, कृषि का महत्व क्या है, अन्न का क्या महत्व है, जल हमारे लिए कितना उपयोगी है इत्यादि विषयों का ज्ञान हमें इन सूक्तों के माध्यम से प्राप्त होता है जो कृषिकर्म में बहुत उपयोगी हैं। तो इन्ही में से कुछ मन्त्रों का निरूपण यहाँ प्रस्तुत करते हैं जो कृषिकार्य से जुड़े हुए हैं –

भूम्यां देवेभ्यो ददति यज्ञं हव्यमरंकृतम्।
भूम्यां मनुष्या जीवन्ति स्वधयाऽन्नेन मत्यः।।

इस मन्त्र में यजमान पृथ्वीमाता से प्रार्थना करते हैं कि हे देवी आप हमें अन्न प्रदान करती हैं आप से ही समग्रप्राणी जीते है आप के प्रदान किये हुए अन्न से ही हम देवताओ को हवि प्रदान करते हैं। हम भी यज्ञ कर्म करते रहें और प्राणशक्ति को धारण करें।

कदु द्युम्निमिन्द्र त्वावतो नृन्कया धिया करसे कन्न आगन्।
मित्रो न सत्य उरुगाय भृत्याऽन्ने समस्य यदसन्मनीषा।।

इस मन्त्र में भी कहा है कि मानवों को बुद्धि पूर्वक अन्न का प्रयोग करना चाहिए। ऐसे मानवों को अन्न की समस्या नहीं होती है क्योंकि अन्न की समस्या बहुत बड़ी कही गए है और वेदों में अन्न समस्याओं का सबसे बड़ा निवारण दर्शाया गया है।

इन्द्रः सीतां निगृहणातु तां पूषाभि रक्षतु ।
सा नः पयस्वती दुहामुत्तरामुत्तरां समाम् ।।

इस मन्त्र में हल को प्रार्थना की गई है कि हल भूमि के अन्दर तक जा कर पृथ्वी को खोद कर अन्दर तक जाए और बहुत सारे अन्न को उत्पन्न करे।

यद् यामं चक्रुर्निखनन्तो अग्रे कार्षीवणा अन्नविदो न विद्यया।
वैवस्तवे राजनि तज्जुहोम्यथ यज्ञियं मधुमदस्तु नोऽन्नम्।।

इस मन्त्र में कहाँ है कि हम कृषिकार्य को करते रहें और हमारे राष्ट्र में कभी भी अन्न की कमी न होने दे। राजा भी अन्न के रूप में उचित अन्न प्रदान करें और अवशिष्ट अन्न भाग यज्ञ और मधुमत सेवन के लिए रखे। जो कृषिकार्य को अच्छे से जानते हैं उनके लिए अन्नविद शब्द का प्रयोग किया है।

युनक्त सीरा वि युगा तनोत कृते योनौ वपतेह बीजम्।
विराजः श्रृष्टिः सभरा असन्नो नेदीय इत्सृण्यः।।

इस मन्त्र मे कहा है कि विद्वान लोग हल का प्रयोग कर अन्न उत्पन्न करते है और हल से प्रार्थना करते है कि हम भूमि की अन्दर अच्छे से बीज का रोपण करते हैं वह बीज शीघ्र ही अंकुरित होकर हमें अधिक मात्रा में गुच्छों के स्वरूप में अन्न प्रदान करें। जिस अन्न को हम काट कर हमारे लिए और देवताओं के लिए प्रयोग करें (क्योंकि देवताओं को देने वाली आहुति भी अन्न से ही बनती है।

इस प्रकार अथर्ववेद में बहुत सारे कृषिपरक मन्त्र दिये गए हैं जो कृषिकर्म का प्रतिपादन करते हैं। किस तरह से हमें कृषिकर्म करना चाहिए? कृषिकर्म में अधिक अन्न उत्पादन के लिए हमें क्या करना चाहिए? अन्न में रोपित धान्य में किसी भी प्रकार का रोग न हो? और रोग हो तो उसका निवारण क्या हो सकता है? कृषक के क्या–क्या कर्तव्य हैं? इत्यादि विषयों का भी निरूपण किया गया है।

अब यहाँ पर कृषिकर्म की एक सामान्य तुलना करने का प्रयास करते हैं और समझते है कि सामान्यकृषि और वैदिक कृषि में क्या अन्तर हैं? उसके क्या लाभ और हानि हैं।

वर्तमान समय की कृषि

☐ वर्तमान समय की कृषि स्वार्थिककृषि है।
☐ रासायणिक तत्वों का उपयोग होने के कारण पृथ्वी का शोषण होता है।
☐ प्रेस्टिसाइझ उर्वरक का प्रयोग कर पृथ्वी को हानि होती है । पृथ्वी में विष जाने से विषयुक्त पदार्थ की उत्पत्ति होती है झ कृषक पर कृषिकार्य का दुष्प्रभाव पड़ता है। झ अन्न, धान्य में पदार्थों का प्रभाव घ्
☐ अन्न में विषयुक्त पदार्थ होने से अन्न का व्यक्ति पर शारीरिक प्रभाव अच्छा नहीं होता।
☐ विषयुक्त अन्न से व्यक्ति का मानसिक विकास अच्छा नहीं होता है।
☐ हम जैसा अन्न खाएँगें हमारा आचरण भी वैसा ही होगा अतः विषयुक्त अन्न खाने से हमारा आचरण भी योग्य नहीं होगा।

यज्ञ परककृषि

☐ यज्ञ परंपरा से पर्यावरण का रक्षण होता है।

☐ यज्ञ के धूम से पंचतत्त्वों की शुद्धि।
☐ मन्त्र माध्यम से बीज शुद्धि।
☐ मन्त्र माध्यम से भूमि शुद्धि।
☐ मन्त्राहुति कृषि।
☐ मन्त्र श्रवण कृषि।
☐ मन्त्र माध्यम से जल सेचन पद्धति।
☐ अन्नपरक मन्त्रों से अन्न की वृद्धि।
☐ यज्ञपरक अन्न का शारीरिक प्रभाव।
☐ यज्ञपरक अन्न का मानसिक प्रभाव।
☐ यज्ञ से कृषक की वृद्धि।
☐ यज्ञ का प्रभाव पशुओं पर।

यज्ञ का धुआँ जहाँ तक जाता है वहाँ तक हमें यज्ञ की अनुभूति होती है इसलिए यज्ञ को श्रेष्ठतम कर्म कहा गया है। *यज्ञो वै श्रेष्ठतम कर्म।*

वर्तमानकृषि और वैदिककृषि की तुलना

वर्तमानकृषि
अधिक व्यय होता है।
पृथ्वी का शोषण होता है।
रासायणिक तत्वों का प्रयोग।
विषयुक्त पदार्थों का सेवन।
अन्न के सेवन से बीमारियाँ।
रासायणिक तत्वों से पर्यावरण और प्रकृति को नुकसान।

वैदिककृषि
व्यय की चिन्ता नहीं।
पृथ्वी का पोषण होता है।
भस्मादि का प्रयोग।
शुद्ध पदार्थों का सेवन
अन्न से उत्तम स्वास्थ्य
यज्ञ से पर्यावरण शुद्धि।

उपसंहार
हमारी भारतीय वैदिक पद्धति सदा हमारे लिए हितावह रही है। हम आजीवन प्रकृति से बहुत कुछ प्राप्त करते हैं। बहुत कुछ

सीखते हैं। हमारा पूरा जीवन प्रकृति के आधार पर होता हैं तो हमारा भी यह कर्तव्य है कि हम प्रकृति का यह ऋण पूर्ण करें। यह ऋण पूर्ण करने के लिए यज्ञ से उत्तमकर्म– उत्तममार्ग और क्या हो सकता है? अतः हमारे वेदों ने जो हमारे कल्याण का मार्ग हमें प्रदर्शित किया है उसका अनुसरण कर हमें हमारे कर्तव्य को निभाते हुए यज्ञसंस्कृति को वैदिक परंपरा को पुनः जाग्रत करना चाहिए।

सन्दर्भग्रन्थ सूची

क्रमः	ग्रन्थ का नाम	ग्रन्थकार का नाम
É	अथर्ववेद	स्वामी दयानन्द सरस्वती
Ë	शतपथ ब्राह्मण	डॉ. बी. बी.
Ë	निरुक्तम	पृ सीताराम
Í	मनुस्मृति	जनार्दन शास्त्री पाण्डेय
Í	अर्थशास्त्र	चाणक्य
Í	संस्कृतधातुकोषः	अमृतलाल अमरचंद
Í	कारकप्रकरण	वसंत भट्ट
Ð	रुपचन्द्रिका	ब्रम्हानन्द त्रिपाठी
Ñ	संस्कृत शब्दकोषः	शतीष गजजर

A Comparative Study Between Shahnamah and Indian Noesis

AUTHOR-

Peenaz Vistasp Chinoy*

Abstract – Shahnamah is still an unfamiliar Epic in India. There are very vivid connecting lines. Shahnamah is mostly known in scholarly circles and amongst Iranians. Most Indians are unaware of the early inhabitants and the history of our country. The north-western part of Hindustan was a part of the dynamic Persian Empire. Sikandar who is famously known as "Alexander the Great", attacked the Persian Empire and brought down the magnificent empire to ashes. During the reign of Darius- III the map of Persia changed and Hindustan was no longer a part of the Persian Empire.

Keywords- Shahnamah, Firdaosi, Mahabharata, Ramayana, Vedas, Hindustan , Persia.

INTRODUCTION

The Persian Epic Shahnamah is a magnificent piece of poetry which is all about the great Kings of Persia and their dynasties. The renowned Persian poet Hakim Abul- Qasim Masur wrote the chronicles of kings, which made him immortal in the eyes of literature lovers and this masterpiece is placed on the highest pedestal of Persian literature. It mainly is about kings and heroes, fathers and their sons, peripeteia, hamartia, catharsis and man's struggles against destiny and faith.

Caste System -

The Hindustanis were divided on the basis of their caste. Both the Persians and Hindustanis believed highly in good conduct, moral practices, the establishment of ethics and values. In both Indian and Persian epics, we can notice that good emphasis has been made on these values. The Persian Empire was vast hence there were many religious practices that were freely followed by different sects of people. The Hindu society did adopt some practices from the Persians and in the same manner, the Persians adopted customs from the Hindu culture. Just like the Hindu society, the Shahnamah clearly mentions that the Persians too were divided on the basics of their social classes. Both the Persians and the Hindus had four social classes of people. These classifications had their existence much before the pre-Islamic period. The purpose of Persians to divide people into different sects, on the basis of their birth, jobs etc. was to define the role and delegate responsibilities. On the other hand, it is believed that the Hindu caste system has been proposed by God himself and it isn't in human hands to modify it. The Mahabharata has given a more clearer picture of the Hindu caste system, than the caste system of the Persians mentioned

in the Shahnamah. The caste classification mentioned in the Mahabharata is reffered to as ' God's will' (Nasrin Mozafari)

Kayumars and Yama –

The Shahnamah accounts that Kayumars was the first man of the Aryan race to rule this earth. The name Kayumars was derived from the word Gaya Maretan which literally translates to 'mortal life' . He became the king of his subjects and dwelled on the mountains. He is said to be the first fire worshipper. Kayumars shares a very distinct similarity with Asura Varuna. The early Upanishads mention how Asura Varuna came into existence. Later Asura Varuna was given the title of God of the Western Quarters. It is said that his foundation is out of water and his soul was of fire. (Wikipedia) The Shahnamah also distinctly mentions that when water was consumed by fire in presence of moisture, life took birth on earth and this life resulted in the development of the human race. (Surti)

Another comparison can be drawn between Kayumars from Avesta and Yama from Rig Veda. Both Kayumars and Yama are the first-ever noted mortals. In the Avesta, the holy Persian scriptures, King Jamsheed is referred to as 'Yima – Srira'. Some old tablets which were later found in the ruins of Persepolis refers King Jamsheed as ' Yama- Kshedda'. The first man mentioned in both the Avesta and Shahnamah is Kayumars. The history of Persians started with Kayumars and that of the Hindus, according to the Vedas, stated with 'Yama – the first mortal'. Both the Avesta and the Vedas have a common prehistory starting with 'Yima and Yama'. (Indian History)

Rustam and Arjun–

The character of Rustam from the Shahnamah can be compared to the character of Arjun from Mahabharata. The Razmnanah is the Persian version of the Indian epic Mahabharata. Rishi Vyasa wrote the Mahabharata. The main plot of the epic is war between the Pandavas and the Kauravas, who happen to be family and both the families contest for the throne of Hastinapur. Stories of both epics are a result of orature and have been passed over from one generation to the other. However Ferdowsi had written his epic centuries before and the stories are a culmination of many elements. Ferdowsi was an Arab poet and thus in all his stories he has greatly emphasized on the concept of 'One God'. However other Persian Gods and Goddesses such as Zurvan – the god of infinite time and space, Mithra – the god of light, Anahita – the goddess of fertility, water, health , healing and wisdom ; are also mentioned. Firdowsi's religious sentiments do not over rule the religious practices of his characters.

Arjuna was the son of God Indra and Rustam was the son of Zaal and Rudabah. Both the characters have fine lineages and strong family history. In the Shanamah, Rustam's father, Zaal

was born an albino. He was abandoned by his father Saam, at birth, owing to his appearance. In the Mahabharata, Arjun's father, Pandu was said to be born with a pale skin. Rustam and Indra were both born by caesarean section. Both of them were large babies at birth. They both have big physical built, eat a lot and drink plenty of wine. Even Bhima and Arjun from Mahabharata, also have these distinguished characteristics.

Both Arjun and Rustam marry women who are not from their homeland. Arjuna's wife was Chitranga, the daughter of Raja Manpour. Rustam's wife was Tahmeenah, the daughter of the king of Samangan. Both Chitranda and Tahmeenah spent brief moments with their husband. They both delivered a son. Both of them raised their child singlehandedly, without their husbands being around. Tahmeenah's son Sohraab, invaded Iran and unknowingly fought his own father. Rustam killed his own son on battle field and later found out that the lad he had killed was his own son. Babruvahana was Chitrangada's son. Arjun too engaged in a fight with his son, unknowingly. In the Shahnamah Rustam killed his son and in the Mahabharata Babruvahana intensively hurt his father. When the survivors come to know about their relationship of whom they had hurt, they both repent a lot and go in search of medicine that can revive the dead. This elixir of life, in the Shahnamah is called Nushdaru and in the Mahabharata, it is called Samjioni. Rustam went to king Kai Kaaoos and requested to give him Nashdaru for his son Sohraab. The King was insecure and refused to help Rustam. Sohraabh died a tragic death. In Mahabharata, Babruvahana was successful in finding Samjioni for his father and thus Arjun could escape from the clutches of death. Both the stories have a point of deviation but at the same time there is a great resemblance in the plot.

Both Rustam and Arjun kill their stepbrothers. Rustam killed Shaghad and Arjun killed Karan. According to Shahnamah, Rustam and Shaghad shared the same father and they were both born out of different women. In the Mahabharata Both Karan and Arjun have same mother but different fathers. Karan was son of Surya and was conceived before marriage. Arjun's father was Pandu. In both the epics the step brothers form an alliance with the opposition. In both the epics both Rustam and Arjun undertake long adventurous voyages which are full of danger, for their respective Kings. The journey undertaken by Rustam is known as Haft Khan (the seven trials). Zaal instructed Rustam to rescue king Kai Kaaoos and hence he had to take the shorter and deadly route to Mazandaran. On the other hand, Arjun undertook a long journey which lasted a year. Arjun's quest was called Ashwamedha Yagya. Arjun, to save his brother, Yudhisthir, went on the quest and fought with his enemies. In both the stories horses were the hero's only companion. In Arjun's story he had to give his horse to his brother's province for sacrifice. (Sedighi)

Lord Rama, Sita Mata and Siaavoush –

Both Valmiki and Firdaosi wrote their respective masterpieces by compiling oral literature. The character of Siaavoush from Shahnamah can be compared to the character of Sita Mata and Lord Rama from Ramayana. They all share attributes of goodness, strength, strong character, loyalty, courage and humanity to name a few. The characters are a fusion of purity and strength. Siaavoush means 'the black man' , Rama had dark complexion. Both Rama and Siaavoush had step mothers. Both the step mothers were manipulative. In both the stories, both the kings loved their wives dearly. Both the wives, in times of need made sacrifices for their kings and thus managed to have a special spot in their hearts.

Soodaabah falsely accused Siaavoush. Siaavoush to prove his purity and innocence had to pass through fire. Huge piles of firewood were set up in the fields. Siaavoush had to pass through it to prove his chastity. In Ramayana Sita Mata had to prove her chastity by giving Agni Pariksha. Both lord Rama and Siaavoush married women of other race. They both underwent exile. They had to move out of their homelands and live outside because of evil plots set by their stepmothers. Rama lived in a forest and Siaavoush went to Tooraan. Siaavoush took troops of men with him while Rama left the palace with his wife and brother. They both moved out in order to keep their self- respect intact and to prevent future roots to conspiracy. They both gave a tough fight to their enemies and both were victorious.

Lord Rama, Sita Mata and Laxmana lived in a forest for a period of fourteen long years. It was said that where ever lord Rama would set his foot, flowering plants grew from the soil. When Siaavoush died a tragic death, his blood fell on the ground and out of that blood a plant took life. According to the Indo- Aryan myths it is believed that the goddess brought a new life into the world from the blood of the deceased. Lord Rama according to the Hindu mythology is also a symbol of life and birth. When Rama went to another world, the earth became dry, barren and cold. His brother brought him back from death. Both the characters were blessed by goddesses which resulted in rebirth. Rama was brought back to life, while life grew out of Siaavoush's blood. When the pure blood touched the ground, the human soul was transferred into the spirit of the plant and it emerged. The plant was referred to as ' Adiantum Capillus – Venris' Sita Mata, After she died, turned into a plat that instantly grew out of the soil. In both the stories exile is a symbol of end, death is a symbol of new beginning – as plants emerge from the soil, after the death of the said characters, and the kingdom that the characters reign after completing their exile, is a symbol of new life. Rama returned to his country and rightfully sat on the throne while Siaavoush died and his son sat on the throne. A plant grows out of Siaavoush's blood while when Sita Mata dies, a plant germinates from the ground. Both the countries have different death customs but we can conclude by saying that the seed in the soil is a symbol of purity and that

purity and truth prevailed, resurrected and re-vegetated even after death. (Balazadeh)

Zahhaak, Kamsa and Naga -

According to the Indian Serpent Lore, there is a character of a human, with serpent attached to the crest of human body and it is referred to as the Naga which is a polycephalous creature. The Shahnamah has a similar character and he is identified as Zahhaak. We can distinctly notice in the Egyptian art that there are human bodies which have heads of different animals. Few parts of Egypt were a part of Persia. The same characteristics can be prominently observed in the Hindu mythology too. Lord Ganesha has a head of an elephant and the body of a human. He is one of the most revered God's of the Hindus. The Egyptians too worship these therimorphic forms and infact have quite some Gods and Goddesses.

The Bharhut sculptures have figures of Gods and common people. The faces in the sculptures are front facing hence it is difficult for us to point out the exact portion of the body from which the Naga erupts. The neck potion of these Nagas exactly match the description of the character of Zahhaak from Shahnamah. Zahhaak was an evil king who had sold his soul to the devil in exchange of possession of supernatural powers. Ahriman or the devil had kissed him on his shoulders and huge serpents grew out from there. These serpents were daily offered two human brains. His tyranny was brought down by Fareedoon, after he managed to trace Zahhaak. Zahhaak was seeking asylum on the lands of Hindustan when Fareedoon took over his palace. (VOGEL)

Lord Krishna and Fareedoon -

Zahhaak's character is somewhat similar in essence to Kamsa. The Puranas describe Kamsa as a Asura or a demon. Zahhaak too was a Demon King (referred to as Dev. Monstrous demons were referred to as Devs in the ancient Persian text.) Kamsa was an Asura born in the body of a man and so was Zahhaak. Kamsa overthrew his father and took over the throne of Mathura. Zahhaak devised a plan along with Satan himself and killed his own father- Mardaas, and took over the throne of Persia. Kamsa had a prophecy which declared that his end was to be brought by a child who was going to be born. Zahhaak too had a similar prophecy. Lord Krishna was raised in the care of his foster father, who was reared cows. Fareedoon was also raised by a cow keeper. Fareedoon drank cow Purmaayah's milk similarly Lord Krishna also drank milk of a cow that his foster father had. After Fareedoon grew up he returned to the kingdom and so did Lord Krishna. Fareedoon and Lord Krishna both put an end to Zahhak and Kamsa respectively. (Mingren)

Sikandar

Sikandar is famously known as Alexander. He was a very destructive character and still people refer to him as ' Alexander the great.' From the age of sixteen he found pleasure in slaughtering people. He killed people for fame, to maintain his fear, to gain respect, to spread his wings and sometimes even just for the sake of pleasure. According to the Shahnamah his mother was Naheed.

Naheed's destiny was literally driven by her breath. In her story we can see how men are driven by their moods, their egos and how innocent women suffer because of it. King Daraab invaded Greece and defeated King Filqus, who in the modern times is famously known as Philip II of Macedon. Daraab took Filqu's daughter Naheed as booty. Firdaosi has taken pains to describe her beauty and has described how Daraab fell for her. Filqus gracefully accepted Daraab's offer and married his daughter to him. Naheed was crowned and she secured her position in the Royal palace of Pars. One night the king was arrayed by her jewels and scents and he decided to spend the night next to her. Naheed laid next to him. After some time she sighed deeply. The king at once turned away, he frowned as he was offended by her bad breath, and he said it sickened him. Daraab's physicians were sent to her. The doctors came up with a remedy. They suggested an herb, known as "Sekandar" that burns the palate and thus would help her to get rid of the smell. The herb was rubbed against the roof of her mouth. She screamed and yelled and wept. Her tears were uncontrollable. The burn in her mouth was so hurtful that she had turned red. Her bad breath was gone but the king was no longer interested in her. He sent her back to her father owing to the loss of his interest in her. Naheed was heartbroken as she was pregnant. But she was so ashamed that she told no one about her pregnancy. Naheed's son was named ' Sekandar' (famously known as Alexander.) Her bad breath destined Sikandar to be away from his homeland and this had an effect on his psychological thought process. He was fixated and bad temper followed.

Many Afganistanis and Hindustanis believed that 'Skanda' means 'Lord Shiva's son', whom we also refer to as 'Muruga'. Skanda was said to be a very powerful man. He displayed great skills on the battlefield. He was an unmatched warrior. Hence the word Skanda travelled beyond boundaries. Great warriors were referred to as 'Skanda'. Sikandar constantly was on the move. He kept on conquering new places and kept on mercilessly slaughtering people. He had formed a group of young men, whom he trusted a lot. These men travelled extensively with him and fought bravely on his behalf. It is said that from time to time, he made sure that he publically killed at least one of them. He managed to find faults and would accuse them of something or the other, which according to him was betrayal. He became a tyrant. He had this constant fear in his mind that he would be betrayed. He also feared that if his men do not support him blindly and if they joined hands with common people, the public might want to seek revenge and kill him. Therefore

periodically he would kill at least one of his men who were very close to him. According to him, he was setting an example by installing fear in them. He was surrounded by death all the time. He caused a lot of bloodshed. He was constantly killing people to save his own skin. He started marching towards India. Ancient India and Greece had many common grounds of interest such as mathematics, science, yoga, etc. There is a structure in Delphi which is quiet similar to Shiva's Linga. This structure is said to be the navel of the earth. It was sanctified as the 'Manipuraka Chakra'. This Manipuraka Chakra has been shifted in a museum now. The tales mysticism of Hindistan spread across boundaries. Sikandar was informed that the Indian sadhu's possessed supernatural powers and they knew the secret to immortality. Sikandar who evidently feared death developed interest in this craft and art. When he crossed the Hind-Kush Mountains, he sent for his most trusted men to venture out on Indian lands and to fetch him a sadhu who knew the craft of immortality. They ordered a Sadhu to at once accompany them to visit Sikandar. They were crude in their approach and when the Sadhu refused to go with them, they assured him that they wouldn't think twice before killing him. The Sadhu explained that his soul was free from worldly attachments. He didn't care about living. They can take his head but they can never attain the wisdom that it contains. These men had never seen a living who wasn't scared of dying. The men went back and informed Sikandar that the Sadhu didn't agree to accompany them but that he surely knew something about immortality.

Sikandar decided to pay visit to the Sadhu. When he saw him, he demanded the Sadhu to hand him over the piece of information that he knew about immortality. The Sadhu asked him to demount his horse as the horse was an innocent dumb animal and sitting on it doesn't make him superior. Sikandar got down from his horse and told the Sadhu that he wanted to learn the craft since his physical body is aging. The Sadhu navigated him and showed him the way. On reaching the destination he would find a goofa or a cavity. That cavity had untouched pure shining water. The Sadhu asked Sikandar to have some of that water to become immortal. Sikandar scouted for three long days with his men. He spotted and crossed all the landmarks that the Sadhu described. He feared that his men too might become immortal and plot against him. He left his men in the jungle and started scouting alone. He finally managed to reach his destination. He spotted a crow sitting on the edge of the water body. The crow asked Sikandar not to drink the water as the crow had drank the same some million years ago and he was living endlessly ever since. The crow explained that if he became immortal he wouldn't die, not even if he committed suicide and that he was living misery every single day because there was no death to put an end to his suffering. This was the first time in his life that Sikandar feared living more than he feared death and he left the place quietly. (Sadguru)

Conclusion –

Late seventh century BC, the Aryans (Persians) had conquered lands in Hindustan and had managed to include them in the Persian Empire. Aryans are common ancestors of both Indians and Persians.

The Persian Empire was huge and geographically certain parts of India were distinctly a part of the Persian Empire. There was an active trade between India and Iran. The respective cultures of both the countries had managed to create their influence, on the other. Trade was just not limited to exchange and selling of goods. It had created a wider cultural impact by spreading knowledge. The Ramayana, Mahabharata and Shahnamah are completely different epics. There are cultural and geographical distinctions. At the same time, we can find many common philosophical grounds. These epics do have common sources but common roots pave a way which help us to draw similarities.

