



International e-Seminar on

WORLD INTERFAITH HARMONY WEEK-2018

The Hashemite Kingdom
of Jordan



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International e-Seminar on WORLD INTERFAITH HARMONY WEEK-2018

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Subjects:

Harmony Message from any
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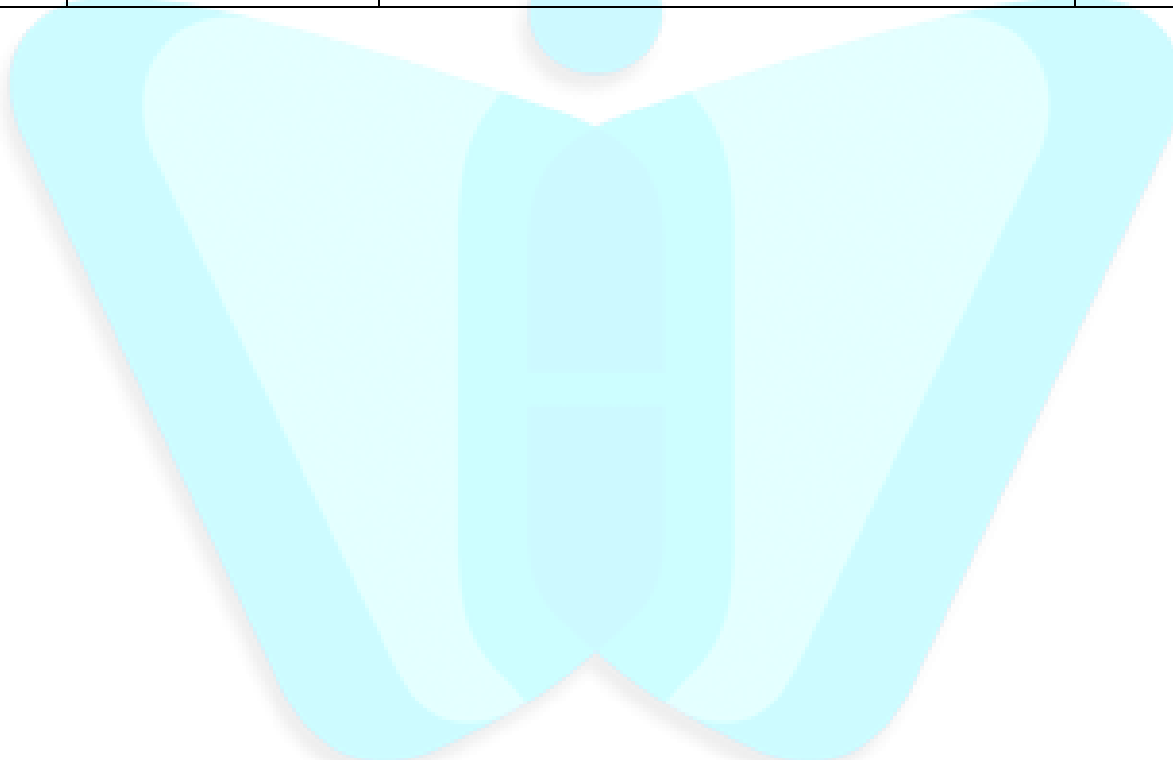
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WORLD INTERFAITH HARMONY WEEK

Launching World Interfaith Harmony Week

Dr. Urmilaben Chaudhari

Principal, Dept. of Gujarati, Shri P.K. Chaudhari Mahila Arts College, Gandhinagar, Gujarat (India)

The United Nations General Assembly passes a stack of resolutions every year and many of them go all but unnoticed. One such document just approved in New York established a new World Interfaith Harmony Week. High-minded resolutions put most news junkies to sleep, so it's probably no surprise this one got such scant media coverage (see here and here). But there's more to this one than meets the glazed-over eye.

The resolution, accepted by consensus on Wednesday, urged all member states to designate the first week of February every year as the World Interfaith Harmony Week. It asked them 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 the Neighbour, or based on Love of the Good and Love of the Neighbour, each according to their own religious traditions or convictions."*

Amid the standard legal wording of U.N. resolutions, that phrase "Love of God and Love of the Neighbour" stands out both as a rare example of religious belief in an official document like this and an unmistakable hint at the authorship of this text. Readers of this blog will recognise it as a trademark phrase of the Common Word group, the Muslim scholars who have been pursuing better interfaith understanding through dialogue with Christian churches. They've held a number of conferences with different churches and two of the manifesto's signatories last week became the first Muslims to address a Vatican synod of bishops. Now the group is pursuing its mission on the diplomatic stage with an appeal to governments to help foster interfaith contacts.

Jordan's King Abdullah proposed the idea to the General Assembly on Sept. 23: *"It is ... essential to resist forces of division that spread misunderstanding and mistrust, especially among peoples of different religions. The fact is, humanity everywhere is bound together, not only by mutual interests, but by shared commandments to love God and neighbour, to love the good and neighbour ... What we are proposing is a special week during which the world's people, in their own places of worship, could express the teachings of their own faith about tolerance, respect for the other and peace."*

Before the vote on Wednesday, Jordan's Prince Ghazi bin Muhammad bin Talal presented the resolution to the General Assembly. In his speech (full text here), Ghazi, who is coordinator of the Common Word group, provided details on the thinking behind this initiative. *"Our world is rife with religious tension and, sadly, mistrust, dislike and hatred," he said. "The misuse or abuse of religions can thus be a cause of world strife, whereas religions should be a great foundation for facilitating world peace."*

“Much good work has already been done towards this,” said the prince, who is the king’s personal envoy and special advisor. “Yet the forces inciting interreligious tensions (notable among them being religious fundamentalisms of various kinds) are better organised, more experienced, better coordinated, more motivated and more ruthless. They have more stratagems, more institutes, more money, more power and garner more publicity such that they by far outweigh all the positive work done by the various interfaith initiatives. The sad proof of this is that religious tensions are on the rise, not on the decline.”

The idea behind the resolution is to give religious leaders and thousands of interfaith groups around the world a common date to organise around. Ghazi described it as *“harnessing and utilising the collective might of the world’s second-largest infrastructure (that of places of worship — the largest being that of education) specifically for peace and harmony in the world ...”*

Then came an interesting part. The prince said the aim of the week was *“permanently and regularly encouraging the silent majority of preachers to declare themselves for peace and harmony and providing a ready-made vehicle for them to do so ... if preachers and teachers commit themselves on the record once a year to peace and harmony, this means that when the next interreligious crisis or provocation occurs, they cannot then relapse into parochial fear and mistrust, and will be more likely to resist the winds of popular demagoguery ...”*

This is the same idea behind the Common Word manifesto, which aims to give a voice to a silent majority of Muslims who oppose religious extremism but don’t have a ready network to make their declarations heard. Around the world, there are countless groups and projects promoting dialogue and understanding among all sorts of religions, but their message isn’t always heard. Some of these dialogues are well organised, while many are simply local meetings that pass unnoticed outside the group of participants. At the same time, the opponents of interfaith harmony are, as Ghazi put it, *“better organised, more experienced, better coordinated, more motivated and more ruthless.”*

By launching World Interfaith Harmony Week, this little-noticed resolution aims to give those working for understanding and dialogue a stronger voice as well. It’s a modest first step and we won’t know until next February (and the following February, and the Februarys after that) how much of an effect it will have. But at a time when the forces of religious intolerance are on the rise, as many headlines in our news service show, we can’t forget the many voices preaching the opposite message.

Fear of Failure

Dr. Minaben S. Vyas

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I often get visits from students at a nearby university. One complaint many of them share is what we can call suggestive amnesia during examinations. They all tell me the same thing: “I know the material cold before the exam. But when I’m in the classroom staring down at a blank exam booklet, my mind goes totally blank!”

A great many of us have had similar experiences. The explanation lies in one of the major laws of the subconscious mind. The idea that realizes itself is the one to which we give the most concentrated attention. In talking with these students, I find that they are most attentive to the idea of failure. As a result, it is failure that the subconscious mind brings into reality. The fear of failure itself creates the experience of failure, by way of temporary amnesia.

A medical student named Sheila A. was one of the most brilliant students in her class. Yet when she faced a written or oral examination, she found herself going blank at even simple questions. I explained the reason to her. She had been worrying and brooding over the chances of failure for several days before the exam. These negative thoughts became charged with fear.

Thoughts enveloped in the powerful emotion of fear are realized in the subconscious mind. In other words, this student was requesting her subconscious mind to see to it that she failed, and that is exactly what it did. On the day of the examination she found herself with suggestive amnesia.

WORLD INTERFAITH
HARMONY WEEK

More Inspiring Films with Lessons to Learn

Rajendra Raval

Deputy Director, Food, Civil Supplies & Consumer Affairs Department, Gandhinagar, Gujarat (India)

- **Shawshank Redemption-** A story showing how your hope and outlook in life is what shapes your life experience, regardless of where you may be. It's quite evident that creators of Prison Break drew inspiration from this film!
- **Locke-** This movie is very interesting because the entire show is set inside a car, and shows us what happens to a man as he drives from Birmingham to London, and the 36 phone calls he makes/receives. There is only one actor, Tom Hardy, while the other characters are "heard" through a phone. Locke is a drama film that gives us look into a man's life over a 2-hour car ride as he makes some of his life's biggest decisions. While the setup may sound boring, there are actually some tense moments where you feel for the character. Worth a watch, and gets you thinking about what you would do if you are ever put in a morally grey circumstance.
- **Rocky series** – An underdog club fighter who overcomes all odds to become the world heavyweight champion of all time.
- **The Curious Case of Benjamin Button** – An interesting tale of a man who is born in his eighties and ages backwards. Through the film, he experiences the human joys of love, departure, life and death.
- **Inception** – Who can forget Inception, the 2010 hit film? While it has been better remembered as an action/heist film, there are many personal development lessons to take away from it too, which I covered here: [8 Personal Development Lessons To Learn From Inception](#)
- **Her (R rating)** – A science-fiction drama about a man who develops a relationship with his intelligent computer operating system. While this sounds bizarre, it's not that bizarre when you watch it (but there's one sexual scene that will probably weird many people out though). It makes you question what makes a relationship a relationship, and also question the typical societal definitions of a relationship (must it be monogamous? must it be physical? etc.). At the end of it, you also wonder if a connection is truly what human beings should live for, or if they are simply outlets to help us grow as we evolve to our next life phase.
- **Up in the Air** – It's about a corporate "downsizer" who travels around the world helping companies lay off people. His life philosophy is about being non-commitment – detaching oneself from things, locations, and especially relationships. Through the course of the film, he meets people who gets him

thinking otherwise. This film didn't resonate with me much, though I'm putting it here as there have been many rave reviews of it.

- **Memento** – This film is “inspiring” in terms of how it is produced and also the lessons, albeit sad ones, that can be learned. This is not a “happy” or “positive” film by any means — it's a psychological thriller, but not your typical kind. Memento is about a man with anterograde amnesia (a condition where the brain can't store new memories) who seeks to find justice for his wife's murder.

I don't watch thrillers, but a friend recommended this and I was very impressed after watching. For one, Memento is a smart film executed in a very unique way. The film's events unfold in two separate, alternating narratives — one in color, and the other in black and white. The black and white scenes are told in chronology, while the color scenes are in reverse chronology. By the time the film ends, both narratives converge to shed light on the investigation. There are different takeaways depending on the viewer. For me it speaks of how people put themselves in a state of self-denial and self-created fantasies, and because of that they pursue a hollow life, putting them in pain/anguish. Again, not a “happy” kind of film, but a film to watch if you like thrillers or you're looking for a serious movie.

- **The Butterfly Effect** – Another “sad” serious film. This is a movie of a man who desperately goes back in time to try to change the future for the better, with unexpected consequences each time. The butterfly effect is the phenomenon whereby one little action (the flutter of a butterfly) magnifies over time into a huge effect in the long-run (think along the lines of a tornado).
- I only watched this movie once because the show is overall very depressing. However, it does have an important message. Many people often wonder What if I did this. Or What if I did that? The point is, we can't change something without affecting something else in our life. Every decision we make comes with its downsides and upsides, and it's our role to make the best out of the outcome, rather than regret and wish we did something else as it's already in the past. Looking backward prevent us from truly living our life. In the film you can see the character oblivious to everything that's happening in the present because he is too busy trying to go back in time to change things. I won't spoil the show for you — watch the film and see the outcome yourself.

This is part of the Inspiration & Motivation series. Check out the other articles in the series:

- 1) 10 Powerful & Inspiring Graduation Speeches You Don't Want To Miss
- 2) 15 Free, Beautiful Inspirational Wallpapers For Your Desktop
- 3) 20 Amazing Commercials That Will Inspire the Greatness in You
- 4) 56 Most Inspirational Songs of All Time

- 5) 13 Meaningful Movies with Important Life Lessons To Learn
- 6) 101 Most Inspiring Quotes of All Time
- 7) 101 Things To Do Before You Die
- 8) 101 Ways To Be a Better Person
- 9) 101 Ways To Live Your Life To The Fullest
- 10) 101 Important Questions To Ask Yourself in Life
- 11) 101 Life Principles to Live By Every Day



The Duality of the Mind

Prof. Munnaben Chaudhari

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You have only one mind, but that one mind possesses two distinct and characteristic functional parts. The frontier that separates the two is well known to students of the mind. The two functions of your mind are essentially different from each other. Each has its own separate and distinct attributes and powers.

Many names have been used to distinguish the two functions of the mind. These include the objective and the subjective, the conscious and the subconscious mind, the walking and the sleeping mind, the surface and the deep self, the voluntary and the involuntary mind, the male and female mind, and many others. All of these, whatever their implications, are recognitions of this essential duality.

Throughout this book I use the terms conscious and subconscious to represent the dual nature of your mind. If another set of terms comes more easily to you, by all means use it. The important starting point is to recognize and acknowledge the double nature of the mind.

WORLD INTERFAITH
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The Peaceful Warrior

Dr. Ruchaben Brahmbhatt

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A friend read my blog when I started it back in 2008, and told me that I had to watch the *Peaceful Warrior*. He said that many of the things I talk about on PE are similar to the film's messages. So he shared with me his copy of the movie and I watched it.

Based on Way of The *Peaceful Warrior* (book), the film features Dan, a student from U.C. Berkeley who has everything a college student could possibly want — looks, fame, great friends, attention from every girl, and talent in his gymnastics, his passion. Yet he's unhappy, deeply troubled, and has trouble sleeping at night. One night, he meets a guide and his journey of self-discovery begins.

