

लोकमंथन LOKMANTHAN



संपादक

प्रो. संजीव कुमार शर्मा • प्रो. बी.के. कुठियाला
डॉ. रवींद्र भारती • श्रीधर पराडकर



लोकमंथन

भारत बोध : जन गन मन

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A Philosophical Dimension of Bharat

Dr. Neerja Arun

देवयुगेत्रैलोक्यंत्रिविधिमिदं ब्रह्मणाऽऽदिष्टम् ।
अधिदैवतमध्यात्मंतत्साम्येनाधिभूतंच ॥

(In the beginning, Brahma the creator, created three distinct trialokyas, named as divya: divine; sharira: bodily; and bhauma: earthly, in this very sequence. These divisions are based on three principles—adhidaivika: supraphysical; adhyatmic: spiritual and adhibhuta: material.)

Physical and Cosmic Dimensions

A physicist is best to talk about theories. Human mind reads through a number of parallel universes and veiled dimensions, which capture our deeper spaces. What does a physicist have with universes of mind? Do we really have universes of mind? 'Brahmand' is inner or outer? What is the dimension of 'Brahmand'? Where is mind of man situated? What is 'ananta'? Is it timelessness and spacelessness? What is infinity? Between two horizons come a man's fears. But what is the dimension of imagination which gives birth to fear? Does it fall in the orbit of a physicist to measure the dimension of horizon and imagination – is the matter of concern. If not, then, who fixes up the boundaries of a physicist?

We all have fears of falling into other dimensions. Are there any ways that we create fixed dimensions? Mind loves to play with other dimensions as favourite play of imagination. But it's only till it's within the safety zone. It dreads to cross over the safe zone and venture into 'other' dimensions. The realities are brought in new perspectives. It's the reflection of reality which inspired a man's mind



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ऐश्वर्यस्य विभूषणं सुजनता शौर्यस्य वाक्संयमो
ज्ञानस्योपशमः श्रतुस्य विनयो वित्तस्य पात्रे व्ययः।
अक्रोधस्तपसः क्षमा प्रभवितुर्धर्मस्य निर्व्याजता
सर्वेषामपि सर्वकारणमिदं शीलं परं भूषणम्॥

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भारतीय राजनीति विज्ञान शोध पत्रिका

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प्रो. पी. मदुरई वीरन
सम्पादक

चेन्नई

प्रिय सुहृद्,

भारतीय राजनीति विज्ञान शोध पत्रिका (ISSN 2229 452X) के लिये उच्च स्तरीय एवं गम्भीर शोध आलेख आमंत्रित हैं।

आलेख प्रेषित करते समय निम्न बिन्दुओं पर ध्यान दिया जाना समीचीन होगा:-

1. शोध आलेख प्रत्येक दशा में दो प्रतियों में भेजा जाये।
 2. सीडी या ई-मेल द्वारा भेजने पर प्रयुक्त फोन्ट साथ में भेजा जाये।
 3. आलेख अधिकतम 5000 शब्दों में सीमित हो।
 4. समस्त सन्दर्भ आलेख में अंको में तथा अन्त में पूर्ण विवरण के साथ पृथक् पृष्ठ पर संलग्न हों।
 5. सन्दर्भ का क्रम उल्लेख के अनुसार निर्धारित हो।
 6. प्रत्येक दशा में आलेख के मौलिक लेखन तथा अन्यत्र प्रकाशनार्थ न भेजे जाने का प्रमाण पत्र संलग्न हो।
 7. लेखक का नाम, पद, आदि शीर्षक के साथ पृथक् पृष्ठ पर हों आलेख में कहीं भी न दिया जाये।
- इसके अतिरिक्त किसी भी अन्य जानकारी हेतु शोध पत्रिका में आलेख प्रकाशन हेतु शोध पत्रिका की सदस्यता स्वयं ग्रहण करना प्राथमिक आवश्यकता होगी। अन्यथा आलेख पर विचार नहीं किया जायेगा। शोध पत्रिका की सदस्यता शुल्क का विवरण निम्न प्रकार है:-

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प्रो. पी. मदुरई वीरन

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POLITICO-CULTURAL LEGENDS OF ANCIENT CAPITALS OF KASHMIR

Neerja A. Gupta

Kashmir is the northernmost geographical region of the Indian subcontinent. Until the mid-19th century, the term "Kashmir" denoted only the Kashmir Valley between the Great Himalayas and the PirPanjal Range. Today, it denotes a larger area starting from Pak occupied Kashmir with Gilgit-Baltistan, Jammu, Kashmir and Ladakh. And Chinese-administered territories of Aksai Chin and the Trans-Karakoram with Gilgit-Baltistan Tract.

The valley of Kashmir occupies the topmost position in the map of India. The region is surrounded by a number of foreign countries. This makes the Kashmir valley very important from strategic point of view. River Jhelum flows with its tributaries flows through Kashmir. The River Jhelum in its course through the Valley has a catchment area of nearly 10,240 square kilometers.

Kashmir is surrounded by mountains which are varied in form and colour. To the North, lie the Nanga Parbat, to the East stand Harmukh, To the South lie Mahadeo. The PirPanjal range is in the South. Kashmir is a land of lakes, rivers and flowers. Kashmir is famous for its beauty and natural scenery throughout the world. Its high snow-clad mountains, scenic spots, beautiful valleys, rivers with ice-cold water, attractive lakes and springs and ever-green fields, dense forests and beautiful health resorts, enhance its grandeur and are a source of great attraction for tourists.

Thomas Moore (18th c Ad) introduced Kashmir to the Western World in his famous poem LallaRookh.

Who has not heard of the Vale of Cashmere, With its roses the brightest that earth ever gave, Its temples, and grottos, and fountains as clear, As the love-lighted eyes that hang over their wave! Kashmir's greatest historian Kalhan writes about his native land-

It is a country where the sun shines mildly, being

the place created by Rishi Kashyap, for his glory - big and lofty houses, learning, Saffron, icy cool water and grapes rare in Heaven are plentiful here - Kailash is the best place in the three worlds (Tri-lok), Himalayas the best place in Kailash, and Kashmir the best place in Himalayas.²

Our immortal Sanskrit poet Kalidas writes about the valley -

The place is more beautiful than the heaven and is the benefactor of supreme bliss and happiness. It seems to me that I am taking a bath in the lake of nectar here.³

Sir Walter Lawrence writes-

The valley is an emerald set in pearls; a land of lakes, clear streams, green turf, magnificent trees and mighty mountains where the air is cool, and the water sweet, where men are strong, and women vie with the soil in fruitfulness.⁴

Legend: How Kashmir Got Its Name

According to folk etymology, the name "Kashmir" means "desiccated land". In Sanskrit, Ka means water and Shimeer means desiccate. In Rajatarangini, a history of Kashmir written by Kalhana in the mid-12th century, it is stated that the valley of Kashmir was formerly a lake. According to Hindu mythology, the lake was drained by the great Rishi Kashyapa. He was the son of Marichi, son of Brahma. He drained the lake, by cutting the gap in the hills at Varaha-mula (Baramulla). When Kashmir had been drained, Kashyapa asked Brahmans to settle there. Therefore, the name of Kashyapa is by history and tradition connected with the draining of the lake. The chief town or collection of dwellings in the valley was called Kashyapa-pura. Same Kashyapa-pura today, is known as Kashmir.



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in
Indian Literature**

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Sanjeev Kumar Sharma

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अर्थशास्त्र
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Political Thinking in Indian Literature

Editor
Sanjeev Kumar Sharma



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Political Thinking in Indian Literature

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Political Systems in Bhojpuri Folksongs of *Girmitya*

Neerja Arun

Process of abolishment of slavery led to mass recruitments of labourers in 1863. To meet the demand for cheap labour, however, the Dutch conceived a contractual system, different from its predecessor only in name. Dutch and British officials came to an 'understanding' — made in writing — to 'borrow' labourers from certain parts of Haryana, west and east Uttar Pradesh, Bihar and Madhya Pradesh for a period of five years. Thus came to be born the 'Girmit' system. The word 'agreement' was transliterated as 'Girmit' and 'Girmitya' by migrant labourers themselves. On 9 September 1834, thirty six impoverished and lost looking Dhangars (tribal people) were accosted by some recruiters in Calcutta and asked if they would be willing to immigrate to Mauritius as indentured labourers. Since the sojourn was for a limited period, the remuneration promised extremely attractive—expecting to have only to stoop down to pick up money, to scratch the surface of Mauritius and find gold at the *Maritch dvi* thought to be just off the coast of Bengal, they readily agreed; for after all, they had come to Calcutta for employment in the first place. There upon they were taken to the Chief Magistrate at the Calcutta Police Court, who read out and explained the contract that

had to be signed. The Dhangars then affixed their thumb impressions on the document to indicate that they understood the terms offered, and that they were migrating voluntarily. The Vice-President-in-Council of the Government of Bengal saw no objection to the transaction, and authorized the departure of the labourers from Calcutta. These men were the forerunners of over one million indentured labourers who left India during 82 years of indentured emigration to colonies scattered across the globe.

The Girmityas were sent not just to Mauritius but also to Suriname, Fiji, Trinidad, and Guyana. Of these, the Bhojpuri speaking population from east U.P. and west Bihar constituted the largest number. About 1.2 million people from this region were sent as migrant labourers to former colonies. They held festivities annually to celebrate and rejoice the days of their leaving India and settling down in foreign lands. Their descendants have continued this tradition, eulogizing their Indian roots, while using the occasion to decry the colonial practice of indentured labour. They also remember India's abject poverty that forced their ancestors to look for greener pastures. About two million indentured men, women and children who boldly crossed the 'Kalapani' from India to the European colonies in search of a new life and a better tomorrow. It was through their sweat, toils, tears and sacrifices that they contributed to the forging of new multi-cultural societies in the Indian Ocean, southern Africa, the Caribbean, the Americas, and the Pacific.

During the indenture period (1879-1920), both men and women, worked long hours in the cane fields. The white overseer and his sardar would move around with whips in their hands to see that the Indian labourers completed their allotted tasks before the end of the day. The inhuman treatment of colonizers or 'gora sahib' gave way to innumerable amount of pangs of pain, loneliness, separation, nostalgia and sub-human treatment. While the nationalists associated with Indian National Congress were campaigning against the indenture system, in the beginning of the second decade of the twentieth century the *Arya Samaj* and Marwari community of Calcutta got themselves involved in the



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Dalits, Tribals, Blacks and Igbo: The World of Fourth Reality

Neerja A Gupta & Viraj Munsha

Abstract

Defining Fourth World as a term is the first step towards understanding the importance of studying indigenous peoples all over the world. This paper attempts to analyse the commonalities of fourth world experience all over the world.

Key words: Homeland, Dalit, caste system, tribals, Igbo, Afro-American, language, culture.

“Etymologically, Fourth World follows the First World, Second World and the Third World” (wikipedia.org/Fourth World). So, to understand the term, “Fourth World”, it becomes important to understand these three terms first. The terms “First World”, “Second World”, and “Third World” were used originally to divide the world’s nations into three categories. These terms are studied from an economic point of view.

George Manuel coined the term “Fourth World”. In the book by George Manuel *The Fourth World: An Indian Reality* in 1974 “Fourth World” has been defined as “Indigenous peoples descended from a country’s aboriginal population and who



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BHARATIYA MANYAPRAD is a call to bring closer all Indians at one mental meadow irrespective of them being Indian residents, NRIs or PIOs. Certain issues touch all of them with same concern. BHARATIYA MANYAPRAD is a new International Journal of Indian Studies aiming to bring the best of cultural studies to a diverse academic and non-academic audience. We feature research articles and features practices and conditions specific to contemporary popular culture, traditions, norms and societies etc. BHARATIYA MANYAPRAD shall include scholarly articles pertaining to the issues which are faced by Indians in any part of the world including India. It also invites books for review. It's a platform for all those who want to share the issues which need an attention and get the things changed for betterment. In fact it shall culminate into a dialogue bringing in a silent revolution amongst the people who are connected to India in any manner.