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योग दर्शन में धर्म

डॉ– लता देवी *

संक्षेपिका

श्रीमद्भगवाद्गीता में योग शब्द का प्रयोग समाधि के लिये किया गया है। गीता के अनुसार योगी वह है जो स्वयं को समाधि में लीन रखता है। योग का उद्देश्य आत्मा को अपने वास्तविक स्वरूप का ज्ञान देना है।

सर्वप्रथम दर्शन शब्द का अर्थ, योग, योग शब्द का अर्थ तथा धर्म के ऊपर प्रकाश डाला गया है और अन्त में निष्कर्ष को बताया गया है।

मनुष्य की सबसे बड़ी विशेषता है – धर्म पालन, धर्म पर चलना। उसकी बुध्दि विवेक और विचारधारा ही उसका दर्शन है। बुध्दि या विवेक की सहायता से मनुष्य युक्ति युक्त ज्ञान प्राप्त कर सकता है। तर्क, बुध्दि या अनुभूति से युक्ति–युक्त ज्ञान, तत्त्वज्ञान, आध्यात्मिक ज्ञान आदि को प्राप्त करने के प्रयत्न या चेष्टा को दर्शन कहा जाता है।

दर्शन का अर्थ

'दर्शन' शब्द संस्कृत भाषा के 'दृश' शब्द से लिया गया है। 'दुश' का अर्थ है – देखना 'दर्शन' का अर्थ है 'जिसके द्वारा देखा जाये'।

दर्शन को शास्त्र भी कहा जाता है। 'शास्त्र' शब्द की व्युत्पत्ति मूल शब्दों से हुई है – 'शास्' अर्थात् आज्ञा करना एवं 'शंस' अर्थात् प्रकट करना या वर्णन करना।

योग

वस्तुतः देखा जाप तो योग, योग दर्शन का ही विषय नहीं है जितने भी आस्तिक दर्शन हैं उन सब का एक ही उद्देश्य है – भगवान को पा लेना। यही भगवत्स्वरूप हो जाना ही योग है।

अर्थ

युज् धातु से करण और भाव में 'धञ्' प्रत्यय जोड़ देने से 'योग' शब्द की निष्पत्ति होती है। जिसका अर्थ है समाधि।

समाधि कहते हैं सम्यक् प्रकार से भगवान् में मिल जाना। यह जीव भगवान् से तब मिल सकता है, जब वह कामना, वासना, आसक्ति और सस्कारों का परित्याग कर दे।

योग का अर्थ

श्रीमद्भवद्गीता में 'योग' शब्द का प्रयाग समाधि के लिये किया गया है। गीता के अनुसार योगी वह है जो स्वयं को समाधि में लवलीन रखता है। योग का अर्थ है चित्तवृति का निरोध। योग का उद्देश्य आत्मा को अपने वास्तविक स्वरूप का ज्ञान देना है जिसके वह अपने मानसिक विकारों से अलग कर सके, परन्तु ये तभी सम्भव है जब चित्त–वृतियों से छुटकारा मिले। योग की सहायता से ही चित्त–वृतियों का अन्त किया जा सकता है।

योग के प्रकार

योग दो प्रकार का होता है।

1. एक योग तो वह है, जिसमें साधक अपने अस्तित्व को पूर्णतया खो देता है।
2. दूसरा योग है अपनी आंशिक सत्ता को बचाये रखना।

अमरकोश में योग शब्द के अनेक पर्यायवाची है। जैसे 'सन्नहन', 'उपाय', 'ध्यान', 'संगति', और 'युक्ति'। कवच पहनकर तथा हथियारों से सन्नध्द होकर युध्द के लिए उद्यत हो जाना ही 'सन्नहन' योग है।

आयुर्वेदशास्त्र में रोग को दूर करने के योग को 'उपाय' कहतेमन को एकाग्र करके समाधि में बैठ जाना ही 'ध्यान' योग है। दो वस्तुओं के मिलन को संगति योग कहते हैं। उपाय तथा तर्क को युक्ति योग कहते हैं।

धर्म

धर्म के सत्य, मनोविज्ञान और विज्ञान का सुव्यवस्थित रूप है योग। योग की धारणा ईश्वर के प्रति आप में भय उत्पन्न नहीं करती और जब आप दुःखी होते हैं तो उकसे कारण को समझकर उसके निदान की चर्चा करते हैं। योग पूरी तरह आपके जीवन को स्वस्थ और शान्तिपूर्ण बनाए रखने का एक सरल रास्ता है। यदि आप स्वस्थ और शान्तिपूर्ण रहेंगे तो आपके जीवन में धर्म की बेवकूफियों के लिए कोई जगह नहीं बचेगी।

योग ईश्वरवाद और अनिश्वर बाद की तार्किक बहस में नहीं पड़ता वह इसे विकल्प ज्ञान मानता है, अर्थात् मिथ्याज्ञान। योग को ईश्वर के होने या न होने से कोर्ठ मतलब नहीं किन्तु यदि किसी काल्पनिक ईश्वर की प्रार्थना करने से मन और शरीर में शान्ति मिलती है तो इसमें क्या बुराई है।

योग एक ऐसा मार्ग है जो धर्म और विज्ञान के बीच से निकलता है वह दोनों में ही संतुलन बनाकर चलता है। योग के लिए महत्त्वपूर्ण है मनुष्य और मोक्ष मनुष्य को शारीरिक और मानसिक रूप से स्वस्थ रखना विज्ञान और मनोविज्ञान का कार्य है और मनुष्य के लि, मोक्ष का मार्ग बताना धर्म का कार्य है किन्तु योग यह दोनों ही कार्य अच्छे से करना जानता है इसलिए योग एक विज्ञान भी है और धर्म भी।

निष्कर्ष

श्रीमद्भगवद्गीता में याग शब्द का प्रयोग समाधि के लिये किया गया है। गीता के अनुसार योगी वह है जो स्वयं को समाधि में लीन रखता है। योग का अर्थ है चित्तवृत्ति का निरोध। योग का उद्देश्य आत्मा को अपने वास्तविक स्वरूप का ज्ञान देना है योग के दो प्रकार बताये गये हैं और अन्त में धर्म के ऊपर प्रकाश डाला गया है कि
योग दर्शन धर्म को मानता है या नही ं।

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पंचायती राज व्यवस्था में 50 प्रतिशत आरक्षण महिला सशक्तिकरण की नई पहल विशेष सन्दर्भ रूहिमाचल प्रदेश

*प्रीति, पी—एच.डी. शोधार्थी **

सारांश :

किसी भी राष्ट्र का विकास तभी संभव है। जब वहां की महिलाएं विकसित है। महात्मा गांधी जी कहते थे कि घर में किसी कोने पर रखा हुआ कोई खजाना अचानक मिल जाए तो कितनी खुशी होती है। ऐसे ही उनका मानना था कि हमारी महिला शक्ति सुस्त पड़ी है। अगर भारत की महिलाएं जाग जाएं तो पूरे विश्व को चकाचौंध कर सकती हैं। डॉक्टर भीमराव अंबेडकर जी ने कहा था कि समाज में स्त्री का बहुत बड़ा महत्व है। जिस परिवार में स्त्री शिक्षित प्रशिक्षित हो उनके बच्चे सदा ही उन्नति के पथ पर अग्रसर रहते हैं। एक महिला ही अच्छे व सुंदर परिवार की निर्माता होती है। जब तक हमारे आंदोलनों में महिलाएं भी भरपूर रूप से हिस्सा नहीं लेंगी तब तक हमारा आंदोलन कभी सफल नहीं हो सकता है।

बीज शब्द : पंचायत, महिला, आरक्षण, सशक्तिकरण,हिमाचल प्रदेश, समाज

परिचय :

पंचायती राज व्यवस्था में महिला नेतृत्व, सशक्तिकरण का अभिप्राय महिलाओं को पुरुषों के बराबर वैधानिक, सामाजिक, मानसिक, आर्थिक और राजनीति के क्षेत्रों में उनके समाज, परिवार, समुदाय एवं राष्ट्र की संस्कृति पृष्ठभूमि में निर्णय लेने की स्वतंत्रता से है। महिलाओं में इस प्रकार की क्षमता का विकास जिसमें वह अपनी इच्छा अनुसार अपने जीवन का निर्वहन करने में सक्षम हो सके और उनके अंदर स्वाभिमान, आत्मविश्वास जागृत हो। भारत में महिलाओं की स्थिति के संबंध में यह अवश्य कहना चाहेंगे कि प्राचीन भारत से ही भारत में ग्रामीण प्रशासन प्रचलित था। रामायण महाभारत काल के साहित्य सभा, समितियों तथा गांव में भी उल्लेख मिलता है। **प्रोफेसर अल्तेकर** के अनुसार "अति प्राचीन काल से ही भारत के ग्राम शासन व्यवस्था की धुरी रहे हैं।" त्रिस्तरीय व्यवस्था के अंतर्गत ग्रामीण स्तर पर ग्राम पंचायत खंड स्तर पर पंचायत समिति और जिला स्तर पर जिला परिषद की स्थापना की गई है। पंचायती राज व्यवस्था के नवीन स्वरूप को राष्ट्रीय विकास परिषद द्वारा मान्यता मिलने के बाद सर्वप्रथम 2 अक्टूबर 1959 को राजस्थान सरकार द्वारा इसे अपने प्रदेश में लागू किया गया। इसके पश्चात उत्तरप्रदेश, गुजरात, महाराष्ट्र पंजाब तथा आंध्र प्रदेश आदि राज्यों में भी इस व्यवस्था को लागू किया गया। मेघालय नागालैंड को छोड़कर संपूर्ण देश में पंचायती राज व्यवस्था की स्थापना की जा चुकी है। समाज में महिलाओं को जिस दृष्टि दर देखा जाता है। लिंग आधारित भेदभाव किया जाता है। पुरुषों के समकक्ष नहीं समझा जाता है।भारत के ज्वलंत समाज की यह सबसे बड़ी त्रासदी है। , वर्तमान में स्त्रियों ने पढ़ लिखकर कुछ स्थानों पर पुरुषों की बराबरी कर ली है। लेकिन उनका विषय इतना कम है कि अभी भी अवहेलना का शिकार होती जा रही है। भगवान ने मनुष्य को दो रूप दिए हैं। पहला पुरुष और दूसरा महिला भगवान ने महिला को इस प्रकार मंडित किया है। कि वह संसार और भविष्य में स्वयं निर्मात्री हो गई है। कई युगों में कई युगपुरुष हुए हैं। जो महिला के हर रूप बहन, पत्नी, मां रही हो से प्रभावित होकर महान बने हैं। अतः कह सकते हैं कि संसार की तरक्की नारी के विकास पर ही निर्भर है। महिला को हर क्षेत्र में बढ़ावा देना आत्मनिर्भर बनाना उसकी सहभागिता और उसकी सक्रियता को आधार बनाकर आगे करने से ही देश का निर्माण और भला हो सकता है।

शोध प्रविधि :

प्रस्तुत शोध आलेख में गुणात्मक, मात्रात्मक प्रविधि का प्रयोग किया गया है। इस प्रविधि में द्वितीय आंकड़ो पर आधारित विषयों का अध्ययन करते हुए इसमे प्रमुख विधियों का प्रयोग किया गया है। जिनमे विवरणात्मक, अंतर्वस्तु विश्लेषण

आंकड़ो का प्रयोग किया गया है।

73वें संविधान संशोधन दम तोड़ती पंचायत, पंचायती राज व्यवस्था को पुनर्जीवन प्रदान करने की दिशा में उठाया गया एक जबरदस्त कदम है। नवीन संशोधन के द्वारा पंचायती राज व्यवस्था सशक्त सुदृढ़ और स्वायत्तताशासी हो सकेगी और उसके पास ऐसी शक्तियां, अधिकार, वित्तीय संसाधन उपलब्ध होंगे। जिनसे यह संस्थाएं स्वायत्तशासी संस्थाओं के रूप में कार्य कर सकेंगी। लोकतांत्रिक विकेंद्रीकरण की अवधारणा को बनाए रखने के लिए पंचायती राज व्यवस्था को स्वस्थ स्वायत्तताशासी, आत्मनिर्भर बनाया गया है। पंचायतों को ऐसी शक्तियां और अधिकार प्रदान किए गए हैं जिससे वह गांव की जनता में आर्थिक सामाजिक समानता व न्याय प्रदान कर सके।

73वें संविधान संशोधन के अंतर्गत कर्नाटक, मध्यप्रदेश व राजस्थान के क्रमशः 1993 और 1994 में पंचायती राज को नए अध्ययन पारित किए। देश के अन्य राज्यों में भी इसकी सार्थक क्रियान्वित की गई। पंचायत अधिनियम 1996 के प्रावधानों से आंध्रप्रदेश, बिहार, गुजरात हिमाचल प्रदेश, महाराष्ट्र मध्यप्रदेश, उड़ीसा और राजस्थान के 8 राज्यों के जनजातीय इलाकों में पंचायतों की पंहुच हो गई है। यह अधिनियम 24 दिसंबर 996 में लागू हो गया है बिहार को छोड़कर सभी राज्यों में 996 से लागू हो गया है। बिहार राज्य को छोड़कर सभी राज्यों ने 1996 इस अधिनियम के प्रावधानों को लागू करने वाले कानून पारित कर दिए हैं। इस प्रकार 73वें संशोधन अधिनियम ने ग्राम सभाओं को मान्यता महत्व देकर भारत के लोकतंत्र में एक नया आयाम जोड़ा है।

पंचायती राज व्यवस्था में महिलाओं की साझेदारी :
पंचायती राज व्यवस्था में महिलाओं की साझेदारी की बात करें तो पंचायती राज अधिनियम 1992 लागू होने से गांव की महिलाओं की स्थिति में काफी सुधार हुआ। वर्तमान समय में महिला आरक्षण को नए राज्य में 30ः से बढ़ाकर 50ः तक ग्राम पंचायतों में महिलाओं की भूमिका और साझेदारी बड़ी है। इसमें कोई संदेह नहीं है कि भारत में इस कानून के लागू होने से महिलाओं की स्थिति में काफी सुधार हुआ है। यही कारण है कि पंचायती राज व्यवस्था में महिलाओं की भूमिका और साझेदारी बड़ी है। एक और जहां ग्रामीण क्षेत्र की महिलाएं घुंघट में रहने के लिए विवश थी। उन्हें पंचायतों में भी बोलने का अधिकार नहीं था। वह अपने पति, पिता या अन्य रिश्ते नातेदारो पर निर्भर रहती थी महिलाओं की समस्या पर खुद नहीं बोल पाती थी। लेकिन आज का समाज बदल रहा है। उन्हें इसके लिए अधिकार भी मिल रहे हैं। 1959 पंचायतों के विकास के लिए बलवंत राय मेहता समिति का गठन किया गया तो इस समिति ने महिलाओं की साझेदारी की बात कही समय–समय पर महिलाओं को सशक्तिकरण के लिए सरकार ने कई कदम उठाए। लेकिन पंचायती राज ग्रामीण भारत की महिलाओं के सशक्तिकरण में पत्थर के मील की तरह साबित हुई है। वर्तमान परिवेश में महिलाएं पुरुषों के साथ कंधे से कंधा मिलाकर चलती हुई नजर आती है। पंचायती राज व्यवस्था के जरिए लाखों महिलाओं को लोकतांत्रिक प्रशिक्षण मिल रहा है। वह हमारे समूचे राजनीति के चरित्र को प्रभावित कर रही है। पंचायती राज में महिलाओं के आरक्षण के कारण महिलाओं का दबदबा समाज में बढ़ता जा रहा है। आज देश में 2.5 लाख पंचायतों में लगभग 32 लाख प्रतिनिधि चुनकर आ रहे है। इनमें से 14 लाख 45.15 प्रतिशत से भी अधिक महिलाएं चुनकर आई है। यह आंकड़ा बताने के लिए पर्याप्त है कि किस तरह से महिलाएं राजनीति के क्षेत्र में अपनी भागीदारी कर रही हैं। महिलाओं की गांव में बढ़ती भागीदारी ना केवल महिलाओं के खुद के स्वाभिमान के लिए सकारात्मक संदेश है। बल्कि समूचे हिंदुस्तान के गांव में सामाजिक असमानता भी दूर होगी लिंग के आधार पर किए जाने वाली गैर बराबरी अब संभव नहीं रह गई है। महिलाओं का बढ़ता वर्चस्व उन्हें घर के अंदर और घर के बाहर की दुनिया में स्वतंत्रता से जीने में सहायता प्रदान कर रहा है। समाज व परिवार के अंदर होने वाली उत्पीड़न से और समाज की कुरीतियों से आज की महिला लड़ने में सशक्त हो चुकी है। पंचायतों में

महिलाओं को आरक्षण का राज्यवार विवरण को अगर देखें तो आंध्र प्रदेश 22945, असम 2431, बिहार 9040, छत्तीसगढ़ 9982, हिमाचलप्रदेश 3330, झारखंड 3979 कर्नाटक 5833, केरल 1165, मध्यप्रदेश 23412, महाराष्ट्र 28277, उड़ीसा 6578, राजस्थान 9457, उत्तराखंड 7335, पश्चिम बंगाल 3713 पंचायतो की संख्या है।

पंचायती राज व्यवस्था में, हिमाचल प्रदेश में महिलाओं की भागीदारी :

हिमाचल प्रदेश में पंचायती राज अधिनियम 1952 के प्रावधानों के तहत वर्ष 1952 में हिमाचल प्रदेश में पंचायती राज प्रणाली एक वैधानिक रूप में स्थापित की गई थी। हिमाचल प्रदेश पंचायती राज अधिनियम में अधिनियमित होने से पहले केवल 280 ग्राम पंचायते शामिल थी। इस अधिनियम के अधिनियमित होने के बाद वर्ष 1954 में 466 ग्राम पंचायतों की स्थापना की गई थी। वर्ष 1962 के दौरान ग्राम पंचायतों की संख्या बढ़ाकर 628 कर दी गई। नवंबर 1966 स्कोर पंजाब के पहाड़ी क्षेत्रों में मिला दिया गया और परिणाम स्वरूप ग्राम पंचायतों की संख्या बढ़ाकर 1695 हो गई। पंजाब पंचायत समिति और जिला परिषद अधिनियम के प्रावधानों के तहत एक त्रिस्तरीय पंचायती राज प्रणाली अस्तित्व में आए इस राज्य में दो स्तरीय प्रणाली प्रचलित थी। पुराने और नए विलय वाले क्षेत्रों की पंचायती राज व्यवस्था में एकरूपता लाने की दृष्टि से हिमाचल प्रदेश पंचायती राज अधिनियम 1968 इस राज्य में 15 नवंबर 1970 को अधिनियमित किया गया था। राज्य में दो स्तरीय पंचायती राज प्रणाली की स्थापना की गई थी। इसके अलावा न्यायिक कार्यों के निर्वहन के लिए इस राज्य में न्याय पंचायते अस्तित्व में थी। लेकिन 1977 के दौरान न्याय पंचायतों को समाप्त कर दिया गया और न्यायिक कार्य को ग्राम पंचायतों में स्थानांतरित कर दिया गया। वर्ष 1970 में अधिनियम के लागू होने के बाद मौजूदा ग्राम सभाओं को समय–समय पर पुनर्गठित विभाजित किया गया और नई ग्राम सभा और ग्राम पंचायतों की स्थापना की गई।

पंचायती राज व्यवस्था में पंचायती चुनावों में हिमाचल प्रदेश की जमीनी राजनीति में केवल यही बदलाव नहीं है। महिलाएं उनके लिए 50: पर चुनाव लड़ने के अलावा, उनके लिए आरक्षित नहीं पंचायतों में पुरुषों को कड़ी टक्कर दे रही हैं। हिमाचल प्रदेश में महिलाओ कि पंचायती राज व्यवस्था के अंतर्गत आरक्षण कहीं ना कहीं महिलाओं के लिए रामबाण सिद्ध हो रहा है। महिलाएं पंचायती राज व्यवस्था में बढ़–चढ़कर अपनी भागीदारी पर अपनी सहभागिता को दिखा रही हैं। कहीं ना कहीं आरक्षण के बढ़ने से महिलाओं के ऊपर एक सकारात्मक प्रभाव पड़ा है। पंचायती राज व्यवस्था में आरक्षण के बढ़ने से महिलाओं में आत्मनिर्भरता और अपने आप को सशक्त करने की राह ज्यादा दूर नहीं है। जो कि इस आरक्षण के बढ़ने से हिमाचल प्रदेश के अंदर महिलाओं की सामाजिक, राजनीतिक, आर्थिक भागीदारी को भी आगे आने वाले दिनों में सुनिश्चित करेगी।

हिमाचल प्रदेश में जिला कांगड़ा जोकि सबसे बड़ा और सबसे अधिक आबादी वाला जिला है। उस एक पंचायत में अनुसूचित जाति से आने वाली श्रीमती ममता देवी बातचीत करने पर पता चलता है। वह सोकनी द कोट हाशिए पर रहने वाले समुदाय से आती है। श्रीमती ममता देवी वर्तमान में दो अपनी पंचायतों के अध्यक्ष के रूप में दूसरा कार्यकाल संभाल रही है। यह पंचायत हिमाचल प्रदेश में जिला कांगड़ा के धर्मशाला ब्लॉक में स्थित है। उनसे बातचीत पर हमें पता चला कि किस तरह की   निर्वाचित महिला नेता होने के बाद अपनी भूमिका में कैसे सफल होती है। इस क्षेत्र में प्रचलित पितृसत्तात्मक और पारंपरिक सामाजिक मानदंड पीछे करते हुए किस तरह से भी आगे बढ़ती जा रही हैं। प्रधान के रूप में उन्होंने अपने भीतर और बाहर सभी हित धारकों के साथ सकारात्मक संबंध बनाए पंचायत सहित स्थानीय विधायक मंत्री कॉर्पोरेट आदि सुनिश्चित करें कि उसकी गतिविधियां और नीतियों ने उनका विरोध करने वालों को अलग नहीं किया। उनकी परिपक्वता और सक्रिय जुड़ाव प्रदर्शित करके उनकी बातचीत और समस्या समाधान में प्रत्यक्ष और केंद्र दृष्टिकोण का उपयोग करते हुए श्रीमती ममता देवी ने गरीब और हाशिए के परिवार के लोगों को एक साथ लाने सकारात्मक प्रदर्शन करने में सक्षम रही समुदाय और स्थानीय स्वशासन में परिवर्तन श्रीमती ममता देवी का मानना है कि 73वें संविधान संशोधन

की मंशा और भावना की ही शक्ति है। कि पंचायत बनाने की दिशा में एक मजबूत राजनीतिक इच्छाशक्ति का साथ हासिल किया जा सकता है। बात करते हुए उनके संघर्ष के मुद्दे और चुनौतियां उन्होंने संबंधित पंचायत के अंदर होने वाले कार्यों को उन्होंने बहुत ही अच्छे तरीके से संभाला है। उनका भी मानना है कि कहीं ना कहीं महिलाओं को पंचायती राज व्यवस्था में बड़े आरक्षण से वह अपने आप को आत्मनिर्भर समझ रही है। उनको भी लग रहा है कि आने वाले समय मे अपनी सुदृढ़ता, आत्माविश्वास से अपनी भागीदारी को सुनिश्चित करेगी।

महिला सशक्तिकरण की पहल :

महिलाएं भारत की कुल आबादी का आधा हिस्सा है। राष्ट्र के विकास के कार्य में महिलाओं की भूमिका और योगदान पूरी तरह से सही परिपेक्ष में राष्ट्र निर्माण के कार्य को समझा जा सकता है। समूची सभ्यता में व्यापक बदलाव के लिए महत्वपूर्ण घटक के रूप में महिला सशक्तिकरण आंदोलन बीसवीं शताब्दी के आखिरी दशक का एक महत्वपूर्ण राजनीतिक और सामाजिक विकास कहा जाना चाहिए। भारत जैसे देश में जहां लोकतांत्रिक तरीके से काम करने की आजादी है। एक परंपरा है। जनमत जीवन है। आधी आबादी की कल्याण में रुचि लेने वाले वर्ग विद्यमान है। पंचायती राज में महिला सहभागिता का स्त्रियों की दशा का दर्पण है। सामाजिक पारिवारिक परिवेश तथा परिस्थितियों में महिला नेतृत्व की स्थिति को स्पष्ट करता है। महिलाओं में साक्षरता की दर बढ़ रही है। गांव में भी बालिका शिक्षा का चलन हो रहा है। घूंघट की उनकी परंपरा थी पर अब इससे भी महिलाएं उभर रही है। महिलाएं भ्रूण हत्या को रोकने में सर्जक है। बाल मृत्यु दर भी कम हो रहा। ग्रामीण नेतृत्व की श्रेणी में 30 से 35 वर्ष की महिलाएं ज्यादातर निर्वाचित होकर पंचायती राज व्यवस्था में काम कर रही हैं। महिलाएं अपने शैक्षणिक स्थिति की दिशा को सुधारने में ज्यादा सोच रही है। महिलाओं में राजनीतिक जागृति और प्रशासनिक क्षमताओं का विकास होने लगा है। पंचायती राज के माध्यम से महिलाओं की नेतृत्व की क्षमता सामने आई है। विभिन्न सामाजिक योजनाओं की प्रगति से गांव में आर्थिक सामाजिक जीवन में काफी बदलाव हुआ है। गांव नए भारत के नए बाजार के रूप में उभर रहे हैं। पंचायतों के जरिए कहीं ना कहीं महिलाओं से जुड़ी हुई योजनाएं सीधे तौर पर महिलाओं तक पहुंच रही है। सरकार भी कोशिश कर रही है। कि इन संस्थाओं को अधिकार दिया जाए ताकि यह वित्तीय रूप से मजबूत हो। देश की पंचायती राज व्यवस्था में गांव में ज्यादा से ज्यादा योगदान महिलाओं का रहे। महिलाएं पंचायतों में सशक्त, आत्मनिर्भर बन सके। पंचायती राज व्यवस्था में महिला आरक्षण के बढ़ने से कहीं ना कहीं ग्रामीण राष्ट्रीय स्तर पर महिलाओं को चुनावों में प्राप्त प्रतिनिधित्व मिल पा रहा है। इस प्रतिनिधि को बढ़ाने की वह तरफ से स्थानीय स्वशासन केंद्रीय संस्थाओं में उनको मिल रही हैं। इस दृष्टि से पुरे विश्व में से भारत का उदाहरण महत्वपूर्ण है। क्योंकि यहां पंचायती राज में महिलाओं के लिए आरक्षण के कारण विश्व में स्थानीय स्वशासन के स्तर पर सबसे अधिक महिलाएं निर्वाचित हुई हैं। पुरुषवादी मानसिकता के शिकार लोग अक्सर यह तर्क देते रहते हैं कि निरक्षर महिला पंचायतों का कामकाज नहीं कर सकती हैं। लेकिन बहुत सारे सर्वेक्षणों के निष्कर्ष हुआ है कि महिला जनप्रतिनिधि शिक्षा के विस्तार के साथ ही ग्रामीण विकास को अभूतपूर्व गति प्रदान करने में महत्वपूर्ण भूमिका का निर्वहन कर रही हैं। स्वयं निरक्षर होने के बाद भी यह महिलाएं नहीं चाहती कि इनके गांव में कोई भी व्यक्ति और बालिका अशिक्षित रहे और वह ज्यादा से ज्यादा महिला शिक्षा से जुड़ रहे हैं। इसी से यही लग रहा है कि महिलाएं चाह रही हैं कि जिन पंचायतों में व जनप्रतिनिधि के माध्यम से चयनित होकर आई है। उन पंचायतों में शिक्षा के क्षेत्र में महिलाओं का सशक्तिकरण गांव का विकास सुनिश्चित हो पंचायतों में महिला आरक्षण के लागू होते ही महिलाएं पंचायतों में चुनकर आई थी। लेकिन पंचायतों के काम उनके रिश्तेदार संभाल रहे थे। महिला आरक्षण और महिला सशक्तिकरण के सारे सपने ध्वस्त प्रतीत हो रहे थे। लेकिन धीरे–धीरे स्थिति बदली और पंचायतों के लिए चुने जाने वाली महिलाएं अपने पुरुष सुधारों के हाथ की कठपुतली मात्र नहीं रहेगी और महिला सशक्तिकरण के सपने को साकार कर रही हैं। पंचायती राज संस्थाओं में 50 फीसदी महिला आरक्षण की व्यवस्था उसे यह महिलाओं में अधिक से अधिक आत्मविश्वास जगाएं और इससे समाज में क्रांतिकारी बदलाव

और सुधार केंद्र व राज्य स्तर पर उनके प्रयास पंचायतों को सशक्त करने के लिए किए गए है।

निष्कर्ष :

प्रस्तुत अध्ययन के निष्कर्ष स्वरूप में हम कह सकते हैं कि पंचायती राज व्यवस्था में महिलाओंआरक्षण के बढ़ने के कारण महिलाएं स्वयं जागरूक और शिक्षित होकर अपने अधिकारों के महत्व को समझ रही हैं। आगे बढ़ कर अपनी भूमिका को सशक्त बना रही है। पंचायती राज व्यवस्था के आरक्षण का वास्तविक अर्थ साकार होता नजर आ रहा है। क्योंकि आरक्षण द्वारा महिलाओं को नेतृत्व की कमान सौंपी गई है। जिस कारण महिलाएं सशक्त आत्मनिर्भर बन सके। पंचायती राज में आरक्षण के कारण महिलाओं के विचार विमर्श प्रशिक्षण की सहायता से राजनीति में भी सक्रियता दिख रही है। हिमाचल प्रदेश में भी आरक्षण से जागरूकता आई है कि वे स्वयं सब कुछ कर सकती है। घर संभाल सकती है। देश को भी संभाल सकती है। महिलाओं की भागीदारी से गांव क्षेत्र में देश का विकास भी तीव्रता से होगा पंचायती राज व्यवस्था में जहां ग्रामीण क्षेत्रों की महिला प्रतिनिधियों ने कई तरह की समस्याओं का समाधान करते हुए सबका ध्यान अपनी और आकर्षित किया है। यह बढ़ा हुआ आरक्षण महिलाओं के लिए रामवाण सिद्ध होने की प्रक्रिया में अग्रसर है। देश में सरकार को उन राज्यों में भी महिला आरक्षण 50 प्रतिशत करना चाहिए जहा अभी भी इस आरक्षण को लागु नहीं किया गया है क्योंकि इस से देश की सम्पूर्ण महिलाओं का समग्र विकास और सशक्तिकरण होगा।

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An Empirical Study on Gap between Manpower Upgradation And Interpersonal Employability Skills Among Higher Education Students Of Nagpur

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Abstract: The 'Skills Gap' is the disconnect between employer and job pursuer in which the employer complains that they are unable to find an employee with the right skills for their business and the job searcher is frustrated that there just isn't the right job out there. Hence, the objective of this paper is to find the impact of demographic factor on interpersonal skills possessed by higher education students of Nagpur. The results show that age and annual family income have a significant impact on interpersonal skills possessed by higher education students.

