

“HIMMAT VIDYANAGAR”
SHRI AMARJYOT EDUCATION TRUST
FOUNDER : SHRI HIMMATLAL MULANI
(SPEAKER : 08TH GUJARAT LEGISLATIVE ASSEMBLY)

ISSN : 2457 - 0273

RĀDHANVALLĪ :

**An International Peer Reviewed Multidisciplinary Research Journal
(Bi-Annual)**

Vol. : 02

Issue : 03

Month : May - 2018

રાધાનાવલ્લી



CHIEF EDITOR :

DR. C.M. THAKKAR

CHIEF EXECUTIVE EDITOR :

DR. CHIRAG V. RAVAL

: PUBLISHED BY :

**Shri Trikamjibhai Chatwani Arts & J. V. Gokal Trust
Commerce College, Radhanpur, Dist - Patan, Gujarat**

NAAC ACCREDITED : GRADE 'B'



ISSN: 2457-0273

(Online)

RADHANVALLI: An International Peer Reviewed Multidisciplinary Research Journal (Bi-Annual)

An International Peer Reviewed Multidisciplinary Research Journal
(Bi-Annual)

RADHANVALLI

| | | |
|----------|------------|-------------------|
| Vol.: 02 | Issue : 03 | Month - May -2018 |
|----------|------------|-------------------|

Chief Editor
Dr. C. M. Thakkar

Chief Executive Editor
Dr. Chirag V. Raval

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

Vol.:02

Issue :03

May - 2018

Editorial Board

| | | |
|------------------------|---|---|
| Chief Editor | : | Dr. C. M. Thakkar, Principal (M) 9825915116 Email : principalaccr@gmail.com |
| Chief Executive Editor | : | Dr. Chirag V. Raval , Assistant Professor, Commerce Department (M) : 7698002789 Email : ravalchiragkumar@gmail.com |
| Editors | : | Dr. V.B.Khamar, Associate Professor& HOD, Gujarati Department (M) : 94291 56800 Email :vimleshkhamar@gmail.com |
| | : | Shri K.C.Thakkar, Associate Professor& HOD, Commerce Department (M) : 9925622832 Email :kishorthakkar1962@gmail.com |
| | : | Dr. S.K.Prajapati , Associate Professor, Sanskrit Department (M) : 94288 53859 Email :prajapatisamir69@gmail.com |
| | : | Dr. Reji George, Associate Professor& HOD, English Department (M) : 94275 46448 Email :dr.rejigeorge@gmail.com |
| | : | Dr. T.D.Vyas Associate Professor& HOD, Hindi Department (M) : 9825798717 Email : tusharvyas30@yahoo.com |
| | : | Dr. B. A. Rathod, Associate Professor & HOD, Sociology Department (M) :99749 61595 Email :drrathod2011@gmail.com |

Advisory Board

| | | |
|------------------------|---|--|
| DR. Shileshbhai Parmar | : | Professor, Department of Commerce, Saurashtra University, Rajkot |
| Dr. Sandip K. Bhatt | : | Professor & Head, Department of Business Studies, Sardar Patel University, Vallabh Vidyanagar |
| Dr. Param Pathak | : | Professor, Department of Gujarati Sardar Patel University, Vallabh Vidyanagar |
| Dr. Bharat Thakor | : | Associate Professor, Department of Gujarati Veer Narmad South Gujarat University, Surat. |
| Dr. Manibhai Prajapati | : | Former Principal Arts & Commerce College, Thara |
| Dr. Ajit Thakor | : | Former Head, Department of Sanskrit, Sardar Patel University, Vallabh Vidyanagar |
| Dr. Anil Kapur | : | Associate Professor, Arts & Commerce College, Vijapur. |
| Dr. Piyush Joshi | : | Former Reader Department of English Sardar Patel University, Vallabh Vidyanagar |



**NATIONAL INSTITUTE OF SCIENCE COMMUNICATION
AND INFORMATION RESOURCES**

(Council of Scientific and Industrial Research)

14, Satsang Vihar Marg, New Delhi 110 067

ISSN INTERNATIONAL
STANDARD
SERIAL
NUMBER
INDIA

S. B. Burde,
Head, National Science Library, ISSN
Phone: 91-11-26863759
E-Mail: issn.india@niscair.res.in

No. NSL/ISSN/INF/2017/538

Dated: November 14, 2017

**Shri Trikamajibhai Chatvani Arts & J.V Gokal Trust Commerce College,
Patan – 385340 (Gujarat)**

Dear Sir/Madam,

महोदय/महोदया,

We are happy to inform you that the following serial(s) published by you has/have been registered and assigned ISSN(s) [Online].

हमें आपको यह सूचित करते हुए प्रसन्नता हो रही है कि निम्नलिखित प्रकाशन पंजीकृत कर लिए गये हैं एवं ऑनलाइन आई.एस.एस.एन. आबंटित कर दिये गये हैं।

ISSN 2457-0273

Radhanvalli

It is mandatory that the ISSN must be printed on every issue preferably at the right-hand top corner of the cover page.

प्रकाशन की प्रत्येक प्रति के कवर पेज के दाहिने ओर के ऊपरी सिरे पर आई.एस.एस.एन. छपा होना अनिवार्य है।

We will be responsible for monitoring the use of ISSN(s) assigned to Indian Serials and for supplying up-to-date data of the same to the International Centre for ISSN, Paris. For this purpose, we request you to send us the forthcoming issue of your serial on complimentary basis.

भारतीय राष्ट्रीय केंद्र की जिम्मेदारी होगी कि वह भारतीय पत्रिकाओं को आबंटित आई.एस.एस.एन. की जांच करेगा एवं उद्यतन डाटा की जानकारी इंटरनेशनल सेंटर फॉर आई.एस.एस.एन. पेरिस को भेजेंगे। अतः आपसे अनुरोध है कि इस कार्य हेतु प्रकाशन की एक प्रति आई.एस.एस.एन. प्रिंट करके सम्मानार्थ भेंट हमें भेजें।

Kindly note that assigning the ISSN does not amount to approving the journal or its contents by National Science Library/CSIR-NISCAIR. In future, the names and/or logos of NISCAIR, CSIR should not be mentioned on the journal or the journal website.

कृपया ध्यान दें कि आवंटित किया जा रहा आई.एस.एस.एन. राष्ट्रीय विज्ञान पुस्तकालय/सी.एस.आई.आर.-निसकेयर द्वारा किसी भी जर्नल/पत्रिका या इसकी विषय-वस्तु को अनुमोदित करने का द्योतक नहीं है। भविष्य में पत्रिका या पत्रिका की वेबसाइट पर निसकेयर या सी.एस.आई.आर. का नाम अथवा प्रतीक चिन्ह नहीं दर्शाया जाये।

We solicit your cooperation in this regard.

आपके सहयोग के लिए हम आभारी रहेंगे।

Yours sincerely,

**For Head
ISSN National Centre of India**

EDITORS PROFILE**Chief Editor**

Dr. C.M.Thakkar was born on 01st Jun 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 06 Ph.D students and 06 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 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 extremely happy to introduce our college Research Journal “RADHANVALLI” : An International Peer Reviewed Multidisciplinary Research Journal (Bi-Annual). It is slowly but firmly gaining its momentum. The third issue is being presented to you with all fresh insightful reflections from learned academicians, researchers and scholars.

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 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

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.

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.

In this issue of the journal, we have put together the 07 research papers, regarding diverse interests in the field of multidisciplinary subjects covering the topics of English, Commerce, Accountancy, Education, Gujarati, Sanskrit. 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.

We are grateful to all of you who have done, and imparted your best effort in continuing this service. I express my gratitude to the amine authors for their valuable contributions and thank you for bringing your passion, intellect, insight, experience and resources to the journal. I will repay your kindness with a promise to make your time here enriching, and perhaps even transformative.

With warmest heartfelt thanks,

Dr. C.M. Thakkar
Chief Editor

Dr. Chirag V. Raval
Chief Executive Editor

કોઈપણ વિદ્યાસંકુલ અને તેની સાથે સંલગ્ન અધ્યાપકોના પાંચ વિદ્યાયજ્ઞ છે : અધ્યયન, અધ્યાપન, સ્વાધ્યાય, સંશોધન, અને પ્રકાશન. ‘સંશોધન અને પ્રકાશન’ ની વૃત્તિ - પ્રવૃત્તિ ફૂલે - ફાલે અને વિસ્તરે એવા પાવન ઉદ્દેશથી અમારા આ ‘હિંમત વિદ્યાનગર’ વિદ્યાસંકુલ અન્તર્ગત મધમધતી વલ્લી - સ્વરૂપ શ્રી ત્રિકમજીભાઈ ચતવાણી આર્ટ્સ એન્ડ જે.વી. ગોકળ ટ્રસ્ટ કોમર્સ કોલેજ, રાધનપુર દ્વારા Research Journal (સંશોધન - સ્વાધ્યાય લેખોનું સામયિક) ના પ્રકાશનનો આરંભ થઈ રહ્યો છે, એ અમારા માટે ગૌરવનો વિષય છે. આવી પ્રકાશન - પ્રવૃત્તિ અધ્યાપકો, વિદ્યાપ્રેમીઓ અને વિદ્યાર્થીઓની સંશોધન - વૃત્તિને ઉજાગર કરવામાં ઉપાદેય બની રહેશે.

પ્રસ્તુત જર્નલને અપાયેલ નામ ‘રાધનવલ્લી’ અનેક દષ્ટિએ સાર્થક સિદ્ધ થશે, એવો અમારો નમ્ર મત છે. એક કાળે બનાસકાંઠાનાં રાધનપુર અને પાલનપુર નવાબી સ્ટેટ હતાં. રાધનપુર સાથે ‘રાધનખાન બલોચ’ નું નામ સંકળાયેલું છે. ‘રાધન’ શબ્દ વ્યુત્પત્તિજન્ય અનેક અર્થઘટનાઓ વિસ્તારે છે. ‘ભાગવત’ ‘બ્રહ્મવૈવર્તપુરાણ’ વગેરેમાં આવતા ‘રાધા’ પાત્ર - શબ્દની ટીકાકારોએ જે વ્યાખ્યા - વ્યુત્પત્તિ કરી છે,^૧ તેના આધારે અને કોષત્રંથો પ્રમાણે પણ સ્પષ્ટ છે કે ‘રાધન’ શબ્દ ‘રાધ્’ ધાનુમાંથી નિષ્પન્ન થયો છે. ‘રાધ્’ એટલે પ્રસન્ન કરવું, પૂજન - અર્ચન કરવું, સ્તુતિ કરવી, આરાધના - ઉપાસના કરવી વગેરે. ‘રાધ્’ ને ઉપસર્ગ - પૂર્વગ લગાવીને રાધન, આરાધન, આરાધના જેવા શબ્દો બને છે. આવા શબ્દોનો અર્થ થાય : પૂજા, સ્તુતિ, પ્રશંસા, ઉપાસના, અર્ચના વગેરે. ‘રાધન’ સાથે વલ્લી જોડીને બનેલ શબ્દ રાધનવલ્લી નો મુખ્ય અર્થ થાય : પ્રસન્ન કરનારી અથવા જેની પૂજા - આરાધના કરાય તેવી લતાવેલી. બીજા શબ્દોમાં કહીએ તો આ તો રાધનપુર - વિદ્યાવાટિકાની આરાધ્યા જ્ઞાનવેલી છે, જે લતાવેલીની જેમ નિત્ય પાંગરતી - ફૂલતી - ફાલતી - વિસ્તરતી અને મધમધતી રહેશે.

રાધનપુર - વિસ્તારની પ્રાચીન વન - સમૃદ્ધિ અને જ્ઞાન - સંપત્તિના સંદર્ભમાં પણ ‘રાધનવલ્લી’ નામકરણ યથાર્થ સિદ્ધ થાય છે. રાષ્ટ્રકૂટ રાજવી ગોવિંદ ત્રીજાના રાધનપુર - તામ્રપત્ર (સમય સંવત્ - ૭૩૦) - ના આધારે સમજાય છે કે આજથી લગભગ ૧૨૦૦ વર્ષ પહેલાં રાધનપુરનું અસ્તિત્વ હતું. આ વિસ્તાર અત્યંત પ્રાચીન અને ઐતિહાસિક છે, એવા કેટલાક દસ્તાવેજ પુરાવા પુરાતત્ત્વવિદ્ ડૉ. બુહલરને રાધનપુરમાંથી મળેલા. ^૨ ‘બનાસ’ નદીના કાંઠે આવેલ રાધનપુર અને તેની આસપાસનો વિસ્તાર પ્રાચીનકાળે અરણ્ય -

વનવનાન્વરોથી ભર્યો - ભર્યો હતો. એ હિંદિંબાવન - માલ્યવન જેવાં અનેક લતા - વેલીઓથી આચ્છાદિત વનોપવનોની શીળી છાયામાં ઋષિ - મુનિઓએ અને વિદ્વાન બ્રાહ્મણો દ્વારા વિદ્યાની સાધના - આરાધના કરાતી હતી, એવું આ વિસ્તારનાં મધ્યકાળમાં લખાયેલાં ‘ધર્મારણ્ય’, ‘વાલખિલ્ય’ જેવાં સ્થળ - પુરાણોને આધારે સમજાય છે. કાળક્રમે બનાસનદીના પૂર - પ્રકોપથી આ વિસ્તારની લતાવલ્લીઓ, વનોપવનો નાશ પામ્યાં. તેથી જ બનાસ નદી ‘પર્ણાશા’ (પર્ણોનું ભક્ષણ કરનાર), ‘અર્ણનાશા’ (અરણ્યનો નાશ કરનાર) તેમજ ‘બન્નાશ’ (વનનો નાશ કરનાર) જેવાં નામોથી ઓળખાઈ. ^૩ આવાં કારણોથી આ વિસ્તારનું હરિયાણું પ્રાકૃતિક સૌંદર્ય નષ્ટ થયું. રણવિસ્તાર વધતો ગયો. એની સાથે આરણ્યક - સંસ્કૃતિનો, ઋષિ - મહર્ષિઓની જ્ઞાનગંગા પણ ‘અત્ર લુપ્તા સસ્સ્વતી’ ની જેમ લુપ્ત થઈ ગઈ.

આમ છતાં, આ વિસ્તારમાં વર્ષો પૂર્વથી વિદ્યાની આરાધના - ઉપાસના થતી રહી છે, તેનાં પ્રમાણ આજે પણ ઉપલબ્ધ છે અને તે છે : હિંદુ, મુસ્લિમ અને જૈન ત્રણેય સમુદાયોના હસ્તપ્રતગ્રંથ - ભંડારો. આવા ગ્રંથભંડારો તો જ્ઞાનની ત્રિવેણી સ્વરૂપ છે, અમૂલ્ય વિદ્યાવારસો છે. એનું જતન - સંવર્ધન થાય એવા પણ અમારા પ્રયાસ રહેશે.

આજે તો રાધનપુર - વિસ્તારમાં અનેક શાખા - પ્રશાખાઓમાં વિસ્તરેલ અને અધિતના ઉદ્યમી પીએચ.ડી., પીએચ.ડી. માર્ગદર્શકોથી યુક્ત અધ્યાપકોથી સજ્જ મીઠી વીરડીઓ સમા આ ‘વિદ્યા સંકુલ’ ને પ્રતાપે પુન : જ્ઞાનની ત્રિવેણી પ્રવાહિત થઈ છે, ‘રાધનવલ્લી’ પણ નિત્ય મધમધથી બની રહેશે.

● પાઠટીય :

(૧) અનયારાધિતો (અનયા + રાધિત :, અનયા + આરાધિત:) નૂનં ભગવાન્ હરિશ્ચર : ।

(ભાગ. ૧૦-૨૭-૧૭)

- રાધયતિ આરાધયતીતિ શ્રીરાધેતિ નામકરણશ્ચ । (સનાતન ગોસ્વામીની વ્યાખ્યા)

(૨) ડૉ. ઈશ્વરલાલ ઓઝા, પુરાવૃત્તિ, પૃ. ૪

(૩) ડૉ. સુરેશચંદ્ર ક. દવે, વાલખિલ્યપુરાણનો વિવેચનાત્મક અને સાંસ્કૃતિક અભ્યાસ, દ્વારકા, ૧૯૮૮.

