



**United Nations Resolution on the world interfaith harmony week
World interfaith harmony week celebration**

Event Report

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:INVITATION:

**Shri Akhil Anjana Kelavani Mandal Sanchalit
Shri P. K. Chaudhari Mahila Arts College
Sector –7, Gandhaingar – 382007, Gujarat (India)**

****THEME****

“International Seminar on language Harmony”

Conference President

Principal

Dr. Urmilaben Chaudhari



Professor Dr. Mina Vyas (Ph.D)
Associate Professor

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The Hashemite Kingdom of Jordan

King Abdullah II of Jordan proposed a World Interfaith Harmony Week

World Interfaith Harmony Week is the A Common Word Initiative which was authored by
Prince Ghazi bin Muhammad - UN resolution on the World Interfaith Harmony Week

-: World Interfaith Harmony Week Celebration Event:-

Invitation

International seminar on language harmony-Call for Paper free

Main subject:-

comparison, research, reflection, relation, narration from one literature to any other
literature.

Place- Shree P.K. Chaudhary Mahila Arts Collage, Near S.T. Depot, Sector-7, Gandhinagar.

Date of event-6th February, 2016

Last date of paper submission- 31 January 2016

Maximum 400 Words in English

English Papers in New Times Roman-14

Paper Send E-Mail only-pkcseminar@yahoo.com

Registration Details: - Please Type in MS Word (1) Name (2) Designation (3) Title

Of the Paper (4) Email (5) Mobile (6) Institute Address (7)

Resident Address.



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1. 11.00 am to 11.30 am : Well Come (Tea & Break Fast)
2. 11.30am 11.45 am : Introduction about Seminar, Prayer from Jordan
- Prof. Dr. Leenaben Swadia
3. 11.45 am to 12.15 pm : Guest and Principal Speech, Stamp and Journal Vimochan.
4. 12.15 pm to 13.30 pm : Paper Presentation as per Selection List.
- Prof. Bharatsinh Rao
5. 13.30 pm to 13.45 pm : ISBN Online Journal Introduction.
- Prof. Prakashraj Khumavat
6. 13.45 pm to 14.00 pm : Thanks and Certificate Distribution
- Prof. Geetaben Chaudhari
- Prof. Dr. Hemanginiben Waghela
7. 14.00 pm : Lunch

Hospitality management - Prof. Sonalben Modi, Shri Manishaben Chaudhari

(Tea - Break Fast - Lunch)

**General Assembly**Distr.: General
23 November 2010**Sixty-fifth session**
Agenda item 15**Resolution adopted by the General Assembly**
[Without reference to a Main Committee (A/65/L.5 and Add.1)]
65/5. World Interfaith Harmony Week*The General Assembly,*

Recalling its resolutions 53/243 A and B of 13 September 1999 on the Declaration and Programme of Action on a Culture of Peace, 57/6 of 4 November 2002 concerning the promotion of a culture of peace and non-violence, 58/128 of 19 December 2003 on the promotion of religious and cultural understanding, harmony and cooperation, 60/4 of 20 October 2005 on the Global Agenda for Dialogue among Civilizations, 64/14 of 10 November 2009 on the Alliance of Civilizations, 64/81 of 7 December 2009 on the promotion of interreligious and intercultural dialogue, understanding and cooperation for peace, and 64/164 of 18 December 2009 on the elimination of all forms of intolerance and discrimination based on religion or belief,

Recognizing the imperative need for dialogue among different faiths and religions to enhance mutual understanding, harmony and cooperation among people,

Recalling with appreciation various global, regional and subregional initiatives on mutual understanding and interfaith harmony, including the Tripartite Forum on Interfaith Cooperation for Peace, and the initiative “A Common Word”,

Recognizing that the moral imperatives of all religions, convictions and beliefs call for peace, tolerance and mutual understanding,

1. *Reaffirms* that mutual understanding and interreligious dialogue constitute important dimensions of a culture of peace;
2. *Proclaims* the first week of February every year the World Interfaith Harmony Week between all religions, faiths and beliefs;
3. *Encourages* all States to support, on a voluntary basis, the spread of the message of interfaith harmony and goodwill in the world’s churches, mosques, synagogues, temples and other places of worship during that week, based on love of God and love of one’s neighbour or on love of the good and love of one’s neighbour, each according to their own religious traditions or convictions;
4. *Requests* the Secretary-General to keep the General Assembly informed of the implementation of the present resolution.

34th plenary meeting
20 October 2010

In celebrating the World Interfaith Harmony Week's 5th Anniversary, the World's first Interfaith Anthem, The Gift of Love. The lyrics of the song are based on the Two Commandments of 'Love of God, and Love of the Neighbors.'

World Interfaith Anthem:

Lyrics for The Gift of Love

**Love to give!
To give is love,
And love the gift,
The gift of love.**

**No belief!
Without the love,
Believe in love!
The belief of love.**

The World Interfaith Harmony Week

Annual UN Observance Week: Feb. 1-7

The World Interfaith Harmony Week was first proposed at the UN General Assembly on September 23, 2010 by H.M. King Abdullah II of Jordan. Just under a month later, on October 20, 2010, it was unanimously adopted by the UN and henceforth the first week of February will be observed as a World Interfaith Harmony Week.

The World Interfaith Harmony Week is based on the pioneering work of [The Common Word initiative](#). This initiative, which started in 2007, called for Muslim and Christian leaders to engage in a dialogue based on two common fundamental religious Commandments; Love of God, and Love of the Neighbour, without nevertheless compromising any of their own religious tenets. The Two commandments are at the heart of the three Monotheistic religions and therefore provide the most solid theological ground possible.

The World Interfaith Harmony Week extends the Two Commandments by adding 'Love of the Good, and Love of the Neighbour'. This formula includes all people of goodwill. It includes those of other faiths, and those with no faith.

The World Interfaith Harmony Week provides a platform—one week in a year—when all interfaith groups and other groups of goodwill can show the world what a powerful movement they are. The thousands of events organized by these groups often go unnoticed not only by the general public, but also by other groups themselves. This week will allow for these groups to become aware of each other and strengthen the movement by building ties and avoiding duplicating each others' efforts.

It is hoped that this initiative will provide a focal point from which all people of goodwill can recognize that the common values they hold far outweigh the differences they have, and thus provide a strong dosage of peace and harmony to their communities.

"World Interfaith Harmony Week celebrates the principles of tolerance and respect for the other that are deeply rooted in the world's major religions. The observance is also a summons to solidarity in the face of those who spread misunderstanding and mistrust."

Secretary-General

Ban Ki-moon

Message for World Interfaith Harmony Week

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Paper-1

Inter-Faith Harmony

God has blessed mankind with the faculty of thinking. God also has been kind enough to give him reason and discretionary power to discriminate between right and wrong, good and evil and moral and immoral. Man has been wondering over the origin of life and creatures including mankind on this earth and many more mysteries of this Infinite Universe and it have always remained an unsolved riddle for him. This element of wonder has created a sense of faith in some invisible power which must be the pivotal force behind every cause and effect.