Keywords: Employability, Interpersonal skill, skill gap, etc.

1.1 Introduction:

Employability in the current competitive global economy is a strong concept whose origin can be traced back to the genesis ofi human evolution. The capacity ofi a human resource to perform tasks with the attributes in an environment is longstanding, and forms the crux ofi primeval human history, ensuring the species' prolonged sustenance. Employability is linked to education and skill acquisition as these are the most important elements ofi the productivity ofi an Industry. The employability gap is significant in the context ofi manpower supply and demand in the labour market, with the mismatch ofi skills in the labour market (Handel 2003).

Skills and Employability in India is one ofi the highly relevant topics to be discussed as India is one ofi the youngest nations in the world with the youth in the country constitutes ofi a major population. The survey rankings worldwide state that none ofi the Indian Universities is there in the top hundred ranking lists ofi the Global Universities and Institutions which are a matter ofi high concern for our country. The Government had initiated many programs to support the skill development, majority ofi the young people are not aware or the programmes are not reaching the mass. The discussions on curriculum pedagogy and innovation is negligible in India though the churn out ofi graduates are higher in India.

Higher Education must be dynamic enough to adapt to these negative trends and must

equip the students to overcome the associated challenges (Rae 2008). The 360-degree evidence-based approach to curriculum enhancement for graduate employability has four levels namely, (Determine Capabilities, Map inputs, evaluate outcomes, Plan enhancement) and five steps (Curriculum maps), (Student portfolios), (Course portfolios to support student's achievement), (work integrated learning (WIL), Benchmarking portfolios) (Oliver, B 2013).

1.2 Employability Gap:

The 'Skills Gap' is the disconnect between employer and job pursuer in which the employer complains that they are unable to find an employee with the right skills for their business and the job searcher is frustrated that there just isn't the right job out there. The sad irony is that businesses want to hire and on the flip side ofi the coin, job aspirants' want jobs. The apparent reasons for skill gap existing and the low employability ratio are the lack ofi language skills, obsolete syllabus, inadequate practical sessions and shortage ofi career counselling facilities. Employability can be defined as the attainment ofi skills to contribute towards occupation with the personal traits and to be effective in their preferred professions which benefit all in this system (Yorke et al. 2004).

2. Literature Review:

The purpose ofi Malik, G., & Venkatraman, A. (2017) is to emphasise on demand supply skill gap ofi human resources in India which would help generate reasons for the same and the necessary steps to be taken to improve the situation and bridge the skill gap helping maximum number ofi the students becoming employable. It will put an impact on various stakeholders about the steps to be taken in bridging the gap in India. A review ofi available literature was done in order to understand the reasons behind the increasing skill gap despite a vibrant and abundance ofi young population. The findings ofi the paper implicitly point out that a vast skill gap is prevailing in the Indian labour market and there is a dearth ofi human intellectual capital in India. Also, it emphasises on the role ofi various stakeholders in bridging the skill gap by investing in workforce ofi today for a better tomorrow.

The purpose ofi P. Vanitha & Dr. A. T. Jaganathan (2018) was to identify the employability skills that employers perceive to be important for entry level graduates and the skills set required for sustainable employability ofi graduates in India. In most ofi the Indian colleges, students are from different academic backgrounds coming from

different places having different mother tongues. So, there is a need to provide them a common platform to make them competent enough to face the real challenges ofi todays corporate world. English is the language which can remove the lingual difference among them and give them a common medium to communicate. Employers are often looking for skills that go beyond qualifications and experience. Each employer has different perceptions and expectations toward graduate skills. According to many research findings the students with skills like positive attitude, effective communication, problem solving, time management, team spirit, selfi confidence, handling criticism, flexibility, etc which are also known as soft skills as a whole, have much more better chances ofi survival in the tough corporate world compared to the students who are lacking in the soft skills. Employability skills are very essential in the current global job market. Skill shortage remains one ofi the major constraints to continued growth ofi the Indian economy.

Sarkar, S., Sahoo, S., & Klasen, S. (2019) analyses employment transitions ofi working-age women in India. The puzzling issue ofi low labour force participation despite substantial economic growth, strong fertility decline and expanding female education in India has been studied in the recent literature. However, no study so far has looked into the dynamics ofi employment in terms ofi labour force entry and exit in this context. Using a nationally representative panel dataset, we show that women are not only participating less in the labour force, but also dropping out at an alarming rate. We estimate an endogenous switching model that corrects for selection bias due to initial employment and panel attrition, to investigate the determinants ofi women's entry into and exit from employment. We find that an increase in wealth and income ofi other members ofi the household leads to lower entry and higher exit probabilities ofi women. Along with the effects ofi caste and religion, this result reveals the importance ofi cultural and economic factors in explaining the low workforce participation ofi women in India. We also explore other individual and household level determinants ofi women's employment transitions. Moreover, we find that a large public workfare program significantly reduces women's exit from the labour force. Our study indicates that women's entry and exit decisions are not necessarily symmetric, and it is important to consider the inter-temporal dependence ofi labour supply decisions.

3.1 Research Objectives:
1. To ascertain important employability competencies to be upgraded by higher education

graduates from the perspectives of industry.

2. To analyze the impact of the demographic profile of higher education graduates on their personal skills.
3. To analyze the impact of the demographic profile of higher education graduates on their inter-personal skills.

3.2 Research Hypothesis:

There is no significant effect of demographic profile on the interpersonal skills of the higher education graduates.

3.3 Research Design:

In the present research descriptive research design has been used to describe the factors affecting personal and interpersonal skills required among higher education graduates.

3.4 Data Collection:

For the purpose of this research, primary data has been collected through structured questionnaire distributed to industry representatives and higher education representatives. The secondary data has also been collected through internet, journal, magazines, etc.

3.5 Sample Size and Sampling Technique:

For the purpose of the current research a sample of 100 students has been collected using a simple random sampling technique. The sampling unit being student of higher education institute of Nagpur.

4.1 Impact of Annual family income on interpersonal skills of the students:

In order to find whether annual family income have a significant impact on interpersonal skills possessed by the students, one-way ANOVA test has been applied taking annual family income of the students as fixed factor and factors affecting interpersonal skills as dependent factors, where following results have been obtained:

Table 1

ANOVA

		Sum of Squares	df	Mean Square	F	Sig.
The ability to communicate effectively within the team and at large.	Between Groups	141.216	3	47.072	223.446	.000
	Within Groups	20.224	96	.211		
	Total	161.440	99			
The ability to function effectively in the capacity of a leader or manager	Between Groups	159.303	3	53.101	273.227	.000
	Within Groups	18.657	96	.194		
	Total	177.960	99			
The ability to function with multidisciplinary teams	Between Groups	165.699	3	55.233	346.545	.000
	Within Groups	15.301	96	.159		
	Total	181.000	99			
The ability to resolve conflicts within team	Between Groups	134.981	3	44.994	84.729	.000
	Within Groups	50.979	96	.531		
	Total	185.960	99			

The above ANOVA table shows that the sig. value i.e. p-value obtained is 0.00 in case all the four factors that represent interpersonal skills. Since the p-value obtained is 0.00 which is less than the alpha value of 0.05 ($p < 0.05$), this states that there is significant impact of income on interpersonal skills possessed by the students.

4.2 Impact of age on interpersonal skills of the students:

In order to find whether age have a significant impact on interpersonal skills possessed by the students, one-way ANOVA test has been applied taking age of the students as fixed factor and factors affecting interpersonal skills as dependent factors, where following results have been obtained:

Table 2

ANOVA

		Sum of Squares	df	Mean Square	F	Sig.
The ability to communicate effectively within the team and at large.	Between Groups	132.777	3	44.259	148.235	.000
	Within Groups	28.663	96	.299		
	Total	161.440	99			
The ability to function effectively in the capacity of a leader or manager	Between Groups	152.997	3	50.999	196.130	.000
	Within Groups	24.963	96	.260		
	Total	177.960	99			
The ability to function with multidisciplinary teams	Between Groups	158.155	3	52.718	221.536	.000
	Within Groups	22.845	96	.238		
	Total	181.000	99			
The ability to resolve conflicts within team	Between Groups	120.564	3	40.188	58.996	.000
	Within Groups	65.396	96	.681		
	Total	185.960	99			

The above ANOVA table shows that the sig. value i.e. p-value obtained is 0.00 in case all the four factors that represent interpersonal skills. Since the p-value obtained is 0.00 which is less than the alpha value of 0.05 ($p < 0.05$), this states that there is significant impact of age on interpersonal skills possessed by the students.

Since both the demographic factors show significant impact on interpersonal skills of students, the hypothesis i.e. "There is no significant effect of demographic profile on the interpersonal skills of the higher education graduates" is rejected.
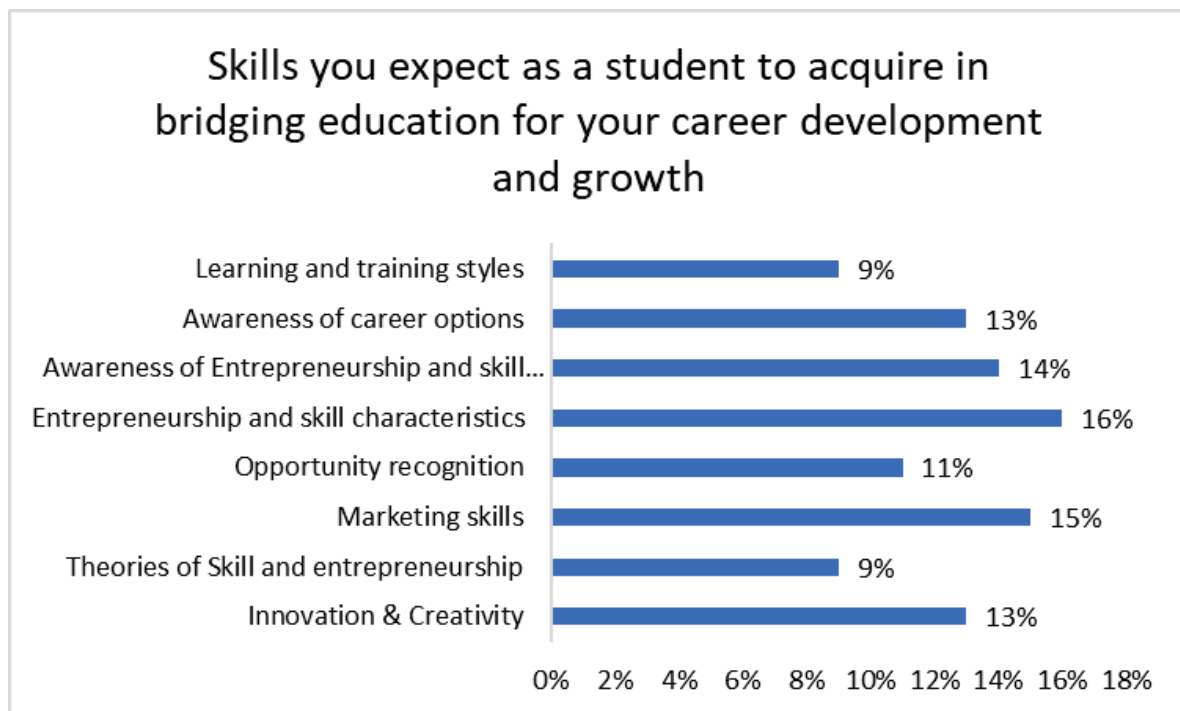
Fig. 1 (Source: Primary Data)

It is further found during the research that majority of the students i.e. 16% give importance to entrepreneurship skills and consider that it is very important. 15% think that they need good marketing skills, 14% feel that awareness of entrepreneurship skill is sufficient to bridge the employability gap, 13% feel that innovation and creativity is very important and equal number of students feel that awareness of different career option is important to bridge the gap. 11% feel that opportunity recognition skill is important and 9% agree that learning and training styles are important.

5. Conclusion:

The present research focuses on finding the solution to problem of employability skills and also to find the reason for skill gap in higher education students. It is found that basic reason behind

वर्तमानकालीन शिक्षण व्यवस्थेत ज्ञानमीमांसेची प्रासंगिकता

चंद्रकांत प्रल्हाद सोनवणे *

प्रस्तुत संशोधन विषयात गृहित धरण्यात आलेला विषय हा तत्त्वज्ञानातील ज्ञानमीमांसा या शाखेशी संबंधित आहे. तत्त्वज्ञान याविषयाच्या अनेक शाखांपैकी ज्ञानमीमांसा ही एक तत्त्वज्ञानाची शाखा आहे. तत्त्वज्ञानाच्या या ज्ञानमीमांसीय शाखेचा अभ्यासाचा विषय हा ज्ञान म्हणजे काय? ज्ञानाचा मूळ उगम स्रोत कोणता? ज्ञानाची प्रकिया? यथार्थ ज्ञान, अयथार्थ ज्ञान कशाप्रकारचे असते? यथार्थ किंवा प्रमाणभूत ज्ञान प्राप्त करण्याच्या विधी? अशा ज्ञानसंबंधी अनेक प्रश्नांचा व समस्यांच्या निराकरणाचा विश्लेषणात्मक अभ्यास तत्त्वज्ञानाच्या ज्ञानमीमांसा या शाखेत केला जातो. म्हणजे एकंदरीतच व्यक्तिशः ज्ञानप्राप्तीसाठीच्या प्रश्नांची उकल करण्यासंबंधी प्रत्येक व्यक्तीला विचारप्रवृत्त करणारा आणि व्यक्तीची विचार क्षमता विकसित करणारा विषय म्हणून तत्त्वज्ञानाच्या ज्ञानमीमांसा या शाखेचा विचार केला जाऊ शकतो.

प्रस्तुत संशोधन विषयात तत्त्वज्ञानातील या ज्ञानमीमांसेची उपयुक्तता ही शालेय स्तरावर शिक्षण घेणारा विद्यार्थी हा जेव्हा शिक्षणाच्या माध्यमातून अनेक विषयाचे ज्ञान ग्रहण करून स्वतःचा बौद्धिक विकास साधत असतो, तेव्हा अशा अनेक सैद्धांतिक विषयाचे ज्ञान ग्रहण करत असताना विद्यार्थ्यांची वैचारिक प्रगल्भता विकसित करणारा तत्त्वज्ञान या विषयाचा अंतर्भाव विद्यार्थ्याच्या शैक्षणिक अभ्यासक्रमात नसतो. यामुळे विद्यार्थी हा नेमके ज्ञान म्हणजे काय? ज्ञानाचा मूळ उगम स्रोत कोणता? ज्ञान कशाप्रकारे प्राप्त केले जाते? अशा ज्ञानप्राप्तीला विचार प्रवृत्त करण्याऱ्या प्रश्नांपासून विद्यार्थी अनभिज्ञ असतो कारण अशा प्रश्नांचा विचार ज्या विषयात केला जातो तो विषयच विद्यार्थी वर्गाला शिक्षणाच्या माध्यमातून वर्तमान स्थितीत शिकवला जात नाही. यामुळे विद्यार्थी दशेतच नकळतपणे विद्यार्थ्याच्या वैचारिक क्षमतेला मर्यादा येतात आणि यामुळेच बौद्धिक विकासाची व्यापकताही मर्यादितच राहते कारण कोणताही विद्यार्थी शिक्षण घेत असताना किंवा शिक्षणाच्या माध्यमातून ज्ञान ग्रहण करत असताना त्याच्या बुद्धिला कियात्मक स्वरूप देणाऱ्या विषयासोबतच वैचारिक क्षमता विकसित करणाऱ्या विषयाचेही ज्ञान विद्यार्थ्याला देणे अत्यंत आवश्यक असते. म्हणूनच रॉस या विचारवंताने, ''तत्त्वज्ञान व शिक्षण ह्या एकाच नाण्याच्या दोन बाजू आहेत'' असे प्रतिपादन केले आहे.

स्पेन्सर या विचारवंताने खऱ्या शिक्षणाला केवळ खरा तत्त्वज्ञानीच कियात्मक स्वरूप प्रदान करू शकतो'' असे म्हटले आहे. ("True education is practicable only by a true philosopher")

या विचारवंतांच्या प्रतिपादनावरून शिक्षणव्यवस्थेतील तत्त्वज्ञानाचे महत्त्व लक्षात येते. म्हणूनच रॉसने विद्यार्थ्याच्या बौद्धिक जडणघडणीत शिक्षणाला कियात्मक पक्ष म्हणून तर तत्त्वज्ञानाला विचारशील पक्ष म्हणून स्वीकारले आहे. म्हणजेच 2 विद्यार्थी शालेय स्तरावर शिक्षण ग्रहण करीत असताना त्याच्या कियाशिल पक्षाबरोबर विद्यार्थ्याच्या बौद्धिक विकासात त्याचा विचारशिल पक्षच परिपक्व नसेल तर विद्यार्थ्याला शिक्षणात आवड निर्माण न होता तो शिक्षण ग्रहण करण्याचा फक्त व्यावसायिक दृष्टिकोनातून विचार करू लागतो आणि या व्यावसायिक दृष्टिकोनातूनच विद्यार्थी आपले सर्व शिक्षण पूर्ण करत आल्याने शिक्षणाचा मूळ उद्देश साध्य होत नाही. परिणामी या स्पर्धेच्या विश्वात विद्यार्थी हा सर्व गोष्टींचा विचार व्यावसायिक दृष्टिकोनातून करत आल्याने तो आपल्या समाजजीवनात नकळतपणे अनेक अनैतिक कृतींना प्रोत्साहन देत असतो. सामाजिक व्यवस्थेतील अतिशय महत्त्वाचा घटक असलेला विद्यार्थी वर्ग हा भविष्यात देशातील विविध राजकीय, आर्थिक, प्रशासकीय, सांस्कृतिक विभागाचे प्रतिनिधीत्व करणारा असल्याने विद्यार्थी वर्गाचे समाज व्यवस्थेतील स्थान हे अतिशय महत्त्वाचे असते. हाच विद्यार्थी वर्ग समाजातील विविध घटकात कार्य करत असतो. त्या घटकांमधील कार्यप्रणाली वरूनच देशाची आंतरराष्ट्रीय स्तरावरील प्रतिमा ठरत असते. म्हणजे संपूर्ण देशाचे भविष्यच विद्यार्थी वर्गाच्या भवितव्यावर अवलंबून असल्याचे दिसते. रॉसने शिक्षण व तत्त्वज्ञानाला एकाच नाण्याच्या दोन बाजू संबोधण्याचे महत्त्व यामुळे लक्षात येते.

कदाचित यामुळेच असे म्हटले जात असेल की, ''तत्त्वज्ञानाविना शिक्षण हे आंधळे आहे आणि शिक्षणाविना तत्त्वज्ञान अपंग आहे.'' तत्त्वज्ञान आणि शिक्षण यातील परस्परसंबंध एवढा अनिवार्य आहे की त्या दोघांपैकी एकाचाही विचार अलगपणे करता येणार नाही. तत्त्वज्ञानाविना आपण शिक्षणाचा विचारही करू शकत नाही कारण तत्त्वज्ञान हे शिक्षणातील ऊर्जा आहे. शिक्षणात उर्जा निर्माण करण्याचे सामर्थ्य तत्त्वज्ञानात आहे. तत्त्वज्ञान हे फक्त शिक्षणाला दिशाच दाखवण्याचे कार्य करीत नाही तर शिक्षणात ऊर्जा निर्माण करून शिक्षणाला सामर्थ्यशाली बनवण्याचे कार्य ही तत्त्वज्ञान करते. शिक्षणासारख्या जडरूपी शरीराला गतिशिल बनवून त्यात ऊर्जा निर्माण करणारा 'आत्मा' तत्त्वज्ञान आहे. याच कारणामुळे तत्त्वज्ञानाला शिक्षणाचा DYNAMOE म्हणून संबोधले जाते.

प्रस्तुत विषयात शालेय स्तरावरील शिक्षणात ज्ञानमीमांसेची उपयुक्तता सिद्ध करण्याचा प्रयत्न करण्यात आला आहे. यासाठी प्रथम

ज्ञानमीमासा म्हणजे काय? हे पाहावे लागेल.

भारतीय तत्त्वज्ञान असेल किंवा पाश्चात्य तत्त्वज्ञान असेल या दोन्ही प्रकारच्या तत्त्वज्ञानात ज्ञानमीमांसेचे विवेचन अत्यंत विश्लेषण पूर्ण झालेले आहे. भारतीय दर्शनातील नऊ दार्शनिकांनी स्वीकारलेली प्रमाणांची संकल्पना असेल किंवा पाश्चात्य तत्त्वज्ञानातील थेलिस पासून सोफिस्ट, सॉक्रेटिस, प्लेटो, ऑरिस्टॉटल ते बुद्धिवादी, अनुभववादी तत्त्वज्ञापर्यंतच नाही तर नंतरच्या काळातील मूर, रसेल, व्हीटगेन्स्टाईन अशा अनेक तत्त्वज्ञानी ज्ञानाचा मूळ स्रोत, ज्ञानांची उत्पत्ती ज्ञान प्राप्तीची साधने अशा अनेक प्रश्नांविषयी अत्यंत सूक्ष्म पद्धतीने विश्लेषण करून ज्ञानाचे सिद्धांत प्रस्थापित केले आहेत. या प्रस्थापित ज्ञानाच्या सिद्धांतालाच ज्ञानमीमांसा किंवा यथार्थ ज्ञानप्राप्तीसाठी केलेले अर्थपूर्ण विवेचन असे म्हणतात. अत्युच्च पातळीवरील ज्ञानप्राप्ती करण्यासाठीचे तसेच विद्यार्थ्यांच्या वैचारिक क्षमतेला अत्युच्च पातळी प्राप्त करून देण्याची क्षमता या तत्त्वज्ञानातील ज्ञानमीमांसेत दिसून येते. शालेय स्तरावरील विद्यार्थ्यांचा शिक्षणाच्या माध्यमातून बौद्धिक विकास घडत असताना बाल्यावस्थेतील त्याच्या वैचारिक अप्रगल्भतेमुळे आणि विद्यार्थी शिक्षण घेत असलेल्या विषयाची मांडणीही सैद्धांतिक स्वरूपाची असल्यामुळे विद्यार्थ्याला आपण घेत असलेल्या शिक्षणाची जाणीव नसते कारण कोणताही सौद्धांतिक विषय हा पूर्णपणे समजायला विद्यार्थ्यांची वैचारिक क्षमता प्रगल्भ असायला हवी. यासाठी ज्ञानमीमासासारख्या चिंतनशील विषयाच्या 3

माध्यमातून विद्यार्थ्यात चिंतनशील प्रवृती रूजवली पाहिजे. यातूनच विद्यार्थ्यामध्ये शिक्षणाप्रती आवड निर्माण होवून सैद्धांतिक विषयाचे स्वरूप समजून घेवू शकेल. नाही तर एखादा विषय न समजल्यामुळे विद्यार्थी हा शिक्षणाप्रती उदासीन बनतो व शिक्षणाचा फक्त व्यावसायिक दृष्टिकोनातून विचार करण्यास प्रवृत्त होतो. यासाठी तत्त्वज्ञानातील ज्ञानमीमांसा ही विद्यार्थ्यांमधील विचारशील पक्ष सक्रिय करण्यास आणि विद्यार्थ्यांच्या गोठून गेलेल्या वैचारिक प्रवाहाला ऊर्जा प्रदान करून देण्यास नक्कीच सहाय्यक ठरु शकेल.

