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2002 - 2003



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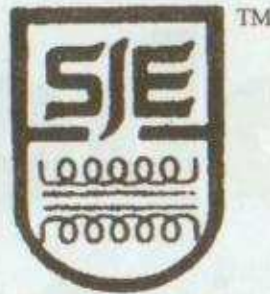
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Message

The Mandal projects Gujarati Culture to Delhi. Since its inception more than thirty Mandal registered on 18-11-83 under Societies Registration Act 1860 (Registration). It has grown in stature from a modest beginning through untiring efforts and dedication by office Bearers over last three decades. I acknowledge my gratitude to all present office bearers in particular and members of Mandal in general for their selfless enhancing cultural aspirations of Gujarati people of Delhi by their active involvement in various activities. The members of Mandal have been having been festivals on Gujarat art and crafts, Gujarati food festivals, Ras Garba, Navratri Day year get together etc. The Mandal also encourages literary, educational and sports among children of its members by providing annual scholarships and prizes. The international outlook of Gujaratis can be witnessed in participation of Delhiites in groups in our programmes. We are grateful to our generous donors and volunteers of our programme without which we could not have achieved the same.

We have decided this year in 2002 to enroll Members, as Patron on minimum Rs.1001/-. The response so far has been encouraging.

Our Mandal also jointly participated in Sardar Patel Jayanti Celebrations, organized Education Society. Scholarship was awarded to meritorious students during AGM, celebrated at Sanjay Park, which was well attended by members. Children Talent organized at India Habitat Centre. A painting Competition was also organized at Durgashthami & Sharad-Purnima programmes were organized at A-Block JC Colony Club and Holiday club at Panchsheel Enclave.

We are also particularly grateful to advertisers who have generously contributed to programmes and Souvenir a success. We are grateful to Smt. Madhuben Oza, contributed towards prizes at Dilli Haat and for arranging Prasad at Durgashthami p. S. Surendra Talwar, for arranging Site at Defence Colony Club, Kanubhai Patel for in Holiday Club. We are also grateful to Shri Vithalbhai Pala for sponsoring Prize performance in Dandiya. We will be failing in our duty if we do not acknowledge thanks to Smt. Girika Kapasi, Smt. Darshana Kapasi, Smt. Manjuben Kapasi, Smt. Kantawala, Smt. Urmiben Gandhi, Smt. Sachinaben Patel for Rangoli at Defense Club.

Nutan Varshaabhinandan Sneh Milan is being planned at Sardar Patel Vidyalaya 2002.

We hope that our esteemed donors will continue to extend their co-operation for and serve worthy cause of fulfilling cultural aspirations of Gujaratis in Delhi particularly.

Naliniben Kantawala
President

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Buildings are essentially living organisms, breathing and living modules. Not only this they have their own static existence. They have music in their own structure. Even though there are innu but to be followed for the construction of a perfect building. There are some principles, which need attention and observation, and which should not be neglected or violated, especially in the case of buildings.

The central space should be set aside or left free for the confluence of cosmic and elemental energy. It should be free of structural elements in order to effect breathing power to the enclosed space. It is considered a spiritual center and it is maintained in perfect order harmony, the people living in it could experience happiness. The central space could be used as a hall or open courtyard meant for celebrating weddings. It is prohibited for daily household activities like bathing, eating, sleeping etc. etc....

The height of the plinth should be determined, based on the height of the whole structure, ascertained from the width of the building. For a building that is akin to the human form, *Upana*, top of the basement and *Adhisthana*, the upper level serve as the footrest and foot respectively. The plinth should be proportionate to the height of the columns or to the height of the walls. A high plinth presents a good elevation but it makes the verandahs usable when the rain falls. The secondary plinth covers the buildings, but it covers the yards all around. This remedies a great deal, the trouble from creeping abominations that are abundant in a climate like that of India.

For all designs of the buildings, the width is considered to be the fundamental dimension. All other dimensions are derived only from the width. Whether the architectural structure is a temple or a residential building, the width remains as the primal measure. The width is further divided into smaller units or modules to facilitate the calculation of the dimensions of minor members of the structure. The proportion is considered to be the most suitable and favourites, because this proportion is capable of effecting a note.

The height of a building is the distance between the basement and the top. These height dimensions are determined on the basis of their widths. If the width is 30 feet, we can have different heights: 50, 55, 60 feet. According to the science of vaastu, the top of the uppermost floor should not give a truncated appearance. It should be beautified by architectural ornamentations. In case of the head with a tuft would be seen more pleasant than the cropped or shaven head.