INDEX

| SR. NO. | NAME | TITLE | PAGE NO. |
|--------------------|------------------------------|--|---------------------|
| 1 | DR.HARESH L.DAVE | PATRIOTISM AS REFLECTED IN THE CHARACTER OF BRUTUS IN SHAKESPEARE'S JULIUS CAESAR | 01 |
| 2 | DR. MONIKA SHAH | A COMPARATIVE STUDY OF THE TWO PROTAGONIST FEMALE CHARACTERS OF TAGORE'S NOVEL 'THE WRECK' | 04 |
| 3 | DR. GOVINDPRASAD B. PANDEY | AMBEDKAR'S NOTION OF SOCIAL JUSTICE – A DIFFERENT PERSPECTIVE | 13 |
| 4 | JADAV VANDANABEN MANSINHBHAI | B.R.AMBEDKAR AND SOCIAL JUSTICE A STUDY | 18 |
| 5 | DR.C.M.THAKKAR | GOODS AND SERVICES TAX | 23 |
| 6 | ડો. વિમલેશ ખમાર | મુગ્ધકન્યાના કુવારા અરમાનોને કચરતું એકાંકી ' ઊડણ ચરકલડી' | 31 |
| 7 | ડૉ.સમીરકુમારકે. પ્રજાપતિ | અથવવેદીય મિત્રાવરુણોપાસના | 36 |

**PATRIOTISM AS REFLECTED IN THE CHARACTER OF BRUTUS IN
SHAKESPEARE'S JULIUS CAESAR**

**DR.HARESH L. DAVE
ARTS & COMMERCE COLLEGE
THARA**

The concept of patriotism is very much reflected in one of the Slokas of Garud puran:

स्वाधीन वृत्तेः साफल्यं न पराधीन वृत्तिता ।
ये पराधीनकर्माणो जीवन्तोऽपि च ते मृताः ॥ 1

When the people of the country living under an autocratic or oppressive rule, the people imbued with the spirit of patriotism or nationalism. Patriotism means feeling or principles or efforts and policy of independence. Thus it means enthusiasm for, devotion to or cultivation of one nation in particular while patriotic is a person who feels such devotion or practices such cultivation. It presupposes national consciousness – the consciousness of a common social heritage, traditions, country which binds all the individuals to an organized government and state, working for the good of people. Thus patriotism determines the political consciousness of all people based on the spirit of liberty, fraternity and unity.

The Age of Elizabeth is also regarded as the Shakespearean age or Renaissance. The concept of patriotism is one of the elements of Renaissance. Shakespeare has 37 plays inclusive of tragedy, comedy, his tragic tetralogy consisting of Hamlet, Macbeth, Othello and King Lear are considered the best tragic works by the author. But I have tried to concentrate on the play Julius Caesar for the quality of patriotism in the lead character of Brutus. Brutus has been considered the tragic hero by some and a villain by some others. But Brutus has not been discussed much from the point of view of patriotism.

Brutus is a noble and honourable man. Cassius says;
“Well Brutus you are noble but I can tell that honourable qualities can be given in a new direction”²

it shows that many people adore Brutus and that he is honourable man that people like to spend time with. The play takes place during the time of Caesar's reign. Various characters,

like conspirators, didn't fancy what Caesar was becoming so they decided to stop his control of Rome. Brutus is caught in the middle, between saving Caesar or keeping Rome republic. Brutus' sense of patriotism and his integrity lead him to two critical decisions. The death of Caesar and his own death.

Patriotism is a key motivator to one's life because it makes them strive for the best and what is right. Brutus exhibits this quality throughout the play and it shows how noble actually he is. During the play Brutus becomes more and more patriotic because he agrees with what all the conspirators believe about Caesar. The conspirators decided to allow Brutus to become a part of their group because that would make the assassination look more noble and worthy. They believed that, if the people discovered that his friends were killing Caesar, the assassination could be justified. During the planning of Caesar's assassination Cassius just wanted revenge but because Brutus was so patriotic he continuously told the conspirators that they had to do it for the country. Brutus didn't believe that just killing him for no reason was the most worthy way. So before he made his final decision, he knew it was for the common good. The following quotation shows the patriotic feeling of Brutus for the country:

"O Rome, I make the promise, if the redress with follow, thy receives thy full petition at the hand of Brutus."³

This quote presents that Brutus finally agrees to kill Caesar but for the only right way. He does it in order to keep Rome a republic. Throughout the book Brutus is shown as a very patriotic character and cares more about others than himself. He doesn't agree with killing Caesar for no reason but agrees with killing him for the people.

His love for the country is very much explicit when he remarks:

"As Caesar loved me , I weep for him; as he was fortunate,
I rejoice at it; as he was valiant, I honour him;
but as he was ambitious, I slew him."⁴

Here we can see that the point of an assassination was not that, like Cassius who had some personal grudge against Caesar but that he 'loved Rome more' than he loved Caesar. Even his enemy Antony speaks about this in admiring words;

"All the conspirators save only he,
Did that they did in envy of great Caesar,
He only, in general honest thought
And common good to all, made one of them."⁵

What he wanted by killing Caesar was that Rome should be rid of 'Caesarism' which he thought would convert into slaves.

Thus, I have tried to find out the concept of patriotism which is very much explicit in the character of Brutus throughout the play. His murdering his closest friend is not because of any rivalry, jealousy, self interest or revenge. It is just Brutus' desire to keep Rome a Republic forever. He wanted to make the people free from the bondage of dictatorship. An innocent man and faithful friend has been misguided by some evil forces in the name of patriotism.

References:

1. Garud Puran
2. Patti C. McWhorter Julius Caesar, Panguin publishers, 1984, pg.130.
3. Ibid.p.140
4. Ibid.p.182
5. Ibid.p.238
6. K.R. Minogue. Nationalism, London Methuam, 1969

**A COMPARATIVE STUDY OF THE TWO PROTAGONIST FEMALE
CHARACTERS OF TAGORE'S NOVEL 'THE WRECK'**

**DR. MONIKA SHAH
ARTS & COMMERCE COLLEGE
THARA**

Rabindranath Tagore has created much literary works in which poems are extremely appreciated. In the same way novels are also equally worthy to be appreciated. This research-paper would discuss *The Wreck* with regard to the comparative study of the two major female characters- Hemnalini and Kamala and thereby highlighting the condition of the fair sex at that period of time. The title of the novel itself suggests that there must be a wreck of the ship or a boat on account of the storm. But actually there is something more than just a wreck as it symbolically suggests the wreck of the dreamy world of Hemnalini along with the wreck of the ship which is the central event with utmost importance in the novel.

Ramesh, the hero of the novel, wants to get settled, but the fate has got another thought for him and so it doesn't let him settle any more. He goes from one place to another but he is unable to find a suitable place. He gets married when he doesn't want to get married any longer. On the contrary when he wants to get married, he cannot do so. He can't love whom he wants to love. He is so frustrated that he wants to get rid of the love triangle. At last he becomes free from it. Though he fails to get his love, he is still happy. The chief female characters of the novel are Hemnalini and Kamala. Kshemankari, Nabinkali, and Sailja are the minor characters showing absolute feminine consciousness.

The Character-study of Hemnalini:

The character of Hemnalini is carefully drawn following the fact of her being the heroine of the novel. To a far greater extent she remains the centre of the action in the novel. She is a sophisticated Brahmo girl having a pure heart which loves Ramesh deeply and truly. Her love for her father is also praiseworthy. She is a clever student also. Now let her character be examined in full details.

Hemnalini is a beautiful and sophisticated girl. She studies in the Arts faculty. Her beauty is in the full swing when she dries her hair after her bath and this scene is always beautifully pleasant for Ramesh who lives in the near-by house. He is very much attracted by her beauty. She is a polite and refined lady. Her speech is soft, short and simple. There is an

element of the shattering of her dreamy world in her noble character that makes the readers sympathize with her. Her character has theatrical significance in the novel. It goes without saying that Tagore has much to speak about her character in the novel. The more sparsely Tagore delineates the character of Hemnalini, the more developed personality she assumes. It is only because her character as well as Tagore's portrayal of her character-sketch is without any blemish. The thematic significance lies in the fact that although everything is held predestined by the divine authority beyond the sky, everything seems to have been shattered in her life. While reading the novel the presenters, just like Hemnalini herself, expects certain things to occur in her life. But only unexpected and gruesome things take place in her life that leads her to misfortune. The famous saying 'man proposes and God disposes' is literally true for her. The mental anguish she has been subjected to is such that she might lose the faith in God and she has to think quite pessimistically that happiness is but a rare occasion in the general drama of pain viz. human life. Although she loves Ramesh from the very bottom of her heart, her love remains unreciprocated. In stead she has to suffer a lot. While reading the novel the presenters remind of Isabella, one of the heroines of John Keats, given to headstrong feelings when the soul of her lover Lorenzo appears before her and discloses before her how he was killed by her two brothers who were quite adversary to their relations. Isabella goes to the place indicated by the soul of Lorenzo in the dream and she digs out the place where Lorenzo was buried and cuts off the head of the dead body of Lorenzo and puts in inside the pot and plants a basil plant in it. Looking at their sister ever engrossed in taking care of the basil plant, the brothers of Isabella once commits the theft of that basil plant and comes to know about the secret. And they did not show their face to their sister any more then and nor did they place the basil plant at its usual place. Seeing no basil plant at its usual place, Isabella comes in the same condition as Hemnalini is on finding out the real reason of the disappearance of Ramesh on her birthday. The only difference is that on finding the non-existent pot of basil Isabella bursts out wretchedly: "O cruelty, to steal my Basil-pot away from me!" Whereas here in this, novel Hemnalini always remains silent in giving vent to her extraordinary pain of separation from the apple of his eyes viz. Ramesh. The other most important reason for feeling great sympathy for her is that happiness or affliction attends the human life like the felly of wheel, one comes after the other but that is not the case with Hemnalini as she thinks that the departure of Ramesh is synonymous to complete darkness in her life. The author has shown the possibility of another person entering in her life viz. Dr. Nalinaksha although she had no such interest. But cruel destiny had her own plans there and Dr. Nalinaksha gets reunited with

Kamaia, the girl with whom he had married exactly before the disastrous ship wreck. In this way all such accidents, taking place in her life, lead Hemnalini to believe that the human beings are nothing but the puppets in the hands of cruel and inscrutable Destiny. Ramesh and Hemnalini are no more than two broken leaves that have to go in the direction where they are pushed by the wind. The character of Hemnalini is without any flaw and when the flawless characters like her are subject to intolerable anguish, sometimes our trust in the almighty also gets shattered. There is an element of sweetness in melodious voice also. It attracts anybody who listens it. She is somewhat confident in her speech. Her beauty creates jealousy in the hearts of others. Kshemankari says to Kamala *"Now you 're beautiful enough for a king's palace! Come now, dear don't be shy, when that college trained beauty (Hemnalini) sees you, she will be put to shame!"*

The same character tells Ananda Babu: "Your daughter is a very charming Girl and I think very highly of her."²

Hemnalini is attracted by Ramesh who lives in the neighbouring house. He often comes to take tea. The simplicity and cleverness of Ramesh impress Hemnalini a lot by. He often teaches her when she finds problem in her lessons. In his company Hemnalini is fully blossomed like a flower in spring. She is eagerly waiting for her arrival. She trusts him very much. She is not the least willing to believe that Ramesh is married. She gets angry with Jogen and tells him: "I will never believe it till I hear it from his own lips!"³

When Ramesh leaves her as Jogen ordered him not to get closer to his sister, she is greatly distressed. She is unable to eat and drink properly. She becomes very much serious. She is unable to give up the idea of Ramesh although she loves him thoroughly. The most outstanding feature of Hemnalini is that she is a good daughter, who takes care of her father Annada Babu appropriately. His health is very weak so he is always in the need of a care-taker and this work is done by Hemnalini who takes him to the doctor whenever required; she follows all the instructions of the doctor for her father's health. She also obeys him in most of the cases. There is an ideal relationship between the Indian daughter and the Indian father. We can hardly see any harsh note between Hemnalini and her father. There is complete agreement between the father and daughter in all matters. The father also understands her. When Hemnalini gets fainted on listening that Ramesh is married, Annada Babu consoles her that Jogen might have made a mistake.

She is a very good disciple. She is under tension and stress when Ramesh leaves her without giving or explaining any reason of departure. She goes to listen the sermons of Dr.

Nalinaksha along with her father. She is deeply impressed by his lectures. She changes her lifestyle as per his sermons. She gives up the habit of taking tea; she sleeps on the floor. She does everything that is told to her by Dr. Nalinaksha. Perhaps that is why Jogen states: *"Isay, people in the Brahmo Samaj have begun to call us Nalinaksha's disciples. It is nonsense"*⁴

Then it is suggested that she should marry with Nalinaksha but she does not like the idea of marrying him. She just wants to respect him as a guru rather than anything else. She says to Annada Babu about her marriage with Nalin: "Why, really, dad! It is quite impossible."⁵

By many of the critics Hemnalini is considered an unfortunate girl, who loves Ramesh but her path of love has not been very smooth because there are many thorns on it. When Ramesh goes for his village, she was left alone. She could not live properly. When Ramesh returned she was happy again. She was also happy that she was to marry him. Then after fixing the date of engagement, all of a sudden Ramesh postponed the date. This shocked her so much that she could not say anything. Tagore writes accordingly: *"An arrow never returns in its flight and Ramesh knew that this arrow pierced Hemnalini to the heart."*⁶

Then she comes to know about Ramesh's relations with Kamala. She was unable to think anything and was dumbfounded. She was extremely shocked and subsequently sought refuge in spirituality to get some relief. She was incapable of forgetting Ramesh. Then her engagement to Nalinaksha was fixed, but it was broken as Nalin had been married. Thus, Hemnalini could not find solace anywhere. She remained an unlucky girl throughout the novel. At last she prefers to forget everything and tells herself:

*I was dead to the world for so long. I could never have believed that God would believe me and give me fresh life and hope! May heaven give me strength to enter on these new paths of duty!*⁷

From the structural viewpoint there is a great theatrical significance of her character. Her character glorifies the fact that everything is predestined and it is never certain whether everything will happen as per our planning and desire or not. God has his own thought and plan for everybody. The character of Hemnalini is also not any possible exception from this divine design. Although she loves Ramesh, she miserably fails to get his love. She has to suffer a lot. The second thing is that generally the path of human life does not run as it does with Hemnalini and Ramesh. There somewhat like the two broken leaves that going in the direction of wind. They are just like the two railway tracks going parallel with each other, but they can't meet each other.

In short, it may be said that the character of Hemnalini is spotless. She is beautiful and

sophisticated. Although she loves Ramesh ardently, many times she is disturbed by many occasions. At last she feels free when they are separated. She has to be happy with her lot as most of the Indian women do.

The Character-study of Kamala:

Another important female character is that of Kamala. Looking at her character it has to be admitted that Tagore enjoyed great mastery in delineating the female characters with the keen and minute observation of his own. He has presented the Indian women in a characteristic way. The character of Kamala is very noticeable. She is a very traditional orphan girl who is looked after by her relatives. She has no one to take care properly. She is married to an unknown person and she has no knowledge of her husband. She has to suffer because of her bad luck. Let her character sketch be analyzed in details.

Having lost her parents early, Kamala is not brought up lovingly. She is neglected so far as her future is concerned. She is brought up by her uncle running a school. He is a very stingy and miserly man. He makes Kamala work day and night. She was very young; she had to do whole household work in stead of thinking about playing games because she had no other time left after the day today domestic chores in his uncle's house. She herself confessed that she was an unlucky girl. To Ramesh she admits: "

*Changing my name won't change my luck. "*⁸

In this way she passed her childhood in the unhappy condition characteristically habitual for the orphans. Her misfortunes did not spare even the occasion of her marriage which is a very blissful event for any young lady. She was married to Dr. Nalinaksha who did practice in Rangpur. She did not know anything about her husband. She even did not know anything about his name or work. She never saw her husband's face at all. After marriage, while she was going to her husband's home along with others, a storm came in the river. And after that she was awakened by Ramesh believing her to be his wife. In this way she went to Ramesh's house. Ramesh knew that the name of his wife was Sushila and had a mother. So after some days having come to know that Kamala was not his wife and that Kamala knew nothing about her husband and yet she has taken him as her husband, Ramesh succeeds in maintaining a considerable distance from her. In this way even her marriage was a kind of calamitous misfortune for her. Because of the said storm many people died along with Ramesh's father, hence she fails to receive a warm welcome. She says to Ramesh: "

*I have been unlucky since I was a child and I shall be unlucky all my life. "*⁹

She again tells him:

*My father died before I was born and my mother died before I was six months old. I had a very unlucky time all the years in my uncle's house. Then all of a sudden he told me I was to be married; and then there was that terrible storm and the boat...*¹⁰

Coming at the point of her relations with Ramesh we may say that she was sheltered in Ramesh's house because he took her to be his wife; but as soon as he came to know that she was not Sushila, he made up his mind to keep some safe distance from her. He did not tell anything of this to Kamala only because he didn't want to leave her alone and unprotected in this modern times of dishonesty and excessive lasciviousness. He took her to the city of Calcutta and sent her to the Girls' hostel for study. Then Ramesh took her with him because Hemnalini's brother had come to know about Ramesh and Kamala. On the steamer they lived as family members and not as a husband and wife. Then they went to Uncle's house in Ghazipur. There, Ramesh decided to accept her as his wife and wrote the last letter to Hemnalini to bid farewell. But that letter having remained undelivered, Kamala happened to read it and consequently came to know that Ramesh was not her husband and so decided to leave him all in all. Being true to her decision she left him and ended her relation with him.