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Status of Women in Vishnav Texts

Neerja A. Gupta

Vishnu worshippers are Vaishnavas and their religion and philosophy are Vaishnavism. But as Vishnu was known under the honorific of Bhagavat, the early Vishnu worshippers are known as *Bhagavatas*. One of the earliest known *Bhagavats* was the Greek Heliodorus, ambassador of the Indo-Bactrian king Antialkidas to the court of Kasiputra Bhagabhadra of Vidisa (Madhya Pradesh), who flourished in circa second century B.C. Some of the Gupta emperors and other monarchs of ancient India called themselves *paramabhagavata* which indicates their sect. After the advent of Ramanuja (A.D. 1017-1137), whose sect is known as Sri-Vaishnava, the word *Vaishnava* replaced *Bhagavata*. But two of the most important Vaishnava texts are still known as the *Bhagavad-Gita* and the *Bhagavata-purana* the ancient association between Vishnu and Bhagavat. Therefore Vaishnavism practically covers the period from a couple of centuries before the Christian era to the present century.

During this long period, many Vaishnava texts were written, but few of them yield information regarding the status of woman. The religious texts are based on mythological so it is difficult to accept the picture presented by them as historically valid for the period in which they were

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BY
M.K. GANDHI



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BY
M.K. GANDHI



COMPILED BY
NEERJA ARUN GUPTA

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Views on Hindu Dharma

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Views on

Hindu Dharma

M.K. Gandhi

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NEERJA A. GUPTA

Abhinavagupta's
COMMENTS ON AESTHETICS IN
Abhinavabhāratī
AND
Locana

Abhinavagupta's Comments on Aesthetics in Abhinavabhāratī and Locana

By

Neerja A. Gupta

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By Neerja A. Gupta

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Abhinavagupta was a Kashmiri practitioner of the Sanskrit tradition, well-known to those very few researchers who follow theories on Indian aesthetics. His contribution to the tradition of aesthetic theories is extensive; he established a university to educate 10,000 students in aesthetics, tantra vjyan and traditional Sanskrit theories, and he authored 47 books, out of which 23 are still in existence. Students, researchers and faculties from Sanskrit departments, as well as Sanskrit practitioners, should be exposed to the illuminating practices available in Indian traditions and the theories originating in Kashmir.

In this book, a detailed analysis is carried out on Abhinavagupta's two splendid commentaries, *Locana on Dhvanyāloka* and *Abhinavabhāratī on Nāṭyaśāstra*. Abhinavagupta presented the views of Lollata, Saankuka and Bhattanayaka, with each view followed by relevant criticism. He also set forth his own views in great detail and these are widely discussed in this text. The book will be of interest to scholars from the fields of Indian aesthetics, Natyashastra, principles of meaning, literary criticism, Indology, Sanskrit texts and linguistics.

Dr Neerja A. Gupta is the Principal of Bharatiya Vidya Bhavan's Sheth R A PG College of Arts and Commerce, Ahmedabad, India, and Syndicate Member of Gujarat University, India. She headed the Departments of Indian Diaspora and Migration Studies, as well as the Study Abroad Program, at Gujarat University. She is also the International Academic Chair of the Global Organization of People of Indian Origin, and is on the panels of several international and Indian universities, academic bodies, and Pradesh Service Commissions. She holds a PhD in English and an Advanced Research degree in Russian Language and Literature, and has published twelve books. Her areas of interest include English literature, Indian poetics, contemporary literature in Indian languages, Indian diaspora studies, and classical dance.

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Understanding
Mīmāṃsā

Perspectives and Approaches

Neerja A. Gupta

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This book is devoted to the task of explaining the extended meaning known as Vakyaṛtha according to the Prabhakara school of Purva Mīmāṃsā, the ancient Indian theory of meaning. It is based on the Vakyaṛthamātrkā of Śaṅkaranātha Miśra, the most celebrated writer of the Prabhakara Mīmāṃsā.

It presents a critical and comparative discussion of the central factors of this text, namely Expectation, Merit and Juxtaposition, which are recognised as the causes of deriving and understanding the meanings of words and sentences. The book also explores the Abhihitānvayavāda of the Bhaṭṭa Mīmāṃsā and the Anvītabhidhānavāda of the Prabhakaramīmāṃsā, investigating a number of important issues, including the cause of verbal comprehension, implication, importation, urge and performability.

As such, the book will appeal to scholars in the fields of Sanskrit texts, linguistics, literary criticism, philosophy, Indology, and Ancient Indian scriptures.

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A Commentary on Locales and Treatment: O.V. Vijayan's *The Legends of Khasak*

—Neerja A. Gupta*

Abstract

The texts used as locales for rustic characters are in majority texts into which history, social fabric, and cultural contexts play a major role. The local imagery and context are found in abundance in such writings. In defining a text's "regional-ness," the matter of its genre might not seem a touchstone of much value. The plots themselves form motifs which are rich in history and manners, which rely upon relatively static, periodic, historical reference points to arrange and provide nomenclatures for such writings. The present paper stresses the rustic setting of characters, motifs, and stylistic conventions that can delineate the shape and presentation of a text (the text's genre, in other words) but also understands these matters as inevitably representing and promoting specific versions of culture.

Kerala is substantially recognizable as contingent upon certain identifiers: geographic, social, cultural, political, as well as historical and linguistic contingencies that make up what is known and named as "the Southern." We might begin to address definitional questions by noting that in the given time O.V. Vijayan's *The Legends of Khasak* has itself become a genre. The ideological as well as artistic processes that identified the introduction continued to do so throughout the novel against a national urban-education complex in the country.

Khasak is in a valley in the inner space of Mother Earth. Twelve mosques in ruin form a ring, a mandala around the village, holding the infinite time of Khasak stagnant. *The Legends of Khasak*, rich in imagery and thought sets itself into the task of interpreting the ramifications for traditional assumptions about their place within a conservative society. It combines pastoral thematic with modernist technical attitudes. The novel doesn't have any specific storyline. Instead a disjointed series of events brings forth a rich environment of myths driven society. Its stories, have not constructed idealized myths of a romantic or tragic past but by confronting falsely based narratives of dominance as found in any typical Indian setting.

Keywords: Locales, regional-ness, southern, legends, Khasak.

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A STUDENT'S HANDBOOK OF
Indian Aesthetics

Neerja A. Gupta

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Neerja A. Gupta

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Art and life in India have been inextricably intertwined from ancient times to the present day. Art as a way of life, as ritual, as decoration and as unity with the Sublime bore testament to the socio-cultural milieu; the high level of sophistication that developed in ancient India was reflected in the arts in a holistic light. The arts, thus, strived to hone man's intellectual sensibilities, thus raising him to the level of the transcendental, which in India was Brahma or ultimate reality.

This book brings forth the popular theories of Indian aesthetics and Indian poetics. Bharatmuni, Abhinavagupta, Anandvardhana and a number of seers have given substantial dimensions to the concept as found in *Natryashastra*, *Dhvanyavloka*, and *Abhinavbharati*, among other texts. It represents primarily a compilation of commentaries and criticism of these texts, and will serve as a preliminary guide to students, beginners and researchers of Indian aesthetics and poetics.

The appendices bring together a number of papers on Indian aesthetics, while there is also an informative and comprehensive bibliography and an exhaustive glossary to provide added aid for non-Sanskrit speakers.

Dr Neerja A. Gupta is currently the Principal of Bharatiya Vidya Bhavan's Sheth R.A. PG College of Arts and Commerce, India, and Syndicate Member of Gujarat University, India. The Global Academic Chair for the Global Organization of People of Indian Origin, she is also Director of the Study Abroad Program and Diaspora Research at Gujarat University. At present she is on the academic and administrative panels of 16 international universities and several Indian universities and public service commissions. She is the Chief-Editor of the international journal of Indian studies *Bharatiya Manyaprad*, and has published 15 books and over 45 research articles on topics such as English literature, Indian poetics, Indian diaspora studies, Gandhian thought and Indian cultural heritage.

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BHARATIYA MANYAPRAD is a call to bring closer all Indians at one mental meadow irrespective of them being Indian residents, NRIs or PIOs. Certain issues touch all of them with same concern. BHARATIYA MANYAPRAD is a new International Journal of Indian Studies aiming to bring the best of cultural studies to a diverse academic and non-academic audience. We feature research articles and features practices and conditions specific to contemporary popular culture, traditions, norms and societies etc. BHARATIYA MANYAPRAD shall include scholarly articles pertaining to the issues which are faced by Indians in any part of the world including India. It also invites books for review. It's a platform for all those who want to share the issues which need an attention and get the things changed for betterment. In fact it shall culminate into a dialogue bringing in a silent revolution amongst the people who are connected to India in any manner.

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Status of Women in Vishnav Texts

Neerja A. Gupta

Vishnu worshippers are Vaishnavas and their religion and philosophy are Vaishnavism. But as Vishnu was known under the honorific of Bhagavat, the early Vishnu worshippers are known as *Bhagavatas*. One of the earliest known *Bhagavats* was the Greek Heliodorus, ambassador of the Indo-Bactrian king Antialkidas to the court of Kasiputra Bhagabhadra of Vidisa (Madhya Pradesh), who flourished in circa second century B.C. Some of the Gupta emperors and other monarchs of ancient India called themselves *paramabhagavata* which indicates their sect. After the advent of Ramanuja (A.D. 1017-1137), whose sect is known as Sri-Vaishnava, the word *Vaishnava* replaced *Bhagavata*. But two of the most important Vaishnava texts are still known as the *Bhagavad-Gita* and the *Bhagavata-purana* the ancient association between Vishnu and Bhagavat. Therefore Vaishnavism practically covers the period from a couple of centuries before the Christian era to the present century.

During this long period, many Vaishnava texts were written, but few of them yield information regarding the status of woman. The religious texts are based on mythological so it is difficult to accept the picture presented by them as historically valid for the period in which they were

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Ind-costuming and Creating Ethnic Identity in Indian Performances of Shakespeare

Neerja A Gupta
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Costumes, attires, dress are a key signifier of class, cultural and ethnic identity. In the post-colonial India, performances, adaptations and theatrical projections of western texts, it has become a contested and contaminated terrain. During the colonial period, indigenous dress was zealously adhered to and preserved as a marker of 'authentic' Indian adaptation of identity, but post-independence, the semiotics of Indian dress has been muddied by the tensions between tradition and modernity. The increasing hybridization of cultural mores, and not just through the influence of western globalization, but equally, through growing intra-regional mobility at home has made it difficult to adjudicate what is "authentically Indian". Identity issues

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Hinduism and Legacy of Casteism

Patoliya Virali & Vidya Rao

Introduction

Religion is for divine governance. The objective of it is to make the social order in which men live in a moral and ethical order. Morality is different from religion. The main objective of religion is to preserve humankind. In the savage of society and mankind religion serves without God. There is morality but it is independent of religion. Contrary in a civilized society, God comes in the scheme of religion and morality becomes sanctified by religion (S.N.Mandal, 2004: 24). Religious practises become so rigid that they forgot the morality. It all has been going in wrong direction.

According to Encyclopaedia Britannica Hinduism is a "major world religion originating on the Indian subcontinent and comprising several and varied systems of philosophy, belief, and ritual. Although the name Hinduism is relatively new, having been coined by British writers in the first decades of 19th century, it refers to a rich cumulative tradition of texts and practices, some of which date to the 2nd millennium BCE or possibly earlier" (Basham, Edward, *Annals of Vasudha*, 2019). Hinduism is mostly practised in India and Nepal however, it has its foot in every corner of the world with more followers and has over 900 million adherents worldwide. Unlike the other religions, Hinduism has no single founder, no single scriptures and no commonly agreed set of teachings (BBC, 2009).



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Stridhan and the Handicrafts of Gujarat: A Colourful Mosaic

Vidya Rao, Ph.D

An understanding of culture in its broadest sense is indispensable in understanding the social, historical or religious processes of a country. The way we define culture depends on the way one interprets it and varies with age, time and space. The anthropologists define culture as the man-made part of environment. Many scholars believe that culture is the quality of mind, life and civilization. Culture also defines the action of human beings as well those deeds they refrain from doing. We can say that culture broadly represents a way of life. Indian culture incorporates all classes, religions, communities and castes which weave a colorful mosaic of the Indian way of life.

