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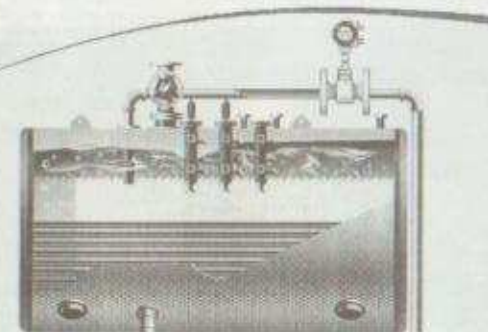
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Performers during Dandia at Gulmohar Park
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President Message

The Mandal projects Gujarati Culture to Delhi. Since its inception more than forty five years ago Mandal registered on 18-11-63 under Societies Registration Act 1860 (Registration No. S 5072), it has grown in stature from a modest beginning through untiring efforts and dedicated service by office Bearers over last three decade. I acknowledge my gratitude to all present and past office bearers in particular and members of Mandal in general for their selfless service in enhancing cultural aspirations of Gujarati people of Delhi by their active involvement and participation in various activities. The members of Mandal have been have been organizing festivals on Gujarat art and crafts, Gujarati food festivals, Ras Garba, Navratri Dandiya, New year get together etc. The mandal also encourages literary, educational and sports activities among children of its members by providing annual scholarships and prizes. The national and international outlook of Gujaratis can be witnessed in participation of Delhites of all ethnic groups in our programmes. We are grateful to our generous donors and volunteers for success of our programme without which we could not have achieved the same.

Asthmi & Sharad Purnima programmes were organized on 25th, 26th Sep & 4th Oct '09 at Gulmohar Club - Gulmohar Park which was largely attended by members, their friends and members of club. Our Mandal also jointly participated in Sardar Patel Jayanti Celebrations, organized by Gujarat Education Society. Nutan Varshaabhinandan was organized at Sardar Patel Vidyalaya on 19th October '09.

We are also particularly grateful to advertisers and donors particularly Shri Kishorebhai Gujarati, who have generously contributed to make our programmes and Souvenir a success. We are grateful to Shri MD Gujarati, for arranging Prasad at Asthmi programme, and Academy of Animation & Games for sponsoring Sharad Purnima Programme. We will be failing in our duty if we do not acknowledge particular thanks to, Monicaben Shah, Bhwanaben Lad, Sunitiben Patel, Mrs Rashmiben Nagar, Darshana Kapasi for Rangoli.

I would like to remind all of you that our Mandal is heavily dependent on donations from non-members, which is not a healthy signal. The major fund for our expenditure should come from our Members to reduce the burden on executive committee and to sustain their voluntary participation in the Mandal.

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

Pradeep Kapasi
President

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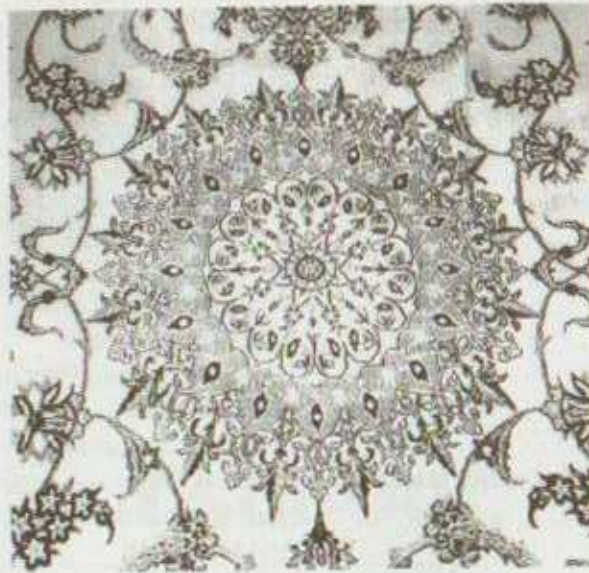
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Gujarati Literature

Gujarati as an Indian regional language counts amongst one of the oldest languages of India. Literature in Gujarati is sometimes also classified into two broad categories, namely poetry and prose, the former savouring and basking with a long lineage, dating back to the 6th century. Poetry as a perception took place as a medium of expressing religious beliefs and judgments, a stronghold of the medieval Indian times. In this context of gradual evolution, history of Gujarati literature is generally classed into three broad periods, consisting of: Early period (upto c. 1450 A.D.), the Middle period (upto 1850 A.D.) and Modern period (1850 A.D. onwards). However, Gujarati literature and tremendous maturation and proficiency in contributing is also retraced b to the sultanate (referring to the Muzaffarid dynasty, who had served as sultans of Gujarat in western India from 1391 to 1583) days.

