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Modasa Dist- Arrvalli

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Editor's Column

The blast of knowledge at the universal hut due to scientific dynamics has without doubt redefined the very concept of new Era. The main set-up of education especially higher education-has become a subject of study and scrutiny for the scholars and practitioners who have a hunger desire to face change and challenges. It is because we, the creature beings, are brilliant with the faculty of option and a liberated will.

Unlike other type, we are not planned. We can make choices and use our free will to act and get our objectives. Inequities in learning opportunities, quality of educational military and level of learning success persist by gender, rural/town locality, ethnic backdrop, and socioeconomic status.

The quality of education and the aptitude to define and monitor this quality is absent in most upward countries. The means and span of education continue to be fine and curbed to past models of delivery, and the use of other channels continues to be informal and subsidiary. The increase in quantitative and qualitative demand for education is not in step by an raise in funds.

At this point in time, it is safe to situation that the split of views on the risk of change is marvelous. We, the publishers of Research Genius E Journal, are very much eager to view some aspect of these changes through academic article contributed by impressive scholar and social group. The nearby issue contains papers with decisive coming and scrutiny as well as orderly argument and reflection on various theme of language, prose, information technology, commerce and so on. We trust this will positively be helpful for the community who desire transform.

Chief-Editor

Dr. Sudhir G. Joshi

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Effect of Biometric System as an Integration of Technology on Classroom Management

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ABSTRACT

Biometrics, an advance technology designed for automated recognition of humans using physiological or behavioral characteristics, is much used in classroom. This research aimed at studying the students' awareness of Biometric technology system. It even focused on knowing the effect of awareness towards biometric technology system on its application. In the present study 40 postgraduate students and 50 students of professional courses from North Gujarat University randomly were chosen from the faculties where Biometric technology system was used. Four-phase process was carried out. Self-made tools i.e. Biometric Technology Questionnaire and Biometric Technological System Inventory were used to procure data related to awareness of Biometric Technology System and application of Biometric Technology, respectively. The findings revealed low awareness of physical features and working nature of Biometric Technological system. Yet the awareness of biometric technological system did not have any effect on its usage.

INTRODUCTION

Classroom Management is the act of managing the ensure avoidance of stressful and non educational situations so that students learn topics and subjects effectively. Classroom management ensures that students are provided with the correct educational tools and a calm environment in which to learn.

Therefore the study on implementation of biometric system In a technology- based attendance system can support recent movements in enhancing student attendance and improving performance outcomes. Thereby Biometric technology is a means for classroom management for students and the study on integrating this type of technology significantly can influence strategy-based research on individual and group student attendance in university classrooms. A technology-based attendance based on biometric system can introduce a competitive

environment among students' of different subject classrooms. As such, the investigators chose to work on this theme.

KEY WORDS

Effect, Biometric System, Technology, Classroom Management.

OBJECTIVES

- To study the awareness of biometric system among graduate students and post graduate students of B.ed. Course.
- To study the applicability of biometric system among graduate students and post graduate students of B.ed. Course.
- To compare the awareness of biometric technology system among graduate students and post graduate students of B.Ed. Course.

HYPOTHESES

There will be no awareness of biometric technological system among graduate students and post graduate students of B.Ed. Course.

- There will be no applicability of biometric technological system among graduate students and post graduate students of B.Ed. Course.
- The awareness of biometric technological system among graduate students and post graduate students of B.Ed. Course.

METHODOLOGY

“Effect of Biometric System as an Integration of Technology on Classroom Management” was conducted in four phases. In the first phase, Biometric Technological System and its components were studied Book, journal and Internet and through various sources other than Biometric System Physical features and its operation were explored.

In the second phase, information related to Biometric system faculties operating Biometric system was distinguished. Thereafter, the students of graduate students and postgraduate students of B.Ed. course were selected. In the third phase the required tools for the study were constructed. Primarily Biometric Awareness Questionnaire was designed according to the components of Biometric system and its functioning. The fourth phase included implementation of tool discipline wise, its collection and data analysis.

TOOL:-

The variables to be assessed in this study were Awareness and Functioning of Biometric System and classroom Management. For assessing these variables self prepared tools Biometric Awareness Questionnaire and Biometric Technological System Inventory were designed.

DATA ANALYSIS

In the present study, for analyzing the data, the following statistical techniques were used.

- The awareness of working of Biometric Technological among graduate students and postgraduate students of B.Ed. course was analyzed through M.S.D. and C.V.
- The Applicability of Biometric Technological System among graduate students and postgraduate students of B.ED. Course was analyzed through M.S.D. and C.V.
- The Mean score of awareness of Biometric System amongst graduate students and postgraduate students belonging to B.Ed. course students were analyzed through correlated t-test.

FINDINGS

- Biometric technology system was known to students of B.Ed. courses and graduate students and postgraduate students.
- Graduate students and postgraduate students as well as students of B.Ed. course were not much aware of the physical feature or the working nature of the biometric technological system.
- The students of B.Ed. courses as well as graduate students and postgraduate students were well-versed in the applicability of biometric technology system.

CONCLUSION

The present study was conducted to know the 'Effect of Biometric System as an Integration of Technology on Classroom Management' In recent year such technology has gained wide recognition and academic acceptance. Therefore this study has wide implications for teachers, students and administrators. The study also contributes to the direction of administrators providing awareness and applicability of biometric system. Thereby the administration can induce awareness of biometric system in their institutions/organizations for maintenance of the technology to benefit the members, which will help in the strengthening of the management.

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શ્રી રાષ્ટ્રલોકમાં સ્વતંત્ર રાષ્ટ્રના લક્ષણો

ડૉ. સંજય ન. પંડ્યા

શ્રી કલજીભાઈ આર. કટારા આર્ટ્સ કોલેજ, શામળાજી જિ-અરવલ્લી

સુપ્રસિદ્ધ શ્રી અમૃતવાઝમવાચાર્ય શ્રી મહનીય કૃતિ ‘રાષ્ટ્રલોક’ ને આચાર્ય પ્રણીત ‘શ્રી રાષ્ટ્ર સંજીવન ભાષ્ય’ સાથે ડૉ. શિવસાગર ત્રિપાઠી (રાજસ્થાન વિશ્વવિદ્યાલય જયપુરથી) સંપાદિત કરી પ્રસ્તુત કરી છે.

સ્વતંત્રતાના સૂર્યોદય પહેલાં કેટલાંક વર્ષ પહેલાં ઇ.સ. ૧૯૩૪માં શ્રીમદ્ અમૃતવાઝમવાચાર્યની કાન્ત દ્રષ્ટિથી રાષ્ટ્રસ્વરૂપના સંબંધમાં તેમનું ચિંતન સંસ્કૃતભાષામાં વ્યક્ત થયું છે. આ ચિંતનનો વિસ્તાર ઇ.સ. ૧૯૪૮માં સ્વતંત્રતાના સૂર્યોદય પછી પણ થયો.

શ્રી અમૃતવાઝમવાચાર્ય કાશ્મીરના શીવદર્શન, જેને ત્રિક દર્શન તેમજ પ્રત્યભિજ્ઞા દર્શનના રૂપમાં પણ ઓળખવામાં આવે છે. તેમના સિદ્ધ આચાર્ય પણ હતા. તેઓ સાક્ષાત્કૃતધર્મા ઋષિ હતાં. જેઓએ પોતાના અનેક ગ્રંથોમાં ‘શિવદ્રષ્ટિ’ ને આધારભૂમિ બનાવીને ચિંતનના ક્ષેત્રમાં નવી ક્ષિતિજોનો ઉન્મેષ કર્યો છે. રાષ્ટ્રલોક પણ આ પ્રકારની કૃતિ છે.

શૈવ દર્શનનો પ્રમુખ સિદ્ધાંત છે સ્વાતન્ત્ર્ય. જે કર્તૃત્વનો પર્યાય છે. અનેક ભારતીય દર્શનોમાં કર્તૃત્વને વિકાર માનવામાં આવે છે. તેને ઇશ્વર અથવા આત્માની ઇશિતા, સામર્થ્ય, પૂર્ણતા અથવા પરતાનો પર્યાય નથી માનવામાં આવતો આથી જ વેદાન્તનો બ્રહ્મ અને સાંખ્યના પુરુષ બંને નિર્વિકાર છે જે વિકારથી અને એટલા માટે કર્તૃત્વથી ચકલુચન દ્રષ્ટિરૂપે સ્વાતન્ત્ર્ય અથવા કર્તૃત્વનો અભાવ ચૈતન્યને જડ બનાવી દે છે. નિષ્ક્રિય ચેતના જડમણ જેવી છે.