Indian culture has varied manifestations. Diversity of thoughts, ideas and actions have a huge impact on our lives. It is a combination of several cultures which has imbibed and endured the influences of the ancient times, the Mughals, the western and the modern. The heterogeneity of Indian culture

APPROACHING SHAKESPEARE THROUGH COMPARATIVE LITERATURE

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8. Personifying Womanhood : A Comparative Study of Desdemona and Shakuntala.

- Mrinalini Thaker

Study of comparative literature aims to trace the transformation and travel of literary genres and texts across time and space. It also explores the acquaintances of literature with history, philosophy, politics, and literary theory. Today the intersection of literature with other cultural forms such as film, drama, the visual arts, music, new media etc. has become very popular. In this age of globalization, translation studies have also become an important part of the comparative approach to literature. Thus, the comparative study explores literature beyond and across the boundaries of nations, languages and culture. As a result, the comparative field is a highly dynamic, interdisciplinary and collaborative attempt. Consequently in the age of globalization as we talk about universal feelings and universal expression, the idea of comparative study is quite relevant. Here, it is appropriate to mention that Bankim Chandra Chatterjee's essay on Shakuntala, Miranda and Desdemona which appeared in 1873 was in all probability among the first comparative study of English and Sanskrit drama.

Here an attempt is made to make a comparative study of two important women characters i.e. Desdemona and Shakuntala. Both belong to two different countries, ages, religions and cultures, and yet both present a similar approach to their love and duty and further are the personifications of womanhood which a broader sense is a set of characteristics considered to be natural to women. Barbara Welter uses a phrase, 'the cult of true womanhood', to define the prevalent philosophy towards women in America during the mid-19th Century. The 1966 essay, 'The Cult of True Womanhood: 1820-1860' has become a predominant scholastic source for feminist and deconstructionist literary critics. The philosophy, which she

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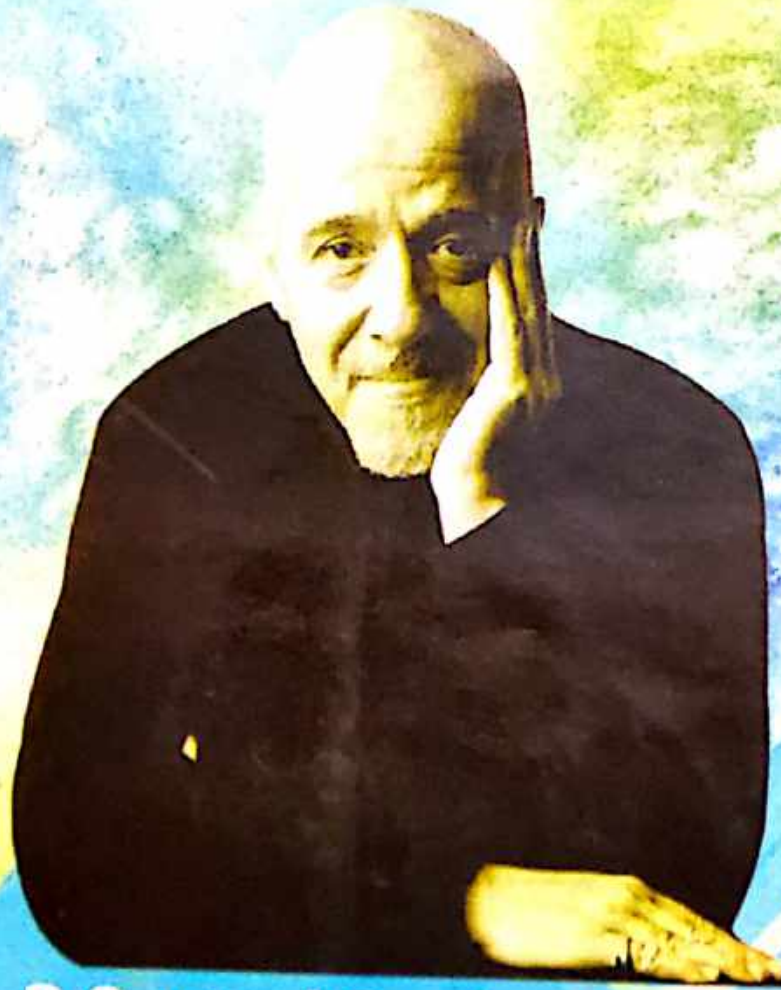
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Novels

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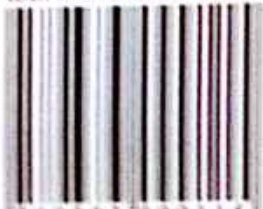


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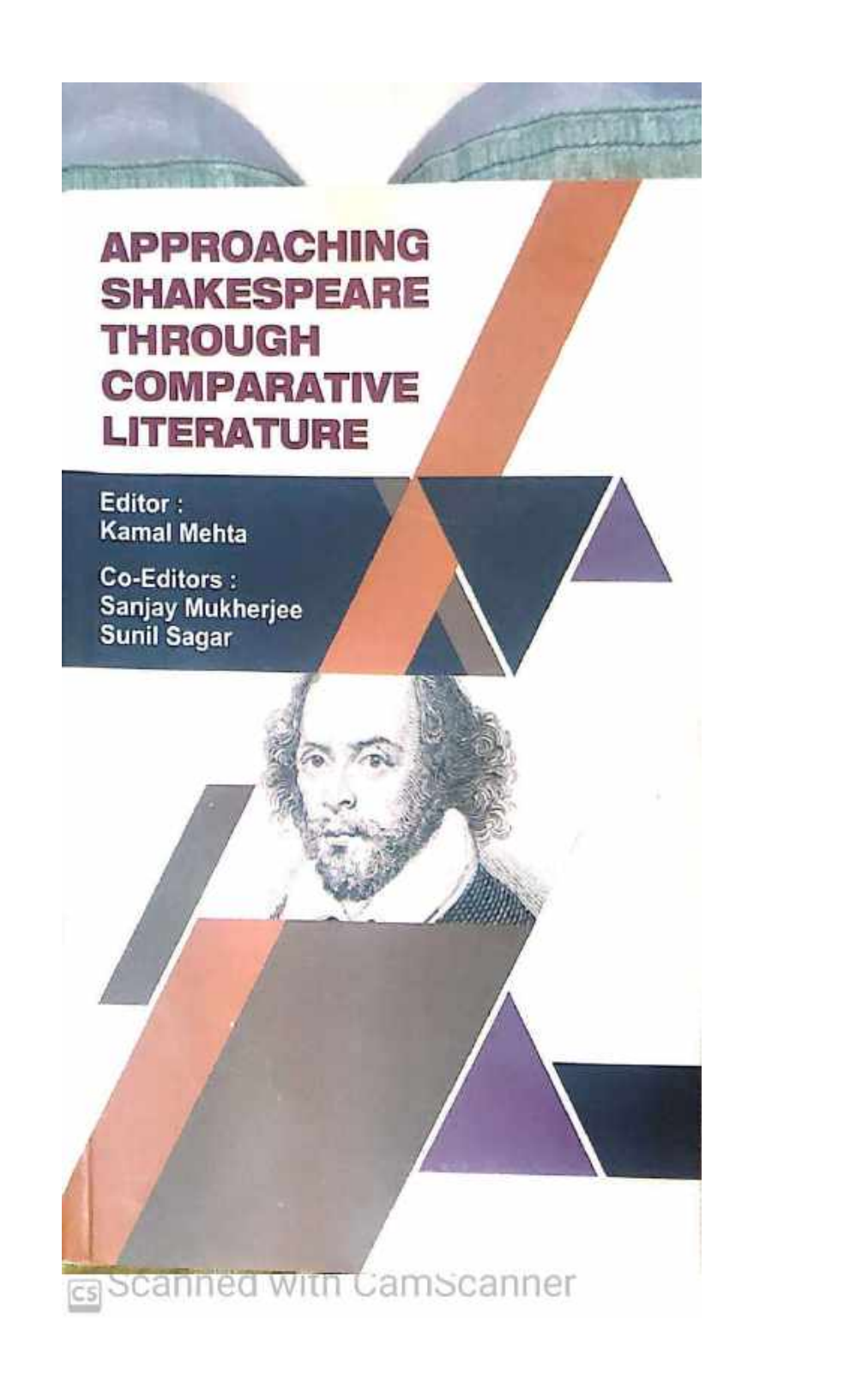
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13. The Indian Versions of Shakespeare in Tradaptations

-Swati S. Kapadia

Atrocities, calamities or disasters may have checked the mobility of man and goods across the globe; none of it has stopped literary works from travelling all over the world. Once introduced in India in the 1850s, Shakespeare has been widely read, relished, performed and adapted beyond the colonial prejudices. The present paper attempts to discuss theatre adaptations, i.e. tradaptations of Shakespeare's plays, especially in Parsi Theatre, which played a vital role in not only Indianising Shakespeare but also popularizing Shakespeare as a rich source of inspiration in the main stream of, what can be called 'popular culture' - Bollywood films. Apart from commenting on adaptation of Shakespeare's plots, it also assesses adaptation of Shakespeare's characters, vision and devices in Indian context in the Parsi Theatre as well as Bollywood films.

The introduction of Shakespeare along with other European dramatists in India through English education goes hand in hand with the origin of the Parsi Theatre and the Modern Theatre Movement in the 1850's. Parsi Natak Mandali, owned by Gustadji Dalal and supported by Parsi dignitaries like Dadabhai Naoroji and K. R. Cama, founded in 1853, has the credit of being the first theatre company of the Parsi Theatre. This was followed by many other theatre companies managed by Parsis. Between 1853 and 1869, 20 theatre companies were formed by Parsis. Some remarkable ones among them were, 'The Zoroastrian Theatrical Club', 'The Student Amateur Club', 'The Victoria Natak Mandali', Natak Uttejak Company', 'Empress Victoria Theatrical Company' and 'Alfred Natak Mandali'.

Shakespeare was a rich source of inspiration for the Parsi Theatre. His plays were adapted by the playwrights in Gujarati, Hindi, English, Urdu and other languages. In 1934 Yajnik listed

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CHARLES DICKENS' *OLIVER TWIST*: A PLEA FOR HUMAN RIGHTS OF CHILDREN

DR SWATI S. KAPADIA

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Literature being a mirror of society and a slice of human life, has always been sensitive to social issues, social injustice, individual's relation with society as a whole, as well as with other individuals. Literary artists have perceived and represented the existing social, political, economic conditions of their times; those who have survived the test of time have dealt with universal basic human nature confronted with issues, not confined to one time or place. Human rights, though theoretically recognized only in the 20th century, have been a concern with literary artists for centuries. Whenever a writer has celebrated individual's freedom against impositions, raised a voice against social injustice – directly or indirectly – drawn his readers' or viewers' attention to human suffering on account of society and its institutions, he has referred to human rights. Thus, it won't be too much to say that literature, by reflecting human suffering caused by society realistically, sometimes exaggeratedly and sentimentally has, in its own capacity, contributed to official proclamation of human rights and formation of bodies like NGOs and other organisations protecting them.

In English history, the Victorian Age underwent unprecedented changes in political, social, economic, scientific spheres resulting in a conflict between the old and the new values. Literary artists used especially novel as a means of reflecting contemporary crisis. Charles Dickens, a representative novelist of the Age, concerned himself sympathetically with suffering of the lower middle class, especially, children becoming victims of social injustice and cruelty. After making general observations on children of Dickens' fictional world, the present paper attempts to discuss *Oliver Twist*, Dickens' one of the best known novels, as the first plea for human rights of children.

Like many of his contemporaries, Dickens constructed his plots with a focus on prevalent socio-political, economic issues. As Andrew Sanders rightly puts it: Dickens directed his fiction to questioning of social priorities and inequalities, to a distrust of institutions particularly defunct or malfunctioning ones and to a pressing appeal for action and earnestness. If he cannot exactly be called a 'reforming novelist', Dickens was prone to take up issues and to campaign against what he saw as injustice or desuetude, using fiction as his vehicle. (404)

Dr Andrzej Diniejko also observes in his study:

Dickens was not only the first great urban novelist in England, but also one of the most important social commentators who used fiction effectively to criticize economic, social, and moral conditions in the Victorian era.