वर्तमानस्थितीत भारतीय शिक्षण पद्धतीला व्यावसायिकरणाचे स्वरूप आल्यामुळे शाळा किंवा महाविद्यालये ही ज्ञान ग्रहण करण्याची माध्यमे न राहता फक्त व्यवसाय म्हणून शैक्षणिक संकुलाची स्थापना केली जाते. परिणामी शिक्षण व्यवस्थेत विद्यार्थी घटकाच्या बौद्धिक विकासाचा विचारच होत नाही. यामुळे फक्त क्रियात्मक व व्यावसायिक स्तरावर शिक्षण देण्या-या विषयाचाच विचार शिक्षण व्यवस्थेत केला जातो. यामुळे देशात दिवसेंदिवस उच्च शिक्षण घेणा-या विद्यार्थ्यांचे प्रमाण तर वाढत आहे पण विद्यार्थ्यांत कौशल्य निर्मिती क्षमता प्रदान करणा-या कल्पनाशक्तीच्या विकासाचा अभाव दिसून येतो. याचे कारण विद्यार्थ्यांमधील विचारशील पक्ष हा अभ्यासक्रमातील विषयात चिंतनशील विषयाच्या अभावामुळे विद्यार्थ्या मधील विचारशील पक्ष हा बर्फाप्रमाणे गोठूनच राहिला आहे. यामुळे भारतात उच्च दर्जाचे शिक्षण प्राप्त विद्यार्थी ही स्वतःमध्ये कौशल्य निर्मिती क्षमता आत्मसात करण्यात पूर्णपणे अपयशी ठरला आहे आणि याचाच परिणाम म्हणजे देशात बेरोजगारीचे प्रमाण दिवसेंदिवस उग्र रूप धारण करत आहे. जगातील कोणत्याही देशातील सक्षम शिक्षण व्यवस्थाच त्या देशाला आंतरराष्ट्रीय स्तरावर एक सक्षम देश बनवण्यास समर्थ ठरत असते. राष्ट्रीय स्तरावर भारतीय शिक्षण पद्धतीचे झालेले व्यवसायिकरण आज वर्तमान स्थितित संपूर्ण भारताचे भविष्य असणा-या विद्यार्थी वर्गाच्या वैचारिक विकासाला, विद्यार्थ्यांमधील कल्पकतेला पूर्णपणे गोठवण्याचे कार्य करत आहे. जर विद्यार्थ्यांच्या गोठल्या गेलेल्या ह्या वैचारिक प्रवाहात पुन्हा उर्जा प्रदान करून विद्यार्थ्यांच्या वैचारिक प्रवाहाला सक्रिय करायचे असेल तर रॉसच्या विचाराचे महत्त्व लक्षात घेवून विद्यार्थीरूपी नाण्याच्या शिक्षण आणि तत्त्वज्ञान ह्या दोन्ही बाजूनी विद्यार्थी शिक्षणाच्या माध्यमातून सक्रिय झाला पाहिजे. त्यासाठी विद्यार्थ्याला क्रियात्मक शिक्षण देणा-या विषयासोबतच विचारांची प्रगल्भता विकसित करणा-या चिंतनशील विषयाचेही ज्ञान देणे आवश्यक आहे.

भारतीय शिक्षण व्यवस्थेत सुधारणा करण्यासाठी 1948 पासून ते वर्तमान स्थितीपर्यंत अनेक आयोगाची स्थापना तसेच अनेक शैक्षणिक धोरणे राबवली गेली. प्रत्येक आयोगाची आणि शैक्षणिक धोरणात तत्त्वज्ञानातील नीति मूल्यांना तसेच तत्त्वज्ञानातील अनेक संकल्पनांना महत्त्व देवून त्यांचा समावेश शिक्षण पद्धती राबवताना करण्यात यावा. यासाठी शिक्षण व्यवस्थेत या संकल्पनांना महत्त्वाचे स्थान दिले गेले पण शैक्षणिक धोरणे राबवताना तत्त्वज्ञान हा विषय कालबाह्य समजून या विषयाकडे प्रशासन व्यवस्थेने वारंवार दूर्लक्षच केले. याचाच परिणाम असेल कदाचित भारतासारख्या सर्वांत जास्त मनुष्यबळ निर्मितीची क्षमता असणा-या देशात कौशल्य निर्मितीची क्षमता असणारे मनुष्यबळ नगण्य स्वरूपात आहे. विद्यार्थ्यांमध्ये कौशल्य निर्मितीची क्षमता अविकसित होण्यामागे इतर अनेक घटकही कारणीभूत असतील तरी सुद्धा शालेय स्तरावरील विद्यार्थी वर्गाच्या बौद्धिक जडणघडणीत शिक्षणाच्या माध्यमातून चिंतनशील विषयाचा अभाव आणि या अभावामुळे 4

विद्यार्थ्यांमधील निष्क्रिय झालेला विचारशील पक्ष ही विद्यार्थ्यांमधील अंगभूत कौशल्य विकासाला अविकसित ठेवण्यात तेवढ्याच प्रमाणात जबाबदार आहे.

विषयाच्या शेवटी परत एकदा रॉसच्या शिक्षण आणि तत्त्वज्ञानाविषयीच्या मताचा पुररूच्चार करून विद्यार्थी घडवताना त्याच्या बौद्धिक विकासात क्रियात्मक पक्षाबरोबर विद्यार्थ्यांमधील विचारशील पक्ष ही सक्रिय राहण्यासाठी शालेय स्तरावर विद्यार्थ्यांच्या अभ्यासक्रमात चिंतनशील विषयाचा अंतर्भाव असावा आणि यासाठी तत्त्वज्ञानातील ज्ञानमीमांसा ही विद्यार्थ्यांमधील वैचारिक क्षमतेचा विकास साधण्यास नक्कीच उपयोगी ठरेल. एकंदरीत शालेय स्तरावर होणाऱ्या विद्यार्थ्यांच्या बौद्धिक जडणघडणीत ज्ञानमीमांसासारख्या चिंतनशील विषयाचे महत्त्व कधीच नाकारता येणार नाही.

संदर्भग्रंथ सूची
1. ग. ना. जोशी : पाश्चात्य तत्त्वज्ञानाचा इतिहास
2. श्रिनिवास दिक्षित : भारतीय तत्त्वज्ञान
3. डॉ. जे. एस. वालिया : शिक्षा के दार्शनिक एवं सामाजिक आधार
4. सु. वा. बखले : नैतिक व सामाजिक तत्त्वज्ञान
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Study and Analysis of Share Price Movement of Maruti Suzuki and Tata Motors with reference to BSE Index

Dr. Darshan D. Labhe *

Abstract

In this paper the relationship between the share prices and BSE Index had been explored. Two companies from automobile, consumer goods sector had been selected. The correlation analysis had been used to test the relationship between BSE Index and share prices of the selected companies. The adoption of international quality trading and settlement mechanisms and reduction of transactions costs have made the investors, domestic and foreign, more optimistic which in turn evidenced a considerable growth in market volume and liquidity in India.

Keywords: BSE Index, share market, stock price movements and investment stock exchange.

Introduction

Stock prices are determined in the marketplace, where seller supply meets buyer demand. But have you ever wondered about what drives the stock market—that is, what factors affect a stock's price? Unfortunately, there is no clean equation that tells us exactly how a stock price will behave. That said, we do know a few things about the forces that move a stock up or down. These forces fall into three categories: fundamental factors, technical factors, and market sentiment (Investopedia, n.d.). The most important factor that affects the value of a company is its earnings. Earnings are the profit a company makes, and in the long run no company can survive without them. It makes sense when you think about it. If a company never makes money, they aren't going to stay in business. Stock prices change every day by market forces. By this we mean that share prices change because of supply and demand. If more people want to buy a stock (demand) than sell it (supply), then the price moves up. Conversely, if more people wanted to sell a stock than buy it, there would be greater supply than demand, and the price would fall. A stock moves up or down in price because of investor sentiment. If investors believe a stock is worth more than its current price, it moves up. If they believe it's worth less, it moves down. This is not the same thing as saying a stock moves up or down because it's intrinsically worth more or less than the current price. The entire stock market is immediately responsive to what investors believe (Gleeson, 2019).

Review of Literature

Bhunia and Mukuthi (2013) had used Granger causality test illustrate that no causality exists between nifty and gold price, gold price and sensex and nifty and sensex and bidirectional causality exists between gold price and nifty, sensex and gold price and sensex and nifty. Stock market is distinguished as an extremely momentous factor of the financial sector of any economy. Besides, it plays an imperative role in the mobilization of capital in India. Gold price persists to increase in India because they are considered gold the safe haven investment as a financial asset as well as jewellery. World Gold Council report says that India stands today as the world's largest single market for gold consumption. Narang and Singh (2012) had conducted a study with Augmented Dickey- Fuller test conclude that the series are stationary and integrated of order one. They have found a positive correlation between stock returns and gold price from 2002 to 2007 but due to economic crisis in USA in 2008 and 2011 this correlation seems to be fading and it was establish by using correlation and Johansen's co-integration test that there is no relation between gold prices and stock returns i.e. BSE Index return in the long run period.

Dutta et al (2006) had used artificial neural network (ANN) methodology and found that RMSE and MAE achieved by ANN1 on the weekly closing values of the BSE Index in the validation data set is quite commendable given the reputation of the BSE Index being a volatile index. The 5-week (annualised) volatility of BSE Index varied between 6 per cent and 63 per cent during the training data period and between 6 per cent and 31 per cent during the validation data period. In such a volatile environment, predictions with the level of error reported above are likely to be quite useful. Mishra et al (2009) had explained that the stock market of India have witnessed a radical transformation in last the decade or so owing to the judicious policy measures implemented through the financial sector reforms of nineties. The adoption of international quality trading and settlement mechanisms and reduction of transactions costs have made the investors, domestic and foreign, more optimistic which in turn evidenced a considerable growth in market volume and liquidity in India.

Kinds of Equity Shares

There are different kinds of equity offers arranged dependent on different things. In the fiscal reports of an organization, equity offers are set on the obligation side of the accounting report. They are ordered into different classes which are as per the following:

Authorized Share Capital: It is the most extreme measure of capital which can be issued by an

organization. It tends to be expanded every once in a while. Some charge is required to be paid to lawful bodies went with certain conventions.

Issued Share Capital: It is that piece of approved capital which is offered to financial specialists.

Subscribed Share Capital: It is that piece of Issued capital which is acknowledged and concurred by the financial specialist.

Paid Up Capital: It is the piece of bought in capital, the measure of which is paid by the financial specialist. Typically, all organizations acknowledge total cash in one shot and thusly issued, bought in and paid capital winds up one and the equivalent. Theoretically, paid up capital is the measure of cash which is really put resources into the business.

Need for the Study

Fluctuation in the prices of shares arises due to many factors associate with share market. BSE Index an indicator of all diluted factors with few brought exchanges in the share prices in the dynamic economy the BSE Index is undergoing frequent exchange. Hence there is a need to study the individual companies share prices fluctuate in relates to BSE Index.

Limitation of the Study

- The main problem with the share price movement in their limited life, as the time passes the value of the share price movement will decline and so on.

- The study is based on limited period of time.

- The available data is purely secondary data.

- Limited resources are available for collecting information.

- Suggestions and conclusion are based on the limited data of limited study period.

Objectives

1. To bring out the types of risk influencing fluctuations in price movement of securities.
2. To analyse the probability risk and return of selected companies.
3. To analyse the BSE Index trend with the passage of time.

Hypothesis

1. There is positive correlation between BSE Index and Maruti Suzuki share price.
2. There is positive correlation between BSE Index and TATA Motors share price.
3. There is positive correlation between Maruti Suzuki and TATA Motors share price.

Research Methodology

In this paper the twelve months share price (adjusted close) of three selected companies had been taken as part of secondary data. The BSE Index had been taken from stock exchange websites. Correlation analysis had been conducted to know any association between the BSE Index and the share prices of the selected two listed companies. The companies selected for this study are Maruti Suzuki and TATA Motors.

Data Analysis
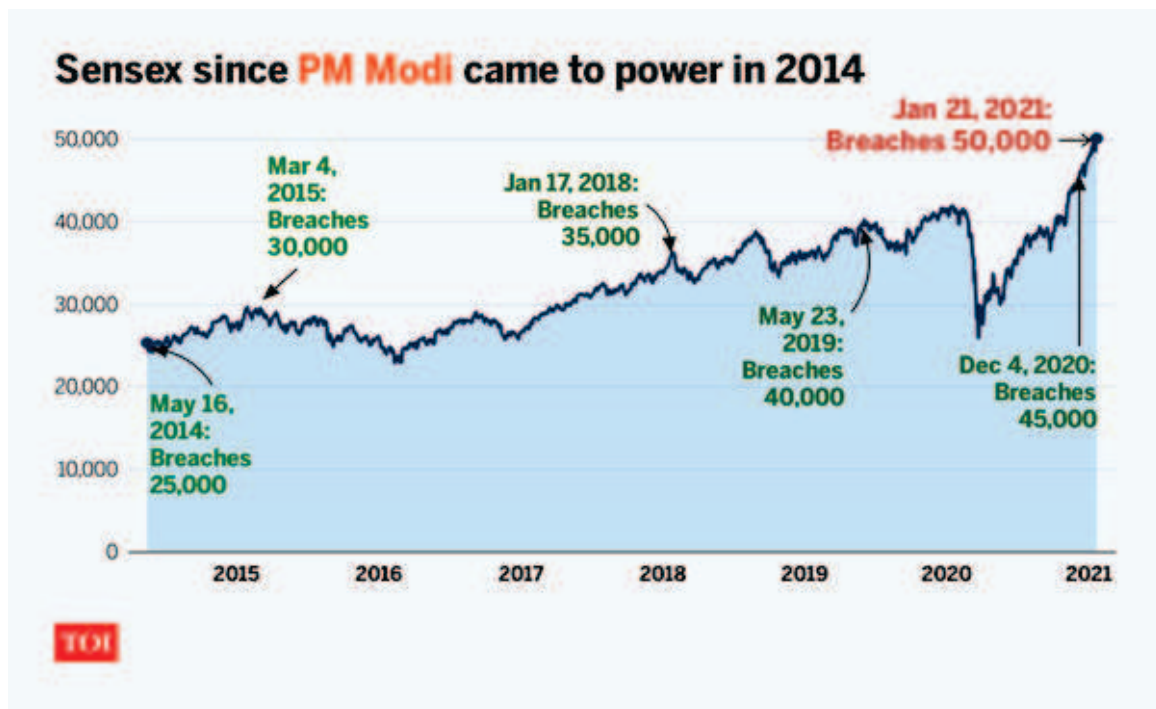
Source: Times of India

Trend_Trader_Hassan published on TradingView.com, December 03, 2020 08:31:12 EST
NSE:MARUTI, 1W 7739.10 ▲ +532.60 (+7.39%) O:7141.80 H:7782.85 L:6975.20 C:7739.10

Source: NSE

Observation: There is positive correlation between BSE Index and Maruti Suzuki share price.

Source: www.Topstock Research.com

Observation: There is Negative correlation between BSE Index and TATA Motors share price.

Table Showing Comparison between Maruti Suzuki and Tata Motors Share Prices
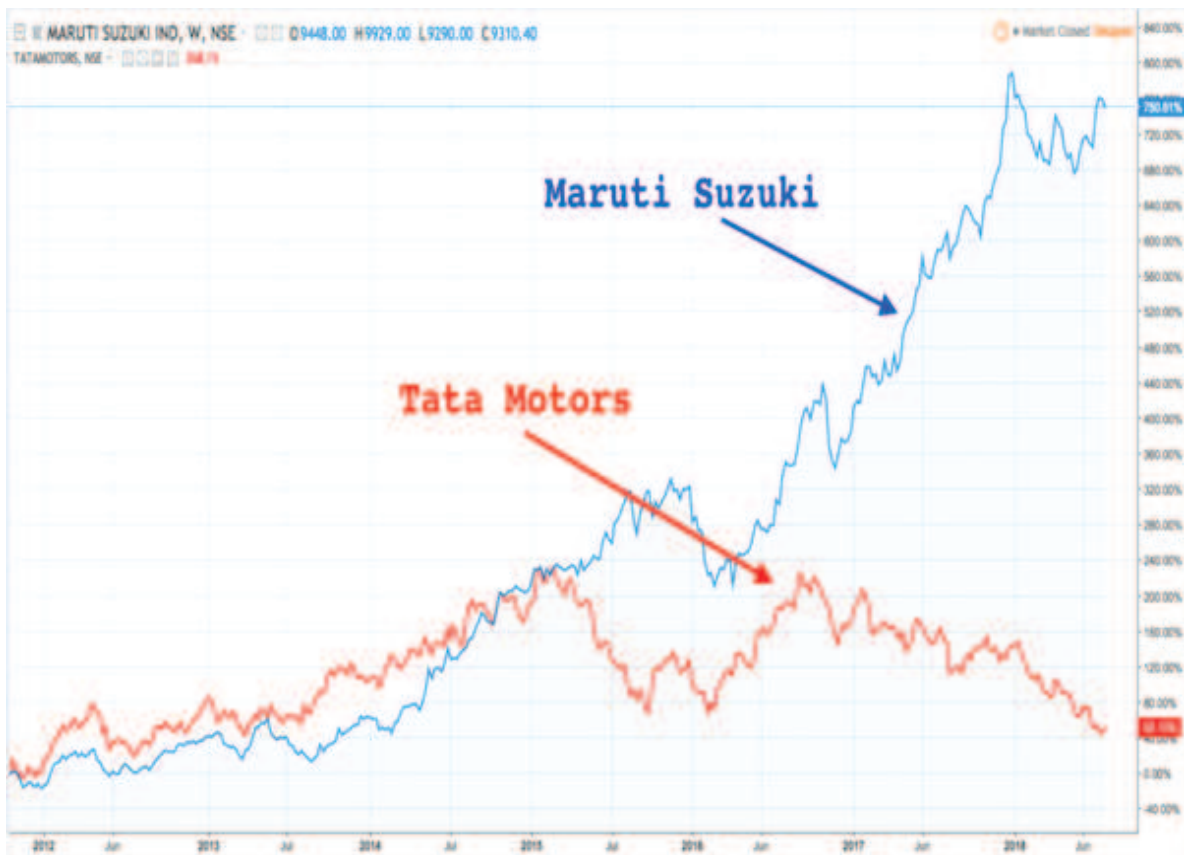
Source: NSE

Observation: There is inverse relation between Maruti Suzuki and Tata Motors share price.

Discussion and Conclusion

Fundamental factors drive stock prices based on a company's earnings and profitability from producing and selling goods and services. Technical factors relate to a stock's price history in the market pertaining to chart patterns, momentum and behavioral factors of traders and investors. It had been concluded from this research that there is positive correlation between share price movements i.e. BSE Index and Maruti Suzuki but negative correlation between TATA Motors and BSE Index; and that to inverse relation between Maruti Suzuki and TATA Motors.

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BENEFITS OF CUSTOMER RELATIONSHIP MANAGEMENT IN BUSINESS

Dr. Malhar Kolhatkar*

Abstract

CRM is increasing in prominence because it focuses on current users who are the source of the majority of business revenue and the best option for improving business in uncertain times. Growth is only essential if the existing customers are maintained appropriately even with recruitment of new prospects. The concept of customer lifetime value, the money value of a customer relationship over time, has evolved to enable savvy direct marketers the opportunity to differentiate the profit potential for each of the various market segments that they serve.

Keywords: Customer Relation Management, Business

Introduction

Customer Relationship Management (CRM) is growing in importance due to the challenging business environment faced by organizations throughout the world today. It is particularly critical in industries undergoing changes in traditional channel configuration. CRM is a means of addressing increasing competition, changing economic conditions and promotional dependence through the use of intimate customer knowledge; knowledge gained through relationship development and past marketing programs. CRM is increasing in prominence because it focuses on current users who are the source of the majority of business revenue and the best option for improving business in uncertain times.

The concept of customer lifetime value, the money value of a customer relationship over time, has evolved to enable savvy direct marketers the opportunity to differentiate the profit potential for each of the various market segments that they serve. Loyalty marketing has always focused on the fact that retaining and improving business with current consumers costs less than acquiring new customers. Customer retention, as a strategy, is founded on the ability to segment and differentially target current users to improve the value of the relationship for both seller and buyer.

Customer Relationship Management

Customer Relationship Management (or CRM) is a phrase that describes how your business interacts with your customers. Most people think of CRM as a system to capture information about your customers. However, that is only part of the picture. CRM involves using

technology to gather the intelligence you need to provide improved support and services to your customers. In other words, CRM is also about what you do with that information to better meet the needs of your existing customers and identify new customers, resulting in higher profits for you.

Benefits of CRM to organization, customers and market

- Better client relationships. The more you know, and remember, about clients (or customers) the more your clients know you care about them. This enables you to forge a much stronger connection and a deeper relationship with your clients.
- Improved ability to cross-sell. The more you know about your clients' needs and wants the better able you are to provide the solution to their next problem.
- Increased team colloration. This is where many firms who fail to require their executives to use the CRM fail to reap the benefits of the CRM. I know this from having managed the implementation of CRM software where the management team thought it was a good idea but would not learn, or use, the tool themselves.
- Improved efficiency in serving clients. Again, the more you know about clients, the better able you are to serve them. If everyone is using the CRM to record their customer interactions, EVERY client interaction, then others' are able to serve the client with the knowledge of what has been previously discussed with the client.
- Greater staff satisfaction. The more knowledge your employees have the more empowered and engaged they are. Having an accurate and up-to-date CRM that everyone uses and has access to helps employees solve client problems. Doing so makes employees and clients happy.
- Increased revenue and profitability. Once everyone learns, and uses, the CRM productivity increases, sales cycles decrease, you have the ability to provide additional products and services to clients and client satisfaction increases.
- Cost savings. While the start-up of a CRM software is expensive and time-consuming over time the benefits far outweigh the costs. Members of the sales team are able to better schedule meetings with prospects in the same geographic area. Client-service reps are better able to resolve a client's concern. You now have a central client and prospect database that everyone can access rather than everyone keeping a separate spreadsheet or contact database on their computer.
- Less client attrition. When a client is engaged with only one member of a professional services firm, the risk of attrition is 40%. When five or more partners are involved in a client relationship, the risk of attrition falls to less than 5%.

Implementing CRM in Your Business

Developing a CRM strategy is an investment of your time that will be beneficial over the long-term. Creating a strategy allows you to set a direction for your CRM initiatives and ensures that your investments are targeted to foster stronger relations with your customers. As a starting point for developing a CRM strategy, your business should identify its customer profile (e.g. their needs, their level of satisfaction, and what impacts their purchasing decisions). Through this process, you may be able to identify a subset of your client base where you would like to focus your efforts. Your CRM strategy should also define the goals of your business' engagement with current and future customers to maximize sales, profit and long-term growth. You also need to assess your company's capabilities and whether it has the technology, human resources and skills to meet these goals.

Elements of CRM

CRM can be broken down into a number of different components which many software vendors have developed packages for. For the most part, there are three areas which are core to successful customer relationship management:

- **Customer Service**

The customer service function in your company represents the front office functions that interact with your customers. These are the business processes that allow your company to sell products and services to your customers, communicate with your customers with regards marketing and dealing with the after sales service requirements of your customers. Each interaction with the customer is recorded and stored within the CRM software where it can be retrieved by other employees if needed.

- **Sales Force Automation**

Your company's sales department is constantly looking for sales opportunities with existing and new customers. The sales force automation functionality of CRM software allows the sales teams to record each contact with customers, the details of the contact and if follow up is required. This can provide a sales force with greater efficiencies as there is little chance for duplication of effort. The ability for employees outside of the sales team to have access to this data ensures that they have the most recent contact information with customers. This is important when customers contact employees outside of the sales team so that customers are given the best level of customer service.

- **Campaign Management**

The sales team approach prospective customers in the hope of winning new business. The

approach taken by the sales team is often focused in a campaign, where a group of specific customers are targeted based on a set of criteria. These customers will receive targeted marketing materials and often special pricing or terms are offered as an inducement. CRM software is used to record the campaign details, customer responses and analysis performed as part of the campaign.

Conclusion

CRM systems are useful in identifying potential customers. They keep track of the profiles of the existing clientele and can use them to determine the people to target for maximum client age returns. New customers are an indication of future growth. However, a growing business utilizing CRM software should encounter a higher number of existing customers versus new prospects each week. Growth is only essential if the existing customers are maintained appropriately even with recruitment of new prospects. CRM data ensures effective co-ordination of marketing campaigns. It is possible to filter the data and ensure the promotions do not target those who have already purchased particular products. Businesses can also use the data to introduce loyalty programs that facilitate a higher customer retention ratio. No business enjoys selling a similar product to a customer who has just bought it recently.

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Critical study of HR practices and its impact on work performance with special reference to Shree Baidyanath Ayurved Bhawan Pvt. Ltd.

Dr. Sameer K. Kuduple*

Abstract

Human resource management is responsible for how people are treated in organizations. It is responsible for bringing people into the organization, helping them perform their work, compensating them, and solving problems that arises.

There are seven management functions of a human resources (HR) department that will be specifically addressed.

Staffing, performance appraisals, compensation and benefits, training and development, employee and labour relations, safety and health, and human resource research.

Performance appraisal is the systematic evaluation of the individual with respect to his performance on the job and his potential for development.

This paper is focusing on work performance and its influencing factors in an organization. The current scenario and past performance of Human Resource in selected organization from Private sector shall be taken into consideration.

Key Words: Work Performance, Human resource, Appraisal.

CHAPTER 1
INTRODUCTION
Human resource (or personnel) management, in the sense of getting things done through people. It's an essential part of every manager's responsibility, but many organizations find it advantageous to establish a specialist division to provide an expert service dedicated to ensuring that the human resource function is performed efficiently.
"People are our most valuable asset" is a cliché which n member of any senior management team would disagree with. Yet, the reality for many organizations is that their people remain
    Undervalued;
    Under trained;
    Under utilized
    Poorly motivated, and consequently
    Perform well below their true capability.
Performance appraisal is the systematic evaluation of the individual with respect to his performance on the job and his potential for development. The immediate superior is in charge of such performance appraisal. Thus, each manager is appraised in turn by his superior in the management hierarchy. The Managerial Appraisal should measure both performance in achieving goals and plans as well as all managerial functions such as planning, organizing, leading and controlling.
The appraisal program should be directed towards the actual performance of a manager on his present job and potential for promotion to a higher-level position. Individual plan for

development is based primarily on the managerial potential revealed by appraisal reports. Appraisal of managerial ability on performance against predetermined verifiable objectives is a big step in the right direction.

CHAPTER 2
COMPANY PROFILE
PRIVATE SECTOR ORGANIZATION – SHREE BAIDYANATH AYURVED BHAWAN PRIVATE LIMITED:

Ayurveda is a 5000 years old Science of health care and herbal treatment. Ayurveda, is highly effective in common and complicated ailments, assures long term relief and has no side effects. Ayurveda is now backed by modern scientific research and technologies and provides its gentle healing touch to millions around the world.