Ekam Sat Vipra Bahudha Vadanti (Rig Veda 1 :164 :46 and Atarvaveda 9 :10: 28)(WIS viii)”2

People of the world. Once in his boyhood, Sri Ramkrishna had asked, ‘Noren’ - i.e. Swami Vivekananda, as he was then called, what was his highest ambition in life, and he had promptly answered, “ to remain always in “Samadhi”. But Sri Ramkrishna preached him to work for the good and welfare of mankind which is the only highest form of worship and thus taught him to work without attachment. “Worship is thus regarded as the school, or preparation for higher stages of spiritual development. But the self-same sequence would seem to have held good in the eyes of the Swami, with regard to work or the service of man.”(TMAISH 35).That is why Swamiji made this motto his life mission that ‘Service to humanity is service to God.’ Dr. Kalam the highly revered humanitarian was also in favour of the harmony of all the chief religions of the world. He quotes Caliph Omar’s message in this regard, “I learned after I entered Jerusalem that all men are equal. There is no point in forcing others to follow your path. You will get only that which is ordained for you. God alone is the sovereign.”(IM 4-5) Dr. Kalam incessantly worked for the welfare and wellbeing of mankind. Thus he set an example of love and compassion for the whole mankind through his devotion

to his work till his last breath. He himself has learned these virtues from the great and pious saints and seers from all great religions and sects including his own faith. He mentions in a chapter named 'Learning from saints and seers' in his book 'Ignited Minds' "The teachings and message of Khwaja Garib Nawaz (the great Sufi mystic Khwaja Moinuddin Chisti), have been of an exceptional character. His simple teachings penetrated even a stony heart; his affectionate looks could silent even the fiercest enemy; he brought the massage of universal love and peace." (IM 81)

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1. Sudhir Anand, Who Is God ,Rojad, Vaanprastha Sadhak Ashram,2009, Henceforth abbreviated as WIS in the text of the essay and page numbers are given in parenthesis after every quote.
2. Sister Nivedita,The Master As I Saw Him,Kolkata,Udbodhan Office,1962, Henceforth abbreviated as TMAISH in the text of the essay and page numbers are given in parenthesis after every quote.
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Paper – 2

Language Harmony – Effectual Pathway towards Establishing World Peace

The need of harmony is the utmost requisite in the present times when the world is passing through the times of severe turmoil and aggressive brutality resulting in unwarranted loss of life and property. The savage violence that the world is encountering is due to the enmity that has grown among the people of the world on account of an alarming communication gap amid them. The ruthless and callous attacks by the terrorists on the people of various countries has created an atmosphere of horror, distress and dismay in the communities. Therefore it is the need of the hour that a language of peace is disseminated in the populace of the world. As noted author and educator Rebecca L. Oxford rightly points out, *“Peace has many dimensions: inner, interpersonal, intergroup, international, intercultural, and ecological. The language of peace helps us resolve conflicts, avoid violence, and reduce bullying, misogyny, war, terrorism, genocide, circus journalism, political deception, cultural misunderstanding, and social and ecological injustice.”* It is inevitably obligatory that the language of peace is used, for it enables the people to attain internal peace as well as attain harmony with those around them in order to create an atmosphere of calmness and serenity in the world. A well-known psychologist Carl Jung remarks that all the individuals carry “an unconscious shadow of repressed weaknesses, failures and instincts”. The imminent danger lies in their unconscious mind overpowering them and turning them into coercing as well as bullying individuals. The unnerving shadow of their private worries takes a form of disproportionate hatred for others that results in overriding desire for acquiring cruel pleasure and “terrible satisfaction” in harming and hurting others.

Discussing the other side of human beings, there is an inherent altruistic attitude in all the creatures that drives them to put forward their helping hand for the benefit of others without expecting any kind of reward. The virtues of compassion, empathy, friendship, love, magnanimity and nobility can work as an excellent force in mitigating the unruly and putrid minds that are always curious to cause damage to others. The verbal as well as nonverbal ways of directing individuals towards cultivating moral uprightness, integrity and goodness are the possible ways of establishing world peace through language harmony.

Work Cited

1. Oxford, Rebecca L., *The Language of Peace: Communicating to Create Harmony*.US: Oxford University of Maryland,2013. Print.

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Paper-3

A Study on Learning Management Concepts

Modern Management concepts and theories were developed during the last hundred and fifty years, ever since the industries of west started to get established. It is a prominent belief that globally renowned organizations adopt best management practices to manage their organizations in well manner. Management is the process of organized way of undertaking activities in any field of collective human effort. According to management Guru Peter F. Drucker, *“the task of management is to make people capable of joint performance, to make their weaknesses irrelevant”*.

It creates harmony in working together - balance in thoughts and actions, aims and achievements, plans and performance, products and markets. It determine situations of scarcity, be they in the physical, technical or human fields, by optimum utilization of scarce resources to achieve the goal. The absence of management creates confusion, disorder, destruction, wastage, delay and even depression. Management of 3M that are men, money and materials in the best possible way, according to situations and environment, is vital and crucial factor for a victorious management.

There is vital difference between effectiveness and efficiency in management. ‘Effectiveness’ termed as doing the right things while ‘Efficiency’ termed as doing things right. The general principles of ‘Effective Management’ can be applied in every field and the managerial functions are as under;

- ❖ Outline a vision
- ❖ Planning the tactic to achieve the vision.
- ❖ Refining the art of leadership.

- ❖ Promoting institutional excellence.
- ❖ Building and sustaining an innovative organization.
- ❖ Developing & Motivating human resources.
- ❖ Building teams and teamwork.
- ❖ Delegation, motivation, and communication among members.
- ❖ Performance Review and taking remedial steps when called for.

Therefore, management is a practice of aligning people and getting them dedicated to work for a universal goal to the utmost social advantage in search of excellence. The important question in all managers' minds is how to be effective in their profession. The answer to this basic question is found in the Bhagavad Gita, which frequently declares that *'you must try to manage yourself.'*

Utilization of Available resources:

The lesson of effective and efficient management starts with by selecting prudently and optimum utilization of available resources. At the time of curtain raiser against Mahabharata War, Duryodhana and Arjuna have only option available was Lord Shri Krishna. Here Arjuna reacted wisely while Duryodhana fail to do so. Arjuna has taken wisdom support from lord Krishna contrary, Duryodhana decided to selected men power available with lord Krishna. This part of Bhagavad Gita teaches us the nature of an effective manager that is Duryodhana chose quantity, and Arjuna chose quality.

Work and Efficiency:

Conceivably, the mainly deepen insight that the Bhagavad Gita offers to managers in modern organizations is the meaning of work and efficiency. Definition of work articulated by lord Krishna in four phases:

- ❖ The doer has the right to work
- ❖ Doer has not control on results
- ❖ The doer has no control on the root causes of fruit of action
- ❖ There is no choice to revel operational

Managers will revolution at the thought of doing work without desire and or control on results. Though, we do not understand that during our life time there have been numerous occasions when we indeed practiced this virtue.

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Paper-4

Philosophic Quotes of Umashankar Joshi

It is frequently said that “Mountain looks beautiful from distance. Here he poem represents that human being is proved higher only by his words, actions and thoughts.

The controlling force of human being is love, not beastly force. It shows either core Montana or non-violence force of Gandhiji active during freedom fight.

In the poem “ Vasudev Kutumbad “ we see human nature.

Vyakti mathi banu vishwa manavi

Mathe dharu dhul vasundharani

Here we see the intense desire of search for being a global man of Umashankar

Bharatiya civilization is a forest civilization forest and natures are super naturally related with the entire existence of human being. The philosophy from Rigvad to modern era reflects here. Emotional sensation presenting novelty each time. The poet here relates civilization with nature in the context of his greater idea of

Manvina Haiyane nandavama vaar shi, Adhbolya bolde thode abolde pocha

Sha haiyane pinjavama vaar shi

In this stanza poet describe the softness of the heart. He says that heart is broken easily by half spoken and half unspoken words. The soft hear is immediately hurted. It does not require time.

It is a simple song of Shubhashit category. The importance of the hear and poetry is established here. There is pleasure and pulption of pleasure exist in original nature of heart. The poet does not complain for the elements bringing pleasure and displeasure. He only expresses the nature of heart.

Niyati Niyati Ek Rutu tu, Var satya tu
vishwe je chee nathi te kei humm che Ekmatra tu.

It is an utterance of ittelleectual poet requires to be heard with concentration as if it is a expression of veds. It reflects the truth as it is.

Suno Pragat satya, ver prati. Pream, Preat Pream
Sukshm suvu ne sukshma chalvu ne sukshm karvo ahar re

He says to hear the manifested truth, love against enmity and love only for love.
Sleeping minutely walking minutely and earning minutes.

In this Stanza Umashankar observe humanity in its vast reference. The self existence of man is not different from totality. “Yugpad darshan” is essential. The Godly and non – godly good and bad elements may be controlled by the alchemy of love.

