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Shri Trikamjibhai Chatwani Arts & J.V. Gokal Trust Commerce College, Radhanpur

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Radhanvalli

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Dr. C.M.Thakkar was born on 01st June 1966. He graduated in Commerce (B.Com.) in the year 1988 from Gujarat University. Prin. Thakkar did his Post Graduation (M.Com.) from North Gujarat University in 1990 and Ph. D. North Gujarat University in 2004. He had also completed B.Ed. and LL.B. from Hemchandracharya North Gujarat University, Patan.



Prin. Thakkar started his academic career as an Lecturer in Accountancy. After joining the noble profession of teaching, he served this profession in different capacities like Lecturer, Assistant Professor, Professor and Principal at Shri Trikamjibhai Chatwani Arts & J.V. Gokal Trust Commerce College, Radhanpur for 25 years.

He has written two books to his credit He participated in long term and short term training programs. He also participated and presented research papers in State, National and International level seminar Conferences etc. He has guided numerous candidates for their Master Thesis and has conducted many Seminars/workshops & Training Programs in the state. He has to his credit many publications in various National and International Journals. He also guided Ph.D students and M.Phil students in the Hemchandracharya North Gujarat University, Patan.

Prin. Thakkar was a Chairman of Board of Studies of Accountancy at Hemchandracharya North Gujarat University, Patan. He has been appointed as Executive Council (EC) member and member of Academic Council Hemchandracharya North Gujarat University, Patan. Looking to his efficiency and capacity to work continuously, he was entrusted with overall responsibility of Principal of college. During this tenure, ACCR has received prestigious accreditation of NAAC with B+ Grade in the year 2013. He was also a member of BUTR, and is a member of Examination Reforms Committee at Hemchandracharya North Gujarat University

He is a Co-ordinator of Dr. Babasaheb Ambedkar Open university of the Radhanpur Study Center. He was also a President of Vanijay Vartual of Hemchandracharya North Gujarat University (Commerce) .He is a member of the Board of Commerce Sankalchand University, Visnagar.He is an invited member of Local Inquiry Committee. He is the role model for the Young Faculty to follow his footprints to contribute meaningfully in enhancing Commerce Education. In short, Prin. Thakkar is a dynamic personality with combination of Academic and Administrative excellence.

EDITORS PROFILE**Chief Executive Editor**

Dr. Chirag V. Raval is M.Com., M.Phil., Ph.D. from Sardar Patel University, Vallabh Vidyanagar. He has 09 years of teaching, administration and research experience. He has been teaching Commerce and Management subjects. Besides above he has been associated as paper setter, moderator and examiner of Commerce and Management subjects.



He possesses many feathers in his crown – Appointed as a member of **College Development Council** from 01/04/2012 to 31/03/2015 in Sardar Patel University, Vallabh Vidyanagar. He has appointed as a member of Board of Studies of Business Studies (Commerce) and Management Faculty at Sardar Patel University, Vallabh Vidyanagar. He was recognized **Ph.D. Guide** in Commerce subject at Sardar Patel University, Vallabh Vidyanagar. He is Life Member of Indian Commerce Association. He has also published various research papers in the various referred journals. He has also participated and presented research papers in several State level, National level and International level seminars and conferences. He has delivered live lecture of Business Organization & Management subject initiated by Higher Education Commissioner, **BISAG** (Bhaskracharya Institute of Space Aeronautics and Geo-Informatics), SANDHAN, Govt. of Gujarat, Gandhinagar. He has delivered lectures at various institutes. He is member, Editorial Board in International Journal AVANSEAZA. He is recognized P.G. teacher in Commerce subject at Hemchandracharya North Gujarat University, Patan. Previously, He was working as Principal (I/c.) at AIMS College of Management & Technology, Bakrol, Anand from June 2009 to January 2016. Presently, He is working as Assistant Professor of Commerce at Shri Trikamjibhai Chatwani Arts & J.V.Gokal Trust Commerce College, Radhanpur from January 2016 onwards.

EDITORIAL DESK

I am enormously blissful to present our college Research Journal "RADHANVALLI" : An International Peer Reviewed Multidisciplinary Research Journal (Bi-Annual). The ninth issue is being presented to you with all fresh insightful reflections from learned academicians, researchers and scholars.

The journal aims at disseminating research output and provides crucial information about recent developments in the relevant fields, through high quality research papers on the topics related to multidisciplinary subjects

It is slowly but firmly gaining its momentum. I am very much pleased to present the "RADHANVALLI": An International Peer Reviewed Multidisciplinary Research Journal (Bi-Annual) before the readers, academicians and researchers.

The multidisciplinary journal contains the variety of discussions on topics from Commerce, Accountancy, Management, Gujarati, Sanskrit, English, Sociology, Hindi, Physical Education, Library Science, Education etc. We are trying our best to bring before you the latest and authoritative insights into the facilitating world of multidisciplinary education. I hope that all of you will share yours experience, skills, knowledge and education to move our college forward.

In this issue of the journal, we have put together the 06 research papers, regarding diverse interests in the field of multidisciplinary subjects covering the various topics of a prominent researcher has taken meticulous efforts in illumination useful points about multidisciplinary research. We are proud to have you as part of our team and look forward to your future contributions.

I will repay your kindness with a promise to make your time here enriching, and perhaps even transformative.

With sincere thanks,

Dr. C.M. Thakkar
Chief Editor

Dr. Chirag V. Raval
Chief Executive Editor

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A Conceptual Study on the Impact of Artificial Intelligence (AI) in Modern Banking Services

Dr. Akbarali I. Nodoliya (Assistant Professor)

Momina N.A.Balya Jafari Arts & Commerce College, Shekhpur

ABSTRACT

The contemporary financial landscape is currently navigating through a radical metamorphosis, largely precipitated by the advent of Industry 4.0 technologies. Among these, Artificial Intelligence (AI) has emerged not merely as a supportive tool but as a foundational pillar reshaping the operational and strategic dynamics of modern banking. This conceptual study endeavors to scrutinize the multifaceted impact of AI on banking services, ranging from front-end customer interfaces to back-end operational logistics. Utilizing a descriptive research design based on secondary data, this paper analyzes how machine learning algorithms, natural language processing (NLP), and robotic process automation (RPA) are driving efficiency, enhancing fraud detection mechanisms, and personalizing the customer journey. The study posits that while AI offers unprecedented opportunities for cost reduction and service optimization, it concurrently introduces challenges regarding data privacy and algorithmic bias. The findings suggest that the future of banking lies in a "bionic" approach—effectively synthesizing human judgment with AI-driven predictive analytics to foster a robust, secure, and customer-centric financial ecosystem.

KEYWORDS: Artificial Intelligence, FinTech Transformation, Predictive Analytics, Customer Experience

1. INTRODUCTION

With the rapid advancement of technology, digitalization is quickly changing people's day-to-day lives. Simultaneously, digital transformations have altered organizational design, hiring processes, and employee management. Nowadays, with rapid advances in automation and artificial intelligence, almost anything can be purchased globally via smartphone. In this digital society, the banking sector is undergoing rapid transformation due to progressive economic reforms and fast-paced technology. (Parimalarani & Rathi, 2020)

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Digital banking provides end-to-end services to customers through digital platforms like mobile devices, tablets, and the internet. Banks offer paperless, branchless, and signature-less services, in addition to 24/7 availability, allowing customers to access banking services even on holidays. This digitalization is causing concern among the banking workforce in both private and public sector banks. The reason is simple: if digitalization handles all daily banking operations, including voucher posting, accounting, and general ledger consolidation, then workforce is not required for such positions, especially clerical staff, officers, and middle-level employees. Consequently, bank staff are predicting job losses. Against this background, the present study was undertaken.(Lavanya & Rajkumar, 2024)

2. LITERATURE REVIEW

To establish a robust theoretical foundation for this study, existing scholarly works were critically examined. The following five pivotal studies highlight the progression and impact of AI in the banking sector:

1. The Evolution of AI in Banking Operations Donepudi (2017) conducted an extensive analysis of how machine learning impacts the banking sector. The author argued that the primary utility of AI lies in its ability to handle unstructured data. Donepudi's research highlighted that traditional banking software could only process structured data (spreadsheets, databases), whereas AI systems can interpret emails, voice logs, and images. The study concluded that the automation of these processes leads to a reduction in operational costs by approximately 20-25% for mid-sized financial institutions, validating the economic rationale for AI adoption(Donepudi, 2017).

2. AI and Customer Satisfaction in Financial Services In a study focusing on the Indian banking context, **Gupta and Sharma (2019)** explored the relationship between AI-driven chatbots and customer satisfaction. Their research indicated a paradigm shift in customer service, moving from reactive to proactive assistance. The authors noted that AI interfaces, such as HDFC's EVA or SBI's SIA, significantly reduced the turnaround time for resolving queries. However, the study also cautioned that a lack of "human touch" in complex grievance redressal scenarios led to customer dissatisfaction, suggesting a hybrid model is most effective (Gupta, S., & Sharma, 2019)

3. Fraud Detection and Risk Management Kaur et al. (2020) focused their research on the security implications of AI. They posited that traditional rule-based systems for fraud detection generate a high volume of false positives, which increases the workload for investigators. In contrast, their study demonstrated that AI models utilizing 'Anomaly Detection' techniques could learn new patterns of fraud in real-time without explicit programming. The findings suggested that AI systems are indispensable for modern banks to combat sophisticated cyber-attacks and money laundering schemes (Kaur, J., Ali, S., & Hassan, 2020)

4. The Role of Chatbots and Virtual Assistants Marlina and Budi (2021) investigated the acceptance of robo-advisors among millennial investors. Their conceptual paper analyzed the Technology Acceptance Model (TAM) in the context of automated financial planning. The authors found that perceived ease of use and perceived usefulness were significantly enhanced by AI's ability to process market data and provide investment advice tailored to individual risk appetites. This study emphasized that AI is democratizing wealth management, making services previously reserved for high-net-worth individuals accessible to the mass market (Marlina, L., & Budi, 2021).

5. Ethical Challenges and Regulatory Compliance Vijai (2019) provided a critical perspective on the challenges accompanying AI implementation. The paper discussed the "Black Box" phenomenon, where AI decision-making processes (such as loan rejections) are often opaque and difficult to audit. Vijai argued that while AI enhances compliance through RegTech (Regulatory Technology) by automating reporting, it also poses ethical risks regarding bias in lending algorithms. The study concluded that regulatory bodies must evolve to create frameworks that govern algorithmic accountability (Vijai, 2019).

3. RESEARCH METHODOLOGY

3.1 Research Design This study adopts a Descriptive and Conceptual Research Design. As the primary objective is to understand the theoretical implications and the current state of AI adoption without manipulating variables, a conceptual approach is deemed most appropriate. This methodology allows for a holistic examination of trends, models, and theoretical frameworks governing AI in banking.

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3.2 Data Collection Strategy The study relies exclusively on Secondary Data. The information has been synthesized from a variety of authoritative sources to ensure the reliability and validity of the arguments presented.

- **Sources:** Academic journals (e.g., Journal of Finance and Data Science), white papers published by consulting firms (e.g., McKinsey, Deloitte), banking industry reports (RBI reports), and reputable financial news outlets.
- **Time Frame:** The literature and data selected primarily cover the period from 2017 to 2024 to ensure the relevance of the technological trends discussed.