In *Oliver Twist*, for instance, he focussed on the poor condition of workhouses in England and the miserable situation of the poor children living there. To quote Dr Andrzej Diniejko again:

3.3.3 Number of books and chapters in edited volumes/books published and papers published in national/ international conference proceedings per teacher during last five years (10)

Sl. N	Name of the teacher	Department	Title of the book/chapters published	Title of the paper	Name of the conference	National / International	Year of publication	ISBN/ISSN number of the proceeding	Affiliating Institute at the time of publication	Name of the publisher	Weblink
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3	Dr. Swati S. Kapadiya	English	<i>The Global Journey of Literary Studies</i>	Indian Sensibility through English Translation: A Study of Javed Akhtar's Quiver: Translation of Targash	Contemporary Research in English Studies: Global Perspectives	International	Jul-05	2395-4817		<i>The Global Association of English Studies Vol II Issue 1</i>	http://www.thegaes.org/files/documents/GJLS-Feb-16-Dr-Swati-S-Kapadia.pdf

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MORE HUMANE THAN HUMANS: SHYLOCK

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The history of human civilisation shows how some humans are more equal than others. And unfortunately there some who are less equal than animals. The demand for liberty, equality and fraternity is a Utopian ideal, yet the need to implement them at the national and international levels is the need of the hour. History bears testimony to the violation of basic human rights. There are a number of literary examples in world literature that voice the agony, the hurt and tears of the suppressed souls. There are instances of exploitation, humiliation and condemnation of the marginalised at the hands of powerful — the ways and means used to violate the human rights of individuals.

Shylock in *The Merchant Of Venice* has been a victim of exploitation and discrimination that has denied him a life of dignity. The manner in which Shylock is treated in the play clearly shows that Shakespeare wanted to paint the attitude of Christians towards the Jews — of hatred and enmity. The play attempts to evoke sympathy of the audience by showing how Shylock has been unfairly and even illegally robbed of his dues of the bond as well as of his property.

Shylock has inherited from his forefathers his trade of usury. Like others in the business of money-lending, he too has the right to earn money in the market. This has been challenged by Antonio. Antonio hates Shylock not because he is a Jew, but because he is a usurer who charges heavy interest on loans. Shylock too bears a grudge against Antonio as he lends money without charging any interest due to which Shylock has had to bear heavy losses in his money-lending business.

In fact he mocks at Antonio when he comes asking him to lend three thousand ducats. Shylock reminds Antonio,

Well then, your bond: and let me see

Me thoughts you said, you neither lend nor borrow

Upon advantage.

(Act I, Sc III)

Shylock's slyness is exhibited when he traps Antonio with the bond and assures Antonio at the same time that the bond is just a 'merry bond' and not a serious contract. Through Shylock Shakespeare expresses what injuries and insults have been inflicted upon him by Antonio in particular and by Christians in general. The play according to A W Verity is a plea for toleration. Shakespeare holds up the mirror up to truth and reality of his times when intolerance, persecution and prejudice for the Jews was widespread in the contemporary Elizabethan society.

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It is extremely difficult for a best-selling novelist not to be carried away by the tide of popular demands made by the market, choices of tech-savvy young readers, the dictates of Hindi film industry or the publishing industry. Certain works propagate stereotypes which reinforce our belief in them. Instead of trying to dissolve and dissuade these stereotypical images, some works of fiction send a wrong message in society.

Chetan Bhagat is a popular novelist widely read by the young generation in India and abroad. The simple language, settings of the novel, familiar characters, regional food habits, dreams and aspirations of the youth, their dilemmas in getting caught between personal love and love of family, modern versus the traditional value systems, peer pressure versus the familial demands, societal expectations versus the personal aspirations are some of the common themes that are evident in his novels.

This paper attempts to show how certain selected works of Bhagat reiterate and perhaps even propagate certain stereotypical habits, modes of speech, educational qualifications, usages of language, dress, general social atmosphere of a given society, their mental outlook, food and cooking practices all these which are part of any socio-cultural psyche. His novels perpetrate certain regional, gender, class or even educational stereotypes that appeal to a certain class of readers but may not be acceptable to others. His novels reaffirm these images that need to be rejected or even re-defined. His novels voice certain speech modes or actions, which may not necessarily originate from their place of origin. In fact, there might be instances where such stereotypes might offend and demean a particular group, language, local attire or sentiments.

As he is a widely read novelist especially among the Y-generation and readers for whom such novelists

are so called fillers to be read while on the move they get easily impressed or perhaps do not pause to care about these stereotypes. We find that these assumptions are made on the basis of appearance, race, past history, set-beliefs applied to all members of a particular group. There are over-simplified conclusions and misconceptions that abound in his novels.

Most of his characters have money-spinning schemes on their mind, most even have sexual encounters and preferences as their priorities. They plot and plan about how to meet their girlfriends or ways to appease them. Rather than have serious plans about their future profession or education, some characters would go to any extent to fulfill their personal desires.

In his novel, **One Night at the Call Centre**, the author narrates a life which every young urban Indian would dream of yet is afraid of chasing it. Bhagat places his characters in the backdrop of IITs, call centres, top management institutes, reputed colleges, whose only aim is to get into these, earn high grades, get a good job and find the right partner. Describing the call centre culture much prevalent among the youth where their India identities are changed into something more westernized appeals to the young. For instance, Esha Singh becomes agent Eliza Singer, Varun Malhotra is Victor Mell.

In the novel, **2 States: The Story of My Marriage** describes how difficult it was to woo her future wife's family. It is true that there are certain customs and traditions which are unique to each region, state or even a family. But these individual cases cannot be generalised at a macro level in society.

When he meets Ananya's family, he is surprised when she says, "We sat on the floor for dinner. Ananya's family passed me a banana leaf. I wondered if I had to eat it and wipe my hands with it."

He categorizes all Punjabis as having tastes of different sense and even educational preferences which are different and probably belonging to higher status society. For instance, he feels for all Punjabis,

MIDNIGHT AURA



EDITOR
DR. GITA PANDYA

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ડેસ્ડિમોના પટેલ
સંસ્કૃત વિભાગ
ભવન્સ આર્ટ્સ એન્ડ કોમર્સ કોલેજ
ખાનપુર, અમદાવાદ

ગુરુભ્યો નમઃ ।

સને ૧૮૬૩ના જાન્યુઆરીની બારમી તારીખે, સવંત ૧૮૧૮ના પોષવદ સાતમને સોમવારે આ મહાન વિભૂતિ એવા શ્રી સ્વામી વિવેકાનંદનો જન્મ થયો. સંસારની સર્વ સ્ત્રીઓને જેને માટે ગૌરવ થાય એવાં શ્રી ભુવનેશ્વરી દેવી અને પિતા વિશ્વનાથે એક એવા પુત્રને જન્મ આપ્યો જેણે સમસ્ત વિશ્વને હલાવી મૂક્યું અને પ્રાચીન સંસ્કૃતિનો નવેસરથી પાયો નાખ્યો. સ્વામી વિવેકાનંદનું બાળપણનું નામ નરેન્દ્ર હતું. માતા ભુવનેશ્વરી દેવીએ જ સ્વામી વિવેકાનંદમાં ઉચ્ચ સંસ્કારવારસાનાં બીજ રોપ્યાં હતાં.

સ્વામી વિવેકાનંદનું ઘણા ક્ષેત્રે બહોળું પ્રદાન છે. વેદાંત, કર્મયોગ, જ્ઞાનયોગ, રાજયોગ, શ્રીમદ્ ભગવદ્ ગીતા, હિન્દુધર્મ, બૌદ્ધધર્મ, વર્તમાન ભારત, સમાજવ્યવસ્થા વગેરે વગેરે ઘણું બધું.

આજે સ્વામી વિવેકાનંદની દૃષ્ટિએ એક શિક્ષક કેવા હોવા જોઈએ તેની ચર્ચા કરવી છે.

ગુરુબ્રહ્મા ગુરુવિષ્ણુઃ ગુરુદેવો મહેશ્વરઃ ।

ગુરુઃ સાક્ષાત્પરબ્રહ્મ તસ્મૈ શ્રી ગુરુવે નમઃ ॥

સંસ્કૃતમાં શિક્ષક માટે 'ગુરુ' શબ્દ છે. 'ગુરુ' એ બે અક્ષરોનો

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માનવ અધિકારો અને બાળમજૂરી

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માણસનું સર્જન જ ઈશ્વરની એક અદ્ભૂત યોજનાનો ચમત્કાર છે. ઈશ્વરે આ પૃથ્વી પર માનવનું સર્જન કરીને તેને સમગ્ર સૃષ્ટિની રખેવાળી સોંપી. તેના હૃદયમાં ઈશ્વરે સાચું ખોટું પારખવાની શક્તિ આપી. આથી તે ન્યાય અન્યાયનો ભેદ પારખતો થયો. શાંતિ સુરક્ષા અને ન્યાયની ઝંખનામાંથી કુટુંબ અને સમાજવ્યવસ્થા અસ્તિત્વમાં આવી. સભ્ય સમાજ વ્યવસ્થાના પાયામાં રહેલાં મૂલ્યો આદર્શોએ કાયદાની દેન આપી. સમયાંતરે સત્તા અને શાસનવ્યવસ્થા ટકાવી રાખવા એ જ માણસે માણસ પર જુલમો ગુજાર્યો. તેના વિકરાળ પરિણામોએ જ ફરીથી માણસને ઢંઢોળ્યો ત્યારે એનામાં રહેલી આગવી સૂઝથી માણસ તરીકેના કુદરતી રીતે મળેલા અધિકારોના રક્ષણનો વિચાર એક કાંતિમાં ફેરવાઈ ગયો. માનવ અધિકારોની આ વિકાસગાથા વિશ્વના ખૂણે ખૂણે વિવિધ સભ્ય વ્યવસ્થાઓમાં વણાયેલી છે. દરેકનો ઇતિહાસ છે અને દરેકના આગવા આદર્શો છે.

માનવ અધિકારોનો અર્થ અને વ્યાખ્યા :

1. માનવ જીવનને અર્થપૂર્ણ, સંતોષજનક અને ગૌરવવંત બનાવે તેવા મુખ્ય અધિકારો અને તેવા પ્રકારના સ્વાતંત્ર્યને માનવ અધિકાર કહી શકાય. માનવ જે તક મેળવવા માટે સક્ષમ છે તે તક તેને મળે, ભયથી મુક્તિ મળે, તેના પોતાના અધિકારો ઝૂંટવાય નહિ તેવી મૂળભૂત આકાંક્ષાઓ છે. તેથી ઘણીવાર માનવ અધિકારોને "કુદરતી અધિકારો" કહેવાય છે.
2. માનવના એક માનવ તરીકેના માનવના અધિકારો. નાગરિક અધિકારો રાજ્ય આપે છે. પણ આ માનવ અધિકારો માણસના કુદરતી અધિકારો મનાયા છે. એમ કહીએ કે તે ઈશ્વરદત્ત છે.
3. માનવઅધિકારો એટલે માણસના ગૌરવની જાહેરાત અને રક્ષણની વ્યવસ્થા જણાવતા અધિકારોનો સમૂહ.

ટૂંકમાં માનવ તરીકે જીંદગી જીવવા માટે માણસને કુદરતે આપેલા મૂળભૂત આવશ્યક અધિકારોને માનવ અધિકારો કહેવામાં આવે છે. વૈશ્વિક સ્તરે થયેલી ઘોષણાને નજર સમક્ષ રાખીને એવું કહી શકાય કે માનવ અધિકારો એટલે માણસ તરીકે જીવન જીવવા માટે જરૂરી એવાં લઘુત્તમ અધિકારો. આ અધિકારો માણસને જીવનનો સંતોષ અને અર્થપૂર્ણ જીવનની ખાતરી આપે છે. જીવનનું મહત્તમ લક્ષ્ય સિધ્ધ કરવા માટે ભયથી મુક્ત અને તકથી વંચિત ન

કરી શકાય તેવા અને નાબૂદ ન થઈ શકે તેવા અધિકારો પૂરા પાડે છે. આ અધિકારો ઈશ્વરે આપ્યા છે અને માનવીને પોતાના જન્મની સાથે જ આપ્યા છે. આ આંતરરાષ્ટ્રીય અધિકારો છે. માણસ તરીકે પોતે દુનિયામાં કોઈ પણ સ્થળે જાય તો તેને ઉપલબ્ધ બને છે.