I like the *Peaceful Warrior* and there are many meaningful messages scattered throughout the show. In fact, I've included several dialogue in the movie in my inspiring quotes series. Some of my favorites are:

- "There is never nothing going on. There are no ordinary moments."
- "The ones who are hardest to love are usually the ones who need it the most."
- "Death isn't sad. The sad thing is: most people don't live at all."
- "A warrior is not about perfection or victory or invulnerability. He's about absolute vulnerability. That is the only true courage."

While I agree with the overall message of the movie and I feel that there were some great moments (like the rooftop scene), I found the movie quite slow paced and predictable. When I was watching, there were many times when "Socrates" (the guide) said something or revealed a lesson I already knew and already guessed he was going to say (in the same exact words too). I think a large part is because I already came to these conclusions myself before, so I'm just not the right target audience for the movie.

That said, there's definitely some good stuff in this movie, especially as evidenced by the rave reviews by others. If you're feeling jaded, losing their passion, or looking for a deeper meaning in life, this movie is a great starting point.

There are countless movies we could all think of that feature a great deal of truth, consciousness and even powerful messages. In fact in January of 2012 we actually started a list of these movies that has now grown to feature over 100 titles (SEE THE LIST HERE). One of the movies on that list, and one of my personal favorites is *Peaceful Warrior* starring Scott Mechlowicz and Nick Nolte. Based on a book written by Dan Millman, which was based on a true life story, *Peaceful Warrior* is a powerful movie experience that I more than recommend to all of you that have not seen it yet. As a nice supplementary piece to the film

however I have decided to put together a list of lessons that I took from the film and would like to share with you all

13 Lessons from the Movie 'Peaceful Warrior'



There are countless movies we could all think of that feature a great deal of truth, consciousness and even powerful messages. In fact in January of 2012 we actually started a list of these movies that has now grown to feature over 100 titles. One of the movies on that list, and one of my personal favorites is Peaceful Warrior starring Scott Mechlowicz and Nick Nolte. Based on a book written by Dan Millman, which was based on a true life story, Peaceful Warrior is a powerful movie experience that I more than recommend to all of you that have not seen it yet. As a nice supplementary piece to the film however I have decided to put together a list of lessons that I took from the film and would like to share with you all.

1. **Fear creates restlessness and contributes to a lack of peace within your current reality** – Makes a lot of sense when you really think about it. Fear, no matter it's trigger, takes you out of the moment by forcing you to focus on your physical and emotional reaction to it. How can we expect to be at peace with this moment if we can't even truly look at it because we instead are run by the fear it seems to have created.
2. **Doing something for an end result makes it harder to accomplish** – On the surface this may seem non-sensical since there are countless examples we can all think of where people let a desired end result motivate them throughout the entire process of trying to attain it. Why I still think this statement holds some validity is because the expectations of an end result can often discourage and downplay the process in getting there. Rather than setting an end result of losing 20 pounds in 1 month and then gauging our success on whether or not that was accomplished,

wouldn't it be easier to just choose to begin taking care of our bodies or working out and letting the results be what they are at whatever pace they occur.

3. **Old mentalities and past experience define our limitations** – Who ever said that the highest you could jump was to barely touch the bottom of the mesh on your basketball net? Was it the set in stone voice of your heart/ soul? Or was it just what you have done the last few times you tried? Too often we let past results dictate what our bodies can and cannot do, rather than simply being in each attempt as a completely separate experience.
4. **Rushed/ busy mentality prevents us from experiencing the moment** – We all lead busy lives. Lives that often result in us multi-tasking (eating on the go, talking while we work, etc.) This lesson simply reminds us to take some time to actually fully experience one thing at a time. No matter how mundane or complicated the task we might just be surprised by how much it has to offer when we fully give ourselves to it.
5. **Don't run away from defeat, in fact stop evaluating everything as a win or a loss (success/ failure)** – In the human experience we take something out of everything. It just seems to be a lot easier to value and enjoy what we take when it gets coupled with a favorable result. Imagine we didn't evaluate all of our results and instead focused on what we took from the experience regardless.
6. **Thoughts don't reveal anything about you** – Thoughts are just thoughts, many of them arise automatically and can very easily be used to either falsely satisfy or beat yourself up. Rather than letting your thoughts run you, simply observe them for what they are, perhaps even take the time to see where they might have come from (what triggered them, what contributed to that view/ opinion.) We might just be surprised by how much of what we think of regularly is really quite useless and unfounded.
7. **There is never nothing going on** – Boredom. We've all experienced it at times to varying degrees. The truth of the matter is even in those most boring of moments there is plenty going on. Next time you find yourself bored take the time to truly observe your surroundings, realize that your very existence alone is quite the thing to be going on, and see if anything in particular calls for you to get involved with.
8. **Society/ media/ others love to thrust limitations on us, they only become true if we accept them** – People can say whatever they want and say that its based on whatever they choose to credit it to. It only becomes a true part of your reality if you truly accept it. Think about the countless number of people who have defied what we previously thought possible, imagine if they let our previous definition of it not being possible stop them from showing us otherwise.

9. **Everything has a purpose, it's up to us to find it** – Even the most difficult, challenging or emotionally engaging experiences in life have a greater purpose and servitude to our existence. It's our choice whether we want to look internally and find it or continue to dwell on the outward experience it created.
10. **Death does not equal sad. Sad equals the fact that some people never live** – A lot of people find a great deal of peace and strength in death, for many that is a lot more of a profound experience than what many of us call daily life.
11. **Don't give up what you love, find love in what you do** – The idea of giving up something that you love only stems from a disappointment in how it has worked out thus far. Rather than letting the past bury you, find the love in what you do and realize that no matter how it plays out it is a part of you.
12. **"What if I can't do it?" That's the future, throw it out** – All we have and can impact is this moment. Why would we let thoughts about a future moment hold us back from doing something that in this moment we would like to do.
13. **Getting caught up in wants leads to nothing but suffering** – Think about it. When we don't get what we want we define it as a version of suffering. When we do get what we want we quickly suffer because we can't hold onto it (it either slips from our grasp or loses its previous value shortly after we attain it.)

Whether all of these lessons were intended to be shared through the book/ film or not, they definitely stood out for me. Be sure to contribute any other lessons or favorite parts from the film in the comment section and also feel free to suggest any other particular movies that you found to be loaded with truth that you recommend for an upcoming article.

WORLD INTERFAITH
HARMONY WEEK

Developing Human Resources and Education Imperative for Jordan's Progress

Dr. Leenaben Swadia

Department of Gujarati, Samarpan Arts and Commerce College, Gandhinagar, Gujarat (India)

By Abdullah II ibn Al Hussein
15 April 2017

Jordan: Beacon of Science and Knowledge

We aspire towards a strong Jordan that arms its children with the finest education to empower them to take on the challenges ahead, launching successful businesses, practising impactful crafts, starting loving families, and building a cohesive society.

We seek a Jordan that takes its rightful place among the countries leading educational transformation. Our gate to the future lies in building capacities through quality education and excellent graduates.

Education is an effective tool to transcend differences and build common ground to spread tolerance and understanding, and shun bigotry and extremism. There can be no comprehensive reform without an educational transformation.

We want Jordan to lead the way in modernizing education in the Arab world, encouraging others to follow in its footsteps towards a knowledge-based society. Reforming education is a challenge before us all, and expertise exchange among Arab countries will help us take on this challenge.

Our schools, vocational training centres, and universities should graduate great thinkers, talented craftspeople, and productive individuals.

Schools should identify students' interests, harness their talents, and build their capacities. Schools should be incubators of change, graduating students after equipping them with the skills to face challenges and build Jordan's bright future. Schools should graduate students who know how to think, how to learn, how to seize opportunities, and how to develop innovative problem-solving skills.

This calls for a modern educational system that expands students' horizons, teases their curiosity, and bolsters their sense of self-worth to assume their role as global citizens rooted in their Arab and Islamic identity, and heritage.

For this to come to fruition, it is vital to have curricula that instill critical and analytical thinking, pushing students to ask questions and weigh various opinions, and encouraging them

to respect different views by pursuing the culture of dialogue and diversity—all the while guided by capable teachers who are qualified to raise future generations.

It is indeed heartening to contribute to this vibrant debate on how best to educate our daughters and sons and to empower our human resources. This decisive issue lies at the core of our nation's future, and a healthy discussion is a sign of awareness that I fully support, and I look forward to seeing it culminate into tangible reforms and outcomes. We must all work together as one—students, teachers, parents, and institutions—to reach our goal. Every day offers an opportunity for our youth to fulfill their potential; let us seize it and grants them what they deserve.



WORLD INTERFAITH
HARMONY WEEK

Interfaith Harmony

Raval Hetal J.

Uma Arts Nathiba Commerce Mahila College Gandhinagar, Gujarat (India)

World Interfaith Harmony Week is a UN resolution for a worldwide week of interfaith harmony proposed in 2010 by King Abdullah II and Prince Ghazi bin Muhammad of Jordan. The World Interfaith Harmony Week falls in the first week of February of every year [1][2] and aims to promote harmony between all people regardless of their faith.

(Source - https://en.wikipedia.org/wiki/World_Interfaith_Harmony_Week)

Excerpts from the book *Unity in Diversity*

Source:

https://books.google.co.in/books?id=dcsb0U6T6s0C&pg=PT7&lpg=PT7&dq=Interfaith+harmony+excerpts+from+books&source=bl&ots=Sz_5ZM81nq&sig=qzC5R923GzsJhvnwezjELxs8ss&hl=en&sa=X&ved=0ahUKEwiw8tjz_anYAhWD1RQKHco4Bx8Q6AEIYjAM#v=onepage&q=Interfaith%20harmony%20excerpts%20from%20books&f=false

Interfaith Harmony is an essential prerequisite for the establishment of a peaceful and harmonious global society in the years and decades ahead.

Karan Singh

All the religions teach the same thing about unity, peace, and brotherhood.

“All men are brothers. If one has anything against one’s brother, he should make his peace with him before attending to other religious duties. As one treats a brother so he treats God. To hate one’s brother is Evil.”

Christianity

“The good man makes no distinction between a friend and foe, brother and stranger, but regards them all with impartiality. A true friend will be sympathetic to you all time.”

Hinduism

“All Mankind is one family, one people. All men are brothers and should live as such. The Lord loves those who so live.”

Islam

“God has made all men brothers and they should live together as brothers all the time. It is good for men to act in unity as brothers. Such actions will be blessed by God and will prosper.”

Judaism

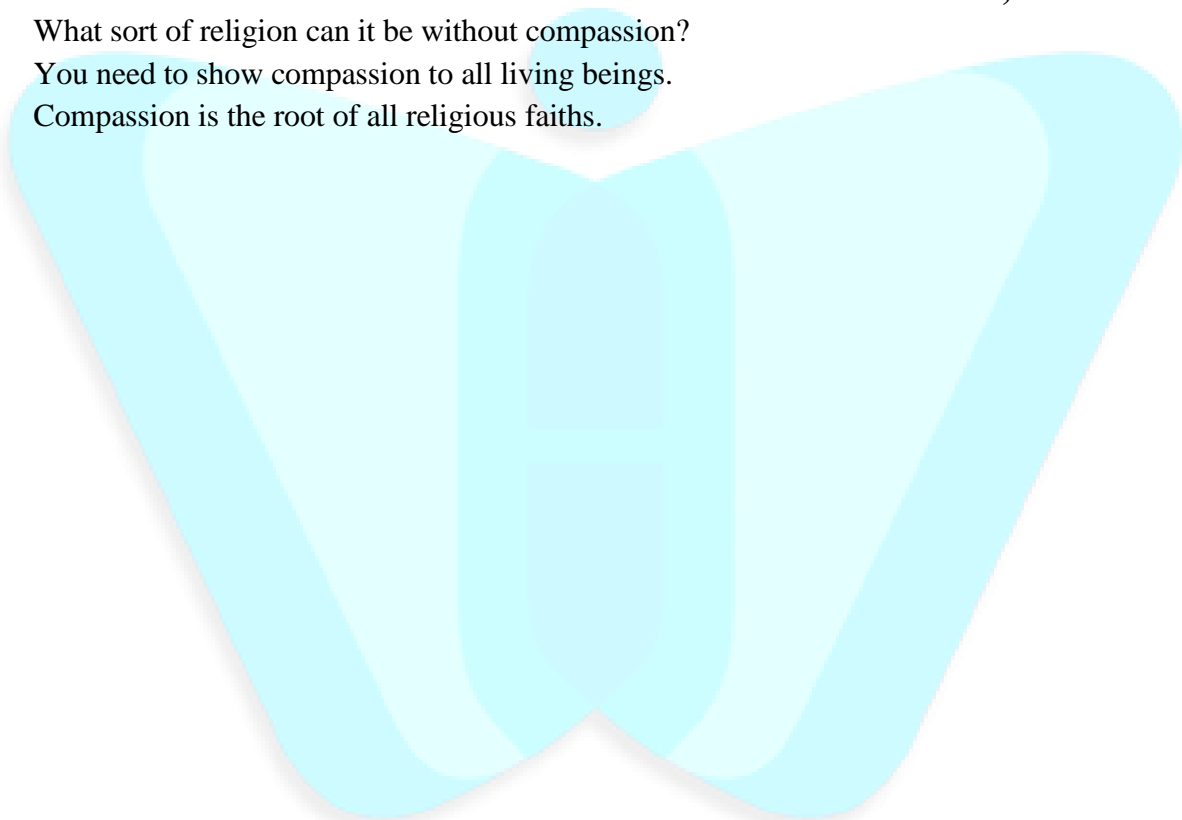
Having shared my point of view, I, HetalRaval, pray that one day when I wake up I would like to turn on the news channel and hear “There is peace on earth”.

Bhagavad Gita 6.32

When a person responds to the joys and sorrows of others as if they were his own, he has attained the highest state of spiritual union.

Basavanna, Vacana 247

What sort of religion can it be without compassion?
You need to show compassion to all living beings.
Compassion is the root of all religious faiths.



**WORLD INTERFAITH
HARMONY WEEK**

Verbatim

Prakashraj Kumavat

Assist. Prof. & Head, Kalol Institute of Management, Kalol, Gujarat (India)

This nation was built on unity and a unifying national identity that embraces all those, who, with dignity and pride in being Jordanian, believe in this country, cherish and defend it. Every citizen is a full partner in the process of building, hard work and...