It is a general accepted norm by historians and researchers in literature in Gujarati literature that the earliest writings in this very ancient language were framed by Jaina authors. These were further composed in the form of Rasas, Phagus and Vilasas. Rasas refer to those long poems which were heroic, romantic or narrative in essential nature. Salibha Suri's Bharatesvara Bahubalirasa (1185 A.D.), Vijayasena's Revanarasa (1235 A.D.), Ambadeva's Samararasa (1315 A.D.) and Vinayaprabha's Gautama Svamirasa (1356 A.D.) are the most hand-picked examples of this form of literature in Gujarati language. The other notable Prabandha or narrative poems of this period include Sridhara's Ranam Chanda (1398 A.D.), Merutunga's Prabodhachintamani, Padmanabha Kanhadade Prabandha (1456 A.D.) and Bhima's Sadayavatsa Katha (1500 A.D.). The phagus are poems that pictured the blissful and cheery nature of the spring festival (Vasantha). Rajasekhara's Neminatha-phagu (1400 A.D.) and Gunavanta's Vasantha-vilasa (1350 A.D.) are the unsurpassed instances of such texts. Neminatha Catuspadika (1140 A.D.) and Vinayachandra is the oldest of the baramasi genre of Gujarati poems. The earliest work in Gujarati prose was Tarunaprabha's Balavabodha (1400 A.D.). Prithvichandra Charita (1422 A.D.) of Manikyasundara, which essentially served as a religious romance, is the most prominent illustration of Old Gujarati prose and is reminiscent of Bana's Kadambari.

During the 16th century, Gujarati literature had come under the tremendous sway of the Bhakti movement, a popular cultural movement.



सावधान

आपकी चीकस निगाहें
हो सकती हैं
हादसे से बचने का
समाधान



- ❶ किसी भी लावारिस या संदिग्ध वस्तु को न छुएं क्योंकि यह बम हो सकती है।
- ❷ ऐसी किसी भी वस्तु के नजर आने पर शोर मचायें और अपने सह यात्रियों को-सावधान करें।
- ❸ तुरंत रेलवे सुरक्षा बल (आरपीएफ), राजकीय रेलवे पुलिस (जीआरपी) या इयूटी पर कार्यरत किसी रेल कर्मचारी को सूचित करें।



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liberate the religion from entrenched priesthood. Narsimha Mehta (1415-1481 A.D.) was the foremost poet of this era. His poems delineated the very saintly and mystical sense and bore an intense reflection of the philosophy of Advaitism. Narasimha Mehta's Govinda Gamana, Surata Sangrama, Sudama Charitra and Sringaramala are stupendous and exceptional illustrations of devotional poetry. Another poet, Bhalana (1434-1514 A.D.) had furnished a meritorious representation of Bana's Kadambari into Gujarati. Bhalana had also composed other substantial and irreplaceable works like Dasama Skandha, Nalakhya, Ramabala Charitra and Chand Akhya. Yet another poet, Mandana had given form to immortal works like Prabodha Battisi, Ramayana and Rukmangada Katha. During this period of the influence of Bhakti Movement upon Gujarati literature, the Ramayana, the Bhagavad Gita, the Yogavashistha and the Panchatantra were all translated into Gujarati language.

The approaching 17th and 18th centuries in Gujarati literature were wholly predominated by three great Gujarati poets, namely - Aksayadasa or Akho (1591-1656), Premananda Bhatta (1636-1734) and Syamaladasa Bhatta or Samala (1699-1769). Akho's Akho Gita, Cittavicara Samvada and Anubhava Bindu have always been illustrated as being 'emphatic compositions on the Vedanta. Premananda Bhatta, who is deemed as the biggest of all the Gujarati poets, was absolutely involved in taking and elevating Gujarati language and literature to new peak heights. Amongst Premananda Bhatta's umpteen authorships, the most crucial ones comprise Okha Harana, Nalakhya, Abhimanyu Akhya, Dasama Skandha, Sudama Charitra and Sudhanva Khyana. Samala was also an extremely creative and productive poet, who had given birth to unforgettable works like Padmavati, Batrisa Putali, Nanda Batrisi, Simhasana Batrisi and Madana Mohana in Gujarati verse writing. This period also had remained witness to the colossal Puranic revival, which led to the rapid growth and maturation of devotional poetry in Gujarati literature. Dayaram (1767-1852) had given rise to religious, ethical and romantic lyrics referred to as garbis. His most authoritative works comprise Bhakti Posana, Rasika Vallabha and Ajamila Akhya. The Ramayana was authored by Giridhara in Gujarati during the middle of the 19th century. Parmanand, Brahmanand, Vallabha, Haridas, Dhira Bhagat and Divali Bali were the other authoritative 'saint poets' from this period of poetry predominance in Gujarati literature.