It is require to meet others for his own introduction

Umashankar puts humanity in the context of totality and says that self existance is not seprate from the totality. A man in race of time, always escapes from one’s self. Unless he is able to measure his own personality, he can’t achieve its meaning. Thus here the Poem exhibit the broad vision of life and world. In order to sustain

Khankheri fenki de vruksh, pandada na kadi thad
Rudhiyo kharti rukshya, taki rahe sanskriti vas.

He tells that a tree shakes off leaves, not the trunk. Similarly traditional and customs fell down but the tree of L vada of civilization stays permanent. The vada of civilization is internal. The novel existence of mankind sustains only by civilization.

**Mase mase abhinav haase uge bij kala
Yuge yuge paygamber jage bhange Jay Shrunkhala**

A poet teaches the lesson of hope by showing the nature's sequential process of passing from darkness to full light. Whenever the disappointment, depression, sorrows and confusion increase whenever darkness of anarchy prevails the God takes the birth of humanbeing, Budhha, Jerthrushttra, Mohmmad Pagambar and Gandhiji likes pious men are born by breaking various bondages through their divine chetana. Krishna has told in Bhagavat Geeta.

**Paritrayan sadhunam vinashaya ch dushkritam sharm sansthapanaya
sambhavani yuge yuge.**

The mantra of non-violence, truth, love and kindness relining the word from various sorrows and leads. The man towards the aim of humanity.

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Paper-5

Concept of Environment and Environment Pollution and Methods of Taking Off

Introduction:

Mr. Ban Ki-moon rightly said “World Interfaith Harmony Week celebrates the principles of tolerance and respect for the other that are deeply rooted in the world’s major religions. The observance is also summons to solidarity in the face of those who spread misunderstanding and mistrust”. Hence World Interfaith Harmony Week was proclaimed by the General Assembly in resolution No. A/RES/65/5 adopted on 20th October 2010. In the resolution the General Assembly points out that mutual understanding and inter religious dialogues constitutes important dimension of a culture of peace and establishes World Interface Harmony Week as a way to promote harmony between all people regardless of their faith. Recognizing the imperative need for dialogue among different faiths and regions to enhance mutual understanding harmony and co-operations among people, the general assembly encourages all states to support during that week the spread of the message of interfaith harmony and goodwill in the world’s Churches, Mosques, Synagogues, Temples, Gurudwara, Parsiagiria and other places of worship on a voluntary basis. And according to their own religious, tradition or convictions. Hence between February1- 7, 2016 World Interfaith Harmony Week isorganized in the land of Mahatma Gandhiji particular in Shri P K Chudhary, Mahila Arts College, Gandhinagar.

The father of the Indian Nation Mahatma Gandhi supported the idea of development but he was not in favour of heavy industries and automation. Heavy industries pollute environment considerably. He was in favour of cottage industries which give employment to

greater number of persons, cause less environment pollution and satisfy individual needs and desires. By preaching the principle of ‘AhinsaParamo dharmā’, he induced the sense of protection and preservation of biosphere i.e. Animals, birds in plants, trees and other creatures of our environment.

But cottage industries, alone are not in a position to meet the demands of the day. Heavy industries are necessary. Their significance cannot be denied. All that has to be kept in mind while installing heavy industries is that precaution should be taken that least damage is caused to our environment.

The Almighty blessed the humanity with a beautiful universe, but human greed is tampering, since ages till today, with the delicate ecological balance possibly leading to a probable catastrophe. Incentive and unlimited violation of nature in the name of scientific and technological advance or infrastructure development has already delivered ominous danger signals like, global warming, seasonal imbalances and individual self-interests are making us close our eyes to the impending disaster.

Environmental Pollution in Global Scenario:

Crisis means a time when a problem or a bad situation is at its worst or critical point. The mankind faces over whelming environmental problems. These environmental problems are large scale long term and strike directly at most intimate links to the biosphere. Today almost every aspect of modern living poses potential health risks. The air we breathe the water we drink and the places where we work and live may be contaminated with toxic substances or chemical additives. Some of our habits such as cigarette smoking are clearly related to an increased occurrence of lung’s cancer. It is also observed that the adverse effect of chemical pollutants in the environment are not only limited to ourselves but also may be passed on to future generations by way of genetic mutation, birth defects and inherited diseases.

Global Dimensions of Environmental Crisis:

Environmental issues know no political International limits. They occur worldwide. Hence, the real effect and pollution for this issue is the global community witness and political conscience in all over the world and its effective management by International tie

ups. The Need to Protect and improve the environment is so compelling and pressing for the survival of not only of the mankind, but the total life-form on the planet that “right to environment” has emerged as a human right. This human right should be healthy and safe environment has come onto operation in various international environmental treaties and conventions as well as national legislative and administrative measures and judicial responses all over the world.

The survey of the magnitude of the global pollution indicates that the world environment has reached a critical stage and that the natural resources have been exploited far beyond their maximum sustainable limit. The major pollution problems facing by the whole world commonly are like Global Warming and Green House Effect and change in climate pattern and ocean temperatures, ozone trans boundary pollution, over pollution, reduction in biodiversity, pollution to global common etc., out of which the global warming and greenhouse effect and change in climate patterns and ocean temperatures, ozone deflection etc.

National and International Legal Frame Work for Taking Of The Environment Pollution:

The Domestic environmental law is highly influenced by the international conventions, multilateral and misled by bilateral resolutions of international bodies and the scientific report of recommendatory bodies. There are large number of bi-lateral and multi-lateral international documents, it has been estimated that these documents are approximately up-to one thousands. However, some documents are binding, whereas some are only recommendatory in nature or only providing guidelines. The central theme of all these documents is to address the environment as an issue to be handle nationally, regionally and internationally.

I. International Legal Framework

- ✓ The Antarctic treaty, 1959
- ✓ Convention for the international council for the exploration of the sea (ICES), 1964
- ✓ International convention for the convention of Atlantic Tunas, 1966
- ✓ Outer space treaty 1966

- ✓ Resolution of united nation general assembly on problems of human environment, 1968
- ✓ RAMSAR convention 1971
- ✓ The convention on the prevention of marine pollution by dumping of wastes and other matter (1972)
- ✓ Un conference on human environment at Stockholm, 1972
- ✓ The convention on international trade in endangered fauna and flora, 1973
- ✓ International convention for the prevention of pollution from ships, 1978
- ✓ The convention for the conservation of Antarctic Marine Living resources, 1980
- ✓ United nation convention on the law of the Sea, 1982
- ✓ World community of state's Nairobi Declaration, 1982
- ✓ Protocol on substances that deplete the ozone layer, Montreal protocol, 1972
- ✓ United nation Basel (Switzerland) convention on the trans boundary movements of hazardous wastes.
- ✓ The RIO Declaration on environment and developments, 1992
- ✓ Convention for a north pacific marine science organization, 1992
- ✓ The convention on international tropical timber agreement, 1994
- ✓ The convention of un on global programme of action for the protection of the marine environment from land based activities, 1995
- ✓ International convention on liability and compensation for damages in connection with the carriage of hazardous and noxious substances by sea, 1996
- ✓ The convention on global warming and mitigate its impact by limiting worldwide the emission of greenhouse gas convened in the city of Kyoto(Japan), 1997
- ✓ UN framework convention climate change 1992-2000
- ✓ The world summit on sustainable development held at Johannesburg, 2002
- ✓ Cartagena protocol on Bio safety, 2003
- ✓ General Agreement on tariffs and trade
- ✓ UN climate change conference at Copenhagen (Denmark), 2009

Conclusion:

Lordship of the supreme court of India, justice Krishna Ayer has pointed out, “our century before it expires has a choice to make. It faces Hamletian dilemma. To be or not to be that is the question.”

This choice is obvious in the 21st century. Renounce the policy of climate as conflict and weather as weapon- for pollution free environment.