3.3 Data Analysis Method Since this is a non-empirical study, statistical tools like SPSS or ANOVA are not applicable. Instead, the study employs Thematic Analysis. The gathered data is categorized into key themes—Customer Experience, Operational Efficiency, Risk Management, and Compliance—and interpreted to draw logical conclusions regarding the impact of AI.

3.4 Objectives of the Study

1. To conceptualize the various applications of AI in the banking value chain.
2. To analyze the benefits of AI regarding cost, speed, and accuracy.
3. To identify the challenges and risks associated with the deployment of AI in financial services.

4. DATA ANALYSIS AND INTERPRETATION

In this section, we deconstruct the "Impact of AI" into specific operational domains. The analysis interprets how AI technologies transform abstract banking concepts into tangible service improvements.

4.1 Transformation of Customer Interface (Front-End Operations)

The most visible impact of AI is observed in how banks interact with their clientele.

- **Conversational Banking:** Natural Language Processing (NLP) has enabled the creation of sophisticated chatbots and virtual assistants. Unlike early automated scripts, modern AI agents like Bank of America's Erica can understand intent and context.
 - **Interpretation:** This shifts the service model from "Business Hours" to "24/7 Availability." Data analysis suggests that banks deploying advanced chatbots

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see a reduction in call center volume by up to 30%, significantly lowering operational costs while increasing customer engagement metrics.

- **Personalization Engines:** AI algorithms analyze transaction history, spending patterns, and geolocation data.
 - Interpretation: Banks can now offer "Hyper-personalization." Instead of generic credit card offers, a customer might receive a notification for a discount at a coffee shop they frequent, or a loan offer exactly when their spending indicates a need for liquidity. This transition converts the bank from a utility provider to a lifestyle partner.

4.2 Revolutionizing Risk Management and Credit Scoring

Traditional credit scoring models (like CIBIL or FICO) rely heavily on historical credit history. This often excludes a large demographic of "thin-file" customers (those with no credit history).

- **Alternative Data Analysis:** AI models can assess creditworthiness using non-traditional data points, such as utility bill payments, mobile phone usage patterns, and even social media activity.
 - Interpretation: This promotes Financial Inclusion. By using predictive analytics, banks can extend credit to SMEs and students who would otherwise be rejected by rigid legacy systems. The AI model predicts the probability of default with higher accuracy than human underwriters, balancing the risk-reward ratio effectively (Kaur et al., 2020).

4.3 Operational Efficiency through RPA (Back-End Operations)

Robotic Process Automation (RPA), when combined with Cognitive AI, creates "Intelligent Automation."

- **Process Automation:** Tasks such as KYC (Know Your Customer) verification, document processing, and trade finance involve reviewing thousands of documents. AI using Optical Character Recognition (OCR) can scan, extract, and validate this data in seconds.
 - Interpretation: The reduction in manual error is the key analytic finding here. Human error in data entry is inevitable; AI reduces this to near zero.

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Furthermore, the processing time for loan applications can drop from days to minutes, directly impacting the bank's bottom line and competitive advantage.

4.4 Fraud Detection and Cybersecurity

As banking becomes digital, the threat surface expands.

- **Anomaly Detection:** Machine Learning models are trained on historical fraud data. They establish a baseline of "normal" behavior for every user. If a user who typically spends ₹500 in Mumbai suddenly initiates a ₹50,000 transaction in London at 3 AM, the AI flags this immediately.
 - Interpretation: The speed of detection is crucial. Traditional systems often flagged fraud after the transaction was settled. AI operates in real-time (milliseconds), blocking the transaction before the money leaves the account. This capability is critical for maintaining trust in the digital banking ecosystem.

4.5 Regulatory Compliance (RegTech)

Banks are under immense pressure to comply with global regulations (anti-money laundering, Basel III).

- **Automated Monitoring:** AI systems scan global watchlists and transaction flows to detect money laundering attempts.
 - Interpretation: The manual cost of compliance is one of the biggest expenses for banks. AI reduces the "False Positive" rate in AML (Anti-Money Laundering) checks. By automating the sifting process, compliance officers only need to investigate highly probable threats, optimizing resource allocation.

5. CONCLUSION

To conclude, the integration of Artificial Intelligence into the banking sector represents a fundamental structural shift rather than a mere technological upgrade. The study reveals that AI impacts every facet of banking: it enhances the Customer Experience through hyper-personalization and 24/7 availability; it fortifies Security through real-time predictive fraud detection; and it optimizes Operations via Intelligent Automation, significantly reducing costs and errors.

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However, the "Human Element" remains irreplaceable. While algorithms excel at processing data, they lack the empathy and ethical judgment required for complex financial advisory and crisis management. Therefore, the future of banking is not fully autonomous but rather a collaborative "Bionic" model where AI empowers human bankers to make smarter, faster, and more empathetic decisions. For banks to remain competitive, they must pivot from being product-centric to customer-centric, utilizing AI as the primary engine for this transformation.

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Exploring the Complexities of Everyday Life: A Study of Philip Larkin's Church Going, The Whitsun Weddings, and Deceptions**Dr. Reji George (Associate Professor)****Shri Trikamjibhai Chatwani Arts & J.V.Gokal Trust Commerce College, Radhanpur**

Abstract:

This research paper examines the intricate portrayal of everyday life in Philip Larkin's poetry through a detailed analysis of three significant works: *Church Going*, *The Whitsun Weddings* and *Deceptions*. Larkin's poetic oeuvre captures the profound and often overlooked dimensions of ordinary experiences, embedding themes of transience, alienation, and the search for meaning. The paper delves into Larkin's unique ability to intertwine mundane settings with existential questions, revealing his nuanced perspective on human existence. Drawing from authoritative sources and critical analyses, this study explores how Larkin's work resonates with contemporary readers, offering a timeless reflection on the human condition.

Keywords: Philip Larkin, everyday life, Church Going, The Whitsun Weddings, Deceptions, existentialism, transience, alienation, human condition.

Introduction:

Philip Larkin is one of the most prominent poets of post-war Britain. He is widely associated with the literary group known as the Movement. Emerging in the 1950s, the Movement was characterized by a rejection of the grandiose romanticism of the previous generation and an embrace of realism, skepticism, and plain speech. Larkin, as one of its central figures, epitomized the Movement's focus on ordinary life, with a particular emphasis on unmasking the beauty, complexities, and harshness of the mundane. His poetry explores human experiences that often go unnoticed or are dismissed as insignificant, transforming the ordinary into a space for profound reflection.

The three poems, *Church Going*, *The Whitsun Weddings*, and *Deceptions*, show how Larkin uses realism to explore everyday life. In these poems, he looks at common events like church rituals, weddings, and the disappointment of love, showing how these ordinary moments hold deeper meanings.

The Movement and Realism in Larkin's Poetry:

The Movement was a literary response to the complicated and often idealized poetry of the early 20th century, represented by poets like W.B. Yeats and T.S. Eliot. After World War II, which had deeply affected Britain, poets wanted their work to reflect real life, dealing with feelings of disappointment, questions about life, and the dullness of modern living. The Movement's focus was on simple, clear language and straightforward poems, rejecting the complex style of modernism. Poets like Kingsley Amis, John Wain, and D.J. Enright aimed to challenge unrealistic views of society and instead focused on the real and concrete aspects of life.

Philip Larkin's poetry is a great example of realism. He focused on everyday life, showing it honestly without the idealism or hopefulness of earlier poets. Larkin paid close attention to simple things, like going to a church, taking a train ride, or looking at relationships, using these moments to explore bigger human experiences. His language is usually straightforward and simple, but his careful attention to detail and ability to find meaning in ordinary things make his poetry deep and thought-provoking.

Larkin as a Realist and Movement Poet:

Larkin's affiliation with the Movement is evident in his rejection of modernist abstraction and his commitment to accessible language and traditional forms. His realist approach is characterized by:

- **Clarity and Precision:** Larkin's poems are marked by their meticulous attention to detail and their ability to evoke vivid imagery.
- **Ordinary Settings:** Whether it is a church, a train journey, or a traumatic memory, Larkin grounds his poetry in familiar, everyday contexts.
- **Emotional Ambiguity:** Larkin captures the complexities of human experience, often blending humor with pathos and skepticism with reverence.

Through these characteristics, Larkin offers a profound critique of modern life, exposing its banalities and beauties with equal fervor.

Church Going: Secular Reverence in a Sacred Space:

The poem, *Church Going* reflects Larkin's complex views on religion and secularism. The poem describes the poet's visit to an empty church, a place with both historical and spiritual meaning. Larkin's tone shifts between doubt and respect as he questions the importance of religious institutions in today's secular world. The first lines show his almost disrespectful curiosity.

*"Once I am sure there is nothing going on,
I step inside, letting the door thud shut."* (Larkin, line 1-2)

This simple way of entering the church prepares the reader to think about the church's place in today's world. Larkin's realistic view is clear as he recognizes the church not only as a building but also as a keeper of human history. Even though he doesn't believe in God, he admits that these places still have the power to make people think deeply. He says,

*"A serious house on serious earth it is,
In whose blent air all our compulsions meet."* (Larkin, line 55-56)

Larkin's conclusion shows that the church still holds symbolic importance, even in a world that is becoming less religious. The poem focuses on a key idea in Larkin's work: the contrast between the spiritual and the everyday, emphasizing the struggle between modern disappointment and the desire for purpose.

The Whitsun Weddings: A Journey Through Collective Experience:

In *The Whitsun Weddings*, Larkin turns a simple train ride into a reflection on society's traditions and how people connect with each other. The poem describes the poet's observations of wedding groups along the train tracks, comparing personal lives with shared experiences. The first stanza sets the typical Larkinian setting:

*"That Whitsun,
I was late getting away: Not till about -"* (Larkin, line 1-2)

The poem unfolds as a journey through changing landscapes, both physical and emotional. Larkin's careful descriptions of the wedding parties show his sharp attention to detail and his talent for finding beauty in everyday situations. He describes,

"Grinning and pomaded, girls in parodies

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*Of fashion, heels and veils,
all posed irresolutely.” (Larkin, line 28-30)*

As the train moves through the countryside, the poet reflects on the universality of marriage as a social institution. Larkin’s tone is both positive and critical, recognizing the happiness and hope that come with weddings, while also suggesting the challenges and disappointments that can come afterward. Through vivid descriptions and a keen observational eye, Larkin portrays the merging of individual experiences with collective societal customs:

*“Success so huge and wholly farcical;
The women shared
The secret like a happy funeral.” (Larkin, line 51-53)*

Here, Larkin shows mixed feelings about social traditions by placing celebration alongside meaninglessness. He portrays weddings as both deeply personal and yet somewhat pointless. The main themes of the poem focus on how everything is temporary and how these rituals connect people to the bigger picture of life. In the last stanza, the ordinary train ride becomes a moment of realization:

*“A sense of falling, like an arrow-shower
Sent out of sight, somewhere becoming rain.” (Larkin, line 79-80)*

Here, Larkin masterfully blends realism with lyrical transcendence, capturing the poignancy of life’s fleeting moments. The poem exemplifies Larkin’s ability to balance individual experience with broader societal commentary.