માનવ અધિકારોનો ખ્યાલ (Concept) તથા લાક્ષણિકતાઓ (Characteristics):

- 1) મનુષ્યનો જન્મ થતાં જ માનવ તરીકે તેને કેટલાક જન્મસિદ્ધ અધિકારો આપોઆપ મળે છે જે જન્મજાત છે. આવા અધિકારો કોઈ આપતું નથી અને કોઈ છીનવી શકતું પણ નથી અને તેથી જ (Inborn) છે. માનવ અધિકારોનું વેચાણ કે અદલોબદલો થઈ શકતો નથી. એટલે કે બિનહસ્તાંતર પાત્ર છે. (Inalienable) છે. સદર માનવ અધિકારો ધારણ કરના પોતે પણ તેનો નાશ કરી શકતો નથી. પોતાની ગેરકાનૂની ધરપકડ જાતે કરાવી શકતો નથી. જીવન જીવવાનો અધિકાર એટલો સબળ છે કે પોતાના જીવનનો અંત પણ લાવી શકતો નથી.
- 2) માનવ અધિકારો અન્ય કરારજન્ય કે વ્યાપારી અધિકારોથી તદ્દન વિપરિત સ્વરૂપ ધરાવે છે. માણસ માનવજાતમાં જન્મ્યો તે સાથે જ માણસ તરીકે આ અધિકારો મેળવે છે. આ અધિકારો મેળવવા માટે કોઈ કાનૂની પ્રક્રિયા કે ઔપચારિકતા કરવાની રહેતી નથી. એક માણસ તરીકે આ અધિકારો તેને ઉપલબ્ધ છે. આ અધિકારો રદ કરી શકાય તેવાં નથી કે તબદીલ પણ કરી શકાય તેવાં નથી. કોઈ પણ માણસ પોતાના આ અધિકારો જતા કરી શકે નહીં કે અવેજ લઈ શકે નહીં.
- 3) માનવ અધિકારો એવા સ્વરૂપમાં મળેલા છે જેને જતા કરી શકાય નહીં કે છોડી શકાય નહીં અર્થાત્ માનવ અધિકારોનો ભંગ કરનાર દોષી છે.
- 4) માનવ અધિકારને વિશ્વવ્યાપી, સાર્વત્રિક (Universal) અધિકારો તરીકેની સ્વીકૃતિ મળેલી છે. તે જાતિ, ધર્મ, જ્ઞાતિ, લિંગ, ઉંમર, જન્મસ્થાન તેમજ સામાજિક કે આર્થિક ભેદભાવ વગર દરેક વ્યક્તિના અધિકારો છે.
- 5) રાષ્ટ્ર, ધર્મ, ભાષા, સંસ્કૃતિ કે નૈતિકતાના કોઈ પણ સીમાડા તેને નડતા નથી.
- 6) માનવ અધિકારો વ્યક્તિગત નથી પરંતુ સામૂહિક પણ છે. દા.ત. આદિવાસી પ્રજા તેની ભાષા તેમજ જીવનશૈલી જાળવી રાખવાનો અધિકાર ધરાવે છે. માનવ અધિકારો સર્વબંધક હક્ક (Right-in-rem) એટલે કે સમગ્ર વિશ્વ સામે મળતા અધિકારો છે. દા.ત. જીવન જીવવાનો અધિકાર, સમાનતાનો અધિકાર, સ્વતંત્રતાનો અધિકાર, શોષણ વિરૂદ્ધના અધિકારો વગેરે. એવા અધિકારો વિશ્વમાં ગમે તે સ્થળે, ગમે તેની સામે મળતા અધિકારો છે. દા.ત. અમદાવાદના રહીશના આવા અધિકારો તે મુંબઈ, ચેન્નાઈ કે લંડન કે કેનેડાના પ્રવાસ દરમિયાન જે તે રાજ્ય કે દેશની પોલીસ મનસ્વી, ગેરકાનૂની ધરપકડ કરી શકતી નથી. કાયદા દ્વારા મનુષ્યને માનવ અધિકાર સિવાય અન્ય જે પણ અધિકારો મળે છે. તે વ્યક્તિબંધક હક્ક (Right-in-Personam) તરીકે ઓળખાય છે. દા.ત. કરાર, લગ્ન, સંપત્તિ.

ખરીદ-વેચાણ વગેરેને લગતા અધિકારો. આવા અધિકારો અંગત અધિકારો એટલે કે ફક્ત અમુક વ્યક્તિઓ સામે અમુક સંજોગોમાં અને મર્યાદાઓમાં મળતા અધિકારો છે. દા.ત. ઘડિયાળની ખરીદીમાં વ્યથિત પક્ષકારને ઘડિયાળ વેચનાર વિકેતા સામે જ ગ્રાહકસુરક્ષા મુજબના અધિકારો છે. અર્થાત્ ખાસ વ્યક્તિઓ સામે સીમીત છે. જ્યારે માનવ અધિકારો સમગ્ર વિશ્વ સામે મળે છે.

7) માનવ અધિકારોને જુદાં-જુદાં નામ આપવામાં આવેલ છે, તેમજ વિભિન્ન શ્રેણીઓમાં વિભાજીત કરવામાં આવેલ છે. દા.ત. દીવાની, રાજકીય, આર્થિક, સામાજિક અને સાંસ્કૃતિક સ્વરૂપના માનવ અધિકારો.

માનવ અધિકારો એકબીજા પર આધારિત અને અવિભાજ્ય (Inter related and indivisible) કહેવાય છે. દા.ત. શિક્ષણનો અધિકાર. આ અધિકાર સાંસ્કૃતિક અધિકાર તરીકે વર્ગીકૃત કરાયો છે.

3) માનવ અધિકારોનું કાર્યક્ષેત્ર

માનવ અધિકારોનું કાર્યક્ષેત્ર અને ફલક ઘણું જ વિશાળ છે તે એક માનવ માત્રથી શરૂ થઈ સમગ્ર રાષ્ટ્ર સુધીના માનવ વસ્તીના હક્કોના રક્ષણ સુધી વિસ્તરે છે. નાના અંતરીયાળ ગામડાના નિવાસી માનવથી શરૂ કરી વિશ્વના મોટા દેશોની રાજધાનીમાં વસતા માનવ સુધી ફેલાયેલું છે અને તેના વ્યાપમાં પર્યાવરણ, અણુશસ્ત્રો પર પ્રતિબંધ, વિશ્વશાંતિ તથા ભાઈચારો, તથા બંધુત્વ, અનાજ, રહેઠાણ તથા જીવનજરૂરિયાત, લશ્કરના કર્મચારીઓ, વિસ્થાપીતો, આદિવાસીઓ, વિકલાંગો, ગરીબો (બી.પી.એલ.), ખેત મજૂરોના બાળકો, રંગભેદના પ્રશ્નો, ધર્મનો વૈશ્વિક રીતે પ્રશ્નો છે તે તેનો વ્યાપ છે તે જ તેનું કાર્યક્ષેત્ર છે.

4) માનવ અધિકારોના પ્રકારો

a) માનવ અધિકારો અમૂર્ત (Abstract) પ્રકારો નીચે મુજબ છે.

- i. નાગરિક અધિકારો (Civil Rights)
- ii. આર્થિક અધિકારો (Economic Right)
- iii. સામાજિક અધિકારો (Social Right)
- iv. સંસ્કારવિષયક અધિકારો (Cultural Right)

b) જ્યારે ઉપયોગીતા પ્રમાણે સ્ત્રીઓના અધિકારો, બાળકોના અધિકારો,

યુદ્ધ કેદીઓના અધિકારો, નિરાશ્રિતોના અધિકારો, વિસ્થાપીતોના અધિકારો, પુરગસ્તોના અધિકારો, યુદ્ધ પીડીતોના અધિકારો, લઘુમતીઓના અધિકારો, સ્થળાંતરિતો, વિકલાંગોના અધિકારો, વૃદ્ધોના અધિકારો, પુરગસ્તોના અધિકારો, રખડતાં તથા અનાથ બાળકોના અધિકારો, ધરકામ કરનારાઓના અધિકારો, હુલ્લડપીડિતોના અધિકારો, મનોરોગીઓના અધિકારો, આરોપીઓના અધિકારો, દલિતોના અધિકારો છે.

જે રાજ્ય પોતાના વધુ ને વધુ લોકોના, વધુ ને વધુ માનવ અધિકારોને, વધુ ને વધુ સમય માટે, વધુને વધુ સંજોગોમાં, વધુ ને વધુ રક્ષણ કરતું હોય તે રાજ્ય સુસંસ્કૃત આંતરરાષ્ટ્રીય માનવ સમાજમાં માન ભર્યું સ્થાન મેળવે છે. ભારતમાં માનવ અધિકારોનો ઉદ્ભવ અને વિકાસ :

ભારતીય સંસ્કૃતિના મુખ્ય ગ્રંથો જેવા કે ચાર વેદ, અઢાર પુરાણો, નીતિશાસ્ત્રો જેવા કે મનુસ્મૃતિ, શુકનીતિ, યાણક્યનીતિ, વિદુરનીતિ તથા મહાન મહાકાવ્યો જેવા કે મહાભારત, રામાયણ વગેરે તમામ ગ્રંથોમાં માનવ અધિકારોના મૂલ્યો જુદા જુદા સ્વરૂપે વારંવાર સૂચવવામાં આવ્યા છે. આથી આ મૂલ્યો ભારતીય લોકોના જનજીવનમાં રોજીંદી વર્તણૂકમાં વણાઈ ચૂક્યા છે. છતાં પણ તેનું કાયદેસરનું સ્વરૂપ અને તેનું અમલીકરણ સમજવું જરૂરી છે. ભારતમાં માનવ અધિકારોના ઉદ્ભવસ્થાનો :-

આંતરરાષ્ટ્રીય માનવ અધિકારોનું ઘોષણાપત્ર.

1948 થી 10મી ડિસેમ્બરે સમગ્ર વિશ્વ માટે માનવ અધિકારોની આકાશગંગા પ્રકાશિત થઈ, જેમાં સંમતિ પત્રમાં સહી કરનાર દેશોની યાદીમાં આપણો દેશ સમાવિષ્ટ છે અને તેણે આ ઘોષણાપત્રને સ્વીકારેલું છે જેની ઘણ બધી બાબતો ભારતના બંધારણના પ્રકરણ 3માં પ્રતિબિંબીત થાય છે અને સમાનતા ધરાવે છે. આથી આ આંતરરાષ્ટ્રીય માનવ અધિકારોનો ઘોષણાપત્ર અને સંધિઓ માનવ અધિકારોનું મૂળ સ્ત્રોત ગણાય.

ધર્મ અને માનવ અધિકારો :

સમગ્ર માનવ જાતનો ઇતિહાસ અને વર્તમાનને એક સમાજશાસ્ત્રી તરીકે મૂલવીએ તો સમગ્ર માનવજાતનો ઘણો મોટો વર્ગ, કદાચ વિશ્વની 95 થી 97 ટકા વસ્તી, એક યા બીજી રીતે એક યા બીજા ધર્મના સીધા કે આડકતરા પ્રભાવ હેઠળ છે. અર્થાત્ વિશ્વના મોટાભાગની માનવવસ્તી પર એક યા બીજા ધર્મનું પ્રભુત્વ છે. અને આથી જ મનુષ્યો જન્મથી મરણ સુધી માનવીય વર્તણૂક, ધાર્મિક આદેશો, ફરમાનો અને સૂચનાઓ હેઠળ નિયંત્રિત થયા કરે છે. ધર્મના બળ હેઠળ નિયંત્રિત કરાયેલા આવા આદેશોને પર્યંત સન્માનપૂર્વક માનવજાતે સ્વીકારીને અમલી કરેલા છે.