The world has witnessed pollution on massive scale. We have experienced several environmental disasters. The contaminated land at love canal (USA) 1978, Bhopal gas leak disaster in USSR(1986), Brave oil tanker disaster in UK (1993), Minamata tragedy in Japan, Tsunami tragedy in Indonesia and costal parts of India and several other global environmental disasters. There is a growing awareness of the long term consequences of acid rain and global warming.

Our ancient vedic rituals and Sanskrit scriptures show the way to control the environment pollution. It has been clearly indicate din the ancient vedic that how the soil need to be cultured and cultivated and food procured for mankind without causing harm to the nature and maintaining the balance of the eco system. This holistic knowledge and technique mention in the ancient vedic philosophy of farming which have been an intrinsic part of our civilizations are being eroded today in the current milieu of reaping abandoned crops in the shortest period of time. Our present agricultural system is causing grave damage to the nature. Extensive use of harmful contents, toxic pesticides and chemicals to augment the agro- products is having dreadful physiological effect on mankind. There looms an imminent threat of disrupting the ecological balance too in the near future. Hence the need of the hour is to effectively leverage the alternative findings and focus on our resource based towards industries as well as agricultural arena. It is essential that this trends continues and social economic benefits are accrues by the industrialists and the farmer by adoption of new techniques, policies as well as practices.

It has, by now, become amply clear that protection of the environment cannot be achieved simply through legal control as well as international law and treaties. But educating ourselves about the legal frame work of environmental law, propagating about the rights and duties concerning environmental protection, safe guarding our surrounding from atmospheric pollution and environmental discipline with unwavering strict rigour and vigour are our immediate universal obligations for the present and the future. Today's pollution and

environmental degradation scenario is abysmal, with pollution than ever before it include depletion of soil quality , exploitation of ground water, salination of soils, decline in soil fertility, pollution of soil and water due to excessive use of chemical inputs and their impact on environmental, humans, animals as well as nature. We as a people must understand how to protect our environmental and save the planet from an environmental situation which hamper our livelihoods and strip future generations of their right to enjoy the environment. Hence above national and international legal framework definitely help to control the environment pollution and we reach at the climate justice in the interest towards the whole world.

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Paper-6

"TULSI" The queen Herb of Ayurveda

Tulsi in India is ubiquitous in Hindu tradition. In traditional, Indian medicine system called Ayurveda, Tulsi (Holy Basil) is considered as a tonic to retain youth and avoid aging. Tulsi is perhaps the most common and most revered of all household plants in India. Ayurveda records Their Voluble Contribution. Tulsi contain hundreds of beneficial compounds known as phytochemical working together, these compounds possess strong antioxidant, antibacterial and immune enhancing properties that promote general health support the body's natural defense against stress and disease. Tulsi is the sacred plant dearer to Lord Vishnu. Tulsi symbolises Purity.

Introduction:

Tulsi is mentioned by Charaka in the Charaka Samhita an anciently Ayurvedic text. Tulsi is a Sanskrit name. Tulsi's Juice is also termed "Surasa" being easily available it is called 'Sulabha'. It is also earned the name "Shoolaghni" because of its ability to alleviate pain.

Varieties of Tulsi

Krishna Tulsi

Rama Tulsi

Vana Tulsi

Holy basil is a powerful antioxidant with demonstrated antibacterial, antifungal and anti-inflammatory properties. In Ayurvedic medicine, holy basil has been used to a variety of conditions-everything from the common cold to bronchitis to fever to certain digestive complaints, including ulcers, antiviral, adaptogenic...

Tulsi: an Antioxidant:

The tulsi is rich in an antioxidant and is recommended to guard against free radicals and protect from damage excess oxidation.

Tulsi is an Adatogen:

Tulsi leaves are regarded as an 'adaptogen' or anti stress

Tulsi is a flavouring agent:

Tulsi Commonly used in North India for Flavouring tea and other hot deing. Because it helps in building us stamina. It also adds as a medicinal element with its Ayurvedic benefits use it to prepare herbal tea.

Tulsi in Ayurveda:

There are many benefits that Tulsi imparts that are mentioned in Ayurveda texts. These are.

(1) Healing Power :

The Tulsi Plant has many medicinal properties. The leaves are a nerve tonic and also sharpen memory.

(2) Coughts, Fever common Cold and Respiratory Disorder :

Decoction of the Tulsi's leaves with honey and ginger is an effective remedy for bronchitis, asthma, influenza, caught and cold. A decoction of leaves, cloves and common salt also gives immediate relief in case of influenza.

(3) Sore throat :

Water boiled with basil leaves can be taken as drink in case of sore throat. This water can also be used as a gargle.

(4) Mouth Infections :

Tusli is an excellent mouth freshener and oral disifectant very long in mouth. Holy basil destroys more than 99 percent of the germs and this effect lasts long. It also cures ulcer in the mouth. It also known to help inhibit growth of a oral censer caused by chewing tobacco etc.

(5) Skin Disorders :

Many herbal cosmetics contain Tulsi. Tulsi purifies blood. Tulsi juice is beneficial in the treatment of ringworm, reduce acne, pimples, scars.

(6) Kidney Stone :

Basil has strengthening effect on the kidney. In case of renal stone the juice of basil leaves and honey, if then regular for 6 month it will expel them via the urinary tract.

(7) Insect Bites :-

The herb is a prophylactic or preventive and curative for insect stings or bites. A teaspoonful of the Juice of the leaves is taken and is repeated after a few hours. Fresh Juice must also be applied to the affect parts. A paste of fresh roots is also effective in case of bites of insect and leaches.

(8) Eye Disorders :

Basil Juice is an effective remedy for sore eyes and night blindness, which is generally caused by deficiency of Vitamin A.

(9) Piles :

Eat three to five basil leaves everyday. Put five basil half an hour. This cures piles. Grind the basil leaves and apply the lap on the hemorrhoids. And half a pice of camphor in this paste and avoid hot and spicy food items. Restrict sour food items totally for complete relief.

Health Benefits of Tulsi :

Blasters immunity

Enhance stamina

Provide support during cold

Promotes healthy metabolism

Natural immuno modulators

Relieve inflammation.

Conclusion:

Tulsi can be concluded that holy Basil or Tulsi is a traditionally and clinical prover medicinal herb. Herb for both its application and efficacy,

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Paper-7

Social Concern in the Poems of Umashankar

Poet is a divine entity reflecting human consciousness. The events happening around his life domain sensitize the poet's mind. Then his emotions or feelings turn into the beautiful words formation, and Bhavak merges into Rasa. The purpose of poetry is to capture the varied new factors arising from time to time. The poets of Gandhian era not only hold that new parameters of the period but converts the theme into super beauty of the art of poetry. Among this achievement, the important name is of Umashankar Joshi.

Umashankar is revered as a prominent poet, great learned and versatile man as well as able creator of prose and poem. He was the poet, who had laid first brick of foundation of global peace in India through his collections of poetries, while whispering Gandhi-yugin mantra of Global brotherhood and equality with freedom. He was determined to give new shape to poetry after freedom. He was a self appointed tourist, infusing culture, interest – race, beauty imbibed with his learnedness. As a result his poetries originate from world peace. This emotion reflects into his ten collections of poetries.

The period of Gandhi era is a pre period of twentieth century. It was a romantic and quiet period of history. The happenings occurred during the period were valuable for humankind. On one side the period was confined by machines whereas on other side it was confidence by pleasure world, between which the influence of Gandhian Philosopher was existing.

Gandhi was an efficient imperator of spiritual evolution as well as non-violence and humanity. No author or poet can avoid these thinking and make creation. Umashankar was also nurtured under this culture so his poetries originate from individualism and divert towards the love of humanity.

His word of property does not devoid. He life, His poem are divided under varied subjects like, love, nature, patriotism, love for Gujarat, dedication towards great men. He selects the various forms of poetry to express his art as like sonnet, geet(song), muktak, meterbound and meterfree poems, which flourish like a beautiful carrying element of rural life and instill the spirit of one family of the world.