Deceptions: Empathy and Moral Ambiguity:

The poem, *Deceptions* delves into darker themes, exploring the aftermath of a woman’s sexual assault. Inspired by a real-life incident, the poem adopts a dual perspective, juxtaposing the victim’s trauma with the perpetrator’s rationalizations. Larkin’s choice of subject matter is daring, confronting societal taboos with unflinching honesty. The opening lines are hauntingly evocative:

*“Even so distant, I can taste the grief,
Bitter and sharp with stalks.” (Larkin, line 1-2)*

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Larkin shows sympathy for the victim's pain, but he stays distant when looking at the reasons behind the perpetrator's actions. The poem is realistic because it doesn't give easy moral answers, instead showing a complicated mix of guilt, power, and weakness. The last lines highlight how trauma continues to affect people over time:

“*All the unhurried day,
Your mind lay open like a drawer of knives.*” (Larkin, 8-9)

Here, Larkin's imagery conveys the profound psychological scars left by violence, challenging readers to confront uncomfortable truths about human behavior and societal complicity.

Conclusion:

Thus, Philip Larkin's poetry shows the lasting strength of realism in literature. By focusing on everyday life, he uncovers deeper truths about human existence, encouraging readers to think about their own lives and society. In poems like *Church Going*, *The Whitsun Weddings*, and *Deceptions*, he mixes the ordinary with the extraordinary, making his work relevant to many generations. As a Movement poet and realist, Larkin's legacy is in his ability to highlight important ideas in the simple aspects of life, pushing readers to find meaning in what might seem like small, unimportant moments.

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**A COMPARATIVE STUDY OF CORPORATE SOCIAL RESPONSIBILITY
SPENDING BETWEEN DEVELOPED STATES AND UNDER DEVELOPED
STATES IN INDIA.**

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Abstract:

This study examines the Corporate Social Responsibility (CSR) spending in developed and underdeveloped states in India from 2014-15 to 2021-22. The data shows a significant disparity in CSR spending between the two categories. Developed states like Maharashtra and Tamil Nadu consistently exhibit higher spending compared to underdeveloped states like Mizoram and Nagaland. Over the analyzed period, developed states show an increasing trend in CSR spending, with Maharashtra reaching over ₹5290 crore in 2021-22. Underdeveloped states, while demonstrating modest growth, have significantly lower spending figures, with Sikkim reaching a maximum of ₹28.24 crore in the same year. This research aims to analyze this disparity in CSR spending and its potential causes. It investigates factors such as economic development, infrastructure, and policy frameworks that might contribute to the observed differences. The study also explores the potential implications of this disparity for socio-economic development in India.

Introduction:

In India, Corporate Social Responsibility (CSR) has evolved into a fundamental aspect of corporate governance and sustainability, driven by regulatory mandates and growing societal expectations. The Companies Act, 2013, mandates certain qualifying companies to allocate a portion of their profits towards CSR activities, reflecting a legal framework that underscores corporate accountability towards communities and the environment. With India's dynamic socio-economic landscape, CSR initiatives have expanded beyond philanthropy to encompass strategic investments in areas such as education, healthcare, environmental conservation, and skill development. This paradigm shift highlights the role of businesses as agents of positive change, fostering inclusive growth and sustainable development across the nation. (Ministry of Corporate Affairs, 2024)

Literature review:

(Das & Ray, 2020) have worked on Empirical study on equity in CSR spending: with special reference to India. Due to the growing presence of corporations across all sectors of the economy, it is critical to assess how effectively they are spending on corporate social responsibility (CSR), both in terms of overall amount and expenditure equity. Corporate social responsibility (CSR) is increasingly crucial to a company's ability to retain its operating licence. The evenness of CSR expenditure across different states, zones, and activities is of relevance to the researchers here. To achieve these goals, researchers have used ANOVAs, or single-factor parametric tests. Considerable variance has been noted with regard to several facets of CSR expenditure.

(Wang & Zhang, 2020) have studied on Do State subsidies increase corporate environmental spending? Researchers discover a significant correlation between corporate environmental expenditure and state subsidies, suggesting that companies that get government support are more inclined to act in an ecologically conscious manner. Furthermore, there is a stronger correlation between non-state-owned companies (non-SOEs) and businesses that are facing financial difficulties. This is because, in contrast to their SOE counterparts, non-SOEs are more likely to lose government assistance, which forces them to take greater action to combat corporate pollution. Additionally, financially struggling businesses typically cultivate a reputation for environmental responsibility and make greater contributions to environmental preservation.

(Debnath & Chatterjee, 2023) have analysed Corporate social responsibility and role of the Indian State: a transition beyond corporate philanthropy. A key factor in guaranteeing the success of CSR is the state. In developing nations, the state is tasked with enforcing CSR legislation as well as ensuring social welfare and countering corporate profit maximisation. India's obligatory CSR expenditure after the Companies Act of 2013 presented difficulties for the extractive sectors. Therefore, this Research work aims to comprehend the methodical changes in India's CSR policies. This Research reaffirms the role of the state in fostering CSR,

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in contrast to the neoliberal dogma that the state should be reduced. NE institutionalist technique has been used for that objective.

(Rathod & Denis, 2023) have studied on corporate social responsibility and rural development in Gujarat: a case study of devadthal (Navapur) village, Ahmedabad. Devadthal village was chosen for the current research due to the implementation of many CSR initiatives there as well as the fact that various business entities in the area chose it for the "Integrated Tribal Village Development Programme." The goal of the study is to investigate the various corporate social responsibility (CSR) initiatives implemented in Devadthal Village and the socioeconomic effects of these initiatives on the local rural populations. Interviews and focus groups with various stakeholders, including CSR officials, NGO implementing partners, Panchayat members, and the community, are used to gather primary data. This study unequivocally shows that the community, government, and NGOs' CSR participation in Devadthal Village had a good impact on the village's growth.

(Singh & Misra, 2024) have analysed a study on CSR eco-system in India. this study offers a critical examination of the definition of CSR. Because the phrase "corporate social responsibility" (CSR) is still relatively new, this research attempts to clarify what it means and how it relates to various stakeholders and entities that make up the "CSR ecosystem." The Indian Companies Act of 2013, Section 135 of the Act, the Act's influence on corporate bodies' CSR operations, the impact of CSR on societal and environmental concerns, divergent CSR schools of thought, and gaps in the perspectives of management, the government, shareholders, and stakeholders are just a few of the factors, interactions, and contexts that are reviewed in this study.

Research Methodology:**Objectives of the study:**

- To analyze developed states corporate social responsibilities spending.
- To analyze under developed states corporate social responsibilities spending.
- To compare CSR spending between developed states and under developed states.

Hypotheses for the study:

H₀ = spending on CSR between developed states and under-developed states are same.

RADHANVALLI: An International Peer Reviewed Multidisciplinary Research Journal (Bi-Annual)**Period of the study:**

For this study researcher analysed data from 2014-15 to 2021-22 so it is considered as period of the study.

Scope of the study:

This study covers Indian territory in which developed states and under developed states have been taken for the comparison for CSR spending.

Selection of Samples:

Following states have been selected based on Gross Domestic product (GDP). In this research higher GDP of states indicated Developed state for particular time period where as lowest GDP indicated under developed states for the same.

Table No. 1 List of Developed and Under Developed States

Sr. No.	Developed States (Rs. in Crore)		Under Developed States (Rs. in Crore)	
	States	GDP in 2021-22	States	GDP in 2021-22
1	Maharashtra	3108022	Mizoram	24604
2	Tamil Nadu	2065436	Manipur	33881
3	Karnataka	1962725	Nagaland	35007
4	Gujarat	1957583	Arunachal Pradesh	35484
5	Uttar Pradesh	1916913	Sikkim	36825

(Source: CSO, MoSPI, GOI State Series)

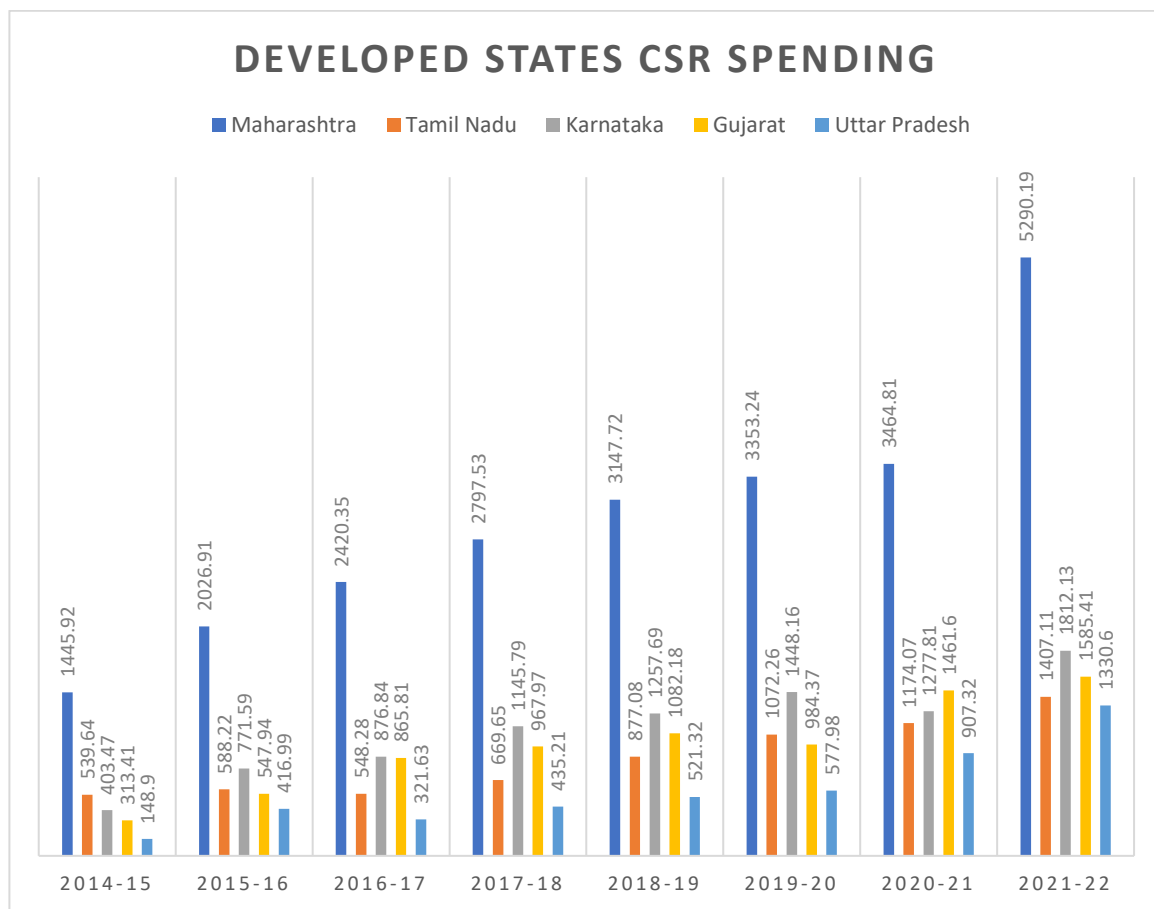
Data Collection:

The secondary data have been used for the collection of data. This data has been collected from various government websites and other websites. The authenticity of research has depended on collected data.