માનવ અધિકારોના કાર્યક્ષેત્રના પેટા વિભાગ તરીકે બાળકોના અધિકારો વિશે જોઈએ તો બાળક એ સમાજને એક વિશિષ્ટ સંવેનદશીલ વ્યક્તિત્વ ધરાવતો સમૂહ છે. આથી જ તેમની સારસંભાળ લેવી, તેમનું શોષણ થતું અટકાવવું, તેમજ શારિરીક માનસિક રક્ષણ પૂરું પાડવાની સાથે સાથે એક સારા નાગરિક બનાવવાની જવાબદારી સમગ્ર સમાજની છે. બાળકોના સર્વાંગી વિકાસ માટે આંતરરાષ્ટ્રીય સંમેલનોમાં બાળકોના અધિકાર સંબંધી વિસ્તૃત જોગવાઈઓ કરવામાં આવી છે.

બાળકોને ભગવાનનું સ્વરૂપ ગણવામાં આવે છે. બાળકોને પ્રેમ, નિર્દોષતા, અને શાંતિના પ્રતિકરૂપે ઓળખવામાં આવે છે. તેઓ શારીરિક રીતે પુખ્ત વયની વ્યક્તિઓ કરતાં નબળા હોવાને કારણે જુદી જુદી રીતે તેમનું શોષણ થતું હોય છે. જેમાં બાળમજૂરી અને જાતીય દુરૂપયોગ સૌથી અગત્યના છે. દરેક સમયે બાળકોનું શોષણ થતું આવ્યું છે. પરંતુ છેલ્લા કેટલાક સમયથી બાળકોની આ પરિસ્થિતિની રાષ્ટ્રીય અને આંતરરાષ્ટ્રીય સ્તરે ગંભીરતાપૂર્વક નોંધ લેવામાં આવી છે.

બાળકોની સમસ્યાઓ :

ભારતની લગભગ 55 ટકા વસ્તી બાળકો અને યુવાનોની છે. છતાં જાણે અજાણે તેઓ તેમની સાથેના દુર્વ્યવહાર, બળાત્કાર, અપહરણ અને જાતીય શોષણનો ભોગ બનતા રહે છે. 18 વર્ષથી નીચેના વયના બાળકો પ્રત્યેના અપરાધનું પ્રમાણ દર વર્ષે વધતું હોવાનું હુમન રાઈટ્સ કમિશને તેના અહેવાલમાં નોંધ્યું છે. બાળકો પ્રત્યેના બળાત્કાર અને જાતીય શોષણમાં 14 ટકાનો વધારો અને અપહરણ અને અપનયન જેવા કિસ્સાઓમાં 10 ટકા જેટલો વધારો નોંધાયો છે. આ ઉપરાંત બાળકો ગુમ થઈ જવાની ફરિયાદો પણ અત્યંત બહોળા પ્રમાણમાં આવવા માંડી છે. જુવેનાઈલ જસ્ટીસ (કેર એન્ડ પ્રોટેક્શન ઓફ ચિલ્ડ્રન) એક્ટ, 2000ની જોગવાઈઓ હોવા છતાં રાજ્યો દ્વારા હજુ આ અંગેના નિયમો ઘડવામાં આવ્યા નથી. ઉપરાંત, ખાસ બાળ પોલીસ એકમની રચના પણ થઈ નથી.

ભારતીય સમાજમાં બાળકોને લગતી મુખ્ય સમસ્યાઓમાં,

- 1) બાળકો સાથેનો દુર્વ્યવહાર.
- 2) બાળ મજૂરી.
- 3) બાળકોનું જાતીય શોષણ.
- 4) બાળકોનો અનૈતિક વ્યાપાર.
- 5) નિરક્ષરપણું, શિક્ષણ અધૂરું છોડી દેવું.
- 6) ભટકવું અને ભીખ માંગવી.

મોટે ભાગે ગરીબ વસ્તી કે મધ્યમ વર્ગમાં રહેનાર બાળકો સાથે તેમના વડીલો કે બીજી વ્યક્તિઓ દ્વારા અનેક પ્રકારે દુર્વ્યવહાર જોવા મળે છે. ભારતની સૌથી મોટી સાંપ્રત સમસ્યા જો કોઈ હોય તો તે બાળમજૂરી છે. બાળમજૂરી એ ભારતની સળગતી સમસ્યા છે. બાળકો સમગ્ર વિશ્વની વસ્તીના 35 ટકા હિસ્સો ધરાવે છે. તેમાંના 40 ટકા બાળકો બાળમજૂરીના દુષણ સાથે જોડાયેલા છે. દુનિયામાં સૌથી વધુ બાળજૂરો ભારતમાં છે.

ભારતમાં દર ત્રણમાંથી એક ઘરમાં બાળક કામ કરે છે. બાળમજૂરોને એક વસ્તુની જેમ ખરીદવામાં આવે છે, અને વેચવામાં આવે છે. બાળમજૂરી એ સામાજિક, આર્થિક અને સાંસ્કૃતિક પરિસ્થિતિ પર આધારિત હોવા છતાં તેના મુખ્ય કારણોમાં ગરીબી, સામાજિક માળખું,

સામાજિક બહિષ્કાર, શિક્ષણનો અભાવ વળી મોટી વ્યક્તિઓ કરતાં બાળકોમાં અજ્ઞાનતા હોવાને કારણે આ દુષણ વધુ જોવા માળે છે. બાળકોને તેમના કામકાજની જગ્યાએ પૂરતું મહેનતાણું પણ ચૂકવવામાં આવતું નથી. આ ઉપરાંત તેમને ભયજનક અને બિનઆરોગ્યપ્રદ જગ્યાએ પણ મજૂરી તરફ ધકેલવામાં આવે છે. મોટા ભાગના બાળકો કચરો વીણવાના, ફટાકડા વીણવાના, પશુઓની સારસંભાળ રાખવાવાળા, રંગ અને વણાટ કામમાં, બાળ વેશ્યા વૃત્તિમાં, ઘરકામના વ્યવસાયમાં જોવા મળે છે.

સૌ પ્રથમ તો બાળકોનું જાતીય શોષણ કુટુંબ કે માતાપિતા દ્વારા પણ થતું હોય છે. આ માટેના કારણોમાં મોટે ભાગે માતાપિતાની નબળી આર્થિક પરિસ્થિતિ પણ જવાબદાર છે. કેટલીવાર માતા પિતા દ્વારા જ તેમનાં સંતાનોને વેચવામાં આવે છે, ખાસ કરીને કુમળી બાળાઓને, વિઘટીત કુટુંબો, ગામડામાંથી અવિરતપણે શહેર તરફ થતું સ્થળાંતર, આધુનિક જીવનશૈલી, બાળકોની એમના પરિવારમાં થતી ઉપેક્ષા દ્વારા બાળકોનું જાતીય શોષણ થાય છે. કેટલીકવાર સામાજિક અને સાંસ્કૃતિક પરિસ્થિતિઓ આ માટે જવાબદાર છે. સેક્સ ટુરીઝમ, આધુનિક ટેકનોલોજી જેવી કે કોમ્પ્યુટર, ઈન્ટરનેટ, એસ.એમ.એસ., મોબાઈલ ફોન દ્વારા પણ બાળકોનું જાતીય શોષણ થતું હોય છે. ડ્રગએડીક્શન, નશાના બંધાણી વળી કેટલીકવાર અપરાધિક જૂથો સાથેના સંપર્કને કારણે પણ બાળકોનું જાતીય શોષણ થતું હોય છે.

સમગ્ર ભારતમાં, કેન્દ્ર સરકાર દ્વારા બાળ મજૂરી પ્રથા પર પ્રતિબંધ મૂકતો કાયદો ઘડવામાં આવ્યો છે. જે મુજબ 10 ઓક્ટોબર 2006 થી 14 વર્ષથી ઉંમર સુધીના બાળકોને મજૂરી પર રાખવા પર પ્રતિબંધ મૂકતો કાયદો અમલમાં આવ્યો છે. જે મુજબ ઘરકામ કરતા બાળકો કિશોરીઓ અને મનોરંજન કેન્દ્રોમાં કામ કરવા પર પ્રતિબંધ છે. આવા બાળકોને કોઈ પણ દુકાન, વાણિજ્ય સંસ્થા, વર્કશોપ, ફાર્મ, નિવાસી હોટલ, રેસ્ટોરન્ટ, ભોજનગૃહ, થિયેટર અને જાહેર આનંદ પ્રમોદના સ્થળ પર કામ માટે રાખી શકાશે નહીં. આવા કાર્યો કરાવનારને સજા અને દંડની જોગવાઈઓ છે.

પ્રાથમિક શાળાના શિક્ષકે બાળ માનસનો અભ્યાસ કરવાની ખાસ જરૂર છે. એક કાવ્યપંક્તિ જોઈએ :

"સાચો શિક્ષક તો તેને કહીએ જે બાળ માનસ જાણે રે."

"બાલ દેવોનો ઉપસાક એ તો ઋષિમુનિ જાણે રે"

આમ, બાળ મજૂરી નાબૂદ કરવા માટે સમગ્ર સમાજે આગળ આવવું પડશે. બાળકોનું હિત જાળવાય, સાથે સાથે વિકાસની તકો પ્રાપ્ત થાય તે જોવાની જવાબદારી સરકારની સાથે સમાજની પણ છે.

સ્વસ્થ બાળક એ સ્વસ્થ સમાજનો પાયો છે

INVITATION

International e-Seminar on WORLD INTERFAITH HARMONY WEEK-2018

Date of Event:

3rd February, 2018

Paper submission Deadline:

18th January, 2018

Subjects:

Harmony Message from any
book, Photographs, Paintings,
Poem, Film, and Posters

Paper submission Email: rajmin29@gmail.com

Contact: 1. Prof. Dr. Mina Vyas [Mob: +91-98799 26953]

2. Prof. Dr. Leena Swadia [Mob: +91-94270 49047]

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Harmony of Culture and Literature in "Raghuvansham"

Desdi Mona Patel

Assist Prof. H.O.D. Sanskrit Dept, Bhavans Sheth R. A. College of Arts and Commerce, Khanpur, Ahmedabad, Gujarat (India)

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 Alayvichayvhutih..!'

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 pioussness 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.