Vaastu tips:

1. The best place for keeping cash is North. The strong room for keeping cash, jewellery, wealth should be in the north of any plot or room. This is the direction of *Kuber*, the lord of wealth. The door of the strong room should be in the east or north walls. The almirah containing the cash should not face the door.
2. If the wall of the house in the East is tall, it stalls the entry of prosperity, Goddess Laxmi, in the house. Therefore, it should be small in height.
3. The Northeast area should be kept clean and open to the sky. Underground water in this area is added advantage to ensure financial and family growth.
4. The presence of *Agni* in *Agni moola*, the South East area will avoid troubles in the family and at work.
5. The North West area, the *Vayu moola*, should be open to the sky; improper maintenance of this area may lead to litigation and misunderstanding.

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મહેમાન કલાકાર

મુબઈ માં રહેવું અને જુદું માં આવેલ 'જાનકી કુટિર' માં પૃથ્વી શિવેટર્સ ન જોવું તે આગરા માં રહી ને બસબર છે. પ્રખ્યાત નાટ્યકાર અને કુશળ અદાકાર સ્વ.પૃથ્વીરાજ કપૂર ની સ્મૃતિ માં સશી કપૂર અને તેના નાનકડું સોહમણ શિવેટર બાંધ્યું છે. પટકોણ આકાર ના મોટા તખ્તા ની ત્રણ બાજુ ત્રણ ત્રણ લાઈન માં પૂરા વાતાવુકીત આ હોલ માં ઘોંસો થી વધારે સંખ્યા માં પ્રેક્ષકો ન બેસી શકે. તમારી સામે જ નાટક બ નુકસાન ધોરણે પ્રવેશ ફી માત્ર મામૂલી. અલગ અલગ નાટ્યસંસ્થાઓ બહી આવી ને પ્રેક્ષકોનું મનોરંજન પૂરું શિવેટર માં નાનું એવું કાફે જેમાં થા કોફી હસ્ટ ફૂડ મળે. સુંદર મજાનો બગીચો અને લાયબ્રેરી. દીવાલો ઉપ એવા ચિત્રો. તમારા ઘરમાં જ તમે આંટા મારતા હો તેવું આત્મીયતા થી સંભર એવું વાતાવરણ લાગે. પ્રવેશ ટેબલ અને ખુરશી મુકેલા હોય. શો ના ટાઈમ પહેલાં અહીં કલાકો ટિકિટો વહેંચવા એક કલાક આવી ને ખુરશી તે પહેલો એ ધોરણે ટિકિટ મળે. એડવાન્સ બુકિંગ નો તો સવાલ જ નહીં ટિકિટ વહેંચવા ક્યારેક એકે. હોલમાં બેસતા હોય, ઓમ પુરી, નાદીરા સજ બબ્બર, બેન્તમીન ગીલાણી, અનુપમ ખેર, રત્ના પાઠક, નરિ કારો બગીચા માં આંટા મારતા દેખાઈ આવે. બાજુમાં બેઠા ઘાટ ના ઝૂંપડા જેવી નાની નાની કુટિરો. તેનું ન મને નાટકો નો બહુ જ જોખ. પૃથ્વી શિવેટર્સ ના વખાણ સાંભળ્યા એટલે તે જોવા ની ઝંખના વધી ગઈ. આખ્યા કે આવતા સનિવારે શબાના આઝમી ની મુખ્ય ભુમિકા વાળું એકાંકી નાટક ભજવવાના છે. હું રહી શકાસ ફેન. તેને 'અંકુર' અને 'નિશાંત' માં જોયા પછી હું તેની ફિલ્મો જોવાનું ન શૂકું. મારી માનીતી અભિનેત્રી મારી મહાદેવ ઇચ્છા પૂરી થશે તેવી આશામાં સનિવારે મુબઈ સેન્ટ્રલ થી સંભળે ટ્રેઈન માં બેસી શાતાકુજ પહોંચી ગયો. શાતાકુજ પશ્ચિમ માં જુદું, જુદું બીજું જવાની બસ વારાફરતી મળે એટલે સમયસર જુદું ના પહોંચી ગયો. ત્યાંથી દશ મિનિટ ને અંતરે 'જાનકી કુટિર' તરફ નો એરોમાર્ક બતાવતી ગલી માં વળી ગયો વહેલો પહોંચી ગયો એટલે મેં બગીચા માં આંટા માર્યા, લાયબ્રેરી માં જૂના પીકચરો અને નાટકો ના આલ્બમ કોફી નો કપ ચડાવી ને આવ્યો ત્યાં બુકિંગ ઓફિસ ખૂલી ગઈ. ટિકિટ લેવા માં માં હું સહુ થી પહેલો હતો. નજરે હું ભલે કાઠિયાવાડી રોંધા જેવો લાગું પણ મને તેની પરવાહ ન હતી. બારણું ખૂલ્યું, શિસ્તાપ્રિય મુબઈ લાઈન માં ગોઠવાઈ ને હું અંદર દાખલ થયો, શિવેટર હોલ માં પહેલી જ કરોળ માં પહેલી સીટ ઉપર એ હતી. તેની ઉપર ખાદી ની ટોપી લટકતી હતી. તેની ઉપર લખ્યું હતું VIP. હું VIP વાળા સોફા ને છોડી ને બેઠો. મારી પાછળ ની સીટો ભરાવા લાગી. મારી અજાયબી વચ્ચે હું મારી લાઈન માં એકલો જ હતો. મને ન બીક પણ લાગી કે આ આખી રો VIP માટે હશે તો મારે સીટ બદલવી પડશે! મેં ઊભા થઈ ને પાછળ નજર સીટો ભરાઈ ગઈ હતી. હાથ શબાના! તેને નજીક થી જોવાની લાલચે હું ખોટી જગ્યાએ ફસાઈ ગયો! ત્યાં સ્ટેજ એક છોકરો મારી પાસે આવ્યો. તેણે મસાહી માં મને કહ્યું 'તમે આરામથી બેસી રહો.' મેં તેને VIP નું બોર્ડ બ 'તે માત્ર એક સીટ પૂરતું જ છે. તમે ગભરાયા વિના બેસો.'