***-Remarks on the Occasion of Jordan's Independence Day
24 May 2016***

Islam teaches that all humanity is equal in dignity. There is no distinction among different nations or regions or races. The Qur'an forbids coercion in religion. Every citizen is guaranteed the state's protection for their lives, families, properties, honour...

***-Speech at the United Nations General Assembly
20 September 2016***

The winds of terrorism that are blowing in our region do not recognise borders or nationalities. In fact, terrorists seek to distort the image of Islam and its message of tolerance; and the anti-terror fight is the fight of Muslims...

***-Speech at the 27th Arab Summit
25 July 2016***

This nation was built on unity and a unifying national identity that embraces all those, who, with dignity and pride in being Jordanian, believe in this country, cherish and defend it. Every citizen is a full partner in the process of building, hard work and...

***-Remarks on the Occasion of Jordan's Independence Day
24 May 2016***

Despite all the challenges, Jordan's solid national unity, social coherence and peaceful nature give it strength.

***-Remarks on the Occasion of Jordan's Independence Day
24 May 2016***

From speeches of King Abdullah II of Jordan

Aromatherapy – A Boon for Eternal Harmony

Sheeba Menon

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Aromatherapy is a form of alternative medicine that uses volatile plant materials, known as essential oils, and other aromatic compounds for the purpose of altering a person's mind, mood, cognitive function or health. Aromatherapy is the practice of using the natural oils extracted from flowers, bark, stem, leaves, root or other parts of a plant to enhance psychological and physical well-being. The inhaled aroma from these essential oils is widely believed to stimulate brain function. Essential oils can also be absorbed through the skin, where they travel through the blood stream and can promote whole body healing. It is used for a variety of applications, including pain relief, mood enhancement and increased cognitive function.

Essential oils that are inhaled into the lungs offer both psychological and physical benefits. The aroma of the natural essential oil stimulates the brain to trigger a reaction, but when inhaled into the lungs, the natural constituents can supply therapeutic benefit.

Diffusing Eucalyptus essential oil to help ease congestion is a prominent example.

Essential oils can also be used in household and laundry cleaners. Some oils act as a natural insect repellent and pesticide. Citronella essential oil is the ingredient in the candles that is responsible for repelling the mosquitoes.

An Aromatherapy massage is a great way to reap the benefits of topical application of essential oils along with the soothing therapeutic benefits of massage.

The benefits of Aromatherapy are-

1. It reduces muscular aches and pain and increases muscle relaxation and tone.
2. For Women's problems like Pre-menstrual syndrome or menopausal distress it is particularly helpful.
3. Stress level or Blood pressure can be reduced.
4. The immune system can be stimulated and infections can be fought with.
5. Tension headaches can be relieved.
6. Various emotions like anxiety, grief and depression can be alleviated.
7. Digestion can be improved. Constipation and abdominal spasm can be decreased.
8. The circulation of the scalp can be increased and dandruff can be prevented.
9. Common problems like sore throat, stuffy or blocked nose can also be cured.
10. Aromas can be used to facilitate communication, decrease difficult and self-stimulating behaviour and provide very meaningful communication.

The sense of smell is pretty powerful. The human body can distinguish around 10,000 different scents.

Plants play very important role in every aspect of life. Neem leaves in boiled water is used to cure rashes. Dry leaves are used as repellent. The use of Tulsi leaves to cure any impurity inside the body.

In Muslim religion ceremonies 'Attar' is used as fragrance. The use of 'Attar' is considered to be auspicious. 'Attars' give pleasant fragrance and they are also essential oils from plant products.

The use of fragrance is a custom used since ancient times. The use of Agarbattis is considered to be an 'Omen' in every home.

Harmony through 'Aromatherapy' is a new concept where through fragrance and smell, people can recognise each other. Aromatherapy is a nature's gift for human beings with a view to live happily and makes the earth a beautiful place.

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WORLD INTERFAITH
HARMONY WEEK

Multicultural Education and Intercultural Integration Harmony in Students

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Introduction

In the present paper I explored key findings Multicultural Education and Intercultural Integration Harmony in Students.

Multicultural Education Harmony in Students. "Multicultural education," the authors argue that true multicultural education is aimed at reducing social stratification and assimilation by promoting knowledge and appreciation of America's cultural diversity. In keeping with this goal, curricula are rewritten to reflect ethnic, gender, social class, and handicap diversity, etc.; diverse learning styles are honored and accommodated; languages other than English have a place in instruction; and nontraditional staffing patterns are encouraged. In addition to the above multicultural education provisions, educators prepare students to challenge social stratification directly through such means as having them study current social issues and teaching them political action skills. Based on the assumptions that tolerance of differences is desirable and people who differ should treat each other humanely, this approach typically involves adding to the standard curriculum and instruction some additional activities promoting cross-group interactions and opportunities for all to succeed. Cultural assimilation is desirable and that it will occur more efficiently if nonmainstream students are offered instructional strategies and materials that accommodate language and cultural differences-until the students can succeed without these "bridges."

Intercultural Integration Harmony in Schools. Classes could be more integrated if academic staff made their lectures more interactive. Course material should be more international, rather than focusing on UK-based examples only. For instance, group based projects in civil school and college could focus with disaster management in a developing country. Students would then get to know more about the country as well as using their School and college knowledge to work together to come up with an appropriate solution. Home students felt that there was a general tendency by international students, particularly amongst the Chinese population who make up a large proportion of International students, to focus more towards the financial and business sectors rather than the sciences. In the opinion of the students, internationalization brings about greater cultural diversity and an expansive knowledge of how School and college merge into the wider, global context. They felt that this is increasingly essential in a vocation that may, and most likely will, be practiced abroad at some stage by home students. Additionally, students felt that internationalization promotes the ability for students to work with a range of people from different backgrounds who approach tasks in their own unique, separate ways. Integration could be improved if the university made appropriate changes to the way learning is delivered within the departments as well as

ensuring that intercultural contact is enhanced outside the class through practices such as putting students in multicultural accommodation and putting in place more multicultural social activities. International students tended to become more comfortable with time at integrating as they got to know more people. Opportunities should be available to students to participate more in the life of the department through organizing events such as student-led conferences, seminars and employer-meeting events, as well as organizing social and sporting School and college events which are culturally inclusive.

Perceived Barriers to Intercultural Integration as: (1) A number of international students felt that there was very little common ground between home students and international students. This, according to a number of international students, was exacerbated by what they observed to be the home students' drinking culture, (2) Both home and international students observed that students tended to stay apart in their cultural groupings. For instance, home students tended to keep to themselves, whilst Chinese students tended to stick together, (3) Both home students and international students lacked the confidence to initiate conversations across the home student - international divide. Home students feared that that they might inadvertently say the wrong thing which may be viewed by the international student as an insult. International students felt ashamed of having to speak to home students and make grammatical mistakes, (4) Both international and home students felt that the demanding nature of the School and college curriculum left little time for socialization, (5) Home students perceived that lack of language competence amongst international students was a major barrier to intercultural integration, (6) International students felt that English students speak too fast, hence making conversation difficult and (7) Most students felt that the School and college building had no places for socializing which made intercultural integration difficult.

Students also pointed out that the department should provide more opportunities for students to meet and mingle within the department by increasing study places where students from different year groups and different backgrounds could meet and discuss. The personal tutor system is a place in which intercultural integration could be encouraged. Team - building amongst the tutor group members could be improved by having inter-tutor group competitions which could include graded academic work. Students also suggested that the personal tutor system could be augmented by a "Buddy scheme" in which first year international students are paired with second year home students. The personal tutor system used an alphabetical system to organize students into tutor groups. However, in some nationalities, the initial letters of most surnames tend to be concentrated around a few letters of the alphabet resulting in an uneven distribution of international students amongst tutor groups. Student groups should be rotated so that each student gets to meet and work with a different set of people in each group coursework or class activity.

Conclusion

In the present paper I explored key findings Multicultural Education and Intercultural Integration Harmony in Students. "Multicultural education," the authors argue that true

multicultural education is aimed at reducing social stratification and assimilation by promoting knowledge and appreciation of America's cultural diversity. Team - building amongst the tutor group members could be improved by having inter-tutor group competitions which could include graded academic work. Students also suggested that the personal tutor system could be augmented by a "Buddy scheme" in which first year international students are paired with second year home students.

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WORLD INTERFAITH
HARMONY WEEK

Harun – Arun: The Best Gujarati Comedy on Communal Harmony

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Harun –Arun is one of the best Gujarati films, awarded many times, produced by Children Films Society, India in 2009 and directed by Vinod Ganatra. It is based on the Partition of India and Pakistan in 1947. The film tells the story of Rushid Suleman who was born and brought up in Kutch but had to go to Pakistan due to the death of his daughter in partition. In his old age, Rushid is returning to his native Lakhpat with his only grandson Harun. He wanted to hand over his land and house to Harun and spend the rest of the days of his life peacefully in India. Rashid, on the way, warns Harun to speak “Kutchhi Gujarati” and not “Pakistani mixes Gujarati” for the fear of being caught as outsiders. On the way, Rushid sings songs of Tagore translated into Gujarati by Mahadevbhai Desai.

Like Rushid, a lady who was born in Pakistan but after marriage, she came to Sadai, a village in Kutch. She is Valbai, the towering protagonist in the film. While returning to Lakhpat, Rushid and Harun are hiding in the bushes so that they remain unnoticed by the police. As a proof of identity, Rushid gives Harun a letter and medal that he and his childhood friend Jesang Mavji had won in a bullock cart race. Then Rushid intentionally diverts the attention of the police so that Harun may not be caught and he succeeds. Rushid is caught up and inquired by the police in which he; the native resident fails to produce his identity proof. Rushid is shocked to find that he is a stranger in his own farms and land. Yet he wishes to take his last breathe in India. The policeman realizes him that “Now this is Bharat and that is Pakistan”. But Rushid nicely retorts him with Gujju proverb “Hitting water with cane doesn’t split it.” On being inquired if he knew anyone in Lakhpat, Rushid passionately recalls his childhood friend Jesang Mavji.

Tired Harun falls asleep in the bushes of Sadai village where Valbai’s children Lakhmi, Heera and Dhanji meet him. On being inquired, Harun tells them his name which the children mistake to be ‘Arun’. Further Harun also reveals to them his intention of going to Lakhpat. As Harun has severe fever, children take him to their home. They keep him in the cowshed of their house without informing their mother-Valbai. However, within a few days Valbai finds Arun out and brings in her home. Now Arun has become their family member and they live happily together.

In Sadai, Harun spends his happy days along with Valbai’s children. Valbai and most other women of the village earn their bread from farming, cattle bringing and embroidery work for which Kutch is quite well known. Khimjibha, the villain and the agent buys all the embroidery work of the village women but cheats them in money and accounts. Valbai raises her voice against this injustice and they decide unanimously to give their work to Tulsidas instead of Khimjibha.

By now, Harun has become Valbai's family member and has won the hearts of everybody with his flair for singing, cooking and embroidery. During his illness, Lakhmi plays the role of his elder sister which she herself equates to that of a mother. Meanwhile, the police warn the Sarpanch and the people of Sadai to inform as soon as they find any outsider. Khimjibha has doubt on Arun which Valbai tries to remove by saying that he is her distant relative.

Once, Valbai goes to fetch water and Arun is alone at home. He performs Namaz which is noticed by Valbai on her return. She is terribly shocked. Her pots fall down looking at which Harun suddenly stands up from his Namaz crying "Maa...Maa". Valbai warns him to go away and not to touch her. She adds that he has ruined her. Calling him a liar and cunning, Valbai forbids Arun calling her 'Maa'. Harun tells Valbai "either you call me Arun or Harun – I am the same". However, Valbai feels that Harun, a Musalman has desecrated her home and kitchen. Looking at the medal in Harun's neck, Valbai accuses him of befooling them by wearing the amulet of Goddess which he clarifies by stating that it is Grandpa's medal won at the cart race in Haji Peer. Valbai is very angry and asks him to leave her home at once with his bag and baggage with a very heavy heart. Arun leaves her home and sits crying in some corner of the street.

At the dusk, Khimjibha looks Harun sitting alone and crying. He persuades Arun and brings to his home with the bad intention of finding out who Arun really is. At Valbai's home, her children do not eat because of Arun's absence. She cannot persuade her children what happened to Arun. All fall asleep without supper and without Arun. After spending a restless night, next morning, by chance, Valbai meets Nandu, Khimjibha's son who has come to see Dhanji. Nandu tells Valbai that Arun is at his home. This is very pleasing news to worried Valbai and soon she rushes towards Nandu's home. There, Khimjibha steals a letter from Arun's bag which Arun is trying to snatch. The tussle between the two reaches at quite a high point when Khimjibha tries to thrash Arun. But Valbai reaches there in time. She bravely challenges Khimji and rescues the boy from his cruel clutches.

Valbai brings Arun to her home again after some touching hesitations on both the sides. Entire family enlivens with cheerfulness and joy again. Arun (Harun) also wins the hearts of villagers by showing his bravery in saving a drowning village boy. At the riverbank, talking to Arun, the Sarpanch comes to know the Arun's real identity through the medal in his neck without revealing the fact that he himself was Jesang Mavji, the childhood friend of his grandpa.

On the other hand, Khimjibha is now all set to take his revenge upon Valbai. He incites the village folk against her. They allege her of keeping an outsider (Harun) at her home. Valbai nicely retorts them "I can keep puppies, even kittens but I have no right to keep a child at my place". She dares to keep Harun against the wish of the entire village. Cunning Khimji takes entire Panchayat (Village court) in his favor to get Valbai punished.

Meanwhile, the Sarpanch of Sadai is away from the village for two days. Exploiting this opportunity, Khimji manages to give the charge of Sarpanch to Damji, one of his conspirators. They take up the issue of Valbai in the village court and conspire to punish Valbai as per the village tradition of dipping one's hands into boiling oil to prove one's innocence. The doctor of the village opposes such orthodox superstitious method but he is hushed down by Khimji. He also gets the Sarpanch kidnapped to execute his vicious intentions.

At the end, Harun along with Valbai's children play a major role in rescuing the Sarpanch and later Valbai too. Harun's brilliant idea of serving Khimji hot tea without cup worked and resulted in abolishment of the orthodox method of dipping one's hands into boiling water from the village by the Sarpanch. They expose the real vicious intentions and character of Khimji. Frustrated Khimji threatens Harun to leave the village. But Valbai comes forward like a tigress and declares Harun to be his son. The comedy ends on a happy note of Harun becoming brother of Lakhmi, Heera and Dhanji – Valbai's children.

