



United Nations Resolution on the World Interfaith Harmony Week World Interfaith Harmony Week Celebration

Event Report Part-2

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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

Shree P.K.Chaudhri Mahila Arts College,
Sector-7, Gandhinagar – 382007
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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:-

comparision, 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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Date of event-6th February, 2016

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 Neighbour.'

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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Knowledge: Global Harmony: Sanskrit Literature

Contemporary era is witness of ever changing technologies in more and more comfortable and innovative in all dimensions and major disciplines of knowledge and education. However education and the knowledge both are very important factors for forming global harmony and global piece. No doubt these innovations in all the branches and disciplines of knowledge and education create the world as a small town or village. For the maintaining, managing, and uniting this concept of considering the entire world as family or village, global harmony and global piece are very important factors. Globalization means universal brotherhood, believing the entire world as family. Nowadays human being is planning to shift on other planet. Humanism and humanity both are equally important for global harmony. However nature and ecology on the earth must be considered as basic factors for the existence of human being. Among the major cultured civilizations there are much versatility in each particular culture but humanity and humanism can be observed in all. Liberty and freedom of thoughts and expressions evokes the developments of human resources in several dimensions. While unity among all the human races, being as only human being, beyond the political, geographical racial and religious boundaries, will obviously form global piece and global harmony. India has great heritage of literature since the classical age in many languages and in many forms.

Indian literature of the Sanskrit language can be considered as the most ancient among the all these. One can be obviously found, directly or indirectly, the impression of Sanskrit literature in the major literature of Indian languages and in all forms whether it is in written or oral.

Sanskrit literature favours the global piece and universal brotherhood among all the human being, beyond the all bondages. As T.S. Eliot summing up his master piece poem “The Waste Land” with the reference of Sanskrit literature. Sanskrit literary tradition has

universal appeal not only towards the only human being but to the each part of nature and ecology on the earth. Because of its universality in linguistic and phonetics system, recently NASA declares the Sanskrit language as the language of universe, outside the planet world. Humanity and humanism are central elements of Sanskrit literature through its spiritual enrichment as well as human liberation. Forming a cultured civilization it educates through its wonderful fables from Panchtantra and Hitopadesh which are the most effective in teaching the morals to the next generations. Sanskrit literature also lights on the equality and democracy which are globally accepted.

In short Sanskrit literature through its universal appeal, global approach, classical linguistic system, spirituality, humanity, humanism, education, moral, democratic attitude, freedom of thoughts, equality, unity, favors and represent global harmony and global piece

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Cooking an Art or a Science

Cooking is chemistry, and every time you set foot in your kitchen, you walk into a laboratory, packed with high-tech gear and stocked with supplies, made just for you. People say cooking is an art, and that's true, but the science of cooking is easier to grasp and repeat. Understanding it will make you a better cook and help you have a little fun in the process. If you're the type who hates cooking, or just doesn't think you're any good at it, here's your solution.

Cooking is Science, so Study Hard

There are some simple scientific principles you can take with you to the kitchen to improve your food and have a little more fun. In this post, we'll walk you through them, and introduce you to a movement that wants to bring the benefits of modern technology, experimentation, and observation into your kitchen. Finally, we'll look at some food hacks that incorporate these methods, and explain why they work so well.

The other day my youngest son said to me: 'cooking is easy if you can read. Just follow the recipe.' That got me thinking. Is cooking really as easy as that? Is it something we learn, we inherit from watching our parents in the kitchen, or what? Does one not need a bit of an instinct, a feel, for when something is right? A roux or gravy, for example. Recently I was asked to supply a recipe for wartime jam-making for The Times. I checked the records from the WI in 1944 and sent the following message: 3/4lb sugar to 1lb jam. 'Yes, but what is the recipe?' came back the reply. I was briefly baffled. There was no recipe per se. In those days women who ran country households made jam as a matter of routine. They didn't use recipe books for preserving, pickling or bottling. They just did what their mothers and grandmothers had done. It was hard-wired into their cooking repertoire. Preserving fruit and vegetables was a way of life in an era when 70% of rural properties did not have electricity. Larders with north facing windows and long stone or slate shelves were

the places to store fresh and cooked food and the closest thing most women had to a fridge. Sure, there were recipe books and during the war a number of them were published by the Ministry of Food with suggestions for cooking with rations, while other, more adventurous, authors published recipes using herbs and wild fruits from the fields and hedgerows. But cookery basics were well-understood.

Currently the WI is running a campaign to encourage the teaching of Domestic Science in schools. This was the cornerstone of the early WI when it was set up in Canada in the end of the nineteenth century. But the burden of the education was not on cooking but hygiene in the kitchen. I would say that nowadays we understand hygiene but have perhaps lost our instinct for basic cookery. So yes, being able to read a recipe book should mean you can make a dish but the great art of cooking is to know instinctively what works and what does not.

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Sanskrit is the Base and Emotion of National Unity

In ancient time the world teacher as strength of discoveries, of scientific achievement or electronic wealth of discovery's innovation strength not of it's reason but own integral wealth knowledge, no desire of object, non-violence, independent, emotion of world happiness etc qualities are world society love of country and love of pride for country tone of this verse is main theme.

Outer deference or there are outer and various deference but whole India has unique culture it is a cultural unity. The reason of it is Sanskrit , whole culture literature emotion of national unity .in vaidic literature also put characteristic of national unit general phrasing national leader that for growth of state it must will be to kill enemy for nation of country strength of student and strength of goddess both are needs. It is true in Athraved couplet. In Atherved we find it. According Atherved is country love sprit of owns show in Arthshastra.

Ojasa Pruthviya Nishasha Ahimarchantu Svarajyam.

World strength of social vaidic generalistic world brotherhood and world happiness of growth less emotion in the rhymes

Sandchhahavam Savdavam Sam Vo Manasi Janatam.

Mahendra malay etc. mountains, Ayodhya, Mathura, Prayag City's rivers of Ganga-Yamunadi is memorialized in a mental wanderings. The whole country is my country. "The whole country is my" spirit of wake up, wake on the morning appeared across the country who nationality the sanskruta language is a real sacrament national unity despite many disasters are still intact, that is the same mystery.

Abinkasta Vyas in his Vijay Shivraj he treatise of modern times: Elegy of poetry national unity has been inspired by the people.

Kshamrav Sanskruta poet by his compositions has been further clarified that in the field of social resurgence abhadacheta and caste-system is man-made.

Today in every Indian education institute singing "Sahanavavatu, Vandemataram" written in Sanskrita and 90 per cent of the national anthem is sung Janaganamanaadhinayaka very honored. University graduation ceremonies are rites Sanskrita. Influences Sanskrita lyrical interplay between the provinces, the provinces are unbroken unity. Our Constitution of our country "India" continued. Our national Mudralekha is "SatyamevJayate ".

Thus sanskrita prasavabhumi national unity is our inspiration. We are living through Sanskrita. Thus we can see that the spirit of national unity aimed at full sanskrita literature pillar and shall forward.

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‘*RASA*’ – The Inevitable Ingredient” Based on Harmony in Sanskrit and English

Preface:

All the languages have their different literature forms such as Novels, Dramas, Poems, Essays etc...each form has its own different & unique characteristics, but there is one common and inevitable ingredient in all the literature forms, which is a must and inseparable, and that is *Rasa* (aesthetics/sentiments). This research paper shows the comparative study of Sanskrit and English literature (dramatics), specifically in reference to *Rasa*. Sentiments are that part of dramatics which makes it come alive! Just as the Basic English language has evolved from Sanskrit, similarly the part which makes the English dramatics the most loved form; *Rasa* is also the another gift to English Literature from Sanskrit. Explaining this point, our research paper presents some specimen of English Dramatic Genius and points out the different types of *Rasa* in it. Being one of the papers of International seminar on Language Harmony, in World Interfaith Harmony Week Celebration Event, our paper: ‘*Rasa*’ – The Inevitable Ingredient” depicts the harmony in between Sanskrit and English Literature.

1. Sentimental Similarity:

Here characters, language, plot, situations etc all the things are different in both plays *Abhigyaanshakuntalam* and *Romeo and Juliet* but the sentiments, *Rasa* they evoke in their target audience is the same. At the time of separation of *Shakuntala* and *Dushyant* the emotions that stir up the minds of readers are the same as at the time of separation of *Romeo and Juliet*, this is the evidence of *Rasa* being the common, similar thing in between Sanskrit and English.

2. Descriptive Similarity:

Apart from *विप्रलंभ शृङ्गार* we also witness the beauty element in both these dramas. The description of *Shakuntala* by *Dushyant* is same as the description of *Juliet* by *Romeo*; by using different words, like ‘*प्रिया*’ and ‘*Angel*’, respectively, for their spouse, *Dushyant* and *Romeo* describes them in the same manner, with the same meanings.

3. Situational Similarity:

Despite of different cultures and backgrounds, the way Dushyant and Shakuntala exchange the vows of loves is similar to Romeo and Juliet, the only difference is a ring, the souvenir of Dushyant and Shakuntala is replaced by a kiss in the play Romeo and Juliet, which is the result of different cultures.