"Vashudhaiva Kutumbakam"

The design of his poetry is based on realishic ground which reflect the contemporary period. The realisne social refrence eforts begun from Named upto Gandhi resulted into beautiful and artitstic songs.

In the poetries of Umeshankar. we see the changing social condition of the decade of 1930, economical and socilla standards of life, Russian thoughts of ocialism, non hamony, exploited and victimized sections of the society, realistic view of the suppressed and sub-dued people Umashakar inread of neglecting. The condition prefers to be the witness of the existing condition. The social Nananima in his poem like ‘ Paherannu Geet Jotharani ‘ , ‘ Geet of Ghani’, ‘ Bhikharn’, ‘ Bulbul’, song of the ‘Ha thoda’, ‘Phobi’, ‘Mochi’, ‘Dana of dalana’, ‘pasenun zad’, ‘simadana pathar par’, ‘Panchali’ are eye catching.

Alonguith the glory of humanity and human cibilizatob, we get the glimpses of existing socity and people esteem. The human love of poet had love and from the begining reflects mostly in love of dalit. Love of nation and love of world. Form the bebegining the poet had love and kindness towards desserted.

He expresses his pain hat a man who taugut kindness, mercy and love had tosuccumb to death by gun shit. Though the poerty is incidental, it has eternal value, He gives tributes to Gandhi, Tagor, kalelkar,Balashankar, Hemchandracharya, shakespeare, Abraham Lincoln, like great men Umashankar who wen accolade as “the poet of Universal bliss” by Ramprasad shukala, merging himself into the world of entive humanbeings.

I wish to dissolve as an individual and to become a global man and Umashankar the singer of national glory, lastly says that the soul, reciting peace, would develop 'snehlilal of the heart' throughout the world. Like individualistic or self-experienced poems of Umashankar, they also become general poem enjoyable by all. We hear the echo of contemporary society in his meter free (Achhandas) poems as like metered poems.

The poet who loves 'Shivatva' accepts the liabilities of life and world. The poet expects artistic beautiful word, and uses the blissful words with reference to life. He, meaning He 'Mangal shabda', breaks down the narrowness surrounding the vast love. In 'ehinna bhinnachhum' poem, he hears the voice of Shiva -Rucha and connects his poem with post Gandhian period, in which he expresses the pains of Hiroshima and Nagasaki destroyed by atom bomb.

"Shabda kholi jayan malya maun." There poet we get the meaningful expression of word "Maun" which shows the duty of poet, duty of art and duty of human being. Here he invokes to generate a future epic poetry as like eternal visioners like Vyas and Valmiki. His higher target does not degenerate the poetic path, instead, it strengthens the poetic path it creates the picture of Umashankar as a humble singer of 'Divine Humanity.'

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Paper-8

“Exploring the itineraries of the occult: A Comparative Study of Shakespeare’s ‘The Tempest’ and Kalidasa’s ‘Abhigyanashakuntalam’”

“Shakespeare is the Kalidasa of England and Kalidasa is the Shakespeare of India” is a well-known and popular dictum. Englishmen regard Shakespeare as the greatest poet and dramatist the world has ever produced. Similarly Indians pay the same compliment to Kalidasa by honouring him as ‘Kavikulaguru’. Both ‘The Tempest’ of Shakespeare and ‘Abhigyanashakuntalam’ of Kalidasa are called the last plays of their authors. Both are marked by the universal values of life like Truth, Love, Purity and Forgiveness. They show that human life is worth living in spite of the occasional sufferings. Both the plays affirm the meaningless of life in spite of the transitory disturbances and blankness in it. They even go to the extent of showing that this worldly life is as much important as the other worldly life. Both the plays project a very comprehensive and profound vision of life.

Despite the obvious geographical, social and cultural differences in the plot-development and characterization in the two plays, one cannot miss the fact that human beings basically tend to act and react in similar ways. The similarity in themes dealt with in the plays is very striking. The loftiness of the ideals like forgiveness, peace, reconciliation between rival factions, the sweetness of romantic love, the exuberance of the youth- all these are aspects of life that every age has held in esteem. The unknown and the supernatural elements in both the plays work in a positive direction to bring about peace and reconciliation which are the crying needs of today globally.

The Tempest has indeed some resemblance to *Sakuntala*, so far as the background of the plot is concerned. In both plays, the hero and the heroine and other principal characters are taken away far from the madding crowd and thrown against primitive nature. In both cases nature supplies a lovely shelter and background to young lovers and all other associated characters. The story in both plays ends with peaceful reconciliation of youth through the agency of Age. Moreover, it is noticeable that in both the plays 'the end' seems to be very similar in the form of Epilogue (*The Tempest*) and Bharat Vakya- Epilogue (*Abhigyanashakuntalam*). The serenity of *Abhigyanashakuntalam* stands balanced against the thunderous varieties of *The Tempest*. This research paper aims to trace the itineraries of the occult in both the plays. The occult is something that is beyond our day-to-day experience.

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Paper-9

Nature of Agriculture in Vedic Literature

Vedas are the ancient texts and source of knowledge in Indian Literature. In Vedas the systematic depiction of religious life is available. However Vedas are related to religion, Arya's social, economic, political, and cultural life is depicted clearly. The basis of our today's life is Vedas and the life style depicted in Vedas has reached up to the height. From ancient time agriculture was the only base of Indian life and indirectly our whole business is based upon agriculture only.

In India and in the world agriculture was started by women in the form of 'kitchen garden' during the Middle Ages. From the Middle Age the development of agriculture has undergone through many dimensions. In Vedas we are introduced to the various aspects of agriculture of the time. Ranching and agriculture were the mainstays of the economy of Aryas. The criterion of the property was cattle. Among the cattle cow was given special importance. The one having more numbers of cows was considered a rich man. Battles for cows were very natural. People used to do prayers for cows. Apart from cows, goats, oxen, horses were also reared.

During Rigveda agriculture was considered as a secondary thing in comparison of ranching. In 10,462 mantras of Rigveda agriculture is mentioned in 24 mantras only. Land suitable for agriculture was called 'arable' or 'fertile' land. Plough is made up of woods and is also mentioned in Rigveda. People were familiar with sowing, harvesting etc. Sickle was used to reap ripe crops. In Rigveda only three words are found about agriculture: URDAR, DHANYA, and VAPANTI. In grain only malt is mentioned. Possibly malt symbolizes all

types of grain. In Rigveda, out of 15 malt is found only in 3 main lessons. To get water for agriculture from various sources are mentioned in Rhriveda. Canal, well, pot, farm reservoir etc were used for irrigation in farms. Irrigation of farms was mainly depended upon rain and that's why the god of water is adored in Vedas. Agriculture was the source of life during the vedic age and because of this in the Rigveda it is written,

“अक्षेमा दिव्य कृषिमि त् कृषष्व। विते बहु मन्यमानः।

Meaning, O gambler, you don't play the game of gambling, you do farming only and be happy and joyous by farming. In the lesson 3 of Atharvveda the detail description of the new methods of agriculture is available. Apart from this the detail description of irrigation, ploughing, fertilization etc is also given. People used the best available sources to satisfy their needs. The facts of agriculture are found in the several references of Vedas.

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Paper-10

Spirituality in Sri Aurobindo's "SAVITRI"

To impart the moral and ethical values is the dire need of the day all over the world. Actually all morals and ethical values flow from the fountain-head of the scriptures.

The scriptures leading finally to a better environment of brotherhood, goodwill, harmony, peace and prosperity the world over. Sri Aurobindo's "Savitri" is the magnum opus, the philosophical epic of over 24000 lines.

Sri Aurobindo (1872-1950) is the outstanding figure of modern Indian Renaissance. He was a great man, a perfect yogi and philosopher. He was an interpreter of the Veda, the teacher, the scholar and the critic of life and literature. He was a great nationalist, freedom fighter, master of prose art, and original dramatist and a great poet.