Thus, the comedy HARUN –ARUN strongly gives out the message of communal harmony in characters, dialogue, scene and ideology, theme and the entire plot. It should be shown in every school and college.

WORLD INTERFAITH
HARMONY WEEK

Harmony in Human Life

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Introduction

Start by connecting with friends, family, partners, and neighbors. Focus on dealing with any disharmony in your life in a generous, compassionate way and giving back to people in your community. Make sure you also maintain your own personal sense of harmony, as this will help you feel in sync with others.

Connecting with Others:

1. Connect with your neighbors.

Reach out to people who live around you. Knock on their door and bring over baked goods. Say “hello” to them on the street. Be friendly and sociable with your neighbors so you can build a sense of community in the neighborhood.

- ✓ You can also invite your neighbors over for dinner or a drink to connect with them.
- ✓ Offer to help your neighbors. If, for example, you have an elderly neighbor, offer to help them with yard work or a chore like cleaning out the gutters.

2. Hang out with friends on a regular basis.

Spend time with good friends so you can stay connected with them and not lose touch. Schedule regular hang outs once a week or once a month with different friends. Make an effort to keep your friendships alive and active.

- ✓ For example, you may schedule a coffee date once a week with a friend. You may also have monthly game nights with a group of friends.
- ✓ Create traditions with your friends. Try things like getting together on the anniversaries of special events or taking an annual trip together.

3. Spend quality time with family.

Try to make the time you spend with your family meaningful and memorable. Have regular family dinners or invite your family over. Plan a trip with your family, especially if it's been awhile since you have all traveled together.

- ✓ Even if you aren't super close to your family, you can still try to connect to them once in a while. You may find that the more time you spend with your family, the more harmonious around each other you will become.

- ✓ Embrace your family's traditions, and try to create new ones. Sharing life event and remembering shared moments helps create a sense of belonging.

4. Be vulnerable and honest with friends and family.

Open yourself up to your friends and family when you need them. Don't hide your feelings or shy away from sharing your emotions with them. Instead, be vulnerable so you can feel more authentic and real around those close to you.

5. Be generous and caring to your partner or spouse.

Treat your romantic partner with respect and gratitude. Give them daily attention and acknowledgement. Let them know they are important to you and that you value them.

Overcoming Differences and Disagreements:

1. Avoid yelling or shouting at others.

Try not to become aggressive or angry at others, as this will only make the disagreement worse. Take a deep breath and try to respond to others in a rational, calm way.

- ✓ If you are very upset, you can try stepping away from the situation and returning when you are calm and more relaxed.
- ✓ Acknowledge the other person's anger and offer to talk about the situation a little later. Allow both of you to cool off a little so that you can have a more productive discussion that isn't dominated by emotion.

2. Counter anger with compassion and empathy.

Try to respond to any disharmony in your life with compassion and patience. Rather than get upset, think about how you can rise above the situation and find a solution. Try to empathize with others and work with their shortcomings or issues, instead of trying to change them or make them see your point of view.

3. Be an active listener.

Maintain eye contact with the person when they are speaking, even if you do not agree with what they are saying. Keep your arms relaxed at your sides and turn your body towards them so they know you are paying attention. Nod and say "uh huh" or "okay" to let them know you are listening.

- ✓ Avoid interrupting them when they are talking. Instead, wait for them to finish speaking. Then try repeating what they said back to them so they know you heard them correctly.

4. Be open to compromise.

Sometimes, things just don't go your way. You may need to find common ground with someone you do not agree with or let go of your pride and accept a compromise. Agreeing to a compromise may help you move on from the situation and not let the disagreement throw you off balance or into disharmony.

5. Accept that you may not agree with everyone.

A big part of living in harmony with others is recognizing that you may not be able to be friends with everyone you meet. You may have opposing ideas or values and it may be difficult to find common ground. Be willing to accept that you may have to agree to disagree with certain people in your life.

- ✓ Just because you do not agree with someone or see eye to eye does not mean you cannot still have compassion and empathy for them. You can still connect with people you do not agree with and find a sense of harmony with them.

Giving Back to Others:

1. Help a neighbor, friend or family member in need.

Show those around you that you care by offering them assistance when they need it. Help them without expectation of repayment so you can feel connected to them in a generous way.

2. Volunteer at a local organization.

Look online for local organizations and charities in your area that need volunteers. Pick up a volunteer shift at your local homeless shelter or women's shelter. Donate your time to a charity drive or at a local arts festival. Volunteering your time can help you feel connected to others in a positive way.

3. Donate money to a worthy cause.

You can also put your money towards a cause you believe in. Give a donation to a local advocacy group in your area or to a national campaign that speaks to your goals and values.

4. Become a mentor.

Look for mentoring programs in your area at local community or arts centers. Check your local schools for mentoring programs where you work with young people. Try mentoring in a program like Big Brother, Big Sister, where you are paired with a young person and act as their mentor.

5. Shop at local businesses.

Give back to your local economy by frequenting local businesses in your area. Seek out local businesses and support them by spending your money there. Get to know local vendors so you can feel in sync with your community.[16]

Maintaining Your Own Sense of Harmony:

1. Find a hobby or activity you enjoy.

Put aside time to focus on a hobby that makes you happy, such as painting, writing, reading, or drawing. You may also do a sport as a hobby, such as basketball, golf, or skiing. Maybe you like watching bad television as a calming, relaxing activity.

- ✓ Doing things you like to do can make you feel more at peace. You will then give off a positive vibe that others around you will pick up on.

2. Try yoga and deep breathing.

Get in sync with your body and your breathing by taking a yoga class at your local yoga studio or gym. You can also do deep breathing exercises to help you stay calm and relaxed.

3. Take time for self-care.

Self-care means paying attention to your needs and setting aside time to address them. You can practice self-care by taking a long bath at home or by trying on makeup. You can also set aside time to read or nap. Doing exercise.

4. Use positive affirmations.

Positive affirmations can help you approach your life and those around you with harmony and generosity. Say positive affirmations in the morning before heading out for the day or at night before bed.

Harmony of Culture and Literature in “Raghuvansham”

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Maha Kavi Kalidasa has been our great and world famous poet. Sanskrit literature became rich and bright because of the contribution of Kalidasa's rich literary works from the ages he provided unique plots and brought glory in the world of literature to our country. But we do not know the value of that contribution. In Sanskrit literature he contributed excellent epics and optimum place. In ‘Raghuvansham’ he wrote for himself in very extreme and humble manner, ‘Mandah Kaviyashh Prarthi and Alayvichayvuthi..!’

Although being enormous talent in poetic strength and pietism, he has been very humble. He himself describes the Rajvivansh, and he has been quite conscious for this. Kalidasa is aware of the originality of the kings of Raghuvansham dynasty. Kalidasa introduces the brilliancy of these kings in a precise but effective manner. Literature is a reflection of society. Deliberately or undeliberately the work of any poet, portrays the era of that age. No any poet remains unaffected by the forces of the trends of the society.

Kings and state management

King Dilip's portrayal is idealistic in poetic creation. Kings in their estate maintained their state population in a sincere manner. Although the kings like Agnivarna continue to exist in continual intervals but self restraint has to be maintained from the very beginning. They are protected and helped by the mentors; kings also comforted themselves in Tapovan. They obeyed their mentors without hesitation.

In chapter 14 of Raghuvansham kings like Rama are portrayed as ideal ruler and example of perfection in dynasty management. Eldest son was considered as successor of the throne. The youngsters followed the elders' orders still has equal say in dynasty. Kings took advice of the younger ones in management. The king's ceremony was performed according to the rituals of dynasty. The kings who got throne, visited ceremonially the dynasty along with the army, minister and citizens canopy and leather were considered as the emperor's symbol. ‘Sam’ ‘daam’ ‘dand’ ‘bhed’ were considered to be pillars of politics. Albeit, the kings of that era were non-greedy and virtuous the protection of the citizens was duly managed. The opinions of the citizens were of utmost importance for that often employed secret agents. The entertainment of the citizens was the main motive of the kings. In short, the directions of lord Manu in dynasty management were followed.

Society and Social Management

A wife's vow had been considered as the main feature of the society of that era because lord Ram continued his solace after getting secluded with Seeta. He also erected golden

epitome of Seeta to set an example and also did perform rituals, although the other husbands maintained several wives. Mother in law and their respective daughter in law maintained love and respect for each other. Sati and piety were the main qualities of females. After birth, of the many sacraments thread ceremony was the vital one. Myths and superstitions of that era reflected in Raghuvansham. Kalpvruksha and Asitvruksh were considered to be the pious and divine trees of that era. As per the “Athithi devo bhava” they felt proud on themselves in welcoming the guests. The youth couples entertained themselves in gardens. This depicted the content and happiness of the society.

Religious lives

Ancient India is epitomized in Kalidasa creations in a magnificent manner. The sages of that age resided in Tapovan huts. ‘Tapascharan’ and ‘Vedadhyan’ were the main activities. Generally, at the river coast the Tapovan were erected. The cows were worshipped at that time. The pillars of the education were profound in that era, and students educated themselves in 14 different vidhyas. There were four ashrams and four varnas famous in that era. The Brahmins were considered as the educators of the society and cultural mentors, while the Kshatriyas were the protectors of the country.

WORLD INTERFAITH
HARMONY WEEK

Nutritional Harmony: Tuning Your Food Systems, Dietary Change, and Obesity

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The processing of food has destroyed the natural harmony that exists among the components of whole foods, removing the very nutrients necessary for disease prevention. Through Nutritional Harmony we begin to understand how the health of the gut and our pro-inflammatory diet promote heart disease, mood disorders, neurodegenerative diseases and cancer. We then learn how to use “food as medicine” with simple techniques for food selection and preparation. With evidence based, scientific approach we see how these techniques have proven life saving benefits. Nutritional Harmony empowers us with the knowledge we need to reestablish harmony, restore our health, and ultimately prevent chronic disease and cancer.

Food Systems, Dietary Change, and Obesity

Food systems are changing rapidly. Globalization, trade liberalization, and rapid urbanization have led to major shifts in the availability, affordability, and acceptability of different types of food, which has driven a nutrition transition in many countries in the developing world.

Globalization generates marketing systems that require food production to be intensified and standardized. Food production has become more capital-intensive and supply chains have grown longer as basic ingredients undergo multiple transformations before the final product. Value chains shift power from producers to retailers and supermarkets. Standardization benefits larger suppliers rendering global markets more difficult to access for smallholder farmers. Family agriculture and associated (agro) biodiversity is being marginalized, though smallholders continue to play a crucial role in supplying local markets with fresh and affordable agricultural produce.

The consequences of an increasing globalization of value chains reach well beyond the agricultural production system: the emergence of fast food outlets and supermarkets, the intensification of advertising and marketing of comparably cheap industrialized products, and foreign direct investment in developing countries and accelerating urbanization, have translated into major and rapid shifts in dietary patterns. The consumption of low nutritional quality, energy-dense, ultra-processed food and drinks, and fried snacks and sweets has risen dramatically in the past decade. Aggressive marketing of such foods by transnational companies has coincided with a shift from home-prepared/home-based meals to pre-prepared/ready-to-eat meals. Combined with increasingly sedentary lifestyles, rates of overweight and obesity and associated diet-related chronic diseases have skyrocketed.

The diet transition plays out against this backdrop, and it moves through different phases, as incomes tend to rise. As incomes rise, the urban poor and emerging middle-class households tend to reduce their consumption of cereals, roots, and tubers while increasing demand for refined grains and flours, sugar, salt, and fats. Demand for processed, convenience/fast foods at supermarkets, restaurants, and informal street foods rises. For middle-class population groups, demand for fruits, vegetables, and ASF, such as dairy, poultry, eggs, meat, and fish, strongly increases. In high- and middle-income countries, consumption of healthier foods has grown in the past two decades, but particularly in low-income countries, consumption of less healthy foods, such as processed meats and sugars, is rising even faster.

Pingali et al (2016) suggest a three-step typology of agri-food systems that reflect stages of structural transformation that countries go through, and the need to articulate different strategies (to enhance agriculture's contribution to diet quality and nutrition) for each typology:

1. Low-productive agricultural systems (e.g., sub-Saharan Africa) need yield enhancement, while maintaining production diversity and ensuring equitable conditions for working women.
2. Modernizing systems (e.g., Asia) need to diversify away from conventional staples to focus more on legumes and micronutrient-rich foods.
3. Commercialized systems (e.g., Europe, North America) need to regulate ultra-processed foods and seek to reduce consumers' sugar and salt consumption.

Similarly, the Global Nutrition Report has a more fine-grained differentiation of five stages of food system “evolution”:

1. Rural food systems (low agricultural productivity, high reliance on staples (e.g., Bangladesh, Ethiopia).
2. Emerging food systems (more urbanized, still reliant on staples (e.g., Pakistan, Thailand).
3. Transitioning food systems (e.g., Brazil, Malaysia).
4. Mixed food systems (moderate productivity, urbanization, low dependence on staples (e.g., Germany, Italy).
5. Industrial food systems (highly urbanized, low dependence on staples (e.g., USA, Sweden).

For each typology, a series of indicators can be used to measure four types of food system outcomes: food affordability, dietary diversity, health and nutritional status, and environmental sustainability. Different systems have different requirements if they are to be nutrition-friendly and sustainable. Industrial systems need to increase fresh food consumption and rebalance protein sources away from certain animals; mixed systems need to reduce packaged food consumption; transitioning systems need to increase productivity and

production diversity; emerging systems must reduce the “double burden” through more affordable, healthy food, in an environmentally sustainable way, and rural systems need to focus on improving productivity and ensuring food security.

In addition to applying a nutrition lens to food systems, it is important to understand how they are increasingly threatened by (as well as contribute to) ongoing environmental trends, including global warming, desertification, and the increasing use of food crops for nonfood purposes. Increasing demands for energy-intensive products also exacerbate environmental impacts of food value chains: industrial agriculture, intensifying production of high-yield starchy staples through monoculture agriculture, leading to significant loss of food biodiversity; excessive use of agricultural chemicals to extract more dietary energy from every hectare while contaminating the very food it produces, along with groundwater and the soil; and the greenhouse gas emissions from livestock industries to feed the ever-increasing demand for meat and dairy products.[90] Weather-related shocks linked to climate change may increase harvest failures, driving world food prices.