She was a good servant and a gifted cook. Right from her early childhood Kamala learnt to cook well. She did all the cooking duties in her uncle's house. Then she cooked very well and fed Ramesh lovingly. She also impressed Uncle Chakrabarty with her cooking skills. She did cooking for Nabinkali and her husband. Nabinkali tells her: *"You must make him something special today. You're a good cook."*¹¹

Not only this, she pleases Kshemankari and her husband with her cooking. She kept her as her cook and gave her the keys of her cupboards. She began to manage her house. The most striking feature of Kamala is that she is very amiable and kind-hearted. She easily mixes with others. Uncle and Umesh easily become her family members. She also becomes the friend of Uncle's daughter Sailja and her daughter. She understands everyone. She is working like a good housewife. Though there are not so many things available, she manages properly and does good cooking. Uncle is also attracted by her sociable nature. She offers him good food and he helps her in return. He likes her very much and takes Umesh and Ramesh along with her to home as they were homeless. Kamala has become like a daughter to him. Because of her sociable nature and kind-heartedness only, all get shocked to know that she has left them without any prior notice or hint. Once Kamala tells Sailja: *"Didi, I have no mother or sister to*

*help me, you are my mother and my sister- I feel I must tell you now."*¹²

When she returns with Umesh, Uncle is greatly delighted and tells Sailja: "Afy little girl has come back to me! Come upstairs, my dear. Sailja! Sailja! Come and who's there!"¹³

The most conspicuous feature of her character is that she is a true traditional Indian wife having many limitations. She cannot even express her thoughts and feelings freely. She has to get married without being asked her opinion or agreement. She is to live with such a husband about whom she knows nothing substantial and yet she wishes to live for him only. When Kamala does not know about the reality about Ramesh, she serves him as a true wife. But when she is well-aware of the fact Tagore writes:

*But the moment she learns that Nalinaksha is her husband, her whole heart yearns for a union with him and she never thinks of Ramesh with whom she had lived in such close intimacy for a long time.*¹⁴

She is an Indian wife and an Indian wife cannot live with others. She wants to serve her true husband and goes to find him out. When she was standing on the banks of the Ganges she thought about her husband only. She says, "I am still apart of life! I must live to fall at his feet! He is not lost to me forever- the Lord has preserved me from death so that I may serve my husband"¹⁵

Another most vital element in her character is that having no offspring Kamala treats Umesh as his son and showers all the motherly affection on Umesh, who also calls her 'mother'. She looks after him very carefully. Though he is just a servant she never looks down on him. She insists on taking Umesh with them though Ramesh doesn't like that idea. She gives five rupees to Umesh when she is to leave all. Umesh also thinks very high of her. He takes her back when she is in the clutches of Nabinkali. She has never rebuked Umesh. In this way we may perceive the traits of motherly affection in Kamala.

Another most notable incident in the novel that takes place with Kamala is none other than her reunion with Nalinaksha with whom she had married but knew nothing about him. She lost track of him because of the wreck in the river. Although she lived with Ramesh for some time, yet having come to know about the reality after reading his undelivered letter written to Hemnalini she is determined to see the face of her real husband in spite of its being strange,

The sudden disappearance of her affection for Ramesh and her equally sudden transfer of her love to Nalinaksha the moment she

learns that he is her husband who may fit in with conventional ideas of Hindu society but seem to violate the laws of probability and human psychology.¹⁶

She saw her husband for the first time in Nabinkali's house. At that time she regrets, "*My lord, your hand maiden is a slave under a strangers roof, you pass her by and know her not.*"¹⁷

Then Urhesh and Uncle helped her work as a servant in Nalinaksha's house. She was happy there to serve her husband. As she was satisfied to serve her husband, she says to herself. "*I will never allow myself to sigh for the unattainable from tomorrow, I will never allow myself to look unhappy*"¹⁸

Then Uncle arranges meeting of Ramesh and Kamala to clarify everything. Uncle told everything to Nalinaksha and Nalinaksha understood everything. Kamala then stoops to him and says: "*I am Kamala.*"¹⁹ In this way they are happily united.

Conclusive Comments:

As the presenters aim at comparing Hemnalini and Kamala it may be said that Kamala is not as educated as Hemnalini. Kamala is orphan while the latter is not. Kamala is simple and naturally beautiful while Hemnalini is sophisticated and civilized. Once Kshemankari states: "*Fate never intended such beauty as yours to be wasted.*"

Comparing their love-affairs with their prince charming characters, we may sum up that Kamala's love is marital love and it is of pure type as believed by Rabiridranath Tagore. On the contrary, Hemnalini's love is a type of worldly love that is never accepted by God. Perhaps this is why Kamala is united with Nalinaksha while Hemnalini cannot unite with Ramesh. One represents the countryside while the other is a cultured girl of a city. One reveres the Indian tradition while the other emphasizes the element of individuality. In this way there is a big and unbridgeable gap between the two Bengali ladies.

Giving the very last judgment about Kamala we may say that she represents the suffering lady of the rural India who has to depend upon others for all her happiness. Nothing is in her hands; she is just like a broken leaf that moves in the direction the wind blows it. She is very courageous, sympathetic and free from any malice. She is totally pure Indian woman who passes many tests of her being honest and chaste.

Among the minor female characters are included Kshemankari who is the mother of Nalinaksha, Sailja who the daughter of Uncle Chakrabarty.

NOTES AND REFERENCES:

1. Humayun Kabir, The Bengali Novels Calcutta, K.L.Mukhopadhyay Publication 1968, p. 193.
2. Ibid, p. 83.
3. Ibid, p. 34.
4. Ibid, p. 71..
5. Ibid., p. 83
6. Ibid, p. 22.
7. Ibid, p. 110.
8. Ibid, p. 13.
9. Ibid, p. 13.
10. Ibid., p. 13
11. Ibid., p. 88
12. Ibid., p, 100
13. Ibid., p. 99
14. Ibid., p. 198
15. Ibid., p. 88
16. Chakravarthy, B. C. Rabindranath Tagore and His Mind, New Delhi: p. 40
17. Ibid., p. 88
18. Ibid, p. 113.
19. Ibid, p. 127.
20. Ibid, p. 105.

AMBEDKAR'S NOTION OF SOCIAL JUSTICE – A DIFFERENT PERSPECTIVE**DR GOVINDPRASAD B. PANDEY****A. B. VORA, M.ED. COLLAGE, RADHANPUR****Abstract**

State has a fundamental role to play to construct a just society. India has been implementing social justice programmes through its reservation policy which is in reality a problematic one from its very inception. Since ancient time, the Hindu social system based on caste has proclaimed a social order which was the main cause of injustice in Indian society. All human beings are equal by birth but few people constructed caste system based on occupations which contributed to the evil practice of untouchability. Certain sections of society whom we call dalits were denied access to the natural resources and denied right to livelihood, this practice excluded them from the mainstream political participation which further added to vulnerability. Later, their Ambedkar, the great social reformer had addressed these issues in a different way during the independence movement period and thereafter Ambedkar's leadership provided a fresh path for over all development of scheduled castes and his whole life was a constant struggle against injustice in society. He addressed the problem of untouchability and came out with concrete proposals for the removal of untouchability and the upliftment of the marginalized and the excluded. Ambedkar's contribution is now in a critical juncture to create the just and casteless society. He believed that the root of untouchability lies in the caste system and caste in the hands of the orthodox has been a powerful weapon for persecuting the reformers and for killing all reforms. He felt that no socio-political reform movement could be successful without the annihilation of caste. He wanted justice for untouchables as well as the weaker sections of the society by making provision in this regard in the Constitution itself. Ambedkar's just society is based on three fundamental principles viz., Liberty, Equality and Fraternity. But the present scenario shows us a gloomy picture of Ambedkar's idea of dealing with the weaker sections in the society. The ideas enshrined in our Constitution are not addressing the issue properly even after the 64 years of independence This study would discuss on Ambedkar's perspective of Hindu

social system and his notion of social justice.

1 Introduction

The analysis of Ambedkar's social and political philosophy is very tough job even though the researcher would like to make an attempt of his notion of social justice as a different perspective. Most of us only knew that Dr.B.R.Ambedkar was an architect of Indian Constitution and he also a great teacher, educationist, lawyer, economist, anthropologist, sociologist, author, orator, politician, trade union leader, preacher and above all social revolutionary.

In India so many social reformers emerged to fight against injustice in favour of dalit communities, however a few leader successfully communicated they own ideas to societies towards the welfare of depressed society. Particularly, Ambedkar worked for the Dalit rights, women rights, backward castes, minorities and working class people and struggled all his life for the minimum dignity of all human beings irrespective of caste or class.

He brought dignity to the lives of the so-called untouchables what other social and religious reformers tried and failed to bring for centuries. He was one of the most educated persons of all politicians of his time with multiple degrees from India and Abroad and wrote several books and articles to put forth his theories for the problems facing India at that time.

He also proved that intellect is not the property of any particular caste or class but given an opportunity the most despised on the earth can also surpass any other castes or classes.

2 Idea of Social Justice

The social justice twigs of justice which derivatives from concept of ethical morality. The issues of social justice is affected various developmental policy as well as whole development of social welfare programme. Kelson observed social justice is that what does it really mean to say that a social order is just? It means that this order regulated the behavior of man in a way satisfactory to all men so that all mean find their happiness in it. Social justice is social happiness. It is happiness guaranteed by a just social order. Just social system seeks to remove social disability by birth resulting in social and economic inequality. Social justice means equal social

opportunities shall be available to everyone to develop their personalities which is associated with equality and social rights.

3 Ambedkar's Perspective of Hindu Social System

Ambedkar was against the concept of Hindu social system and did not like Hindu religion. Ambedkar believed that conversion of religion to give social justice in the name Buddha religion and he observed that Buddhism is the best way to be adopted to promote peaceful social livelihood. To quote Ambedkar ,by discarding my ancient religion which stood for inequality and oppression today I am reborn, I have no faith in the philosophy of incarnation; and it is wrong and mischievous to say that Buddha was an incarnation of Vishnu.

I am no more a devotee of any Hindu god or goddess. I will not perform Shrardha. I will strictly follow the eighty-fold path of Buddha. Buddhism is a true religion and I will lead a life guided by the three principles of knowledge, right path and compassion' (Larbeer 2003: 82) and also he quoted that ,the world owes much to rebels who would dare to argue in the face of the polite and insist that he is not infallible. I do not care for the credit, which every progressive society must give to its rebels.

4 Ambedkar's Nation of Social Justice

Injustice is everywhere not only western countries and India also. At present one of the contemporary issues is that injustice and caste discrimination. Ambedkar did a movement amongst marginalized communities. His concept of justice generated from the French Revolution of 1789. Ambedkar's perspective of social justice is based on social democracy which consists of three concept of justice namely liberty, equality and fraternity. Ambedkar addressed in constituent assembly that ,the third thing we must do is not to be content with mere political democracy. We must make out political democracy a social democracy as well. Political democracy cannot last unless there lies at the base of it social democracy. What does social democracy mean? It means a way of life, which recognizes liberty, equality and fraternity as the principles of life.

These principles of liberty, equality and fraternity are not to be treated as separated items in a trinity. They form a union of trinity in the sense that to divorce one from the other is to defeat the very purpose of democracy' (Larbeer 2003: 64). These principles are fundamental rocks of Just Society Order and were origin from

France revolution. Raphael admits „justice and liberty are the two basic ideas of all political thought. Every society needs some sort of concept concerning that structure. Justice is the basic concept of social values; it is what holds a society together“ (Raphael 1986: 68). His concept of liberty is a fundamentalism among political and philosophy thought. According to Ambedkar, liberty has divided into two categories namely Civil Liberty and Political Liberty.

5 Conclusions

This study concludes that Ambedkar’s notion of social justice is based on equal rights and human dignity through legal framework. As the result of his thought, Indian constitution grantees equal right to all. He was first person to demand separate electorates and reservation system in favour of dalit in round table conference hence three round table conferences failed. Ambedkar realized that affirmative action is only way to improvement of dalit communities which safeguards through legal institutions. Ambedkar did not encourage the aspiration of caste system within India and Caste system generates inhuman practice among the communities. Ambedkar believed that economically dalit are very poor which they are lack access to political, social and economic power. Ambedkar’s ideas are supported on sustainable development of dalit through legal and constitutional provisions and also by organizing them for fighting for fundamental rights. These are banned by upper community in India and crime increased against. The execution body will be strengthening by the state through social democracy. Moreover, his socioeconomic and political notion has accepted by everyone to address contemporary socio-political issues. Ambedkar did consider dalit representation into mainstream political arena which generates dalit movement in various Indian states for freedom and justice. He also believed that law is an important powerful weapon to fight against discrimination. Study observed that Ambedkar’s notion of social justice could not achieve as a proper manner and his concept of justice will be propagated by institutions through civil society. Dalit and non-dalit community shall come forward to understand of his idea. Ambedkar concerned about over all development of vulnerable section of the Indian society and demolished exerting castes discrimination by enacting constitution. Therefore, Ambedkar’s notion of social justice is relevant in contemporary Indian society to accomplishing just society within framework of constitutional and legal methods.

References

- A.M. Rajasekhria, &HemalataJayaraj (1991): „Political Philosophy of Dr.B.R.Ambedkar’, The Indian Journal of Political Science, Vol. 52, No. 3, July – September.
- D.D. Raphael, (1986): Moral Philosophy, Oxford University Press, New Delhi.
- D.R. Jatava, (1997): Social Philosophy of B.R.Ambedkar, Rawat Publication, New Delhi.
- Gopal Guru (1998): „Understanding Ambedkar's Construction of National Movement”, Economic and Political Weekly, Vol. 33, No. 4, January 24-30, pp. 156-157.
- Gopal Guru (2002): „Ambedkar’s Idea of Social Justice’ in Ghanshyam Shah (ed), Dalits and the State, Concept Publishing Company, New Delhi.
- Jadhav Narendra (1991): „Neglected Economic Thought of BabasahebAmbedkar’, Economic and Political Weekly, Vol. 26, No. 15, April. 13, pp. 980-982.
- K.S. Kazeha, (1998): „B.R.Ambedkar; the Architect of the Constitution’, in Shymal&Sazena K.S. (ed), Ambedkar and National Building, Rawat Publication, Jaipur.
- P. Mohan Larbeer (2003): Ambedkar on Religion: A Liberative Perspective, ISPCK. Delhi.
- P.P. Vijayan, (2006): Reservation Policy and Judicial Activism, Kalpaz Publication, New Delhi. ShyamLal (1998): „Ambedkar and Social Justice’, in Shymal&K.S.Sazena(ed), Ambedkar and National Building, Rawat Publication, Jaipur.
- Sing Surendra (1997): „Dr.B.R.Ambedkar Contribution to Social Justice’ in Mohammad Shabbir (ed), B.R.Ambedkar Study in Law and Society, Rawat Publication, Jaipur.
- The Hindu, June 14, September 8, 2009, August 15, 2007, Chennai. The Times of India, July 28, Chennai, 2009.

B.R.AMBEDKAR AND SOCIAL JUSTICE A STUDY**JADAV VANDANABEN MANSINHBHAI****A. B. VORA, M.ED. COLLAGE, RADHANPUR****Abstract**

B.R.Ambedkar concept of social Justice stands for the liberty equality and social justice of all human beings. He stood for a social system which is based on right relations between man and man in all spheres of life. The humanoid problems that Indian society faced from ancient time down to social justice which was not only very controversial among the deforms in the one hand but also many historians justice statesman social reformers to be replaced by social justice respect the term social Justice is a foreign term to Indian society and concept of social justice. There before the present dissertation is a humble attempt to present what social justice was meant according to B.R.Ambedkar what were the perspectives of the social in justice prevalent in the Indian society. What were the necessities to take him the concept of social justice in an urgent manner in the beginning of the 20th century finally how a propagated social justice in Indian society? These are all some of the problems explained and highlighted so that the comprehensive addition contribution towards the social justice has been done. Although the present dissertation is about .B.R.Ambedkar and Social justice it would be better to know any other scholarly work have been dome on this or a similar them, so that the present attempt may be improved in the light of those study,

1 Introduction

B.R.Ambedkar the chief architect of Indian constitution B.R.Ambedkar was goal of his writings and speeches development social, economic and politivity history of India and have Indian society and polity he being a social thinker his ideas on social and politico religious and economic problem such as caste, evil of rigid caste system in Indian society. B.R.Ambedkar acquired deep knowledge in every field of human activity to become a founder of his own independent ideology. He was trained as a social scientist, social progress and social stability depended on equity as per his beliefs stability is necessary but not at the coat of change where cast of social justice. B,R.Ambedkar and social justice works under rile as constitution maker, Hindu caste system social order and evil effects of rigid caste system

B.R.Ambedkar as a messiah of suppressed inanity.

B.R. Ambedkar and Hindu social order origin and development of the Hindu caste system are examined in the light of religion and history Hindu caste system is the very spite of social justice and comes in the way of the scheme and constitution equality, caste creed, religion, sex, and place of B.R.Ambedkar rigid, Hindu caste system and caste system and division of society on caste considerations, in the best relevant B.R.Ambedkar social ideology his best in the Indian society. He also proved that intellect is not the property of any particular caste or class but given an opportunity the most despised on the earth can also surpass any other castes or classes.