****Chapter Two****

Harmony in Sanskrit & English:

Till here the evidences were precisely about the one common point in Sanskrit and English Dramaturgy i.e. *Rasa* but *Rasa* is not the only point of similarity. Likewise there are many other similarities, especially if we concise our research for Romeo and Juliet and Abhigyaanshakuntalam

Similarity of Plot:

If we see the plot of both the plays, we find them almost similar where the hero and heroine falls for each other in first sight, then they experience separation and then at the end their love wins. This outline stands true and mutual for both the plays:

Dushyant and Shakuntala they meet each other, their love grows in the beauty of Hermitage but being a king Dushyant leaves Shakuntala with a promise to come back, on the other side, due to curse given to Shakuntala, she is completely wiped out from the memory of Dushyant, so here comes the separation but in the end Dushyant is made to recollect his promise and he accepts Shakuntala.^[8]

In Romeo & Juliet also after their love is started, they experience separation due to family disputes and finally when their family members hear about their suicide, they accept the love of Romeo and Juliet and makes their statues by each other's side.- thus, characters and language may differ but the plots are almost similar.^[9]

Similarity of Rasa:

Above chapters gave only example of only विप्रलंभ शृङ्गार in both the plays. But they also have other sentiments for example: करुण रस:

करुण रसः in Abhigyaanshakuntalam:

As the effect of curse when Dushyant denies recognizing Shakuntala, her pitiful condition, her tears and her longing for Dushyant, compels the audience/readers to empathize with her, here we find करुण रसः:

करुण रसः in Romeo and Juliet:

Considering Juliet at dead, when Romeo commits suicide by drinking poison, is the first attempt of Shakespeare to make the audience mournful. After this when Juliet arrives and see her love, Romeo with warm lips, immediately she pulls out his dagger and stabs herself and thus fall died on his body, which makes the audience all the more emotional, here we find करुण रसः:

Similarity of Vision of Poet:

As mentioned above, both the plays hold much similitude and so as their writers; Kalidasa and Shakespeare, since शृङ्गार रसः (Love/beauty) is the major sentiment of both the plays; both the poets have seen to it that at the end of the plays, audience stand up with more firm belief in 'Love'.

After so much of separation and yelling of Shakuntala, at the end of the play Dushyant finally accepts Shakuntala and the family members of Romeo and Juliet accepts their love and agrees to make their statues by each other's side- these happy ends makes its audience rejoice the victory of 'love'; which is the mutual vision of both the writers which is accomplished.

The main aim of this research paper is to form harmony between Sanskrit and English which we have tried to establish by presenting similarities in between Sanskrit play Abhigyaanshakuntalam and English play Romeo and Juliet, in special reference to Rasa. We have found out that, not only Rasa but also plot, characters and vision are also similar of both the plays. Sanskrit is such a language which has influenced not only modern literature but also modern entertainment for example according to one of the rules of plays, at the end of

each chapter there has to be some hint given by the playwright about the next chapter, which, in modern entertainment programs is 'next episode' thus based on the above mentioned similarities, we can see the harmony between Sanskrit and English.

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Narration of Universal prosperity in Sanskrit, Hindi and English Literature

In the tenth chapter of Rigveda, where the gems of philosophical speculations are quite traceable, we find a hymn of unity. The rishi says,

‘Meet together,talk together,

Let your minds apprehend alike,

In like manner as the ancient Gods concurring accepted their portion of sacrifice.’¹

‘Common (worshippers) be your intension,

Common be the wishes of your hearts,

Common be your thoughts,

So that there may be thorough union among you.’²

The global civilization is at cross roads at the beginning of new millennium. The world stands on the threshold of a decisive clash of civilization. We believe that the positive way out of this grim scenario is the harmony of civilizations. For many centuries, the noblest and most far-seeing spiritual leaders of mankind have been urging us to see ‘Unity in Diversity’. And it is largely under their visible or invisible influence that men have been gathering into groups always more numerous, centering round some ideal, whether religious, national, political or other.

At present, there are some nations, which are genuinely interested in unity and peace. There is an urge to follow the Vedic ways and to adopt philosophical theories in to practice in the modern world like India. India’s love for unity and peace is rooted in its ancient literature.

The Vedas constitute the back-bone of our entire culture and development through the millennia not only in India but also abroad. For most of us, they constitute the first literature that dawned on us at the earliest time of man’s appearance on this globe. In India, we regard them as the revealed knowledge. What the effulgent Sun is to animate and inanimate activity on the terrestrial earth, the Vedic enlightenment is to the prestigious life of man on this planet

for the majority of humanity. Man with his most highly evolved physico-psychic complex is a gem in our divine creation, much above the animal level. For his fulfillment, the necessary code of conduct is incorporated in the Vedic texts. It is the most precious gift to humanity from our benign creator and Lord. The Rishi states.

‘O Gods, may we hear (only) what is auspicious;

O Worshipful ones, may we behold with our eyes (only) what is auspicious;

Praising you with bodies having firm limbs may we enjoy the God-given span of life.’³

The three verses (1.90.6 to 1.90.8) are famous and are repeated in several Upanishads such as Brihadaranyaka U. (6.3.6) where it is intertwined with the famous Gayatri Mantra of RV (3.62.10), Mahanarayana U. (Sec. 39, Verses 4-6)

‘Sweetness in the winds of life to the truth-seeker;

Sweet flow for him the rivers of being;

Sweet for us be its growths (or plants)

Sweetness, night and the dawn, be sweet,

Earth associated regions,

Sweet, Heaven, be, our father,

Sweet, us, trees or the lord of bliss, sun sweet, be Sun,

Full of sweetness, the cows or the rays of consciousness become us.’⁴

‘May we see and adore for a hundred years the

Sun whose orb rises in the east and who

Looks after the welfare of the

Celestials like an eye.

May we live thus for a hundred years.

May we rejoice with our kith and Kin for a hundred years.

May we live gloriously for a hundred years.

May we speak sweetly for a hundred years.

May we live for a hundred years undefeated by the forces of vil.

We desire to enjoy gazing at the Sun for a hundred years.’⁵

We find the importance of auspicious knowledge also.

‘May auspicious impulses (knowledge) come to us from all sides which harm no one, are unimpeded and victorious over the forces of divisions.’⁶

The thought of universal welfare can be seen in Rigveda everywhere.⁷

In the eighth chapter of Rigveda, we find the perennial flame of life:

‘See Unity in diversity.

Behold one divine form appearing in multi forms;

Immense is His vastness, unparalleled is His glory.

All the countless earths, suns and

Planets which are seen which are beyond our perceptions exist under His command.

Kindled in various forms, the perennial flame is one,

Sprinkling the world with golden beams a dawn,

Painting the evening cluds with

Changing colours, the Sun is One.⁸

In the first chapter we see,

‘May God come and reside in our hearts’

May our body be the temple of God!

May we reap the harvest of our life and dedicate all at His heart.⁹

We also find the message of communion:

Live in tune with the universal soul,

Cast off your separate ego and merge in the universal entity.

The experience of unity is the

Fulfillment of human endeavors.

Rigveda preaches us commonality

The Yajurveda teaches the mankin ‘Be assiduous and try to live long. The rule of conduct is pointed in this Veda.

May all beings see me with the eye of friend.

May I see all creatures with the eye of a friend.¹⁰

It prays the peace in the world, such as ,’May there be peace in the heavenly region etc.’¹¹

The Sam-Veda is the recognized fountain-head of Indian music. It says,

‘May thy heart be full of generosity

Kindness and love;

May it flow to the down-trodden

And make them happy.¹²

The prayer of Atharva-Veda gives a deeper meaning of ‘Why we should live.’

For a hundred autumns may we see,
For a hundred autumns may we live,
For a hundred autumns may we know,
For a hundred autumns may we rise and progress,
For a hundred autumns may we thrive
For a hundred autumns may we be (our true self)
For a hundred autumns may we become (perfect beings) 13

Gopaldass Neeraj is among the best known poets and authors in Hindi literature, awarded Padma Bhushan in 2007. In his poetry, we can see brotherhood, harmony and integration.

Ab to mazhab koi aisa bhi chalaya jaaye
Jisme insaan ko insaan banaya jaaye

Aag behti hai yahan, Ganga mein bhi Zamzam mein bhi
Koi batlaaye kahan jaa ke nahaya jaaya
Ab to mazhab koi aisa bhi chalaya jaaye...

Mera maqsad hai yeh mehfil rahe roshan yunhi
Khoon chahe mera deen mein jalaya jaaye
Ab to mazhab koi aisa bhi chalaya jaaye...

Mere dukh-dard ka tujh par ho asar kuch aisa
Main rahun bhoolka to tujhse bhi naa khaya jaaye
Ab to mazhab koi aisa bhi chalaya jaaye...

Jism do ho ke bhi dil ek hon apne aise
Mera aansun teri palkon se uthaya jaaye
Ab to mazhab koi aisa bhi chalaya jaaye...

Geet gumsum hai, ghazal chup hai, rubaayi bhi dukhi
Aise maahaul mein 'Neeraj' ko bulaya jaaye
Ab to mazhab koi aisa bhi chalaya jaaye...