Meeting the Challenge

Over the last five years there has been a flurry of activity in terms of research and policy engagement on agriculture, food systems, and nutrition. In addition to the CGIAR's Agriculture for Nutrition and Health (A4NH) program, Transform Nutrition, the World Bank, FAO, Save the Children and the UN Standing Committee on Nutrition have all been active in commissioning relevant studies, reviews, and recommendations. Most recently, the three Global Nutrition Reports and the Global Panel on Agriculture and Food Systems for Nutrition flagship report “Food systems and diets: facing the challenges of the 21st century” have reviewed the evolving landscape. Recommendations from this work are similar and reinforcing.

In this final section, we structure and summarize these main recommendations, using both the enabling environment three-domain framework described earlier, along with the Global Panel's categorization of four clusters of policy options. Written in bullet form, these are largely recommendations for policymakers and investors in nutrition, toward creating and sustaining enabling policy and institutional environments for agri-food systems to generate nutritional benefits.

1. Knowledge, evidence, and communication.

The priority now—as reflected in most of the recommendations below—is to generate and use knowledge of “what works at scale” and knowledge of how change can be catalyzed and sustained.

- Identify and embed appropriate nutrition-relevant indicators and metrics, including (a) indicators of inputs, processes, and outcomes of agri-food systems, and (b) collection of nationally representative integrated data across agriculture, food systems, nutrition, and health that reveal interactions and linkages.

- Use such data to progressively apply a nutrition lens to food systems and value chains, where “value” is no longer simply monetary. Such a nutrition lens would need to be bifocal—on the one hand reviewing likely implications and impacts on undernutrition (including micronutrient deficiencies) for vulnerable groups, and on the other, reviewing likely impacts on overweight and obesity.
- Evaluate programs, document “stories of change” and show what's possible (including “low hanging fruits,” and high-impact, rapid-return actions) to build demand. Highlight the “win-win” synergies (e.g., linking small-scale local production with school feeding initiatives).
- Generate evidence on how to scale up and sustain nutrition-sensitive actions.
- Raise awareness (using relevant media and communications channels) and generate demand for diets and food systems that are sustainable and healthy. Agriculture should be perceived to be not solely about food and feeding, but also about nutrition and nourishing.
- Support/fund rigorous monitoring of nutrition effects (pathways and outcomes) of agricultural investments, and more and better operational research and impact evaluations.
- Carry out more focused research to reveal trade-offs and potential synergies of nutrition-sensitive agriculture.
- Strengthen feedback and evidence-to-action loops so that lessons are learned and applied progressively.
- Link improved monitoring data with transparent systems of accountability and thus ultimately with action/change (via policies and clear roles and responsibilities of actors).

This second domain refers to the politics, institutional arrangements, policy and program decision-making. The Global Panel on Agriculture and Food Systems for Nutrition have developed a simple framework that shows the food environment (relating to diet quality, in terms of diversity, adequacy, and safety) as the necessary focus of agricultural and food system policies if they are to benefit nutrition. They further differentiate four types of policy options to this end: agricultural production, market and trade systems, food transformation and consumer demand, and consumer purchasing power. We use this structure here to summarize policy recommendations emerging from the literature reviewed, and the initiatives described, in this paper.

Policies need to:

- Have clearly defined objectives that derive from a comprehensive assessment and analysis of nutritional gaps and weaknesses in the food system.
- Provide/ensure institutional and policy environments, processes and incentives that foster appropriate forms of collaboration across nutrition-relevant sectors (such as agriculture, health, education).

- Ensure clear and transparent systems of accountability at all levels e.g., developing scorecards.
- Embody mechanisms, principles, and processes that incentivize decisions, actions, and practices which are known to benefit nutrition.

Agricultural Production

- Align agricultural research investments to support nutritional improvement, such as more research on fruits and vegetables, animal source foods, nuts, and seeds.
- Find a balance between supporting agricultural producers to connect with globalized value chains and supplying traditional local markets with diverse, fresh foods.
- Promote and support more diverse production systems to include locally developed and adapted crop and animal varieties as well as input methods.
- Promote and support environmentally sustainable production, diversification, and improved productivity and availability of nutrient-dense foods and small-scale livestock.
- Improve and protect women's agency and control over resources, including time.

Market and Trade Systems

- Expand market (physical) access for vulnerable groups, particularly for nutritious foods, and for social protection/safety nets.
- Improve (infrastructure for) processing, storage, and preservation to retain nutritional value and food safety, to reduce seasonality and postharvest losses, and to make healthy foods convenient to prepare.

Consumer Purchasing Power

- Manage food price volatility (protect economic access for vulnerable groups).
- Improve nutritional quality of institutional diets e.g., in schools and hospitals.

Food Transformation and Consumer Demand

- Improve demand and consumption of fruits and vegetables, legumes/pulses, nuts and seeds, high-protein, micronutrient-dense grains, and safe milk.
- Promote development and use of national food-based dietary guidelines to guide policy.
- Replace saturated and trans-fats with unsaturated fats, and reduce high-calorie, nutrient-poor sugary drinks and salty snacks.
- Restrict advertising, marketing, and commercial promotion of unhealthy, low-nutrient, and ultra-processed foods.
- Control labeling of foods to ensure claims are evidence-based.

- Prioritize the improvement of diet quality of young children, adolescent girls, and women, including animal source foods (fish, meat, eggs, and dairy)

Programs need to:

- Assess context.
- Consider the full range of pathways between agriculture (as a livelihood) and nutrition-relevant outcomes (not only child stunting), especially pathways in which women are significantly engaged.
- Incorporate explicit nutrition objectives and indicators into the design of agriculture programs, and track and mitigate potential harms.
- Target the vulnerable and improve equity through participation, access to resources, and decent employment. Locate any action in a broader political perspective e.g., in relation to women's access to land, employment, health service, and education.
- Relatedly, apply a gender lens to assess how impacts of agriculture on nutrition may be mediated by women's roles in agriculture. Seek opportunities to strengthen women's power, agency and control of resources.
- Incorporate nutrition education and behavior change communication.
- Seek to do “double duty.” As stunting (under nutrition) predisposes to overweight in later life, both forms of malnutrition need to be viewed together. Programs to address under nutrition must not put too much emphasis on quantity of calories and weight gain, while anti-obesity campaigns must avoid unintended consequences for under nutrition.
- Capacity, leadership, financing.

Conclusions

Malnutrition kills millions and erodes the potential of billions. Poor diets and malnutrition is by far the biggest contributor to the global disease burden. As the most important source of livelihood for most nutritionally vulnerable people on the planet, agriculture is not doing enough to turn this situation around. In this paper, we have summarized the evidence for this agriculture–nutrition disconnect and highlighted policy and programmatic options for addressing this global challenge, drawing especially on research and discourse from the last five years or so in the public health and nutrition literature. The focus is on malnutrition, not simply undernutrition, as obesity is now epidemic in many countries. Because of this, the scope needs to be broadened to food systems at large, going well beyond agriculture.

Leveraging agri-food systems for nutrition implies (a) creating and strengthening institutional and policy environments (including accountability systems) that enable agriculture and food systems to support nutrition goals, (b) making agricultural programs and food system interventions more nutrition-sensitive and therefore more effective in improving nutrition and health, and (c) developing capacity and leadership to use and demand appropriate evidence to improve decision-making to this end.

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Pranav Upasana of Mandukya Upanishad in accordance to Gaudpadkarika

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Ever wondered why it is हरिः औम् and not only औम्? Ever wondered why औम् has the special place in every second verse or sacrifice or rituals etc.? It is because औम् is a very heavy word. It has the power of past, present and future. In Indian philosophy the word “AUM” is very reverent, also known as प्रणव् / “Pranav” and worship of “AUM” is called प्रणवोपासना / “Pranavopasana”. The above mentioned fact is a worldwide accepted fact but people barely know the reason, how “AUM” has everything that is past present and future, how it is a heavy word, what are its benefits if chanted properly. The logical and satisfactory answers to all the above mentioned questions are answered in this research paper. “**PranavUpasana of Mandukya Upanishad in accordance to Gaudpadkarika**”. Here everything is explained in a step by step logical manner.

INTRODUCTION

The worship of the word “Aum” is called as “pranavopasna” and it is step by step explained in Mandukya Upanishad. The reason why AUM has a special place in every other verse and almost all the lore have accepted and praised its importance, is because everything that existed, is existing or will exist comes in this one word, made up of three syllables called “AUM” there is a logical method through which this concept of अद्वैत can be understood. The entire research paper has the same aim.

WHAT IS PRANAVOPASNA?

Pranav means “औम्” and its Upasna means worship, of Pranav is called प्रणवोपासना. All the Vedas, Puran and Bhagvat Gita also accept the importance of AUM,

ओमित्येकाक्षरं ब्रह्म व्याहरन्मा मनुस्मरन् ।

यः प्रयातित्यजन्देहं स याति परमां गतिम् ॥^[1]

Even in प्रश्नोपनिषद् it is said, “एतद्वै सत्यकाम परं चापरं ब्रह्म यद् ओमकारः ।”^[2]

मैत्री उपनिषद् says, “ओमित्यात्मानं युञ्जीत ।”^[3]

This Pranavopasna in Mundak Upanishad is explained as,

प्रणवोधनुः ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।

अप्रमत्तेन वेधव्यं शरवत्तन्मयो भवेत् ॥"

"The word "AUM" (प्रणव) is the bow, the soul is the arrow, God is said to be the target (ब्रह्म). By the unflattering it is to be known. One becomes united with it (ब्रह्म) as the arrow."^[4]

Hence just like all the Upanishads, Mandukya Upanishads also explains the importance of Pranavupasna, but by relating it with the चतुष्पात् आत्मा - four folds of the soul. According to that,

"ओम् इत्येदक्षरमिदं सर्वम्, तस्योपत्र्याख्यानं, भूतं भवद्भविष्यत् इति सर्वम् ओमकार एव ।"

"Aumkara has everything in it, which is expressible by mind, speech and body, past present and future, everything is in this AUM"^[5]

But in order to understand this philosophy of Mandukya Upanishad we first need to understand the चतुष्पात् आत्मा- four folds of the soul.

चतुष्पात् आत्मा- Four Folds Of The Soul/Consciousness:

There is a logical reason why Aumkara is related to these four folds of the soul, as just like aumkara has the four syllables, "A", "U", "M" and fourth one is the "Silence/eternal bliss" that prevails after the pronunciation of AUM (the अ - मात्रा अंश of AUM) similarly soul also has the four folds as mentioned below:

चतुष्पात् आत्मा:

वैश्वानर	-	"अ" मात्रा OF AUM
तैजस	-	"उ" मात्रा OF AUM
प्राज्ञ	-	"म" मात्रा OF AUM
तुरीय	-	"The Perfect blissful silence"/"अ - मात्रा अंश" OF AUM

1. वैश्वानर:

The first fold of soul, वैश्वानर: is worshipped by the first syllable of AUM, "अ". वैश्वानर: is described as "जागरितस्थानो बहिः प्रज्ञः सप्तांगः एकोनविंशतिमुखः स्थूलभूतैश्चानरः प्रथमः पादः ।"^[6]

He is called "The state of awakening". The one with external affairs and devoid of विद्या and only connected with the outer subjects (बहिः प्रज्ञः). He enjoys the outer subjects by the अविद्या, आवरण, विक्षेप, परोक्षज्ञान etc. 19 mouths (मुखः)

वैश्वानरः is worshipped by the “अ” syllable because, वैश्वानरः is also the first fold of soul and “अ” is also the first syllable, hence they both share a common quality called “आप्ति”. वैश्वानरः is a state experienced by all, naturally it influences all humans and the syllable “अ” also occupies the entire word AUM. Hence,

वैश्वानरः = “अ” मात्रा of AUM

Hence in प्रतिकउपासना, you get fruits according to your symbol of worship and if you worship “अ” as वैश्वानरः, if you chant AUM while prolonging “अ” syllable after having complete knowledge about that, you get the quality of “आप्ति”, the quality of वैश्वानरः and “अ”, it means, that particular person will be more active towards the outer subjects.

2. तैजसः

The second fold of the soul is called, तैजसः, which is worshipped by the symbol “उ” of AUM. It is explained as, “स्वपनस्थानः अन्तः प्राज्ञः सप्तांगः एकोनविंशतिमुखः प्रविविक्तभूततैजसोद्वितीयः पादः ।”^[7]

He is called as “the state of dreams”. It consists of the after effects of the वैश्वानरः, the captured images of the outer world by the वैश्वानरः are reflected on mind in this state and also it consists the characteristic of the third प्राज्ञ state, being in the second and middle position.

तैजसः is worshipped by “उ” मात्रा, having in common the quality of “उत्कर्ष” meaning to say तैजसः, comes on the second place after वैश्वानरः and the syllable “उ” is also on the second place after “अ”. तैजसः and “उ” have a same quality in common called “उभयत्व”, “duality” as both comes in middle of first and third syllable i.e., “अ” (वैश्वानरः) and “म” (प्राज्ञ) (third state of deep sleep). Hence,

तैजसः = “उ” मात्रा of AUM

Hence according to the rule of प्रतिकउपासना if तैजसः is worshipped by “उ” मात्रा, a person gets the quality like increment of knowledge, progress i.e., “उत्कर्ष” and he has the excellence in dealing the outer/worldly subjects and also possesses the internal knowledge/strength, due to the quality of “उभयत्व”, “duality”.

3. प्राज्ञः

The third fold of soul is “प्राज्ञ”, “the state of deep sleep” which is defined as, “यत्र सुप्तो न कंचन स्वप्नं पश्यति तत्सुषुप्तम् । सुषुप्तस्थान एकीभूतः प्रज्ञाघन एवानन्दमयो ह्यानन्दभूकेतो मुखः प्राज्ञः तृतीयः पादः ।”^[8]. When leaving behind all the characteristics of वैश्वानरः and तैजसः, the obtained condition of soul is प्राज्ञ, Where it no longer has any desire for anything and it no longer knows what is happening in the outer world. That state is प्राज्ञ, in this state he becomes

theज्ञानरूप, irrational, untouched by any other desires that state is calledप्राज्ञ. This can be defined as a state near toआनन्दअवस्था, but not the completeआनन्दमय state.

It is compared with “म”syllable of AUM. Both “म “ andप्राज्ञconsists of the same characteristics of “परिमाण” “measurement” .अ- कारandउ-कार (वैश्वानर:and तैजस:) are mixed and subdued inप्राज्ञ(म-कार). This is called the quality ofअपीति, and just as on a balance paddy is measured, dream state (2nd, तैजस:) and awakened state (1st,वैश्वानर:) are measured (experienced) equally inप्राज्ञ state. Hence,

प्राज्ञ = "म" मात्रा OF AUM

If प्राज्ञ is worshipped by "म" syllable, the quality of true knowledge comes in the person and since he has surpassed the illusionary/false states of वैश्वानर: and तैजस: he knows this world in its true form which helps him to liberate and he himself becomes the soul; the reason behind the emergence of this world.