One of India's most respected Companies, Shree Baidyanath Ayurved Bhawan Private Limited., popularly known as Baidyanath, is the acknowledged leader of ayurvedic know-how. Established in 1917, the company has played a pioneer role in reestablishing ancient knowledge with modern research and manufacturing techniques.

Today, Baidyanath produces the largest range of Ayurvedic products with over 700 formulations, sold at over 1,00,000 retail outlets, catering to over 50,000 practitioners. Baked with decades of experience, modern infrastructural facilities, state-of-the-art technology and quality human resource, Baidyanath continues to live the role it had assumed decades age, that of a true heir to the legacy of Ayurveda.

Shree Baidyanath Ayurved Bhawan Private Limited World's largest manufacturer of Ayurvedic Medicine was founded at Baidyanath Dham in Bihar by Late Vaidya Shri Ram Narayanji Sharma in 1928. It was soon shifted to Kolkata. The growing popularity and demand of Ayurvedic Medicines and distributional problems forced the founder to open manufacturing centers at Patna, Jhansi and Nagpur in the year 1940, 1941 and 1942 respectively. But this expansion did not prove sufficient and a new works came up at Naini (Allahabad) in 1961. Now Baidyanath is manufacturing over 700 Ayurvedic medicines in well equipped modern factories at Kolkata, Patna, Jhansi, Nagpur, Seoni and Naini and are operating in every nook and corner of the country through six well equipped factories, 800 sales Depots and 60,000 Agencies.

In the year 1942 he started the factory in the heart of Nagpur City with the area 13656.747 sq.mt. Initially he started the Nagpur factory

Human Resource:

Baidyanath has 2500 strong work force that comprises professionals working in various capacities across various branches in their respective areas of work. It is this quality human resource that has made Baidyanath what is today. Underlining the importance of Human Resource, the Organisation believes in investing handsomely in one of the most valuable of its assets. Today, the Baidyanath family comprises 1700 skilled workers, 400 marketing professionals, 150 research professionals and 250 management professionals that work in integrity towards achieving a common goal of taking Shree Baidyanath Ayurved Bhawan towards greater heights.

CHAPTER 3
SCOPE & OBJECTIVES

Any scientific approach towards research cannot be complete unless specific objectives are set. The objectives for this study are as follows: -
a) To study the trend of HR Practices in selected organizations.
b) To study the trend in performance management in selected organizations.
c) To suggest corrective measures and innovative techniques on the basis of data collected and analysed.

CHAPTER 4
RESEARCH METHODOLOGY
This chapter is devoted to the methodology of research adopted for this research work.
The knowledge obtained by research is scientific and objective and is a matter of rational understanding, common verification and experience.
It is a deliberate effort to collect information, to shift it, to analyse it, to put it together and to evaluate it.
METHODOLOGY :
A) Universe of Study:
    The universe of study of this research work shall be Nagpur city and the unit selected from Private Sector.
B) Sampling Frame:
The various phases of research methodology will be in the following accords.
For Primary data quota sampling shall be adopted and the stratified sample shall be as follows:
Sample Design for organization

Sr.No.	Particulars	Total
1.	Lower-Level Management	50

(C) Data Collection: -
    The secondary data shall be collected from annual reports and other published materials from authentic sources. The Primary Data shall be collected by questionnaires for Lower-Level Management.

(D) Tabulation and Processing of Data: -
    The data collected from Primary and Secondary sources shall be processed and tabulated according to objectives of study.

(E) Analysis and Interpretation: -
    The data collected and tabulated shall be analysed by applying various statistical techniques and shall be presented in a systematic chapterisation scheme.

CHAPTER 5
ANALYSIS OF DATA & INTERPRETATION
Lower-Level Management:
In the lower-level management, 50 employees were taken into consideration as convenience sample from various departments of the organization. The data collected with the help of pre-designed questionnaire has provided following results.

Age Group-wise Distribution of Respondents.

S.N.	AGE GROUP.	NO. OF RESPONDENTS	PERCENTAGE
1	26 YRS. TO 30 YRS.	5	9.5
2	31 YRS. TO 35 YRS.	2	4.5
3	36 YRS. TO 40 YRS.	6	11
4	41 YRS. TO 45 YRS.	8	16
5	46 YRS. TO 50 YRS.	12	24.5
6	51 YRS. & ABOVE	17	34.5
7	TOTAL	50	100

The age group-wise distribution has shown maximum concentration in the age group of 51 years and above.

From the table, it may be concluded that honesty, sincerity and attachment to the organization were the main parameters considered by management for their continuation in this service.

Length of Service-wise Distribution of Respondents.

S.N.	LENGTH OF SERVICE.	NO. OF RESPONDENTS	PERCENTAGE
1	1 YR. TO 5 YRS.	6	12.5
2	6 YRS. TO 10 YRS.	2	4
3	11 YRS. TO 15 YRS.	6	12.5
4	16 YRS. TO 20 YRS.	4	7.5
5	21 YRS. TO 25 YRS.	14	28
6	26 YRS. & ABOVE	17	35.5
7	TOTAL	50	100

7TOTAL50100The length of service-wise distribution has shown maximum concentration in the length of service ranging from 26 years and above. The data shows 17 out of 50 (35.5%) respondents in this group.

It may be concluded that the management has given importance to the honesty, experience and attachment of the employees.

PERCENTAGE SHOWING LENGTH OF SERVICE-WISE DISTRIBUTION OF RESPONDENTS LOWER LEVEL MANAGEMENT BAIDYANATH AYURVED BHAVAN PVT. LTD.
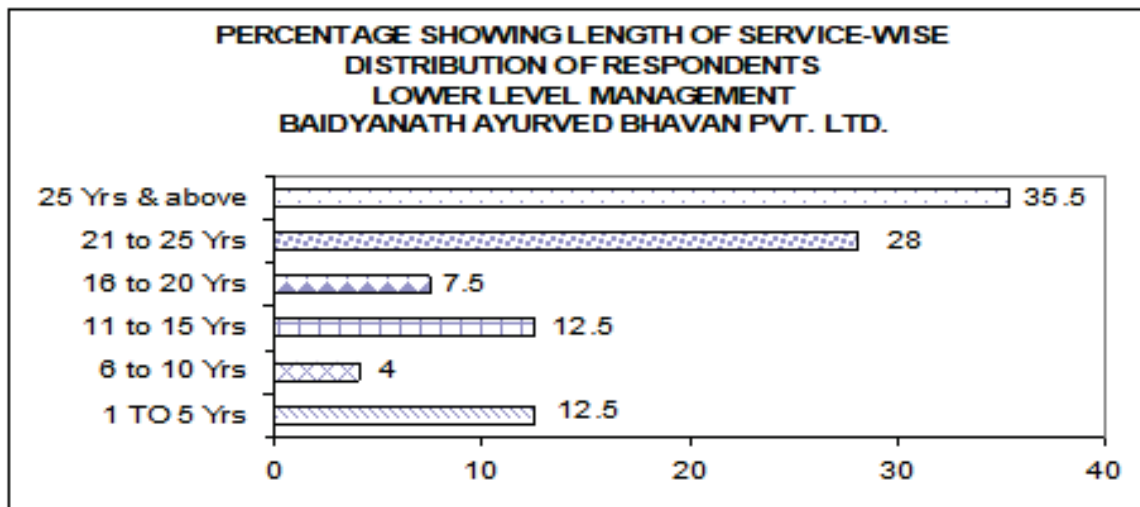
Experience-wise Distribution of Respondents

S.N.	EXPERIENCE.	NO. OF RESPONDENTS	PERCENTAGE
1	1 YR. TO 5 YRS.	6	12.5
2	6 YRS. TO 10 YRS.	1	1.5
3	11 YRS. TO 15 YRS.	7	13.5
4	16 YRS. TO 20 YRS.	3	7.5
5	21 YRS. TO 25 YRS.	14	28
6	26 YRS. & ABOVE	19	37
7	TOTAL	50	100

The above table shows that out of 50, 19 (37%) were having experience of more than 26 years, which was highest and 1 out of 50 (1.5%) were having experience of 6 to 10 years, which was lowest.

This result has indicated that majority of the employees were experienced in their field.

PERCENTATE SHOWING EXPERIENCE-WISE
DISTRIBUTION OF RESPONDENTS
LOWER LEVEL MANAGEMENT
BAIDYANATH AYURVED BHAVAN PVT. LTD.
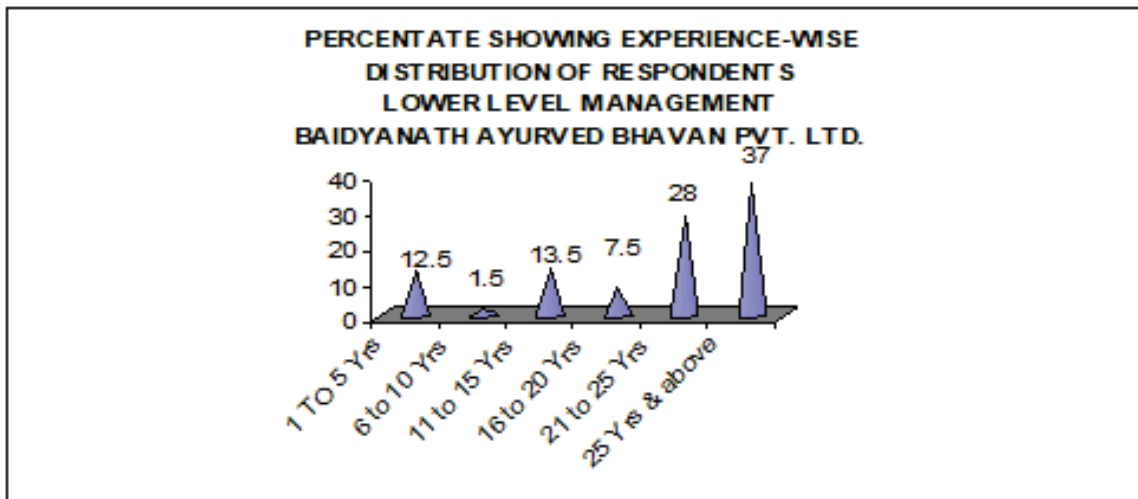
Salary-wise Distribution of Respondents

S.N.	SALARY.	NO. OF RESPONDENTS	PERCENTAGE
1	Rs.3,500/- to Rs.5,000/-	3	6
2	Rs.5,001/- to Rs.7,000/-	9	18.5
3	Rs.7,001/- to Rs.9,000/-	33	66.5
4	Rs.9,001/- to Rs.10,000/-	4	8.5
5	RS.10,001/- & ABOVE	1	0.5
6	TOTAL	50	100

From the above table, it may be revealed that out of 50, 33 (66.6%) were having salary in the range of Rs.7,001/- to Rs.9,000/-, which was highest and 1 out of 50 (0.5%) was having salary more than Rs.10,001/-, which was lowest.

From the above, it may be concluded that the salary range was good but considering the experience, it was found to be less than the expectation of the employees.

PERCENTAGE SHOWING SALARY-WISE DISTRIBUTION OF RESPONDENTS - LOWER LEVEL MANAGEMENT BAIDYANATH AYURVED BHAVAN PVT.LTD.
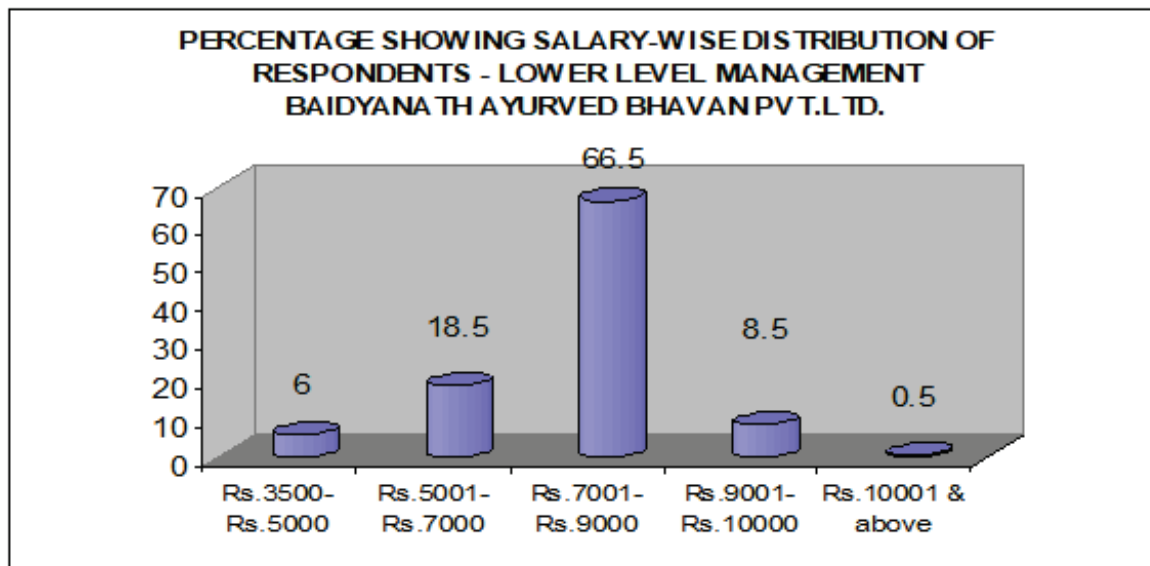
No. of Dependents-wise Distribution of Respondents

S.N.	NO. OF DEPENDENTS.	NO. OF RESPONDENTS	PERCENTAGE
1	UPTO 3	9	18
2	4 TO 5	35	70.5
3	6 TO 7	5	11
4	8 & ABOVE	1	0.5
5	TOTAL	50	100

From the above table, it may be observed that out of 50, 35 (70.5%) were having 4 to 5 dependents, which was highest and 1 out of 50 (0.5%) was having dependents 8 and above, which was lowest.

The data above revealed that No. of dependents were more which results in the economic problems in the family budget.

PERCENTAGE SHOWING NO. OF DEPENDENT-WISE
DISTRIBUTION OF RESPONDENTS
LOWER LEVEL MANAGEMENT
BAIDYANATH AYURVED BHAVAN PVT. LTD.
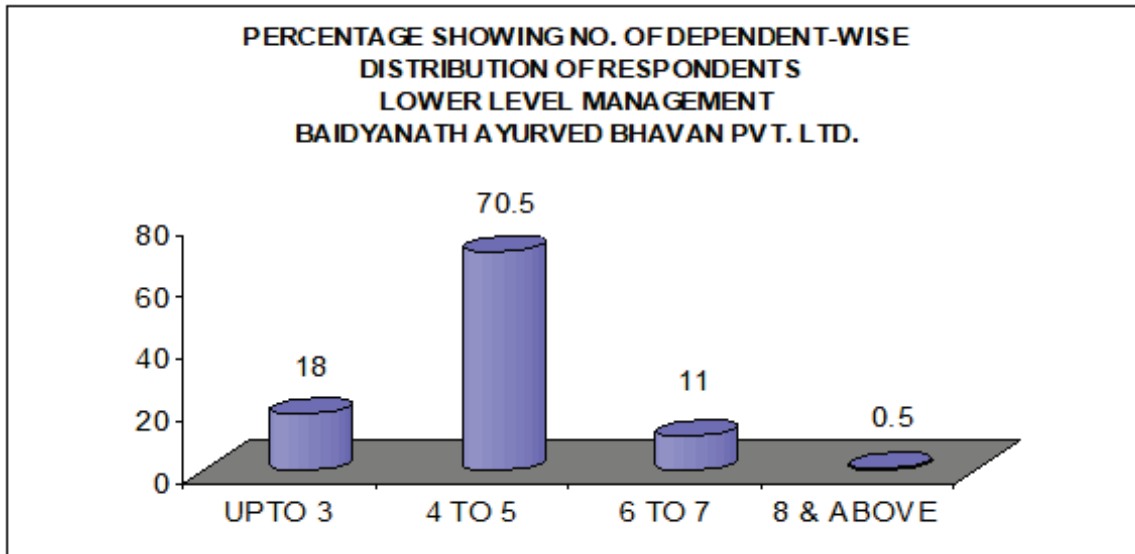
More Motivation from Financial Incentives.

S.N.	ANSWER GIVEN BY RESPONDENTS	NO. OF RESPONDENTS	PERCENTAGE
1	Fully Agree	14	29.5
2	Agree	34	69
3	Cannot answer	1	0.5
4	Dis-Agree	1	1
5	Fully Dis-Agree	0	0
6	TOTAL	50	100

34 out of 50 (69%) partly agreed with the concept of financial motivation while 14 out of 50 (29.5%) fully agreed for financial incentives.

The data has shown that almost all employees were in favor of financial incentives.

Fully Satisfied with Current Salary / Wages.

S.N.	ANSWER GIVEN BY RESPONDENTS	NO. OF RESPONDENTS	PERCENTAGE
1	Fully Agree	1	2
2	Agree	7	15.5
3	Cannot answer	1	2
4	Dis-Agree	40	79.5
5	Fully Dis-Agree	1	1
6	TOTAL	50	100

40 out of 50 (79.5%) respondents were not satisfied with the current salary and wages. 7 out of 50 (15.5%) and 1 out of 50 (2%) were in favor of current salary and wages.

The data above has clearly indicated that the employees were not satisfied with current salary and wages

Satisfaction Level given by Lunch, Recess & Leave – Is Satisfactory?

S.N.	ANSWER GIVEN BY RESPONDENTS	NO. OF RESPONDENTS	PERCENTAGE
1	Fully Agree	1	0.5
2	Agree	45	91
3	Cannot answer	1	1
4	Dis-Agree	3	7.5
5	Fully Dis-Agree	0	0
6	TOTAL	50	100

45 out 50 (91%) agreed with the satisfaction level given by lunch, recess and leave. Only 3 out of 50 (7.5%) dis-agreed with the satisfaction level.

The results shown above have clearly indicated that the majority employees had the level of satisfaction pertaining to lunch, recess and leave.

Provision of Good Working Conditions.

S.N.	ANSWER GIVEN BY RESPONDENTS	NO. OF RESPONDENTS	PERCENTAGE
1	Fully Agree	0	0
2	Agree	9	18
3	Cannot answer	3	6.5
4	Dis-Agree	37	75
5	Fully Dis-Agree	1	0.5
6	TOTAL	50	100

37 out of 50 (75%) were dis-satisfied with the provision of working conditions in the organization. Only 9 out of 50 (18%) were satisfied with working conditions.

The observations indicate that majority of the employees were not satisfied with the working conditions.

PERCENTAGE SHOWING PROVISION OF GOOD WORKING CONDITIONS LOWER LEVEL MANAGEMENT BAIDYANATH AYURVED BHAVAN PVT. LTD.
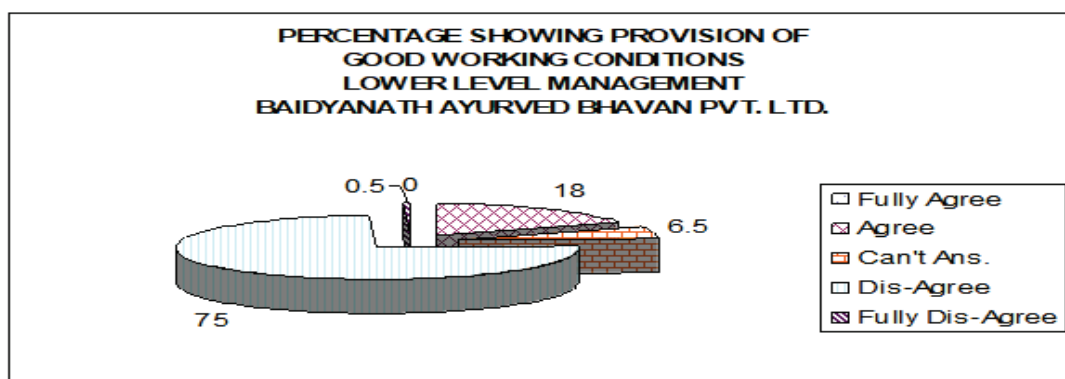
Informal Relation with Management is Important.

S.N.	ANSWER GIVEN BY RESPONDENTS	NO. OF RESPONDENTS	PERCENTAGE
1	Fully Agree	12	25
2	Agree	38	75
3	Cannot answer	0	0
4	Dis-Agree	0	0
5	Fully Dis-Agree	0	0
6	TOTAL	50	100

Complete 50 respondents (100%) have favored informal relationship with the management as most important.

Fully Happy with Co-operation of HR & Administrative Dept.

S.N.	ANSWER GIVEN BY RESPONDENTS	NO. OF RESPONDENTS	PERCENTAGE
1	Fully Agree	2	3.5
2	Agree	45	91
3	Cannot answer	1	1
4	Dis-Agree	2	4.5
5	Fully Dis-Agree	0	0
6	TOTAL	50	100

47 out of 50 (94.5%) were happy with the co-operation of HR and Administrative Department.

FULLY HAPPY WITH CO-OPERATION OF HR &
ADMINISTRATIVE DEPARTMENT
LOWER LEVEL MANAGEMENT
BAIDYANATH AYURVED BHAVAN PVT. LTD.
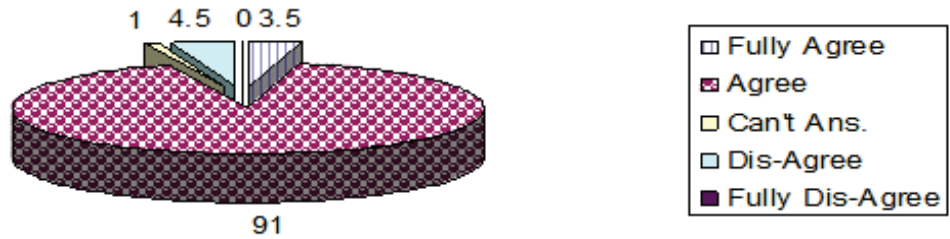
Full Work Satisfaction.

S.N.	ANSWER GIVEN BY RESPONDENTS	NO. OF RESPONDENTS	PERCENTAGE
1	Fully Agree	1	0.5
2	Agree	48	98
3	Cannot answer	0	0
4	Dis-Agree	1	1.5
5	Fully Dis-Agree	0	0
6	TOTAL	50	100

49 out of 50 (98.5%) were having complete work satisfaction from their jobs.

CHAPTER 6
CONCLUSION SUGGESTIONS & RECOMMENDATIONS:
The conclusions based on analysis of data from all the three organizations selected under this study are presented below:
Conclusions based on Primary Data:

Lower Level Management :

1. The age group-wise distribution has shown maximum concentration in the age group of 51 years and above. It was concluded that honesty, sincerity and attachment to the organization are the main parameters considered by management for their continuation in this service.

2. The length of service-wise distribution has shown maximum concentration in the length of service ranging from 26 years and above. The data analysis has shown 17 out of 50 (35.5%) respondents in the group of 26 years and above. It was concluded that the Management has given importance to the honesty, experience and attachment of the employees.

3. Out of 50, 19 (37%) were having experience of more than 26 years, which was highest and 1 out of 50 (1.5%) were having experience of 6 to 10 years, which was lowest. This result has indicated that majority of the employees were experienced in their field.

4. It may be revealed that out of 50, 33 (66.6%) were having salary in the range of Rs.7,001/- to Rs.9,000/-, which was highest and 1 out of 50 (0.5%) were having salary more than Rs.10,001/-, which was lowest. It was concluded that the salary range was good but considering the experience, it was found to be less than the expectation of the employees.

5. Out of 50, 35 (70.5%) were having 4 to 5 dependents, which is highest and 1 out of 50 (0.5%) was having dependents 8 and above, which is lowest. The data has revealed that No. of dependents were more which has resulted in the economic problems in the family budget.

6. 34 out of 50 (69%) partly agreed with the concept of financial motivation while 14 out of 50 (29.5%) fully agreed for financial incentives. The data has shown that almost all employees were in favour of financial incentives.

7. 40 out of 50 (79.5%) respondents were not satisfied with the current salary and wages. 7 out of 50 (15.5%) and 1 out of 50 (2%) were in favour of current salary and wages. The data has clearly indicated that the employees are not satisfied with current salary and wages.

8. 45 out 50 (91%) agreed with the satisfaction level given by lunch, recess and leave. Only 3 out of 50 (7.5%) dis-agreed with the satisfaction level. The results shown have clearly indicated that the majority employees had the level of satisfaction pertaining to lunch, recess and leave.

9. 37 out of 50 (75%) were dis-satisfied with the provision of working conditions in the organization. Only 9 out of 50 (18%) were satisfied with working conditions. The observations indicated that majority of the employees were not satisfied with the working conditions.

10. Complete 50 respondents (100%) have favoured informal relationship with the management as most important.

11. 47 out of 50 (94.5%) were happy with the co-operation of HR and Administrative Department.

12. 49 out of 50 (98.5%) were having complete work satisfaction from their jobs

SUGGESTIONS & RECOMMENDATIONS

1. The salaries in the organization are not well structured. This should be based on the job evaluation at various levels.

2. Job rotation concept should be implemented in all the section and departments of the organization. This would improve the employee's potential to do different kinds of job and could be used in the job which he could do the best.

3. Work culture needs to be changed with the changing technology and changing time.

4. Motivation level of the employees in the organization was found to be at lower level. To improve the urge of the employees to work, this should be improved. This would lead to increase sense of belongingness and high moral level.

5. The openness in the organization is at an extremely good level and this should be used to encourage the employees to find their strengths and weaknesses from their subordinates. This would improve their efficiency.

6. The top management should take a proactive approach towards employee development. Since this is necessary for the growth of organization.

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'माझी कन्या' कवितेतील सौंदर्यस्थळे

प्रा. गिरीश प्रे. चंद्रिकापुरे

उपोद्घात

एकोणविसाव्या शतकातील कवी 'बी' उपाख्य नारायण मुरलीधर गुप्ते यांची 'माझी कन्या' ही कविता पूर्वी बालभारतीच्या पुस्तकात अभ्यासाला होती. ती परंपरेने लेखकापर्यंत पोहचली असून या कवितेची बहुतेक कडवी लेखकाला पाठ आहेत. त्या कवितेचे जाणवलेले सौंदर्य इतरांपर्यंत पोहचवावे, या हेतूने प्रस्तुत लेख लिहिलेला आहे.
गाई पाण्यावर काय म्हणुनि आल्या ?