He could read and write in the classical languages - Greek, Latin and Sanskrit and was proficient in many other European of Indian languages. Sri Aurobindo's 'The Life Divine' is a mighty piece of revelation and prophecy.

He has created the five blank verse plays -

1. Perseus the Deliverer (1907), 2. Vasavadutta (1957), 3. Rodogune (1958), 4. The Viziers of Bassora (1959), 5. Eric (1960)

Today Sri Aurobindo is known as a poet and philosopher than dramatist because most of his dramas was published after his death.

In “Savitri” Aurobindo uses the story of Savitri’s conquest of death in the Mahabharata ,Savitri the widow of Satyavan realizes her divine potential. She is a symbol of what humanity can achieve.

Aurobindo writes about her serene state of mind:

“All grief and fear were dead within her now And a great calm had fallen.”

The poet’s adventure is directed towards the realization of human unity, universal peace and happiness based on a spiritual foundation which ensure orderly progress and the fulfillment of man’s destiny.

Sri Aurobindo was a prophet and unique genius and his five plays were but a small result of his phenomenal literary output.

All five plays underline the need for love, because love alone is the great solvent of all varieties of evil.

Sri Aurobindo's theory of evolution discussed in 'The Life Divine' is reflected in his plays also.

His plays can fully be grasped only if it is studied in relation to his philosophical ideas in general.

Sri Aurobindo declares that the radius of life’s flight is eternity.

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Paper -11

Language Harmony in Science

How sound waves produced by instruments become sensible representations in the brain, and how the perceptions become meaningful are interesting questions for neurobiology to ask, as well as necessary ones if knowledge of the brain is to account for all behavior. The brain is able to discern harmony because the inner ear is capable of differentiating between different frequencies. The brain's differentiation between pitches and chords corresponds to the physical, "real," differences between notes and chords, although our sense of music built from perception of harmonies through time, is more subjective and variable.

Our faculty of hearing derives from the anatomy of the inner ear and the brain, as well as from the existence of external stimuli in the outside world. Sound is both the mechanical energy of waves and the sensation produced by receptors in the brain each wave has an amplitude and a frequency. The amplitude of a vibration corresponds to its volume and is measured by decibels on a logarithmic scale. Frequency is logarithmic, as well, but corresponds to differences in pitch. Greater frequency results in a higher pitch. Mathematically, pitch is represented as the number of vibrations per second

Vertebrates hear sound through their neurobiological makeup. The ear's tympanic membrane, or eardrum, vibrates as a result of being subjected to sound waves. The waves then travel to the inner ear or cochlea which is the site of sound's transduction into chemical energy. Within the cochlea, sound waves travel through fluid which stimulates the stereocilia, small hair-like projections of hair cells along the basilar membrane. The actions of the stereocilia cause the release of K⁺, potentially depolarizing the cell. The flexibility of the basilar membrane allows stereocilia to move back and forth in response to the waves in the Cochlear fluid. Each stereocilium is linked to another through structures called "tip links" As

the stereocilia move towards the tallest ones, the tip links cause ion channels to open, depolarizing the cell and allowing free K⁺ to move into the cell . Importantly, the stereocilia move in direct response to the sound waves and are cumulative rather than spiking. Neurotransmitter release corresponds to the frequency and amplitude (pitch and volume) of a sound input. Sounds must be sufficiently loud and within a given range in order to cause action potentials. Different sounds will produce different outputs, allowing for discrimination of harmony on a neural level.

Another way in which vertebrate neurobiological makeup allows for the discrimination of pitch, and therefore the assembly of harmony is the property of "tuning" of stereocilia. Sound waves affect different parts of the basilar membrane differently. Low frequencies cause the high end of the membrane to vibrate more than other regions; the converse is also true. Additionally, short, stiff stereocilia vibrate more at higher frequencies meaning that for each hair cell, there exists a "best excitatory frequency" or characteristic frequency. A hair cell will respond to its best excitatory frequency at the lowest stimulus intensity.

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Paper-12

The Sanskrit Connection: Keeping Up With the Joneses

The discovery of Indo-European first started with a British judge named William Jones who was stationed in India in 1780. Jones, a bright fellow with classical training in Greek and Latin, had determined to master the ancient Sanskrit tongue. He wanted to brush up on native Indian law codes--many of which were written in Sanskrit script--before administering British law in the region.

Jones was shocked to discover a regular pattern of similarities between ancient Sanskrit words and ancient words in classical Western languages. Here are some examples:

Meaning:	Sanskrit	Latin:
"three"	<i>trayas</i>	<i>tres</i>
"seven"	<i>sapta</i>	<i>septem</i>
"eight"	<i>ashta</i>	<i>octo</i>
"nine"	<i>nava</i>	<i>novem</i>
"snake"	<i>sarpa</i>	<i>serpens</i>
"king"	<i>raja</i>	<i>regem</i>
"god"	<i>devas</i>	<i>divus</i> ("divine")

Other Sanskrit words were similar to Greek terms. For instance, the Greek word *trias* ("three") is close to *trayas* and *tres* in the chart above. The Greek word *pente* ("five") is close to Sanskrit *panca* ("five"), and so on. Jones began systematically charting the similarities, finding literally thousands of such parallels between Sanskrit, Greek, and Latin. He presented his findings on February 2nd, 1786, to the "Asiatick Society in Calcutta." He declared boldly that Sanskrit had

. . . a stronger affinity than could possibly have been produced by accident; so strong, indeed, that no philologer could examine them all three without believing them to have sprung from some common source, which perhaps no longer exists. §

What Jones had uncovered, without realizing it initially, was the existence of a lost mother tongue, what scholars call *proto-Indo-European*--a single, ancient, prehistoric language that led to the development of many languages in Europe, India, Russia, and the Middle East. It required nearly ninety years of comparative linguistics to fill in all the gaps.

Before Jones, earlier scholars had long ago noted that many languages shared such similarities. It was no news, for instance, that Romance languages shared cognates with each other. Spanish *caballo* (horse) was a cognate for Portuguese *cabalo* (horse), Italian *caballo* (horse), *Provençal caval* (horse), French *cheval* (horse), and English *cavalry* (horse-riding troops). Scholars had long known that all these words ultimately came from the vulgar Latin term *caballus* (horse), and that French and Spanish and other Romance languages had developed from Roman provincial speech--with some voiced /v/'s changing to unvoiced /b/'s, or some hard velar stops (/k/ sounds) changing to aspirated <ch>'s. Likewise, Germanic languages like Low and High German, Frisian, Dutch, Swedish, and Norse shared many cognates with each other in much the same way, tracing their origins back to a proto-Germanic tongue in prehistoric times.

What astonished linguists was that Sanskrit had cognates to more than just Latin and Greek words. Philologists found that Dutch, German, Old Norse, Gothic, Old Slavic, and Old Irish had similar patterns of words with Sanskrit. These cognates had a related meaning and they also sounded similar to each other either in terms of vowels or consonants (or both!). For instance, consider the words for "father" and "brother" in a variety of Indo-European languages:

"father"	"brother"
○ <i>pitar</i> (Sanskrit)	○ <i>bhratar</i> (Sanskrit)
○ <i>pater</i> (Latin)	○ <i>frater</i> (Latin)
○ <i>pater</i> (Greek)	○ <i>phrater</i> (Greek)
○ <i>padre</i> (Spanish)	○ <i>frere</i> (French)
○ <i>pere</i> (French)	○ <i>brother</i> (Modern English)
○ <i>father</i> (English)	○ <i>brothor</i> (Saxon)
○ <i>fadar</i> (Gothic)	○ <i>bruder</i> (German)
○ <i>faðir</i> (Old Norse)	○ <i>broeder</i> (Dutch)
○ <i>vader</i> (German)	○ <i>bratu</i> (Old Slavic)
○ <i>athir</i> (Old Irish--with loss of original consonant)	○ <i>brathair</i> (Old Irish)

It's hard to escape the conclusion that these words must have come from a common source--especially if you chart the words out on a map of where each language is spoken. In the case of the words for father, a linguist can almost visually see the unvoiced /t/ sounds changing to voiced /d/ sounds as people migrated westward across the map, and then these letters changing to <th> as they moved north through Europe along the Germanic branch. In the case of the words for brother, the same sort of linguistic change is occurring with unvoiced /t/ and voiced /d/ sounds, but another pattern is happening simultaneously with voiced /b/ and unvoiced /p/ sounds. Multiply the examples above for a few thousand other words, and the evidence looks fairly air-tight.