Distinguished and notable Jain monk and scholar, Hemachandra Acharya had penned a formal set of 'grammarians principles' of the harbinger of Gujarati language during the reign of the Rajput king Siddhara

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Jayasinh of Anhilwara. This treatise had formed the cornerstone of Apabhramsa grammar in Gujarati language, establishing a language from the combination of corrupted form of languages like Sanskrit and Ardhamagadhi. The life of Narasinha Mehta was also chronicled and composed as an extensive narrative ballad by Premananda, widely known as the "Mahakavi" of Gujarati, who had served in the late 17th century A.D.

From the middle of 19th century, Gujarati, like other regional Indian languages, came under strong Western influence, precisely due to colonial residence and their reign. Dalpat Ram (1820-1898) and Narmada Shankar (1833-1886) are considered as the trailblazers of modern Gujarati literature. Dalpatram's Venacharitra portrays his incredible command over hilarity and wittiness. The very first Gujarati dictionary known as Narmakosa, was composed and compiled by Narmada Shankar, which essentially serves as a history of the world, also acting as an authority on poetics. Narmada Shankar also had endeavoured umpteen varieties of poetry and smoothly adapted a few English verses into Gujarati. His Rukmini Harana, Vana Varnana and Virasimha are always considered as masterpiece compendium of poems. The other great works in Gujarati poetry comprise - Bholanath Sarabhai's Ishvara Prarthanamala (1872), Narsimharao Divatia's Smarana Samhita, Kusumamala, Hridayavina, Nupura Jhankara and Buddha Charita; Manishankar Ratanji Bhatt's Devayani, Atijnana Vasanta Vijaya and Chakravaka Mithuna and Balwantraji Thakore's Bhanakara. Nanalal was another important poet of this period in Gujarati literature, who had outshone incredibly in his apadya gadya or rhyming prose. Nanalal possesses to his recognition and reputation two poetic compilations, namely - Vasantotsava (1898) and Chitradarsana (1921), an epic referred to as Kuruksetra and numerous plays like Idukumara, Jayajyanta, Viosva Gita, Sanghamitra and Jagat Prerana. Other imperative and fundamental modern Gujarati poets comprise: Umashankar Joshi, Sundarram, Sundarji Betail, Rajendra Shah, Niranjana Bhagat, Benibhai Purohit and Balmukund Dave.

During this period, the Gujarat Vidyapith became the nerve-centre of all literary activities, where new values emerged and more emphasis was given on Indianisation. Novels, short stories, diaries, letters, plays, essays, criticisms, biographies, travel books and all kinds of prose began to flood Gujarati literature.

Modern Gujarati prose was ushered in with a bang by Narmada Shankar (Ragrang), Mansukhram Tripathi, Naval Ram, K.M. Munshi and of course, the legend and nationalist himself, Mahatma Gandhi. Gandhiji's Daksina Aphrikana Satyagramo Itihasa and Atmakatha are his two mos



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exceptional works in Gujarati. Indeed, after the rise of Mahatma Gandhi's prominence in a steadily strengthening struggle for Independence and social equality, a great volume of poetry, written by poets like Umashankar Sundaram, Shesh, Snehrasmi and Betai, amongst others, were centred upon the existing social order, the struggle for Independence and the travails of Mahatma Gandhi himself. Highly inspired by Rabindranath Tagore's dialogue poems, Umashankar Joshi enriched the existing Gujarati literature by penning in the same manner. His two such poems are Prachin and Mahaprasthan.