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Gujarat University Ph.D. Scholar

आत्मपरमात्मद्वयरूपेण चेतनतत्त्वस्य सुस्पष्ट संकेतं ऋग्वेदादिवेदचतुष्टये महाभारतग्रन्थे च समुपलभ्यते । परमात्मतत्त्वं परेश्वरेश्वरयोः वाचकत्वेन वेदोपनिषदादि ग्रन्थेषु रामायणमहाभारतपुराणादि ग्रन्थेषु च दृग्गोचरी क्रियते । एवमेव दार्शनिकेषु ग्रन्थेष्वपि परमस्वरूप वाचकत्वेकेश्वरशब्दः सर्वथा सर्वत्र समुपलभ्यते ।

यथा चेतनतत्त्वभूतईश्वरत्वे परमात्मतत्त्वस्य वाचकत्व नियमेन दार्शनिकेषु ग्रन्थेषु समुपलभ्यते । तथैवऽऽत्मतत्त्वभूते चेतनतत्त्वे पुरुषशब्दस्य वाचकत्वमपि सर्वत्र शास्त्रीयग्रन्थेषु दरीदृश्यते । एवं अस्मिन् शोधपत्रे चेतनतत्त्वमीति शब्दः पुरुषेत्यर्थस्येश्वरेश्वरत्वस्य च वाचको वर्तते । सांख्ययोगन्यायवैशेषिकोत्तरमीमांसादि पञ्चाऽस्तिकदर्शनेषु पुरुषतत्त्वईश्वरत्वचापहाय सर्वेषां विवेध्य दार्शनिकतत्त्वानां जडत्वं प्रमत्तं भवतीति सुविदितचरम् ।

पुरुषाऽभिधाय चेतनतत्त्वस्य शुक्लयजुर्वेदसंहितायाम् पौनःपुन्येन निर्देशो समुपलभ्यते । एवमेव ईश्वराभि...स्य चेतनतत्त्वेन क्वचित् ईश्वर शब्देन, क्वचित् हिरण्यगर्भशब्देन, क्वचित् प्रजापतिशब्देन सुस्पष्टतया निर्देशो शुक्लयजुर्वेदसंहितायां वेदसंहितायाञ्च दृश्यते ... योगदर्शनयोः पुरुषतत्त्वस्य ईश्वरतत्त्वस्य च यादृशी विभावना तत्साख्यद्वयस्य जेतृभ्याम् महर्षिभ्याम् तथा च शास्त्र प्रबंधकैराचार्यैः विमर्शिता समुपलभ्यते तादृशी विभावना ऋग्वेदादि वेद.... ब्राह्मणोपनिषदग्रन्थेषु च बाहुल्येन बुद्धिगोचरी क्रियते ।

महाभारतस्य शान्तिपर्वणः मोक्षधर्मपर्वणि सुनिबद्धे भृगुभागद्वाजसंवादे जनकयाज्ञवल्कयोः संवादे चेतनतत्त्वस्य क्रियमाणः परामर्शः समुपलभ्यते । तत्र समुपलभ्यमानं चेतनतत्त्वं सांख्ययोगदर्शने संकल्पिताभ्याम् पुरुषेश्वराभ्याम् सह तादृश्यम् भजत इति दिक् । एवं वेदोपनिषद परम्परायां महर्षिभिः सुचिन्तितम् पौरुषतत्त्वं ईश्वरतत्त्वं च सांख्ययोगदर्शने दार्शनिकविवेचनपद्धत्या व्याकृतम् भूत्वा परिष्कृतत्वरूपेण सुप्रतिष्ठान् भजत इति वक्तुं याचते ।

प्रस्तुते शोधपत्रे सांख्यदर्शने पुरुषरूपचेतनतत्त्वस्य सुनिबद्धान् संकल्पान् प्रथमम् तावत् निरूप्यते ।

(१) सांख्यदर्शने चेतनात्मकस्य पुरुषतत्त्वस्य विभावना -

सांख्यकारिकायां पुरुषतत्त्वस्य निरूपणकारिणीनाम् कारिकाणां शास्त्रीय परमर्शेण तत्र स्वरूपमधोलिखितरीत्या प्रतिपादयति याचते । सप्तदश कारिकाणां चेतनात्मकस्य पुरुषतत्त्वस्य सद्भाव प्रतिपादनस्य शास्त्रीययुक्तिपुरस्सरम् सोपपत्तिक प्रयत्नं कृतं दृश्यते । अत्र पुरुषस्यास्तित्वं प्रतिपादनाय पंचकारणानि वा प्रमाणानि सांख्यकारिकारेण पुरिष्कृत्यते । प्रथमं तावत् संघातपदार्थत्वादिति प्रकृत्यादि पञ्चभूतपर्यन्तो जडात्मकश्चतुर्विंशति संख्यया संख्यातः सांख्यतत्त्वविस्तार संघातशब्देनाऽभिधीयते । अयं चतुर्विंशति संख्यात्मको जडवर्गः पदार्थरूपत्वात् तस्य संस्थितस्तु संसारे पदार्थत्वात् अर्थात् परकार्यसंपादनार्थमेव न तु प्रयोजन सिद्धयर्थम् भवतीति सर्वथात्वात् प्राकृततमैः जनैरपि स जडवर्गो तु तमनुभूयते इत्थं व्याकृतोऽयं जडवर्गः । यस्यकृते अयं पदार्थः संघातः सह न कश्चितन्यः किन्तु चेतनात्मकः पुरुषः एव । एवमनेन हेतुना पुरुषस्य सद्भावः सिध्यति ॥२॥ सत्वरसजस्तमसादि गुणत्रयः त्रिगुणशब्देनाऽभिधीयते । तस्य त्रिगुणस्याऽभावो वा विपर्यासो यस्मिन् चेतनात्मके तत्त्वे वर्तते । स पुरुष एव इति सर्वथा सिद्धं भवति । एवं पुरुषस्याऽस्तित्वसद्भावक परकं इदं परमीदं प्रमाणमिति ॥३॥ यथा रथादिजडवर्गः यन्त्रादिधिष्ठितः तमेव प्रचाल्यते कार्यासिद्धौ व्याकृतः क्रियते । तद्यथाऽयं चतुर्विंशति संख्यको प्रकृत्यादिभूतपर्यन्तो जडवर्गं जडत्वात्

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નોંધ :

લેખમાં પ્રકાશિત તથ્યો, વિગતો, લખાણ અંગેની સંપૂર્ણ જવાબદારી જે- તે લેખકની રહેશે. આ અંગે પ્રકાશકની કોઈ જવાબદારી બનતી નથી. લેખમાં પ્રસ્તુત વિચારો મંતવ્યો લેખકના અંગત છે. જે અંગે પ્રકાશક સંમત છે તેમ માનવું નહીં. મુદ્રણદોષ અંગેની જવાબદારી પ્રકાશકની રહેશે નહીં.

5. शिवपुराणमें शिवतत्व

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पुराण भारतीय संस्कृतिका मेरुदण्ड है । पुराण आधुनिक भारतीय समाजकी आधारपीठ है । 'पुराण' शब्दका अर्थ 'पुराभवम्' (प्राचीनकाल में होनेवाला) इस अर्थमें किया जाता है ।

पुराण शब्दकी व्युत्पत्ति पाणिनि, यास्क तथा स्वयं पुराणोंने भी दी है । 'पुराण' शब्द ऋग्वेदमें एक दर्जनसे अधिक स्थानों पर मिलता है । यह वहाँ विशेषण है तथा उसका अर्थ है प्राचीन, पूर्वकालमें होनेवाला । ऋग्वेदमें 'पुराण' शब्दका प्रयोग अनेक मन्त्रोंमें उपलब्ध होता है ।
(ऋग्वेद - 3-48-9:/3-46-6/ 10/13,6)

लेकिन इन स्थलों पर पुराण शब्द केवल प्राचीनताका ही बोधक है । अथर्ववेदमें हमें पुराण शब्द इतिहास, गाथा तथा नाराशंसी शब्दों के साथ प्रयुक्त मिलता है । जहाँ एक विशिष्ट विध्याके रूपमें ही उपलब्ध होता है ।
अथर्ववेद - 7-28

" सायं चिरं प्राहेप्रगेअव्ययेअभयस्तयुट्युटौ तुट् च ।" (पाणिनिसूत्र -4/3/23) इस पाणिनिके सूत्रसे पुरा शब्दसे 'ट्यु' प्रत्यय करने तथा 'तुट्' के आगमन होने पर पुरातन् शब्द निष्पन्न होता है । स्वयं पाणिनिने ही अपने दो सूत्रों-पूर्वकालैक सर्व जरत् पुराण नव केवलाः समानाधिकरणेन॥ (2-1-49) तथा पुराणप्रोक्तेषु ब्राभणकल्पेषु ॥ (4-1-104)

यास्कके निरुक्त(3-19)के अनुसार पुराणकी व्युत्पत्ति है ।

" पुरा नवं भवति"। अर्थात् जो प्राचीन होकर भी नया होता है । वायुपुराणके अनुसार यह व्युत्पत्ति है । " पुरा अनति" - अर्थात् प्राचीनकालमें जो जिवित था । पद्मपुराणके अनुसार 'पुरा परम्परा वष्टि कामयते' । अर्थात् जो प्राचीनताकी या परम्पराकी कामना करता है वह पुराण कहलाता है । आरण्यकग्रन्थ तथा उपनिषदोंमें भी पुराणकी विशद चर्चा की गई है । इतिहासपुराणः पंचमो वेदानां वेदः।
(छान्दोग्य -7-1-8)

छान्दोग्य उपनिषदमें इतिहास पुराण को पंचमवेद कहा गया है । महाभारत के अनुशासन पर्व में मानवधर्मका वर्णन है । इसी तरह महाभारतके कई पर्वमें अनुशासनपर्व , आदिपर्व , वनपर्वमें पुराणकी चर्चा की गई है । रामायणमें भी पुराण तथा पुराणवित् का

Ānand-Mīmāṃsā

(Sāhitya, Kalā Aur Vijnāna Ke Paripreksya men)

Vol. - II



Editor :

Dr. Geeta Mehta

Principal B.D. College

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Modern Trends in Physical Education, Sports and Yogic Science



: Editors :

◆ Dr. Ramesh J. Chaudhari ◆ Dr. Dharmashih B. Desai ◆ Prof. Manoj N. Parekh

Akshar Book Agency, Ahmedabad

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"Role of Sports Psychology in Game"

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Introduction:-

In twenty first century sports world very crucial so one idea can whole sports world change and one technique can change whole Game. Today Sports performance is high and high To reach the upper echelons of the sporting world doesn't just require physical effort, but mental effort also. As such, sports psychology has become a massive factor in every sporting discipline. Sports psychology is the study of how psychology influences sports, athletic performance, exercise and physical activity. Some sports psychologists work with professional athletes and coaches to improve performance and increase motivation. Other professionals utilize exercise and sports to enhance people's lives and well-being throughout the entire lifespan.

Contemporary sports psychology is a diverse field. While finding ways to help athletes is certainly an important part of sports psychology, the application of exercise and physical activity for improving the lives of non-athletes is also a major focus.

The role of Psychology in Sports

Sports performance is determined by a combination of psychology factor, technical skill, tactical insight and state of mind. All four factors are critical to peak performance. One could argue however that the last of these is the executive function, as it is the mind which determines whether or not what you have trained in over the past few years, is brought out on the day – at that moment when it matters most.

Yet it is this aspect of sports performance which has traditionally been paid the least attention in preparation for competition. Hence, in a world where many athletes are physically, technically and tactically increasingly similar, it is the mind which offers perhaps the greatest scope for a competitive advantage.

The role of mind has become even more important with the rapidly increasing commercialization of sport, which has presented new pressures for athletes across many levels and ages. Fortunately, like the other three factors, the mind can be improved through training. The more the mental skills are learned and practiced, the better and the more consistent the performances become. There is little doubt that in future, proper mental preparation will become as routinely integrated into training and competition as the other factors already are.

Why are Psychological Skills Important for Athletes ?

Is physical practice the only component of your training program? How do you learn to maximize your performance or even to be a consistent performer? Athletes and coaches always think they must only practice longer and harder- they are reluctant to include psychological tools in their training and performance regime.