2 Idea of Justice

The primary aim of a well-ordered society, of a State, is to establish and maintain justice within its borders. It is, however, not altogether easy to make clear the idea of Justice. It may be explained in certain terms which may lead us towards a better understanding of the general conception of Justice. Why do people prefer justice to injustice? Justice, while justice is related with wisdom, benevolence and virtue. Almost all the thinkers of the world have explained and eulogized justice in various ways. Let us, therefore, look into some of the ideas of justice in order to grasp the spirit of Social Justice. To begin with Cicero, "Justice is an intrinsic good." The doctrine of Pythagoreans stressed that "every citizen should have his special place assigned to him in a just social order." To Plato, "Justice is the virtue of the soul. Justice is good, because it is indispensable. Justice is the attribute of an individual, but also of a whole city." One may agree with Plato, but hardly with his contemporary Thrasymachus, who defined justice as "an interest of the strong". It could be obtained even in the acts of injustice indjnocence if need be there.

3 Theories of Social Justice

Theories of Social Justice The foregoing observations express the diverse facets of Justice. Among its multiple elements, the social one is very significant to all of us, because every kind of justice supplements the demand of social justice. The demand for social justice is not as modern as some people think of it. It has been in people's mind since the known history of mankind, because justice emanates from the nature of society, its mechanism and various regulations. Both ancient and medieval societies envisaged justice in their own ways. Let us, therefore, look into the age-long concepts of social justice as were prevalent in India and elsewhere

4 Ambedkar's Nation of Social Justice

Injustice is everywhere not only western countries and India also. At present one of the contemporary issues is that injustice and caste discrimination. Ambedkar did a movement amongst marginalized communities. His concept of justice generated from the French Revolution of 1789. Ambedkar's perspective of social justice is based on social democracy which consists of three concept of justice namely liberty, equality and fraternity. Ambedkar addressed in constituent assembly that ,the third thing we must do is not to be content with mere political democracy. We must make out political democracy a social democracy as well. Political democracy cannot last unless there lies at the base of it social democracy. What does social democracy mean? It means a way of life, which recognizes liberty, equality and fraternity as the principles of life.

These principles of liberty, equality and fraternity are not to be treated as separated items in a trinity. They form a union of trinity in the sense that to divorce one from the other is to defeat the very purpose of democracy' (Larbeer 2003: 64). These principles are fundamental rocks of Just Society Order and were origin from France revolution.

5 Conclusions

B.R. Ambedkar's Contribution to Social Justice Every society from time immemorial has been making its best efforts to ensure happiness and each to its members by guaranteeing fulfillment of their needs, alleviating their sorrows and sufferings and protecting them from abuse and exploitation, by doing justice. Before making any attempt to understand social justice, it becomes essential to clarify the concept of justice per se. "The concept of social justice is best understood as forming one part of the broader concept of justice in general. To comprehend it properly, we should begin by looking at justice as a whole, and then attempt to mark off that division of justice which we call social justice." The term justice has a very vast canvass and it is very difficult to give a very precise but comprehensive definition. Social justice takes within its compass millions of people living a life of want and it destroys inequalities of race, sex, power, position, wealth and brings about equal distribution of social, political and material resources of the community. Simply defined, social justice is a balance between social rights and social control.' Dr. Ambedkar's concept of social justice stands for the liberty, equality and fraternity of all human beings. He stood for a social system which is

based on right relations between man and man in all spheres of life. For the proper grasp of Dr. Ambedkar's concept of social justice, one has to go through his views about religion, particularly.

Every society from time immemorial has been making its best efforts to ensure happiness and each to its members by guaranteeing fulfillment of their needs, alleviating their sorrows and sufferings and protecting them from abuse and exploitation, i.e., by doing justice. Before making any attempt to understand social justice, it becomes essential to clarify the concept of justice division of justice which we call social justice.xi In 1918 when the Southborough commission for franchise came to India to get witness from depressed class people Ambedkar also was interviewed by the commission. He expressed, idem end separate electorates and reserved seats for the depressed class in proportion to the population. I emphasize the social equality and social justice before the demand the home rule was much the birth right of the mahars as the a Brahmin. I stress the need for a marked change in the attitude of caste Hindus to implement social justice to all, particularly the depressed class peoplesxii A Constitution if it is out of touch with the people's life aims and aspirations, became rather empty if it falls below those aims, it drag the people down, it should be same thing higher to keep people's eye and minds up to a certain high mark- Jawaharlal Nehru. The author of the article insisted the scholarship of Ambedkar, that since.

References

- A.M. Rajasekhria, &HemalataJayaraj (1991): ,Political Philosophy of Dr.B.R.Ambedkar', The Indian Journal of Political Science, Vol. 52, No. 3, July – September.
- A.M.Rajsekaraiah,B.R.Ambedkar,The politics of emancipation,(Bombay Sindu publication, ,1971)
- B.R.Ambedkar,Annihilation of caste,Thacker and co,Ltd,Bombay,1937,
- D.Jeeva kumar,Quest for Social Justice, from the book,A Social Justice,(New Delhi,already,eited, ,1994,)
- D.D. Raphael, (1986): Moral Philosophy, Oxford University Press, New Delhi.
- D.R. Jatava, (1997): Social Philosophy of B.R.Ambedkar, Rawat Publication, New Delhi.
- Gopal Guru (1998): ,Understanding Ambedkar's Construction of National Movement”,

Economic and Political Weekly, Vol. 33, No. 4, January 24-30, pp. 156-157.

Gopal Guru (2002): 'Ambedkar's Idea of Social Justice' in Ghanshyam Shah (ed), Dalits and the State, Concept Publishing Company, New Delhi.

Jadhav Narendra (1991): 'Neglected Economic Thought of Babasaheb Ambedkar', Economic and Political Weekly, Vol. 26, No. 15, April. 13, pp. 980-982.

K.S. Kazeha, (1998): 'B.R. Ambedkar; the Architect of the Constitution', in Shymal & Sazena K.S. (ed), Ambedkar and National Building, Rawat Publication, Jaipur.

R.G. Ayyanger, Notes on Indian Constitution, (Madras, Natesan & Co, 1954,)

W.N. Kunder, B.R. Ambedkar, publication division, Government of India, New Delhi, 1990,

The Hindu, June 14, September 8, 2009, August 15, 2007, Chennai. The Times of India, July 28, Chennai, 2009.

GOODS AND SERVICES TAX

DR. C.M. THAKKAR

PRINCIPAL

SHRI T.A.CHATWANI ARTS & J.V. GOKAL TRUST COMMERCE COLLEGE

RADHANPUR-385340, DIST.PATAN, GUJARAT

Introduction

The introduction of Goods and Services Tax (GST) would be a very significant step in the field of indirect tax reforms in India. By amalgamating a large number of Central and State taxes into a single tax, it would mitigate cascading or double taxation in a major way and pave the way for a common national market. From the consumer point of view, the biggest advantage would be in terms of a reduction in the overall tax burden on goods, which is currently estimated to be around 25%-30%. Introduction of GST would also make Indian products competitive in the domestic and international markets. Studies show that this would have a boosting impact on economic growth. Last but not the least, this tax, because of its transparent and self-policing character, would be easier to administer.

GENESIS

The idea of moving towards the GST was first mooted by the then Union Finance Minister in his Budget for 2007-08. Initially, it was proposed that GST would be introduced from 1st April, 2010. The Empowered Committee of State Finance Ministers (EC) which had formulated the design of State VAT was requested to come up with a roadmap and structure for the GST. Joint Working Groups of officials having representatives of the States as well as the Centre were set up to examine various aspects of the GST and draw up reports specifically on exemptions and thresholds, taxation of services and taxation of inter-State supplies. Based on discussions within and between it and the Central Government, the EC released its First Discussion Paper (FDP) on GST in November, 2009. This spells out the features of the proposed GST and has formed the basis for discussion between the Centre and the States so far. GST and Centre-State Financial Relations 3. Currently, fiscal powers between the Centre and the States are clearly demarcated in the Constitution with almost no overlap between the respective domains. The Centre has the powers to levy tax on the manufacture of goods (except alcoholic liquor for human consumption, opium, narcotics etc.)

while the States have the powers to levy tax on sale of goods. In case of inter-State sales, the Centre has the power to levy a tax (the Central Sales Tax) but, the tax is collected and retained entirely by the originating States. As for services, it is the Centre alone that is empowered to levy service tax. Since the States are not empowered to levy any tax on the sale or purchase of goods in the course of their Page 2 of 12 importation into or exportation from India, the Centre levies and collects this tax as additional duties of customs, which is in addition to the Basic Customs Duty. This additional duty of customs (commonly known as CVD and SAD) counter balances excise duties, sales tax, State VAT and other taxes levied on the like domestic product. Introduction of GST would require amendments in the Constitution so as to concurrently empower the Centre and the States to levy and collect the GST. 3.1 The assignment of concurrent jurisdiction to the Centre and the States for the levy of GST would require a unique institutional mechanism that would ensure that decisions about the structure, design and operation of GST are taken jointly by the two. For it to be effective, such a mechanism also needs to have Constitutional force.

Constitution (One Hundred and First) Amendment Act, 2016 :To address all these and other issues, the Constitution (122ndAmendment) Bill was introduced in the 16thLok Sabha on 19.12.2014. The Bill provides for a levy of GST on supply of all goods or services except for Alcohol for human consumption. The tax shall be levied as Dual GST separately but concurrently by the Union (central tax - CGST) and the States (including Union Territories with legislatures) (State tax - SGST) / Union territories without legislatures (Union territory tax- UTGST). The Parliament would have exclusive power to levy GST (integrated tax - IGST) on inter-State trade or commerce (including imports) in goods or services. The Central Government will have the power to levy excise duty in addition to the GST on tobacco and tobacco products. The tax on supply of five specified petroleum products namely crude, high speed diesel, petrol, ATF and natural gas would be levied from a later date on the recommendation of GST Council. 4.1 A Goods and Services Tax Council (GSTC) shall be constituted comprising the Union Finance Minister, the Minister of State (Revenue) and the State Finance Ministers to recommend on the GST rate, exemption and thresholds, taxes to be subsumed and other features. This mechanism would ensure some degree of harmonization on different aspects of GST between the Centre and the States as well as across States. One half of the total number of members of GSTC would form quorum in meetings of GSTC. Decision in GSTC would be taken by a majority of not less than three-fourth of weighted

votes cast. Centre and minimum of 20 States would be required for majority because Centre would have one-third weightage of the total votes cast and all the States taken together would have two-third of weightage of the total votes cast. Page 3 of 12 4.2 The Constitution Amendment Bill was earlier passed by the Lok Sabha in May, 2015. The Bill was referred to the Select of Rajya Sabha on 12.05.2015. The Select Committee had submitted its Report on the Bill on 22.07.2015. The Bill with certain amendments was finally passed in the Rajya Sabha and thereafter by Lok Sabha in August, 2016. Further the bill had been ratified by required number of States and received assent of the President on 8th September, 2016 and has since been enacted as Constitution (101st Amendment) Act, 2016 w.e.f. 16th September, 2016.

GOODS AND SERVICES TAX COUNCIL (GSTC) . The GSTC has been notified with effect from 12th September, 2016. GSTC is being assisted by a Secretariat. Thirteen meetings of the GSTC have been held so far. The following decisions have been taken by the GSTC: (i) The threshold exemption limit would be Rs. 20 lac. For special category States enumerated in article 279A of the Constitution, threshold exemption limit has been fixed at Rs. 10 lac. (ii) Composition threshold shall be Rs. 50 lac. Composition scheme shall not be available to inter-State suppliers, service providers (except restaurant service) and specified category of manufacturers. (iii) Existing tax incentive schemes of Central or State governments may be continued by respective government by way of reimbursement through budgetary route. The schemes, in the present form, would not continue in GST. (iv) There would be four tax rates namely 5%, 12%, 18% and 28%. Besides, some goods and services would be under the list of exempt items. Rate for precious metals is yet to be fixed. A cess over the peak rate of 28% on certain specified luxury and sin goods would be imposed for a period of five years to compensate States for any revenue loss on account of implementation of GST. The Council has asked the Committee of officers to fit various goods and services in these four slabs keeping in view the present incidence of tax. (v) The five laws namely CGST Law, UTGST Law, IGST Law, SGST Law and GST Compensation Law have been recommended. (vi) In order to ensure single interface, all administrative control over 90% of taxpayers having turnover below Rs. 1.5 crore would vest with State tax administration and 10% with the Central tax administration. Further all administrative control over taxpayers having turnover above Rs. 1.5 crore shall be divided equally in the ratio of 50% each for the Central and State tax administration. (vii) Powers under the IGST Act shall also

be cross-empowered on the same basis as under CGST and SGST Acts with few exceptions. (viii) Power to collect GST in territorial waters shall be delegated by Central Government to the States. (ix) Formula and mechanism for GST Compensation Cess has been finalised. (x) Four rules on input tax credit, composition levy, transitional provisions and valuation have been recommended. Further five Rules on registration, invoice, payments, returns and refund, finalized in September, 2016 and as amended in light of the GST bills introduced in the Parliament, have also been recommended.

Salient Features of GST

The salient features of GST are asunder: (i) GST would be applicable on “supply” of goods or services as against the present concept of tax on the manufacture of goods or on sale of goods or on provision of services. (ii) GST would be based on the principle of destination based consumption taxation as against the present principle of origin based taxation. (iii) It would be a dual GST with the Centre and the States simultaneously levying it on a common base. The GST to be levied by the Centre would be called Central GST (CGST) and that to be levied by the States [including Union territories with legislature] would be called State GST (SGST). Union territories without legislature would levy Union territory GST (UTGST). (iv) An Integrated GST (IGST) would be levied on inter-State supply (including stock transfers) of goods or services. This would be collected by the Centre so that the credit chain is not disrupted. (v) Import of goods would be treated as inter-State supplies and would be subject to IGST in addition to the applicable customs duties. (vi) Import of services would be treated as inter-State supplies and would be subject to IGST. (vii) CGST, SGST /UTGST & IGST would be levied at rates to be mutually agreed upon by the Centre and the States under the aegis of the GSTC. (viii) GST would replace the following taxes currently levied and collected by the Centre: a) Central Excise Duty; b) Duties of Excise (Medicinal and Toilet Preparations); Page 5 of 12 c) Additional Duties of Excise (Goods of Special Importance); d) Additional Duties of Excise (Textiles and Textile Products); e) Additional Duties of Customs (commonly known as CVD); f) Special Additional Duty of Customs (SAD); g) Service Tax; h) Cesses and surcharges insofar as they relate to supply of goods or services. (ix) State taxes that would be subsumed within the GST are: a) State VAT; b) Central Sales Tax; c) Purchase Tax; d) Luxury Tax; e) Entry Tax (All forms); f) Entertainment Tax (except those levied by the local bodies); g) Taxes on advertisements; h) Taxes on lotteries, betting and gambling; i) State cesses and surcharges insofar as they relate to supply of goods or

services. (x) GST would apply to all goods and services except Alcohol for human consumption. (xi) GST on five specified petroleum products (Crude, Petrol, Diesel, ATF & Natural gas) would be applicable from a date to be recommended by the GSTC. (xii) Tobacco and tobacco products would be subject to GST. In addition, the Centre would continue to levy Central Exciseduty. (xiii) A common threshold exemption would apply to both CGST and SGST. Taxpayers with an annual turnover of Rs. 20 lac(Rs. 10 lacfor special category States as specified in article 279A of the Constitution) would be exempt from GST. A compounding option (i.e. to pay tax at a flat rate without credits) would be available to small taxpayers (including to specified category of manufacturers and service providers) having an annual turnover of up to Rs. 50 lac. The threshold exemption and compounding scheme would be optional. (xiv) The list of exempted goods and services would be kept to a minimum and it would be harmonized for the Centre and the States as well as across States as far as possible. (xv) Exports would be zero-rated. Page 6 of 12 (xvi) Credit of CGST paid on inputs may be used only for paying CGST on the output and the credit of SGST/UTGST paid on inputs may be used only for paying SGST/UTGST. In other words, the two streams of input tax credit (ITC) cannot be cross utilized, except in specified circumstances of inter-State supplies for payment of IGST. The credit would be permitted to be utilized in the following manner: a) ITC of CGST allowed for payment of CGST & IGST in that order; b) ITC of SGST allowed for payment of SGST & IGST in that order; c) ITC of UTGST allowed for payment of UTGST & IGST in that order; d) ITC of IGST allowed for payment of IGST, CGST & SGST/UTGST in that order. ITC of CGST cannot be used for payment of SGST/UTGST and vice versa. (xvii) Accounts would be settled periodically between the Centre and the State to ensure that the credit of SGST used for payment of IGST is transferred by the originating State to the Centre. Similarly the IGST used for payment of SGST would be transferred by Centre to the destination State. Further the SGST portion of IGST collected on B2C supplies would also be transferred by Centre to the destination State. The transfer of funds would be carried out on the basis of information contained in the returns filed by the taxpayers. (xviii) Input Tax Credit (ITC) to be broad based by making it available in respect of taxes paid on any supply of goods or services or both used or intended to be used in the course or furtherance of business. (xix) Electronic filing of returns by different class of persons at different cut-off dates. (xx) Various modes of payment of tax available to the taxpayer including internet banking, debit/ credit card and National Electronic Funds Transfer (NEFT) / Real Time Gross Settlement (RTGS). (xxi) Obligation on certain persons

including government departments, local authorities and government agencies, who are recipients of supply, to Page 7 of 12 deduct tax at the rate of 1% from the payment made or credited to the supplier where total value of supply, under a contract, exceeds two lakhs and fifty thousand rupees (Rs. 2.5 lac). (xxii) Refund of tax to be sought by taxpayer or by any other person who has borne the incidence of tax within two years from the relevant date. (xxiii) Obligation on electronic commerce operators to collect 'tax at source', at such rate not exceeding one per cent. (1%) of net value of taxable supplies, out of payments to suppliers supplying goods or services through their portals. (xxiv) System of self-assessment of the taxes payable by the registered person. (xxv) Audit of registered persons to be conducted in order to verify compliance with the provisions of Act. (xxvi) Limitation period for raising demand is three (3) years from the due date of filing of annual return or from the date of erroneous refund for raising demand for short-payment or non-payment of tax or erroneous refund and its adjudication in normal cases. (xxvii) Limitation period for raising demand is five (5) years from the due date of filing of annual return or from the date of erroneous refund for raising demand for short-payment or non-payment of tax or erroneous refund and its adjudication in case of fraud, suppression or willful mis-statement. (xxviii) Arrears of tax to be recovered using various modes including detaining and sale of goods, movable and immovable property of defaulting taxable person. (xxix) Officers would have restrictive powers of inspection, search, seizure and arrest. (xxx) Goods and Services Tax Appellate Tribunal would be constituted by the Central Government for hearing appeals against the orders passed by the Appellate Authority or the Revisional Authority. States would adopt the provisions relating to Tribunal in respective SGST Act. (xxxi) Provision for penalties for contravention of the provision of the proposed legislation has been made. (xxxii) Advance Ruling Authority would be constituted by States in order to enable the taxpayer to seek a binding clarity on taxation matters from the department. Centre would adopt such authority under CGST Act. (xxxiii) An anti-profiteering clause has been provided in order to ensure that business passes on the benefit of reduced tax incidence on goods or services or both to the consumers. (xxxiv) Elaborate transitional provisions have been provided for smooth transition Page 8 of 12 of existing taxpayers to GST regime.