Rabindranath Tagore (1861-1941) is distinguished for being a man with numerous dimensional personalities and is the most eminent Bengali renaissance poet, philosopher, essayist, critic, composer and educator who dreamt of a harmony of universal humanity

among the people of different origin through freedom of mind and spiritual sovereignty. Rabindranath Tagore occupies a fore position in the galaxy of the prophets of Humanism. He became the first-ever Asian writer to be awarded a Nobel Prize in 1913 for translated version of his cycle of song-poems entitled Gitanjali.

This is my prayer to thee, my lord - strike, strike at the root of penury in my heart.

Give me the strength lightly to bear my joys and sorrows.

Give me the strength to make my love fruitful in service.

Give me the strength never to disown the poor or bend my knees before insolent might.

Give me the strength to raise my mind high above daily trifles.

And give me the strength to surrender my strength to thy will with love.

(Gitanjali- XXXVI, p.36-37)

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Literature and Environment: A study of *Walden* by Henry David Thoreau

Environmental literature depicts the relationships between man, society and nature. It also suggests the role of literature in the human relationship with environment.

The American author Henry David Thoreau is known as a Father of Environmental literature. He is well-known for his narrative *Walden or Life in the Woods*. This book portrays the transience of the four seasons amid Walden Pond, an area of the Massachusetts woods.

Thoreau hoped to gain objective understanding of society by living in nature. His project was inspired by transcendentalist philosophy and his goal was: "simple living and self sufficiency"

As he says, "I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived. I did not wish to live what was not life, living is so dear; nor did I wish to practice resignation, unless it was quite necessary. I wanted to live deep and suck out all the marrow of life..."(74)

For two years and two months Thoreau lived alone in the woods by Walden Pond, in Concord, Massachusetts Thoreau removes himself from society and chooses solitude at Walden Pond. At the same time, however, he presents his book as an explanation of his solitude for the readers in society. He sees his book as a way for him to communicate his ideas to others effectively.

Economy is the first chapter. Thoreau outlines his project: a two-year, two-month, and two-day stay at a cozy, "tightly shingled and plastered", English-style 10' × 15' cottage in the woods near Walden Pond. He does this, he says, to illustrate the spiritual benefits of a simplified lifestyle. He easily supplies the four necessities of life (food, shelter, clothing, and fuel) with the help of family and friends, particularly his mother, his best friend, and Mr. and Mrs. Ralph Waldo Emerson. Most men, says Thoreau, work too much. Men who have

inherited farms suffer personal and financial restrictions. They spend their lives toiling on many acres when they could have survived on planting a few square feet. Such excessive work prevents them from plucking the "finer fruits" of life, like leisure and friendship. Addressing the poor, he denounces the lifestyle of worrying about one's debt and living in fear of not being able to make enough money, comparing it to slavery and advocating for "self-emancipation."

In Where I Lived, and What I Lived For: Thoreau recollects thoughts of places he stayed at before selecting Walden Pond. Quotes Roman Philosopher Cato's advice "consider buying a farm very carefully before signing the papers"-His possibilities included a nearby Hollowell farm Thoreau takes to the woods dreaming of an existence free of obligations and full of leisure. He announces that he resides far from social relationships that mail represents (post office) and the majority of the chapter focuses on his thoughts while constructing and living in his new home at Walden⁺

In Reading: Thoreau discusses the benefits of classical literature, preferably in the original Greek or Latin, and bemoans the lack of sophistication in Concord evident in the popularity of unsophisticated literature. He also loved to read books by world travelers. He yearns for a time when each New England village supports "wise men" to educate and thereby ennoble the population.

In Solitude Thoreau reflects on the feeling of solitude. He explains how loneliness can occur even amid companions if one's heart is not open to them. Thoreau meditates on the pleasures of escaping society and the petty things that society entails (gossip, fights, etc.). He also reflects on his new companion, an old settler who arrives nearby and an old woman with great memory ("memory runs back farther than mythology"). Thoreau repeatedly reflects on the benefits of nature and of his deep communion with it and states that the only "medicine he needs is a draught of morning air". Walking along the pond, enjoying the animals, Thoreau believes that his solitude makes him a part of nature and therefore allows him to achieve a sense of liberty.

The Bean-Field: Reflection on Thoreau's planting and his enjoyment of this new job/hobby. He touches upon the joys of his environment, the sights and sounds of nature, but

also on the military sounds nearby. The rest of the chapter focuses on his earnings and his cultivation of crops (including how he spends just under fifteen dollars on this). Thoreau's bean-field represents his connection to nature and his faith in the power of work to enrich him spiritually. This work is a way for him to support himself in a noble and fulfilling way, and he forsakes modern farming inventions in order to connect more closely with nature and with himself.

The Village: The chapter focuses on Thoreau's second bath and on his reflections on the journeys he takes several times a week to Concord, where he gathers the latest gossip and meets with townsmen. On one of his journeys into Concord, Thoreau is detained and jailed for his refusal to pay a poll tax to the "state that buys and sells men, women, and children, like cattle at the door of its senate-house".

Baker Farm: While on an afternoon ramble in the woods, Thoreau gets caught in a rainstorm and takes shelter in the dirty, dismal hut of John Field, a penniless but hard-working Irish farmhand, and his wife and children. Thoreau urges Field to live a simple but independent and fulfilling life in the woods, thereby freeing himself of employers and creditors. But the Irishman won't give up his aspirations of luxury and the quest for the American dream.

Higher Laws: Thoreau discusses whether hunting wild animals and eating meat is necessary. He concludes that the primitive, carnal sensuality of humans drives them to kill and eat animals, and that a person who transcends this propensity is superior to those who cannot. Here is a list of the laws that he mentions:

Brute Neighbors: is a simplified version of one of Thoreau's conversations with William Ellery Channing, who sometimes accompanied Thoreau on fishing trips when Channing had come up from Concord. The conversation is about a hermit (himself) and a poet (Channing) and how the poet is absorbed in the clouds while the hermit is occupied with the more practical task of getting fish for dinner and how in the end, the poet regrets his failure to catch fish. The chapter also mentions Thoreau's interaction with a mouse that he lives with, the scene in which an ant battles a smaller ant, and his frequent encounters with cats.

House-Warming: After picking November berries in the woods, Thoreau adds a chimney, and finally plasters the walls of his sturdy house to stave off the cold of the oncoming winter. He also lays in a good supply of firewood, and expresses affection for wood and fire.

Former Inhabitants; and Winter Visitors: Thoreau relates the stories of people who formerly lived in the vicinity of Walden Pond. Then he talks about a few of the visitors he receives during the winter: a farmer, a woodchopper, and his best friend, the poet Ellery Channing.

Conclusion:

This final chapter is more passionate and urgent than its predecessors. In it, he criticizes conformity: "If a man does not keep pace with his companions, perhaps it is because he hears a different drummer. Let him step to the music which he hears, however measured or far away", By doing so, men may find happiness and self-fulfillment. The universe is wide and no man needs to be tied down, Thoreau believes. He advocates exploration, however, not of distant lands, but of the lands within, urging men to open pathways within them to new thoughts. It is easier, he says, to sail thousands of miles than it is to explore "the private sea, the Atlantic and Pacific Ocean of one's being alone."

Using a natural metaphor for the mysterious and powerful life within a man, Thoreau both criticizes the civilized man's penchant for traveling and encourages men to explore solitude as a pathway to a greater spiritual life. Any moment can be the moment when one's new life begins, Thoreau believes. Life within a person is like a river that can one year flood higher than ever before, or like the bug that lived in a table for sixty years and seemed to be dead and then one day emerged. The bug is proof of resurrection and immortality, Thoreau says, and man must always strive to renew himself, because he can never know what new life will emerge from him.

Thoreau's purpose in writing his book is to demonstrate and wake others to the existence of the immense possibility that is inherent in all life, which anyone may become aware of at any moment.

Writing in his classic book, [*Walden*](#), about the ties between people and nature, he says, "Our village life would stagnate if it were not for the unexplored forests and meadows which surround it." And he adds, "We need the tonic of wildness, — to wade sometimes in marshes where the bittern and the meadow-hen [American coot] lurk, and hear the booming of the snipe; to smell the whispering sedge where only some wilder and more solitary fowl builds her nest, and the mink crawls with its belly close to the ground." Watching Concord stripped of its forests for farming and fuel-wood and seeing the villages expand into the countryside, Thoreau looked to the future and raised new possibilities. "Each town should have a park, or rather a primitive forest, of 500 or a thousand acres, where a stick should never be cut for fuel, a common possession forever, for instruction and recreation," he wrote.

Largely overlooked during his lifetime, he is now praised as one of the nation's most powerful voices for the natural environment. "In Wildness is the preservation of the World," he wrote, and with such statements helped shape the thinking of modern day environmentalists. Today countless people point to Thoreau as the father of this century's environmental movement.