આ માન્યતાના વિશ્વમાં ‘રાષ્ટ્રલોક’ પરતન્ત્ર ભારતમાં સ્વતંત્રતાનો ચિંતનમૂલક સાંસ્કૃતિક શંખનાદ હતો. એ દુર્ભાગ્યની વાત છે કે દેશની સમસ્યાઓને લઈને જે સ્વાતન્ત્ર્યમૂલક ચિંતન પ્રસ્તુત કરવામાં આવ્યું તેની તરડ સંસ્કૃતથી અપરિચિત લોકોનું ધ્યાન ગયું નહીં. ડૉ. શિવસાગર

ત્રિપાઠીએ અમૃતવાગ્મવાચાર્યની ‘રાષ્ટ્રલોક’ ને સંપાદન કરીને આ ખામીને પૂરી કરવાનું પ્રાથમિક સોપાન પાર પાડ્યું છે.

રાષ્ટ્રવાદની સંકલ્પના અને તેની અર્થઘટના જોવા પછી વિવિધ પ્રવેશ કરવો ઇસ્ટ ગણાશે. જર્મન વિદ્વાન મોનિયર વિલિયમ્સના શબ્દકોષ પ્રમાણે રાષ્ટ્ર શબ્દ રાજ્ ધાતુમાંથી નિષ્પન્ન થયો છે. રાષ્ટ્ર શબ્દ ઋગ્વેદમાં એક વિશાળ રાષ્ટ્ર Empire, નાનું રાજ્ય Dominance, દેશ – Country, જિલ્લો – District એવા અર્થોમાં પણ ઘટાવાયો છે. મહાભારતમાં ૧૩/૩૦૫૦ માં તે ‘A kingdom’ ના અર્થમાં વપરાયો છે. મનુસ્મૃતિમાં ‘રાષ્ટ્ર’ શબ્દનો અર્થ ‘પ્રજાનું રાજ્ય’ એવો થાય છે. રાષ્ટ્ર વિષેની ભાવના ઉત્તર વૈદિકયુગમાં અસ્તિત્વમાં આવી છે. અથર્વવેદમાં આ પ્રકારના ઉલ્લેખો મળે છે. ઇ.સ. પૂ. ૧૦૦૦ થી ‘રાષ્ટ્ર’ શબ્દ અમુક પ્રદેશ પરની સત્તાના અર્થમાં વપરાવા લાગ્યો અને ત્યારથી રાષ્ટ્રપદનો સંબંધ અમુક પ્રદેશ પરની સત્તા સાથે જોડાયો.

આ બધી અર્થઘટનાઓમાંથી ‘રાષ્ટ્ર’ શબ્દનો વિદ્યમાન અર્થ દેશ Country સ્વીકારી સ્વતંત્ર રાષ્ટ્રના લક્ષણો શ્રી રાષ્ટ્રલોકમાંથી જોઈએ.

परराष्ट्रस्य सम्बन्धः सेना कोषश्च सर्वथा ।

यत्र हस्ते राष्ट्रियाणां स्वतन्त्रं राष्ट्रमस्ति तत् ॥૨૨॥

અર્થાત્ પરરાષ્ટ્રનો સંબંધ સેના અને કોષ બધા પ્રકારથી જે રાષ્ટ્રમાં રાષ્ટ્રિયો (મૂળ રાષ્ટ્રના વડાઓના) હાથમાં હોય છે. તે રાષ્ટ્ર સ્વતંત્ર છે. રાષ્ટ્ર અનેક પ્રકારના હોય છે (૧) પૂર્ણ સ્વતંત્ર (૨) આંશિક સ્વતંત્ર અને (૩) પૂર્ણ પરતંત્ર તેમજ આર્ય અનાર્ય ભેદથી પણ ત્રણ પ્રકારના રાષ્ટ્ર હોય છે.

(૧) મિત્રરાષ્ટ્ર (૨) ઉદાસીન રાષ્ટ્ર (૩) શત્રુરાષ્ટ્ર

આ રીતે પૂર્ણપરતંત્રરાષ્ટ્ર અને શત્રુરાષ્ટ્ર એટલે શું? ક્યું રાષ્ટ્ર તે કહેવાની કોઈ જરૂર આ સભામાં નથી. અહિંયા પૂર્ણસ્વતંત્ર અને મિત્રરાષ્ટ્રની વિભાવના જોઈએ. અત્યયુગમાં રાષ્ટ્રો વચ્ચે મિત્રતા અધિક હોય છે. ત્રેતાયુગમાં મિત્રસમ્બન્ધનું બાહુલ્ય હોય છે. દ્વાપરયુગમાં ઉદાસીન સંબંધો પ્રચુર પ્રમાણમાં હોય છે અને કલિયુગમાં શત્રુ સંબંધોની અધિકતા હોય છે.

આપણો દેશ ચતુર્વિધ અસરો ઝિલતો ઝિલતો ચોથા ચરણમાંથી પસાર થઈ રહ્યો છે. કેમકે ઉપર દર્શાવ્યા પ્રમાણે સેના તો બરોબર છે પણ કોઈ વ્યવસ્થા ખરેખર આપણાં રાષ્ટ્રધારકોના હાથમાં છે? આ મોટો સવાલ છે. ‘રાષ્ટ્રલોક’ માં દ્વાપરયુગનું લક્ષણ ‘શંકા’ આપવામાં આવ્યું છે. કલિયુગનું લક્ષણ ‘ભૂખ’ આપવામાં આવ્યું છે. આ ‘ભૂખ’ એટલે અન્ન નહીં, પણ સુખ – અતિસુખ – હળાહળ સુખ (Radical Hedonism) ની ભૂખ. પ્રથમ પ્રકારની ભૂખ મિત્રતામાં પરિણમે જ્યારે હળાહળ સુખવાદની ભૂખ શત્રુતામાં પરિણમે.

આ કારિકાના મૂળનો વિચાર કરીએ તો સ્વતંત્રતા પૂર્વેના યુદ્ધો શાસકોના વિસ્તારવાદ) અભિગમને કારણે થયાં જ્યારે વર્તમાનમાં જે શંકા અને અશાંતિ છે તે સભ્યતા, સુખ, આવિષ્કારો, મિકેનિઝમના વિસ્તારવાદને કારણે થયાં છે. ટૂંકમાં ‘ભૂખ’ શબ્દનો અતિવિસ્તાર એટલે અશાંતિ, તેથી જ કદાચ આગળની કારીકામાં ગ્રંથકાર લખે છે.

સ્વતન્ત્રમેતત્ત્રયં સ્યાદ્યત્ર રાષ્ટ્રાણિ તાનિ તુ ।
રાષ્ટ્રસંખ્યાં હિ ગચ્છન્તિ કર્યન્તિ ચ મહદ્યેશઃ ॥

અર્થાત્ જે રાષ્ટ્રોમાં ત્રણેય વસ્તુઓ (સેના-કોષ-રાષ્ટ્રવડાઓ) સ્વતંત્ર હોય છે. તે જ રાષ્ટ્ર રાષ્ટ્રોની ગણનામાં આવે છે. તેમજ મહાનયશને પોતાના તરફ ખેંચે છે.

આ ઉપરાંત એક સુંદર લક્ષણ કારીકા ૨૪ માં આપવામાં આવ્યું છે.

મનુષ્યમાત્રઃ સ્વામાદૌ રાષ્ટ્રભાષાં તતોઽભ્યસેત્ ।
તતો ધર્મ્યગ્રન્થભાષાં તતોઽન્યા રાષ્ટ્રયોષિણી॥૨૪॥

અર્થાત્ સભી મનુષ્ય અપની ભાષા (માતૃભાષા) ને સહુથી પહેલાં ભણે, ત્યારબાદ રાષ્ટ્રભાષાનો અભ્યાસ કરે, તેના પછી ધર્મ્યગ્રન્થની ભાષા ભણે અને ત્યારબાદ રાષ્ટ્રને પોષણ કરનારી અનેક ભાષાઓનો અભ્યાસ કરે.

આ કારીકામાં માતૃભાષા અને ધર્મભાષા આ બંને દ્વારા સંસ્કૃતભાષાનો નિર્દેશ થયો છે. પ્રથમનો વર્તમાન સંયોગોમાં રાજ્યભાષા એવો સ્થૂળ અર્થ સ્વીકારીએ તો પણ ધર્મ્યગ્રન્થ ભાષા તરીકે સંસ્કૃતનો ઉલ્લેખ છે જ. જે પ્રજા પોતાના ધર્મ્યગ્રન્થમાં અન્યની મદદ વગર પ્રવેશી શકતી ન

હોય. તેની દયા જ ખાલી રહી. અહિંયા બધા જ મનુષ્ય માટે રાષ્ટ્રિય શિક્ષાની અન્યની આવશ્યકતા પર ભાર મૂકાયો છે.

આ ગ્રંથમાં ઇચ્છાના બે પ્રકારો દર્શાવ્યાં છે. આશંસા અને બુભુક્ષા જેમાં આશંસાને આર્યા ઇચ્છા કહેવાય છે. જેમાં જ્ઞાન-વિજ્ઞાનનો ભાવ અનુસ્પૃત છે. બુભુક્ષાતે અનાર્ય પ્રકારની ઇચ્છા છે. જે ક્રિયા તથા વિક્રિયામાં અનુસ્પૃત છે. આ બંને ઇચ્છાઓ પ્રગટ તો ભાષા મારફત થાય છે. તો આ ભાષા કેવી હોવી જોઈએ તેનું લક્ષણ ‘શ્રી રાષ્ટ્રલોક’ માંથી આ રીતે પ્રાપ્ત થાય છે.