All that remained for scholars to do was (1) to trace what rules governed these changes linguistically--a task taken up by Jakob Grimm and later Karl Verner, and (2) to reconstruct as far as possible what this original language must have sounded like and how it functioned. This is tricky, given that proto-Indo-European is a prehistoric language existing before the written word, but not impossible given the wealth of linguistic information we can garner from surviving languages today.

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Paper-13

Human Life and Naturopathy

Introduction

In the past man considered himself the creature of circumstances as his life depended much on nature and he was not able to encounter the different geographical conditions under which he has to live Day by day man has made the progress in life by scientific methods. So much so that man has flown high in the sky, stepped down over the moon, started living in the dreamland to find himself not only on the earth but on all the planets and we boast that man has become the master of environments. But in fact it is not so easy to get mastery over the natural environments. The rotations revolutions and such other movements in the limitless universe are designed by nature on a particular rhythm. In the same way life of the man has to pass through these principles. If you go out of the line of the nature you have to pay for the same. Now a days our life has become artificial. Man has gone quite away from natural environments.

Kanwa obtained his eye sight from them and the son of Nrishada his hearing, as the following hymn says: “you gave relief to the imprisoned Atri-solicitous of worthy praise, you gave sight to kanwa blinded by darkness”.

Nature cure is a philosophy about the cure of diseases in person, animals or any living thing. Life is the series of experiences. Nature has helped in the line of evolution and man has made tremendous progress among all the living creatures on the earth. On one side man went on making progress In the Life by Investing his intellectual capabilities in different fields but at the same time he himself has invited many difficulties on the way of the progress Life is relative according to the philosophy in Hindu religion, life is moving just like a wheel. The living person has to undergo sometimes many difficulties under adverse

circumstances Some Intelligent Persons Have tried to remove these for different palins and parts of the body. Leaving aside the philosophical outlook we know that during the life most of the people have to undergo one or the other disease or any physical or psychological obstacles. Right up from the beginning man has invented different types of Therapeatical methods to cure the person from different diseases.

During the ancient period man depended much on nature for his living as well as for the resistance against the different physical or psychological conditions. Slowly many methods have been involved in theraperitical line. During the British Rule in India, Allopathy was introduced and made popular throught out the country. Before that during the Muslim Rule Unani was the method of therapy. After independency center as well as state Governments have tried to develop our ancient method of Ayurvedic therapy. Thes all are the ways to help the man in the disease conditions.

Naturopathy is based on the perfect principles:

1. The good health of our body depends on the nature and the daily activities of a person.
2. The body makes use of immunity power in orderto maintain itself.
3. The germs entering our body are not responsible for the diseases but the toxic present in our body are responsible and give nutrition to the germs and the disease occurs.
4. The disease actually gives way to a healthy life that is if the toxic increases in ourbody it throws out the disease from the body and it occurs in the form of disease like the sist of cancer, fever.

Many ancient cultures used mold, soil & plants to treat bacterial infections. In Ancient Serbia, china and Greece, old Moldy bread was pressed against wounds to prevent infection. In Egypt, crusts of moldy wheaten bread were applied on pustular scalp infections and “medicinal earth” was dispensed for its curative properties. This remedies were believed to influence the spirits or the gods responsible for illness & suffering. Today we know that the occasional efficiency of these early treatments was due to the active metabolites and

chemicals present in these concoctions. At around 1550 B.C, Egyptians used honey, lard and lint for dressing wounds. We now know that honey actually contains substantial amounts of hydrogen peroxide which can kill bacteria.

Egyptian papyrus the Eber's papyrus, which dates back from about 1550 B.C is the oldest preserved medical document. It contains a list of formulas and remedies to cure illness and afflictions ranging from pains to cancer. Our body is made up of five elements of nature. Earth, water, fire, Air & sky. Among the Five Earth is the most Important Component in human life which helps in the growth mentally & physically and wear & tear of body

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Paper-14

Enrichment of Ethics and Innovation

Introduction:

“You are most welcome to the era of ‘Enrichment of Ethics Innovation’”. With reference to our great Indian culture, most important ideas relating to work ethics are found in the Bhagavad-Gita. The express highway suggested by the Bhagavad Gita is that of ‘ACTION’. Keep men at work and get dual benefits-besides the society, the individual who works also grows within.

But the human experiences in every part of this earth has been one of arson, violence, lying, cheating, corruption etc. There is no news paper / magazine without a news item about these unethical behaviours. While the corporate world faces unfair practices, injustice, immorality, jealousy, untrustworthiness, dishonesty, selfishness and so on. As a result and to combat this unwanted evil, the focus is now on developing ethical values in the corporate world. Individuals in organizations face ethical dilemmas on the questions of right or wrong and problems of conflicting values.

Detail Study:

Definitions are as follows:

1. SCHUMPETER’S THEORY OF INNOVATION :

Schumpeter visualized entrepreneur as an innovator. He considers a person an entrepreneur, if the person acts as a catalyst by his innovative ideas and actions and introduces dynamism in the economy and bringing about development. He consider that innovation can take the following forms.

- Introduction of a new product.
- Introduction of a new, improved technology for the production of an existing product.
- Opening of a new market into which a specific product has not entered so far.
- Discovery of new sources of supply of raw materials.
- Carrying out a new form of organization.

2. ETHICS:

The word 'ethics' has origin in the Greek word 'enthos' meaning character, standard, norms, morals and ideas prevailing in a group, community or society. It is science of morals. i.e. study of how standard of moral conduct are established and expressed. They give an idea of what is right or wrong, true or false, fair or unfair, just or unjust proper or improper.

- Ethics is a set of moral principles or moral philosophy – Oxford Dictionary.
- Webster defines the work ethics as “the discipline dealing with that which is good and bad and with moral duty of obligations.”

-

➤ ETHICAL VALUES :

- Character, courage, Transparency - openness – honesty.
- Frandship, Warmth.
- Compassion Empathy, selflessness, care for others.
- Loyalty, Integrity.
- Patience, Thoughtfulness.
- Peaceful, contentment.
- Respect, Humility, honesty.
- Giving, sharing, Generosity.

-

Conclusion:

With reference to above study persons, entrepreneurs accept innovation and ethics in your business. Continues research, study is the base of innovation. Establish “Research and Development” (R & D) department in organization. All activities are based on ethical code, moral philosophy. Ethical standards are referred to as principles or ideas of human conduct.

Establish excellent business culture. Managing Director should set a good personal example for employees. As the

Bhagvad Gita Says :

“Whatever a greatman does followed by others;

People go by the example he sets up.”

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Paper-15

A way of universal happiness

How happiness comes in our life? We have no need to think about it. Because our "Vedic Rooshi"(sage) have thought much about it and how become happy they have guide about it. We have to only obey the rules. And we have no need to think about it. Means this is the time of applying these thoughts. In present there are lots of problems in universe, there is only one solution for this problem that is 'universal peace and happiness. U.N.O trying his level best to maintain the universal peace. A person individual happiness will be stable when nation and universe will be happy. a person facing several problems will not be able to establish universal happiness. if all person, family, society, nation, etc get together and march towards universal happiness then and only then they will get universal peace. Thus universal peace and happiness not being imaginary but it will be virtual.

But what we have to do for it? Some solutions are given here.

* Maa vidvishavahe *(chhandogya upanishad)

Means that - Do not be hate each other.

This thought is belongs in chhandogya upanishad's Shantipath.

Every person has a hatred of another person, due to this, a distance between two person's relation increases.