BENEFITS OF GST : (A) Make in India (i) Will help to create a unified common national market for India, giving a boost to Foreign investment and "Make in India" campaign; (ii) Will prevent cascading of taxes as Input Tax Credit will be available across goods and

services at every stage of supply; (iii) Harmonization of laws, procedures and rates of tax; (iv) It will boost export and manufacturing activity, generate more employment and thus increase GDP with gainful employment leading to substantive economic growth; (v) Ultimately it will help in poverty eradication by generating more employment and more financial resources; (vi) More efficient neutralization of taxes especially for exports thereby making our products more competitive in the international market and give boost to Indian Exports; (vii) Improve the overall investment climate in the country which will naturally benefit the development in the states; (viii) Uniform SGST and IGST rates will reduce the incentive for evasion by eliminating rate arbitrage between neighboring States and that between intra and inter-state sales; (ix) Average tax burden on companies is likely to come down which is expected to reduce prices and lower prices mean more consumption, which in turn means more production thereby helping in the growth of the industries . This will create India as a " Manufacturing hub". (B) Ease of Doing Business (i) Simpler tax regime with fewer exemptions; (ii) Reductions in the multiplicity of taxes that are at present governing our indirect tax system leading to simplification and uniformity; (iii) Reduction in compliance costs - No multiple record keeping for a variety of taxes - so lesser investment of resources and manpower in maintaining records; (iv) Simplified and automated procedures for various processes such as registration, returns, refunds, tax payments, etc; (v) All interaction to be through the common GSTN portal- so less public interface between the taxpayer and the tax administration; Page 9 of 12 (vi) Will improve environment of compliance as all returns to be filed online, input credits to be verified online, encouraging more paper trail of transactions; (vii) Common procedures for registration of taxpayers, refund of taxes, uniform formats of tax return, common tax base, common system of classification of goods and services will lend greater certainty to taxation system; (viii) Timelines to be provided for important activities like obtaining registration, refunds, etc; (ix) Electronic matching of input tax credits all-across India thus making the process more transparent and accountable. (C) Benefit to Consumers: (i) Final price of goods is expected to be lower due to seamless flow of input tax credit between the manufacturer, retailer and service supplier; (ii) It is expected that a relatively large segment of small retailers will be either exempted from tax or will suffer very low tax rates under a compounding scheme- purchases from such entities will cost less for the consumers; (iii) Average tax burden on companies is likely to come down which is expected to reduce prices and lower prices mean more consumption. Goods and Services Tax Network 8. Goods and Services Tax Network

(GSTN) has been set up by the Government as a private company under erstwhile Section 25 of the Companies Act, 1956. GSTN would provide three front end services, namely registration, payment and return to taxpayers. Besides providing these services to the taxpayers, GSTN would be developing back-end IT modules for 25 States who have opted for the same. The migration of existing taxpayers has already started from November, 2016. The Revenue departments of both Centre and States are pursuing the presently registered taxpayers to complete the necessary formalities on the IT system operated by Goods and Services Tax Network (GSTN) for successful migration. About 60 percent of existing registrants have already migrated to the GST systems. GSTN has already appointed M/s Infosys as Managed Service Provider (MSP) at a total project cost of around Rs 1380 crores for a period of five years. 8.1 GSTN has selected 34 IT, ITeS and financial technology companies, to be called GST Suvidha Providers (GSPs). GSPs would develop applications to be used by taxpayers for interacting with the GSTN.

CONCLUSION

GST is a tax on goods & services with comprehensive & continuous chain of set off advantages from the producer's point and service provider's point upto the retailer's level. The GST paid on the purchase of goods & Services as available for set-off. On the GST to be paid on supply of goods and services. The final customer will thus bear only the GST charged by the last dealer in the supply chain, with set-off advantages at all the previous stages.

REFERENCES :

- Goods & Services Tax (GST) in India . The Empowered Committee of State Finance Ministers, New Delhi- in 2009.
- Indirect Taxes Committee, Institute of Chartered Accountants of India.
- Khan. M.A. & Shadab . N. Goods & Services Tax (GST) in India; prospects for states.
- Business standard.
- Singhanian Vinod.K. & Singhanian Monica, Student's Guide & Income Tax, Taxmann's Publication.
- Rana. T.J. , Principles & Procedure of Taxation, Sudhir Prakashan , Ahmedabad 2015-16.
- <http://www.cbec.gov.in/htdocs-cbec/gst/gst-ovw>

મુઘ કન્યાના કુંવારા અરમાનોને કચરતું એકાંકી ‘ઊડણ ચરકલડી’**ડૉ. વિમલેશ ખમાર****અધ્યક્ષ, ગુજરાતી વિભાગ,****શ્રી ત્રિકમજી ચતવાણી આર્ટ્સ અને જે. વી. ગોકળ ટ્રસ્ટ કોમર્સ કોલેજ, રાધનપુર**

ઉમાશંકર જોશી ગુજરાતી સાહિત્યના એક સમર્થ સર્જક છે. તેમનું ઘડતર ગાંધીયુગમાં થયું. તેમ છતાં પોતે સતત વિકાસ પામતા રહી, ગાંધીયુગની સીમાને વળોટી ગયા છે. શ્રી ઉમાશંકર કોઈ એક સમય, એક સ્થળમાં બંધાઈ રહે એવી પ્રતિભા નથી. એમણે કવિતા અને ગદ્યના માધ્યમ દ્વારા સમાજના, દેશના, માનવ મનના સમકાલીન અને સર્વકાલીન પ્રશ્નોને આલેખ્યાં છે. તેમણે ગદ્ય-પદ્ય ક્ષેત્રે નવા નવા ઉન્મેષોને પ્રગટાવ્યાં છે. એમના ‘સાપના ભારા’માં ના એકાંકીઓમાં ગ્રામ અને નગરજીવનનું ઊંડુ અવલોકન તેમજ કુશળતાપૂર્વક પ્રયોગશીલ અભિવ્યક્તિ જોવા મળે છે.

‘સાપના ભારા’ માં ગ્રામજીવન વિષયક એકાંકીઓમાં સામાજિક વાસ્તવનું નિરૂપણ થયું છે. તો નગરજીવન વિષયક એકાંકીઓમાં તેમની માનસશાસ્ત્રીય સૂઝ અને ચૈતસિક વાસ્તવને નિરૂપણની એમની કોશીશ વ્યક્ત થતી જોવા મળે છે.

‘સાપના ભારા’ ની પ્રસ્તાવના લખતાં કહે છે કે “ઉમાશંકરે સાચે સારું ગામડાનું વાતાવરણ અને ગામડાનું જીવન રજૂ કર્યું છે.”

‘સાપના ભારા’ માં ત્રણ-ચાર એકાંકીઓ સર્વાંગે સુંદર પુરવાર થયા છે. તેમાંનું એક એકાંકી છે. ‘ઊડણ ચરકલડી’.

‘ઊડણ ચરકલડી’ માં ચંદણીની સખી વાલીનું લગ્ન થતાં ચંદણી પણ લગ્ન માટે અધીરી બને છે. પણ તેની માતાને પૈસેટકે સુખી હોય એવો વર જોઈએ છે. તેના પિતાને કુળવાન વર જોઈએ છે. જ્યારે તેના કાકાને ચંદણીના સાટામાં ઘુંઘટાવાળી લાવવી છે. આમ અહીં કુટુંબીજનોમાં ચંદણીને પરણાવવાના મતમતાંતરો જોવા મળે છે. પણ એકી સાથે બધાને સંતોષ થઈ શકે એવો મૂરતિયો મળતો નથી. તેથી ચંદણી કુંવારી રહી ગઈ છે.

ચંદણીને વાલીના લગ્નમાં અણવર બની આવેલા કેશુ સો પરિચય થાય છે. કેશુ અને ચંદણી પરસ્પર આકર્ષણ અનુભવે છે. આપણા સમાજમાં અને તે પણ ગામડામાં સંવનનનો રિવાજ નથી. ચંદણી અને કેશુ

પરસ્પર આકર્ષણ અનુભવે છે. તે પ્રેમ છે એ બબર તેમને પોતાને પણ નહીં હોય તે છતાં જ્યારે કેશુ ચંદણીના ઘેર આવે છે એ પ્રસંગે બંનેના પ્રેમની પ્રતીતિ આપણને થઈ જાય છે. ચંદણી માટે કેશુ કરતાં વધારે યોગ્ય વર બીજો કયો હોઈ શકે? પરંતુ ચંદણીના માતા-પિતા લગ્ન જેવી બાબતોમાં યુવક-યુવતીને પોતાની ઈચ્છા હોઈ શકે એવું માની જ શરતાં નથી અને એટલે તો છેવટે ચંદણીનો બાપ કેશુના જ પચાસેકની ઉંમરના વિદુર પિતા સાથે ચંદણીના લગ્ન નક્કી કરી બેસે છે. જાણે પોતે ઈંદીરયો ગઢ જીતીને આવ્યો હોય એમ પોતાના ભાગ્યની વાત કરે છે.

“અણવરને ઓળખે છે તું? ઈનો બાપ. ઈયાનું બૈરું બે-ત્રણ વરસથી મરી ગયું છે. લગ્ન કરવાના જ નોતા. પણ કોણ જાતે કોઈકે મને કહ્યું ને મેં કેવાય મૂરતમાં પૂછ્યું તે બોલ સમો પડ્યો.”

ચંદણીના પિતાએ રૂપિયા અઢીસો ચાંદલાના આપવા કબૂલ્યાં છે. ઘર ઉપર અઢીસો નળિયાં ભલે ન હોય પણ દેવું કરીને પણ અઢીસો રૂપિયા લાવી આપવાની એમની તૈયારી છે. કેશુએ ચંદણીને સોનાની પૂતળીઓનો જે હાર આપેલો તે હાર છેવટે એમને સહાયરૂપ થઈ પડે છે :

શ્રી જયંતિ દલાલ કહે છે કે “ઉડણ ચરકલડી” માં શરબતી તત્વ વધારે છે અને એટલે જ પાછળનો ઘા અસહ્ય થઈ પડે છે...

ચંદણી પાસે કે કોઈની પાસે કર્તાએ કેશુ તે તારો... કે ભાઈ, કે દીકરો ? એ પ્રશ્નનો જવાબ નથી અપાવ્યો અને એક રીતે એ પ્રશ્ન પૂછાય છતાં પણ અનુત્તર રહે એમાં જ નાટક લખ્યાનું સાર્થકય છે. પણ જે રીતે એનો વિવાહ કરવામાં આવ્યો એનો ચંદણીનો પ્રતિભાવ મોટે ભાગે અસ્ફૂટ રહ્યો છે. હા, સ્વીકારનો અક્ષર પણ નથી પણ મન મળ્યું ત્યાં જ તૂટ્યું, બાપે અને સમાજે તોડ્યું એટલું ન સમજે એવી તો ચંદણી નથી. આ ઈંડર પ્રદેશના નામી લેખકોમાં એક સામ્ય છે. ઉમાશંકર અને પન્નાલાલ બંનેનાં સ્ત્રી પાત્રો Facts of life ના સારી પેઢે જાણકાર છે પણ કર્તા એને કોઈ રીતે commit નથી. કરતા-કરાવતાં. આ મૌનની વ્યંજના બધી રીતે નાટ્યાત્મક હોવા છતાં કર્તાનો કશા પણ commitment માટેનો અણગમો તો પ્રગટ કરે જ છે.”^૧

આ એકાંકીની કરુણતા સંદર્ભે શ્રી મનસુખલાલ ઝવેરી કહે છે, “આ નાટકમાંથી સારું જ કરવા માંગે છે. જેને Villain of the piece – ખલનાયક – કહી શકાય તેવું કોઈ જ નથી. બધું જ સૌની – અને ચંદણીને માત્ર વર જ જોઈતો હતો, અમુક જ વર નહિ, એ લક્ષમાં રાખીએ તો ચંદણી પણ ધારણા પ્રમાણે ગોઠવાઈ જાય છે, અને છતાં આડું જ વેતરાઈ જાય છે.”

જ્યારે સૌ શુભનિષ્ઠાથી સારું જ કરવા માંગતા હોય, કોઈ કયાંય પણ ઈરાદાપૂર્વક બગાડવા મથવું તો ઠીક

પણ ઈચ્છતું પણ ન હોય અને છતાં જીવન સાથે જે કારુણ્ય જોડાઈ જાય તે સૌથી વિશેષ હૃદયદ્રાવક હોય છે. ચંદણીનો બાપ નારાયણ હોશભેર જે વધામણી આપે છે તે જ ખરું કહીએ તો, વાત વેદનાની છે. કારુણ્યની પરાકાષ્ટા તો એ છે કે આ વેદનાની વાત છે એની પણ ખબર કોઈને નથી. ચંદણીને અને જીવીને હેયે કંઈક ચચણાટ જેવું થતું હોય એમ દેખાય છે ખરું, પણ એ શાને લીધે એ એમાંથી કોઈને પણ હોય તેમ દેખાવું નથી.”^૨

‘ઊડણ ચરકલડી’ માં જે કરુણતા નિષ્પન્ન થાય છે તે માટે જવાબદાર કોઈ વ્યક્તિ નથી. પરંતુ પરિસ્થિતિ છે. એટલે કહેવું હોય તો કહી શકાય કે એ પરિસ્થિતિ જ ખલનાયક બનેલી છે. સમાજની રૂઢિએ અને જીવનમૂલ્યો આ પાત્રો માટે એટલાં તો સ્વાભાવિક બની ગયાં છે, બલ્કે, એમને સ્વભાવ બની ગયાં છે જેથી પાત્રો એ રૂઢિઓ અને જીવનમૂલ્યોનો વિરોધ કરવાનું વિચારી શકે પણ નહીં. કેમ કે સમાજ તરફથી મળતું રક્ષણ અને સલામતને તેઓ આધિન છે.

આમ, ‘ઊડણ ચરકલડી’ વૃદ્ધ લગ્નની વિષમતામાંથી ઉદ્ભવતું શ્રેષ્ઠ વાસ્તવદર્શી એકાંકી બને છે.

‘ઊડણ ચરકલડી’ માં શ્રી ઉમાશંકરે આરંભે ચંદણીના ડૂસકામાં તેના જીવનની કરુણતાના આછાં સૂચનો વ્યક્ત કર્યા છે. ચંદણી અને તેની બહેનપણી જીવીના સંવાદથી નાટ્યવસ્તુ વિકાસ પામે છે. પણ શ્રી દક્ષા વ્યાસે જે કહ્યું છે કે “આ વસ્તુવિકાસ સાધતાં પહેલાં તેની ભૂમિકા લાંબી બની જાય છે.”^૩ તે નોંધપાત્ર છે. ત્યારબાદ ચંદણીની ચંદણીના પિતા ચંદણીના વિવાહના સમાચાર લાવે છે ત્યાં એકાંકીની પરાકાષ્ટા આવે છે. ચંદણીની સગાઈ થઈ તે સંદર્ભે શ્રી કનુભાઈ જાની ઉમાશંકરની વિશેષતા દર્શાવતાં કહે છે કે, “અહીં સમયના નાનકડા બિંદુને શ્રી ઉમાશંકરે નજર સમક્ષ રાખીને બરાબર વીધ્યું છે.”^૪ શ્રી કનુભાઈ જાનીનું આ વિધાન શ્રી ઉમાશંકરના ઘણાં-ખરાં એકાંકીઓની વિશેષતા નિદોષિ છે. જ્યાં ઉમાશંકરે સફળતાથી લક્ષ્યવેધ કરેલો હોય છે.