4. तुरीयः

The fourth and the last fold of the soul is “तुरीय”, it is defined in the below mention words in Mandukya Upanishad, “नान्तः प्रज्ञं न बहिः प्रज्ञं नोभयतः प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञं । “अदृश्यमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारंप्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थमन्यन्ते स आत्मा स विज्ञेयः ।”^[9]. The true form of the soul which is beyond all the three forms is called “तुरीय”. It is devoid of the characteristics of वैश्वानर:, तैजस: and प्राज्ञ. It is अचिन्त्य, मंगलरूपः, आत्मा. In this state the duality, the attachments, are dispelled.

This तुरीय state is worshipped with the fourth syllable of “AUM” which is in the form of the “The perfect Blissful silence” after the pronunciation of the entire AUM, this silence is only to be experienced, hence,

तुरीय= “The Perfect blissful silence”/“अ - मात्राअंश” OF AUM

The entire process can be understood easily in the below mentioned way^[10]:

SR NO.	THE SOUND OF AUMKARA	STATE OF CONSCIOUSNESS
1.	“A” / “अ” मात्रा OF “AUM”	Awakened State (वैश्वानर)- 1 st state
2.	“U”/”उ” मात्रा OF “AUM”	Dream State (तैजस)- 2 nd state
3.	“M”/”म” मात्रा OF “AUM”	Deep Sleep State (प्राज्ञ)- 3 rd state
4.	“Blissful Silence” the divine experience after the pronunciation of the entire AUM	Perfect Bliss State (तुरीय)- 4 th state

CONCLUSION:

Hence as it is systematically explained, AUM includes everything what we can see or feel (“अ“/वैश्वानर:/awakened state), what we can imagine (“उ“/तैजस:/dream state) and also what is beyond imagination (“म“/प्राज्ञ/dream sleep state) and after the pronunciation of these three syllables, the power and blissful silence that prevails is the fourth and true form of the soul where he proceeds to liberation.

PRONONCIATION OF “AUM “AND ITS BENEFITS:

Our progress depends upon the way we pronounce “Aumkara”

1. “A” / “अ“ मात्रा OF “AUM”:

If we prolong “अ“ syllable while chanting AUM, we will be benefited by the quality of आप्ति=सर्वव्यापि, accepted by all, outwardly active, more attached to subjects of the outer world.

2. “U” / ”उ“ मात्रा OF “AUM”:

If we prolong “उ“ syllable while chanting AUM, we will be benefited by the quality of उत्कर्ष&उभयत्व, we will progress outwardly that is to say, becoming active in the external worldly affairs and also our inner power will increase.

3. “M”/ ”म“ मात्रा OF “AUM”:

If we prolong “म“ syllable while chanting AUM, we will be benefited by the quality of परिमाण, measurement also can be understood as balance. We shall be able to keep a balance in between attachment and detachments, rational thinking sharpens, we know this world in its true form, in this state the true knowledge persists about everything.

4. “The Blissful Silence” after the pronunciation of the entire AUM:

If, after chanting the entire AUM, we allow the blissful silence to prevail for some time, it will allow the pure form of soul to proceed towards liberation. All the impurities are melted and the person will experience the divine enlightenment and power within him, he will also experience the state of bliss.

Hence the above mentioned benefits can be fruitful to us only if we know, accept and chant the Aumkara in a perfect way after understanding the perfect meaning.

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Inner Harmony

Rakesh Patel

Love the sky,
Touch the cloud in the eye,
Care for the river like a mother,
Watch the TV with creative youthful curiosity,
Learn to use technology for gaining knowledge

Dispose off Man as rubbish!!
The 'prisoners' ill- treated inhumanly like beasts....!
Betraying anyone taking as enemy?

Better than that;
Let thy 'SELF' expand a bit and merge it in the river of 'ALL'



WORLD INTERFAITH
HARMONY WEEK

Role of Micro Finance in Indian Economy

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Abstract

Through this research paper, the researcher has tried to recognize the significance of micro finance in the expansion of Country and for the industrial segmented development also. All the concepts like micro finance, micro credit and Government policy relate to each other and the decision or the result of one section will directly give the impact to the other sectors also.

In this research paper the researcher has also analyzed the different segments of micro finance and connectivity with government and country development.

Not only this but also Religious institutions often play a crucial role in establishing microfinance systems, but interactions between microfinance and religion have received little concentration of researchers.

The micro credit also includes the poor people in the financial system of the country. The financial aids and facilities will be open for all the types of criteria like starting a business, improving housing conditions, or purchasing assets. It also provides the loan at cheaper rate. It also provides the opportunities for education and community development.

Key Words: Micro Finance, Micro Credit, Government, Indian Economy

Introduction

Micro finance has been derived from the combinations of two words. One is micro and other is finance. Micro identifies the small and the finance identifies the providing the money or amount. This concept has been derived generally for such persons or population which is living under the poverty line in the country. To make the development of such people, the micro finance concept has been existed. The concept of microfinance is not new. Savings and credit groups that have operated for centuries include the "susus" of Ghana, "chit funds" in India, "tandas" in Mexico, "arisan" in Indonesia, "cheetu" in Sri Lanka, "tontines" in West Africa, and "pasanaku" in Bolivia, as well as numerous savings clubs and burial societies found all over the world. Formal credit and savings institutions for the poor have also been around for decades, providing customers who were traditionally neglected by commercial banks a way to obtain financial services through cooperatives and development finance institutions. One of the earlier and longer-lived micro credit organizations providing small loans to rural poor with no collateral was the Irish Loan Fund system, initiated in the early 1700s by the author and nationalist Jonathan Swift. Swift's idea began slowly but by the 1840s had become a widespread institution of about 300 funds all over Ireland. Their principal

purpose was making small loans with interest for short periods. At their peak they were making loans to 20% of all Irish households annually.

In the 1800s, various types of larger and more formal savings and credit institutions began to emerge in Europe, organized primarily among the rural and urban poor. These institutions were known as People's Banks, Credit Unions, and Savings and Credit Co-operatives. The concept of the credit union was developed by Friedrich Wilhelm Raiffeisen and his supporters. Their altruistic action was motivated by concern to assist the rural population to break out of their dependence on moneylenders and to improve their welfare. From 1870, the unions expanded rapidly over a large sector of the Rhine Province and other regions of the German States. The cooperative movement quickly spread to other countries in Europe and North America, and eventually, supported by the cooperative movement in developed countries and donors, also to developing countries.

In Indonesia, the Indonesian People's Credit Banks (BPR) or The Bank Perkreditan Rakyat opened in 1895. The BPR became the largest microfinance system in Indonesia with close to 9,000 units.

In the early 1900s, various adaptations of these models began to appear in parts of rural Latin America. While the goal of such rural finance interventions was usually defined in terms of modernizing the agricultural sector, they usually had two specific objectives: increased commercialization of the rural sector, by mobilizing "idle" savings and increasing investment through credit, and reducing oppressive feudal relations that were enforced through indebtedness. In most cases, these new banks for the poor were not owned by the poor themselves, as they had been in Europe, but by government agencies or private banks. Over the years, these institutions became inefficient and at times, abusive.

Between the 1950s and 1970s, governments and donors focused on providing agricultural credit to small and marginal farmers, in hopes of raising productivity and incomes. These efforts to expand access to agricultural credit emphasized supply-led government interventions in the form of targeted credit through state-owned development finance institutions, or farmers' cooperatives in some cases, that received concessional loans and on-lent to customers at below-market interest rates. These subsidized schemes were rarely successful. Rural development banks suffered massive erosion of their capital base due to subsidized lending rates and poor repayment discipline and the funds did not always reach the poor, often ending up concentrated in the hands of better-off farmers.

Meanwhile, starting in the 1970s, experimental programs in Bangladesh, Brazil, and a few other countries extended tiny loans to groups of poor women to invest in micro-businesses. This type of microenterprise credit was based on solidarity group lending in which every member of a group guaranteed the repayment of all members. These "microenterprise lending" programs had an almost exclusive focus on credit for income generating activities (in some cases accompanied by forced savings schemes) targeting very poor (often women) borrowers.

- **ACCION** International, an early pioneer, was founded by a law student, Joseph Blatchford, to address poverty in Latin America's cities. Begun as a student-run volunteer effort in the shantytowns of Caracas with \$90,000 raised from private companies, ACCION today is one of the premier microfinance organizations in the world, with a network of lending partners that spans Latin America, the United States and Africa.
- **SEWA Bank** In 1972 the Self Employed Women's Association (SEWA) was registered as a trade union in Gujarat (India), with the main objective of "strengthening its members' bargaining power to improve income, employment and access to social security." In 1973, to address their lack of access to financial services, the members of SEWA decided to found "a bank of their own". Four thousand women contributed share capital to establish the Mahila SEWA Co-operative Bank. Since then it has been providing banking services to poor, illiterate, self-employed women and has become a viable financial venture with today around 30,000 active clients.
- **Grameen Bank** In Bangladesh, Professor Muhammad Yunus addressed the banking problem faced by the poor through a programme of action-research. With his graduate students in Chittagong University in 1976, he designed an experimental credit programme to serve them. It spread rapidly to hundreds of villages. Through a special relationship with rural banks, he disbursed and recovered thousands of loans, but the bankers refused to take over the project at the end of the pilot phase. They feared it was too expensive and risky in spite of his success. Eventually, through the support of donors, the Grameen Bank was founded in 1983 and now serves more than 4 million borrowers. The initial success of Grameen Bank also stimulated the establishment of several other giant microfinance institutions like BRAC, ASA, Proshika, etc.

Through the 1980s, the policy of targeted, subsidized rural credit came under a slow but increasing attack as evidence mounted of the disappointing performance of directed credit programs, especially poor loan recovery, high administrative costs, agricultural development bank insolvency, and accrual of a disproportionate share of the benefits of subsidized credit to larger farmers. The basic tenets underlying the traditional directed credit approach were debunked and supplanted by a new school of thought called the "financial systems approach", which viewed credit not as a productive input necessary for agricultural development but as just one type of financial service that should be freely priced to guarantee its permanent supply and eliminate rationing. The financial systems school held that the emphasis on interest rate ceilings and credit subsidies retarded the development of financial intermediaries, discouraged intermediation between savers and investors, and benefited larger scale producers more than small scale, low-income producers.

Meanwhile, microcredit programs throughout the world improved upon the original methodologies and defied conventional wisdom about financing the poor. First, they showed that poor people, especially women, had excellent repayment rates among the better programs,

rates that were better than the formal financial sectors of most developing countries. Second, the poor were willing and able to pay interest rates that allowed microfinance institutions (MFIs) to cover their costs.

1990s These two features - high repayment and cost-recovery interest rates - permitted some MFIs to achieve long-term sustainability and reach large numbers of clients.

Another flagship of the microfinance movement is the village banking unit system of the Bank Rakyat Indonesia (BRI), the largest microfinance institution in developing countries. This state-owned bank serves about 22 million micro savers with autonomously managed micro banks. The micro banks of BRI are the product of a successful transformation by the state of a state-owned agricultural bank during the mid-1980s.

The 1990s saw growing enthusiasm for promoting microfinance as a strategy for poverty alleviation. The microfinance sector blossomed in many countries, leading to multiple financial services firms serving the needs of micro entrepreneurs and poor households. These gains, however, tended to concentrate in urban and densely populated rural areas.

It was not until the mid-1990s that the term "microcredit" began to be replaced by a new term that included not only credit, but also savings and other financial services. "Microfinance" emerged as the term of choice to refer to a range of financial services to the poor, that included not only credit, but also savings and other services such as insurance and money transfers.

ACCION helped found BancoSol in 1992, the first commercial bank in the world dedicated solely to microfinance. Today, BancoSol offers its more than 70,000 clients an impressive range of financial services including savings accounts, credit cards and housing loans - products that just five years ago were only accessible to Bolivia's upper classes. BancoSol is no longer unique: more than 15 ACCION-affiliated organizations are now regulated financial institutions.

Today, practitioners and donors are increasingly focusing on expanded financial services to the poor in frontier markets and on the integration of microfinance in financial systems development. The recent introduction by some donors of the financial systems approach in microfinance - which emphasizes favourable policy environment and institution-building - has improved the overall effectiveness of microfinance interventions. But numerous challenges remain, especially in rural and agricultural finance and other frontier markets. Today, the microfinance industry and the greater development community share the view that permanent poverty reduction requires addressing the multiple dimensions of poverty. For the international community, this means reaching specific Millennium Development Goals (MDGs) in education, women's empowerment, and health, among others. For microfinance, this means viewing microfinance as an essential element in any country's financial system.

Microfinance approach is based on certain proven truths which are not always recognized. These are:

1. That the poor are bankable; successful initiatives in micro finance demonstrate that there need not be a tradeoff between reaching the poor and profitability - micro finance constitutes a statement that the borrowers are not “weaker sections” in need of charity, but can be treated as responsible people on business terms for mutual profit.
2. That almost all poor households need to save, have the inherent capacity to save small amounts regularly and are willing to save provided they are motivated and facilitated to do so.
3. That easy access to credit is more important than cheap subsidized credit which involves lengthy bureaucratic procedures - (some institutions in India are already lending to groups or SHGs at higher rates - this may prevent the groups from enjoying a sufficient margin and rapidly accumulating their own funds, but members continue to borrow at these high rates, even those who can borrow individually from banks).
4. Peer pressure in groups helps in improving recoveries

Review of Literature

- ✓ Mohammed Anisur Rahaman (2007) has examined that about microfinance and to investigate the impact of microfinance on the poor people of the society with the main focus on Bangladesh. We mainly concise our paper through client's (the poor people, who borrowed loan from microfinance institutions) perspective and build up our research based on it. Therefore, the objective of this study is to show how microfinance works, by using group lending methodology for reducing poverty and how it affects the living standard (income, saving etc.) of the poor people in Bangladesh. Microfinance has the positive impact on the standard of living of the poor people and on their life style. It has not only helped the poor people to come over the poverty line, but has also helped them to empower themselves.
- ✓ Susy Cheston (2002) has examined that Microfinance has the potential to have a powerful impact on women's empowerment. Although microfinance is not always empowering for all women, most women do experience some degree of empowerment as a result. Empowerment is a complex process of change that is experienced by all individuals somewhat differently. Women need, want, and profit from credit and other financial services. Strengthening women's financial base and economic contribution to their families and communities plays a role in empowering them. Product design and program planning should take women's needs and assets into account. By building an awareness of the potential impacts of their programs, MFIs can design products, services, and service delivery mechanisms that mitigate negative impacts and enhance positive ones.