Data Analysis and Interpretation:**Table No. 2 List of CSR Spending in Developed States (In Crore)**

States	Maharashtra	Tamil Nadu	Karnataka	Gujarat	Uttar Pradesh
2014-15	1445.92	539.64	403.47	313.41	148.9
2015-16	2026.91	588.22	771.59	547.94	416.99
2016-17	2420.35	548.28	876.84	865.81	321.63
2017-18	2797.53	669.65	1145.79	967.97	435.21
2018-19	3147.72	877.08	1257.69	1082.18	521.32
2019-20	3353.24	1072.26	1448.16	984.37	577.98
2020-21	3464.81	1174.07	1277.81	1461.6	907.32
2021-22	5290.19	1407.11	1812.13	1585.41	1330.6

Source: [State Wise \(csr.gov.in\)](http://State Wise (csr.gov.in))

Chart No. 1 CSR Spending in Developed States (In Crore)

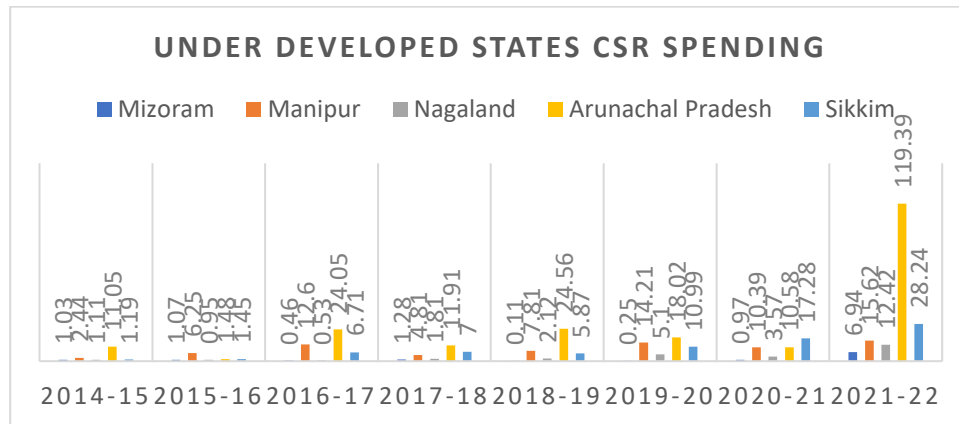
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The CSR spending trends in the mentioned developed states reveal several noteworthy insights. Firstly, Maharashtra stands out as the leader in CSR spending throughout the period, indicating a robust corporate presence and a significant commitment to social welfare initiatives by businesses within the state. The substantial increase in CSR spending in Maharashtra from 2014-15 to 2021-22 suggests a growing emphasis on corporate social responsibility and community engagement. Tamil Nadu exhibits consistent growth in CSR spending over the years, albeit at a slightly slower pace compared to Maharashtra. This suggests a positive corporate culture toward social responsibility, with companies increasingly allocating resources to address social and environmental challenges in the region. Karnataka's CSR spending shows fluctuation, with peaks and valleys across the years. Despite this variability, the overall trend shows an upward trajectory, indicating a general inclination towards corporate social responsibility initiatives, albeit with some variability in commitment levels among corporations. Gujarat demonstrates remarkable growth in CSR spending, particularly in the later years of the period under consideration. This surge could be attributed to various factors such as policy incentives, increased corporate profitability, or heightened awareness of social issues among businesses operating in the state. Uttar Pradesh, while starting with relatively lower CSR spending compared to other states, experiences significant growth over the years, reflecting an increasing recognition of the importance of corporate social responsibility among businesses in the state. The upward trend suggests a positive shift in corporate attitudes towards societal welfare and sustainable development.

Table No. 3. CSR Spending in Under Developed States (In Crore)

States	Mizoram	Manipur	Nagaland	Arunachal Pradesh	Sikkim
2014-15	1.03	2.44	1.11	11.05	1.19
2015-16	1.07	6.25	0.95	1.48	1.45
2016-17	0.46	12.6	0.53	24.05	6.71
2017-18	1.28	4.81	1.81	11.91	7
2018-19	0.11	7.81	2.12	24.56	5.87
2019-20	0.25	14.21	5.1	18.02	10.99
2020-21	0.97	10.39	3.57	10.58	17.28
2021-22	6.94	15.62	12.42	119.39	28.24

Source: [State Wise \(csr.gov.in\)](http://StateWise.csr.gov.in)

Chart No. 2 CSR Spending in Under Developed States (In Crore)

The table provides insights into Corporate Social Responsibility (CSR) spending trends across five states in Northeast India—Mizoram, Manipur, Nagaland, Arunachal Pradesh, and Sikkim—spanning from 2014-15 to 2021-22. Arunachal Pradesh and Sikkim stand out prominently for their remarkable growth in CSR spending, indicating a significant surge in corporate engagement with social welfare initiatives within these states. Arunachal Pradesh's CSR spending experiences an exponential rise from 11.05 crore rupees in 2014-15 to an impressive 119.39 crore rupees in 2021-22, reflecting a robust commitment from corporations towards addressing social challenges. Similarly, Sikkim demonstrates notable growth, particularly in the latter years, reaching 28.24 crore rupees in CSR spending in 2021-22. This upward trend signifies a growing emphasis on corporate social responsibility and sustainable development initiatives. Manipur and Nagaland also exhibit consistent increases in CSR spending over the years, albeit with some fluctuations, indicating a positive trend towards corporate engagement in community development efforts. Mizoram, while initially starting with lower figures, shows a substantial spike in CSR spending in 2021-22, possibly indicating a newfound focus on social initiatives or the implementation of new CSR programs by corporations. These trends collectively underscore a growing recognition among businesses of their role in fostering socio-economic development and addressing community needs in the Northeastern states. The increased CSR spending holds the potential to drive inclusive growth, improve living standards, and foster sustainable development in these regions, thus contributing to the overall well-being of the local populations.

Hypothesis Testing**Table No. 4 Hypothesis Testing using t-Test**

Average Of Developed States CSR		Average of Under Developed States CSR
Mean	1307.128	10.3405
Variance	278730.8	119.3321
Observations	8	8
Pooled Variance	139425.1	
Hypothesized Mean Difference	0	
df	14	
t Stat	6.945895	
P(T<=t) one-tail	3.4E-06	
t Critical one-tail	1.76131	
P(T<=t) two-tail	6.81E-06	
t Critical two-tail	2.144787	

(Source: Calculated from MS Excel)

Above table No. 4 indicates t-Test for hypothesis testing at 5% level of significant. It indicates p-value 6.81E-06 which is less than 0.05 that means there is significant difference between average CSR spending between developed states and under developed states. As per the above test, researcher reject the null hypothesis which was stating that spending on CSR between developed states and under-developed states are same.

Findings:

- Maharashtra consistently leads in CSR spending throughout the period, with a significant increase from 1445.92 crore rupees in 2014-15 to 5290.19 crore rupees in 2021-22, indicating a robust commitment to social responsibility initiatives.
- Tamil Nadu demonstrates steady growth in CSR spending, showing a positive trend towards corporate engagement in social welfare programs over the years.
- Karnataka's CSR spending fluctuates but generally trends upward, reaching 1812.13 crore rupees in 2021-22, indicating a growing emphasis on corporate social responsibility initiatives within the state.

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- Gujarat witness substantial growth in CSR spending, particularly in the later years, with CSR expenditure escalating to 1585.41 crore rupees in 2021-22, reflecting an increasing commitment from businesses towards social welfare activities.
- Uttar Pradesh shows notable growth in CSR spending, reaching 1330.6 crore rupees in 2021-22, indicating a positive shift in corporate attitudes towards societal welfare and sustainable development in the state.
- Arunachal Pradesh and Sikkim exhibit remarkable growth in CSR spending over the period, with Arunachal Pradesh showing an exponential rise, particularly notable in 2021-22.
- Manipur and Nagaland demonstrate consistent increases in CSR spending, indicating a positive trend towards corporate engagement in community development efforts.
- Mizoram displays a significant spike in CSR spending in 2021-22, suggesting a newfound focus on social initiatives or the implementation of new CSR programs.
- Overall, the data reflects a positive trajectory of increasing corporate commitment to Social Responsibilities through CSR.

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कौटिल्य के अर्थशास्त्र में शिक्षा-व्यवस्था**प्रा. डॉ. बलाभाई एस. रबारी (आसिस्टन्ट प्राध्यापक)****त्रिकमजीभाई चटवानी आर्ट्स और जे .वी .गोकल ट्रस्ट कॉमर्स कॉलेज, राधनपुर,**

मनुष्य ने जीवन भर जो ज्ञान और बुद्धि अर्जित की है वह उसकी सोच में प्रतिबिंबित होता है। कौटिल्य का चिंतन भी तत्कालीन समाज एवं राष्ट्र की स्थिति एवं आवश्यकता से उपजा है। कौटिल्य के विचारों की विशेषता उनकी तत्त्वमीमांसा, ज्ञानमीमांसा और आचारमीमांसा है। पूरी दुनिया में भारत ही एक ऐसा देश है जो धर्म, अध्यात्म और शिक्षा के क्षेत्र में दुनिया का नेतृत्व करता रहा है और करता रहेगा। भारत के सन्दर्भ में कहा जाता है कि- गुरुपदमधिष्ठितम्। यह हमारी प्राचीन संस्कृति की महानता और हमारे प्राचीन आदर्शों का ही प्रभाव है कि अतीत में हमारी भारतीय संस्कृति की पताका मध्य एशिया तक और आधुनिक समय में पूर्वी देशों तक लहरा रही है। ऐसी उत्कृष्ट सांस्कृतिक व्यवस्था स्थापित करने और आदर्शों की परंपरा स्थापित करने में भारत की प्रतिष्ठित शैक्षिक परंपरा ने महत्वपूर्ण भूमिका निभाई है।

इस प्रकार विश्व की सबसे प्राचीन, महानतम और सबसे महत्वपूर्ण संस्कृतियों में से एक, भारतीय संस्कृति के संरक्षण, संवर्धन और प्रसार में अत्यधिक योगदान देने वाली शिक्षा प्रणाली पर विचार करना बहुत आवश्यक और महत्वपूर्ण है, इसे आचार्य कौटिल्य कि परिप्रेक्ष्य में समझना और लागू करना है |

❖ विद्या का अर्थ एवं शब्दावली

प्राचीन भारतीय सभ्यता अपनी विशिष्ट विशेषताओं एवं उपलब्धियों के लिए विश्व में सदैव स्मरणीय एवं अद्वितीय रही है, उन्होंने शिक्षा को केवल व्यक्ति तक सीमित न मानकर समाज एवं राष्ट्र को महान बनाने के लिए शिक्षित एवं अनुशासित नागरिकों की आवश्यकता को स्वीकार किया है, जो समान रूप से महत्वपूर्ण है। पुरातन युग में सराहनीय. प्राचीन काल में विद्या को विभिन्न क्षेत्रों में प्रदर्शन करने का एक साधन माना जाता था। **विद्यते अनया इति विद्या**। जो जाना जा सके उसे विद्या कहते हैं। उपनिषदों में कहा गया है कि - **सा विद्या विमुक्तये**। (विद्या मोक्ष देने वाला सच्चा ज्ञान है।) **तमसो मा ज्योतिर्गम्या**। (अंधकार से प्रकाश की ओर ले चलो). विद्या से बुद्धिमान बनने वाला व्यक्ति ही उस समय के समाज में सम्मानजनक स्थान प्राप्त कर सकता था और विद्या के बिना पशु के समान समझा जाता था। भर्तृहरि विद्या को सबसे अच्छी दोस्त बताते हैं, जो जीवन के हर पड़ाव पर उनका मार्गदर्शन करती है।