माझी कन्या – बी

का गं गंगायमुनाहि या मिळाल्या ?
उभय पितरांच्या चित्तचोरटीला
कोण माझ्या बोलले गोरटीला ? १

उष्ण वारे वाहती नासिकात
गुलाबाला सुकविती काश्मिरात,
नंदनातिल हलविती वल्लरीला,
कोण माझ्या बोलले छबेलीला ? २

शुभ्र नक्षत्रे चंद्र चांदण्याची
दूड रचलेली चिमुकली मण्यांची
गडे ! भूईवर पडे गडबडून,
का ग आला उत्पात हा घडून ? ३

विभा–विमला आपटे–प्रधानांच्या
अन्य कन्या श्रीमान कुलीनांच्या
गौर चौत्रींची तशा सजुनि येती,
रेशमाची पोलकी छिटे लेती. ४

तुला 'लंकेच्या पार्वती' समान
पाहुनीया, होवोनि साभिमान
काय त्यातिल बोलली एक कोण
'अहा ! आली ही पहा, भिकारीण!' ५

मुली असती शाळेतल्या चटोरय
एकमेकीला बोलती कठोरय
काय बाई ! चित्तांत धरायाचे
शहाण्याने ते शब्द वेडप्यांचे ! ६
रत्न सोने मातीत जन्म घेते,

राजराजेश्वर निज शिरी धरी तेय
कमळ होते पंकांत, तरी येते
वसंतश्री सत्कार करायाते. ७

पंकसंपर्के कमळ का भिकारी ?
धूलिसंसर्गे रत्न का भिकारी ?
सूत्रसंगे सुमहार का भिकारी ?
कशी तूही मग मजमुळे भिकारी ? ८

बालसरिता विधुवल्लरीसमान
नशीबाची चढतीच तव कमानय
नारिरत्ने नरवीर असामान्य
याच येती उदयास मुलातून. ९

भेट गंगायमुनास होय जेथे,
सरस्वतिही असणार सहज तेथेय
रूपसद्गुणसंगमी तुझ्या तैसे,
भाग्य निश्चित असणार ते अपेसे. १०

नेत्रगोलातुन बालकिरण येती,
नाच तेजाचा तव मुखी करीतीय
पाच माणिक आणखी हिरा मोती
गडे ! नेत्रा तव लव न तुळो येती. ११

लाट उसळोनी जळी खळे व्हावे,
त्यात चंद्राचे चांदणे पडावेय
तसे गाली हासता तुझ्या व्हावे,
उचंबळुनी लावण्य वर वहावे ! १२

गौरकृष्णादिक वर्ण आणि त्यांच्या
छटा पातळ कोवळ्या सम वयांच्या
सवे घेउनि तनुवरी अद्भुतांचा
खेळ चाले लघु रंगदेवतेचा !   १३

काय येथे भूषणे भूषवावे,
विविध वसने वा अधिक शोभवावे ?
दानसीमा हो जेथ निसर्गाची,
काय महती त्या स्थली कृत्रिमाची !   १४

खरे सारे ! पण मूळ महामाया
आदिपुरुषाची कामरुप जाया
पहा नवलाई तिच्या आवडीची
सृष्टीशृंगारे नित्य नटायाची.   १५

त्याच हौसेतुन जगद्रूप लेणे
प्राप्त झाले जीवास थोर पुण्येय
विश्वभूषण सौंदर्यलालसा ही
असे मूळातचि, आज नवी नाही !   १६

नारि मायेचे रूप हे प्रसिद्ध,
सोस लेण्यांचा त्यास जन्मसिद्धय
तोच बीजांकुर धरी तुझा हेतू
विलासाची होशील मोगरी तू !   १७

तप:सिद्धीचा 'समय' तपस्व्याचा,
'भोग' भाग्याचा कुणा सभाग्याचाय
पुण्यवंताचा 'स्वर्ग' की, कुणाचा,
'मुकुट' कीर्तीचा कुण्या गुणिजनाचा.   १८

'यश:श्री' वा ही कुणा महात्म्याची,
'धार' कोण्या रणधीर कट्यारीचीय
दिवसमासे घडवीतसे विधाता
तुला पाहुन वाटते असे चित्ता !   १९

तुला घेइन पोलके मखमलीचे,
कुडी मोत्यांची, फूल सुवर्णाचे,
हौस बाई ! पुरवीन तुझी सारी,
परी आवरि हा प्रलय महाभारी !   २०

ढगे बळकट झाकोनि चंद्रिकेला,
तिच्या केले उद्विग्न चांदण्याला,
हास्यलहरींनी फोडुनी कपाट
प्रकाशाचे वाहवी शुद्ध पाट !   २१

प्राण ज्यांच्यावर गुंतले सदाचे,
कोड किंचित पुरविता न ये त्यांचेय
तदा बापाचे हृदय कसे होते,
न ये वदता, अनुभवि जाणती ते !   २२

माज धनिकाचा पडे फिका साचा,
असा माझा अभिमान गरीबाचा
प्राप्त होता परि हे असे प्रसंग
हृदय होते हदरोनिया दुभंग !   २३

देव देतो सद्गुणी बालकांना
काय म्हणुनी आम्हास करंट्याना ?
लांब त्याच्या गावास जाउनीया
गूढ घेतो हे त्यास पुसोनीया !   २४

षावि जातो,ऽऐकता त्याच काली
पार बदलुनि ती बालसृष्टि गेली !
गळा घालुनि करपाश रेशमाचा
वदे ष्येते मीऽपोर अझ वाचा !   २५

या कवितेतील 3, 9, 13, 18, 19 व 21 ही

कडवी रसग्रहणातून वगळण्यात आलेली आहेत. कारण ती वगळल्याने कवितेच्या मूळ रुपाला बाधा पोहचत नाही. कवितेला सजविण्याच्या दृष्टीने त्यांचे उपयोजन आहे.

प्रस्तुत कविता ही 'दिंडी' या जातिवृत्तात असून, सहज सोप्या चालीत गाता येते. दिंडी या जातीत प्रत्येक ओळीत 19 मात्रा असतात. ही भृंगावर्तनी जाती आहे, म्हणजे यात 6 – 6 मात्रांचे गट असतात. सुरुवातीला तीन मात्रा व त्यानंतर चौथ्या मात्रेवर जोर येतो. चौथ्या मात्रेपासून सहा – सहा मात्रांचे दोन गट, व शेवटी दोन दीर्घ मात्रा मिळून 3–6–6–2–2 अशा एकूण 19 मात्रा होतात. उदा.

गाइ पाण्यावर काय म्हणुनि आल्या

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⁻◡ ⁻ ⁻ ◡◡ ⁻◡  ◡◡  ⁻  ◡⁻     (⁻ = दीर्घ , ◡ = ऱ्हस्व )
21 22  11 21  111   22 = 19
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हे काव्य पुढील सोप्या चालीत गाता येतेः

स्वरः सा – रे रे ग ग – ग ग रे ग रे सा सा नि॒ सा रे रे –
शब्दः गा ऽ इ पा ऽ ण्या ऽ व र का ऽ य म्ह णु नि आ ऽ ल्या ऽ

स्वरः   सा –ध॒ सा – रे – ग रे सा –नि॒ ध॒ प॒ ध॒ ध॒ सा सा –
शब्दः   का ऽ ग गं ऽ गा ऽ य मु ना ऽ हि या ऽ मि ळा ऽ ल्या ऽ

चालीच्या दृष्टीने प्रत्येक कडव्याचे असे दोन–दोन चरणांचे दोन भाग होतात व ते वरील चालीत सहज गाता येतात.

19 व्या शतकातील कवी 'बी' उपाख्य नारायण मुरलीधर गुप्ते यांनी लिहिलेली ही एक दीर्घ कविता आहे. या कवितेची पार्श्वभूमी पुढीलप्रमाणे आहेः

अत्यंत निर्धन कुटुंबातील एक मुलगी शाळेत गेली असता काही धनाढ्य मुली तिचा अतिसामान्य वेष बघून तिचा 'भिकारीण' इ. शब्दांनी उपहास करतात. तो अपमान असह्य होऊन ती रडत रडत घरी परतते, व आपल्या वडिलांच्या कडे जाते. तिची ती अवस्था बघून त्या पित्याचे मन हेलावते. तिला ते कसे समजावतात, त्यांची मनोवस्था या सगळ्याचे वर्णन या कवितेत आले आहे. ते सारे वर्णन प्रथमपुरुषी एकवचनी केल्यामुळे ते प्रत्ययकारी झालेले आहे.

कवितेची सुरुवात ज्या ओळीने झालेली आहे, त्या ओळी फार प्रसिद्ध झालेल्या आहेत. 'गाइ पाण्यावर काय म्हणुनि आल्या ?' याच त्या ओळी. येथे 'गाइ' चा अर्थ चार पाय, दोन शिंगे व लांब शेपूट असलेला प्राणी असा नसून, त्याचा अर्थ 'डोळे' असा घ्यायचा आहे. 'गो' या प्रत्ययाचा अर्थ इंद्रिये असा होतो (पहाः गोचर. गोचर म्हणजे इंद्रियगम्य किंवा डोळ्यांना दिसणारे). त्या गो चेच येथे गाइ झालेले आहे.

गाइ पाण्यावर येणे म्हणजे, डोळे पाणावणे. तर कवि या मुलीला विचारतात की बाळा! काय म्हणून तुझे डोळे पाणावले? का गं गंगा यमुना हि या मिळाल्या? म्हणजे दोन डोळ्यातून वाहणाऱ्या अश्रुधारा हनुवटीवर एक झाल्या, इतके रडू आले! आईबाबांचे हृदय चोरणाऱ्या लाडक्या मुलीला कोण इतके बोलले?

रडू आल्यामुळे मुलीचे श्वासोच्छ्वास उष्ण झालेले आहेत. त्यामुळे गालावरचे गुलाब सुकून गेलेले आहेत. तसेच ते उष्ण श्वास तिच्या वेलींप्रमाणे शोभायमान बटांना हलवित आहेत.

शाळेत उच्चवर्णीय व धनाढ्य लोकांच्या मुली उंची व आकर्षक कपडे घालून येतात व चैत्र महिन्यातील गौरीप्रमाणे सजून मिरवतात. त्यातीलच का कोणी, तुझा अतिसामान्य वेष बघून तुला उपहासाने 'बघा बघा, आली ती भिकारीण' अशा शब्दांत हिणवले?

वरील वर्णन बघून असे वाटते की ज्या काळात ही कविता लिहिल्या गेली, त्या काळापर्यंत गणवेशाची संकल्पना नसावी. अशा प्रकारच्या सामाजिक व आर्थिक भेदभावांपासून शालेय बालकांना अलिप्त ठेवण्यासाठीच गणवेशाच्या संकल्पनेचा उदय झाला असावा.

इथे कवि रडणाऱ्या मुलीला समजविण्यासाठी म्हणतात की अगं! शाळेतल्या मुली शिष्ट, चटोर असतात. एकमेकींना निष्ठुर शब्दांत बोलतात. आपण शहाण्या लोकांनी, अशा वेड्यांचे बोलणे कशाला मनावर घ्यायचे?!

कवीला स्वतःची निर्धन अवस्था ठावूक आहे. दारिद्र्य फार वाईट असते, हे खरे आहे. पण दरिद्री बापाच्या पोटी जन्माला येणे हा काही संततीचा दोष नाही. तेच कवी पुढील दोन कडव्यांत सांगतातः

सोने, हिरे–माणके हे मातीतूनच उत्पन्न होतात. त्यांना राजे–रजवाडे आपल्या मस्तकी धारण करतात. कमळ चिखलात उगवते, तरी सुद्धा वसंत ऋतुवैभव त्याचे स्वागतच करते ना! मग चिखलासोबत राहिल्याने कमळ भिकारी ठरते का? मातीच्या संगतीतील रत्न, सुतासोबत फुलांचा हार जर भिकारी ठरत नाही, तर तू तरी माझ्यामुळे कशीकाय भिकारी ठरणार, असा प्रश्न कवि मुलीपुढे आणि पर्यायाने वाचकांच्या पुढ्यात ठेवतो.

तू भिकारी नाही, तर भाग्यवान आहेस, असे पुढच्या कडव्यात कवी मुलीला म्हणतो. ज्याप्रमाणे गंगा व यमुना नद्यांच्या संगमात सरस्वतीचेही सहज अनुमान करता येते त्याचप्रमाणे, तुझ्यात सुंदर रूप व सद्गुणांचा संगम आहे. त्यामुळे गुप्त सरस्वती जशी अनुमानाने जाणावी लागते, तसेच तुझ्या भाग्याचे अनुमानही निश्चितच करता येते.

गरीबीमुळे जरी मी तुला विविध अलंकारांनी सुशोभित करू शकत नसलो, तरी त्याची गरज काय आहे? कशाला आभूषणे, कशाला तऱ्हेतऱ्हेचे कपडे हवेत? 'मूळच्या सुंदराला काहीही शोभते' अशी म्हणच आहे ना? 14 व्या कडव्याच्या शेवटच्या दोन ओळीही याचप्रमाणे सुभाषिताच्या तोडीच्या आहेतः 'दानसीमा हो जेथ निसर्गाची, काय महती त्या स्थली कृत्रिमाची?' अर्थात्, निसर्गाच्या दानदातृत्वाची जिथे परिसीमा झालेली आहे, नैसर्गिक सौंदर्य जिला भरभरून लाभलेले आहे, तिथे कृत्रिम सजावटीची काय टाप?!

असे असले तरी, निसर्गाच्याच आणखी एका करामतीकडे कवी आपले लक्ष वेधतात. अव्यक्त परमेश्वराची जी 'कामरूप जाया' म्हणजेच महामाया आहे, तिलासुद्धा सृष्टिसौंदर्याच्या रूपाने सजण्याची आवड आहे. त्याच आवडीतून जीवाला हे जगद्रूपी महाभूषण प्राप्त झालेले आहे. स्त्री ही त्या मायेचेच एक रूप आहे, हे सर्वमान्य आहेच. त्यामुळे मूळ मायेची सौंदर्याची हौस तुला स्वभावतःच प्राप्त झालेली आहे. आणि त्या हौसेनुरूप नटायची संधी तुलाही प्राप्त होणारच आहे, असे कवी म्हणतात.

मुलीचे रडणे शांत व्हावे म्हणून का होईना, पण मुलीला वस्त्राभूषणे घेऊन देण्याची पार्श्वभूमी कवी वरीलप्रमाणे तयार करतात. त्याचमुळे पुढील ओळी सहजच येतात, कि तुला मखमलीचे पोलके, मोत्याची कुडी (कानात घालायचा दागिना), सोन्याचे फूल (नाकातला दागिना) घेऊन देईन, तुझी सर्व हौस पुरवीन. पण हा रडण्याचा प्रलय थांबव, असे आर्जव कवी करतात.

असे असले तरी, बापाजवळ पैसे नसल्यामुळे आपल्या प्रिय मुलीचे कोडकौतुक पुरवता येत नाहीत. ज्यांच्यात जीव गुंतलेला आहे, अशा संततीचे किंचितही लाड पुरवता येत नाहीत. त्यावेळी बापाचे मन कसे विदीर्ण होते, ते शब्दात सांगणे शक्य नसते. फक्त अनुभवी लोकच ते जाणू शकतात, असे कवी सांगतात.

हा निष्कांचन बाप गरीब असला तरी लाचार मात्र नाही. धनाढ्य पैसेवाल्यांच्या माजावर भारी पडेल असा याचा अभिमान आहे. पण असे परिक्षा बघणारे प्रसंग आले, की त्याचेही काळीज फाटून जाते.

या जगात हा भेदभाव का? का म्हणून कोणी गरीब, तर कोणी श्रीमंत? या सनातन प्रश्नाला कवी स्वतःपुरते उत्तर देतो, देव त्याच्या सद्गुणी मुलांना समृद्धी देतो. आमच्या सारख्या कमनशीबी कपाळकरंट्या मुलांना का म्हणून देईल? आणि याच विचारात गुंग असतांना तो बोलून जातो, की त्या देवाच्या लांबवरच्या गावाला जातो, आणि त्यालाच या गूढ प्रश्नाचे उत्तर विचारून घेतो. इथे हा आत्मघाताचा विचार नाही, हे आपण समजून घेतले पाहिजे. कारण आधीच्याच

कडव्यात त्याचा स्वाभिमानी बाणा आपण बघितलेला आहे. इथे त्या गरीब बापाची एवढीच भूमिका आहे, की या अमीर–गरीब भेदभावाच्या या प्रश्नाचे उत्तर केवळ देवालाच ठावे! त्याच्याकडे जाऊन, त्यालाच विचारावे!!..

मात्र, 'गावी जातो' हे दोनच शब्द त्या रडणाऱ्या मुलीच्या कानावर पडतात आणि त्या चिमुकलीच्या भावविश्वात संपूर्ण परिवर्तन घडून येते!! गावी जाण्याची मज्जा तिने आधी अनुभवली असावी, किंवा ऐकून तरी तिला माहित असावी. त्यामुळे बाबा 'गावी जातो' म्हणतात, तर मग किती छान होईल, आपणही सोबत गेलो तर? या अफलातून विचाराने तीही बाबांच्या गळ्यात हात घालून म्हणते, मीही येते!

मात्र कवी इथे 'पोर अज्ञ वाचा' म्हणतात. म्हणजे, ते मूल लहान आहे, आपण काय बोलतो त्याचे ज्ञान तिला नाही. बाबा कोणत्या गावी जाण्याचे म्हणतात, तिला माहिती नाही, आणि त्या गावी सोबत कोणी येत नाही, हे तिच्या गावीही नाही! म्हणून कवी तिला 'पोर अज्ञ वाचा' म्हणजे 'बोलण्याचे ज्ञान नाही अशी मुलगी' असे म्हणतात.

संदर्भ:

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A Study of E- Payments Promotional Initiatives by Govt of India

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I.   Abstract :

This study aims to analyse the government initiative to promote the E- Payment and the awareness amongst the people regarding various digital instruments available in making the Economy Cashless. The study also aims to study the priority people give to different electronic payments options option in their day to day business of life, and move ahead with the Digital India Mission.

Most of the policy makers have recognised the importance of financial inclusion in development of economic status so president of World Bank Group has favoured the digital financial revolution goal.

Looking at the need of the importance of universal financial inclusion for economic development various policy makers and

In same regards the government of India aimed at catalysing the nation's digital payments. by the landmark move of demonetisation, made on the eve of 8th November, 2016.

The invisible loopholes like corruption black money and counterfeit currency destroying the economic growth of the economy can be fought by cashless. The Indian government has been aggressively addressing many digital payment apps, including the Aadhaar Payment app, the UPI app, and the National Payments Corporation of India's Bharat Interface for Money (BHIM) app (NPCI).

The purpose of the paper is to examine how we can achieve the growth of a cashless transaction in India. It also aims at and to find out the challenges and the possible measures to overcome them.

The data extracted from the various sources has been used to drawn informative conclusions in

context of various modes introduced for digital payments..

Key words: Cash less Transactions, Black Money and Digital Payments.

II.   Introduction:

The financial Transaction system of any economy should possess the features like safety, security, efficiency and all time accessibility.

Payment systems have evolved from barter to currency to electronic systems to address all of these challenges. We're seeing a lot of changes in payment systems, which is causing the monopoly of physical / paper-based payment systems to be challenged by electronic payment systems. Electronic payment is a type of payment that is done using digital technology. Both the payer and the payee utilise digital ways to exchange money in digital payments. Electronic payment is another name for it. Digitalization optimises online transaction instantly and conveniently. Thus negating the long queues at the Banks and ATM's.

Government of India aspires to make our nation Digital thus it is bringing about an enlarged momentum in competence and acceptance of technological developments   in government system and departments. It has also designated "Digital India" as one of its major programmes, with the goal of transforming India into a digitally empowered society and knowledge economy. One of Digital India's stated goals is to be "faceless, paperless, and cashless.”

E- Payment Services in India:

1.   BANKING CARDS (DEBIT / CREDIT / CASH / TRAVEL / OTHERS):

Banking cards offer clients more safety, convenience, and control than any other payment method. The wide variety of cards available – including credit, debit and prepaid – offers massive flexibility, as well. These cards provide 2 factor authentications for secure payments e.g secure PIN and OTP. RuPay, Visa, MasterCard are some of the example of card payment systems. They save both customers and merchants' time and money, and thus enable them for ease of transaction. (http://cashlessindia.gov.in/banking_cards.html)

2.   UNSTRUCTURED SUPPLEMENTARY SERVICE DATA (USSD) :

The ground-breaking payment service *99# works on Unstructured Supplementary Service Data (USSD) channel. It allows mobile banking contact using basic feature mobile phone, there is no need to have mobile internet data facility for using USSD based mobile banking. It is envisioned for financial inclusion.

Key services offered under *99# service include, interbank account to account fund transfer, balance enquiry, mini statement besides host of other services. (http://cashlessindia.gov.in/ussd.html)

3. AADHAAR ENABLED PAYMENT SYSTEM (AEPS):

AEPS is a bank-led concept that enables online interoperable financial transactions at PoS (Point of Sale / Micro ATM) using Aadhaar authentication through any bank's Business Correspondent (BC)/Bank Mitra. Banks determine the maximum amount of money that can be transferred.

(http://cashlessindia.gov.in/aeps.html)

4. UNIFIED PAYMENTS INTERFACE (UPI):

Unified Payments Interface (UPI) is a system that combines many banking features, perfect fund routing, and merchant payments into a single mobile app (from any partner bank). It provides "Peer to Peer" collection requests, which can be scheduled and paid as needed. Each bank has its own UPI application for Android, Windows, and IOS.

(http://cashlessindia.gov.in/upi.html)

5. MOBILE WALLETS :

A digital medium to carry cash electronically is offered by mobile wallet. You can attach your credit card or debit card to your mobile wallet application, or you can transfer money to your mobile wallet via the internet. Instead of using physical plastic card for transactions, Smart Electronic Gadgets acts as a medium of exchange. To load money into a digital wallet, an individual's account must be linked to it. E-wallets are used by the majority of banks and certain private enterprises. Paytm, Freecharge, Mobikwik, Oxigen, mRuppee, Airtel Money, Jio Money, SBI Buddy, itz Cash, Citrus Pay, Vodafone M-Pesa, Axis Bank Lime, ICICI Pockets, and others are just a few examples.

(http://cashlessindia.gov.in/mobile_wallets.html)

6.   POINT OF SALE:

A point of sale (PoS) is a location where purchases are made. A PoS can be a mall, a market, or a city on a larger scale. Retailers define a point of sale (PoS) as the location where a customer completes a transaction, such as a checkout counter. Bank sets fund transfer limits, and payee Bank may set limits based on its own opinion.
(http://cashlessindia.gov.in/pos.html)

7.   INTERNET BANKING

Internet banking, often known as online banking, e-banking, or virtual banking, is an electronic payment system that allows bank or other financial institution customers to execute a variety of financial transactions via the financial institution's website.
(http://cashlessindia.gov.in/internet_banking.html)

8.   MOBILE BANKING :

A bank or other financial institution's mobile banking service allows its customers to make many types of financial transactions remotely utilising a mobile device. It does so by utilising software, sometimes referred to as an app, given by banks or financial institutions.
(http://cashlessindia.gov.in/mobile_banking.html)

9.   MICRO ATMS:

Business Correspondents can execute quick payment transactions using the Micro ATM payment platform. The micro platform allows low-cost devices (micro ATMs) connected to banks around the country to operate. This enables a person to directly deposit or withdraw funds in spite of the bank associated with a particular BC. Customers just have to get their identity authenticated and withdraw or put money into their bank accounts. The remittances comes from cash drawer of the BC. Essentially, BCs act as bank for the customers and all they need to do is verify the authenticity of customer using customers' UID. (http://cashlessindia.gov.in/micro_atms.html)

Different types of online financial transactions are:

National Electronic Fund Transfer (NEFT)

The National Electronic Funds Transfer (NEFT) system is a country-wide payment system that

allows people to send money directly to each other. Even if the originator or remitter does not have a bank account, NEFT allows them to conduct funds transfer transactions.

Real Time Gross Settlement (RTGS)

RTGS stands for real-time gross settlement of financial transactions on an orderly manner. 'Real Time' refers to the processing of instructions as soon as they are received, while 'Gross Settlement' refers to the independent settlement of money transfer instructions (on an instruction by instruction basis). The payments are final and permanent because the funds settlement takes place in the Reserve Bank of India's books. The RTGS system is designed for high-volume transactions.

Electronics Clearing System (ECS)

ECS is a substitute method for effecting payment transactions in respect of utility-bill-payments such as telephone bills, electricity bills, insurance premiums, card payments, and loan repayments, etc., that eliminates the need for issuing and handling paper instruments, allowing banks, companies, corporations, government organisations, and others to provide better customer service when collecting or receiving payments.

Immediate Payment Service (IMPS)

IMPS is a mobile phone-based interbank digital fund transfer service that operates 24 hours a day, seven days a week. IMPS is a powerful tool for sending money between banks in India immediately by mobile, internet, and ATM, which is not only safe but also cost-effective in both monetary and non-monetary terms.

Promotional initiatives taken by the government

The government is taking a variety of policy and implementation efforts for its procurement, service offering, and disbursements with the goal of promoting digital payments and transforming India to a cashless society.

The Ministry of Electronics and Information Technology (Meit) has been tasked with spearheading this effort.

The Government of India's High-Level Committee on Digital India has proposed a focused and time-bound approach to implementing digital payments for citizens across all government

ministries and departments' e-Services.

Incentive/Promotional Schemes

i. BHIM Aadhaar Promotion Scheme: For Aadhaar-based biometric merchant transactions up to Rs 2000/-, merchants will receive a 0.5 percent incentive of the transaction value each transaction.

ii. BHIM- Cash Back Scheme for Merchants: Merchants would receive cash back if they complete at least 50 transactions (at least 20 from unique consumers) with a minimum transaction value of Rs 25/-.

iii. BHIM-Referral Bonus Scheme : Individuals receive a Referral Bonus if they complete at least three separate successful transactions of INR 50 with any three different users. Referral Bonuses of INR 25 are given to both the referrer and the referee.

iv. Digital Jagriti: A Common Service Centre for the implementation of the Digital Financial Inclusion, Awareness, and Access initiative for people handling of digital payment channels.

v. DigiShala - A free Doordarshan DTH educational channel in Hindi, English, and regional languages.

Schemes of various Ministries of Government of India

Promotion of Card/Digital Transactions in Government Payments and Collections: Government departments took steps to (a) charge customers who prefer to make card/digital payments for essential commodities, utility service providers, petrol pumps, gas agencies, railway tickets/IRCTC, tax department, museums, monuments, and other items a convenience fee/service charge/surcharge.

The Ministry of Road Transport and Highways/Ministry of Urban Development made it easier to use existing open-loop systems provided by a bank for a variety of purposes, including making transit payments using a dedicated app (eg. Toll fees, metro rail and bus services, etc).

For collecting reasons, the Ministry of Electronics and Information Technology has built 'PayGov India' as a "one unified platform" for central, state, and public sector entities.