During the 1940s, there could be witnessed a rise in communist poetry and this inspired a movement for progressive literature in Gujarat too. Meghani, Bhogilal Gandhi, Swapnastha and others began to preach class conflict and hatred of religion through their writings. K.M. Munshi is deemed one of the most multitalented and flexible and looming literary figures of Gujarati literature of the contemporary times. K.M. Munshi's most bulky and voluminous works include dramas, essays, short stories and novels. His famous novels are enlisted within the list of Gujarati novels: Prithvi Vallabha, Jaya Somanatha (1940), Bhagavan Parasurama (1946) and Tapasvini (1957). Nandshankar (1835-1905) and Govardhanrai Tripathi (1855-1907) were among the dazzling and stupendous novelists in Gujarati literature, whose celebrated and well-admired novels comprised Karana Ghelo (1866) and Sarswati Chandra respectively. Gujarati novel however was also made a household name by G.G. Joshi ('Dhumaketu'). Chunilal V. Shah, Gunvantra Acharya, Jhaverchand Meghani, Pannalal Patel and Manubhai Pancholi. Ranchhodhbhai Udayaram (1837-1923) is almost always respected as the groundbreaker and trailblazer in the art of play-writing in Gujarati with his Lalita Dukha Darsaka Nataka. The other significant dramatists were Dalpat Ram, Naval Ram (Bhat Nun Bhopalun), B.K. Thakore, Chandravadan Mehta, Jayanti Dalal and Chunilal Modi. Amongst the important essayists, citation can be made of Kaka Kalelka, Ratilal Trivedi, Lilavati Munshi, Jyotindra Dave, Jayendrarai Durkai and Ramnarayan Pathak.

Post-Independence Gujarati poetry displays a higher form of subjectivity and explores newer philosophies and lines of thought and imagery. They were more subjective and brutal, discarding old imagery and symbols and replacing them with new ideas. Prominent Gujarati poets of the post-Independence era include critically acclaimed poets like Suresh Joshi, Gulam Mohamed Sheikh, Harinder Dave, Chinu Modi, Nalin Ravji and Adil Mansuri, among others. Present day exploration into Gujarati and its language is credited to British administrator Alexander Kinloch Forbes.

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shortly after the British occupation of the region. Alexander Forbes carried out an extensive exploration of Gujarati culture and literature over the thousand years of history and amassed a large collection of manuscripts. An organisation named after him, called the Farbas Gujarati Samiti, dedicates itself to the preservation of Gujarati literature and language history from its headquarters in Mumbai.

Owing to its apparent youth with respect to its written history, Gujarati script follows the Nagari writing system. Nagari is a derivative of the Devanagari script, with one notable difference being that the horizontal stroke is not utilised. Gujarati script also has a few other variations in terms of certain consonants and employs a slightly different set of symbols for numbers. Gujarati has also been the language spoken by two of South Asia's greatest and most prominent leaders: the Father of the Indian Nation, Mahatma Gandhi and the Founder of Pakistan, Mohammed Ali Jinnah.

The post independence prose literature in Gujarati had two distinct trends, that of traditional and modern. The former dealt more with ethical values and its main writers were Gulabdas Broker, Mansukhlal Jhaveri, Vishnuprasad Trivedi and others. While existentialism, surrealism, and symbolism have influenced the latter. However, the modernists wanted to do away with moral values and religious beliefs. Eminent writers of this trend comprise Chandrakant Baxi, Suresh Joshi, Madhu Rai, Raghav Choudhury, Saroj Pathak and others. Gujarati prose has recorded great and literary feats quite rapidly in less than two hundred years and now can be counted among the front benchers in Indian literature.

In less than two hundred years, Gujarati literature has shown growth in compounded leaps and bounds, an ample demonstration of the Gujarati people's commitment towards modern ideologies in both expression and thought. With the Gujarat government's new emphasis on the basics of good governance and the development of the Information Technology sector, Gujarati is slated to attain the significance it aspires towards in this Digital Era.

The state of Gujarat is situated on the west coast of India, bounded by the Arabian Sea in the West, Rajasthan in the North and North-East, and Madhya Pradesh in the East and Maharashtra in the South and South-East. The state also shares an international border with Pakistan at the northwestern fringe. It has the longest coastline of about 1600 km which is the longest among all states in the country.



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Gujarat is one of the most prosperous states of the country owing its booming economy and industry. The state provides about 19.8% of the country's total industrial output and is the most industrialized state of the country. Gandhinagar, the capital of Gujarat is a beautiful planned city.