- ✓ Linda Mayo (Feb 2006) Has examined that Micro-finance programmes not only give women and men access to savings and credit, but reach millions of people worldwide bringing them together regularly in organized groups. Through their contribution to women's ability to earn an income, micro-finance programmes can potentially initiate a series of „virtuous spirals“ of economic empowerment, increased well-being for women and their families and wider social and political empowerment Banks generally use individual rather than group-based lending and may not have scope for introducing non-financial services. This means that they cannot be expected to have the type of the focused empowerment strategies which NGOs have Eoin Wrenn (2005) Has examined that microfinance creates access to productive capital for the poor, which together with human capital, addressed through education and training, and social capital, achieved through local organization building, enables people to move out of poverty (1999). By providing material capital to a poor person, their sense of dignity is strengthened and this can help to empower the person to participate in the economy and society. The impact of microfinance on poverty alleviation is a keenly debated issue as we have seen and it is generally accepted that it is not a silver bullet, it has not lived up in general to its expectation (Hulme and Mosley, 1996). However, when implemented and managed carefully, and when services are designed to meet the needs of clients, microfinance has had positive impacts, not just on clients, but on their families and on the wider community.
- ✓ Cheston & Kuhn (2004) has examined that in their study concluded that micro-finance programmes have been very successful in reaching women. This gives micro-finance institutions an extraordinary opportunity to act intentionally to empower poor women and to minimize the potentially negative impacts some women experiences. We also found increased respect from and better relationships with extended family and in-laws. While there have been some reports of increased domestic violence, Hashemi and Schuler found a reduced incidence of violence among women who were members of credit organizations than among the general population.
- ✓ Dr. Jyotish Prakash Basu (2006) has examined that the two basic research questions. First, the paper tries to attempt to study how a woman's tendency to invest in safer investment projects can be linked to her desire to raise her bargaining position in the households. Second, in addition to the project choice, women empowerment is examined with respect to control of savings, control of income, control over loans, control over purchasing capacity and family planning in some sample household in Hooghly district of West Bengal. The empowerment depends on the choice of investment of project. The choice of safe project leads to more empower of women than the choice of uncertain projects. The Commercial Banks and Regional Rural banks played a crucial role in the formation of groups in the SHGs -Bank Linkage Program in Andhra Pradesh whiles the Cooperative Banks in West Bengal.

- ✓ Chintamani Prasad Patnaik (March 2012) has examined that microfinance seems to have generated a view that microfinance development could provide an answer to the problems of rural financial market development. While the development of microfinance is undoubtedly critical in improving access to finance for the unserved and underserved poor and low-income households and their enterprises, it is inadequate to address issues of rural financial market development. It is envisaged that self-help groups will play a vital role in such strategy. But there is a need for structural orientation of the groups to suit the requirements of newbusiness. Microcredit movement has to be viewed from a long-term perspective under SHG framework, which underlines the need for a deliberate policy implication in favor of assurance interms of technology back-up, product market and human resource development.
- ✓ Hunt, J &Kasynathan (2002) has examined that poor women and men in the developing world need access to microfinance and donors should continue to facilitate this. Research suggests that equity and efficiency arguments for targeting credit to women remain powerful: the whole family is more likely to benefit from credit targeted to women, where they control income, than when it is targeted to men. Micro finance must also be re-assessed in the light of evidence that the poorest families and the poorest women are not able to access credit. A range of microfinance packages is required to meet the needs of the poorest, both women and men. Donors need to revisit arguments about the sustainability of microfinance programmes. Financial sustainability must be balanced against the need to ensure that some credit packages are accessible to the poorest.
- ✓ R.Prabhavathy (2012) has examined that collective strategies beyond micro-credit to increase the endowments of the poor/women enhance their exchange outcomes the family, markets, state and community, and socio-cultural and political spaces are required for both poverty reduction and women empowerment. Even though there were many benefits due to micro-finance towards women empowerment and poverty alleviation, there are some concerns. First, these are dependent on the programmatic and institutional strategies adopted by the intermediaries, second, there are limits to how far micro-credit intervention scan alone reach the ultra-poor, third the extent of positive results varies across household headship, caste and religion and fourth the regulation of both public and private infrastructure in the context of LPG to sustain the benefits of social service providers.
- ✓ Reginald Indon (2007) has examined that informal businesses represent a very large cross-section of economic enterprises operating in the country. Informal businesses may be classified as the livelihood/ survival type or the entrepreneurial/ growth-oriented type. Livelihood enterprises are those which show very limited potential for growth in both income and employment generation. There are existing policies, program and services that directly/ indirectly cover informal. Variety of support programs, services and information are currently being offered by different institutions. These programs and support services fail to reach or remain inaccessible to informal business operators and owners. This is borne out of and

- perpetuated by lopsided economic policies and poor governance that inadvertently encumber informal businesses from accessing mainstream resources and services.
- ✓ Mallory A. Owen (2006) has examined that microfinance has signaled a paradigm shift in development ideology. Using my experiences with microfinance in a fishing village in Senegal, this study will address the claims driving the microfinance movement, debate its pros and cons and pose further questions about its validity and widespread implementation. Instead of lifting people out of poverty and empowering women, microfinance may have regressive long term potential for borrowers. How loans get used is a central theme of this essay. How microfinance and the notion of the “entrepreneur” fit into the rural, Senegalese cultural context is also addressed. Microfinance programs should be implemented with complementary measures that challenge the systematic causes of inequality examined in this article. The microfinance model (group lending based on joint liability) uses the social capital generated by group membership to ensure that loans get re-financed. If one woman fails to pay back her loan, she puts her entire loan group at jeopardy. As a result, “Women’s participation in microenterprise does not show any signs of creating the new forms of solidarity among women that the advocates of empowerment desire. Instead, women are placed under enormous pressure to maintain existing modes of social relationships, on which depend not only the high rates of loan repayments but also the survival of families.”
 - ✓ Jennifer Meehan (2004) has examined that it will need to do three things simultaneously. First, it will need to rapidly scale up, in key markets, like India, home to high numbers of the world’s poor. Second, in this process, clear priority is needed for philanthropic, quasi-commercial and commercial financing for the business plans of MFIs targeting the poorest segments of the population, especially women. Third, microfinance will need to realize its possibility as a broad platform and movement, more than simply an intervention and industry. The pioneering financings completed by leading, poverty-focused MFIs have shown the industry what is possible – large amounts of financing that allows for rapid expansion of financial services to new poor customers. The MFIs offer a model to others that are interested in tapping the financial markets. If leading MFIs continue on their present course and adopt some or all of the suggestions offered, financial market interest – or more specifically, debt capital market interest – in leading, poverty-focused MFIs is expected to grow.
 - ✓ Jacob Levitsky and Leny van Oyen (1999) have examined that micro-businesses to large corporations, located in large urban centers, in rural areas and in the formal and informal sectors. Financing needs are therefore of varying nature. In describing experiences, a link is made between size of enterprises, financing schemes/instruments and typical delivery channels. When referring to enterprises in this paper, focus is predominantly on businesses, both existing and potential, in the manufacturing sector and related services. It is clear from this paper that increasing the volume of finance available and the delivery of such funds in various appropriate forms, to support enterprises in Africa, is a difficult challenge. Central

banks have to be given more independence, strengthened with qualified, experienced personnel, able to fulfill adequately the role of supervising and monitoring the performance of commercial banks in the provision of loans to those enterprises able to make effective use of them. Formal financial institutions such as commercial banks and, in a few cases, development banks, have to be encouraged and pressed to make appropriate loans to those who have proved themselves by paying off a number of loans they have received from NGOs or from formal financial institutions. The minimalist credit approach has clear limitations, and for credit schemes to be effective and have impact, complementary services are needed.

- ✓ Marguerite S. Robinson (1995) has examined that HIIDs role in the formulation of the initial hypotheses and HIIDs contributions in planning and coordinating the underlying research, advising on the policies and implementation strategies that put concept into practice, analyzing the results, and disseminating the findings. Drawing on work in Asia, Africa, and Latin America, the paper analyses the paradigm shift in microfinance from government and donor-funded subsidized credit to sustainable financial intermediation. This shift has occurred because of the work of many people in many countries. This paper, however, is limited to HIIDs contribution. The policy implications of the new microfinance for governments, donors, banks, and NGOs are explored. HIID is advising BRI on its program for international visitors. In addition, HIID is analyzing and teaching - in universities, financial institutions, donor agencies, bank superintendence's, and NGOs - the principles and the results of the new microfinance paradigm.
- ✓ Pillai (1995) has examined that the emergence of liberalization and globalization in early 1990s aggravated the problem of women workers in unorganized sectors from bad to worse as most of the women who were engaged in various self-employment activities have lost their livelihood. Microfinance is emerging as a powerful instrument for poverty alleviation in the new economy. In India, Microfinance scene is dominated by Self Help Group (SHGs)-Bank Linkage Programme as a cost effective mechanism for providing financial services to the "Unreached Poor" which has been successful not only in meeting financial needs of the rural poor women but also in strengthening collective self-help capacities of the poor leading to their empowerment. Micro finance is necessary to overcome exploitation, create confidence for economic self-reliance of the rural poor, particularly among rural women who are mostly invisible in the social structure. Micro finance can contribute to solving the problems of inadequate housing and urban services as an integral part of poverty alleviation programmes.

Research Questions

- ✓ To analyze how micro finance gives the impact in Economy
- ✓ To analyze how it helps to make the development of the poor people
- ✓ To analyze the role of banking and government in the development of micro finance

Scope of the Study

The scope of this research will be limited for the poor people of Himachal Pradesh only.

Significance of the Study

The research study will be implied for specific poor persons only and will not be implied to the rich and super rich person of the same country.

Objectives of the Study

- ✓ To study the impact of micro finance in Indian economy
- ✓ To study the impact of micro finance in GDP
- ✓ To study the impact of micro finance in national income

Hypothesis of the Study

The researcher has applied the following hypothesis for the micro finance concept.

H0= Due to micro finance, the national income of the country has been improved

H1= Due to micro finance, the national income of the country has not been improved

Research Methodology

Sample Design: On Judgmental Basis (Himachal Pradesh)

Source of Data: Different web sites

Types of Research Data: Secondary Data

Statistical Tool: For the analysis the researcher has utilized the ratio analysis, standard deviation CO-efficient of Variance.

Results and Analysis

Amount Rs. Lakh

Sr. No.	Name of The Bank	Details of SHGs Saving linked with Banks			Out of Total SHGs- Exclusive Women SHGs		
		No. of SHGs	No. of Members	Saving Amount	No. Of SHGs	No. of Members	Saving Amount
Himachal Pradesh							
1	Bank of India	46	465	11.50	0	0	0.00
2	Canara Bank	118	1440	4.65	118	1440	4.65
3	Central Bank of India	412	4244	48.21	324	3382	33.68
4	Indian Bank	39	585	2.37	39	585	2.37
5	Punjab & Sind Bank	92	920	11.62	53	530	6.73
6	Punjab National Bank	18049	182407	1127.80	12301	123010	946.24
7	State Bank of India	6794	81528	126.00	5436	65232	100.00
8	UCO Bank	993	11432	333.19	760	8680	259.91

Findings

- ✓ Micro finance institute plays a vital role in Indian Economy.
- ✓ The loan distributed data shows the increase percentage of loan amount to women as compare to the last year. This shows the economic development of women entrepreneur.
- ✓ It increases the personal income of the poor person.
- ✓ It increases the empowerment of women.
- ✓ It increases the consumption power of the women
- ✓ It increases the pressure on banking institutions to improve.
- ✓ It helps in improving the nutritious.

Conclusion

- ✓ From the research, the researcher has identified that micro finance is essential if the country and any region wants to achieve the development and growth.
- ✓ It leads to increase in consumption as a result the demand can be enhanced and the industrial growth as a byproduct impact.
- ✓ If the banks take the micro finance and micro credit as positively the economic growth of the country can be enhanced.
- ✓ The micro finance can contribute to solving the problem of inadequate housing and urban services as an integrated part of poverty alleviation programmes. The

- challenge lies in finding the level of flexibility in the credit instrument that could make it matched the multiple credit requirements of the low income group persons.
- ✓ It is clear that the gender strategies in micro finance need to look beyond just increasing the women's access to saving and credit and organizing self help groups.

Limitations

- ✓ The time duration for the research was the main constraint factor in the above research.
- ✓ Banks are mentally not ready to accept the concept of micro finance as they feel of loss the recovery of the amount of the finance and the interest on that too.
- ✓ The funds provided under the microfinance can be misused as the powers will not be laid with the women in India.
- ✓ The datas which the banks collect can also be the misappropriated and misused for the personal purpose too.

Recommendations

- ✓ It is essential to develop strong supervision and regulation channel to make the frequently observation over the fund used under the micro finance concept.
- ✓ It is requisite to develop the high quality growing cadre of managers and professionals for providing the loan under micro finance.
- ✓ It is vital to improve the governance.
- ✓ The banks need to change their basic mind set in the concept and they need to think microfinance as an opportunity of business.

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How the Subconscious Controls All Function of the Body

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Whether are awake or asleep, the ceaseless, tireless action of your subconscious mind controls all the vital functions of your body without any need for your conscious mind to intervene. While you are asleep, your heart continues to beat rhythmically. Your chest and diaphragm muscles pump air in and out of your lungs. There the carbondioxide that is the byproduct of the activity of your body's cells is exchanged for the fresh oxygen you need to go on functioning. Your subconscious controls your digestive processes and glandular secretions, as well as all the other wondrously complex operations of your body. All this happens whether you are awake or asleep.

If you were forced to operate your body's functions with your conscious mind, you would certainly fail. You would probably die a very quick death. The processes are too complicated, too intertwined. The "heart-lung" machine that is used during open-heart surgery is one of the wonders of modern medical technology, but what it does is infinitely simpler than what your subconscious mind does twenty-four hours day, year in, year out.

When you feel physically and mentally disturbed, the best thing you can do is to let go, relax and still the wheels of your thought processes. Speak to your subconscious mind. Tell it to take over in peace, harmony and divine order. You will find that all the functions of your body will become normal again. Be sure to speak to your subconscious mind with authority and conviction. It will respond by carrying out your command.