ભાવાભાવોલ્લાસિકલં બિન્દુગં નિજમન્દિરે ।

દીવ્યતિ સ્વાઽવબોધં તન્મહો વૈસર્ગિકં સદા ॥

ભાષા કોને કહેવાય? જે ક્રિયા દ્વારા પોતાનો અભિપ્રાય બનાવવામાં આવે તેને ભાષા કહેવાય છે. આ ભાષા અનેક પ્રકારની છે. તેથી અભિપ્રાય પણ અનેક પ્રકારના બતાવી શકાય છે. આગળ વધતા ગ્રંથકાર આ ભાષાની દિવ્યતા માટે કહે છે કે –

પ્રતિગ્રામં પાઠશાલા સ્થાપનીયા પ્રયત્નતઃ ।

રાષ્ટ્રભાષાં ધર્મ્યભાષાં બાલકાન્યાઠયેદ્ ગુરુઃ ॥

પ્રત્યેક ગામમાં પાઠશાલાની સ્થાપના કરવી જોઈએ. ગુરુ અને બાળકોએ રાષ્ટ્રભાષા તથા ધર્મભાષાનો અભ્યાસ કરવો જોઈએ. આ અભ્યાસની પ્રારંભ કરવાની ઉંમર વિષયક સ્પષ્ટ નિર્દેશ આ રીતે આપવામાં આવ્યો છે.

અતીતચતુરબ્દાનામાષ્ટમાબ્દપ્રપૂરણાત્ ।

ગ્રામીણપાઠશાલાયાં બાલનાં પાઠનં હિતમ્ ॥

જેમની ઉંમર ચાર વર્ષ પૂર્ણ થઈ ચૂક્યાં છે તેવા બાળક-બાલિકાઓને ગામની પાઠશાલામાં અભ્યાસાર્થે મૂકવા જોઈએ.

Awareness among students concerning the usefulness of the internet in
academic, learning and research: An exploratory study of Shri S. K. Shah
& Shri Krishna O.M. Art College, Modasa

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Introduction

Information Communication Technology has been changing the scenario of the entire world incurred academic system specifically teaching-teacher and learning-learner. Today's teachers are enabled to teach in a SMART classroom, Blended Classroom, Flip Classroom, and physical contact classroom, but the ICT has been transforming into particles and merging with all categories of the classroom. Therefore, today's education can not be completed without ICT. A teacher and learner both are using small devices like mobile, pen drives, earphones, recording applications, video applications, etc., in the classroom for succeeding in academic different objectives. The Corona Pandemic 2019 had proven the fair use of ICT applications in educational organizations. ICT era has been believed to start from 1450-1840 in the developed country while the 1960 decade has been believed to be its entry into India. 2001 is the year that recognizes the ICT to all educated and non-educated Indians by crossing the wealth and poverty line. Hence, the basic application of small devices is knowing maximum people while the academic fare use is still required to teach to learners while it advances configuration to both the teachers and learner, so the research activity would grow more.

Here, researchers conducted a survey among students of S. K. Shah and Shrikrishn O M Art college of Modasa, Gujarat. Here, basically, the Psychology, History, regional and Indian languages, Economics, and Home Science disciplines are functioning at undergraduate, post-graduate, and doctoral levels of study. It has more than 1500 students enrolled in the current academic year. The college regularly organizes scholastic and co-scholastic activities for the sake of students and increases their enthusiasm for study. Since the college is old, the different laboratories i.e., the clinical psychology Lab, ICT Lab, and museum are inside the campus, hence it can be easily accessible for the students.

Concept of ICT

Information Communication Technology has depth concepts on both procedures and applications ways. The procedures concept denotes the hardware, software, and its configuration while the application denotes both hardware and software while the configuration and software largely do not exclude. Because the application might possibly be done through guidelines, the hardware connections and software setting could not be possible without domain knowledge.

According to Tech Target Search CIO, ICT is a huge term. It is the infrastructures and components that enable modern computing. The components include hardware, transactions, communication technology, data, internet access, cloud computing, and software. These components itself different disciplines that the educationalist and learner can learn as per the requisites in enhancing the knowledge. The brief utilization of ICT components in academic are elaborated in table no. 1.

Sr. No.	ICT Components	Utilization in Academic Organization	Utilization in Teaching	Utilization in Learning
1.	Hardware – Computer, Laptop & Mobile	In administrative functions and communications	PPT – visualized presentation, new learning, research, etc.	Most of the communication, entertainment, and study purpose.
2.	Transaction – Various shopping sites, Banking sites, E-learning platforms, etc.,	To purchase educational resources and subscribe, blended teaching	To search for new academic resources, academic groups, etc. blended teaching methods	Shopping, Entertainment, accessing digital libraries, and electronic courses.
3.	Communication Technology	Exclusively for communication and to preserve the data	Transform the information for learners	To get updated information and reciprocate the positive response.
4.	Data	Data and information transfer	To know the disciplinary update and techniques	To learn and be used to technology
5.	Internet Access	To collect information from other divisions	Utilization in Teaching	To learn, earn, know and entertainment, self-development

6.	Cloud Computing	To preserve and transfer the Data	To preserve the data and	To preserve teaching material.
7.	Software	To operate the organization automatically	Teaching	Domain learners and extremely users can use it.

Objectives

The study had been conducted with the following objectives.

1. To identify the awareness about ICT for learning purposes among students.
2. To determine the agreement of students toward the utilization of ICT in exclusively teaching and learning.

Reviews of Literature

AmaogeDorathy&EjikeUdeneiIgwebuik (2016) research entitled “Assessment of Internet awareness and use by the undergraduate students of college of agriculture and science education in Michael Okpara university of agriculture umudike” with 360 samples of students. Here the researchers determine of high impact of the internet on undergraduate students, they are mostly aware of different aspects of the usability of the internet. They also identify the one glitch in the power supply and the requirement to organize the training sessions and use of internet exclusively for academic purposes.

Bashir, Sakira, Khalid Mahmood & Shafique, Farzana (2008) conducted a study entitled “Internet use among university students: A survey in the university of Punjab, Lahore” They collected the response from 300 faculties from different disciplines i.e., social science, science, and technology & art & humanities while 302 students from different program i.e., UG, PG & research. Here, the research identified the more 8 reasons behind of use of the internet, where mostly assignment preparation was caught. They also determined some appealing features of the internet i.e., easy work, timesaving, searching tools, the authenticity of the information, internet graphics, etc., Muhmmad, Safdar, Khalid, Mehmood, & Saima Qutab (2010) studied entitled “Internet use behavior and attitude of college students: a survey of leadership colleges network” with 599 responses from students belonging to different campuses of colleges. Here, researchers used different variables to measure the usability of the internet i.e., frequency of use, place where the internet is available with the device, more than seven reasons for using it, etc., and known from the results that most of the students are used the internet for academic and entertainment purposes.

Methodology

Here the descriptive qualitative methodology has been used to identify the awareness of the internet and its uses among students of the S. K. Art and Hari Krishna College. The google form was used to develop an online questionnaire instrument.

Questionnaire: It is classified into three sections i.e., primary information of users, basic awareness about electronic devices and their related terminology, search engine, academic web application, communication tools & techniques, and use of the internet in research, basic knowledge of Excel and statistical analysis software i.e., SPSS, STATA.

Sampling:

College students are unique samples for this study. Here, researchers got a total of 150 responses from various levels of studies of undergraduate, postgraduate, and Ph.D. out of registered students at the mentioned college. Since the college is offering various languages, history, and psychology while the responses had come from the psychology discipline only.

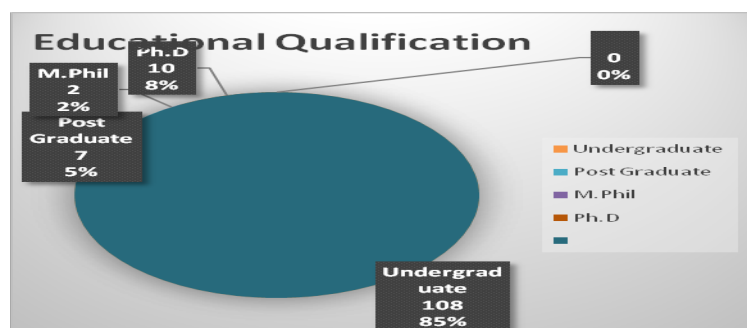
Data Analysis & Interpretation:

Here, descriptive statistics had been used to find out the percentage and statistical test value. The basic Excel application of Microsoft word has been used for the same while data visualization in form of attractive tables, pie charts, and bar charts. The uniqueness of this study is that researchers are elaborating their inferences immediately after analysis of the responses. Hence connectivity of the purpose of questions and responses would be visible.

Limitation:

The study is limited to awareness and usefulness of the internet in academic functionality i.e., teaching, learning, and research. The practical task would be purely another research topic of the experimental method. While the respondents' samples had been collected from history and psychology disciplines. The psychological and neuro elements also does not assess.