विद्या नाम नरस्य रूपमधिकं प्रच्छन्नगुप्तं धनं,

विद्या भोगकरी यशः सुखकरी विद्या गुरुणां गुरुः ।

विद्या बंधुजनों विदेशगमने विद्या परं देवता,

विद्या राजसु पूजिता न तु धनं विद्याविहिनः पशुः॥ १

संस्कृत साहित्य में उद्धरण शिक्षा और ज्ञान के मूल्य को बढ़ावा देते हैं, जैसे, सुखार्थिनो कुतो विद्या विद्यार्थिनः कुतः सुखम्। यहां विद्या सीखने की क्षमता को प्रोत्साहित किया जाता है।

❖ कौटिल्य के अर्थशास्त्र में विद्या शब्द की संकल्पना एवं उपयोगिता

- सच्चे ज्ञान की प्राप्ति ही शास्त्रों का उद्देश्य है- (शास्त्रप्रयोजनं तत्त्वदर्शनम् ।) ^२
- शास्त्रों के अध्ययन के समान बुद्धि - (यथा श्रुतम् एवं बुद्धिः।) ^३
- समस्त अलंकारों का अलंकरण विनयसम्पन्न विद्या है। (भूषणानां भूषणं विद्या सविनया।)^४
- गरीबों के लिए शिक्षा ही एकमात्र धन है। (विद्याधनमधनानाम्।)^५
- विज्ञानरूपी दीपक के प्रकाश से संसार का भय दूर करता है। (विज्ञानदीपेन संसारभयं निवर्तते।)^६
- इंद्रियों पर विजय पाना विद्या और विनय का मूल उद्देश्य है।
- विद्या, बुद्धि, पुरुषार्थ और सेवा में उन्नत श्रेष्ठ पुरुषों का सदैव आदर करना चाहिए (पूज्य विद्याबुद्धि पौरुषाभिजनकर्मातिशयतश्च पुरुषाः।)^७
- एक अशिक्षित बेटे से बिना किसी युद्ध के खोखली लकड़ी के दीमक द्वारा खाए गए लट्ठे की तरहवंश नष्ट हो जाता है। (काष्ठमिव हि धुणजग्ध राजकुलमविनीतपुत्रभिः युक्तमात्रं भज्यते।)^८
- शास्त्रज्ञान इंद्रियों को शांत करता है. -(इंद्रियाणां प्रशमं शास्त्रं।)^९

❖ विद्या की शब्दावली

जिससे पता चलता है कि धर्म क्या है और अधर्म क्या है, वो विद्या है, ताभिर्धर्मार्थीय द्धिधातुद्वानां विद्यात्वम्।)^{१०} ये चार विद्याओं हैं। इन चार विद्याओं में आलोक और परलोक

की उन्नति के साधनों का ज्ञान प्राप्त नहीं किया जा सकता, इसलिए चारों विद्याओं पर विश्वास करना उचित माना गया है। (श्रुतादि प्रज्ञोपजायते: प्रज्ञया योगो योगादात्मवत्तेति विद्या साम्थर्यम्।)^{१२}

शास्त्रों के श्रवण और मनन से बुद्धि का विकास होता है और कर्म करने की कुशलता आती है तथा स्वयं की कर्म करने की शक्ति पर आत्मविश्वास पैदा होता है, यही विद्या की शक्ति मानी जाती है। वे ब्रह्मचर्याश्रम में प्राप्त की जाने वाली विद्या को चारों आश्रमों में प्राप्त की जाने वाली विद्या नहीं मानते। वे ज्ञान को न केवल किताबों में निहित चीज़ के रूप में बल्कि एक आदर्श जीवन के निर्माण के लिए एक उपकरण के रूप में वकालत करते हैं। शास्त्र ज्ञान से पवित्र, पवित्र और निर्मल बना हुआ चरित्रवान व्यक्ति समाज और राष्ट्र की मानवीय संपत्ति के रूप में देखा जाता है। वृद्धसेवा और गुरुसेवा का धार्मिक दृष्टि से बहुत महत्व था, शिक्षा का महत्व न केवल आम आदमी के लिए बल्कि राजा के लिए भी उपयोगी था। राजा को किसी भी परिस्थिति में अशिक्षित राजकुमार को राजगद्दी पर नहीं बिठाना चाहिए।

स्वामी विवेकानन्द कहते हैं कि “शिक्षा मनुष्य में निहित पूर्णता की अभिव्यक्ति है”।^{१३} इसलिए शास्त्रज्ञान व्यक्ति की मानसिक शक्तियों को विकसित करने में मदद करता है ताकि उसमें पूर्ण मनुष्य का पता चल सके और शिक्षा व्यक्ति का सर्वांगीण विकास है।

गांधीजी कहते हैं कि “मुझे बच्चे की शिक्षा की शुरुआत उसे कुछ उपयोगी हस्तकला सिखाकर करनी चाहिए और उसकी शिक्षा शुरू होते ही उसे कुछ नया बनाना सिखाना चाहिए”।^{१४}

महाभारत में ज्ञान की समुचित उपासना के लिए मनोनिग्रह को आवश्यक माना गया है और इसके लिए दो विधियाँ बताई गई हैं : अध्ययन और वैराग्य। (अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते)^{१५}

❖ गुरु शिष्य संबंध - शिक्षा का एक माध्यम

प्रागैतिहासिक काल से लेकर वर्तमान तक शिक्षा को “प्रकाश की जड़” माना गया है, एक ऐसा रिश्ता जो जीवन के विभिन्न क्षेत्रों में सच्चा मार्गदर्शन देता है। शिक्षा जो ज्ञान देती है और मार्गदर्शन करती है। इसका प्रत्यक्ष एवं जीवंत माध्यम गुरु है। गुरु शिक्षा के माध्यम से व्यक्ति, समाज और राष्ट्र में परिवर्तन लाता है। गुरु का अर्थ है एक मार्गदर्शक प्रकाश वाला सभ्य व्यक्ति, जो धार्मिक और पवित्र जीवन जीना सीखता हो, समाज में व्यवस्था और शांति स्थापित करता हो और एक हाथ से दूसरे हाथ देता हो।

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः।

गुरुर्साक्षात् परंब्रह्म, तस्मै श्री गुरुवे नमः।

गुरु महिमा का उपदेश रामायण और महाभारत जैसे ग्रंथों में भी दिया गया है। राजा दशरथ, भगवान राम और कृष्ण जैसे लोग भी गुरु वशिष्ठ और गुरु संदीपनी के आदेशों के अधीन थे। क्षत्रिय भी अस्त्र, शस्त्र और शास्त्र का ज्ञान गुरु से ही प्राप्त करते थे। कृष्ण संपूर्ण हिंदू समाज के गुरु हैं। कृष्णं वन्दे जगद्गुरुम्।

जैसल जाड़ेजा को भी तोरल जैसा गुरु मिला, जिससे वह शैतान से संत बन गये और पीर के रूप में पूजे जाने लगे।

यास्कने निरुक्त में आचार्य शब्द का निरुक्ति दिया है। - आचार्यः आचारंग्राहयत्याचिनोत्य
थानाचिनोति बुद्धिमिति वा।^{१६}

मनु भगवान आचार्य से उन्हें भगवान के अवतार के रूप में सम्मान करने के लिए कहते
हैं। आचार्यो ब्रह्मणो मूर्ति पिता मूर्तिः प्रजापतेःमाता पृथिव्या मूर्तिस्तु भ्राता स्वो मूर्तिरात्मनः॥^{१७}

संत कबीर कहते हैं कि गुरु भगवान और गुरु दोनों से भी अधिक महत्वपूर्ण है-

➤ गुरु गोबिंद दोनों खड़े काको लागु पाय । बलिहारी गुरु आपकी, गोविंद दियो बताय॥

आचार्य कौटिल्य के "अर्थशास्त्र" में गुरु के महत्व को बताने वाले वाक्य मिलते हैं।

➤ शिष्य को सदैव गुरु के प्रति समर्पित रहना चाहिए। - (गुरुवशानुवर्ती शिष्यः।)^{१८}

➤ गुरुजन की निंदा न करें.- (न मीमांस्या गुरुवः।)^{१९}

गुरु-शिष्य संबंध पर उपरोक्त चर्चा के अंत में यह कहा जा सकता है कि यह आवश्यक था
कि शिष्य गुरु के साथ प्रेम, भक्ति, सम्मान, सेवा, समर्पण और विनम्रता का व्यवहार करें। गुरुकुल
में लंबे समय तक साथ रहने के कारण गुरु-शिष्य के बीच का रिश्ता पिता-पुत्र की तरह मधुर,
भावनात्मक और सहानुभूतिपूर्ण था। सेवा और दया से ज्ञानप्राप्त करनेवाले शिष्यों के प्रति गुरु भी
अनूठे स्नेह से अभिभूत हो गये और उन्हें प्रसन्नवदने शिक्षा दी।

❖ कौटिल्य के अर्थशास्त्र में शिक्षा-मूल्य

➤ शिक्षा का अधिकार

विभिन्न विषयों का शिक्षण एवं शिक्षण नियम उस विषय के शिक्षकों के आदेश के अनुसार
निर्धारित किये जाते हैं।-(विद्यानां तु यथास्वमाचार्यप्रामाण्याद्विनयो नियमश्च।)^{२०}

➤ आत्मज्ञान की प्रक्रिया

आचार्य कौटिल्य ने अर्थशास्त्र में कहा है कि शिष्य को सबसे पहले गुरु जिस विषय का ज्ञान देता है, उसकी सेवा करनी चाहिए। उसे ध्यान से और शांति से सुनना, उसे बुद्धि से आत्मसात करना, उसे मन में धारण करना, उस पर तार्किक ढंग से विचार करना। ऐसा आचरण करने वाले शिष्य को ज्ञान और विनम्रता की प्राप्ति होती है। (शुश्रूषाश्रवणग्रहण धारणविज्ञानोहापोह तत्वाभिनविष्टबुद्धि विद्या विनयति नेतरम्।)^{२१}

जब कर्तव्य का बोध न हो तो बुद्धिमान व्यक्ति से किया गया वार्तालाप दीपक के समान प्रकाश देता है। (कार्यान्धस्य प्रदिपो मन्त्रः।)^{२२}

गीता ज्ञान प्राप्ति के लिए विद्यार्थियों की आचार्य के प्रति आस्था को अपरिहार्य मानती है। (श्रद्धावान् लभते ज्ञानम्।^{२३} तथा तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया।)^{२४}

इस प्रकार, छात्र आत्मज्ञान प्राप्त करने के लिए विनम्रता, सेवा, मानसिक तैयारी, सुनना, ध्यान, चिंतन, स्मरण, सावधानी, विश्वास जैसे गुणों को महत्वपूर्ण मानता है।