Thoreau is an American original — an amazing mix of land surveyor and pencil designer, naturalist and social reformer, poet and philosopher. But Thoreau himself had something perhaps more revealing to tell us about himself and his work. "My profession is always to be on the alert to find God in Nature, to know his lurking-places, to attend all the oratorios, the operas, of nature." In a river, he found the flow of eternity; climbing a mountain he felt his spirit move closer to God. "I believe in the forest, and in the meadow, and in the night in which the corn grows." It was as though he could see through Nature to a glimpse of the divine. What might sound to us like a contradiction made perfect sense to him: "Heaven is under our feet as well as over our heads." Exalting his own small world of Walden Pond and Walden Woods and the Concord countryside, Henry Thoreau exalted nature for all of us everywhere.

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Sanskrit Literature Harmony with Naturopathy Literature

Sanskrit is regarded as Devbhasa and all knowledge related to indigenous treatment of disease is available in Sanskrit. However, such knowledge of treatment of disease available in Sanskrit is regarded as ‘Ayurveda’ and not as ‘Naturopathy’. Sanskrit is not thought as a universal language and hence whatever is available in ‘English’ language is regarded as supreme. Therefore, we see cases of patent claims by the U.S. and other countries of age-old remedies available in Sanskrit literature. India need to protect herself from such patent claims by others either by bringing translations of all Sanskrit literature or make the knowledge of Sanskrit sacrosanct to the whole world so that age old remedies of naturopathy and its knowledge become wide-spread.

Introduction:

Sanskrit has been regarded as mother of all languages. However, we find that those who are involved in research in medicine mostly do not have knowledge of Sanskrit and hence we come across scientists world over claiming patents of ‘Desi treatments’ available in Sanskrit text-books, namely patents on ‘use of Haldi (i.e. turmeric) and neem’. These two things are very much in use in India as a way of Naturopathy treatments as anti-biotics.

Our concerns are more on calling knowledge of treatments of diseases available in Sanskrit as ‘Ayurveda’. We don’t have much available text in Sanskrit for naturopathy. in our course of naturopathy we have Sanskrit only in ayurvedic part, viz. Ayurvedic physiology and Ayurvedic anatomy which are explained in English.

It is because of less awareness among people about naturopathy than in other countries. Naturopathic treatment are common treatments done by most of the people at their homes still there are no scientifically proven text books available in Naturopathy. People from other countries claim patent rights on the old age treatments practiced in India due to

their ignorance about availability of such uses and practices in Sanskrit text like Charak Samhita, Shushruta, etc. This is because of the ignorance of Indians, specifically who have knowledge in Sanskrit.

Road Ahead:

What we can do to spread awareness of such knowledge of naturopathy available in Sanskrit text? We can bring in awareness about such knowledge of naturopathy treatments through workshops or by conducting awareness programs, seminars and conferences at National and International level.

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Sanskrit Literature Harmony with Corporate Governance Literature

Management is in practices since the human kind started living in group. Though there is no account of how people lived in group in pre-historic era, theories on management were written based on certain assumptions. However, we can find certain literature available in India in Sanskrit that pronounce based management practices, specially corporate governance, viz. Kautilya's 'Arthshashtra' and Mahabharata . However, such literature is available in Sanskrit. A deep study of this literature available in Sanskrit is the order of the day.

Sanskrit Literature Harmony with Corporate Governance Literature:

Management thinking almost always has been imported from the western world. However, our own literature is full of knowledge and time tested practices on Management thinking. We import thinking like team management, total quality management, etc from Japanese thinking and European thinking. The recently much talked about subject in Management is 'Corporate Governance'. In India discourse on 'Corporate Governance' can be found not only from Kautilya's 'Arthshashtra' but also from 'Mahabharat'. These two books are the foundation of thinking on corporate governance. Kautilya's Arthashashtra pronounce the do's and don'ts for a good king meaning how to govern keeping the 'Dharma' in the centre. Another grantha is 'Mahabharata' for which it is said that whatever is not there in Mahabharata is not in the world. However, the discourse of 'independence' in corporate governance is related to the 'independence' of Bhishma Pitamah of Kuruvansh. He could not remain independent as he was serving and protecting the 'King' on the thorn of Hastinapur and took a oath that he will serve a man, whomsoever he may be, sitting on the thorn. He was not judicious enough to decide right over wrong. Therefore, his loyalty was towards the thorn and not justice. And after 5000 years we are still discussing independence of directors. Are they loyal towards the man who appoints them or they are loyal towards the stakeholders at large.

Conclusion:

Hence it is concluded that the Sanskrit language harmony with corporate governance literature has remained unexplored as far as corporate governance subject is concerned. However, Kautilya's Arthshashtra has been explored by few authors.

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Tragedy Constituting Harmony between Man and Universe

The present paper aims at analyzing how the tragic drama sets up a harmony between Man and Universe through the reunion of passion and wisdom. It provides a moral rendering of life with the pursuit of the fundamental question of human survival. The wisdom and knowledge that tragedy offers to the spectators makes it achieve its high seat.

Key Words: Harmony, Catharsis, Wisdom, Enlightenment

Tragedy is a pursuit of the fundamental question of human survival with an affirmation of the fact that life has worth and meaning. Human existence in the universe is expressed as an unending series of victories and calamities. Tragedy creates human vision through a story rising from felicity and grace of life descending into death and destruction underlining the value and nature of Man's relationship with the universe. The series of such stories might start with the tale of Adam and Eve finally bearing the fruit of knowledge for the whole human race.

The tragedian may not be a methodical philosopher but he tries to understand the universe, establishes his own logic and puts forward questions regarding the mysteries of human life and nature. The fundamental and most evident reality about tragedy is that it is a story of suffering- a story that stirs the emotions of 'pity and fear'. The tragic drama sets up a harmony between man and Universe through the therapeutic experience of Catharsis as advocated by Aristotle. The source of pleasure for a human being depends on the integrated kindling of his spiritual powers. Among them are the emotions of pity and fear that are converted into artistic and aesthetic pleasure because of the illusion of drama. The story may or may not end in death. The magnificent action, the gloomy atmosphere, conflict on various levels, suspense, tension, the potential to touch the hearts of the audience and above all the philosophical stature to generate harmony worldwide are ingredients that make the recipe of a perfect tragedy. It provides a moral rendering of life. The wisdom and knowledge that tragedy offers to the spectators makes it achieve its high seat.

Tragedy, whether Greek, Shakespearean or Modern, delineate life as a conflict. As H.G. Hegel puts it, the conflict in tragedy is not a conflict between a 'right' and a 'wrong' but a 'moral conflict' between two 'rights'. (1)

The tragedian takes up the Herculean task of illuminating the minds of the spectators and demonstrates the lesson of not to give up in any condition. Man's identity and dignity is glorified in tragedy through his struggle against all odds in life. Tragedy represents life not as "a tale told by an idiot full of sound and fury"(2) but furnishes a vision that lasts "so long as men can breathe, or eyes can see"(3). It creates harmony through the reunion of passion and wisdom and integrates the total culture of a society to fulfill the elemental craving of an individual in pursuit of serenity and prosperity through knowledge and recognition. Tragedy harmonizes and enlightens the spectators and leaves them purged

Of true experience from this great event
With peace and consolation hath dismiss,
And calm of mind all passion spent. (4)

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Importance of Sanskrit Language

Sanskrit is one of the most important languages of the Indo-European family and has a very rich and continuous history of nearly four thousand years. As a result of the patient and laborious comparative study of the various languages like Sanskrit, Old Persian, Greek, Latin, German, and English in the beginning of the 19th century, it has been shown by scholars that all these can be traced back to a common source which is termed Proto-Indo-European. It is generally believed that the original home of the Indo-Europeans was somewhere in Eastern Europe north of the Black Sea and Western Asia and that the ancestor language common to the sub-families was spoken in a fairly unified form with minor dialectal variations. This ancestral language must have resembled some of its more archaic descendants such as Greek and Sanskrit rather closely.

Sanskrit is one of the most important languages of the Indo-European family and has a very rich and continuous history of nearly five thousand years. As a result of the patient and laborious comparative study of the various languages like Sanskrit, Old Persian, Greek, Latin, German, and English in the beginning of the 19th century, it has been shown by scholars that all these can be traced back to a common source which is termed Proto-Indo-European. It is generally believed that the original home of the Indo-Europeans was somewhere in Eastern Europe north of the Black Sea and Western Asia and that the ancestor language common to the sub-families was spoken in a fairly unified form with minor dialectal variations. This ancestral language must have resembled some of its more archaic descendants such as Greek and Sanskrit rather closely.

***“socialism will bring you to heaven, but you
will not be able to enter it without culture.”***

Sanskrit is the most ancient and perfect among the great languages of the world. Its storehouse of knowledge is an unsurpassed and the most invaluable treasure of the world. This language is a true symbol of the great Indian tradition and thought, which has exhibited

full freedom in the search of truth, has shown catholicity towards Universal truth. This unique language contains not only good account of wisdom for the people of this country, but it is also an unparallel and right way to acquire proper knowledge and is thus significant for the people of entire world. In India, Sanskrit is known as deva-bhasaa, i.e. language of the gods. Besides, it is also recognized as the mother of Indian languages. However, it is not merely a classical language, but also a repository of a great part of our old cultural heritage. It is obvious to say that Sanskrit literature contains all sorts of vidyas, i.e. Sciences or knowledge. The Vedas are the soul of Indian culture and tradition. It is the storehouse of all type of jnanas, i.e. wisdoms, which are very useful to maintain a healthy and tension free life in the society.