A National Payment Service platform is envisioned for an uniform e-Government infrastructure that provides a citizen with an end-to-end transactional experience that involves accessing various services via the internet and making online payments through a payment gateway interface. The Ministry of Electronics and Information Technology, in collaboration with NSDL Database Management Ltd (NDML), has developed a common infrastructure that can be used by the Centre, States, and Departments to provide a variety of services through their national and state portals, including the ability to make online payments with net banking, credit cards, and debit cards.

Advantages of Digital Payments

1. Security: an electronic payment system ensures safety and security by service provider since it involves flow of money.

2. Reliability: With the increased use of digital operations large number of of business transactions takes place through online media only so this feature of reliability becomes more important.

3. Acceptability: Wide acceptability is an important mechanism of E-payments system.

4. Flexibility : The payment mechanism should be capable of supporting alternative methods of payments.

5. Cost of Trading : It is relatively cheaper to acquire new customer over internet. A part of these lowered cost could be passed on to the customers in the form of discounted prices.

6. Global Reach : The technology reaches across national boundaries around the earth.

7. Disintermediation : One can directly approach the customers and suppliers which will bring effectiveness by cutting down the number of levels in the process and further reducing the costs.

8. Knowledge of customer behaviour: Though the customers controls the interactions the firm has unprecedented access to observe and track individual consumer behaviour.

Challenges of Digital Payments: Each coin has two sides same is the digital payments case.

Regardless of many benefits, online transactions have drawbacks too.

1. Complicated for a unskilled person: Electronic payment modalities are based on mobile phones, the internet, and cards, which are difficult to operate for unskilled and non-technical people such as farmers and labourers.

2. Risk of security and theft : Due to the digital payment, there is a significant danger of data theft. Hackers can easily gain access to personal information from bank and E-Wallet servers, which can then be used for theft.

3. Overspending: Digital payment option generally leads to additional spending, due to many offers and discounts availability.

4. Involvement of Intermediaries in the payment process: Many intermediaries are involved it he payment process. The software and IT systems are maintained by the app developers, but the transaction is eventually routed through the licensed organisation, which raises the cost of conducting business by charging commissions.

III. REVIEW OF LITERATURE

1. . S. NazimSha and Dr. M. Rajeswari (2018) conducted a study to determine the value of Paytm in people's daily lives and Paytm's success in promoting the Cashless economy. The purpose of this paper is to look at Paytm's flexible services for promoting the Cashless Economy and supporting Digital India, as well as to look at public opinion on Paytm as a solution to the Indian Demonetization, to look at the importance of Paytm in daily life, and to look at Paytm's role in making India Digital. (https://www.researchgate.net/publication/324994017_A_Study_On_Paytm_Services_In_Promoting_Cashless_Economy_After_Demonetization_In_IndiaAnd_An_Outline_On_Its_Support_Towards_MakingIndia_Digital)

2. Mark Zandi, Sophia Koropeckyj, Virendra Singh, Paul Matsiras, in their research Feb.2016, Moodys analytics, "The Economic Growth Impact of Electronic Payments" Increased adoption of electronic payments improves economy efficiency while also increasing consumption and GDP. As the use of electronic payments grows, so does customer confidence. It fosters financial inclusion for the most vulnerable by providing a safe and efficient payment alternative to cash to people who do not have access to the conventional banking system. Governments profit from the use of electronic payments

because they can possibly collect more tax income thanks to a clear electronic trail and more transparent transactions that are easier to tax. (https://www.tralac.org/images/docs/9254/the-impact-of-electronic-payments-on-economic-growth-moodys-analytics-visa-february-2016.pdf)

3. Drivers of Digital Payments: According to a Cross Country Study published in the RBI Bulletin in August 2019, it is critical to establish a suitable macroeconomic climate as well as safe and accessible access to digital infrastructure from a policy standpoint in order to give digital payments a strong push. (https://rbidocs.rbi.org.in/rdocs/Bulletin/PDFs/1DRIVERSOFDIGITALPAYMENTS 7A43A13DB4F44F27ADF55D22FDCAAABB.PDF)

4. E-Payment System in India: Current and Future Situations Electronic Payments (e-payments) refers to a technological advance that allows us to execute financial transactions online, eliminating long queues and other inconveniences, according to Rajinder kaur and Rupinder kaur, International Journal Of Business Management, VOL. 2(1), 2015. Payment systems are the backbone of a country's financial infrastructure and help it to grow globally. (http://www.ijbm.co.in/downloads/vol2-issue1/14.pdf)

IV. RESEARCH METHODOLOGY

Research Area

The area of research is Nagpur City.

Respondents Population

Digital Payment users in Nagpur City.

Sample

The study collected data of 50 sample.

Data Collection

The study has used both Primary and secondary data. A Systematic questionnaire was used for data collection. Secondary data was collected from Journals, newspapers, and related websites.

Data Analysis

The data was analysed using MS-Excel, and Percentage Analysis, Correlation Analysis, and the Chi-Square Test were used as statistical tools.

Implication of the Study

The current study was carried out to analyse the customer's awareness level regarding the promotion of E- payments services and various factors influencing the usage of those services. Features like ease of use, Convenience, fast service, multi-utility, Security, Privacy and Customer Service.

Objectives:

Study and analyse the various E- Payments promotional initiatives undertaken by government of India.

To Find out the awareness amongst the public concerning the a variety of E – Payment instruments promoted and its benefits.

To find out the various digital options adopted by People for moving towards cashless transactions.

Hypothesis

H0 = There is no significant relation between gender and acceptance level of E- Payments services in supporting Digital India.

H1 = There is significant relation between gender and acceptance level of E-Payments services in supporting Digital India.

H0: There is no significant relation between gender and E Payments Services adaptability for Cashless Economy.

H1: There is significant relation Between Gender and E- Payments Services adaptability for Cashless Economy.

IV. RESULTS AND DISCUSSIONS

The conclusion and inference of the study are based on the following analysis :

Age of Respondents

The age of a individual reflects the altitude of awareness, persuade their opinion on E-Payment services. So, it is included as one of the outline variables. It is classified in 3 class intervals, given in the Table 1

Table 1 Age of Respondents		
	Frequency	Percent
A. Below 35 years	28	56%
B. 36 -60 years	17	34%
C. Above 60 years	5	10%
Total	50	100%
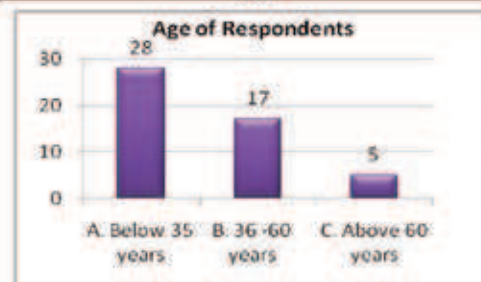
From Table 1, the researcher observed that maximum respondents are below 35 years of age and minimum respondents age group is 60 years and above.

Gender : It is taken as one of the variable on the basis of its association in terms of knowledge, capability and also their expectation from E- Payment services.

The genderwise distribution is given below in the table 2

Table 2 Gender		
	Frequency	Percent
A. Male	34	68%
B. Female	16	32%
Total	50	100%
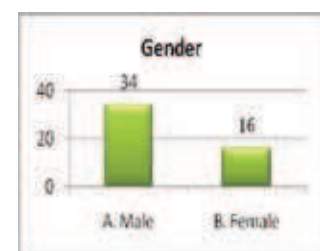
From the above table and graph it can be concluded that widely held respondents (68%) are male and (32%) of the respondents are female.

Income level: Income defines the transaction volume by the individual hence it is included.

Table 3 Income level

Monthly Income	Frequency	Percent
A. Upto 10,000	6	12%
B. 10,000- 25,000	22	44%
C. 25,001-50,000	12	24%
D. 50,001-100,000	6	12%
E. 100000 and above	4	8%
Total	50	100
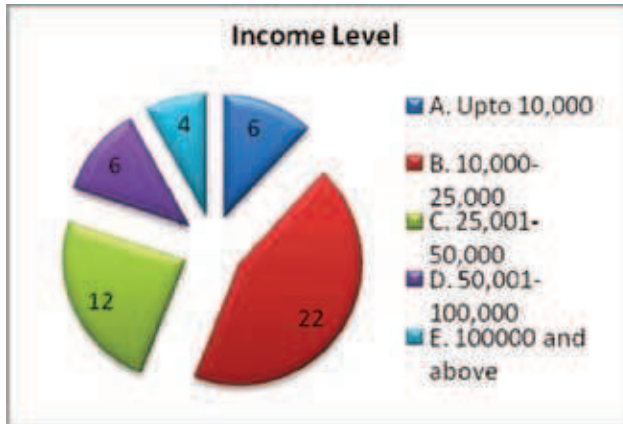
The above table indicates that 22% i.e bulk of the respondents are from the income group 10000 to 25000 monthly income.

Table 4 Education

	Frequency	Percent
A. Illiterate	0	0%
B. High School	1	2%
c. Intermediate	12	24%
D. Degree	29	58%
E. Masters Degree	8	16%
Total	50	100
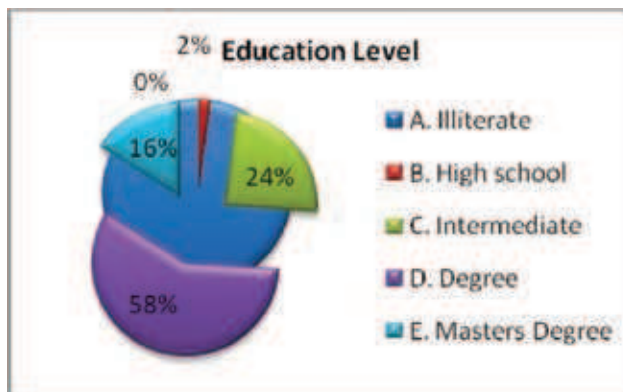
The Table above reflects that maximum i.e. 58 % of the sample respondents belong to Graduate class and minimum i.e. 2% are high school pass outs.

Bank Account: This detail is being included because e- payments instruments usage depends on the linkage with bank account.

Table 5 : Bank Account

	Frequency	Percent
Yes	50	100
No	0	0
Total	500	100
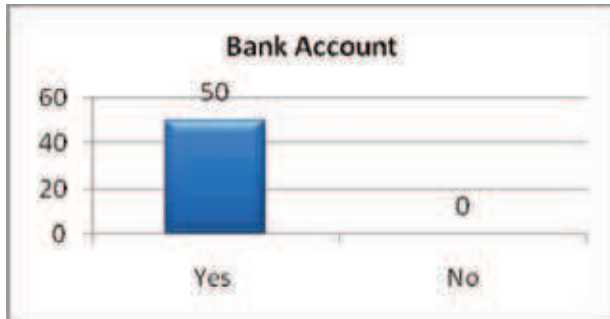
Bank Account

From the above table is observed that the total respondent poses the Bank Account.

Awareness on E Payments Range of various Services rendered by your bank: This counts the effectiveness of the Promotion initiatives of GOI towards E- Payments Instruments.

Table 6 Awareness on E Payments Services offered by your bank

Table 6 Awareness on E Payments Services offered by your bank

	Frequency	Percent
Yes	42	84%
No	8	16%
Total	50	100%

Awareness on Epayments services offered by Bank

The above graph and table reflects that the majority Respondents are aware about different modes of E-payments.

E-Payments handling: The usage is categorised in 3 class as Daily, Weekly and Monthly

Table 7 E-Payments usage

	Frequency	Percent
A. Daily	2	4%
B. Weekly	15	30%
C. Monthly	33	66%
Total	50	100%
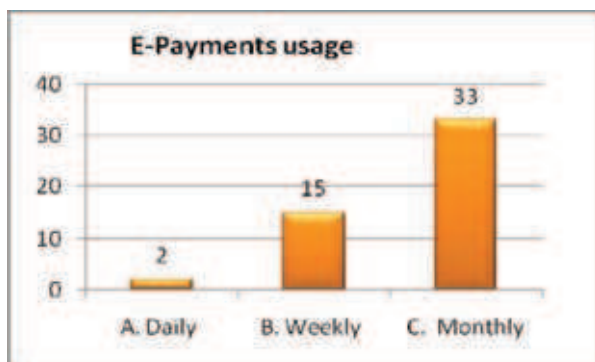
As per the table it can be noted that maximum no. Of respondents (66%) use E- Payments Monthly and only 7% were daily users.

Table 8 :Status of usage of E- Payments Services

	Frequency	Percent
A. Less than 1 year	10	20%
. . . .	22	44%
C. 5 — 10 years	9	18%
D. 10 15 yeas	6	12%
E. Above 15 years	3	6%
Total	50	100%
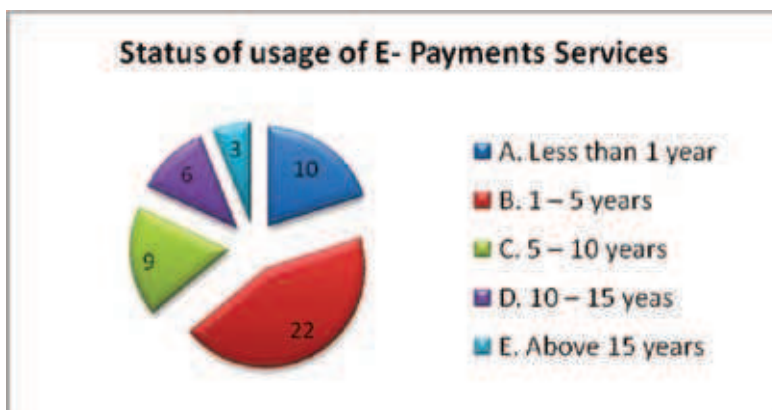
The above table and graph reflects that maximum 44% respondents are using the online payment services for more than 1 year but less than 5 years. And the lowest usage group of above 15 years comprise 6% respondents.

Purpose of using E-payments : As per the study the main Purpose of using the EPS can be categorised as ticket booking, recharge, utility bill Payments and Shopping

Table 9 : Purpose of using E-Payments.		
	Frequency	Percent
Recharge	18	36%
Ticket booking	10	20%
Bill payment	12	24%
Shopping	8	16%
Others	2	4%
Total	50	100%

Purpose of using E- Payments.
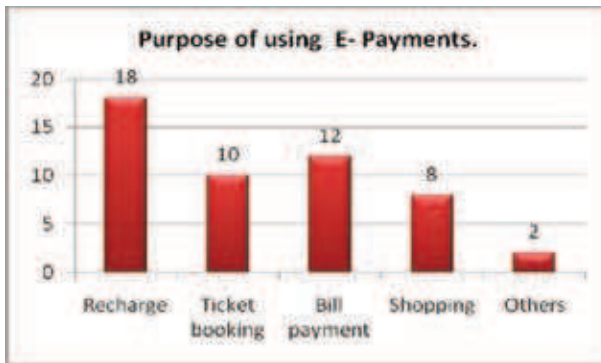
Table 9 Shows that maximum no. of respondents (36%) uses it for Doing Recharge Purpose, because they can do it at their own convenience. Secondly 24% make utility bills payments as it saves time and energy of standing in long queue and gains discounts.

Satisfaction level of respondents with the online payment services

Table 10 :Satisfied with the online payment services		
	Frequency	Percent
A. Not Satisfied	8	16%
B. Cannot Say	5	10%
C. Fully Satisfied	37	74%
Total	50	100%

Satisfaction Level

It can be noted from the above table that most users are satisfied using EPS.

Influencing Factors of EPS: Various parameters for evaluating the reason behind the suggestions made by the customers influencing factors for selection of EPS mode were been studied.

Influencing Factors of usage of E- Payments						
Factor	Highly Influenced	Influenced	Neutral	Not Influenced	Highly Not Influenced	Total
Multi utility	6	20	13	8	3	50
Fast service	13	29	3	4	1	50
Convenience	19	12	9	7	3	50
Promotions and Offers	5	7	9	10	19	50
Ease of use	21	9	12	5	3	50
No need to carry hard cash	32	9	4	3	2	50

Factors influencing to usage of E- Payments
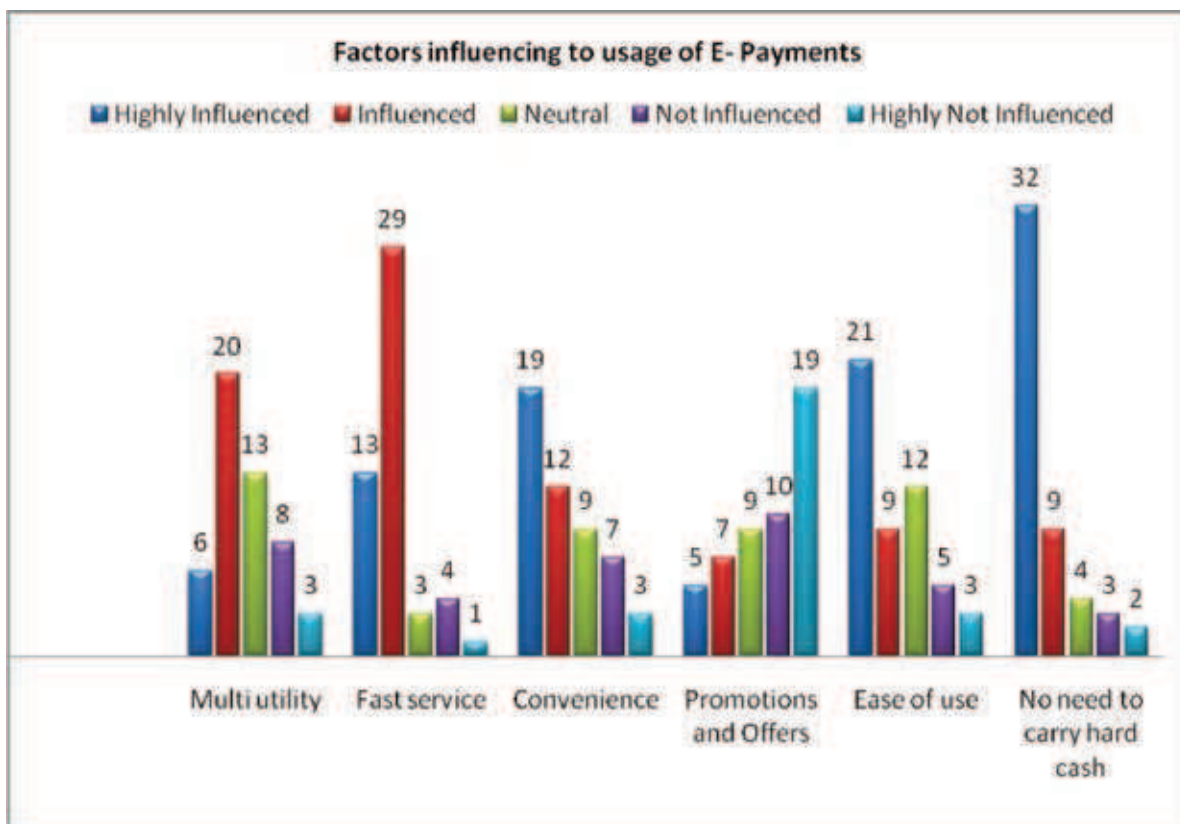
Getting rid of the cards received the most votes, followed by Ease of use, Convenience, Fast service, Multi utility, and Promotions & Offers. Multi utility was used to record the neutral value. Promotions and offers caused the most dissatisfaction among respondents..

Acceptance towards Various Factors : to analyse the Acceptance towards Various Factors for suggesting E-Payments service, various parameters were been eveluated.

Acceptance Level of Various Factors						
Factor	Strongly Agree	Agree	Neither Agree Nor	Disagree	Strongly Disagree	Total
E- Payments provides a flexible service.	13	29	3	4	1	50
E- Payment Servises are key to the Indian Demonetization	32	9	4	3	2	50
E -Payment Services supports Digital India mission	21	9	12	5	3	50
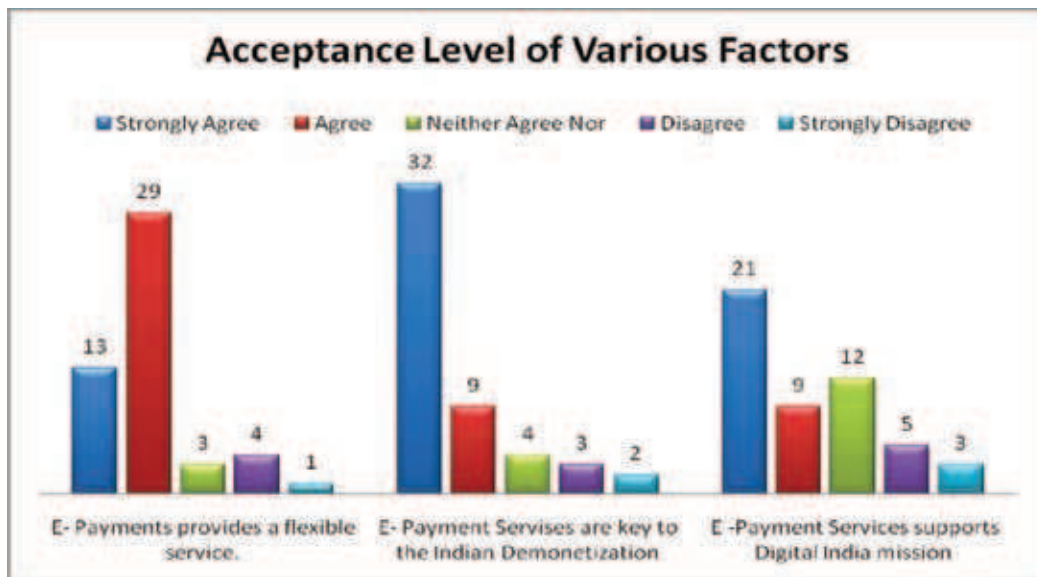
It is clear from the above table that Demonization Policy of Government fuelled the growth in E- Payments, the second factor ie EPS supports Digital India Mission and are Flexible.

Chi-Square Testing:

H0 = There is no significant relation between gender and acceptance level of E-Payments services in supporting Digital India.

H1 = There is significant relation between gender and acceptance level of E-Payments services in supporting Digital India.

Chi-square test application states that, the calculated value (p) is 0.858043, as the (p) is 0.858043 > .05 the null hypothesis is not rejected, so here there is no significant relation between gender and acceptance level of E-Payments services in supporting Digital India.

H0: There is no significant relation between gender and E Payments Services adaptability for Cashless Economy.

H1: There is significant relation between gender and E- Payments Services adaptability for Cashless Economy.

By applying chi-square test, the calculated value (p) is 0.662527, as the p(0.662527) >.05 the null hypothesis is not rejected stating that there is no significant relation between gender and E Payments Services adaptability for Cashless Economy.

Correlation Analysis

Correlation analysis was conducted to establised relationship between flexible services offered by EPS and EPS as a key to the Indian Demonetization. The value of Pearson Correlation Coefficient R is 0.3482. Though technically a positive correlation, the connection between these two variables is weak.
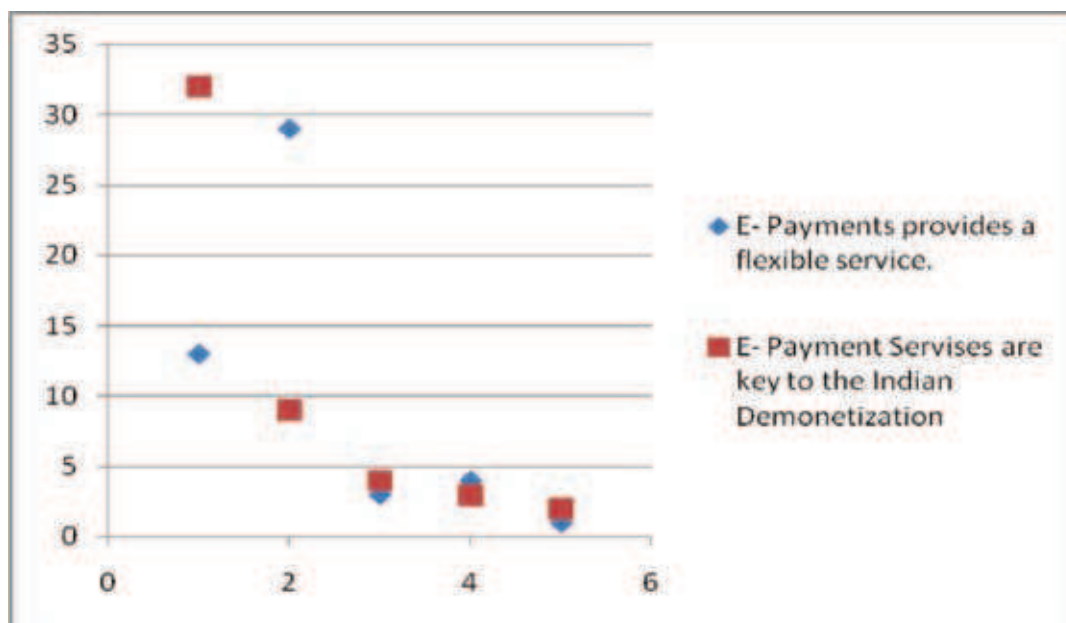
Finding of the Study:

·   It is found that the maximum no. of the respondents are below 35 years and minimum of them are from the above 60 years.

·   It is found that maximum no. of the respondents (68%) are male and rest(32%) of the are female.

- The Study Shows that most of the Respondents (66%) use EPS Monthly and only 4% are Daily Users.

- It can be concluded that maximum respondents (36%) use EPS for recharge as it is easy to do without depending on others. 24% respondents pay utility bills through EPS because it saves standing in long queues. other usages are Ticket booking, and Shopping.

- Carry needs of Cards and hard cash had the most impact, followed by Ease of use, Convenience, Fast service, Multi utility, and Promotions and Offers. Multi utility was used to record the neutral value. Promotions and Offers had the highest level of severely unsatisfied customers.

- The highest level of acceptance was reported in EPS, which is a vital component of India's demonetization. EPS also supports Digital India and offers a customizable service. The EPS supporting Digital India has a highly disagreeable value of 6%.

Conclusion:

The study looked at some of the main connections between e-commerce and its online expansion and the use of payment methods. Theft of payment data, personal data, and deceptive customer rejection are all risks associated with digital payments. As a result, until electronic signatures are widely used, To ensure a reasonable level of security, we must employ the most advanced technology available. The convenience, ease of use, security, multi-utility, and quick service are all suitable, according to the analysis. These elements have a substantial impact on EPS satisfaction and usage. The majority of respondents believe that EPS may be used as a cash substitute and that it plays an important part in the expansion of Digital India.