એકાંકીના અંત વિશે શ્રી જયંતિ દલાલ કહે છે – “ઊડણ ચરકલડીમાં Syrupy – સરબતીતત્વ વધારે છે. અને એટલે જ પાછળનો ઘા અસહ્ય થઈ પડે છે... ચંદણી પાસે કે કોઈની પાસે કર્તાએ કેશુ તે તારો..... કે ભાઈ, કે દીકરો? એ પ્રશ્નનો જવાબ નથી અપાવ્યો – અને એક રીતે એ પ્રશ્ન પૂછાય છતાં પણ અનુત્તર રહે તેમાં નાટકનું સાર્થક છે.”^૫

ઈડર પ્રદેશના શ્રી ઉમાશંકર અને શ્રી પન્નાલાલ એ બંને નામી લેખકોનાં સ્ત્રી પાત્રો Facts of life ના જાણકાર હોય એમ લાગે છે. ચંદણીના મૌનની વ્યંજના બધી રીતે નાટ્યાત્મક પૂરવાર થઈ છે.

શ્રી મહેશ ચોકસી ‘ઊડણ ચરકલડી’ ના ઘટનાતત્વ વિશે કહે છે “ઘટનાતત્વને ત્રિવિધ સંધિ સાચવતાં એકાંકીબંધમાં ગોઠવવાના આગ્રહ નિમિત્તે યોજાયેલું જણાતું ચંદણી-કેશુનું નિર્ણાયક નીવડતું મિલન કૃત્રિમ લાગે એમ બને, છતાં પ્રસ્તુત મિલન દ્વારા હાર-પ્રસંગનો કુર વિધિહાસ એકાંકી સુલસ બની આવે છે.”^૬

શ્રી મહેશ ચોકસીએ હાર પ્રસંગમાં રહેલું નાટ્યાત્મક વક્રોક્તિ : Dramatic Iron - ડામેટિક આયરનીનું તત્વ પોષક બને છે. પરંતુ એમણે કેશુ-ચંદણીના મિલનને કૃત્રિમ લેખ્યું છે તે બરાબર નથી. ખરેખર તો ગામડાના એ વાતાવરણમાં યુવક-યુવતીનું આવું મિલન સ્વાભાવિક જ ગણાતું હોય છે, અને આ મિલનથી જ હારપ્રસંગનું આલેખન થયું છે. એથી જ એકાંકી વધુ સચોટ અને વેધક બની છે.

‘ઊડણ ચરકલડી’માં લેખકે નારાયણ અને સંતોકના પાત્રો દ્વારા રૂઢિજડ માનસનું દર્શન કરાવ્યું છે અને એ રૂઢિગત વિકૃત માનસ તથા કુલીનતાના ખોટા ખ્યાલોને પરિણામે વ્યક્તિગત સુખ અને સ્વાતંત્ર્યનો કેવો કડુણ અંજામ આવે છે તે ચંદણીના પાત્ર દ્વારા બતાવ્યું છે. આમ આ એકાંકીમાં સૌ પાત્રોમાં ચંદણીનું પાત્ર ખૂબ હૃદયસ્પર્શી બન્યું છે.

જેને દક્ષા વ્યાસે જેને લાંબી ભૂમિકા કહે છે તેને કારણે જ એકાંકીમાં વાતાવરણની જમાવટ થાય છે, તેને જયંતિ દલાલ – શરબતીતત્વ તરીકે ઓળખાવે છે, એ તત્વ આ એકાંકી માટે સુંદર ભૂમિકાનું સર્જન કરે છે. ઉપરાંત, નાટ્યાત્મક વક્રોક્તિ તેમજ ચંદણીના પાત્રમાં રહેલું નિયતિનું તત્વ આ એકાંકીને યાદગાર બનાવે છે.

પરિસંવાદ – ભાષા :

એકાંકીમાં સંવાદનું ઘણું મહત્વ છે. એકાંકીની આખીય સંકલનાનો લય સાચવવાનો મુખ્ય બોજો સંવાદ ઉપર હોય છે.

ઉમાશંકરે ‘ઊડણ ચરકલડી’ માં લોકબોલીનો સફળતાપૂર્વક વિનિયોગ કર્યો છે. તેમની સંવાદભાષાની મુખ્ય વિશેષતા તળપદી લક્ષણો, વ્યંજનાશક્તિ, શરબતીતત્વ, વાતાવરણ અને પાત્રમાનસની ઘોતકતા, વાચિક અભિનયની અનુકૂળતા, શબ્દોની કરકસર, રૂઢિપ્રયોગ અને કહેવતો છે. ચંદણી અને જીવીના સંવાદમાં ઉપર્યુક્ત લક્ષણો વ્યક્ત થયા છે. જેમ કે પેટ લજવવું, નાક વઢાઈ જવું, નસીબ હોલાવા લાગવું, રતનને ઉકરડે નાખવું. જેવા રૂઢિપ્રયોગો અને દિકરીને ગાય જ્યાં દોરે ત્યાં જાય, કુંવારીના સો વર જેવી કહેવતોથી એકાંકીને આગવું સૌંદર્ય પ્રાપ્ત થાય છે. ગ્રામસૃષ્ટિનું પ્રાણ ધબકતું વાતાવરણ સર્જાય છે.

ઉમાશંકર ‘સાપના ભારા’ ના નિવેદનમાં ઉપરથી ખ્યાલ આવે છે કે એમને એકાંકી-નાટકના કલા

સ્વરૂપનો ખ્યાલ અંગ્રેજી ભાષા મારફત વાંચેલા નાટકોમાંથી મળ્યો છે. તેમણે લખ્યું છે કે “મારે કબૂલ કરવું જોઈએ કે લખતી વખતે સાધારણ ગુજરાતી યુવાનને હોઈ શકે એનાથી વધારે રંગભૂમિનો અનુભવ મને હતો નહિ, છતાં નાટકનું કાર્ય (એક્શન) જાણે દૃષ્ટિ સમક્ષ બનતું હોય એમ સતત કલ્પતાં રહીને જ શબ્દમાં ઉતારવાનું રાખ્યું હતું.”

આમ, રંગભૂમિની ટેકનોલોજીનો અતિશય વિકાસ આજે થયો છે. તેવો તે સમય થયો ન હતો તે વાત પણ સાચી છે. આવી પરિસ્થિતિમાં ઉમાશંકરના એકાંકીઓમાં અભિનય ક્ષમતાનો મુદ્દો પ્રમાણમાં ગૌણ બને છે.

ઉમાશંકરે પ્રસ્તુત એકાંકીમાં જે વાસ્તવિકતા નિરૂપણ કર્યું છે. તેમાં એમનું અવલોકન અને જાત અનુભવ એ બંનેનું સંયોજન થયું છી અને સમાજની નગ્ન વાસ્તવિકતાને તેઓ સબળ અને ઉત્કૃષ્ટ રીતે નિરૂપી શક્યા છે.

પાદટીપ :

૧. પૃ. ૧૫૬, કવિનો શબ્દ.
૨. પૃ. ૨૧, ‘ઉમાશંકર જોશી : નાટકકાર’.
૩. પૃ. ૪૭૧, ‘બુધ્ધિપ્રકાશ’ ડિસે. ૮૦
૪. પૃ. ૧૭૩, ‘બુધ્ધિપ્રકાશ’, એપ્રિલ-મે ૮૮
૫. પૃ. ૧૫૬, કવિનો શબ્દ.
૬. પૃ. ૩૦૦, ગુજરાતી નાટ્ય સાહિત્યનો ઉદભવ અને વિકાસ.

સંદર્ભગ્રંથો :

૧. ‘સાપના ભારા’, ઉમાશંકર જોશી, ૧૯૩૬.
૨. ‘કવિનો શબ્દ’, સુરેશ દલાલ, ૧૯૬૮.
૩. ‘ગુજરાતી નાટ્ય સાહિત્યનો ઉદભવ અને વિકાસ’, મહેશ ચોકસી, ૧૯૬૫
૪. ‘ઉમાશંકર જોશી : નાટ્યકાર’, મનસુખલાલ ઝવેરી, ૧૯૭૯
૫. ‘બુધ્ધિ પ્રકાશ’, ડિસે. ૧૯૮૦
૬. ‘બુધ્ધિપ્રકાશ’, એપ્રિલ-મે ૧૯૮૮.

અથર્વવેદીય મિત્રાવરુણોપાસના*

- ડૉ. સમીરકુમાર કે. પ્રજાપતિ⁺

૧. ‘ઉપાસના’ શબ્દની વિભાવના :

‘ઉપગમ્ય આસ્મનં ઇતિ ઉપાસના’ એવો એક સામાન્ય અર્થ ઉપાસનાનો થાય છે. વેદાન્તસારાનુસાર ‘ઉપાસના એક માનસિક વ્યાપાર છે.’ સગુણ બ્રહ્મનો વિષય બનાવીને કરાતા માનસિક વ્યાપારને ‘ઉપાસના’ કહે છે.^૧

આદિ શંકરાચાર્ય ઉપાસનાની વિભાવના આપતાં કહે છે : ‘ઉપાસનામાં શાસ્ત્રમાં પ્રતિપાદિત કોઈ આલંબનને ગ્રહણ કરવામાં આવે છે. એ સમયે આલંબનના ધ્યાનમાં રુકાવટ ઉપસ્થિત કરનાર વિજ્ઞાતીય તત્વોને દૂર કરતાં સજાતીય ચિત્તવૃત્તિને આલંબન બનાવવામાં આવે છે.’^૨ આમ ઉપાસના કરતી વખતે ચિત્ત એક ધ્યેય (આલંબન)થી સમૃદ્ધ થઈ જાય છે. એ સમયે ચિત્તવૃત્તિઓનો પ્રવાહ અન્ય વિષયો તરફ પ્રવાહિત ન થઈને ધ્યેયનિષ્ઠ બની જાય છે.

અથર્વવેદમાં અનેક સ્થાને ‘ઉપાસના’ શબ્દ પ્રયોગ થયો છે, જેમકે, ‘યો દેવમુત્તરાવન્તમ્ ઉપાસતે સનાતનમ્ (૧૦.૮.૨૨) - જે સનાતન દેવની ઉપાસના કરે છે’. અહીં આ શબ્દના પર્યાય પણ આ પ્રમાણે પ્રાપ્ત થાય છે : ‘બ્રહ્મણા (૨.૨.૧), સુશેવાઃ (૨.૨.૨), ઉપાસ્મહે (૧૩.૪.૫૦-૫૪)’ વગેરે.

ચિત્તવૃત્તિના નિરોધ માટે અથર્વવેદકાર ‘સ્તોત્ર’ને યોગસાધનરૂપ માને છે. આ સાધનની ઉત્પત્તિનો મહિમા કરતાં કહે છે : ‘સર્વ વ્યાપક ઈશ્વરનાં પરાક્રમોનું વર્ણન સુખદાયી છે. એનાં ગુણોનું સંકીર્તન કરવાથી પરાક્રમનું જ્ઞાન પ્રાપ્ત થાય છે. આથી એનો મહિમા બધા લોકો જુએ અને અનુભવે.’^૩ આથી તો ઉપાસક ઉપાસ્યદેવની રચના કરી એનાં ગુણગાન ગાય છે. પરંતુ ‘ઉપાસના’ શબ્દની સાર્થકતા ત્યારે જ સિદ્ધ થયેલી માની શકાય કે જ્યારે ઉપાસ્ય અને ઉપાસકની વચ્ચે અદ્વૈતભાવનું સ્થાપન થાય. આવો ભાવ અથર્વવેદમાં અનેક સ્થાને પ્રાપ્ત થાય છે.^૪

નિર્ગુણ બ્રહ્મ સગુણરૂપે ભાસે ત્યારે અનેક રૂપે વિલસે છે. નિરુક્તકાર યાસ્ક કહે છે કે ‘વેદમાં એક જ

+ ઉદાસીન સ્વામી ગંગેશ્વરનાંદ વેદમંદિર ટ્રસ્ટ તથા સંસ્કૃત વિભાગ, ભાષા સાહિત્ય ભવન ગુજરાત યુનિવર્સિટી દ્વારા ‘વેદ સંગોષ્ઠિ’ વિષયાન્તર્ગત તા. ૨૧-૦૧-૨૦૧૭ના દિને આયોજિત રાષ્ટ્રીય સેમિનારમાં પ્રસ્તુત અભ્યાસ લેખ.

* સંસ્કૃત વિભાગ, શ્રી ત્રિકમજીભાઈ ચતવાણી આર્ટ્સ એન્ડ જે.વી. ગોકળ ટ્રસ્ટ કોમર્સ કૉલેજ, રાધનપુર, જિ. પાટણ (ઉત્તર ગુજરાત), Mobile No. 94288 53859, Email ID : prajapatisamir69@gmail.com

દેવતાની, એક જ આત્માની વિવિધ રૂપોમાં સ્તુતિ કરવામાં આવી છે.^૫ આ સંદર્ભે ઋગ્વેદમાં ‘રૂપં રૂપં મથવા બોભવીતિ (૩.૬૩.૮) એકં સદ્ વિપ્રા બહુધા વદન્તિ (૧.૧૬૪.૪૬)’ તો અથર્વ.માં પણ - ‘સ વધ્વ્યાદ્રાષ્ટ્ર જનુષોઽધ્યગ્રં’ (૪.૧.૫) - ‘તે પ્રગટ થતાં જ ચારે બાજુ ફેલાયેલ છે.’ અનન્તં વિતતં પુરુષા (૧૦.૮.૧૨) - ‘અનંત ચારે બાજુ ફેલાયેલ છે.’ ‘ઇન્દ્રો રૂપેણાગ્નિર્વહેન પ્રજાપતિઃ પરમેષ્ઠી વિરાટ્ (૪.૧૧.૧૭)’ ઈન્દ્ર સ્વરૂપથી અગ્નિ, પ્રજાપતિ, પરમેષ્ઠિ અને વિરાટ છે; જેવાં પ્રસિદ્ધ વિધાન પ્રાપ્ત થાય છે.

૨. ‘મિત્રાવરુણ’નું સ્વરૂપ :

મિત્ર અને વરુણનો સંયુક્તોલ્લેખ વેદોમાં જોવા મળે છે. ઘાવા-પૃથિવી બાદ સૌથી અધિકવાર ઉલ્લેખ દેવતા-દ્વન્દ્વ મિત્રાવરુણનો છે. આ બંને દેવતાઓનું આહ્વાન યુગ્મરૂપમાં પૃથક્-પૃથક્ની અપેક્ષાએ અનેકવાર થયું છે. મેક્ડોનલ નોંધે છે કે ‘મિત્રની પોતાની જવલન્ત વિશેષતાઓ નથી કે તે તુલ્ય છે, આથી વરુણની જ વિશેષતાઓ યુગ્મ ઉપર હાવી થઈને સામે આવી છે.’ ‘મિત્રાવરુણ’ - આ સમાસમાં મિત્રના નામની પૂર્વતા એ પ્રદર્શિત કરી શકે છે કે મિત્ર ક્યારેક પહેલાં એક મહત્તર દેવ હતા; પરંતુ આ પૂર્વતાનું કારણ એ પણ હોઈ શકે કે અપેક્ષાકૃત નાના શબ્દને સમાસમાં પ્રથમ રાખવાની પ્રથા છે. દેવોને યુગ્મમાં બોલાવવાની પ્રથા ભારત-ઈરાની કાળની પણ હોય!^૬

ઋગ્વેદમાં નવોત્પન્ન અગ્નિને ‘વરુણ’ અને સમિદ્ધ અગ્નિને ‘મિત્ર’ની સંજ્ઞા પ્રદાન કરવામાં આવી છે : ‘ત્વમને વરુણો જાયસે યત્ ત્વં મિત્રો ભવસિ યત્ સમિદ્ધઃ। (ઋ. ૫.૩.૧).’ એ પ્રમાણે રાત્રિથી સંબદ્ધ દેવતાને વરુણ અને પ્રાતઃ અથવા પ્રકાશથી સંબદ્ધ દેવને મિત્ર કહ્યા છે : વરુણેન સમુજ્જિતાં મિત્રઃ પ્રાતર્વ્યુજ્જતુ। (અથર્વ., ૧.૩.૧૮).