“Sanskrit has moulded the minds of our people to an extent to which they are not conscious. Sanskrit literature is national in one sense but its purpose has been universal.”

~ Dr. Radhakrishnan

The culture of Sanskrit and Sanskrit language is actually the culture of synthesis and assimilation. The message of Sanskrit literature is one of humanism, of unity of mankind, of values, of peace and mutual understanding and of harmonious development of the individual and the society. It would help reviving the ethos of because synthesis, harmony and reconciliation comprise the essence of the culture of Sanskrit. It would help us unlock the treasure house of scientific insights and research results concerning positive sciences in our ancient literature. Besides, it would help us in using Sanskrit as a medium par excellence in computer operations and as a language for the new technology. In addition to these, it would help us to invigorate various language of India.

***“Sanskrit is like the river Ganga for our languages.
I always feel that if it were to dry up the regional
Language also would lose their vitality and power.
It seems to that an elementary knowledge of
Sanskrit is essential. It is not sentiment on my part
That makes me say so, but practical consideration***

*Of the utility to our country of this great language
And the vast knowledge held by it.”*

~Mahatma ghandhi

On 8th April 1983, Mrs. Indira Gandhi, while addressing the scholars of Sanskrit in the Sampurnanand Sanskrit Vishvavidhyalaya had said:

*“If Sanskrit was simplified, it could
serve as a better link among the
people indifferent states and solve
the language problem.”*

It is true that Sanskrit may solve our language problem, if it is simplified. So it is the duty of Sanskrit scholars to simplify the grammatical rules and other phonetically applications for the major of this language.

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A study of *Feministic Feel* in the short stories of Rabindranath Tagore

Rabindranath Tagore has given a loud voice to the inner feeling of a woman in his descriptions, dialogues, monologues and movement of the story. Tagore has portrayed woman who stands against the traditional wind and fights back alone without the help of any male and without compromising her dignity. The present research is an appealing exploration in the minds of woman characters projected by Tagore in his short stories. Tagore has given enough 'space' to his woman characters for 'thinking' and behaving accordingly.

Tagore has marvelously dug out the thoughts from the minds of an aware woman. While doing so the woman character proves themselves to be ideally real and lead the reader in to the sky of ideal woman's behavior and also churns out the depth of woman's height. In fact, all woman characters are faces in a crowd. Present research has incorporated woman characters from the story- *Skeleton, Exercise-Book, Wife's letter and Giribala*.

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“Influence of Sanskrit on Urdu”

Language has been a medium a main source for expressing thoughts, feelings, and ideas since ages. Sanskrit is claimed to be considered as world’s the most ancient language. The effect of this language can see on many languages. All Indian languages are result of Sanskrit language. A very communicative language Urdu language has effect of Sanskrit. Urdu like all other Indo-Aryan speeches has its base in Sanskrit.

Urdu poets and writers generally tried to bring their language and literature nearer to the populace and expecting for a short-lived campaign in Hyderabad. Not only more and more Indian words including ‘tatsama’ (purely Sanskrit) words but also more and more Indian imageries were introduced. The Hindu themes like Holi festival and praise of Krishna and Shiva were introduced by Nazeer Akbarabadi. There were many poets who introduced themes from Sanskrit literature like Iqbal, Chakbast, Akbar Illahabadi, Safi, Aarzu, Nazeer Banarasi, Sagar Nizami, Akhtar Ansari, Salaam Machhlishahari, Nida Fazli etc. Firaq Gorakhpuri emphasized on Indian athletic-Sanskrit aesthetic. Jamil-ud-Din Aali is credited with introducing the Sanskrit Doha in Urdu. Azmatullah khan made experiments in introducing a few Sanskrit meters in Urdu.

The several famous poets wrote Urdu gazals in Sanskrit meters. The real introducer of modern themes and Sanskrit words in Urdu is the theatre stage, started by Wajid Ali Shah and Amanat and developed by Agha Hashr. They made free use of Sanskrit words and meters.

In Sanskrit plays, kings and sages and scholars speak in pure Sanskrit, women and lower ranks speak Prakrit. In the same way in Urdu novels, low-class people speak in Awadhi or other dialects in this way Urdu drama also follows the ancient Sanskrit drama tradition.

In Sanskrit there are prepositional suffixes instead of prepositions. In Urdu these suffixes are separated and their forms changed. The point is that instead of being prepositions these have become post positions.

Example: Sanskrit - “Rama syā”

Urdu - “Ram ka”

In the same way inter-junctions in Urdu are mostly common like Sanskrit.

In this way it can be concluded that the ancient language Sanskrit has always remained a main source of the development of other languages. It has helped to develop the vocabulary, structure of other languages. In Urdu we also find appeal of Sanskrit language very much. Sanskrit sprinkles its power of vocabulary on other languages.

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Shakespeare and Kalidasa: A Comparative Study of Dramatic Purpose of Supernatural Intervention

Kalidasa and Shakespeare are the two brightest stars in the firmament of literature. Being a fan of both Kalidasa and Shakespeare, I have observed some similarities and differences in their way of writing. Widely separated by time and cultural heritage, as they are, Kalidasa's dramas *Abhijnanasakuntalam*, *Vikramorvasiya*, *Malavikagnimitra* and Shakespeare's last plays i.e. *Romances*, *Pericles*, *Prince of Tyre*; *Cymbeline*; *The Winter's Tale* and *The Tempest* offer many grounds for comparison as far as their use of supernatural is concerned. We observe on examining the movement of the action of respective plays that supernatural occurrence provide the impetus for all significant turns of the events in their plays. One thing common between them is that their supernatural power is used to achieve the dramatic purpose. They overcome the difficult junctures in their plays with the help of supernatural elements. Thus the happy endings are attributed due to the presence of supernatural elements otherwise their plays could have ended in tragedy. The denouement owes entirely to the sudden happy turn of events and miracles. The supernatural elements always remain by the side of men in their prosperity. In human happiness, they celebrate festivity and in their suffering they shed tears.

Keyword: The intervention of the supernatural power accomplishes the purpose of the happy ending of the play.

Comparative Aspect of the Use of Supernatural:

Shakespeare as well as Kalidasahave evoked the feeling of wonder in their literary and dramatic compositions as much by the presence of divine or semi-divine characters. However, the status of the supernatural characters is not the same. Shakespeare has depicted characters suffused with the supernatural powers and divine qualities like a magician *Prospero*, *Ariel*, *Caliban*, *Cerimon* etc. Kalidasa has gone a step forward as his divine characters themselves play leading role in the plays like *Abhijnanasakuntalam* and

Vikramorvasi. Kalidasa seems to retain these supernatural characters and also the particular marvelous powers associated with them as integral part of the story. In the last plays of Shakespeare, the magical note that sounds from time to time and helps to give them their unique characters.

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City by the Sea: Economic Perspective

A Fine Balance by Rohinton Mistry portrays a variety of characters in terms of caste, religion, culture and locality. Ishvar and Om Daraji, born 'Chamaar' but tailors by profession, migrate to the 'City by the Sea' from 'Village by the River' because of caste and class oppression and for upward economic mobility. Maneck Kohtah switches from 'Mountains' to the 'City by the Sea' so as to acquire skills, which will lead to economic stability of his already declining family business. Member of an orthodox Parsi family, Dina Dalal, forms a love union that results in her economic, cultural as well as religious dislocation. The 'City by the Sea' provides space for heterogeneous mix of destiny governed puppets. In my paper I seek to portray the amalgamation of the characters of distinct religions, localities and cultures. This gives rise to the formation of varied cosmopolitanisms viz. economic, moral and historical. The novel is set against the backdrop of the 1975 Emergency. The political upheaval in India alters the effects of cosmopolitanism. I analyze the repercussions of that, as seen in the displacement of people in all ways.

Key Words: Caste, economic up gradation and mobility, urbanization, displacement

The 'city by the sea' provides space for heterogeneous mix of destiny Governed puppets. Mistry introduces Shorab uncle, Shirin aunty, the night watchman, Shankar, Beggar master, Ibrahim, Masons, group of entertainers' etc. as the puppets struggling in the race for the upward economic mobility. Dina Dalals hiring of the tailors and renting the house to Maneck incorporates her and the tailors in the same struggling race. The act of 'flattening the rows of flimsy shacks' takes the tailors to a number of lodges but in vain due to the heavy rent charges. Finally they come and meet the night watchman who charges three rupees per night for both of them. For the

first time in the novel, we meet few working class men who have united for their economic growth, which includes the tailors, Dina Dalal, and the night watchman. Later, when the tailors' mistaken as beggars are taken to the site of irrigation project, they are joined by Shankar the beggar, the group of masons, entertainers, metal collector, ragpicker etc .This forms a cosmopolitanism of its own'

In times of emergency, Govt. worked indifferently and just wanted to achieve its target. Sterilizations operations were undertaken due to economic burden created by population on the resources. Ishvar and Om's vasectomy operations were the case of rich and upper class's exploitation of lower caste and poor. After they became disabled, Dina was forced to close her sewing business. She lost her independence and was forced to live with her brother Nuswan. Ishvar and Om reduced to baggers. Later Ishvar and Om are rounded up by a police beggar raid and are sold to a labor camp. After two months in the camp, they bribe their way out with the help of the Beggar master, a kind of pimp for beggars. Ishvar and Om are lucky and Dina decides to let them stay with her. The tailors and Dina find trouble from the landlord, because she is not supposed to be running a business from her flat. She pretends that Ishvar is her husband and Om their son and also gets protection from the Beggar master.