➤ अनुशासन

अर्थशास्त्र में आचार्य कौटिल्य ने गुरुकुलनिवास के दौरान विद्यार्थी में अनुशासन के महत्व को स्वीकार किया है और उसमें अच्छी आदतें विकसित करने का धर्म बताया है। अनुशासन दो प्रकार का होता है-शारीरिक अनुशासन और मानसिक अनुशासन

शारीरिक अनुशासन-

अपराधी को उसके अपराध के अनुसार दंडित किया जाना चाहिए। (यथापराधमिति कौटिल्यः)²⁹ शहर में अपमानजनक वेदपाठी, तपस्वी ब्राह्मण को 'सत्रि' गुप्तचरो के साथ रिहा करना। (ब्राह्मणस्य सत्रिपरिग्रहः श्रुतवतस्तपस्विनश्च।)²⁸ यदि अपने से श्रेष्ठ चरित्र का कोई व्यक्ति या गुरुजन राजा के रथ या घोड़े पर सवार हो तो उसका एक हाथ और एक पैर काट दिया जाए। (वर्णोत्तमानां गुरुणां च हस्तपादलग्घ्ने राजयानवाहनाद्यारोहणे चैकहस्तपादवधः सप्तशतो वा दण्डः।)²⁶

भगवान् मनु कहते हैं कि शिष्य को अपराध के लिए रस्सी या बांस की छड़ी से दंडित किया जाना चाहिए। (भार्या पुत्रश्च दासश्च शिष्यो भ्राता सहोदरः । प्राप्तापराधास्ताड्या स्यू रज्जवा वेणुदलेन वा॥)²⁷

मानसिक अनुशासन-

ब्रह्मचारी का धर्म नियमित स्नान करना, अग्निहोत्र करना, नियमित स्नान करना, दान करना और अध्ययन के माध्यम से गुरु के करीब रहना है। (ब्रह्मचारिणः स्वाध्यायोऽङ्घ्रिकार्याभिषेकौ भैक्षव्रतत्वमाचार्ये प्राणान्तिकी वृत्तिस्तदभावे गुरुपुत्रे सब्रह्मचारिणि वा।)²⁸

आचार्य कहते हैं कि ये आदतें छात्र को मानसिक, शारीरिक, आध्यात्मिक, नैतिक और सामाजिक रूप से विकसित करती हैं, साथ ही विभिन्न विषयों का विकास करती हैं, जिसका उद्देश्य छात्र को दृढ़ बुद्धि वाला एक बहुत ही धैर्यवान्, ऊर्जावान्, मजबूत और सख्त व्यक्ति के

रूप में विकसित करना है, जो संभावित रूप से लंबे समय तक सामना कर सकता है। भावी जीवन में कष्टकारी संघर्ष, नियम बनाये गये।

❖ कौटिल्य की शिक्षा-मूल्यों का मानव जाति पर प्रभाव

सृष्टि के आरंभ से लेकर आज तक मानव संस्कृति में विभिन्न मूल्यों का विशेष महत्व रहा है जिनके बिना सामाजिक जीवन और व्यक्तिगत सुख असंभव हो जाता है। मूल्य व्यावहारिक जीवन में मानवीय गतिविधियों का मार्गदर्शन करने के लिए मार्गदर्शक के रूप में कार्य करते हैं। ऐसा महाभारत में कहा गया है –

यज्ञो दानं तपो वेदाः सत्यं च द्विजसत्तम् ।

पंचैतानि पवित्राणि शिष्टाचारेषु सर्वदा ॥

यहां नैतिकता को सदाचार के पर्याय के रूप में प्रयोग किया जाता है। धन के अभाव में व्यक्ति मितव्ययी जीवन जी सकता है, लेकिन धन होने पर जीवन जीना कठिन हो जाता है। गीता इंद्रियों पर विजय पाने और कर्म के फल के प्रति अनासक्ति का उपदेश देती है।

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन । मा कर्मफलहेतुर्भूमाः ते संगोस्त्वकर्मणि ॥³⁰

इंद्रियों पर विजय प्राप्त करने से ही व्यक्ति सांसारिक मोह में आसक्त हो जाता है। तानि सर्वाणि संयम्य युक्त आसीत मत्परः। वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता॥³¹

इस प्रकार आचार्य कौटिल्य में पाए जाने वाले मूल्यों के प्रभाव की कल्पना इस प्रकार की जाती है।

➤ **सैद्धांतिक मूल्यों का प्रभाव-**

- धार्मिक आचरण से सफलता मिलती है,—(सत्यं स्वर्गस्य साधनम् ।)³²
- सत्य का आचरण करने वाले के लिए कुछ भी दुर्लभ नहीं है,—(नास्त्य प्राप्यं सत्यव्रताम्।)³³
- अहिंसा परम धर्म है,—(अहिंसालक्षणो धर्मः।)³⁴
- नैतिकता का उल्लंघन नहीं होना चाहिए- (कदाचिदपि चरित्रं न लग्घयेत्।)³⁵
- विनम्रता ही सबका आभूषण है,—(सर्वस्य भूषणं विनयः)³⁶
- निम्न कुल में जन्मा विनम्र व्यक्ति उच्च कुल में जन्मे उद्धत व्यक्ति से बेहतर होता है।—(अकुलीनोऽपि विनीतः कुलीनाद् विशिष्टः।)³⁶

➤ **धार्मिक मूल्यों का प्रभाव-**

- सरल बुद्धिवाले बच्चे उनसे कही गई सभी बातों को शास्त्रों की शिक्षा के रूप में लेंगे, इसलिए बच्चे को हमेशा धर्म और नीति की शिक्षा देनी चाहिए।—एवमयं नवबुद्धिर्यद्यदुच्येततत्छास्त्रो पदेशमिवाभिजानाति।)³⁷
- वेदों द्वारा स्वीकृत धर्म ही वास्तविक धर्म है।—(नवेदबाह्यो धर्मः।)³⁸
- ईमानदारी और मेहनत से किया गया काम पूरा होता है।—(कार्यं पुरुषकारेण लक्ष्यं सम्पद्यते।)³⁹
- तपस्या से सभी कार्य सिद्ध होते हैं।—(तपसा स्वर्गमाप्नोति।)⁴⁰

➤ **व्यक्तिगत मूल्यों का प्रभाव**

- इंद्रियों पर विजय प्राप्त करना ही विद्या और विनय का उद्देश्य है।—(विद्या विनयहेतु रिन्द्रियजयः।)⁴¹

- दूसरों के गुणों से ईर्ष्या नहीं करनी चाहिए।—(गुणे न मत्सरः कर्तव्यः।)^{४३}
- ईर्ष्या, घृणा और द्वेष को त्यागें और क्षमा को अपनाएं।—(सर्वेषामहिंसा सत्यं शौचमनसूर्या इन्द्रशंस्यं क्षमा च ।)^{४४}
- क्षमाशील मनुष्य का तप बढ़ जाता है।—(क्षमायुक्तस्य तपो विवर्धते।)^{४५}
- एक मित्र तब तक मित्र रहता है जब तक वह अच्छा कार्य करता है, क्योंकि अच्छा करना ही मित्रता की पहचान है।—(यावदुपकरोति तावन्मित्रं भवत्युपकारलक्षणं मित्रमिति।)^{४६}

➤ कार्यात्मक मूल्यों का प्रभाव

- बुद्धि का फल धन है।—(आज्ञाफलमैश्वर्यम् ।)^{४७}
- नासमझ आदमी को भूत जानो।— (बुद्धिहीनः पिशाच तुल्यः।)^{४८}
- कमजोर राजा अथवा शास्त्रों में पारंगत किसी व्यक्ति के प्रति लोगों के मन में अधिक सम्मान नहीं होता।—(अल्पसारं श्रुतवन्तमपि न बहु मन्यते लोकः।)^{४९}
- उत्तर प्रश्न के अनुसार होना चाहिए।—(कथानुरूपं प्रतिवचनम् ।)^{५०}
- मीठी और सच्ची वाणी मनुष्य को स्वर्ग ले जाती है।—(स्वर्गं नयति सूनृतम्।)^{५१}

इस प्रकार किसी व्यक्ति की बुद्धि को उसके व्यक्तिगत विकास के लिए अपरिहार्य मानते हुए वे कहते हैं कि धनुषधारी व्यक्ति शत्रु को मार सके या न मार सके, लेकिन बुद्धिमान व्यक्ति अपनी बुद्धि से अजन्मे बच्चे को भी मार सकता है।

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१७
२. कौटिल्य अर्थशास्त्रम् (हिन्दी), सं.-वाचस्पति गैरोला, चोखम्बा विद्याभवन, वाराणसी, चतुर्थ
संस्करण, १९९१, चाणक्य प्रणीत सूत्र-५४४, पृ.९८१
३. वही, ४६९, पृ.९७६
४. वही, ३६८, पृ.९७०
५. वही, २९५, पृ.९६६
६. वही, ५६५, पृ.९८२
७. (विद्याविनयहेतुरिन्द्रियजयः।)^७
८. कौटिल्य अर्थशास्त्रम् (गुजराती), सं.-रंजनबेन अंधारिया, सरस्वति पुस्तक भंडार, अहमदाबाद,
प्र. आ, १९५३, १/३, ५/१, पृ.२१
९. वही, ३/७४-७५/१, पृ.४१७
१०. वही, १/१२-१६/१, पृ.६६
११. कौटिल्य अर्थशास्त्रम् (हिन्दी) चाणक्य प्रणीत सूत्र-३००, पृ.९६६
१२. कौटिल्य अर्थशास्त्रम् (गुजराती), १-१-१-५, पृ.१०
१३. वही, १-२-४-३, पृ.१९
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प्रकाशन, अहमदाबाद, प्र. आ. ९४, पृ.९९

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१६. व्यासकृत महाभारत, सं. सुकथकर प्र. भांडारकर ओरिएण्टल रिसर्च इंस्टिट्यूट, पूना, १९६५, भीष्मपर्व-२८-३५
१७. यास्कृत निरुक्त, सं. डो. वसंतकुमार म. भट्ट, प्र. सरस्वती पुस्तक भंडार, अहमदावाद, १९९६, १-२-१४
१८. मनुस्मृति, सं. डो.सुरेन्द्रकुमार, अनु. नाथुभाई डोडीया, दर्शन योग महाविद्यालय,रोज़ड, साबरकांठा, फेब्रु.२००३, ८-२९९
१९. कौटिल्य अर्थशास्त्रम् (हिन्दी), ३७७, पृ.९६८
२०. वही, ४२२, पृ.९७३
२१. कौटिल्य अर्थशास्त्रम् (गुजराती),१-२-४-३, पृ.१८
२२. कौटिल्य अर्थशास्त्रम् (गुजराती), १-२-४-२, पृ.१८
२३. कौटिल्य अर्थशास्त्रम् (हिन्दी), २९, पृ.९४८
२४. श्रीमद्भगवद्गीता, सं. सी.एल. शास्त्री, अखिल हिन्द प्रकाशन अहमदावाद, प्र. आ. १९६५, ४/३९
२५. वही,४/३४
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२८. वही, ४-८५-१०-३, पृ.४७२
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३३. कौटिल्य अर्थशास्त्रम् (हिन्दी), चाणक्य प्रणीत सूत्र-४१८, पृ.९७३
३४. वही, १४९, पृ.९५६
३५. वही, ५६१, पृ.९८२
३६. वही, १६३, पृ.९५७
३७. वही, ४२८, पृ.९७४
३८. वही, ४२९, पृ.९७
३९. कौटिल्य अर्थशास्त्रम् (गुजराती), १-१२-१६-२, पृ.६७
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४१. वही, ९७, पृ.९५३
४२. वही, ५७२, पृ.९८२
४३. कौटिल्य अर्थशास्त्रम् (गुजराती), १-३-५-१, पृ.२१
४४. कौटिल्य अर्थशास्त्रम् (हिन्दी), ३०५, पृ.९६६
४५. कौटिल्य अर्थशास्त्रम् (गुजराती), १-१-२-१, पृ.१४
४६. कौटिल्य अर्थशास्त्रम् (हिन्दी), ५७१, पृ.९८३
४७. कौटिल्य अर्थशास्त्रम् (गुजराती), ७-११५-९-२, पृ.६०४

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४९. वही, ५२७, पृ.९८०

५०. वही, १४५, पृ.९५६

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५२. वही, ४१६, पृ.९७३

ભાસની કૃતિઓમાં તત્કાલીન સમાજ

ડૉ. રઘુભાઈ કે. પટેલ (આસિસ્ટન્ટ પ્રોફેસર)

કે. એન. એસ. બી. એલ. આર્ટ્સ એન્ડ કોમર્સ કોલેજ, ખેરાલુ.