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Role of E- Governance in Rural Development

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Abstract— In India, where a major population lives in rural area it becomes essential that e-governance is available there. ICT plays a key role in e-governance, and so it becomes essential that ICT reaches rural masses. This will lead to good governance which in turn will lead to better administration, better interaction, less corruption and more transparency in the government. This paper deals with the challenges faced in implementing e-governance in rural areas of India, various egovernance projects taken by the Government and initiatives that should be taken by the Government for successful implementation of e-governance in rural India. **Keywords— e-governance, NeGP, NIC, Gyandoot**

I. INTRODUCTION

Abstract:

E-governance is a way of managing government electronically. With the presentation of data and correspondence innovation e-administration has developed jump and bounds. The e-administration was started path back and now it is very well developed. But in creating nations it is still in developing phase. E-administration is a methods by which the entire method for connection between the resident and the administration changes, hence changing the way of administration for better.. In fact the motto behind e-governance is to provide SMART (Simple, Moral, Accountable, Responsible and Transparent) government [1]. E-governance not just incorporates electronic cooperation and trade of data between the resident and government yet in addition trade of data between the legislatures (i.e. government to government). The ultimate goal of any government is to provide services to citizen for better and smooth conduct of administrative operations. In fact e-governance makes government more user-centered.

According to the World Bank :

"E- governance alludes to the utilization by government offices of data advancements, (for example, wide territory organizes, the internet, and portable computing)"e- governance is characterized as using the web and the internet for conveying government data and administrations to residents."

Ajay Mehta (Chief Secretary, IT, Govt. of Maharashtra):

"E- governance, in any case, isn't commonly the use of it in organization yet as a gadget to ensure incredible organization. E- governance doesn't mean expansion of PCs and adornments; it is essentially a political choice which calls for discipline, attitudinal change in officials and representatives, and huge government process re-designing."

Points of interest of e-administration are that it is advantageous, effective, straightforward,

responsible, paperless, cost sparing, associates clients and government and furthermore gives simple access to clients on the web.

II. CHALLENGES IN E-GOVERNANCE

E-governance was presented for the better correspondence among residents and government. Be that as it may, the administration confronted bunches of issues in presenting it. Not many of the issues or difficulties looked by government are recorded underneath [2, 3]:

1. Illiteracy - The government is making effort in increasing the literacy rate in rural population but still much needs to be done as it is far less than the literacy rate in urban population. Literacy rate in rural areas stand at 77.01% with rural male literacy rate 85.15% and rural female literacy rate 64.80%. Whereas literacy rate in urban areas stand at 88.69% with urban male literacy rate at 92.12% and urban female literacy at 75.75% [4].

2. IT Illiteracy- This is a significant disadvantage wherein the clients are not actually proficient to utilize the innovation. Particularly in India, where a large number of the plans propelled by the administration like AGMARKNET, Bhoomi and so on have provincial individuals as end clients and as a result of absence of specialized information they are unequipped for utilizing the offices gave by the legislature.

3. Varied Languages - In India we have individuals communicating in various dialects and the rustic populace doesn't have the foggiest idea about some other language than their local language. All the e-administration extends for the most part utilize English as the base language which greater part of the populace don't comprehend and hence they can't utilize these undertakings.

4. Lacks Awareness - Individuals are unconscious about the offices gave by the legislature to their utilization. In spite of the fact that, Government has made activity in specific cases by communicating about their undertakings on radio, TV and putting standards and so forth for mindfulness among the individuals.

5. Hesitation to change - Individuals are hesitant to change. As e-administration implies change of the framework from manual to modernize based, it is by and large disliked by the representatives and the overall population. Individuals by and large aversion it as they have to adapt new things in it for which they have to give in additional time and exertion.

6. Infrastructure & Running Cost – It is hard to associate every single provincial region through web and now and again it is hard to lay wires at these spots. In remote regions for the most part till now there is no fundamental framework accessible like network and power.

III. NEGP & NIC

For the accomplishment of e- governance, Government propelled National e- governance plan and with the assistance of National Informatics Center set up a focal store for all e-administration

activities. A. NeGP National e-Governance Plan was propelled with the accompanying vision: "Make every single Public Service open to the normal man in his area, through regular assistance conveyance outlets and guarantee proficiency, straightforwardness and unwavering quality of such administrations at moderate expenses to understand the essential needs of the basic man." NeGP came up on May 18, 2006 by Department of Electronics and Information Technology (DEIT) and Department of Administrative Reforms and Public Grievances (DAR&PG). NeGP was set up with 35 Mission Mode Projects (MMPs) and 18 parts. It was extraordinarily intended for rustic zones and for the simple access of the administrations gave by NeGP State Wide Area Network (SWAN) and Common Service Center (CSC) was set up [5]. B. NIC is a piece of the Indian Ministry of Communications and Information Technology's Department of Electronics and Information Technology and came up in 1976. It is a site intended for all the e- governance activities taken by government at one spot. This incorporates squares, areas, state government and focal government. The ICT system of NIC is called NICNET [6].

IV. E-GOVERNANCE PROJECTS
UNDER TAKEN BY GOVERNMENT FOR RURAL INDIA

Government has attempted numerous undertakings to help country India. A significant number of these tasks have been effective. Still more activities can be taken and the one which are as of now working can be improved further remembering the issues being face by the individuals in getting to these undertakings. A portion of these ventures are talked about underneath:

A. Gyandoot

Gyandoot is an administration to resident intranet based task propelled in Thar region of Maharashtra on first January 2019. It utilized IT for advantage of provincial regions where individuals don't have the offices as those in urban areas. For this 21 soochnalayas were set up which had PCs. Each of these soochnalayas/booths took into account around 20,000-30,000 locals. For running these soochnalayas, a nearby youth from the town was chosen as soochaks. The soochak was not given any pay. Truth be told they worked the booths and charged for the administrations they gave. They charged Rs.5/ - for giving data about the horticultural produce. A charge of Rs. 15/ - per remove is charged for giving records identified with rancher's territory which is viewed as substantial by banks. Rs. 10/ - is charged for submitting applications for acquiring authentications as and when required by the residents. A charge of Rs. 10/ - is taken for cabin any grievance like early afternoon supper and so forth. Sale office is additionally given. For a charge of Rs. 25/ - for 3 months anybody can put the item marked down. Further, Rs. 10/ - is charged for review all the marketable ware. Of the absolute procuring the soochak pays 10% of salary as commission to the zila panchayat. Along these lines, the plan is self-practical [7].

Gyandoot was given the 'Stockholm Challenge IT Award' in 2019 in the 'Open assistance and vote based system' classification. At first this was viewed as fruitful yet with sitting back in

B. Bhoomi

"Land record frames the base for all land changes and in this manner customary web based refreshing of land records is basic. BHOOMI has done it." Bhoomi is an activity of Karnataka government to automate land records. Records of 6.7 million ranchers managing 20 million records in Karnataka state have been automated. Income division of the Government of Karnataka alongside NIC executed this computerization of land records. A rancher requires his official land records for some, reasons like for getting advance on crop from any monetary establishment or any legitimate contest, and so on. Issues with the prior manual frameworks like the registers of land record not appropriately kept up, or not truly readable lead to its computerization. Any rancher can now promptly get their territory record from land record booths accessible. Additionally, ranchers get an affirmation number in the event that they present a solicitation for change ashore records. Along these lines, presently ranchers can follow the procedure of change on the touch screen stand accessible and if there should be an occurrence of any deferral can answer to higher authorities too. Consequently, this prompts straightforwardness. Seeing the accomplishment of Bhoomi different states like Maharashtra , Andhra Pradesh, Haryana, Madhya Pradesh has additionally actualized a comparative system.[8,1]

C. E-choupal

E-choupal is an activity of ITC Ltd. This undertaking is a triumph and has profited the ranchers a ton. In this a prepared resident called Sanchalak was delegated to run the ITC web stand. E-choupal contains data about the most recent cultivating methods, climate conjectures, crop protection, and so forth through which the ranchers stay very much educated. This activity of ITC expelled the middle people who used to remove a bigger part of benefit from the ranchers. The ranchers could now legitimately arrange the costs with ITC constrained for their create and gain a decent benefit. Further the day by day mandi cost of the different items is additionally accessible on the web. The efficiency of the harvests expanded as now the ranchers could buy great seeds and manures, which thus returned benefit to the ranchers. ITC's echoupals serve 40,000 towns and 40 million ranchers, making it the world's biggest rustic advanced framework made by a private endeavor [9].

D. E-post

"Send letters from anyplace in the globe." Internet and email are a primary piece of e-administration. E-post administration was propelled by the secretary of the Department of Posts on 30th January 2019. In any case, in provincial territories these offices are not accessible. Remembering this, the Department of posts presented the office of e-post. It is a straightforward help where individuals can send the messages anyplace in India. In this an individual who needs to send the message essentially moves toward the mail station, where the individual outputs the written by hand or printed record and sends it by means of email to the closest goal post office. There the printout of the report is taken out, fixed in an envelope and conveyed at the goal address. The record can be in any language. An expense of Rs. 10/ - per A4 page is charged. For support to the corporate clients post office gives them extraordinary e-post rates and other worth increases. For Corporate client e-post costs Rs. 6 for every page of A4 size and for mass it costs

Rs. 5/ - per page. This administration attempts to connect the advanced gap [10].

E. E-panchayats

Panchayats are a neighborhood town based self government. As lion's share of the number of inhabitants in India lives in towns the panchayats assume a significant job. Government in this way wanted to improve it and change it, thus e-panchayat was presented. Indeed e-panchayat was recognized as the Mission Mode Project (MMP). In this 2,50,000 panchayati raj institiuions at the gram panchayat, square and zila parishads were distinguished which were to be gotten together with ICT [18]. NIC created e-panchayat for Hyderabad, Andhra Pradesh. All the data of the gram panchyats was gathered and dependent on that the e-panchayat was started. The e-panchayat contained 30 modules with around 150 sub-modules. These modules depended on giving the data to the locals on different items like horticulture, water system, fisheries and so forth and furthermore on different issues identifying with credits from ventures, lodging, water and so forth. It additionally managed different administrations like property expense, enrollment and issuance of death and birth endorsements, dispensing of mature age/widow and handicapped annuities, building endorsements for private reason and so on. A significant module in this was the complaint redressal where any complaint could be enlisted and furthermore later on observed for arrangement. Therefore the task takes into account all parts of panchayat's working including arranging, observing, execution, planning, bookkeeping, social review and conveyance of resident administrations [11,1].

V. SUGGESTIONS FOR IMPROVING E-GOVERNANCE

1. The Literacy rate needs to be increased – Literacy is viewed as a significant factor in monetary improvement. Government started numerous projects for expanding the education rate. Truth be told Government has set up numerous grade schools in different territories. In any case, this has not been fruitful as a large portion of the schools are not working appropriately and understudies concentrating in these schools are as yet unfit to peruse or compose. Thus, more accentuation is to be given on the improvement of these schools. Reasons refered to for so is absence of legitimate framework and essential needs in schools like no drinking water, absence of appropriate can office, educators missing from school and so forth which dishearten understudies from going to class [12,13].

2. ICT Development – Twelfth multi year plan has proposed "Expelling boundaries of cost, language and openness and give fair access to Internet and its advantages to all. Detail and execute a national digitization plan and a computerized data education crusade for empowering the regular man to utilize ICT ideally." This move of Government will likewise help in decreasing the advanced gap. As indicated by RRN Prasad, an individual from the Telecom Regulatory Authority of India (TRAI): "In the Indian setting, crossing over the computerized gap basically implies spanning the teledensity separate among rustic and urban regions." [14]

3. Cloud Computing - Today, distributed computing assumes a significant job in IT field. Distributed computing is helpful for each one of those territories where mechanical foundation isn't appropriate. Distributed computing can likewise help in web expansion.

4. More projects like Speech-Based Automated Commodity Prices Helpline for needs to be developed - All the e- governance extends at first started utilized English as the vehicle of correspondence. Yet, in country regions where the individuals are not under any condition taught and can't peruse and compose their local language managing in English is unquestionably an issue. This is likewise a reason for disappointment of numerous e-governance ventures. A generally excellent activity has been taken by consortium of seven establishments (IIT-M, IIT-K, IIT-B, IIT-G, IIIT-Mah, TIFR and CDAC-Mah) and composed by IITMadras. A discourse based robotized product costs helpline for AGMARKNET has been presented in six diverse Indian dialects. In this they have built up a computerized framework from which the ranchers can ask about the most recent cost of farming items in their own local language. Along these lines the ranchers are profited by this activity. All the more such kinds of activities ought to be begun by the Government so increasingly more rustic populace can intuitively cooperate with the e-governance ventures [15].

5. Business Process Re-engineering – In spite of the fact that egovernance underlines on ICT, it isn't the main factor in its prosperity. For good e-administration reengineering is fundamental. The procedures, systems should be rebuilt so that there is an incredible jump in the exhibition of the e-administration. For this Strategy, Processes, Technology, Organization and Culture the five parts of the business should be changed [19].

6. Setting up of more CSCs – To support locals more CSCs ought to be set up, with the goal that they have simple access to the offices gave. Closer the CSC progressively an individual will utilize it.

VI. CONCLUSIONS

E-goverance is a key to progress for good administration. It gives the office to the residents to profit by the administrations gave by the Government. There has been an extensive increment in the level of people utilizing the Internet in India. The Internet utilization has expanded from 20.23% in 2010 to 8.89% in 2019 [17]. In spite of the fact that the Government confronted a ton of difficulties yet the move towards e- goverance in India has been effective. In this paper we managed the difficulties looked by the Government in actualizing e-administration in provincial India. Additionally a portrayal of a portion of the undertakings has been given which has been presented by the Government to help residents. Further, the paper records down the answers for an increasingly compelling and effective e- goverance program.

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विगमनाची समस्या – डेव्हीड ह्यूमचे मत

प्रा. पुष्पा ना. देवतळे
गोविंदराव वंजारी कॉलेज ऑफ लॉ,
नागपूर

तर्कशास्त्र ही तत्त्वज्ञानाची एक शाखा आहे. त्यामुळे सुरुवातीपासून तर्कशास्त्राविषयी वाटणारे कुतुहलाचे कारण असे सांगता येईल की, मानव हा विचारशील प्राणी आहे. तो निर्जिव तसेच सजीव सृष्टीहुन आपण वेगळे आहोत असे त्याला वाटत असते. परंतू हा काही मूलभूत भेद नाही. या सर्वच्या मुळाशी जर कोणती गोष्ट असली तरी ती ज्ञानाची होय. याचा अर्थ असा नाही की, फक्त मानवालाच ज्ञान असते, पशुना नाही. पशूंनाही ज्ञान असते. परंतु मानवाच्या ज्ञानापेक्षा वेगळे असते. मानवाचे ज्ञान प्रामुख्याने तर्कावर आधारलेले असते. तर्क करणे, विचार करणे हा मानवाचा स्वभाव आहे. विचारशीलता किंवा तर्कशीलता हेच मानवाचे वैशिष्ट्ये आहे. म्हणूनच असे म्हटले जाते की, विचाराचा वा तर्काचा विचार करण्यास प्रवृत्त झालेले शास्त्र तर्कशास्त्र होय.

तर्कशास्त्रात अनुमानाचे अध्ययन केले जाते. अनुमानाची प्रक्रिया कशी असावी हा तर्कशास्त्राच प्रश्न नाही तर अनुमानाची वैधता तपासणे हा त्याचा प्रतिपाद्य विषय आहे. म्हणूनच अनुमान म्हणजे काय ? हे पाहणे आवश्यक आहे.

प्रत्यक्षाच्या आधारे अप्रत्यक्षाचे ज्ञान प्राप्त केले जाते. काही मनुष्यांना मरतांना पाहुन 'सर्व मनुष्य मर्त्य आहे' असे आपण म्हणतो याच प्रकारच्या ज्ञानाला अनुमान असे म्हणतात.

विचार सुसगंत करणे हे तर्कशास्त्राचे प्रमुख कार्य आहे. विचारातील गोंधळ कमी करून त्याला नियम आणि शिस्तशीर स्वरुप देणे हा तर्कशास्त्रातील उद्देश आहे. असे कार्य करणाऱ्या तर्कशास्त्राच्या अनुमानाचे दोन प्रकार केले आहे.

1) निगामी अनुमान
2) विगामी अनुमान

योग्य विचार करायचा असेल तर तो नुसताच सुसंगत किंवा तात्त्विक सत्य (Formal truth) सांगणार असुन भागत नाही. तर त्यात वास्तविक सत्यता असावि लागते. निगामी तर्कशास्त्र तात्विक सत्य सांगते व विगामी तर्कशास्त्र वास्तविक स्वरूप सांगते. हे दोन्ही एकमेकाला पूरक असेच आहे. फक्त निगामी तर्कशास्त्र वास्तविक स्वरूप सांगते. हे दोन्ही एकमेकाला पूरक असेच आहे. फक्त निगमनाने सत्याचा शोध लागू शकत नाही. शास्त्राचे कार्य आकारीक तथ्यासोबत वास्तविक तथ्य शोधण्याचे असते आणि ते कार्य विगमनच करते. त्यामुळे विगमन म्हणजे काय हे पाहिले पाहिजे.

प्रत्यक्ष घडणाऱ्या व निरिक्षणात येणाऱ्या विशिष्ट घटनांवरून त्याबद्दलच्या सामान्य नियमांचे अनुमान करणे त्या प्रक्रियेस विगामी अनुमान म्हणतात. बेकनच्या मते, मानवी बुद्धीचे नैसर्गीक कार्य भोवतालच्या निसर्ग व्यापाराचे सम्यक ज्ञान, करून घेणे हे होय. बेकनला 'विगमनात्मक' विचार पध्दतीचा निर्माता मानले जाते. विगमनात विशेष वस्तुवरून सामान्याची सिध्दी दिली जाते. म्हणून आपल्याला अनुभव फक्त विशेषांचाच होतो. अनुभवाने आपल्याला सामान्य विधाने मिळू शकत नाही. म्हणूनच आपण 'सर्व मनुष्य मर्त्य आहे' या निष्कर्षाप्रत पोहचतो.

विगमनाचा पुरावा जसजसा वाढेल तसतसा निष्कर्ष अधिकाधिक संभाव्य होईल. परंतु त्याचा पुरावा कधी पूर्ण होणार नाही म्हणूनच विगमनाचे निष्कर्ष हे कमी अधिक प्रमाणात संभाव्यच असतात. कधीही निश्चित नसतात. वैधअवैध हा भेद निगामी अनुमानापूरताच मर्यादित ठेवावा लागतो. परंतु विगमनाचे निष्कर्ष कधीही वैध होऊ शकत नाही. हे खरे असले तरी ते संभाव्य तरी कसे होऊ शकतात? हा तर प्रश्न आहेच परंतु आणखी प्रश्न उद्भवतो तो म्हणजे आपण विशेषांहुन सामान्य किंवा कमी सामान्याहुन आधिक सामान्य निष्कर्षाप्रत कसे पोहचू शकतो? कोणत्या सिध्दांताच्या आधारावर, कोणत्याही जातीच्या काही व्यक्तींना पाहुन त्या जातीचा सामान्य नियम तयार होऊ शकतो ? हीच विगमनाची खरी समस्या आहे.

विगमनाच्या समस्येबद्दल विचार बेन, बेकन, लॉक, डेव्हीड ह्युम, जे.एस. मिल रसेल, पी.एफ. स्टॉसन, हॉस्पर्स, राइषेन बाख, ब्रेथवेट व ब्लॉक इ. तत्त्वज्ञांनी केला परंतु मी माझ्या शोधनिबधांत फक्त डेव्हीड ह्युमच्या मताचा विचार करणार आहे.

डेव्हीड ह्युमचे विगमनाच्या समस्येबद्दल विचार :–

विगमनाच्या समस्येचा विचार ह्युमने 18 व्या शतकात केला होता. ह्युमने दाखवून दिले की ननिगामी (Non-dedutive) अनुमान पुर्णपणे अविवेकी आणि असमंजस आहे. ही टीका ह्युमने केवळ कारण संबंधाविषयी केली होती, हे खरे आहे. पण त्याचे कारण वास्तव गोष्टीविषयीचे सर्व अनुमाने शेवटी कारण कार्यसंबधावर आधारलेली असतात. हे ह्युमचे मत. पण त्याने

केलेली टिका सामान्य स्वरूपात मांडता येते आणि तशी मांडल्यावर ती कोणत्याही विगामी अनुमानाला लागू पडते हे दाखविता येते. ह्युमने स्वतः निगमन या शब्दाचा वापर केलेला नाही.

विगमनाविषयी ह्युम असा युक्तिवाद करतात की, काही विशेष घटना पाहुन आपण सामान्य निष्कर्ष करू शकत नाही. कारण बरेच सामान्य निष्कर्ष हे अनिरिक्षीत घटनांवरही आधारलेले असतात. ह्युमच्या मते विगमनाचे समर्थन दोन मार्गाने करू शकतो या कल्पनेवर आधारलेले आहे. परंतु हे दोन्ही अपुरे आहे. ते मार्ग म्हणजे –

1)   निदर्शक तर्क – निदर्शक तर्कात, विचारावर विश्वास करतात.
2)   आनुभविक तर्क – आनुभविक तर्कात, अनुभवावर विश्वास करतात

ह्युमचे मते ज्या युक्तीवादात साधकांचा स्वीकार करून निष्कर्ष नाकारल्या जातो त्याचे समर्थन निदर्शक तर्कने करता येत नाही ते आपल्याला व्याघाताकडे घेऊन जाते. अनेकदा विगामी निष्कर्ष नाकारून आणि साधकाचा स्विकार करून व्याघात निर्माण होत नाही.

विगमकाच्या समर्थनाचा दुसरा मार्ग म्हणजे आनुभाविक तर्क. ज्यात अनुभवावर विश्वास ठेवले जाते. यात निष्कर्षाचे निरिक्षण केल्या जात नाही. कारण याचा संबध भविष्यातील व भूतकाळातील अननुभविक घटनांशीही येत नाही. तरी त्याला आपण गृहीत धरीत असतो. त्यामुळे विगमनाच्या समर्थनाचा एकमेव मार्ग म्हणजे भूतकाळातील विगामी निष्कर्षाच्या निरिक्षणात जी साधके खरी असतात ती जवळ जवळ आपल्याला सत्याकडे घेवून जातात. यावरून असा सामान्य निष्कर्ष निघतो की जर विगामी साधके सत्य असतील तर त्याचा निष्कर्ष हा मोठया प्रमाणात सत्यासारखा असतो.

या दोन्ही समर्थनाच्या बाबतीत दोन समस्या आहेत. प्रथम समस्या अशी की काही निरिक्षणीय घटना असु शकतात ज्यावर आधारीत सत्य आधार विधानांवरून सत्य असू शकणारे निष्कर्ष काढता येईल. पण असे असले तरी अशाही वेगळया घटना असू शकतील की, ज्या भविष्यकाळात खूप अधिक अनिश्चित असतील पण तरीही संभाव्य असू शकतील. त्यामुळे सत्य ठरविण्यात आलेले निष्कर्ष असत्य ठरु शकतील. दुसरी समस्या अशी सांगता येईल की, विगमनाविषयीच्या वरील युक्तिवाद हा चक्राकार आहे. कारण विगमनाच्या समर्थनासाठी विगामी समर्थनाचाच उपयोग येथे केला आहे. त्यावर असा आरोप केला आहे की, ही एक 'विगमनात्मक उडी' आहे. कारण भूतकाळात काही असे सत्य निष्कर्ष बघीतले गेले आहे की, जे साधकावरून सत्य ठरले. त्यामुळे असे सर्वच निष्कर्ष या मार्गानेच सत्य ठरतील. ही विगमनाची उडी समर्थनात्मक नाही. त्यामुळे ह्युम असा निष्कर्ष काढतात की, ज्यांना आपण विगमनाच्या समर्थनासाठी शक्य समजत होते ते दोघेही – निदर्शक तर्क व आनुभविक तर्क विगमनाच्या समर्थनासाठी पुरेसे नाही.

विगमनाच्या समस्येच्या जे एक उत्तर देण्यात येते ते म्हणजे निसर्गाच्या एकविधतेचा सिध्दांत. निसर्गाची एकविधता या तत्वाचे प्रतिपादन ह्युम असे करतात की, आपण न अनुभवलेली उदाहरण अनुभवलेल्या उदाहरणा सारखीच असतात आणि निसर्गाचा क्रम सर्वदा एकविध असतो पण एकविध याचा अर्थ नेमका काय करायचा? भविष्यकालीन घटना भूतकालीन घटनासारख्याच असतात याचा अर्थ निसर्गात एकाच प्रकारच्या घटनांची आवर्तने होत असतात.त्यात कसलीही विविधता किंवा नाविन्य आढळून येत नाही. असा करणे योग्य होणार नाही कारण ह्युमच्या मते सर्व घटना नियमाप्रमाणे घडतात कोणत्याही नियमात बसत नाही असे काहीही कदापि घडत नाही. हे नियम पुष्कळदा उघड नसल्यामुळे निसर्गात नाविन्य भरपूर असते. पण त्याचे कारण आपल्याला सर्व नियम ज्ञात नसतात हे आहे.

निसर्गातील घटना नियमाप्रमाणे घडतात हे विधान अतिशय संदिग्ध आहे. कारण निसर्गातील नियम सूक्ष्म गुंतागुंतीचे आणि दुर्बोध असतात तर काही नियम ढोबळ, उघड आणि सुबोध असतात आणि त्याचा शोध लावायला वैज्ञानिकाला शेकडो वर्ष लागतात. तसेच ते मानवी बुध्दीच्या आटोक्याबाहेर असतात. परंतु सर्वच नियम तसे नसतात. जर सर्वच नियम तसे असते तर निसर्गाचा व्यवहार पुर्णपणे नियमबध्द असूनही मानवाच्या दृष्टीने तो अनियामित आणि अनाकलनीय राहीला असता. म्हणून निसर्गाची एकविधता हे तत्त्व विशिष्ट स्वरूपात मांडले पाहिजे. एरवी ते निरुपयोगी ठरेल.

थोडक्यात ह्युमच्या निसर्गाची एकविधता व कारणांचा नियम गृहीत धरल्या शिवाय A आणि B हे धर्म C मध्ये काही उदाहरणाच्या संदर्भात एकत्र आढळल्यावरून ते C मध्ये न पाहीलेल्या उदाहरणाच्या बाबतीत आढळेल. ह्युमच्या मते, निसर्गाची एकविधता किंवा कारणाचा नियम हे काही अवश्य विधान नव्हे आणि वस्तुतः ते विगमनात्मक प्रक्रियेचा निष्कर्षच होय. येथे हे लक्षात येते की, आपण जे सिध्द करू पाहतो तेच मुळात गृहीत धरले आहे. याचा परिणाम म्हणून असे नेहमी म्हटले जाते की, विगमनाचे विवेकी समर्थन देणे शक्य नाही. ती विचारप्रक्रिया सुध्दा नव्हे. ह्युम म्हणतात त्या प्रमाणे आपली ती एक सवय आहे आधि पाहिलेल्या उदाहरणांमध्ये जर एखादी गोष्ट घडलेली आढळली तर ती पुन्हा आढळेल अशी अपेक्षा आपण बाळगतो. हे विवेकी समर्थन नव्हे.

Knowledge and Its LimitsJohn Hawthorne

INDIAN KNOWLEDGE SYSTEM