To be a better athlete does not necessarily mean that you must train harder or longer. It could mean that you need to address all the components that make up a successful athletic performance-mental as well as physical. Since you do not enter in to competition with a completely empty head, you must include mental skills in your training and conditioning programmes as well. This will enable you to develop the strategies which will prepare you to enter a competition with the proper mind set. If you are interested in getting the most of your athletic endeavors, you can no longer treat your performance as a combination of isolated factors which come together in some mysterious and unified way on the day of the competition. A long distance athlete would never think to enter a long distance race without spending time physically preparing the body to meet the conditioning demand of race, yet, most athletes probably enter a race without determining what psychological skill he or she would need to help achieve the best physical performance. Almost no one prepares practices the necessary mental conditions. As the science of sport performance. Traditionally, no attention has been given to the cognitive aspects of performance. Coaches and athletes have devoted most of their attention to the

Life Style Management & Wellness Through Physical Education & Sports



: Editors :

◆ Dr. Ramesh J. Chaudhari ◆ Dr. Dharmashih B. Desai ◆ Prof. Manoj N. Parekh



અક્ષર પબ્લિકેશન, અમદાવાદ

44. વીર નર્મદ દક્ષિણ ગુજરાત યુનિવર્સિટીના આંતર કોલેજીએટ ક્લાએ ખો-ખો અને એથ્લેટિક્સ રમતમાં ભાગ લેનાર ભાઈઓના ચિંતાના સ્તરનો તુલનાત્મક અભ્યાસ
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 शेठ आर.ए. कोलेज ऑफ आर्ट्स एण्ड कोमर्स,
 खानपुर, अहमदाबाद-१

यांत्रिकता :

मानव विश्वनियन्ता का बनाया हुआ एक अद्वैत, श्रेष्ठ और विशिष्ट यन्त्र है। मानव जीवन के तमाम पासाओ में यांत्रिक सिद्धांतों को गत्यात्मक कौशल्य शिक्षा में लागु करके शक्ति और समय का कम उपयोग करके, कलात्मक क्रियाओं को ज्यादा कार्यक्षम बनाके, क्रिया को बहुत अच्छी तरह से निखारा जाता है। बायोमिकेनिक्स दो शब्दों से जुड़ा हुआ है। बायो और मिकेनिक्स। बायो का अर्थ है जैव, जैविक, जनीन, शारीरिक, शरीर से जुड़ा हुआ और मिकेनिक्स याने की यांत्रिक। यांत्रिक का अर्थ है यन्त्र से जुड़ा हुआ जैव में यांत्रिकता का प्रादुर्भाव होने से अच्छा परिणाम प्राप्त होता है। जैव क्रिया याने की शरीर से जुड़ी हुई। जैसे की चलना, बैठना, दौटना और कूदना सभी यांत्रिक क्रियाएँ यांत्रिकता द्वारा ही सम्भवित है। यांत्रिकता ये सभी जैविक परिवर्तनों को बल, जडप और ताकत देकर ज्यादा क्रियाशील बनाते है।

मानव शरीर के आठ तंत्र है। जैसे की रुधिराभिसरण तंत्र, श्वसन तंत्र, उत्सर्ग तंत्र, चेता तंत्र, पाचन तंत्र, अस्थि तंत्र, स्नायु तंत्र और प्रजनन तंत्र ये सभी तंत्र एक दूसरे से जुड़े हुए है। उसमें जैव यांत्रिकता के आधार पर रमत गमत में स्नायु तंत्र और अस्थि तंत्र ज्यादा उपयोगी होता है। परमात्मा ने अस्थि तंत्र को चल और अचल सांधाओ से जुडकर यांत्रिकता का निर्माण किया है। जिस में खिल, उखड़ी, मिजागरा ये सभी सांधाओ से अलग अलग प्रकार के उच्चासन का निर्माण होता है। विश्व के कोई भी प्राणी का मिकेनिजम उसके जनिन तत्व पर ही आधारित है। इसलिए इस यांत्रिकता को विभिन्न सिद्धांतों के उपयोग द्वारा भौमितिक, गाणितिक और रासायनिक क्रिया के साथ यांत्रिकता में निःसंकोच बदलाव आता है।

शरीर में जहाँ जहाँ जोइंट है वहाँ वहाँ स्नायु है। क्योंकि सांधाओ के हलन चलन से स्नायुओं के आंकुचन प्रसारण से शक्ति का निर्माण होता है। भौतिक के सिद्धांत पर ही मानव जीवन का आधार है। मानव शरीर की रचना के अनुसार उसमें बायोलोजिकल (जैविक) फेरफार होते है।

Physical Education & Sports Sciences



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Dr. N. J. Chaniyara

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(Volume 1)

Dr. Harjeetsingh D. Sikh

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IMPORTANCE OF HUMAN RIGHT IN THE SPORTS

DR. P. C. CHAVDA
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Introduction

Today's What is Human Rights in the World? The Right to Water - The Right to Adequate Food - Frequently Asked Questions on Economic, Social and Cultural Rights - Terrorism and Counter-terrorism - The Right to Health - Human Rights Defenders: Protecting the Right to Defend Human Rights - The Human Right to Adequate Housing (Rev.1) - Civil and Political Rights. But This paper, highlights the fact that human rights continue to be violated in ways that are directly or indirectly related to sports. Why sport is emerging as such an effective teaching and learning methodology for human rights education across the global. Human rights have a vital role to play in sports that is often overlooked. From fighting racism, sexism and homophobia to standing up for the rights of the workers building stadiums. Sports and human rights are intrinsically linked. The Olympic Charter, which regulates the organization of the Olympic Movement, notes that the "goal of Olympics is to place sports at the service of the harmonious development of man, with a view to promoting a peaceful society concerned with the preservation of human dignity." Practicing sports can greatly contribute to the development and empowerment of human beings, particularly these socially or marginalized groups. Likewise, sports can assist in building development and peace.

Following a general discussion of the development and status of human rights, we turn specifically to the issue of human rights in sports, both in terms of the human rights of athletes and in terms of a more basic right to participate in sport and physical activity. We provide examples of campaigns against racism and apartheid, for gender equity and for athletes' rights; and we consider examples of some current strategic campaigns for children's and workers' rights in relation to sport and physical activity, and against the attack on public support of sport and physical activity.

Dr Doris Corbett, the President of the International Council for Health, Physical Education, Recreation, Sport and Dance, she observed:

"Sport has universal value and is a social movement striving to contribute to the development of a peaceful and better world. Society expects many important and worthwhile things from sport and uses sport to support various fundamental social values and ethical principles such as equality for all people, fair play, respect for the loser, friendship, solidarity, justice and democracy, international peace and understanding."

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માનવ શરીર માટે આધ્યાત્મિક અને વૈજ્ઞાનિક જ્ઞાન

ડો. પી. સી. ઘાવડા

ભવન્સ શ્રીઠ આર. એ. કોલેજ ઓફ
આર્ટ્સ એન્ડ કોમર્સ
ખાનપુર, અમદાવાદ-૧

ડો. આર. જે. ચૌધરી

પ્રિન્સિપાલશ્રી, શ્રીમતી એ. પી. પટેલ આર્ટ્સ
લેટ શ્રી એન. પી. પટેલ કોમર્સ કોલેજ,
અમદાવાદ-૩૦

પ્રસ્તાવના :

દેખો અપને આપકો જાનો અપને આપ,
અપને કો જાને બીના, કેસે મીટે ભવ સંતાપ

માનવ શરીર એ ગૂઠ રહસ્ય છે. માનવ શરીરને પામવા માટે તેને જાણવું જરૂરી છે. કોઈ પણ માટે શરીર એ સાધન છે. આ સાધનારા જ માનવી સિધ્ધિનાં સોપાનો સર કરી શકે છે.

કોઈએ સાચું કહ્યું છે કે 'પિંડે સો બ્રહ્માંડે' એટલે કે જેટલું પિંડ કે શરીરમાં છે એટલું જ બ્રહ્માંડ વ્યાપી કે વિલસી રહ્યું છે. જેમ કે પૃથ્વી પર ત્રીજા ભાગનું પાણી છે તેમ શરીરમાં પણ ત્રીજા ભાગનું પાણી સમાયેલું છે. શરીર રચના ચાર કોષોનું બનેલ છે. અન્નમય કોષ, વિજ્ઞાનમય કોષ, મનોમય કોષ, આનંદમય કોષ. તેમજ શરીર વાત પ્રધાન, કફ પ્રધાન અને પિત્ત પ્રધાન એમ ત્રણ પ્રકૃતિનું બનેલું છે.

માનવ શરીરની રચના વિશ્વનિયંત્રતા એ એક કુશળ એન્જિનિયર દ્વારા કુશળ કૌશલ્ય યાંત્રિકતાની સુધાર કરી છે. માનવ શરીર એ અસંખ્ય વૈવિધ્યસભર અંગોની સુરચનાની અજોડ કલાકૃતિ છે. આ પેષરમાં માનવ શરીરને આધ્યાત્મિક અને વૈજ્ઞાનિક જ્ઞાનની સહજ સમજ દ્વારા શરીર જ્ઞાનની સમજૂતિ આપવાનો સહજ પ્રયત્ન કરવામાં આવ્યો છે.

આધ્યાત્મિક દ્રષ્ટિ થી માનવ શરીર :

માનવ શરીર એ આધ્યાત્મિક અને વૈજ્ઞાનિક રીતે આઠ નો ઠાઠ માનવામાં આવે છે. આધ્યાત્મિક જોઈએ તો પાંચ તત્વ અને ત્રણ ગુણ મળી આ દેહની રચના કરેલી છે. પાંચ તત્વ એટલે કે પૃથ્વી, વાયુ, તેજ અને આકાશ તેમજ ત્રણ ગુણ રજસ, તમસ અને સાત્વ એમ આઠની રચનાનો આ માનવ શરીર ઠાઠ બનેલો છે. જેમાં ૭૨૦૦૦ નાડીઓ આવેલી છે. જેમાં મુખ્ય ત્રણ નાડી ઈંગલા, પિંગલા અને વૃક્ષા છે. ઈંગલા એ ઘ્ર્ણી નાડી છે. જેને ચં નાડી પણ કહે છે. પિંગલા નાડી એ જમણી નાડી છે તેને સૂર્ય

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**National Seminar on Physical
Education & Sports Sciences**

April 11th & 12th 2015



Chief Editor

Dr. N. J. Chaniyara
Associate Professor
H.L. College of Commerce, Ahmedabad

**Gujarat State Universities & Colleges
Physical Education Teachers' Association**

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**National Seminar on
Physical Education, Sports Management,
Exercise Science & Yogic Science**

21st & 22nd March 2014



Keep Fit

Chief Editor

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**Gujarat State Universities & Colleges
Physical Education Teachers' Association**

Creativity & Innovation in Teaching

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Introduction :

"Our everyday creativity is not only good for us but it 's also one of the most powerful capacities we have, bringing us alive in each moment, affecting our health and well-being, offering richness and alternatives in what we do, and helping us move further in our creative and personal development."-Dr.Ruth Richards

Creativity and innovation are at the heart of a powerful shift occurring in our lives as society moves from an industrial economy to a knowledge economy. Whether scientific advances, technology break through, new political and economic structures, environmental solutions, or an updated code of ethics for 21st century life, everything is in flux-and everything demands innovative, out of the box thinking. In the knowledge society, creativity and innovation are in high demand.

The burden of reinvention, of course, falls on today's generation of students. So it follows that education should focus on fostering innovation by putting curiosity, critical thinking, deep understanding, the rules and tools of inquiry, and creative brainstorming at the center of the curriculum. This is hardly the case, as we know. In fact, innovation and the current classroom model most often operate as antagonists. The system is evolving but not quickly enough to get young people ready for the new world. But there are a number of ways that teachers can by pass the system and offer students the tools and experiences that spur an innovative mindset. Creativity is to see things in new ways, to think new both within the existing framework and outside the framework."

Students will engage in discussion if the topic is meaningful to them. It has to be relevant to current new topics, current research, current learning, their community and their environment just to name a few. In fact, a good way to look at student learning objectives, is to create statements that begin in the following ways:

Students will be able to...

Students will demonstrate...

Physical Education, Sports Management, Exercise Science and Yogic Science



Chief Editor

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Current trend in Professional Preparation

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INTRODUCTION :-

21st Century is a Global Century. Now a days professional preparation is very useful in any sectors. Today rapid changes are taking place in the education systems through technological equipment. Current trends in professional preparation believe new teacher candidates must be equipped with knowledge and skills and learn how to integrate them into their classroom practice for our nation to realize its goal of successfully meeting the challenges of this century. This is not a matter of teaching either academic or knowledge and skills but in this time our children meet the demands of a global economy, as well as engage in good citizenship and participate fully in a vibrant and civil society. Our Educationalists come together to consider how professional preparation programs might more effective and useful. All India Council for Teachers Education (AICTE) have approved the professional preparation in to sports education.

CORE PRINCIPLES ON SKILLS OF PROFESSIONAL PREPARATION :

- Providing high-quality alternative routes to teaching.
- Building on private and public partnerships that share common sets of ideas in advancing education reforms.
- Curricula in accordance with national and state standards.
- Higher education leaders will work with local communities to inform the redesign of educator preparation programs to more effectively meet the needs of learners.
- Effectively partnering with urban schools to prepare teacher candidates to teach in urban environments with large numbers of culturally and subjectively.
- Playing a greater role with charter and other experimental/alternative institution.
- Effectively recruiting career changers to build the teacher workforce.
- Ensure that teacher candidates receive extensive, in-depth playing experiences with mentoring support that requires performance evaluation tied to the teacher licensure process and high standards for beginning practice.