WORLD INTERFAITH
HARMONY WEEK

The Fears Most Common

Prof. Tara Desai

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During many of my presentations, I distribute index cards to the audience members and ask them to write down. Anonymously. The fears that are standing in the way of their professional and personal growth. Then, in collect the cards and read them aloud.

When do you think people write on those index cards? In most audiences, regardless of profession or geographical location, the same answers come up again and again. Here are some of the most common fears they identify:

1. Public speaking or giving presentations. In virtually every group. This is the #1fear .The vast majority of people are terrified about speaking in frot of a group of people.
2. Hearing the word “No” or having their ideas rejected. This response is very common among salespeople, especially those who make cold calls.
3. Changing jobs or Starting Their Own Business. Over the years, I;ve noticed that more and more people are listing this fear. We have a lot of unhappy workers in corporate America today and they years for a more satisfying work environment..But they are afraid to do anything about it!
4. Telling managers or Executives “Negative News” (What the managers or executives don’t want to hear) this one is self explanatory.
5. Taking to people in upper management. Many entry level workers and even managers are terrified about speaking to executive in the company. They even hesitate to make “small talk” with the president or CEO of their organizations- for fear they will say something silly or appear stupid.
6. Fear of failure. Those who won’t try something new for fear that it won’t work out.

WORLD INTERFAITH
HARMONY WEEK

Truth and Transparency for Harmony

Dr. Geetaba Chavda

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Transparency is very much important for a person to live peaceful and successful life. Trust is a key factor for a good relation. A healthy relationship can be maintained by showing transparency in relationship. Transparency means to show anything as it is.

In Chhandogya Upanishad there is a story about which type of transparency is needed in relationship. In the story there is a boy named Satyakam, who wants to get education. So he went to Guru named Haridrumad Gautam. The guru (teacher) asked him about his lineage and said to get knowledge about his lineage. After that I will give you education (Diksha). The boy Satyakam went to his mother and asked his mother about his lineage. Then mother Jabala tells his son Satyakam about her true devotion. By saying the transparency of the conversation of the mother and son. The guru Haridrumad agreed to give him education. The guru also knows that the person speaking the truth is Brahmin. The story displaying true devotion was like this.

Story of Satyakam

Satyakam (asked his mother Jabala):- I wish to be initiated in to Brahminhood. Please tell me my lineage.

Jabala: - My youth was spent serving many a house my son, I don't know your lineage. All I know is I am Jabala. And you are my son Satyakam. So you are Satyakam Jabala tell to your Guru.

Satyakam came to his Guru (teacher) and told him. Revered sir,

I do not know my lineage. When I asked my mother, she said she doesn't know about my lineage. All I know is that I am Satyakam son of Jabala. So I am Satyakam Jabala.

Guru: - None but learned person can be so forthright. I shall initiate you to Brahminhood. The only wealth of the knowledgeable is unity, equality and honesty for the wise, true devotion is ideal for a sanctified life.

In this story due to the transparency of the mother Jabala. The nature became teacher and give Satyakam the Brahmghyan (spiritual knowledge). By getting the knowledge of true devotion (or transparency) of mother. The son Satyakam became a great Rishi named Satyakam Jabala (Jabali Rishi). Like this due to transparency the harmony in family can be maintained. The ways to go to universal harmony from family harmony are truthiness, transparency and faithfulness. We should not leave truth or transparency even many hurdles or

difficulties came in our life. If the truth is not leaved then a person can move from non-truth to truth (param satya/parbrahma) so it is said that-

“Asato ma sad gamay”

-(Mundak Upanishad)



Revolutionary Art: Empowering Mankind

Pinki Arora

The nightingale of poetry, like that bird of wisdom, the owl, is heard only after the sun is set. The day is the time for action, but at twilight feeling and reason come to take account of what has been accomplished.

(Leon Trotsky, Literature and Revolution)

From times immemorial art has paid an indispensable role in bringing out revolutions and reforms. Art has been and will be a mirror image of the time when it was created. In past two centuries the world has been swept by the wind of Capitalism which still exists. With the fall of bourgeoisie and the rise of proletariat the economic scenario has changed. **“But even a successful solution of the elementary problems of food, clothing, shelter and even of literacy, would in no way signify a complete history of the new historic principle, that is, of socialism. Only a movement of scientific thought on a national scale and the development of a new art would signify that the historical seed has not only grown into a plant, but has been flowered. In this sense development of art is the highest test of vitality and significance of each epoch.”** *(Trotsky, Literature & Revolution)*

Revolutionary Art reflects two kinds of phenomena: works whose themes reflect the Revolution and works which do not have Revolution as theme but reflect a new consciousness coming out of Revolution. The painter Henri Matisse once remarked that all art bears the imprint of its historical epoch, but that great art is that in which this imprint is deeply marked. During any period of revolution, literature that consolidates workers in their struggle against the exploiters is necessary and rings around. Literature has been responsible in spreading and successful running of revolution.

Evolution in art is as inevitable as in mankind. Rather its dialectic. Sentiments and thoughts that feel crowded or choked in old frameworks usher in new moods and changes. Collective psychological minds have roots in society which gives an inner need to create new form and content. So any literary creation adds something new to the technique of art on one hand while on the other hand it expresses certain demands which have a class character. The spirit of any nation is determined by its ruling class which directly influences its literature.

Man of twenty first century should master his feelings, raise his instincts to heights of consciousness, extend his will to hidden recesses so that he finally emerges as a higher social biological type. Social construction and psychophysical education will take him to new heights. All forms of art – literature, drama, painting, music, and architecture will lend this beautiful new shape to man.

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Women – An Epitome for Communal Harmony

Sheeba Menon

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Ahmedabad, Gujarat (India)*

Arise then

Women of this day!

Arise, all women who have hearts!

Whether your baptism is of water or of tears!

Say firmly:

We will not have questions answered by irrelevant agencies;

Our husbands will not come to us, reeking with carnage,

For caresses and applause.

Our sons shall not be taken from us to unlearn

All that we have been able to teach them for charity, mercy and patience.

We, the women of one country,

Will be too tender of those of another country

To allow our sons to be trained to injure theirs.”

Let women now leave all that may be left of home

For a great and earnest day of counsel.

Let them then solemnly take counsel with each other as to the means

Whereby the great human family can live in peace.....

Each bearing after their own time the sacred impress, not of Caesar

But of God.

In the name of womanhood and of humanity, I earnestly ask

That a general congress of women without limit of nationality

May be appointed and held at some place deemed most convenient

And at the earliest period consistent with its objects,

To promote the alliance of the different nationalities,

The amicable settlement of international questions,

The great and general interests of peace.”

By Julia Ward Howe

According to Shah Faisal in his article titled ‘Not without her’, communal confrontations are always engineered by men. Women are often the primary victims, having to bear the brunt of the communal violence, whether it is rape or loss of male members of the family. On the whole women have rarely been active in communal riots and have a clear interest in avoiding them. He also emphasizes on the role of women as a mother. As a mother who is responsible for the upbringing of the child, every woman ensures that a deep imprint of the societal value system on the understanding of the child. It is in fact at this level perhaps where she is most

effective in propagating a society's idea of right and wrong, peace and violence or unity and disintegration. Proper nurture and right education enhances the possibility that the individual would add to the society.

Shah Faisal also mentions of women being natural 'buffers' in a society. Their very presence in fact counts. They primarily give an emotional perspective to functioning of a society. Building healthy relationships between families and groups is largely dependent on the kind of emotional inputs that come from the women.

According to Upasna Paul through her article 'The role of women in the society is the most important in bringing about all kinds of harmony', she discusses that the most element which determines the development of any nation is harmonious living. 'Harmony' the term connotes many different aspects. India being a country of diverse cultures faces the biggest challenge of maintaining this communal harmony, which would lead to national integration. The concept of national integration is being misunderstood in the modern times. In today's society, rather than accepting everyone to be alike we must learn to respect and appreciate our differences. Therefore multiculturalism emerges as an important concept as it represents the recognition and acceptance of human diversity and acts as a medium to maintain integrity among the citizens of the nation and eventhe world.

(ADAPTED FROM 'NOT WITHOUT HER- COMMUNAL HARMONY', EDITED BY Dr REKHA DWIVEDI AND Dr ARPIT CHATURVEDI, 2015, PUBLISHED BY NATIONAL FOUNDATION FOR COMMUNAL HARMONY, NEW DELHI)

WORLD INTERFAITH
HARMONY WEEK

Harmony and Humanity: Through a Sanskrit Consciousness

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Sanskrit made an important contribution in the World civilization. Indian cultural traditions begin from the Vedic 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. A great many works in the later classical Sanskrit, the Ramayan, the Mahabharat, the Puranas and other works, such as the Dharmashastras acquired almost the same sanctity as the Vedic texts. Thus, Sanskrit with its expanding literature became a dynamic force to dominate, absorb and direct most of the cultural and linguistic movements in the following centuries.

Vedas are regarded as the original source of Indian Religion, Philosophy and Culture. Rigveda preaches universality, goodwill, wellbeing, selflessness and all- round good health. It says – “May thoughts of goodwill come to us from all directions, without any obstruction or restraint, leading us to higher ideals, so that we may be recipients of divine protection without any hindrance from day to day for our well –deserved growth.” (1)

The Veda says “O Gods, may we hear with ear what is auspicious; may we see with eyes what is auspicious, O gods worthy of worship. May we sing songs of gratitude with all our bodies endowed with firm faculties and live the full span of our life devoted to divine welfare.” (2)

It further says “Hundred autumns are assigned to us by the Divine in this fleeting existence of bodies, subject to old age and decay. Those who are sons today shall be fathers tomorrow; may we have therefore no afflictions or infirmities in the midst of our life-span.” (3)

A few words of commentary:

“May good thoughts come to us from the entire Universe”. These words of the Veda are often quoted to indicate that the Vedic teaching is wide open to the whole Universe and is ready to receive thoughts of good will from all, irrespective of country, race and religion.

These words also emphasize the earnestness of the Veda for good will, for all that is auspicious, pleasant and sweet.

The Rigveda emphasizes the brotherhood; it says “let all these (men) who are brothers (to one another) advance forward united for the attainment of prosperity, for there is non-high or low (among them). The most exalted ordainer (of the universe) and the just divinity is their father, let the earth abundant milk etc. bring auspicious for the living creature”. (4)

Again, it says, “may all the learned men be friendly to us: may the holy words with their pure thoughts be the source of universal peace and happiness. May the liberal ones and those who have taken the vow of serving all living beings be the promoters of general welfare aid may all the heavenly objects together with the creatures which dwell on the earth and waters be helpful to our noble undertakings”. (5)

The Yajurveda prays the peace in the world, such as,”May there be peace in the heavenly region; may there be peace in the environment; may peace reign on the earth; may the waters be soothing and may the medicinal herbs be healing; may the plants be the source of peace to all; may the Vedas spread peace throughout; may all other objects give us peace; and may peace come to me (ever). Peace! Peace!! Peace!!!” (6)

A conception of the holy land is found at the very outset of our civilization in the ‘Prithvi Sukta’ of the Athrvaveda. The sukta is directly relevant to the contemporary concern for environmental harmony. Apart from physical aspects of the Earth, this sukta also declares that the stability of the earth and of physical consciousness is rooted in the superconscient which is characterized by satyam, ritam and brihad, the true, the right and the vast. The Prithvi Sukta underlines the supra-physical basis of the physical. Let us study a few selected verses of this sukta.

“What is thy middle, O Earth, and what thy navel, what refreshments arose out of thy body-in them do thou set us; be purifying towards us; earth is mother, I am earth’ son, Parjanya is father – let him fulfill us.” (7)

“Bearing treasures in various secret ways, let the earth give me the stuff of being, jewel, gold, giver of good, bestowing good things on us, let the divine mother Earth shower all these with her mind filled with grace”. (8)

“Let the earth, bearing variously people of different speech, of diverse laws of development, (dharma), appropriate to their homes, yields to me a thousand streams of prosperity, like a steady unresisting milch-cow”. (9)

The age long popularity of Bhagvad-Gita cannot be denied. It has served as a beacon of light for the seekers of harmony while providing solutions to every problem of human life. It offers enchanting consolation to the people of any cast, creed or country in the language which appeals to their heart and saves them successfully in the sea of bewilderment. Bhagvad-Gita is the greatest and widest mine of wisdom from which many beautiful gems flesh their brilliance into the minds of a man which ultimately provide the rays of divine light which dispels the darkness of ignorance of human race. The divine qualities that constitute character and harmony have been clearly mentioned in the 16th chapter of Bhagvad-Gita(10). In these shlokas 26 qualities – fearlessness, purity of heart, steadfastness in the Yoga of knowledge, alms giving, control of the senses, sacrifice, study of the shastras, straight forwardness, harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion of beings, non-covetousness, gentleness, modesty, absence of fickle-mindedness,

vigor, forgiveness, fortitude, purity, absence of hatred, absence of pride, which give us a complete picture of the nature of a divine man. Learning and practice of these values of life thoroughly, is to ensure a right way of living-leading to a perfect life in this world.

All religions even in the modern world, without a single exception preach and friendship. Jesus Christ preached Love. Lord Buddha preached Ahimsa. Islam stands for peace. Hinduism preaches peace as a main principle to follow and friendship with all.

For all these reasons, it will be beneficial for the enlightened people to study the Vedas and take to heart the universal message contained in them. Only then, we can gain a comprehensive knowledge of the reality and gain creative wisdom to shape our thought processes. Let us pray to the Almighty to grant us enlightenment and show the path of truth – “Tamaso Ma Jyotirgamaya.”

I would like to remember the words of Rabindranath Tagore here:

Time is endless in thy hands, my lord.
There is none to count thy minutes.
Days and nights pass and ages bloom and fade like flowers.
Thou knowest how to wait.
Thy century follow each other perfecting
a small flower.
We have no time to loose, and having no time
we must scramble for our chances.
We are too poor to be late.
And thus it is that time goes by while I give it to
every querulous man who claims it,
and thine altar is empty of all offerings to the last.
And at the end of the day I hasten in fear
lest thy gate be shut;
but I find that yet there is time.

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- [3] Rigveda-1.89.9
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- [6] Yajurveda – 36.17
- [7] Atharvveda – 12.1.12
- [8] Atharvveda-12.1.44
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- [10] Bhagvad-Gita-16.1 to 3

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Thanking You All...

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