Seemed quite ironical here: Instead of advancement in standard of living with urbanization, acquiring skills all characters experienced poverty. Mistry portrayed capitalist society with characters like Nuswan and Mrs. Gupta. Colours of caste and creed were more strong and above human relationships except in few characters. Rich becomes richer and poor becomes poorer without trickledown effect of development and urbanization, Success is no longer even available with struggle.

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‘Harmonization of Indian Accounting Standards with IFRS: IND AS’

Accountants all around the world decided to speak the same accounting language because of globalization as they want uniform standards for preparation and presentation of accounting information's. So a uniform standard developed was known as International Financial Reporting Standards (IFRS) and was adopted by majority of the countries in the world. India is also in the phase of globalisation and also in the development of international market accountants of India also tries to adopt IFRS with a way to converge with the same as India is already having its own standards. So the accountant developed the standards which are at par with IFRS called as Ind AS.

This profession has also witnessed some improvements in recent years in the process of global convergence putting some ray of hope (Nikhil Chandra Shil, April 2009). International and even local standard setting bodies have come up with projects of harmonization and in most of the cases became successful. The day is not far away when we will observe that accounting world is controlled and guided by a single set of standards giving it a status of legal discipline in true sense. The paper focuses on this harmonization issue, need for harmonizing with international standards and the present status in India for harmonization with international standards.

Key words: Financial Reporting standards, harmonization, globalization.

I. Introduction :

Globalisation, which demands harmonization of language as the country becomes a global village and the people likes deal in the international market so they should be aware about international language which can be understand by both the parties. In the same ways harmonisation of accounting standard has become a highly demanded around the globe as the standards called as language of accounting are different for different countries so to

understand or translate in other language i.e. other accounting standards becomes difficult hence here also there arises a need of harmonising the standards i.e. a single standards to be considered by different countries.

Accounting Standards are the authoritative statements of best accounting practices issued by recognized expert accountancy bodies relating to various aspects of measurements, treatments and disclosures of accounting transactions and events, as related to the codification of Generally Accepted Accounting Principles (GAAP). These are stated to be the norms of accounting policies and practices by way of codes or guidelines to direct as to how the items, which make up the financial statements, should be dealt with in accounts and presented in the annual accounts. In fact, such statements are designed and prescribed to improve and benchmark the quality of financial reporting.

Harmonization is to bring about uniformity in financial reporting which can ensure consistency and comparability in the data published by enterprises. These are aimed so that it is possible to furnish useful information to different users of the financial statements, such as shareholders, creditors, lenders, management, investors, suppliers, competitors, researchers, regulatory bodies and society at large. The process of harmonization gives the global community a single entity. The diversity of stockholding doesn't matter today if the accounting system can generate understanding to international users. Thus, along with the process of globalization, the awareness of investors in capital markets has increased manifold and the size of investors is multiplying. In India FDI (Foreign Direct Investment), Foreign institution investors (FIIs), FPI (Foreign Portfolio Investors) are investing in significant volume, and still they are being attracted for investments, against which several Indian companies are investing through GDRs (Global Depository Receipts) and ADRs (American Depository Receipts). Hence, the need for harmonization of accounting standards has been strongly advocated globally in order to faster the economic decision-making process. Accounting has already bagged the status of the 'language of the business' that requires reporting of the affairs in a commonly understandable way. In this context, the statement of Harvey Pitt, US SEC Chairman at SEC Conference, (2002) is worth mentioning, "High quality global accounting standards are needed to improve the ability of investors to make informed financial decisions. Companies must keep pace with this progress in order to promote and protect their business credibility in the international market place." (Nikhil

Chandra Shil, April 2009) It is for this reason that there is a need of harmonizing the accounting standards by converging with the international standards. The process of convergence is accepted as the key factor to implement a single set of accounting standards across the globe.

II. Objective :

The objective of this paper is to understand the need of harmonization in accounting standards and the present status of India in the process of harmonizing the international standards.

Rationale of Harmonizing the Accounting standards:

The rapid growth of international trade and internationalization of firms, the developments of new communication technologies, and the emergence of international competitive forces is forcing the financial environment for adopting single standards. A single financial reporting system around the globe is a prerequisite for attracting foreign as well as present and prospective investors at home and that is possible by converging the present standards with the international standards.

The need arises in 2001 when global standards have been developed by the International Standards committee and they develop IFRS to bring harmonization in accounting standards. India is having its own standards called as Indian Accounting standards (AS) so now to bring uniformity in language of presenting the information there is a need arise to converge AS with IFRS as :

1. By converging the standards, we can bring excellence in financial reporting as it will be transparent, faithful to represent the actual financial information and performance of the firm.
2. Investors are more confident to invest as it will be easy to compare the financial statement at the international level and this will increase the capital by less cost.\
3. Overall economic growth is possible as global capital markets are involved in the investments and which will also reduce cost of capital.
4. The true value of assets will be known as IFRS are based on fair value approach

5. By providing transparent and comparable financial information, reporting as per these standards will provide an impetus to cross-border acquisitions, will enable partnerships and alliances with foreign entities, and lower the cost of integration in post-acquisition period (Jain, 2015) .

III. Present status of India Harmonization with IFRS:

India is a member of IASC (International Accounting Standards Committee). The Institute of Chartered Accountants of India (ICAI), the apex body of accounting and auditing, constituted an Accounting Standards Board (ASB) on April 21, 1977, to develop and provide standards on various items of the financial statements. The current Indian accounting standards are of good quality in most instances and in fact, are practically the same as IASs (International Accounting Standards). So far 29 accounting standards developed by ASB against the 41 International Accounting Standards. There are also five International Financial Reporting Standards (IFRS). In India, since the ASB is not yet functional, the accounting standards as pronounced by the ICAI are adaptable by every entity whose financial statements are subject to audit. India has started converging with IFRS, way back in 2011 India planned to adopt IFRS and to be implemented in the financial statement of the company, but because of India is having its own standards its not possible for India to adopt the same standards, hence ICAI has had taken the middle path to converge our standards with IFRS and so they developed IND AS- (Indian Accounting Standard) which are our converged IFRS. Ind AS has already been drafted and from this year i.e. statement of 2015-16 it will be implemented but in stages and within 2018 it will be mandatory for all the companies to prepare their financial statements according to Ind AS.

The converged Ind AS would also have diversity with IFRS as they are not same this again brings variations and to bridge this gap will be a difficult task for companies. For India this different standards brings complexity in preparation and presentation of financial information's, so the goal of uniformity, integrity etc will not be easily available across the country. Even in several areas where Indian standards are implemented, and which is different from International standards it can bring difference in the restatement of accounts even after convergence. Such areas are Consolidated Financial statements, Accounting for income tax, Financial Instruments, Intangible Assets, Business Combination etc.

Secondly in India the standards are different for different entities and different law support them. Like there are provisions according to Income Tax Act 1961 and Companies Act 2013, even there also divergent accounting practices are prevailing. In respect of banks, financial institutions and finance companies the Reserve Bank of India pronounces policies. Even Foreign Exchange Dealers Association (FEDAI) provides guidelines regarding accounting for foreign exchange transactions. Even Securities Exchange board of India (SEBI) also took initiative in developing its own accounting standards by notifying cash flow reporting format also in a process of issuing standards for mutual funds.

The tentative and half-hearted legal and regulatory intervention in accounting in India has come in the way of development of robust, continuously evolving and dynamic accounting theory and standards (<http://www.icaai.org>). In spite of this, India's adoption of IAS is inevitable. When the whole world is adopting one language, it will be simply impossible on the part of India to hold it out for a too long period. (Nikhil Chandra Shil, April 2009).

Increased influence of globalization on accounting regulation in India, developments of IFRS shows that there is move towards harmonization of accounting standards across the globe. This process is like a benchmark to achieve harmonisation in both national and international level. This process will bring difference to be reduced among countries in presentation of accounting information. India face the same problem of synchronizing the international standards with their own national standards due to national particularities in own standards and economic system and culture. But then they find out the path of convergence which can preserve national particularities and adopt international standards by developing Ind AS- Converged Indian Accounting Standards. Differences are still but it has been reduced and it is expected to reduced more in future. IAS permits some alternative practices that has been reduced in IFRS to make the prescription common to all so that following same standards cannot generate varying practices. We expect that this process will ultimately set new benchmark for achieving harmonization in both national and international level.

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MARXISM and MOKSHA

Marxism and Moksha- two disparable terms , the contradiction or ‘duality’ they signify leave us to accept the continuing political opposition in India between parties with a secular Marxist orientation and those based on Hindu religious ideology.