Data Analysis, Interpretation, and Inferences:



Here, researchers got a total of 127 responses from the registered students where 85% of students are pursuing undergraduate. 5% studying for a master's degree, 8% for higher education (Ph.D.). The gender-wise respondents obtained 48% male (61 respondents) while 52% female (66 respondents)

Inference:

Since the college is offering higher educational courses, the basic of ICT is required to teach.

Awareness of ICT tools & Techniques

ICT is an immense concept; its software and hardware are different concepts of the discipline. While amidst higher education its application makes it much more friendly that can be used by all with proper practice and understanding of the path, therefore authors had classified all responses into two parts of the following:

Operating part of the electronic device

Here, researchers found the responses by knowing the knowledge of operating systems, electronic devices i.e., mobile, laptops, desktops, some advanced tools i.e., projectors, digital cameras, photocopiers, tablets, etc. Here all the respondents obtained positive answers. All are aware of operating systems, their functions, and device according to relevant features. Hence, today's learners are going to be more technology-friendly, they are using electronic devices for smooth functioning.

Internet Usability

Here, researchers asked questions about working terminology for an electronic device, the name of browsers, internet data transfer, teaching & Learning websites, various applications, drive space, file extension, cascading, VPN, port sharing, computer language, and communication tools i.e., Email box, video calling app, e-learning app, CMS, other applications.

Terminology	Browsers	Communication Tool
• Web application • Browser • CMS • Cascading • Networking • eLearning • Server • File Extension • Data Transfer • Internet • VPN • Port Sharing • Computer Language	• Google • Google Scholar • Yahoo • Altavista • Bing • Internet Explorer • You Tube • Other	• Email • Video Calling Application • Live Chat • Advance Features of Inbox • eLearning device with advance features • E-Calender • Other Creative sites

The highest respondents were 85% (108 learners) aware of the basic terminologies i.e., web application, browser, internet, port sharing, and network, which are mentioned here. All respondents are aware of all mentioned browsers mostly they are using Google. All respondents are aware of communication tools, and they have Gmail addresses. All regularly use "Chat" inside Gmail as well as from separate applications. Video calling applications namely Google Meet and MS Team were used during Covid 19 pandemic.

It is revealed from the responses of 48% (61 respondents) that the undergraduate and master students aren't aware of some ICT terminology i.e. file extension, server, computer language, and the advanced features of the internet which value add to research. All students at the college are accessing the internet through mobile applications expected to research scholars, while 125 respondents (98% above) are browsing Google search engine regularly.

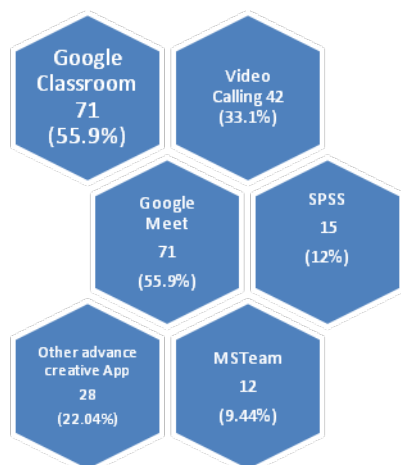
Since the extremely mobile device usability is disseminating everywhere, users automatically understand their advanced features and their processing, but the terminology is ticklish to keeps remember. Sometimes the sentiment toward learning also affects the same.

Inferences

The electronic generation of students has easily learned the applications of devices. Therefore, they are using it in teaching and learning relevant assignments also. Regular teaching assignments would inspire them toward approaches to new techniques; it may well have its own contribution to making a digital India.

ICT Tools & Techniques for Teaching, Learning & Research

The highest 92.1% of respondents (117) agreed that ICT can help to extant teaching, learning, and research, while 7.9% of respondents (10) does not give their agreement. The TLR is a huge and depth concept while the ICT may its assistance aid which needs equal enthusiasts is the prior condition of TLR, therefore researchers asked the awareness about different aid, application, websites, specific application for research i.e., SPSS, STAT includes their advance features, the following results come fronts.



Inference:

Several responses towards google and other applications are showing the learners sentiment toward application of ICT in teaching. Hence, it possible usage of ICT in college by teachers and students both extremely high. The research program i.e., SPSS, STAT and excel awareness are showing less response in compare of other, but it approximately same as number of respondents of researcher i.e., M.Phil. & Ph.D.

Awareness of Respondents towards TLR I

Use of ICT in Communication, Data Preservation, and Transfer:

It is revealed from the responses that all are using google mail for communication. 52 respondents 41%) were aware of the features and facilities of the google email service. All use too to transfer the Internet Data from one device to another through Bluetooth, and attachment, some formatting part i.e., changes

the fonts, colors, etc. also. GoogleDrive also was used but unable to understand the impact of its TLR-related facilities. All respondents agreed with the functions and importance of ICT tools in the TLR process.

All respondents have more than one email address from different browsers preferably google, while 49 respondents (38%) are using Google Drive to preserve the data, and only 27 respondents (21.25%) are aware of TLR-related features of electronic communication platforms.

Inference

The researcher inferred that the respondents who are aware of electronic communication, their features & facilities relevant to TLR, and data preservation all should be the part of competency developed from the practice. These respondents also access inboxes regularly while the documents should send from the same. Hence, here practice is the most important factor.

Co-Relativity of the Internet and Research

The ICT era makes itself a laminate part of the research, therefore it could not separately crystalize. Therefore, researchers had been asked about the role of ICT and its help in research by giving a few options. The responses and their analyzed result are as follows.

Sr. No.	Particular	UG		PG		Research		Total	
		N=108		N=7		N=10		N= 127	
		Yes	No	Yes	No	Yes	No	Yes	No
1	To choose a research topic/Assignment topic	99	9	7		10		116	11
	%	91.67	8.33	100	0	100	0	91.34	8.66
2	To select Research method/Assignment style	107	1	5	2	10		88	39
	%	99.07	0.93	71.43	28.57	100	0	69.29	30.71
3	To prepare the objectives of the study/Clinical Psychology experiment objective	80	28	4	3	6	4	90	37
	%	74.07	25.93	57.14	42.86	60	40	70.87	29.13
4	To prepare a data collection tool/questionnaire/quiz	69	39	7		10		86	41
	%	63.89	36.11	100.00	0.00	100	0	67.72	32.28
5	To an analysis of data with specific software i.e., SPSS, Excel	70	38	7		10		88	39
	%	64.81	35.19	100.00	0.00	100	0	69.29	30.71
6	Data presentation/visualization/table form, pie chart, etc.,	65	43	5	2	9	1	79	48
	%	60.19	39.81	71.43	28.57	90	10	62.20	37.80

It is revealed from the above table that the highest number of undergraduate students agreed on acceptance of co-relativity of the internet with the internet and research. While all research scholars have an agreement on the usability of the internet in the entire research process, except for data presentation. Hence, ICT is a laminate part of the research. The conducted study needs the ICT to be completed either in the prior stage or at last.

Inference

The ICT role in research is dependent on the enthusiasm and competence of the researcher and/or learner. It is a user-friendly tool & techniques can be easily understood in an application, hence, all six factors mentioned here got more than 60% results in its favor. It shows the dimensions of ICT inside the college campus and the interest of learners and researchers.

Role of Microsoft Excel in the learning of specific Research software

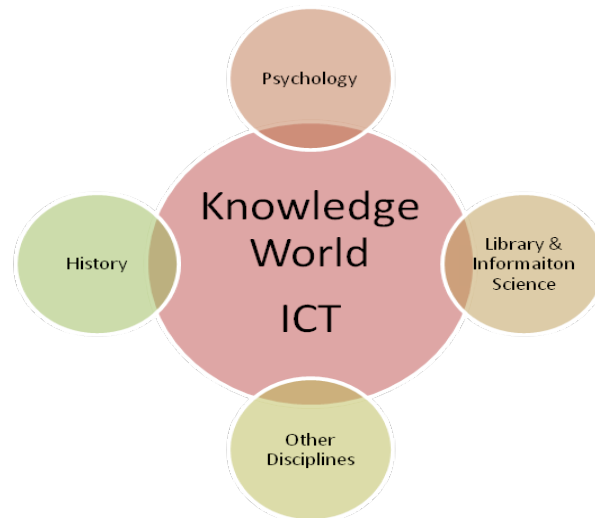
Since the development of Excel, it become a foundation of mathematical and statistical operations. It has good features that would help scholars to identify the result of statistical Tests i.e., Chi-square, T-Test, central tendency, hypothetical values, etc. Here both the researcher has an experience in the applications of Excel and the SPSS, STATA a research program, therefore here the opinion of respondents to be obtained whether the Excel knowledge can help to increase the competency of specific software. It is revealed from the primary data that 71.7% of respondents (91) including all PG and researchers gave them agree in favor of excel, while remain respondents did not have a good experience.

Inference

Here researchers inferred that basic applications which come with operating systems need to do practice in form of learning tasks, assignments, and any other.