(૧) મિત્ર :

દ્વાદશ આદિત્યોમાં મિત્ર પણ પ્રતિષ્ઠિત છે. એમને અદિતિના પુત્ર માનવામાં આવ્યા છે; એમ બૃહદ્ દેવતામાં કહ્યું છે : ‘અદિતિર્દેવી દ્વાદશજનયત્સુતાન્ ।’ ભગશ્ચૈવાર્યમાંશશ્ચ મિત્રો વરુણ એવ ચ। (૫.૧૪૬-૧૪૭). અથર્વ.માં ‘શર’ના પિતા કહ્યા છે : ‘વિદ્વા શરસ્ય પિતરં મિત્રં શતવૃષ્ણ્યમ્। (૧.૩.૨).’ કાઠક સંહિતામાં ‘મિત્ર’ને શાન્તિના દેવતા - ‘મિત્રો વૈ યજ્ઞસ્ય શાન્તિઃ।’ (૩૫.૧૯) તથા દ્યુલોક અને પૃથિવીના ધારણકર્તા કહ્યા છે : મિત્રો વાધાર પૃથિવીમુત ધામ્ । (૨૩.૧૨). પં. શ્રીરામ શર્મા આચાર્ય નોંધે છે કે ‘મિત્રનું વર્ણન પ્રાયઃ સૂર્યના પર્યાય રૂપે મળે છે. સ્થિતિભેદથી સૂર્ય અથવા આદિત્યના અનેક નામો છે, જેમાં મિત્ર પણ છે. મિત્રનો સંબંધ અનેક દેવો સાથે છે, પરંતુ એમના નામનો ઉલ્લેખ વધારે તો વરુણ સાથે જ જોવામાં આવે છે.’^૭

(૨) વરુણ :

અથર્વવેદમાં વરુણનો નામોલ્લેખ ૧૫૦ વાર થયો છે. તે દેવતાઓના રાજા તરીકે ઓળખાય છે : ક્ષત્રસ્ય રાજા વરુણોઽધિરાજઃ। (તૈત્તિ. સં., ૩.૧.૨.૭), તે ભુવનોના અધિપતિ પણ છે : તેન વિશ્વસ્ય ભુવનસ્ય રાજા... (ઋ.,

૫.૮૫.૩), ઘાવા અને પૃથિવી એમના અનુશાસન અથવા ધર્મના આશ્રયમાં છે : ઘાવા પૃથિવી વરુણસ્ય ધર્મના વિષ્કમિતે...। (ઋ., ૬.૭૦.૧).

‘વરુણ’ શબ્દની વ્યાખ્યા કરતાં નિરુક્તકાર લખે છે કે, આવૃત કરનાર હોવાથી તેને વરુણ કહેવામાં આવે છે : વરુણઃ - વૃણોત્તીતિ સતઃ। (નિ., ૧૦.૩) અર્થાત્ જો પોતાના આવરણ (મેઘો)થી આકાશને આવૃત કરી લે છે; તે વરુણ છે. આચાર્ય સાયણ પોતાના અર્થર્વ. ભાષ્યમાં લખે છે : ‘વૃણોતિ તમસા પાશૈર્વા પ્રાણિજાતમ્’ इति वरुणः। (અર્થર્વ., ૧.૩.૩. સા. ભા.) અર્થાત્ જે સમસ્ત જગતને અંધકાર દ્વારા અથવા સમસ્ત પ્રાણીઓને પાશ દ્વારા આવૃત કરી લે છે, તે વરુણ છે. તે જળને પણ સમાવૃત કરી લે છે. તેનો ઉલ્લેખ પ્રાયઃ મિત્ર સાથે જોવા મળે છે.

૩. અર્થર્વવેદીય મિત્રાવરુણોપાસના :

અર્થર્વ.માં થયેલ ‘મિત્રાવરુણ’ની ઉપાસનામાં વ્યષ્ટિ અને સમષ્ટિભાવ, સ્વ અને પર કલ્યાણ, ગુણોપાસના વગેરેનું સુપેરે દર્શન થાય છે.

મિત્ર અને વરુણની અહીં મોટાભાગે સંયુક્તોપાસના થયેલ છે.

(૧) સત્યની ઉપાસના :

સંસ્કારી વાણી બોલનાર સજ્જન હોય છે અને એની વાણી કલ્યાણકારી બને છે. દોષયુક્ત અસંસ્કારી વાણી બોલનાર કશું જ પ્રદાન ન કરનારો બને છે. મધુર અને સત્ય વાણી સંવાદ વિસ્તારે છે, માનવ-માનવ વચ્ચે ભાવાત્મક એકતા જન્માવે છે. તો કર્કશ અને અસત્યવાણી કલહ અને વિસંવાદ વિસ્તારે/નોતરે છે.

અર્થર્વ.માં કહ્યું છે કે ‘વાણીનો દુરુપયોગ કરી અસત્ય અને પાપવચન બોલવાથી માણસનું પોતાનું ગૌરવ હણાય છે. આવા દંભી માણસો સમાજને ગેરમાર્ગે દોરી નુકશાન પહોંચાડે છે :’

यदुवक्थानृतं जिह्या वृजिनं बहु । (અર્થર્વ. ૧.૧૦.૩)

અહીં આને પાપકર્મ ગણ્યું છે. દ્રોહ કરવો અને અસત્ય બોલવું, એ બંનેમાં પ્રાયઃ બધાં પાપ સમાઈ જાય છે. આથી પ્રાયશ્ચિતનો ઉલ્લેખ કરી મનુષ્યને પવિત્ર રહેવાનું આડકતરું સૂચન કર્યું છે : સજાતાનુગ્રેહા વદ। (અર્થર્વ. ૧.૧૦.૪) - ‘તું પોતાની જાતિમાં જઈને પોતાના બધા અપરાધ કહી દે.’ આ જ પ્રાયશ્ચિત છે. આનાથી મનની શુદ્ધિ થાય છે અને તે મહાત્મા બની જાય છે.

સત્યની પ્રશંસા કરતાં કહ્યું છે કે ‘સત્યનું પાલન કરનારને પરમાત્માની શક્તિઓની સહાય મળે છે: ‘दृह्वणो यौ नुदथे, प्र सत्यावानमवथो भरेषु ॥’ (અર્થર્વ, ૪.૨૯.૧).

અહીં આગળ સત્યપાલન કરનાર અનુષ્ઠાની મહાત્માઓને કેવી પ્રકારે સહાયતા મળે છે, એની નામાવલિ

આપી છે. આ નામ પણ એક-એક વિશેષ ગુણની સૂચના આપી રહ્યા છે. આવા પ્રેરક ગુણોની ઉપાસના એ જ ઉપાસનાનું વૈશિષ્ટ્ય છે :

યાવઙ્ગિસમવથો યાવગસ્તિ મિત્રાવરુણા જમદગ્નિમત્રિમ્।

યૌ કશ્યપમવથો યૌ વસિષ્ઠં તૌ નો મુચ્યતમંહસઃ ॥ (અથર્વ., ૪.૨૯.૩)^૬

અથર્વ.માં વારંવાર વાણીના દુરુપયોગજનિત પાપથી મુક્ત થવા : યદ્વૈચિમ તતો વરુણ મુચ્ચ નઃ (અથર્વ., ૭.૮૮.૨), અસત્ય ભાષણ કરનારને છિન્ન-ભિન્ન કરી, સત્યવાદીને પાપમાંથી મુક્ત કરવાની પ્રાર્થના કરવામાં આવી છે :

છિન્નન્તુ સર્વે અનૃતં વદન્તં યઃ સત્યવાદ્યતિ તં સૃજન્તુ ॥ (અથર્વ., ૪.૧૬.૬) એટલું જ નહીં અસત્ય ભાષણ કરનારને ‘ઉદરનો નાશ કરીને બંધાયા વિના કોશની જેમ ઉપેક્ષિત પડ્યા રહેવાનો દંડ કરવાનું કહે છે’ :

અનૃતવાઙ્મૃચક્ષઃ..... આસ્તાં જાત્મ ઉદરં શ્રંસયિત્વા કોશ ઇવાબન્ધઃ પરિકૃત્યમાનઃ ॥

(અથર્વ. ૪.૧૬.૭)

આથી તો સત્યની પ્રતિષ્ઠારૂપ ભાવનાને વ્યક્ત કરતાં કહ્યું છે કે ‘મિત્રાવરુણા સામર્થ્યથી સૂર્ય પણ અસત્યરૂપ અંધકારને દૂર કરીને, સત્યરૂપ આલોકને ફેલાવે છે’ :

ઋતં પિપર્ત્યનૃતં નિ પાતિ। (અથર્વ., ૯.૧૫.૨૩)

(૨) રાષ્ટ્ર-ભાવનાયુક્ત ઉપાસના :

ઉત્તમ રાષ્ટ્રની કલ્પના કરતાં અથર્વવેદકારે કહ્યું છે કે ‘જેમાં ઉત્તમ ભૌતિક સુવિધાઓ હોય, સર્વેને માટે રહેવા યોગ્ય હોય, સાનુકૂળ હોય’ એવા રાષ્ટ્રને ધારણ કરવા પ્રાર્થના કરવામાં આવી છે :

આ યાતુ મિત્ર ઋતુભિઃ કલ્પમાનઃ સંવેશ્યન્મૃથિવીમુસિયાભિઃ।

અથાસ્મધ્યં વરુણો વાયુરગ્નિર્વૃહદ્રાષ્ટ્રં સંવેશ્યંડદધાતુ ॥ (અથર્વ., ૩.૮.૧)

આવા રાષ્ટ્રને ‘સંવેશ્ય રાષ્ટ્ર’ કહ્યું છે. પં. સાતવળેકરજીએ એની વિભાવના આપતાં કહ્યું છે કે ‘ઉત્તમ માર્ગદર્શક આદર્શ જીવનવાળા ધર્માત્મા અને પુણ્યાત્મા જે રાષ્ટ્રમાં અધિક હોય છે અને જ્યાંના લોકો એમને અનુકૂળ પોતાનાં આચરણ બનાવી રહે છે, એ રાષ્ટ્રને ‘સંવેશ્ય રાષ્ટ્ર’ કહે છે. જ્યાં મનુષ્ય જઈને રહે અને આનંદ પ્રાપ્ત કરે.’^૭

એવા રાષ્ટ્રની પણ કલ્પના કરવામાં આવી છે કે ‘જે રાષ્ટ્રમાં નિર્ભયતાપૂર્વક રહી શકાય.’ પૂર્વે આર્યજાતિ ઉપર પણ વિદર્શિઓનાં આક્રમણો થતાં હશે, તેમનાથી સુરક્ષિત રહી શકાય તે માટે પ્રાર્થના કરતાં કહ્યું છે કે,

આપનાં તેજથી માંસ-ભક્ષક રાક્ષસોને અમારાથી દૂર ભગાડો. તેમને કોઈ ભૂમિ તથા આશ્રય આપનારો ન મળે અને તેઓ પરસ્પર લડીને નાશ થાઓ :

અમ્યં મિત્રાવરુણાવિહાસ્તુ નોઽર્ચિષાત્ત્રિણો નુદતં પ્રતીચઃ।

મા જ્ઞાતારં મા પ્રતિષ્ઠં વિદન્ત મિથો વિઘ્નાના ઉપ યન્તુ મૃત્યુમ્ ॥ (અથર્વ., ૬.૩૨.૩)

વર્તમાનમાં જ્યારે જ્ઞાતિવાદ, જાતિવાદ, ધર્મ-સંપ્રદાયવાદ વકરી રહ્યો છે. નૈતિક મૂલ્યોનો ઢ્રાસ થઈ રહ્યો છે, ત્યારે અથર્વ.કારની આ રાષ્ટ્રવાદી ઉત્તમ ભાવના પ્રેરક બની રહે એમ છે.

(૩) માનવ-કલ્યાણ / સમષ્ટિ ભાવના :

સૌથી શ્રેષ્ઠ ધર્મ - માનવ ધર્મ છે. પરંતુ વેદો તો એનાથી ઉર્ધ્વ જઈને સમગ્ર પંચમહાભૂત યુક્ત પ્રાણી જગતના કલ્યાણની ભાવના વ્યક્ત કરે છે. વરુણદેવને પ્રાર્થના કરતાં જળનું માહાત્મ્યગાન કર્યું છે. હિતકારી જલને માતૃવત્ માન્યું છે. જળ પ્રાણીઓને શાંતિ પ્રદાન કરે છે, પવિત્ર કરે છે. શરીરના દોષો દૂર કરે છે અને આંતર્બાહ્ય શુદ્ધ કરવા દ્વારા આરોગ્ય પ્રદાન કરે છે. વરુણ તો જળ વરસાવનાર દેવ છે. માતૃવત મધુર જળ માનવ જીવનને નિરોગી, ઉદ્વેગરહિત રાખી પવિત્ર કરનાર છે. આ પ્રકારના જળની અપેક્ષા ઉપાસક રાખે છે :

આપો અસ્માન્ માતર : સૂદયન્તુ ધૃતેન નો ધૃતપ્વઽપુનન્તુ।

વિશ્વં હિ-રિપ્રં પ્રવહન્તિ દેવીરુદિવાભ્યઃ શુચિરા પૂત ણમિ ॥ (અથર્વ., ૬.૩૧.૨)

‘મિત્રાવરુણ’ને અથર્વ.માં જળનું સંવર્ધન કરનાર તો કહ્યા જ છે, પરંતુ સાથે ‘યજ્ઞ’નું પણ સંવર્ધન કરનાર કહ્યા છે. યજ્ઞ હંમેશાં સર્વભૂતહિત માટે, સમષ્ટિભાવથી કરવામાં આવતો હોય છે; જેમાં પર્યાવરણ શુદ્ધિ અને માનવજાતનું કલ્યાણ નિહિત હોય છે :

મન્વે વાં મિત્રાવરુણાવૃતાવૃથૌ... । (અથર્વ, ૪.૨૯.૧)

સમાજમાં વ્યક્તિ શાંતિથી રહી પોતાની અને પરની પ્રગતિ સાધી સમાજને ઉન્નત બનાવે. સમાજની ઉન્નતિને જ પોતાની નેમ બનાવી નેતાઓ લોકોમાં પરસ્પર સહકારની ભાવના કેળવે તે જરૂરી બલ્કે અનિવાર્ય ગણવામાં આવ્યું છે. આ માટે અથર્વ.માં ‘સાંમનસ્ય’ સૂક્ત આપવામાં આવ્યું છે; જેનો ભાવાર્થ કંઈક આવો છે : ‘બધા જ્ઞાની એક સ્થાન પર આવે, બધા મનુષ્યો એક વિચારથી રહી પોતાના નાયકનું બળ વધારે, બધા લોકો એક સ્થાન પર સ્થિર રહે, ઈશ્વર એમને અનુકૂળતાથી એક કાર્યમાં રાખે, આ પ્રકારે બધા લોકો પ્રેમથી એક નાયકના નીચે રહે.’ (અથર્વ., ૬.૭૩.૧-૩).