કોઈ પણ કવિ કે નાટ્યકાર પોતાના યુગનો પ્રતિનિધિ ગણાય છે. સાહિત્ય એ તત્કાલીન સમાજનું દર્પણ છે. ભાસની કૃતિઓમાં પ્રાચીન સમાજની રહેણીકરણી, વેશભૂષા, ખાનપાન, રીતરીવાજ વગેરે બાબતોનું આલેખન જોવા મળે છે. ભાસકાલીન સમાજ વર્ણવ્યવસ્થા ઉપર આધારિત હોય તેમ જણાઈ આવે છે. તે સમયે બ્રાહ્મણ, ક્ષત્રીય, વૈશ્ય અને શુદ્ર એ મુખ્ય વર્ણો ઉપરાંત વ્યવસાય અને વૃત્તિની દૃષ્ટિએ રાજા, અમાત્ય, પુરોહિત, ધાત્રી, કાંચુકીય, દાસી, તાપસ વગેરે પાત્રો પણ આદરપાત્ર હોવાનું જણાય છે. તે સમયે બ્રાહ્મણ વર્ણને ઊંચું સ્થાન હતું એ બાબત પૂજ્યતમા ખલુ બ્રાહ્મણા: -મધ્યમવ્યાયોગના કથન પરથી સ્પષ્ટ થાય છે.

ભાસના સમયમાં ખાસ કરીને રાજાઓમાં બહુપત્નીત્વનો રીવાજ પ્રચલિત હશે એવું દેખાય છે. વળી ઉદયન રાજાની કેટલીક કથાઓમાં તેને ઘણી રાણીઓ હતી એવા ઉલ્લેખો જોવા મળે છે. સ્વપ્નવાસવદત્તમ્ નાટકમાં ઉદયનની બે રાણીઓ - પદ્માવતી અને વાસવદત્તાની ભૂમિકા મહત્વની બની રહે છે. વળી પ્રદ્યોત મહાસેન રાજાને સોળ રાણીઓ પૈકી અંગારવતી મુખ્ય રાણી હોય તેવું જણાય છે. સ્ત્રીને પોતાનો પતિ જાતે જ પસંદ કરવાની છૂટ હતી. વાસવદત્તાએ ઉદયનને જાતે જ પસંદ કર્યો હતો. પદ્માવતીએ પણ ઉદયનના ગુણોથી આકર્ષિત થઈને તેને પસંદ કર્યો હતો. તે સમયે બાળલગ્નનું પ્રચલન જોવા મળતું નથી. વિવાહપ્રથામાં બ્રાહ્મ, ક્ષાત્ર, ગાંધર્વ, રાક્ષસ અને આસુર પ્રકારના વિવાહ થતા હતા. ઉદયન

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અને વાસવદત્તાનો વિવાહ અંશતઃ ગાંધર્વવિવાહ કહી શકાય. જ્યારે પદ્માવતી સાથેના ઉદયનના વિવાહમાં બ્રાહ્મવિવાહનાં લક્ષણો જોવા મળે છે. તે સમયે વિવાહનો મુખ્ય હેતુ કુટુંબવ્યવસ્થા અને વંશવૃદ્ધિ ઉપરાંત રાજકીય હેતુથી પણ લગ્ન દ્વારા પરસ્પર સંબંધ બાંધવામાં આવતો હશે એવું જણાય છે. પદ્માવતી અને ઉદયનના વિવાહમાં આ હેતુ સ્પષ્ટપણે દેખાઇ આવે છે. તે સમયે વિશેષતઃ સંતાનોનાં લગ્ન કરવાની જવાબદારી માતા-પિતાની રહેતી હતી. કુલીન સ્ત્રીઓ પતિવ્રતા ધર્મ પાળતી હતી. તેમ જ ચારીત્ર્ય ઉપર સૌથી વિશેષ ભાર મૂકવામાં આવતો હતો. પરિણીત સ્ત્રીઓમાં ઘુંઘટપ્રથા જોવા મળતી હતી. તેઓ અન્ય પુરુષનું મુખ જોવાનું ટાળતી. રાણીઓના અધિવાસમાં કે અંતઃપુરમાં વૃદ્ધ કંચુકીને સ્થાન હતું. તે સમયમાં ગુણવાન, શક્તિમાન અને પ્રતિભાસંપન્ન યુવાનો પ્રત્યે લોકો આદરભાવની લાગણી ધરાવતા હતા. રાજા ઉદયનની પ્રતિભા અને રૂપને જોઈને મગધરાજ દર્શકે પોતાની બહેન પદ્માવતીના લગ્ન ઉદયન સાથે કર્યા હતા. પતિની લાંબા સમયની ગેરહાજરી વખતે સ્ત્રીની રહેણીકરણી બદલાયેલી જોવા મળતી. વાસવદત્તાના પોશાક ઉપરથી લાગે છે કે પ્રોષિતભર્તૃકા (જેનો પતિ લાંબા સમય માટે પ્રવાસે ગયો છે તેવી સ્ત્રી) વાળ ગૂંથવા, અંજન આંજવું વગેરે શણગાર ધારણ કરતી ન હતી. વળી તે સમયમાં સ્ત્રીઓ કેશ-ગૂંઝન, વરમાળા-ગૂંથનાદિમાં વિશેષ માહિતગાર હોય તેવું જણાય છે. પદ્માવતી માટે વાસવદત્તા પુષ્પમાળા ગૂંથે છે.

ભાસના સમયમાં અનેક વિદ્યાનાં ધામો હશે, જે બ્રહ્મચારીના પ્રસંગ ઉપરથી કહી શકાય છે. આવાં વિદ્યાનાં ધામો મોટેભાગે ગામડાઓમાં ચાલતાં હતાં. શિષ્ય ગુરૂને ત્યાં રહી અભ્યાસ કરી છેલ્લે દક્ષિણા આપીને વિદ્યાભ્યાસ પૂરો કરે તેવી ગુરૂ-શિષ્ય પ્રણાલી પણ પ્રચલિત હશે.

શિક્ષણના વિષયોમાં વેદ, વેદાંગ, જુદાં જુદાં શાસ્ત્રો તથા ગીત, વાદ્ય, નૃત્ય, ચિત્ર જેવી કળાઓ શીખવાનું મહત્વ હતું. રાજા ઉદયન વીણાવાદન કરવામાં નિપુણ હતો. તે સમયે ઘરોમાં વિવિધ પ્રકારનાં ચિત્રો દોરવામાં આવતાં હતાં. આમ, ભાસના સમયમાં વેદવિદ્યા ઉપરાંત વીણાવાદન, સંગીત, નૃત્ય, ગાન, ચિત્ર જેવી વિવિધ કળાઓ પણ વિકસિત થયેલી હોય તે જોઈ શકાય છે.

સ્વપ્નવાસવદત્તમ્ કૃતિમાં ઉજ્જયિનીનાં સ્નાનગૃહોનો ઉલ્લેખ થયેલો છે. તેના આધારે કહી શકાય કે તે સમયમાં રાજા, રાણી કે પ્રધાનો માટે અલાયદાં સ્નાનગૃહોની પણ વ્યવસ્થા હશે. મગધનાં સ્નાનગૃહોની ભૂમિ સ્ફટિકથી જડેલી હતી. તે સમયના લોકો સુગંધી દ્રવ્યોથી અંગરાગ કરતા હશે અને શણગારમાં પુષ્પો કે પુષ્પમાળાનો ઉપયોગ કરતા હશે. જુદા જુદા પ્રદેશની વેશભૂષા જુદી જુદી હોવાનો ઉલ્લેખ મળે છે. તે સમયમાં લોકો મહોત્સવ ઉજવતા, સમુદ્રગૃહ જેવા આવાસો ઉભા કરતા તેમજ પ્રમદવન, વૃક્ષો, લતાઓ, પુષ્પો વગેરેથી આનંદ માણતા હોય તેવું જણાઈ આવે છે. માંદગીના પ્રસંગે એકાંત અને શાંતિ મળી રહે તે માટે સમુદ્રગૃહ જેવા સગવડભર્યા નિવાસસ્થાનો બનાવવામાં આવતા હશે તે બાબત સ્વપ્નવાસવદત્તમ્ ને આધારે સમજાય છે. શયનખંડમાં સ્વચ્છ પથારી બનાવવામાં આવતી હશે, પથારી ઉપર ચાદર કે ઓશીકા રાખવામાં આવતા હશે તથા પથારીની સામે આંખોને આનંદ મળે તે હેતુથી સુંદર ચિત્રોની સજાવટ પણ કરવામાં આવતી હશે. ભાસના સમયમાં અવંતી, મગધ અને વત્સ જેવાં મોટાં રાજ્યો હતાં. પોતાના દેશનો વ્યાપ વધે તે માટે રાજાઓ એકબીજા દેશો ઉપર આક્રમણ કરતા. વત્સ દેશની પડોશનો રાજા આરુણી ઉદયનને

હરાવી કેટલોક પ્રદેશ પડાવી લે છે. તે સમયે રાજાનું સ્થાન મહત્વનું ગણાતું હતું. પ્રધાનો વગેરે રાજાને વહીવટીય કાર્યમાં મદદરૂપ થતા. રાજા પોતાની શક્તિ પ્રમાણે સૈન્ય રાખતો. સૈન્યમાં અશ્વદળ, હસ્તીદળ, રથદળ અને પાયદળ એમ ચાર પ્રકારનું સૈન્ય વિભાજન હતું. તે સમયે બાણ, ધનુષ્ય, ભાલા, તલવાર, શૂલ, તોમર, ચક્ર, ગદા, ત્રિશૂળ વગેરે પ્રકારનાં અસ્ત્ર-શસ્ત્રનો ઉલ્લેખ થયેલો છે.