Scope of the Study

This study had been conducted with specific limitations, which automatically become a scope of further research. Here, researchers have felt the scope of study in different disciplines accordingly to different variables as mentioned below.



Hence, ICT and its application can be considered the elementary discipline of the knowledge world, it makes space inside remaining all subjects either as a part of the procedure, core subject, elective, applications, standard, or anything. Hence, the study has a huge scope area for the research.

Suggestion

During this survey, both researchers got some experience from the conversation with the students which explains in detail in the following.

Teaching & ICT

Here researchers are suggesting that the user-friendly web app needs to be used in the classroom. ICT can be added to the course curriculum as a practical subject or may develop as a multidisciplinary subject that may be offered as an elective. It can be a part of some of the assignments or internal evaluation, so both the teachers and learners can be habitual to use ICT in education.

Learning & ICT

Today's students are much familiar with electronic devices namely mobile, so, the same would be more competent if it will regularly be used for learning purposes. Therefore, instead of waiting for the desktop and laptop, the mobile can be used to teach them the use of ICT.

Research & ICT

Research is an emergent function for all academic organizations. It can be grown the organization and expand the branch of the foundation discipline of the organization. Today the research could not be complete without ICT. It can help in the entire research process as well as in identifying the plagiarism text within the research write-up. Therefore, ICT knowledge is required to be reaching out to their

appropriate users specifically scholars. Hence, the college has a need to organize specific workshops for the sake of scholars, and learners while increasing the quality of research.

Conclusion

Here researchers felt that the S.K. Art and Shri Krishna O M college has run for 60 years later, this college gives their efforts to increase the education ratio of the Sabarkantha district. Now the college is giving their contributions to being India digital by serving ICT facilities to the students. The college has several registered students, and now the college is trying to reach out to the ICT facilities to a maximum number of students. The college is offering psychology and history disciplines for the undergraduate up to the research program. Hence this study may help to identify the population who is aware of the technology, and interested in research, while they work for the college to expand digital India all over the district.

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ગુરુદેવ રવીન્દ્રનાથ ટાગોર

કાર્મેલીબહેન જે. અહારી

આસી.પ્રોફેસર, બી.એડ.કોલેજ, શામળાજી

રવીન્દ્રનાથ ટાગોરનો જન્મ બંગાળના એક પ્રસિદ્ધ ટાગોર કુળમાં ઈ.સ.૧૮૬૫ કલકત્તામાં થયો હતો તેમના પિતાનું નામ મહર્ષિ દેવેન્દ્રનાથ ટાગોર હતું . ટાગોર પોતાની આર્થીક સંખ્નતા,કળા,વિદ્યા અને સંગીતના ક્ષેત્રે સમગ્ર બંગાળમાં ખ્યાતનામ હતા રવીન્દ્રનાથ ટાગોર ને પોતાના પિતા તરફ દેશભક્ત,નિપુણતા,ધર્મ-પ્રિયતા,કૌશલ્ય ક્ષમતા તેમના વારસાગત પ્રાપ્ત થયેલ હતી. ઈ.સ ૧૮૨૧ ફરીથી ઈંગ્લેંડ ગયા પરંતુ વિચાર ભેદના કારણે ભારત પાછા ફર્યા. ઈ.સ.૧૯૦૧માં ટાગોર બોલપુર નજીક શાન્તિનિકેતનની સ્થાપના કરી.તેમણે જાતે જ શિક્ષકની ભૂમિકા અદા કરી.તે સંસ્થા ઉદારતા અને જુદી જુદી સંસ્કૃતિના સંગમ સ્થાનના રૂપમાં દિનપ્રતિદિન વિકાસ કરતી ગઈ આજે તે સંસ્થાને ભારતના વિશ્વવિદ્યાલયમાં એક અનોખું સ્થાન પ્રાપ્ત થયેલ છે. શાંતિનિકેતન તેમણે અવું પર્યાવરણ સર્જ્યું હતું કે ત્યાં રહીને અભ્યાસ કરનાર વિદ્યાર્થીના જીવનની ઉપર તેમની અસર રહેતી હતી.તે શાન્તિનિકેતનના મુક્ત વાતાવરણની સુવાસ લઈને જતો. બાળકોને માતૃભાષામાં શિક્ષણ આપવું જોઈએ કે ના આપવું જોઈએ એવા પ્રકાર મતમતાંતર કરવા એ નિર્થક છે તેઓ કહે છે કે આપણી ભાષામાં શિક્ષણ પ્રાપ્ત કરવાનો જન્મસિદ્ધ અધિકાર પણ આ અભાગિયા દેશમાં તર્ક અને મતમતાંતરનો વિષય બની ગયો છે તેઓ જણાવતા હતા કે કેળવણીની આપણી સંસ્થાઓ પશ્ચિમી સંસ્થાઓનું સંઘ અને નિર્જિવ અનુકરણ છે માટે આપના દેશની ધરતી પરના જ તત્વોથી પાંગરેલી સંસ્થાઓ હોવી જોઈએ.

પ્રસ્તાવના

ગુરુદેવ રવીન્દ્રનાથ ટાગોર એક વિશિષ્ટ કવિના રૂપમાં વિશ્વપ્રસિદ્ધ છે. રવીન્દ્રનાથ ટાગોરનો જન્મ બંગાળના એક પ્રસિદ્ધ ટાગોર કુળમાં ઈ.સ.૧૮૬૫ કલકત્તામાં થયો હતો તેમના પિતાનું નામ મહર્ષિ દેવેન્દ્રનાથ ટાગોર હતું . ટાગોર પોતાની આર્થીક સંખ્નતા,કળા,વિદ્યા અને સંગીતના ક્ષેત્રે સમગ્ર બંગાળમાં ખ્યાતનામ હતા રવીન્દ્રનાથ ટાગોર ને પોતાના પિતા તરફ દેશભક્ત,નિપુણતા,ધર્મ-પ્રિયતા,કૌશલ્ય ક્ષમતા તેમના વારસાગત પ્રાપ્ત થયેલ હતી. તે પોતાના

ભાઈ-બહેનમાં સૌથી નાના હતા.પરંતુ તેમને ટાગોર પરિવારની ખ્યાતી સાથે સાથે સમગ્ર દેશનું ગૌરવ વધાર્યું.

પ્રારંભિક શિક્ષણ

ગુરુદેવ પ્રારંભિક શિક્ષણ શાળા કરતા ઘરે જ પ્રાપ્ત કર્યું હતું. સંસ્કૃત,બંગાળી,અંગ્રેજી,ચિત્રકલા,સંગીત વગેરેના શિક્ષણ માટે પોતાના ઘરે જ અલગ અલગ શિક્ષકો ની નિમણુક કરવામાં આવી હતી. ઇ.સ.૧૮૭૮માં પોતાના ભાઈ સાથે શિક્ષણ મેળવવા માટે ઈંગ્લેંડ ગયા.ત્યાં તેમને બ્રાઇટન સ્કૂલમાં દાખલ કરવામાં આવ્યા.ત્યાથી લંડન ગયા,ત્યાં તેમણે કોઈ પણ શાળામાં પ્રવેશ મેળવ્યો નહિ અને ૧૮૮૦ માં સ્વદેશ પાછા ફર્યા તેમણે શાળાકીય શિક્ષણના નામે કંઈ પણ પ્રાપ્ત કર્યું નહિ. ઇ.સ ૧૮૨૧ ફરીથી ઈંગ્લેંડ ગયા પરંતુ વિચાર ભેદના કારણે ભારત પાછા ફર્યા.

શાન્તિનિકેતનની સ્થાપના

ઇ.સ.૧૯૦૧માં ટાગોર બોલપુર નજીક શાન્તિનિકેતનની સ્થાપના કરી.તેમણે જાતે જ શિક્ષકની ભૂમિકા અદા કરી.તે સંસ્થા ઉદારતા અને જુદી જુદી સંસ્કૃતિના સંગમ સ્થાનના રૂપમાં દિનપ્રતિદિન વિકાસ કરતી ગઈ આજે તે સંસ્થાને ભારતના વિશ્વવિદ્યાલયમાં એક અનોખું સ્થાન પ્રાપ્ત થયેલ છે. શાંતિનિકેતન તેમણે અવું પર્યાવરણ સર્જ્યું હતું કે ત્યાં રહીને અભ્યાસ કરનાર વિદ્યાર્થીના જીવનની ઉપર તેમની અસર રહેતી હતી.તે શાન્તિનિકેતનના મુક્ત વાતાવરણની સુવાસ લઈને જતો. શાન્તિનિકેતનનો દરેક વિદ્યાર્થી પર્યાવરણ પ્રાપ્ત કરવા આવતા. પરિણામે સંસ્થા સાથે તાદાત્મ્ય ભાવ અનુભવતો આમ ગુરુદેવ શિક્ષણ માટે ઉત્તમ પર્યાવરણને મહત્વ આપતા હતા. ટાગોરને સત્યમ,શિવમ,સુન્દરમના વિચારોમાં વિશ્વાસ હતો. તેઓ ભગવાનને સર્વોચ્ચ માનવાના રૂપમાં માનતા હતા. તે અદેત્વાદી હતા . બ્રહ્મો સમાજથી પ્રભાવિત હોવાને કારણે તેઓએ સંસ્કારવાદી, બહમવાદનો સ્વીકાર કર્યો.કેટલાક સમય સુધી તેઓ સોધ્યાત્મક દ્રષ્ટિકોણ ધરવતા બ્રહ્મવાદી પણ હતા. તેઓ ઈશ્વરની સત્તાનો સ્વીકાર કરતા હતા.ક્યારેક ઈશ્વરને માનવા શરીરધારી તો ક્યારેક નીર્ગુણ પણ માનતા હતા.તેઓ પ્રકૃતિ પોતાના વ્યક્તિત્વની અભિવ્યક્તિ સમજતા હતા.પ્રકૃતિ જ ઉત્તમ શિક્ષક છે તેમ તેઓ જણાવતા હતા.કારણ કે શીખવા માટે પ્રકૃતિની ગોદ અપેક્ષિત છે જ્યાં બાળક જીવનની આવશ્યકતાઓની પુરતી સ્વયં શોધે મુશ્કેલીઓનું સમાધાન પોતે