Marxism is an European philosophy offering the prospect of liberation (*Moksha*) and release from suffering only through *social revolution* founded on the recognition and overcoming of real economic contradictions or ‘dualities’ in the world of *work* arising due to class struggle and *alienation of labour*. The labourer himself is a mere commodity to be bought, sold, and disposed of in any way by his master. In capitalism it is individual’s labour power and time inseparable in essence from both their body and mind that becomes a commodity to be sold and disposed of in any way dictated by capitalist owners of the means of production and their master- the Market.

Moksha cannot be attained without the actual realization of the fundamental economic form of spiritual bondage- the economic *yoke* posed on human labour. Such spiritual freedom cannot be attained by the current global commodification of yogic philosophies and practices themselves which are marketed as freedom from ‘stress’ (a sense of one’s alienation) while denying its foundation in economic exploitation. Such a commodified yoga can only be overcome through a communist social revolution.

Moksha is the central spiritual aim of traditional Hindu religious philosophy rooted in India as an ultimate *mukti* from the entirety of worldly existence and the trans-historical cycle of death and rebirth.

Both these worldly philosophies give immense prominence to the nature and the relation to ‘duality’ and ‘non-duality’. In the Indian tradition it is the Sanskrit based concepts of ‘dvaita’(duality) and its counterpart (‘advaita’ or non-duality). We are reminded here both of Hegel, with his dialectical principle of the ‘identity of non-identity and difference’ and its advaitic equivalence – the non-duality of duality and non-duality.

Both the dimensions highlight:

MARXISM / MOKSHA

European /Indian

Social/Individual

Secular/Spiritual

Atheistic/ Theistic

Modernistic / Pre-modern

Historical/ Trans-historical

Universalistic/ Hindu Ethnic

Communitistic/ Communalistic

Sees contradictions as real /sees contradictions as illusions of duality

Liberation through social revolution / liberation through individual consciousness

Paradoxically of course, the last dichotomy shows that Marxism is also an itself essentially a philosophy of liberation or 'Moksha'.

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Comparison, Research, Reflection, Relation, Narration from Sanskrit Literature to Medieval Gujarati Literature

The literary persons especially the poets, when they create the works of art, they do this with their intuitions. They express their intuitions and narrate them through the words. In them we can see the reflection of their age. We can also find the relation of their age. The literatures created by them take nourishment from their age and through their creativity, they encourage their age too.

The literary persons also have the relation with the ancient, medieval, modern or contemporary literature of their own language. We can observe the direct, indirect, open or concealed impact on their literature. The result is that creation, innovation, translation, etc. activities are seen in the literature of any language.

Let us see these things in the context of medieval Gujarati literature.

The Gujarati literature is divided into two parts.

- (1) Medieval Gujarati Literature. (from 1150 to 1850)
- (2) Modern Gujarati Literature. (from 1850 to 2016)

The first part of Gujarati literature (1150 to 1850) is awestruck, mostly with Sanskrit, Prakrit and Apbhransh. It is natural because Gujarati language is inherited in this sequence from Sanskrit. In the medieval period of Gujarati literature many poets and writers were not only acquainted with the Sanskrit language, but they several had written in Sanskrit language.

Now let us see and observe the characteristics of the Medieval Literature and see the impact of Sanskrit Literature on them.

➤ Abundance of Poetry and Lack of Prose.

While observing the history of 700 years of medieval literature, we can find abundance of poetry or verse. The reason is that those creators were mostly poets. They had got the heritage of poetry from Sanskrit , Prakrit and Apbhraṅsa. So we can see various poetic forms in the Medieval Age. In old

Gujarati literature Rasa, Akhyaṅ, Charit and Katha were the kinds of poetical forms, inherited from the Rasa of Apbhraṅsh. Akhyaṅ has become a literary form which was Upakhyaṅ in Sankrit derived from Sanskrit long poems. The poetic metres used in the Rasa form are from Apbhraṅsh. The form of Padya-Varta (poetic tale/story) is derived from Sanskrit and we can find the impact of Sanskrit on various kinds of songs. Even the stories have also been written in verse.

Kadambari was originally written by Ban in Sanskrit prose. Bhalan has translated it into verse.

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Harmony in Sanskrit literature

Introduction:

The world today is full of violence, intolerance and selfishness. The solution is only HARMONY. So it is necessary to celebrate world interfaith harmony week. If we really want to celebrate it we should seek our goals in ancient Indian culture and language.

Harmony in Sanskrit Literature –

Sanskrit literature is an ocean of harmony. It is also a keen example of harmony where different types of ideologies meet together¹. Every stream of every Indian language seeks and finds its roots in Vedas. The Vedas teach us to go, speak and know together². They also teach us to eat live and show power together³. Gods in the Vedas found of food havish⁴. The holy food given by sacrificers⁵ through havyaavaad⁶ gods eat together with harmony⁷ and present their own example to follow by their followers. The whole effort of sacrifice is itself an example of harmony, where in the same Yagna-kunda⁸ purodash⁹ Presented for all gods. In a hymn in the Veda the priest expects from gods to behave simultaneously with all of us, because we do so with you.¹⁰

¹ As Astik darshan, Nastik darshan, Dwait vaad, Adwait vaad.

² संगच्छध्वं संवदध्वं सं वो मनांसि जानताम् .

³ सहनाववतु सह नो भुनक्तु सह वीर्यं करवावहै .

⁴ The holy food which Priests present to the god in yagna-kunda.

⁵ Priests.

⁶ The fire of yagna-kunda which takes havish from earth to heaven for Gods.

⁷ देवा भागम् यथा पूर्वे संजनाना उपासते.

⁸ The fire place of yagna.

⁹ The holy food which Priests present to the god in yagna-kunda.

¹⁰ समानो मन्त्रः समितिः समानी, समानं मनः सह चित्तमेषाम्॥ 1,

समानं मन्त्रमभिमन्त्रये वः समानेन वो हविषा जुहोमि ।

The boast¹¹ made by Vedvyasa¹² also shows that his epic the Mahabharata is also good example of harmony. The story of the Mahabharata teaches us that what happens when harmony fails. On the contrary another epic of Sanskrit the Valmiki Ramayana teaches us that what happens when harmony take place among brothers.

Although the Upanishads don't have interfaith harmony yet basic platform of their thought shows full interfaith harmony among them. One who knows Brahm becomes itself Brahm¹³. Play-writer Bhavabhuti who wrote three plays in three different sentiments accepts that the Karuna-ras is the harmony of all literary rasses.

The harmony among Indian local languages is also due to Sanskrit, Because Sanskrit is the origin of all Indian languages. Sanskrit vyakaranam is also a harmony which called trimuni vyakaranam. Though there are also many controversies among Panini, Katyayani and Patanjali, yet they harmoniously and unanimously present an invariably grammer without any exception of such typical language.

Conclusion –

Now a days from childhood a person watch violence, sex, war, terrorism through T.V., NET, Newspapers etc.. How can we expect that he will grow to be a good human, because he never see or learn humanity. Sanskrit is the only language which teaches humanity, harmony, acceptance, tolerance, collectivity, sociality, interactions, interfaith etc.

Hence Sanskrit is the pioneer of all languages to teach harmony. If the world become full of harmony every person will feel happiness peace and freeness. As Brahmakumaries say –**“I'm a peaceful soul.”**

¹¹The announcement full of igo.

¹² Writer of the Mahabharat epic.

¹³ The one and only, attribute and formless god .

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Reflection of Cross Culturalism in Pearl S. Buck's '*East wind: west wind*'

Pearl S. Buck, a renowned Novelist, humanitarian, Philanthropist and Nobel winner who devoted her life in her efforts to promote cross cultural understanding between Asia and America. Pearl's bilingual brought up of China and America both, her personal experiences of her father's misogyny approach to her mother, Carie and her own keen, close observation of Chinese patriarchal society enable her to feel inevitability of change. She has revealed the effect of sweeping western wind for the first time in Chinese society during the first half of 20th c. through her novel 'East wind: west wind'.

Until the first half of 20th c. in China, Women were oppressed and subjugated as a submissive house wife and slaves due to the rigid social structure influenced by Confucian codes of conduct. Here, Kwei-lan, the chief protagonist of the novel, her mother and other concubines represent the rigidity and subservient position of women in Chinese society. Kwei-lan's training up to 17 years by her mother for the sole purpose of her marriage and her mother's words, "I have taught you to submit yourself as a flower submits to sun and rain alike." (East wind: west wind) and "Nevertheless my child, there is only one path in this world – only one path to follow in this world – only one path to follow at any costs. She must please her husband..... then there is nothing left but to bend yourself to his will." (East wind: west wind, p.70, 71) are enough to describe the objective and role of women in Chinese society.

But her husband's having western education in medicine insistence on equality of men and women and unbinding of Kwei-lan's bound feet made her terrified, desperate, and bewildered at first. Her dilemma is not new but archetypal of all who were facing a clash between the east and the west. It's challenging not only for Kwei-lan's family traditions and her value systems but also for entire Chinese long lasting established customs and values. Kwei-lan's husband's moral support, her contact with Mrs. Liu, a foreigner and her brother's

American wife, Mary enable her to change her view point towards the westerners. So, Kwei-lan's image is emerged as the embodiment of change.