ભાસના સમયમાં બૌદ્ધ ધર્મનો વધુ પ્રમાણમાં પ્રસાર થયો હોય તેવું જણાય છે. તેમ છતાં હિંદુ અને જૈન ધર્મનો પણ સારો પ્રભાવ જોઈ શકાય છે. આરાધ્યદેવોમાં વિષ્ણુ, કૃષ્ણ, રામ, શિવ, સ્કંદ, કાર્તિકેય અને બલરામની પૂજા કરવામાં આવતી હતી. શિવને અર્ધનારીશ્વરના રૂપમાં પૂજવાની પ્રથા હતી. રાજાઓ ચતુર્દશી જેવી તિથીઓમાં સ્નાન કરીને દેવપૂજા કરતા. દેવપૂજા કરતી વખતે મંદિરોમાં નગારાં વગાડવામાં આવતાં. કન્યાઓ કાલાષ્ટમી જેવી તિથીઓમાં ચક્ષિણીના મંદિરમાં પૂજા કરવા જતી હતી. વળી તહેવારના પ્રસંગોમાં મંદિરની આસપાસ બેઠેલા ભિખારીઓ-અપંગોને દાન આપવાની પ્રથા જોવા મળે છે, જે પ્રથા આજે પણ વિદ્યમાન છે. આજની જેમ ભાસના યુગમાં પણ પૂજનવિધિ કે યજ્ઞવિધિ માટે બ્રાહ્મણવર્ગને કામ સોંપવામાં આવતું હતું. તેમજ તેના બદલામાં યોગ્ય દક્ષિણા પણ આપવામાં આવતી હતી. સ્વપ્નવાસવદત્તમ્ નાટકના આરંભના દૃશ્યથી જ ખ્યાલ આવે છે કે તે સમયે તપસ્વીઓ અને બ્રાહ્મણો પ્રત્યે વિશેષ આદર કરવામાં આવતો. સ્ત્રીઓ પણ તપોવનમાં રહેતી હતી. મહારાણી જેવાં પાત્રો પણ વાનપ્રસ્થ ભોગવતાં હતાં. શાંત તપોવનમાં નિવાસ કરતા તપસ્વીઓ સંઘ્યા, પૂજા, યજ્ઞયાગ તથા વ્રતનિયમોથી ભરપૂર વિશાળ

પ્રવૃત્તિમય જીવન પસાર કરતા હતા. તે સમયે આતિથ્યસત્કારની ભાવના પણ જોવા મળતી હતી. તપસ્વીઓનો જીવનનિર્વાહ તપોવનમાં ઉગતા અનાજ દ્વારા થતો હતો. તે સમયે પશુ-પક્ષીઓના ભરણ-પોષણ માટે ખેડ્યા વગરની જમીન રાખવામાં આવતી હતી. જ્યાં ગાયો અને હરણાંઓના ટોળા નિર્ભયપણે વિહરતા જોવા મળતા. ભાસકાલીન સમાજના લોકોમાં વહેમ અને અંધશ્રદ્ધાનું તત્વ જોવા મળે છે. લોકો પુનર્જન્મ અને ભવિષ્યકથન પર શ્રદ્ધા રાખતા હતા. યોગંધરાયણ જેવા મુત્સદી પુરુષો પણ જ્યોતિષીઓ ઉપર શ્રદ્ધા ધરાવતા હતા. શ્રદ્ધા અને વહેમ લોકોમાં વિશેષ જોવા મળતાં હતાં. પદ્માવતી માટે ગૂંથાતી ફૂલોની માળામાં ‘ અવિધવાકરણ’ નામની વનસ્પતિનું ફૂલ ગૂંથવામાં આવે છે. જ્યારે ‘સપત્નીમર્દન’ વનસ્પતિનું ફૂલ ગૂંથવામાં ન આવે એ બાબતનું પણ ધ્યાન રાખવામાં આવે છે. તે સમયે રક્ષણ માટે રક્ષાસૂત્ર બાંધવાનો રીવાજ હતો. સંકટ સમયે અમંગળ દૂર કરવા બ્રહ્મભોજન કરાવવામાં આવતું હતું. દૈવી ચમત્કારો, શાપ, આશીર્વાદ અને અલૌકિક ઘટનાઓમાં લોકોને અપાર શ્રદ્ધા હતી. મંત્રોની મદદથી બીજાને બેભાન કરી શકાય તેમજ અદૃશ્ય પણ કરી શકાય એમ મનાતું હતું. તે સમયમાં જુદી જુદી વેશભૂષાઓ અને અલંકારોના નિર્દેશ પ્રાપ્ત થાય છે. પુરુષો માથા પર પાઘડી, શરીર ઉપર ઉત્તરીયવસ્ત્ર તથા નીચે અધોવસ્ત્ર ધારણ કરતા. ધનિક લોકો સુતર કે રેશમનાં વસ્ત્રો પહેરતા. ઋષિમુનિઓ અને વાનપ્રસ્થીઓ વલ્કલનાં વસ્ત્રો પહેરતા હશે. ધનિક લોકો ચંદન, અંગરાગ, સુગંધી દ્રવ્યો તથા ફૂલો વગેરેનો ઉપયોગ સૌંદર્યપ્રસાધન તરીકે કરતા. સ્ત્રીઓ અને પુરુષો બંને કડાં-કુંડળ વગેરે સુવર્ણનાં તથા હીરાજડિત આભૂષણો પહેરતા. પુરુષો બંને હાથે બાજુબંધ ધારણ કરતા હતા. ઝાંઝર જેવું ઘરેણું માત્ર સ્ત્રીઓ માટે

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જ હતું. વાહનવ્યવહારમાં રથ અને ગાડાંનો ઉપયોગ થતો. તદુપરાંત તે સમયમાં પ્રવહણ અને પાલખીઓ પણ જોવા મળતી હતી. ધનવાન લોકો હાથી-ઘોડાઓનો ઉપયોગ કરતા હશે તેવું જણાય છે. ભાસના નાટકોમાં ગ્રામજીવન અંગેનો કોઈ વિશેષ ચિતાર જોવા મળતો નથી. પરંતુ નેસડા બાંધીને રહેતા ગોપાલકોના જીવનઘોરણનો ઉલ્લેખ છે. તે સમયના લોકો શાકાહાર અને માંસાહાર બંને પ્રકારના આહાર લેતા હશે. લાડુ, ઘી, દહીં, દૂધ વગેરેનો નિર્દેશ પ્રાપ્ત થાય છે. વળી ભોજનને સુવાસિત બનાવવા માટે વિવિધ મસાલાનો પણ ઉપયોગ થતો હતો. ભાસના સમયમાં લોકો નગર કે ગામડાઓમાં વસવાટ કરતા હશે. ઉજ્જયિની, મથુરા, કૌશાંબી વગેરે નગરીઓની સમૃદ્ધિનું વર્ણન ભાસનાં નાટકોમાં જોવા મળે છે. નગરોમાં ઊંચા ઊંચા ભવનો અને ઈમારતોનું નિર્માણ થતું હતું. અનેકવિધ પ્રવૃત્તિઓથી ધમધમતા નગરોમાં દુકાનો, કચેરીઓ, ન્યાયાલય વગેરેના ઉલ્લેખો જોવા મળે છે. નગરોમાં ચોરી વગેરે ન થાય માટે નગરરક્ષકોની વ્યવસ્થા હતી. તત્કાલીન સમાજમાં વિવિધ વ્યવસાયોમાં પુષ્પમાળા ગૂંથનારા, ઘોબીઓ, રસોઈયા, સોનીઓ, લુહારો, સંગીતકારો, પોલીશવાળા વગેરેનો ઉલ્લેખ જોવા મળે છે. નાણાંકીય ચલણમાં સુવર્ણમુદ્રા અને માષ(અડદ)નો ઉલ્લેખ પ્રાપ્ત થાય છે.

મનોરંજનના સાધનોમાં વિવિધ રમતો અને ઉત્સવોના નિર્દેશ છે. મલ્લયુદ્ધ, હસ્તીક્રીડા, કંદુક્રીડા વગેરે રમતોનો ઉલ્લેખ થયેલો જોવા મળે છે. પ્રાણીઓ અને પક્ષીઓ પાળીને પણ લોકો આનંદ પામતા હતા. મદારીઓ જાહેરમાં નાગને ડોલાવતા અને લોકો કુતુહલવશ બનીને નિહાળતા રહેતા. તે સમયે નાના બાળકો માટે મોર, પોપટ, જેવા પક્ષીઓના રમકડા જોવા મળતા હતા. આમ, એકંદરે તત્કાલીન સમાજ વ્યવસ્થિત અને વૈવિધ્યસભર હોય તેવું જણાય

એ. ભાસનાં નાટકો રાજકીય દબદબાપ્રધાન હોવાથી તત્કાલીન સમાજની આર્થિક પરિસ્થિતી વિશે સંદિગ્ધતા જોવા મળે છે. ચારુદત્ત કૃતિને આધારે તે સમયમાં ગરીબાઇ પણ વ્યાપક પ્રમાણમાં અસ્તિત્વ ધરાવતી હશે એમ કહી શકાય. જુગાર, વેશ્યાવૃત્તિ, દારૂની બદી જેવાં દુષણો પ્રજામાં હોય તેવું ભાસની કૃતિઓને આધારે જણાય છે. ‘અવિમારક’ માં વેશ્યાવ્યવસાય, ચોરી વગેરેનો ઉલ્લેખ છે. ઘણીવાર દાંડી પીટાવીને સંચારબંધી(કરક્યુ)નો અમલ કરવામાં આવતો હશે એમ ‘ચારુદત્ત’ ને આધારે કહી શકાય છે. વળી, ધનિક અને ગરીબ એવા બે વર્ગો હોય તેવું સ્પષ્ટપણે જણાઇ આવે છે. રાજકીય સમૃદ્ધિને આધારે તત્કાલીન પ્રજામાં સુખાકારીનું પ્રમાણ સારું હશે તેમ લાગે છે. તે સમયમાં સામાજિક, આર્થિક, ધાર્મિક અને રાજકીય પરીબળો રાષ્ટ્રની સમૃદ્ધિમાં મહત્વના અંગરૂપ હતા. રાજવીઓ એકબીજા સાથે ઝઘડતા હતા, છતાં તેનાથી સામાન્ય પ્રજાને કોઇ નુકશાન થતું ન હતું. પ્રજા રાજા પ્રત્યે અત્યંત ભક્તિભાવ રાખતી અને રાજા પોતાનું કર્તવ્ય યથાર્થપણે નિભાવતો હતો. સંક્ષેપમાં કહીએ તો તે વખતનો સમાજ આનંદ અને ઉલ્લાસપૂર્વક પોતાનું જીવન પસાર કરતો હતો. આમ, તે સમયના સમાજની સ્થિતિનો ચિતાર મહાકવિ ભાસની કૃતિઓને આધારે પ્રાપ્ત થાય છે.

ભાસની કૃતિઓમાં તત્કાલીન સમાજની પરિસ્થિતીના ઉરઘબકારના સંકેતો પ્રાપ્ત થાય છે. ભાસનાં કેટલાક નાટકો મહાભારત અને રામાયણ ઉપર આધારિત હોવાથી એમાં કેટલીક વિગતો પ્રાચીન અને પૌરાણિક હોવાનો સંભવ રહે છે. પરંતુ ભાસના જે મૌલિક વિચારો અને પરિવર્તન છે, તેમાંથી તેના સમયનું ચોક્કસ ચિત્ર ઉપસી આવે છે. ભાસે પોતાની કૃતિઓમાં

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