શોધે.શાળાઓના સંદર્ભમાં તેમણે વેદના રજુ કરી છે. “આ દેશમાં આપણે શાળા કહીએ છીએ તે માત્ર શિક્ષણ આપવાનું કારખાનું છે.શિક્ષક આ કારખાનાનો એક ભાગ છે.સાડા દસ વાગે ઘંટ વાગે છે અને કારખાનું ખુલે છે.સમયની સાથે સાથે શિક્ષકનું મૌખિક કથન પણ ચાલતું રહે છે.ચાર વાગે કારખાનું બંધ થાય છે.શાળા સમય દરમિયાન પ્રાપ્ત કરેલ શિક્ષણ ગોખી ને ઘરે પોકે છે.તે પછી પરિક્ષાના સમયે મેળવેલ વિદ્યાનું મુલ્યાંકન કરી ગુણાંકન કરવામાં આવે છે “રવીન્દ્રનાથ ટાગોર શાળાકીય શિક્ષણની અર્થપૂર્ણતા સમાજની સુધારણામાં રહેલી છે તે માનતા, આમ તેઓ એ વાત ઉપર વધુ ભાર અપાતા કે શિક્ષણ અને જીવનમાં કોઈ પ્રકારની અસામનતા ન હોવી જોઈએ આ રીતે તેઓ સમાજ અને જીવનથી વિમુખ શાળાઓને નિર્થક માનતા હતા.તેમનો એ પણ વિચાર કે જ્યાં શાળા પોતાની આજુબાજુ સમાજની સાથે જોડાઈ ન શકે તે શુષ્ક અને નિર્જીવ છે તેઓ વિદ્યા ના બે વિભાગ રજુ કરે છે.....એક પવિત્રજ્ઞાન અને બીજો વ્યવહાર નો વસ્તુતઃઓપચારિક પ્રકાર નું શિક્ષણ, પવિત્ર જ્ઞાન સાથે સંબંધિત છે જ્યારે જીવન સાથેનું જોડાણ તેને વ્યવહાર બનાવે છે ગુરુદેવ શિક્ષણ પર ચિંતન કરીને સૈધાંતિક અને વ્યવહારિક શિક્ષણની સમતુલા વિશેની વાત પર ભાર મુકે છે અને શિક્ષણને વ્યવહારિક જીવન સાથેના જોડાણને જરૂરી માને છે.રવીન્દ્રનાથ ટાગોર માતૃભાષાને સન્માનની દ્રષ્ટિથી જુએ છે અને કહે છે કે પોતાની ભાષા દ્વારા શિક્ષણ પ્રાપ્ત કરવું એ આપણો જન્મસિદ્ધ અધિકાર છે.બાળકોને માતૃભાષામાં શિક્ષણ આપવું જોઈએ કે ના આપવું જોઈએ એવા પ્રકાર મતમતાંતર કરવા એ નિર્થક છે તેઓ કહે છે કે આપણી ભાષામાં શિક્ષણ પ્રાપ્ત કરવાનો જન્મસિદ્ધ અધિકાર પણ આ અભાગિયા દેશમાં તર્ક અને મતમતાંતરનો વિષય બની ગયો છે તેઓ જણાવતા હતા કે કેળવણીની આપણી સંસ્થાઓ પશ્ચિમી સંસ્થાઓનું સંઘ અને નિર્જીવ અનુકરણ છે માટે આપના દેશની ધરતી પરના જ તત્વોથી પાંગરેલી સંસ્થાઓ હોવી જોઈએ. આમ તો ગુરુદેવ પોતાના લેખન શિક્ષણની સાથે જોડાયેલા જુદાજુદા પાસાઓ પર પોતાના વિચારો રજુ કર્યા છે પરંતુ અહીં એમના કેટલાક પાસાઓ ઉલ્લેખ એટલા માટે કર્યો કે તે વાતનો અનુભવ થઈ શકે કે તેમણે જે શિક્ષણ ચિંતન કર્યું ને તેમાં તે સમયના સમાજની સાથે સાથે આજના સમયની શૈક્ષણિક સમસ્યાઓથી પરિચિત કરાવે છે તેના સમાધાન ઉકેલ પણ રજુ કરે છે આમ આ સંદર્ભમાં તેમના વિચારોની ઉપયોગીતા આજે પણ રહેલી છે.જે આપણે બધા ગુરુદેવના શૈક્ષણિક વિચારોથી

સંબંધિત મુદ્દાઓને ધ્યાનમાં રાખીએ અને તેને અનુરૂપ કાર્ય કરીએ તો વર્તમાન સમયની ઘણીબધી સમસ્યાઓથી છુટકારો મળી શકે છે જેનો દુરોગામી સકારાત્મક પરિણામો જરૂર પ્રાપ્ત થશે.

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Exploring the Protological Process of The Akṣara-Puruṣottama Darśana¹ and The Debates of Brahmasūtras 2.3

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Introduction

Creation is one of the most perplexing images to be conceived by the human mind and perceived by the senses. It has bemused philosophers for ages in both the West and East. Some of the “answers” that satisfied Western thinkers were Creationism, Darwinism, and Naturalism, amongst others. Likewise, on the Eastern end, various schools had various answers for the what, how and why of Creation. What follows is an attempt to analyze the question and a prospective solution from a specific perspective. The Vedānta school of philosophy of the Indian subcontinent has existed and developed for many years and consists of different schools of thought, with the most recent one being the Svāminārāyaṇa school or **Akṣara-Puruṣottama Darśana**. I explain the position of the Akṣara-Puruṣottama Darśana within the world of Vedānta and how this philosophy understands Creation. This exploration is based on the **Brahmasūtras**. Chapter (*adhyaḥya*) 2, Section (*pāda*) 3 of this profound text evaluates this same topic through an investigation that spans various *adhikaraṇas* (sub-sections). The objective behind bringing this philosophical question into conversation with this text is to suggest that Akṣara-Puruṣottama Darśana ideally fits the parameters of the Prasthānatrayī. I begin with the place of this philosophy in the Vedānta school, and in particular, the role of Akṣarabrahman and Parabrahman within it.

Āstika darśanas accept the authority of the Vedas, with the Mīmāṃsā school and Vedānta school moreover directly relying on the words of the Vedas, though with a difference in emphasis: on rituals and philosophical doctrines, respectively. Sāṃkhya, Yoga, Nyāya, and Vaiśeṣika develop their thought on independent grounds that root back to the Vedas. The Vedānta school, like all others, attempts to provide solutions for the challenging questions of life and humanity. The Uttara Mīmāṃsā (post-Mīmāṃsā), or Vedānta, saw many sub-branches

¹ I have not italicized the Sanskrit words, texts, entities, but the references from the original texts. As this paper is based on Sanskrit and Gujarati literature, it made it too cumbersome to read and comprehend.

offspring from its origins. Upon apprehending their meditations and contemplations, the teachers of these different schools provided commentaries on the authoritative triad, known as the Prasthānatrayī, or more simply, the Vedantic canon. The philosophies borne of great minds included the Advaita Darśana of Śaṅkara (788-820 CE), the Viśiṣṭadvaita Darśana of Rāmānuja (1017-1137 CE), the Dvaita Darśana of Madhva (1238-1317 CE), the Dvaitādvaita Darśana of Nimbārka (14th century CE), the Śuddhādvaita Darśana of Vallabha (1479-1531 CE), the Acintyabhedābheda Darśana of Caitanya (1486-1534 CE), and others. The legacy of providing the world with a novel interpretation of the texts comprising the Vedantic canon, however, had ceased until recently. Honoring this tradition, a novel commentary has been completed arising from the teachings of Parabrahman Svāminārāyaṇa Bhagavān (1781-1830 CE); the commentaries are thus called the Svāminārāyaṇa commentaries. The primary source text comprising the teachings of Parabrahman Svāminārāyaṇa is the Vacanāmṛta. It is a compilation of the discourses from the years 1819 to 1829. Another text of high importance in the tradition is the Svāmīnī Vāto, a compiled-discourse text in which the profound but simply expressed talks of his choicest devotee and the manifestation of Akṣarabrahman, Guṇātītānānda Svāmī are collected. These two texts are expounded upon by the continuing lineage of divine, Akṣarabrahman gurus – Bhagatajī Mahārāja (1829-1897), Śāstrījī Mahārāja (1865-1951), Yogījī Mahārāja (1892-1971), Pramukhā Svāmī Mahārāja (1921-2016), and currently, Mahanta Svāmī Mahārāja (b. 1933). Bhadrēśadāsa Svāmī (b. 1966) of BAPS, drawing from these texts, authored a set of new Sanskrit commentaries under the title “Svāminārāyaṇa-Bhāṣyam,” a literary but monumental Vedāntic creation of contemporary times. This creation, in the latter half of the first decade of the 21st century, on the Prasthānatrayī illustrates the “Akṣarapurūṣottamadarśanam,” the philosophy of Akṣarabrahman and Parabrahman. This is the same set of texts that I employ to understand the Brahmasūtras for this paper.