Here Pearl S. Buck is successful in presenting review of resolving the clash between the two winds: one should neither resist the change completely nor abandon the tradition completely. The two cultures can help each other, complement each other.

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World Harmony in Vedic Literature

Friends, let us begin our daily work, be it learning or teaching, research or training, job work or professional duties, with a sense of devotion, dedication and discipline, with reverence, respect, love and compassion towards all the living beings, which will help to minimize, apart from ego, jealousy, hatred, greed, anger and lust, stress, tension and eventual disorders and thereby reach a tranquil state of mind essential for leading a happy and harmful life.

Remember, that these thoughts from ancient scriptures, which are beyond any cast, creed, race, religion and boundaries of nations, are nothing but the narration of the most scientific principles and laws of Mother Nature and life thoughts.

Recitation of the World Peace Harmony with full understanding, reverence, faith and concentration of mind, on any icon of one's own faith or even the image of your own Mother, with eyes closed, will provide you with an unique experience of tranquility, divinity and joy culminating is a peaceful state of mind (with minimum disorder/entropy).

However, unfortunately, We became entangled in day-today affairs and forgot the very basic principles and laws of life and Mother Nature enunciated in Vedas and Upanishads, which were truly meant for the Social Harmony and well-being of the society at large. This ancient land of India has always worshipped the knowledge Divine and has been constantly engaged in the pursuit of understanding "Ultimate Reality/Ultimate Truth". It has always advocated oneness of the Humanity leading to the unique concept of "Vasudhaiva Kutumbakam", i.e. "The entire world is One Family" It has been very agonizing and painful to note that the very essence, philosophy, scientific concepts behind and core social values in the "Veda-Vedanta" including all the world religions, have been lost sight of. Even the most unique social message of Harmony and Universal Brotherhood enunciated in the following Sukta " Fellowship" from Atharva Veda considering the same to be completely religious.

We are the birds of the same nest/We may wear different skins//

We may speak different tongues / We may believe in different religions//

We may belong to different cultures / Yet, we share the same home Earth//

Born on the same planet / Covered by the same skies //

Gazing at the same stars / Breathing the same air //

We must learn to progress together / Or, Miserably perish together //

For a person can live Individually / But, can only survive collectively //

- Atharva Veda

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A Study of the Indian Epic Bhagavad Gita and its Management Lessons

Bhagavad Gita and Management Lessons:

The *Gita* is as fresh in insight and as relevant today as it was 5,000 years ago. It is a song sung by Lord *Krishna* on the battlefield of *Kurukshetra*. It contains 700 *Shlokas* and not once the word '*Hindu*' is used implying that this sacred *Gita* is not meant only for the *Hindus* or a particular sect, but for every individual who is in a dilemma. If only every manager, administrator, politician, employee, worker and others pick a copy of the *Gita* and spend a few minutes daily reflecting on its message, one can experience the positive transformation.

Krishna outlines 26 qualities of a gentleman – to be merciful, obedient, truthful, equitable, saintly, magnanimous, mild-mannered, clean, simple, charitable and peaceful. He should have surrendered to God and not be greedy or possessive but remain steady and determined, free of the six bad qualities (*Kama, Krodh, Lobh, Moha, Mahd and Mathsariya*), not gluttonous, sober, respectful, humble, grave, compassionate, friendly, eloquent, expert and concise. (Bhagvad Gita, Chapter 16, Verses 1-3)

“When disappointment stares me in the face, and all alone, I see not one ray of light, I go back to the Bhagvadgita, I find a verse here and a verse there and I immediately begin to smile in the midst of overwhelming tragedies – and my life has been full of external tragedies – and if they have left, no visible, no indelible scar on me, I owe it all to the teachings of Bhagvadgeeta.”

– Mahatma Gandhi

The Modern Management Lessons from Bhagavad Gita:

The **Modern Management concepts** in the light of the *Bhagavad Gita*, which is a primer of management by values, have been discussed below: (Bhattathiri, 2010)

(A) Utilization of Available Resources:

The first lesson in the management science is to choose wisely and utilize the available resources at the maximum of their capacity if one has to succeed in the business. During the curtain raiser before the *Mahabharata War Duryodhana* chose *Sri Krishna's* large army for his help while *Arjuna* selected *Sri Krishna's* wisdom for his support. This episode gives us a clue as to who is an Effective Manager.

(C) Work Commitment

The popular verse 2.47 of the *Gita* advises non-attachment to the fruits or results of actions performed in the course of one's duty. Dedicated work has to mean 'work for the sake of work'. *Gita* tells us that, If we are always calculating the output or result while giving our efforts then it will not possible in each of the cases all the time, and such attitude may lead to the resulting in inevitable disappointments. By tilting the performance towards the anticipated benefits, the quality of performance of the present duty suffers on account of the

(E) Work Culture:

The principle of reducing our attachment to personal gains from the work done or controlling the aversion to personal losses enunciated in Chapter 2, Verse 47 of the *Gita* is the foolproof prescription for attaining equanimity. The common apprehension about this principle is that it will lead to lack of incentive for effort and work, striking at the very root of work ethic, is not valid because the advice is to be judged as relevant to man's overriding quest for true mental happiness. Thus, while the commonplace theories on motivation lead us to bondage, the *Gita* theory takes us to freedom and real happiness. In short, it can be said that, there are basically two type of work culture that is Daivi Culture and Asuri Culture, so in the organization for the over all development of all human being and business there must be Daivi work culture; Daivi work culture means fearlessness, purity, self-control, sacrifice, straightforwardness, self-denial, calmness, absence of fault-finding, absence of greed, gentleness, modesty, absence of envy and pride.

(F) Work Results:

The Gita further explains the theory of non-attachment to the results of work in Chapter 18, Verses 13-15, the meaning of which is as under:

- (1) If the result of sincere effort is a success, the doer alone should not appropriate the entire credit.
- (2) If the result of sincere effort is a failure, then too the entire blame does not accrue to the doer.

The clear outcome is there from the Gita is there, Leader should give due importance to their subordinate in positive sense, in case of result of sincere efforts are success, he should also pass the credit to them, and in case of failure, he should also consider himself as a part of team and responsible for the failure.

(I) The Ultimate Message of *Gita* for Managers:

The despondent position of *Arjuna* in the first chapter of the *Gita* is a typical human situation, which may come in the life of all men of action some time or other. *Sri Krishna* by sheer power of his inspiring words raised the level of *Arjuna's* mind from the state of inertia to the state of righteous action, from the state of faithlessness to the state of faith and self confidence in the ultimate victory of *Dharma* (ethical action). They are the powerful words of courage of strength, of self-confidence, of faith in one's own infinite power, of the glory, of valour in the life of active people and of the need for intense calmness in the midst of intense action.

The clear message from the Gita is that, good action will surely give good result and bad action will give bad result only.

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Vedic Mathematics and the Spiritual Dimension

Why Vedic Mathematics? Many Indian Secondary School students consider Mathematics a very difficult subject. Some students encounter difficulty with basic arithmetical operations. Some students feel it difficult to manipulate symbols and balance equations. In other words, abstract and logical reasoning is their hurdle. Many such difficulties in learning Mathematics enter into a long list if prepared by an experienced teacher of Mathematics. Volumes have been written on the diagnosis of 'learning difficulties' related to Mathematics and remedial techniques. Learning Mathematics is an unpleasant experience to some students mainly because it involves mental exercise. Of late, a few teachers and scholars have revived interest in Vedic Mathematics which was developed, as a system derived from Vedic principles, by Swami Bharati Krishna Tirthaji in the early decades of the 20th century. Dr. Narinder Puri of the Roorke University prepared teaching materials based on Vedic Mathematics during 1986 - 89. A few of his opinions are stated hereunder: i) Mathematics, derived from the Veda, provides one line, mental and superfast methods along with quick cross checking systems. ii) Vedic Mathematics converts a tedious subject into a playful and blissful one which students learn with smiles. iii) Vedic Mathematics offers a new and entirely different approach to the study of Mathematics based on pattern recognition. It allows for constant expression of a student's creativity, and is found to be easier to learn. iv) In this system, for any problem, there is always one general technique applicable to all cases and also a number of special pattern problems. The element of choice and flexibility at each stage keeps the mind lively and alert to develop clarity of thought and intuition, and thereby a holistic development of the human brain automatically takes place. v) Vedic Mathematics with its special features has the inbuilt potential to solve the psychological problem of Mathematics - anxiety. J.T.Glover (London, 1995) says that the experience of teaching Vedic Mathematics' methods to children has shown that a high degree of mathematical ability can be attained from an early stage

while the subject is enjoyed for its own merits. 4 A.P. Nicholas (1984) puts the Vedic Mathematics system as 'one of the most delightful chapters of the 20th century mathematical history'. Prof. R.C. Gupta (1994) says 'the system has great educational value because the Sutras contain techniques for performing some elementary mathematical operations in simple ways, and results are obtained quickly'.

Shri Akhil Anjana Kelavani Mandal Sanchalit

Shri P. K. Chaudhari Mahila Arts College

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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

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