હોલ વાગી ત્યાં સુધી કોઈ VIP આવ્યા નહીં. સ્ટેજ પર અંધાર છવાયું. ધીરેધીરે સુર્યોદય થતો હોય તેમ ના માંડ્યો. ધીમું ધીમું સંગીત શરૂ થયું. નાટક શરૂ થયું મારી માનીતી અભિનેત્રી શબાના એ સ્ટેજ પર પ્રવેશ અપલક નેરે હું તેને જોઈ રહ્યો. નાટક માં શબાના એક ગામડા ની ગોરી અને છે અને કોઈ વાતે તેના 'કસ' બેસે છે, બન્ને એક બીજા થી રિસાય છે. પતિ ગુસ્સે થાય છે ત્યારે શબાના રિસાઈ ને તેનો થોલો તૈયાર : એ તેને કહ્યું 'કહોં ચલી?' તો તે ગુસ્સે થઈ ને બોલી કે 'મેં માયકે જ રહી હું' એમ કહી સ્ટેજ પર થી ઊતરી VIP સીટ માં બેસી ગઈ. સ્ટેજ ઉપર થી તેના પતિ એ કહ્યું 'ઈતના ગુસ્સા? માયકે મેં તેરા કે કોન?' શબાના તે પહેલાં તેના બન્ને હાથ મારા ગળા માં નાખી મારા અભે માથું ટેકવી ને બોલી, 'મેરે પિતાજી કે પાસ રહુંગી' સામે હાથ જોડી ને બોલ્યો, પિતાજી, ક્યા પક સહી બાત છે? લડકી કા સ્થાન સસુરાલ મેં હી અચ્છ લગતા. જોડતા હું! ગુસ્સા છોડ ઓર વાપસ આ જાઓ' સર્પ ની જેમ વીંટળાયેલા બે સુવાળા હાથ મારા ગળા માં થી તેની મને ખબર ન પડી. શબાના ઊભી થઈ પછી જાણે અવાનક યાદ આવ્યું હોય તેમ મારા પગ પાસે પડેલાં વાકી વળી મારા કન માં મોઢું નાખી ને હળવેક થી બોલી, 'થેન્ક્યુ અંકલ' ને પછી વીજળી ની ઝડપે સ્ટેજ પર સમજ બદન સુગંધથી ભરાઈ ગયું મેં મનમાં કહ્યું કે 'ખુદ દેતા કે તો સ્ટેજ ફાડ કે દેત કે' બાકી નું નાટક ક્યા મને અ્યાલ જ ન રહ્યો. ઉંઝરવલ પડ્યો. હું પાણી પીવા બહાર નીકળ્યો. પાણી નો ગ્લાસ ભરી ગાર્ડન ની ખુ ત્યાં પેલો સ્ટેજ વાળો છોકરો દે માં કોફી અને બિસ્કિટ મૂકી ને હસતાં હસતાં બોલ્યો 'મેમ સાહબ ને ભેજ કે' જેવા મહેમાન કલાકાર નો માનદ પુરસ્કાર.

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