Prasthānatrayī, as its compound name suggests, consists of three texts – the Upaniṣads, the Gītā, and the Brahmasūtras. The word “*prasthāna*” means ways or paths, and the latter word “*trayī*” means three. The three *prasthāna* referred to by the name are *śrutiprasthāna*, *smṛtiprasthāna*, and *tarkaprasthāna*. Brahmasūtras, as do the other two, strive to explore Brahman, starting with the famous aphorism – “*athāto brahmajijñāsā*” – now, thus, the inquiry of Brahman(s) (should be taken up). This exploration of Brahman resonates with that of the

Akṣara-Puruṣottama Darśana; therefore, bringing these two thoughts together promises to be fruitful. I first introduce the fundamental, eternal entities of philosophy and then the proctological process.

Akṣara-Puruṣottama Darśana: Metaphysical quintet

Firstly, the school believes in five (hence, the word ‘quintet’ in the sub-topic) eternally distinct and forever existing entities – jīvas, īśvaras, māyā, Akṣarabrahman, and Parabrahman. Bhagavān Swaminarayan mentions them vividly in his discourses – G. I 07, and G. III 10².

- **Jīvas** (Individual souls) are different from Parabrahman, Akṣarabrahman, and īśvaras. They are eternal, sentient entities, individually infinite in the count, subtle like an atom, possessing qualities like indivisibility, immortality, etc. They are, moreover, a form of knowledge and a knower, but bound by māyā while being a doer of good and bad actions while being in a body until, of course, liberation can release them from the cycle of births and deaths. While in *saṃsāra*, each jiva experiences the respective consequences of their past and present actions.
- **īśvaras** (Empowered beings) are different from Parabrahman, Akṣarabrahman, and jīvas. They are incredibly powerless compared to Akṣarabrahman and Parabrahman, while they are more powerful and knowledgeable than jīvas. Parabrahman inspires these entities to create and engage in other such processes pertaining to each of the infinite universes. They are eternal, sentient entities, infinite in the count, subtle like an atom, possessing qualities like indivisibility, immortality, etc., a manifestation of knowledge, beholders of knowledge. But, like jivas, they are, until liberation, bound by māyā while being a doer of

² The Vacanāmṛta (text) is divided into sections based on the villages a discourse was delivered. The individual discourse, also called a Vacanāmṛta starts with an introductory paragraph laying down all details of the area, audience, attire of Bhagavān Swaminarayan, and most importantly, date, time and place of the specific discourse. Gaḍhaḍā (G), Sārangapura (S), Kariyāṇī (K), Loyā (L), Panchālā (P), Vaḍatāla (V), and Ahmedabad (A). Also, the Gaḍhaḍā section is divided into further three sections - Gaḍhaḍā Prathama (the “first” section, or G. I), Gaḍhaḍā Madhya (the “middle” section, or G. II) and Gaḍhaḍā Antya (the “last” section, or G. III). Moreover, the verbatim compilers, some senior monastics of the order – Muktānanda Svāmī, Gopālānanda Svāmī, Nityānanda Svāmī, Śukānanda Svāmī, and sometimes, Brahmānanda Svāmī – of these discourses titled the teachings for further clarification.

good and bad actions in a body and experiencing respective consequences of the actions. *Pradhānapuruṣa*, *Virat*, the deities of the senses (*indriyas*) and inner faculties (*antaḥkaraṇas*), and other deities fall under this ontological category, and, thus, are inherently distinct from each other.

- **Māyā** (Darkness; Ignorance; Primordial Material³) is composed of the three *guṇas* – *sattva*, *rajas*, and *tamas*, forever changing, insentient, the raw material for the Creation composed of infinite universes, the power of Parabrahman, and mysterious. Moreover, *māyā* is the cause of bounds of I-ness and my-ness, and thus, the reason for endless cycles of births and death. On the other hand, Akṣarabrahman and Parabrahman are forever beyond *māyā*, unbound, unscathed, and the beholder of *māyā*.
- **Akṣarabrahman** is distinct from *jīvas*, *īśvaras*, and Parabrahman, while being sentient, eternally beyond *māyā*, singular, and eternal like Parabrahman. It is full of divine characteristics and devoid of all ones from *māyā*, forever without flaws. Akṣarabrahman's all qualities, form, and divine virtues only depend on Parabrahman. Due to Parabrahman's eternal wish, Akṣarabrahman is the reason and support for, pervading, controller of, and beholder of all creation. Akṣarabrahman has four forms: one of them is the divine abode – Akṣaradhāman in which Parabrahman resides, and the *sevaka* form of Akṣarabrahman, along with the infinite liberated *jīvas* and *īśvaras*, reside; the second one is, as noted, the choicest personal attendant in the divine abode, Akṣaradhāman, being an ideal for all *muktas* there; the third form is *Cidākāśa* – one that pervades and supports all creation, in addition, and due to Parabrahman's eternal wish; and the final form is manifest in the world, guiding us through life and the beyond, liberating us from *māyā* and offering us a place in Akṣaradhāman. This form forever continues the legacy of the presence of Parabrahman among us.
- **Parabrahman** (Higher Brahman) is the highest supreme reality in the Akṣara-Puruṣottama Darśana, being the support of Akṣarabrahman, all *jīvas* and *īśvaras*, and *māyā*. This supreme entity, forever with a human-like form, beyond *māyā*, is a sentient entity also known by other appellations like *Puruṣottama* and infinite others. Residing in Akṣaradhāman while supporting and pervading all creation and entities inside, Parabrahman is infinitely more powerful than all entities combined, the bestower

³See *Introduction to Swaminarayan Hindu Theology*, pp. 245

of *kārmic* consequences for all *jīvas* and *īśvaras*, and also the provider of their ability to think, know and act. Reaching and offering devotion to Parabrahman is the ultimate goal for all *jīvas* and *īśvaras*, and thus, Parabrahman manifests in a human-like form in the world – which is a direct testament to Parabrahman’s benevolence. The manifest form of Parabrahman is Bhagavān Svāminārāyaṇa, or Sahajānanda Svāmī Mahārāja (1781-1829), who is the cause of all *avatāras* – who inherently are distinct from each other and Parabrahman itself.

These are some fundamental facts about the five eternal, ontologically, and inherently distinct entities that form the foundation of the Akṣara-Puruṣottama Darśana. The final aim for all *jīvas* and *īśvaras* in Svāminārāyaṇa school (or Akṣara-Puruṣottama Darśana) is to attain Parabrahman. In order to do so, an aspirant must associate with the Satpuruṣa, the manifest form of Akṣarabrahman and the eternal beholder of Parabrahman, through the mind (*mana*), words (*vacana*) and actions (*karma*), contemplating oneself to be Akṣarabrahman; and thus, becoming like Akṣarabrahman, namely, *Akṣararūpa*. With this understanding of the Svāminārāyaṇa school, we can move to the central part of this paper.