* Mitrasya chakshusha samikshamahe* (Yajurved 36/18)

Do behave friendly with each other. Internal relationship can be maintained by decreasing hates each other and increasing friendly relation. an so there harmony will be stable between each other.

* 'Be broad minded' this thought is given in panchrtantra.

like that...

"Ayam nijah paroveti ganana lagu chetsaam. Udara charitanam tu vasudhaivkutumbkam".

means that small and narrow minded people look at the reality in terms of this is yours and this is mine. For those of higher of higher conciousness the whole world is a family.

In Bhagvad Gita told that "broad mineded always stable." (sthitpraghna).

* Samaani va Aakoothi Samanaa Hridayanivah,

Samaanmastu vo Mano Yathaa Vah Susahaasati

-(Rig Veda, Mandala-10 Sukta-191, mantra-4)

"Let there be oneness in your resolutions, hearts and minds; let the determination to live with mutual cooperation be firm in you all."

If each person's resolutions, hearts and minds are become equall it will be get co-existence.

in short it must be equality in by thought, word and deed. And in Veda told that above thought like that

"Sam gachchhadvam sam vadadhvam sam vo manansi janatam"

(Rig Veda, Mandala-10 Sukta-191, mantra-2)

The same thoughts of Sanskrit are also shown in English literature.

Book Name :-"THE SEVEN HABITS OF HIGHLY EFFECTIVE PEOPLE."

BY:- Stephen R. Covey. (1989)

Following are the Habbits shown in the book:

- *Be proactive.
- * Begin with the end in mind.
- * Put first things first.
- *Think win-win.
- * Seek first to understand.
- * Synergy

* Sharpen the show

By studying both the literature we come to know that, by internal harmony we can establish universal peace and happiness.....

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Paper-16

Closeness of the Indo-Germanic language; Michael Steiner view

Michael Steiner (born 28 November 1949, in Munich) is a German diplomat who served head of the United Nations Mission in Kosovo (UNMIK). He is the current German Ambassador to India since March 2012.[1] He is due to retire in June 2015.

An Indian girl wrote to me: "Hindi German, bhai behen". I think she is right. Our roots are intertwined. Sanskrit, the mother language, is closely related to Old German language. We need both: a strong sense of cultural identity and openness in a globalised world. German scholars have, for a long time, expressed their deep respect and emotional warmth towards Sanskrit. Against this backdrop, I was invited to speak at the inaugural ceremony of the "Sanskrit Heritage Caravan" in Delhi in February 2013. What was important then, might even be more important today:

Let me be bold and tell you, right at the outset, what thoughts and feelings I want to share with you on this remarkable occasion. First, a sense of deep respect and emotional warmth towards the millennia-old history of the Indo-Germanic language family, its similarity and intellectual closeness, all linked to mother language Sanskrit. By the way, the scientific term of the "Indo-Germanic language group" itself can be traced back more than 200 years. Second, the firm belief that this familiarity is not just heritage and a distant past, but a solid fundament for us today to build our shared future. Indeed, it's a mandate and an assignment for us.

In other words, highlighting Indo-Germanic closeness should not be left to historians and philologists. It is a task and commitment for politicians, movers and shakers of today in both our countries. I'll come back to that.

One cannot but marvel at the evident similarities between Sanskrit and German. Although the distance between the two languages is of thousands of years and kilometres, one can easily detect and discover the linguistic and etymological affiliations. Let me just give a few examples that, though well-known to linguistic experts, may nevertheless be of interest to this audience. One has to understand that the Aryan knowledge of horses, horsemanship and the spoked wheel was certainly technological “state-of-the-art” around four millennia ago.

This technological leadership translated into astounding language similarities:

- *The Sanskrit word for chariot, ratha, re-emerges in the German Rad;
- * Aksha, axle in Sanskrit, led to German Achse, which is also used in the figurative sense of a close union and alliance;
- * Unlike many other languages, both Sanskrit and German use all three genders: feminine, masculine and neutral.

An even more fascinating example of mental closeness at a conceptual level:

- *Grih or garbh in Sanskrit was gripan, and is now Griff or greifen in German;
- * Yet, symptomatically, both in Sanskrit and in German, the word for physical action of the hand — to grab, to seize — was also transferred to the non-material, intellectual sphere. In both languages, the same word is used for the physical activity as well as for the mental activity of ‘to understand’, ‘to perceive’, as in the German begreifen.

It’s so tempting to carry on with these examples because these similarities are so fascinating. Yet, for the sake of brevity, let me leave it at that.

This is the moment to pay tribute to the work of the German Orientalists and Indologists of the 18th and 19th century. They brought India back to Germany. It certainly created a warm and favourable impression of India in the minds of many Germans and quite a fascination in the hearts of some. Max Müller, of course, is the namesake for our Goethe Institutes in India today. The translation of Kalidasa’s Shakuntala into German in 1791

created quite a sensation among young and wild intellectuals like Johann Wolfgang von Goethe and Gottfried Herder, who were among the first to read and write about it euphorically. Shakuntala obtained the status of a “rock star” in Germany in those days. Later, in 1879, Otto von Böhtlingk published a “Sanskrit dictionary in short version” — “short version” meant to this accurate German to limit himself to a mere seven volumes.

Why did the classical Indian literature attract such a great deal of interest among German scientists, philosophers and poets? Well, a question for a two-week-long seminar. Let me cut it short again and instead read to you a quote that says it all. It’s from the book “The major trends in literature” published in 1872 by Danish historian Georg Brandes. I quote: “It was not a surprise that there came a moment in German history when they — the Germans — started to absorb and to utilise the intellectual achievements and the culture of the ancient India. It is because this Germany — great, dark and rich in dreams and thoughts — is in reality a modern India. Nowhere else in world history has metaphysics bereft of any empirical research achieved such a high level of development as in the ancient India and the modern Germany.”

Needless to say, this assessment was taken for real and, in fact, understood as a compliment!

From that remarkable quote, it is only a short step to the real “Modern India” and our real Indo-German relations of today.

A lot has been achieved, yet a lot also remains to be done. The opportunities are “infinite”. But they will not just come over to us without our doing. We’ll have to “grab” them (never mind whether in Sanskrit, German, Urdu or Hindi).

Our strongest asset is the young generation — in India and in Germany. Their interest in each other’s life and culture is the essential ingredient to any greater closeness in the future. The door-opener for that is language. True, English has become a kind of global “lingua franca”. You can get by with that all over the world, certainly also in Germany. But, let’s face it, real mental closeness is only achieved through knowledge of each other’s mother tongues.

Max Müller Bhavan successfully cooperates with the Kendriya Vidyalaya schools in a German-language teaching programme, which is the biggest programme of its kind worldwide. We will promote further this enormously successful language programme.

Why? Because the number of students is enormous, and demand is still growing. They are very talented. And the Indian students are better than others at learning German, maybe because we come from one language family, the Indo-Germanic group.

In the 18th and 19th centuries it might have been a bit of a one-way street with Goethe, Herder, Max Müller, Schlegel, Böhtlingk being fascinated by Sanskrit and its literature. Today, we need an autobahn in both directions. And here, beyond politics and economics, our shared language heritage can be instrumental. I saw the sparkle in the eyes of keen, eager, smart, bright, talented, likeable Indian students, girls and boys, learning German in many KV schools. I saw the fun they had with it.

This gives me the confidence that, on the foundation of our deep-rooted links, on the magic nearness of Sanskrit, Hindi and German bridging thousands of kilometres of distance, we can build ever stronger Indo-German ties in the future. The writer is ambassador of the Federal Republic of Germany to India.

Shri Akhil Anjana Kelavani Mandal Sanchalit

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It is a great pleasure for Shri P. K. Chaudhari Mahila Arts College to organize event for world interfaith harmony week 2016. We are very thankful to united nations and world harmony week officials. We also respect Kingdom of Jordan for given world interfaith harmony week gift to the world.

Thanks to all.

Dr. Minaben Vyas

Department – Sanskrit – HOD

Organizing Secretary

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