Gujarat is known for its rich culture and tradition. It is famous for exquisite handicrafts and textiles. Gujarat is the birth place of Mahatma Gandhi and is connected intimately with many events pertaining to India's independence. The land is replete with beautiful temples, historic monuments, architectural and cultural heritages, pristine beaches and many more other attractions.



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Gujarat Tourist Places

Popularly believed to have derived its name from Gujaratta, meaning the land of the Gujjars, a tribe that migrated to India around the 5th century AD, the state of Gujarat is one of the most traveled tourist destinations in India. It actually offers a host sightseeing options that are considered as some of the excellent tourist attractions in Gujarat.

The various tourist attractions in Gujarat are discussed as follows:



Ahmedabad:

The city of Ahmed Shah who was the medieval ruler of Gujarat, associated with the great thinker and freedom fighter, Mahatma Gandhi, Ahmedabad offers the traveler an exclusive blend of Hindu and Islamic styles of architecture.

Gandhinagar:

Located about 25 kilometers north of Ahmedabad, Gandhinagar is the newly built capital of Gujarat, named after Mahatma Gandhi.

Jamnagar:

Sited in the Saurashtra region of Gujarat approximately 302 km from Ahmedabad, Jamnagar offers tourist attractions in Gujarat like Lakhota Fort, Kotha Bastion, Willington Crescent, Solarium, Jamsaheb's Palace, and Rozi and Bedi ports.

Patan:

Discovered in the 9th century, the Patan city of Gujarat was originally known as Anhilwad Patan. It offers the places to be visited like the Rani Udayamati Vav (stepwell) and the Sahastralinga Lake.

Vadodara:

Vadodara, the cultural capital of Gujarat is a place known for its age old cultural tradition of music, and fine arts.

Pavagadh:

A wonderful hill resort for the people of Vadodara, Pavagadh is widely believed to be a chunk of the Himalayas.

Champaner:

Lying at the foothills of the Pavagadh hill in Gujarat, Champaner is the erstwhile capital of Sultan Mahmud Beghara. The Jama Masjid here is a must visit.

Surat:

An important center for textiles, zari (gold and silver threadwork) and diamond cutting and polishing, Surat in Gujarat is one of the favorite tourist sites.

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Saputara:

Gujarat's most popular hill resort, Saputara literally means 'the Abode of Serper' and is situated on top of the second highest plateau in the Sahyadri range in the center of thick forests.

Rajkot:

Discovered in the 16th century by a Rajput chief, the city of Rajkot in Gujarat is located amid the peninsula further northwest of Surat, and offers famous bead, embroidery and mirror work, tie and dye (bandhani), and appliqué work.

Bhavnagar:

The erstwhile capital of a state of the same name and ruled by the Suryavansh Rajputs from Marwar, Bhavnagar is situated to the southeast of Rajkot in Gujarat.

Junagadh:

To the west of Bhavnagar, situated at the base of the Girnar Hills of Gujarat is Junagadh. The place to be seen in Junagadh is the rock edict of Emperor Ashoka dating back to 250 BC.

Uperkot:

Located around five kilometers from Junagadh is Uperkot. The fort on top of the Uperkot hill, constructed by the Rajputs, has a beautifully decorated triple gateway. The Buddhist caves and stupas of times as early as 100-700 AD are other attractions in Uperkot.

Porbandar:

Set along the coast of Gujarat to the west of Junagadh, is Porbandar. It is famous for being the birthplace of Mahatma Gandhi.

Bhuj:

Known popularly as the doorway to Kutch, the old walled city Bhuj is one of the most important tourist destinations in India.

Sarnath:

Located near the port town of Veraval in Junagadh, Somnath is perhaps one of the most visited pilgrimage centers of Gujarat.

Dwarka:

Lying on the northern tip of the Saurashtra peninsula, at the convergence of the Gomti River and the Arabian Sea, the holy town of Dwarka is yet another pilgrimage site.

Girnar:

The complex of 16 marble temples atop the 1,118-meter high Mount Girnar in the Junagadh district of Gujarat, is one of the most sacred pilgrimage sites for the Jain community, situated.

Palitana:

The 863 Jain temples at Palitana of Gujarat are located on the 600-meter high Shatrujaya Hill, and are dedicated to various Jain saints and deities.

Events and Festivals:

Events like Diwali, Janmashtami, Navratri, Makar, the Bhavnath fair, Dang Darbar, Saputara Summer Festival, Madhavrai fair, and Desert Festival attract a major bulk of tourists.

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