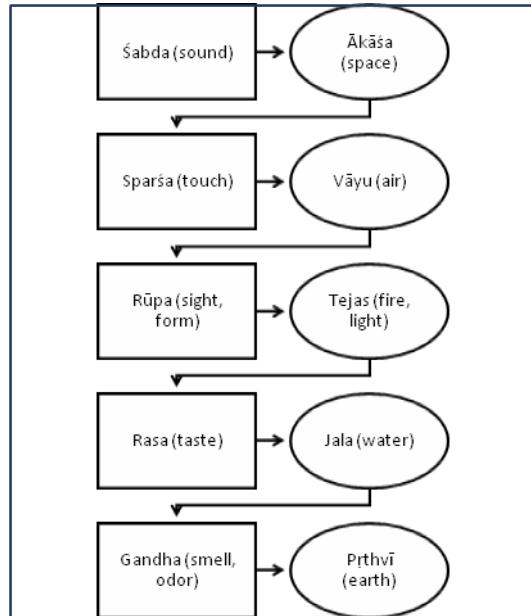
Akṣara-Puruṣottama Darśana: Creation

What is the Creation process for the Svāminārāyaṇa school or Akṣara-Puruṣottama Darśana? After the final dissolution (*ātyantika pralaya*), *māyā* with all her potency lies dormant in Akṣarabrahman. Parabrahman then, upon wishing for Creation, instructs Akṣarabrahman merely through a glance which conveys the wish, and Akṣarabrahman likewise instructs one of the infinite *muktas* residing in Akṣaradhāman. Without losing its supremely attained spiritual state, the *mukta* or *puruṣa* connects with *māyā* or *prakṛti*, and the pair are then called *prakṛtipuruṣa*. However, this disturbs the equilibrium of the three *guṇas* – *sattva*, *rajas*, and *tamas* that comprise *māyā*. Thus, an infinite number of effective lower-level forms of *māyā* called *pradhānaprakṛti* are formed. With each of the infinite *pradhānaprakṛti*, a sentient *īśvara* conjoins; from each of these unions materializes unlimited pairs of *pradhānapuruṣa* (*pradhānaprakṛti+īśvara*). From each *pradhānapuruṣa*, a universe (*brahmāṇḍa*) is created; thus, there is an infinite universes’ existence at any given time. In the genesis of each universe, the first entity to arise, is the *mahattattva*. This element is considered the cosmic version of *citta* and holds the creation in its womb. From *mahattattva*, as the essential material – the three *guṇas*

(morbid elements or properties) – *sattva*, *rajas*, and *tamas* that can be roughly translated as the qualities of goodness, passion, and ignorance, respectively, evolve. These properties are understood to be the cosmic ego (*ahaṃkāra*). From each of these egoistic properties, the following entities come into existence – from the *Sāttvika Ahaṃkāra*, the cosmic mind (*mana*), and the presiding deities of *indriyas* (senses – both inner and outer); from the *Rājasika Ahaṃkāra*, the ten senses (not the organs), cosmic *buddhi* (intellect), and *prāṇās* – the various life breaths; and from the last *tāmasika ahaṃkāra*, subtle base elements, called the *tanmātrās*, evolve with their corresponding gross elements (*mahābhūta*-s), common to each and everything that subsequently evolves. These *tanmātrās* and their correlative gross elements are five in number and are connected in the following way. First, the *śabda tanmātrā* evolves, and from it evolves the *ākāśa* (space, void, ether). Employing *ākāśa* as the gross raw material, the *sparsa tanmātrā* (touch) evolves.

The element corresponding to the *sparsa tanmātrā* develops into *vāyu* (air). Thus, following the same order, elements come into existence. The creation process of each of the *tanmātrās* (in rectangular boxes) and *mahābhūtas* (in oval shape) are shown in tabular format.

All consequent components come together to form *Virat*, whose cosmical gross body is



the universe. Following Parabrahman's wish, *Vairāja* – an *Īśvara* enters the *Virat* body. Thus, the *Virāt* is also known as *Vairāja-puruṣa*. *Brahmā*, *Viṣṇu*, and *Śiva* originate from the belly button, heart, and forehead of the *Virāt*, respectively. From *Brahmā*, *Marīci*; from *Marīci*, *Kaśyapa* and other *prajāpatis* partake and uphold their roles as procreators and protectors of all fourteen realms of the universe. From these *prajāpatis*, all lifeforms – from single-celled organisms to all of the plant and animal kingdoms – evolve. All of this happens because of the divine inspiration of *Akṣarabrahman* and *Parabrahman*.

Debates from the Brahmasūtras 2.3

The Brahmasūtras' second chapter is about resolving philosophical conflicts with other philosophies. In the third section of this chapter is debated the creation of elements and to which entity or entities it should be attributed – referring back to the second aphorism of the text. The second sūtra reads “*janmādyasya yataḥ*” - [(Brahmans are that) from which the creation etc. (creation, sustenance, and dissolution) of this (Creation happen)]. To refute this sūtra, the opposing point of view, in the third section of the second chapter, argues that Akṣarabrahman and Parabrahman could not be the reason for the origin of Creation. To put this point forth, the objector brings up a dispute assuming that *ākāśa* and other elements are eternal and constant. Bādarāyaṇa confronts this idea by saying “*asti tu*” (Brahmasutras 2.3.2) [But there is (in *śruti* description of causation of *ākāśa* and other following entities)], namely, that there are *śrutis* available to demonstrate the idea that *ākāśa* and other entities were created. For instance, “*tasmādvā etasmād ātmana ākāśaḥ sambhūtaḥ*” (Taitirīya Upaniṣad 2.1.1) [] and “*etasmājjāyateprāṇo manaḥ sarvendriyaṇica; kham vāyurjyotirāpaḥ ...*” (Muṇḍaka Upaniṣad 2.1.3) [].

The objector argues in response that if *ākāśa* and others indeed possess a starting point and, thus, are caused and not eternal, they are, even so, not caused by Akṣarabrahman and Parabrahman, and are caused by the entity that immediately precedes them. This argument is presented in the Tejodhikaraṇa. The sutras are “*tejo 'tastathā hyāha*” (Brahmasutras 2.3.10) [fire/light (is created) from this (*ākāśa*), thus says (*śruti*)], “*āpaḥ*” (Brahmasutras 2.3.11) [water (is created from fire/light)], and “*pṛthivī*” (Brahmasutras 2.3.12) [the earth (is created from water)]. Vyāsa confronts this idea saying: “*tadabhidhyānādeva tu tallīngāt saḥ*” (Brahmasutras 2.3.14) [But on account of those (indicating) features of their *saṅkalpa* (intention), he (*ātman* is the creator)]. Here, the word “*ātman*” does not mean an individual soul or any other entity; it means what is referred to in the Chāndogya Upaniṣad 6.8.7 *mantra*. The *mantra* reads as “*sa ya eṣo 'nimaitadātmnyamidam sarvam tat satyam sa ātmā*” [That is the subtlest knowledge of *ātman*, all of this (Creation) is true, such is *ātman* (Akṣarabrahman and Parabrahman, in this context)]. Here, the word *ātman* refers to one that is said by the word *sad*, and thus, both Akṣarabrahman and Parabrahman. Both these divine entities pervade (*anupraveśa*) in all the elements in succession, and therefore, the process of creation progresses. This intentional pervasion into the *tattvas* leads to Akṣarabrahman and Parabrahman being the unobstructed creators. This type of

abhidhyāna is referred to in the *śrutis* in the Upaniṣads; for instance, in the Chāndogya Upaniṣad (CU), “*tadaikṣat bahu syām prajāyeyeti*” (CU 6.2.3) [it saw (thought), let there be many, and procreate].

The distinctive features mentioned in the *sūtra* 2.3.14 are also relevant to reflect on. The characteristics to “see” and, thus, inspire *tattvas* to procreate and proceed with the cycle of creation are qualities only understood to be possessed by the sentient entities of the metaphysical system. This condition naturally rules out fire/light, water, and air as possessing the ability to create. Therefore, creation is only possible with the intentional participation of two divine entities, Akṣarabrahman and Parabrahman. With the following mantras and others, the Upaniṣads demonstrate this idea.

- “*ātmaivedamgra āsīt puruṣavidhaḥ so ’nvīkṣya*” (Bṛhadāraṇyaka Upaniṣad 1.4.1) [In the beginning, there was only ātman (Akṣarabrahman and Parabrahman). He saw ...],
- “*so ’kāmayata bahu syām prajāyeyeti*” (Taittirīya Upaniṣad 2.6.3) [He desired, let me be many, and procreate],
- “*tapsā cīyate brahma*” (Muṇḍaka Upaniṣad 1.1.8) [Akṣarabrahman due to (Parabrahman’s) wish, joins (in the Creation process)], and
- “*yaḥ sarvajñaḥ sarvavidyasya jñānamayaṁ tapaḥ । tasmādetadbrahma nāma rūpamannaṁ ca jāyate*” (Muṇḍaka Upaniṣad 1.1.9) [He (Akṣarabrahman) is omniscient, and knows all; his knowledge is intention; from this Brahman is borne all names, forms, and food.]

These *mantras* come together to demonstrate the argument that Akṣarabrahman and Parabrahman are the creators of all Creation, and without their involvement, it cannot proceed to fruition.

Conclusion

A consideration of this debate, even if briefly, and the many sub-debates it comprises, following the main text of the Brahmasūtras, leads to the conclusion that a novel contribution to the Vedāntic tradition is true to its roots. The explanation of each of the eternal entities accepted in the Akṣara-Puruṣottama Darśana is found in the Upaniṣads, Bhagavad Gītā, and Brahmasūtras –

the Prasthānatrayī; thus, the philosophy in accordance with the other sub-schools of Vedānta founded by Śāṅkarācārya, Rāmānujācārya, and other great seers. Reflection on and attention to processes such as Creation allows one to understand the similarities and differences in these schools, thereby assisting one in establishing relations between them.

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