આમ અથર્વ.ની સાંધિક ભાવના સમાજહિત અને સહકારી પ્રવૃત્તિની પોષક છે. આ માટે અથર્વ.માં ક્ષત્રિયોનો વંશ-વિકાસ થાય, જે સમાજ અને રાષ્ટ્રમાં વ્યાપ્ત દુર્ગતિ અને સમગ્ર પાપોનો (અનિષ્ટોનો) નાશ કરે! -

સ્વધાસ્તુ મિત્રાવરુણા વિપશ્ચિતા પ્રજાવત્ ક્ષત્રં મધુનેહ પિન્વતમ્ ।

વાધેયાં દૂરં નિઘ્રતિં પરાચૈઃ કૃતં ચિદેનઃ પ્ર મુમુક્તમસ્મત્ ॥ (અથર્વ., ૬.૧૭.૨)

અથર્વ.માં પરસ્પર પ્રેમની ભાવનાથી માતૃભૂમિની ભક્તિ કરતાં મનુષ્ય ઉન્નત બની શકે છે. એના માટે પ્રેમથી ઉત્તેજિત મન અને હૃદયથી મનુષ્ય જગતમાં કંઈક વિશેષ કરી શકે છે :

મહાં ત્વા મિત્રાવરુણૌ મહાં દેવી સસ્સ્વતી ।

મહાં ત્વા મધ્યં ભૂમ્યા ઉભાવન્તૌ સમસ્યતામ્ ॥ (અથર્વ., ૬.૮૯.૩)

જે મનુષ્ય કર્તવ્ય કર્મ કરે છે, એની તો રક્ષા થવી જ જોઈએ. આવો મનુષ્ય માનવ જાતને સાચો સંદેશ, પ્રેરણા, સુખ-શાંતિ આપી શકે છે. આ માટે મિત્રાવરુણને અથર્વ.માં પ્રાર્થના કરતાં કહ્યું છે કે ‘મિત્રાવરુણ વૃષ્ટિના સ્વામી છે. તેઓ આ પૌરોહિત્ય કર્મમાં, પ્રતિષ્ઠામાં, ચિત્તિમાં, સંકલ્પમાં, દેવ આવાહનમાં તથા આશીર્વાદ સંબંધી કર્મમાં અમારી સુરક્ષા કરો.’ (આ બધાં કર્તવ્ય કર્મ છે.) :

અસ્મિન્ બ્રહ્મણ્યસ્મિન્ કર્મણ્યસ્થાં પુરોધાયામસ્યાં પ્રતિષ્ઠાયામસ્યાં

ચિત્ત્યામસ્યામાકૂત્યામસ્યામાશિષ્યસ્યાં દેવહૂત્યાં સ્વાહા ॥ (અથર્વ., ૫.૨૪.૫)

(૪) ત્રિવિધ દુઃખોના નાશ માટે :

માનવ જીવન ત્રિવિધ દુઃખોથી વ્યાપ્ત છે : આધ્યાત્મિક, આધિદૈવિક અને આધિભૌતિક. આવાં દુઃખોના નાશપૂર્વક જીવનમાં સુખ-સમૃદ્ધિ અને શાંતિની ઝંખના વૈદિકકાલના માનવથી લઈને અધપર્યન્ત રહી છે. આમાં ઉપાસકની જે અપેક્ષાઓ વણાયેલી છે, તે આ મુજબ છે :

માનવની માનવજાત સાથેની શત્રુતા આદિકાળથી જોવા મળે છે. આથી અથર્વ.માં આ પ્રકારની પ્રાર્થનાઓ જોવા મળે છે; જેમ કે ‘હિંસાની ઈચ્છાથી સંધાન કરાયેલા શત્રુઓના શસ્ત્રોને અમારાથી દૂર રાખવાનો ઉપાય કરો -’

યો અઘ સેન્યો વધોઽધાયૂનામુદીરતે ।

યુવં તં મિત્રાવરુણાવસ્મદ્ યાવયતં પરિ ॥ (અથર્વ., ૧.૨૦.૨)

દ્વેષ કરનાર શત્રુઓનો નાશ કરવાની પ્રાર્થના કરવામાં આવી છે :

યોઽસ્માન્ દ્વેષ્ટિ યં વયં દ્વિષ્મસ્તં વો જમ્ભે દધ્મઃ । (અથર્વ., ૩.૨૭.૩)

એ જ રીતે વિદ્રોહીઓને દૂર કરવાની પ્રાર્થના પણ થઈ છે :

દુહ્વણો યૌ નુદેથે । (અથર્વ. ૪.૨૯.૧, તથા દ્ર., ૬.૪.૨)

આથી તો મિત્રાવરુણનો સત્યમાર્ગ તથા સરળ કિરણોવાળો રથ મિથ્યાચારી પુરુષોને તકલીફ આપવા માટે તેમની સામે આવે છે :

યયો રથઃ સત્યવર્ત્મર્જુરશ્મિર્મિથુયા ચરન્તમભિયાતિ દૂષયન્ । (અથર્વ., ૪.૨૯.૭)

મિત્રાવરુણ તો અકાળે આવતા અવસાનને દૂર કરનાર -

મિત્ર એનં વરુણો વા રિશાદા જરામૃત્યું કૃણુતાં સંવિદાનૌ । (અથર્વ., ૨.૨૮.૨)

એ જ રીતે દીર્ઘાયુ બનાવે છે : આ યાતુ મિત્ર ઋતુભિઃ કલ્પમાનઃ સંવેશયન્ પૃથિવીમુસિયાભિઃ । (અથર્વ. ૩.૮.૧)

મિત્રાવરુણ તો કલ્યાણના ઉપક્રમનું શમન કરનાર છે : તેના તે તન્વેઃ શં કરં પૃથિવ્યાં... । (અથર્વ., ૧.૩.૨), રોગોથી મુક્તિ અપાવનાર, પાપોથી મુક્તિ અપાવનાર : ધામ્નોધામ્નો રાજન્તિતો વરુણ મુચ્ચ નઃ । યદાપો અધ્ન્યા ઇતિ વરુણેતિ... । (અથર્વ., ૭.૮૮.૨), શાપ, ક્રોધ, અનુચિત કર્મજનિત દોષોથી મુક્તિ અપાવનાર -

મુચ્ચતુ મા શપથ્યાઃ૩દથો વરુણ્યા દુત ।

અથો યમસ્ય ષડ્વીશાદ્ વિશ્વસ્માદ્ દેવકિલ્વિષાત્ ॥ (અથર્વ., ૭.૧૧૭.૨)

ઉપર્યુક્ત બાબતોના સારરૂપે અથર્વ.માં અંતે ત્રણે તાપથી મુક્ત થવા માટે પ્રાર્થના કરવામાં આવી છે; કારણ કે અથર્વ.કાર કર્મફળના સિદ્ધાન્તમાં માને છે :

ઉદુત્તમં વરુણ પાશમસ્મદવાધમં વિ મધ્યમંશ્રથાય ।

અથા વયમાદિત્ય વ્રતે તવાનાગસો અદિતયે સ્વામ ॥ (અથર્વ., ૧૮.૪.૬૯)

આ રીતે અથર્વવેદકાર માનવજાતિના પ્રત્યેક પાસાને સ્પર્શતો નિકટનો વેદ છે.

(પ) ગુણાનુરાગી ઉપાસના :

કોઈપણ દેવતાનું દ્વિવિધ વ્યક્તિત્વ હોય છે : આંતરિક અને બાહ્ય. આ પ્રકારનો વ્યક્તિત્વ વિકાસ કરવા માટે દેવતાના રૂપમાધુર્યનું પાન અર્થાત્ ધ્યાન, મનન કે નિદિવ્યાસન કરવું આવશ્યક છે.

મિત્રાવરુણ સુરક્ષા અને સત્યમાર્ગ (૪.૨૮) તથા પાપોથી મુક્ત કરનાર (૬.૮૭.૨) દેવ છે. વરુણ નિયંતા છે (૧.૧૦), કર્મદિના નિયંતા, જ્ઞાતા, સાક્ષી, રાજા, સૃષ્ટિરક્ષક છે (૪.૧૬), ધર્મચિરણ કરાવનાર (૫.૧), પ્રાણિઓનું સંચાલન કરનાર (૫.૨૨) છે. વિશેષતા તો એ પણ છે કે ‘વરુણની પ્રાર્થના કવિ અને ધૈર્યવાન બનવા માટે (૫.૧૧.૪), વાણીના સંયમ માટે (૭.૮૮.૨) અને કર્મજનિત દોષોથી મુક્તિ (૭.૧૧.૨) માટે કરવી જોઈએ,’ એમ અથર્વવેદ કહે છે. આ ઉપરાંત આ બંને દેવતાઓ દાન આપનાર, બધાં કર્મોને જાણનાર (૨.૨૮.૨), બળશાળી (૧.૩.૨), સુખી અને દીર્ઘજીવન આપનાર (૧.૧૦.૨), ઐશ્વર્યવાન

(પ.૧૧) તેમજ દેવત્વની ઈચ્છા પૂરી કરનાર અને અભિલષિત ફળ આપનાર (૭.૬૦) છે. પાપોથી (દોષોથી) મુક્તિ મેળવવા વિસ્તારથી નિરૂપણ થયેલ છે. (૬.૮૭.૨, ૪.૨૮.૧-૭, ૬.૮.૮૭.૨).

નિષ્કર્ષ :

- (૧) મિત્રાવરુણની ઉપાસના મૂલ્યવર્ધક છે. તે સત્યવચનથી મનુષ્યનું ગૌરવ વધે છે અને અસત્ય વચનને દોષ માને છે. આ માટે પ્રાયશ્ચિતનો ઉપાય બતાવ્યો છે. સત્યપાલન કરનારમાં શક્તિઓનો સંચય થાય છે; એવી જિજ્ઞાસા નિરૂપી ઉપાસક/સાધકને બ્રહ્મની નજીક લઈ જવાનો સુપેરે પ્રયત્ન કર્યો છે. જ્યારે અસત્યવચનથી એવા અજ્ઞાનીઓને દંડની પણ જોગવાઈ કરી સુધારવાનો પ્રયત્ન કરી સમાજમાં સત્યની પ્રતિષ્ઠા કરવાનો ઉમદા પ્રયત્ન કર્યો છે.
- (૨) અથર્વ. કારે સજ્જન વ્યક્તિઓના આચરણથી જ સમાજ સુધારણા થાય છે અને એવું રાષ્ટ્ર નિર્ભય રીતે, સાનુકૂળ રીતે રહેવા માટે ઉત્તમ અને પ્રેરક બની રહે છે, એવી રાષ્ટ્રવાદી ઉમદા ભાવનાનું ચણતર કર્યું છે.
- (૩) વ્યક્તિ જ્યારે નિરોગી, ઉદ્દેગરહિત બની શાંતચિત્તે વ્યષ્ટિ અને સમષ્ટિ ભાવનાથી પ્રગતિ કરે, ઉપરાંત સાંધિક ભાવનાથી સમાજ અને રાષ્ટ્રમાં વ્યાપ્ત દુર્ગતિ અને સમગ્ર પાપોનો નાશ થાય, મનુષ્ય કર્તવ્યકર્મ થકી પ્રેરક બને એ જ સાચું માનવ કલ્યાણ; જેનાથી ‘સર્વભૂત હિતે રતાઃ’ ની ભાવના અથર્વ.માં ઉજાગર થાય છે.
- (૪) ત્રિવિધ દુઃખોના નાશથી વ્યક્તિ સુખી થાય છે. અનુક્રમે તેનાથી સમાજ અને રાષ્ટ્ર સુખી થાય છે. આ માટે અથર્વ.માં આંતરિક અને બાહ્ય એવા દ્વેષ કરનાર, વિદ્રોહીઓ, મિથ્યાચારીઓનો વિરોધ કે નાશ કરવાનું સૂચન - ‘શઠં પ્રતિ શાઠ્યં’ના ભાવને જાગ્રત કરે છે.
- (૫) સંક્ષેપમાં, મનુષ્ય જે ગુણની વૃદ્ધિની ઈચ્છા રાખે છે તે એ જ ગુણને કેન્દ્રમાં રાખી ઉપાસના કરે છે, તે ગુણ ઉપાસ્ય દેવનો ગુણસ્વરૂપ બની જાય છે; તે પ્રમાણે ઉપાસકનું, સાથે સમાજનું અને રાષ્ટ્રનું ઘડતર થાય છે. અથર્વવેદીય મિત્રાવરુણની ઉપાસનાનો અભિગમ તો લોકકલ્યાણ કે લોકસંગ્રાહક બની રહે છે, દિશા અને દષ્ટિ આપવાનો જ રહ્યો છે!!!

● પાદટીપ ●

૧. ઉપાસનાનિ સગુણબ્રહ્મવિષયમાનસવ્યાપારરૂપાણિ શાષ્ઠિલ્યવિદ્યાદીનિ। તથા દ્રષ્ટવ્ય, શ્રીરામતીર્થપ્રણીત ‘વિદ્વન્મનોરજ્ઞની’ ટીકા મેં इसकी व्याख्या।

- સંપા. પં. શ્રી રામગોવિન્દ શુક્લઃ, વેદાન્તસારઃ, શ્રીરામતીર્થપ્રણીત ‘વિદ્વન્મનોરજ્ઞની’ સમાખ્યયા વ્યાખ્યયા હિન્દી-

COPYRIGHT

The copyright of the articles that are accepted for publication and finally published is to be given to RADHANVALLI. Moreover authors are required to declare that the copyright requirements of material used directly or indirectly in the article are accordingly fulfilled. RADHANVALLI reserves the copyright and holds the right to use and disseminate the material in any form or medium, i.e. print or electronic. The published article cannot be reproduced, photocopied or used for commercial purpose except with prior permission.

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

Subscription:

Single Copy 750

| Term | For Individual | For Institution |
|----------|----------------|-----------------|
| One Year | 500 | 750 |

Mode of payment:

The Demand Draft should be drawn in favour of Principal, Shri Trikamjibhai Chatwani Arts & J.V. Gokal Trust Commerce College, Payable at Radhanpur.

Reprints:

All the published papers of the journal are available on institute website. For reprints of paper/article and permission please contact 02746-277144.

Disclaimer:

Opinions expressed in this journal do not reflect the policies or views of Radhanvalli, but of the individual contributor. Neither Radhanvalli (ACCR) nor editors is responsible for a case where author has not acknowledged or unintentionally omitted the source material. The authors are solely responsible for the details and statements in their research papers. All disputes are subject to Radhanpur Jurisdiction only.

Please contact at the following address:

Shri Trikamjibhai Chatwani Arts & J.V. Gokal Trust Commerce College,
Himmat Vidyanagar,
Kandla Highway,
Radhanpur-385340,
Dist. Patan, Gujarat, India
Phone No. : 02746-277144.

Website: www.researchjournalaccr.org

Correspondence may preferably be done through E-mail.

Send your contribution to: **researchjournalaccr@gmail.com**

SUBMISSION GUIDELINES

RADHANVALLI Bi-annual International Peer Reviewed Research Journal (Online) is looking for write-ups of original and independent research. The journal is published by Shri Trikamjibhai Chatwani Arts & J.V. Gokal Trust Commerce College, Radhanpur. We are keen to receive submissions from researchers, academicians, managers, entrepreneurs and scholars from Industry.

Submission Guidelines:

Papers submitted for publication should be exclusively written for this journal and should not have been published or sent for publication elsewhere. The papers submitted should evince serious academic work contributing new knowledge or innovative critical perspectives on the subject explored.

Each paper must be accompanied by:

A declaration that it is an original work and has not been published anywhere else or sent for publication as per given format.

Abstract of paper about **100-200 words** and **4 to 8 keywords** to describe your research paper and facilitate identifying research domain

A short bio-note of the contributor(s) indicating name, institutional affiliation, brief career history, postal address, mobile number and e-mail, should be provided on a separate page along with the title of the paper in the format.

Each contributor will get a complimentary copy of the issue (free of charge)

There is no publication fee or charge

Format:

Paper size: A4, Font & Size: Times New Roman 12, Spacing: 1.5 space, Margin of 1 inch on all four sides, Justified Alignment.

The length of papers should not be more than 15 (1.5 space) typed pages, including tables, diagrams and appendices

Title of the paper: bold, title case (Capitalize each word), centered.

Review Procedure

All the papers submitted to the “Shri Trikamjibhai Chatwani Arts & J.V. Gokal Trust Commerce College, Radhanpur” shall be reviewed by peer-review process. The editor has the final authority for the acceptance or rejection of any article. Management and this journal reserve the right to republish the paper in any form, at any time in the future.

Rejected papers won't be sent back to the contributor.

Guidelines for Reference

Only cited works should be included in reference list. Please follow APA style of citations. Papers not submitted in the standard format, as suggested above will not be considered for publication. The reference list should be alphabetized and not numbered. Please refer: www.apastyle.org

Titles of articles from journals and books: “quoted”.

Mode of submission

The manuscript shall be accepted in only **soft copy** sent to: **researchjournalaccr@gmail.com**

Deadlines

The journal will be published bi-annually. For May edition, papers must be submitted before 30th March. For November edition, papers must be submitted before 30th September.

However, contributions are accepted round-the- year.

CERTIFICATE OF ORIGINALITY

Please complete and sign this form and send it back to us with the final version of your manuscript. It is required to obtain a written confirmation from authors in order to acquire copyrights for papers published in **RADHANVALLI**

Title of the Paper: _____

DECLARATION:

I / We, _____ the author/authors of the research paper/article entitled _____ authorize you to publish the above mentioned paper/article in the **RADHANVALLI**

We declare that:

- This contribution is original, except for such excerpts from copyrighted works as may be included in the reference.
- This paper has not been published in the same form elsewhere.
- I/We will not publish above said contribution anywhere else without the prior written permission of the publisher.
- Furthermore, I/We hereby transfer the unlimited rights of publication of the above mentioned paper in whole to RADHANVALLI. The copyright transfer covers the exclusive right to reproduce and distribute the article, including reprints, translations, photographic reproductions, microform, electronic form (offline, online) or any other reproductions of similar nature.
- The signatories signs for and accepts responsibility for releasing this material on behalf of any /or all co-authors.

1st Author's Signature:

Author's Name:

Address:

Date:

Mobile No:

2nd Author's Signature:

Author's Name:

Brief Biodata of Author(s)

| | | |
|--------------------------|---|--|
| Paper Title | : | |
| Title | : | |
| Full Name | : | |
| Designation | : | |
| Institution | : | |
| University (Affiliation) | : | |
| Address | : | |
| Pin Code | : | |
| City | : | |
| District | : | |
| State | : | |
| Country | : | |
| Fax | : | |
| Email | : | |



:: VISION ::

To spread qualitatively equipped higher education along with vocational literary and humanitarian values through this institution. It also aims at keeping pace with the global challenges of the future building citizens who contribute in the motion of the creation of a secular nation and there by establish its distinctive identity.

:: MISSION ::

- To provide ample opportunities of the best education in the fields of literature and commerce along with the overall development of the intellectual, physical and mental units of the youths of such socially, educationally, economically, backward and boarder area.
- To inculcate professional commitment, highest moral values and implant such human values that will enable them to achieve the efficiency as an ideal citizen of the nation and to equip them to face the challenges of the future by providing structural facilities to achieve research targets through this institution.
- To empower girls education along with social, cultural and natural values and developing leadership qualities to care a distinctive personality in the society through the means of this institution.

