



*"Green is the prime colour of the world,
& that from which its loveliness arises !"*

From SHIVSADAN to GREEN BUILDING !!!



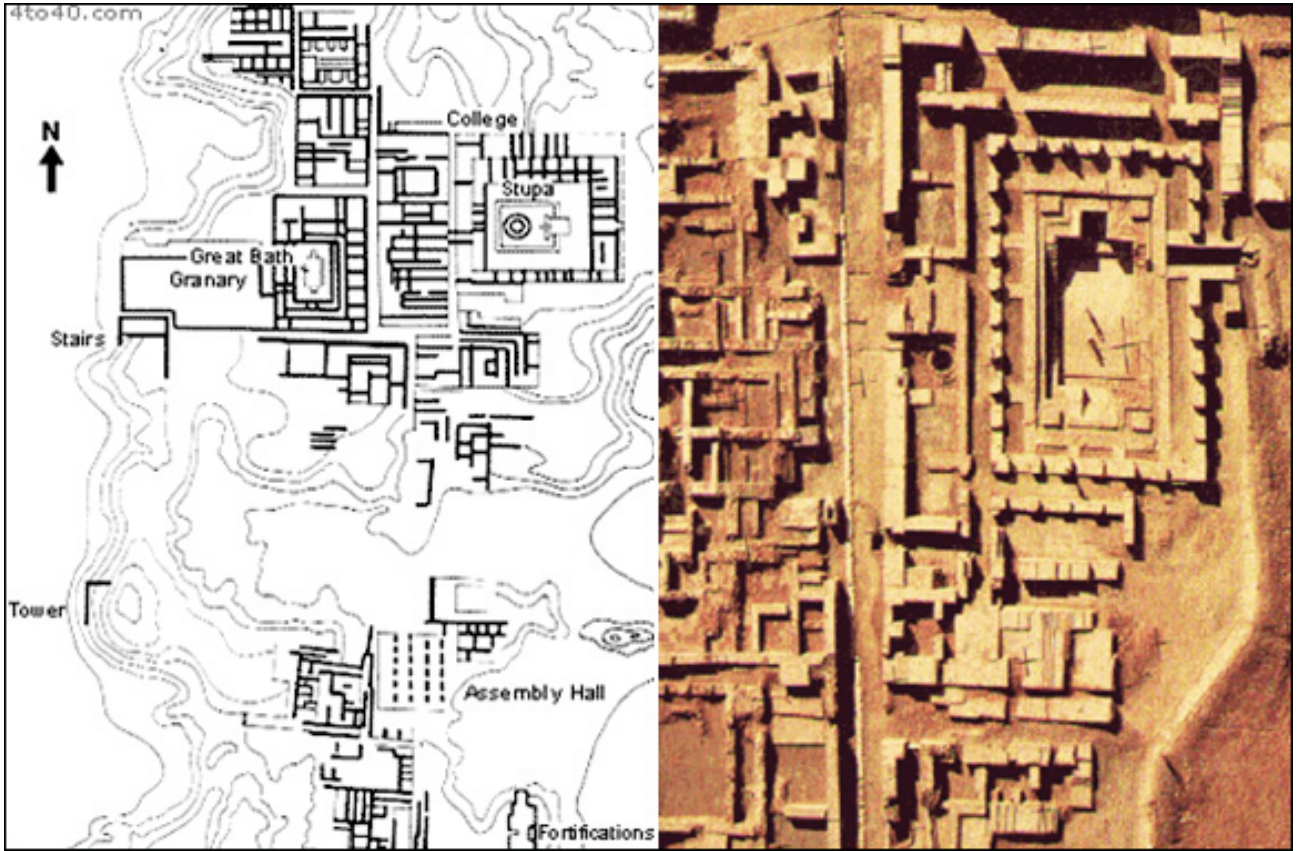
Ar. Pramod Chaugule
Editor, Greenergy

I love exploring forts! I have roamed around various forts with my friends; walking, on a bicycle, on motor bike and in a four wheeler! On one such exploration, we came down Raigad in the evening and I realized that I had left my friend's camera at the top! After a hectic hike, we were all tired. Of the eleven of us, only two were still enthusiastic about such an endeavor. My mind wouldn't feel at rest even after coming down after a lovely exploration and the reason was equally strong! I had spent the whole day in explaining the fine details of the architecture of forts built during Shivaji Maharaj's times, to all my friends!



A different type of enthusiasm had entered my whole being! I was seeing each and every detail of the principles of architecture applied in those forts everywhere; on land, in water and in the rocks! Extremely beautiful but extremely thoughtful too, each creation was a proof of the great king's far sightedness and sustainable brilliance!

A resident on the fort helped us in coming down the fort at night; we could have boasted about that, whole our life but the fact was that, it was a necessary help that night, full of too many blowing winds and deep darkness and had helped us see the raw pathways through the dark! We all dreamt that night about the creative mind of Shivaji Maharaj; not only Raigad but all the forts that he had built!



Sustainable

From the roads leading to the fort to the main door of the fort, seemingly accessible on horse backs in those times; at the same time, not very easily accessible or visible to a novice; a very surprising and characteristic achievement; an extremely huge and enchanting entry to the fort, with heavy doors, seemingly very difficult to enter, by the enemies; main market place inside the fort, an excellent construction of shops to enable shopping from horse backs; efficiently running waste treatment projects; draining of excessive water during rains at the same time; good arrangement for saving drinking and other water, throughout the year; efficient store houses and godowns for grains as well as armaments; thorough thinking about convenience, cleanliness, caution and awareness; comforting and constructive buildings, keeping in mind light, airiness; all these ideas only reflect the great king's urge for the overall progress of his kingdom and its residents, as well as secularity and sustainability in maintaining the well being of the people!



Ruins of Harappa



Great Bath



View



Offices of ministers

Invariably one cannot but compare the constructions, ideas, far sightedness and thoughts of sustainability of those times with present scenario!



Drainage System at Mohenjo-daro



Well at Mohenjo Daro



Buddhist stupa

One feels with compassion about the very basic and essential changes that can be brought about; when one is continuously involved in the thoughts of the country, the state and the district!

Sangli district has always been a very prosperous one, with regards to its geographical location, since olden times! This is visible in the spread of the kingdom from Budhgaon, Miraj, Sangli to Jat and the huge palace-like constructions. But after independence, a lot of changes with reference to geographical and political scenario led to chances of reconstruction. Simultaneously the continuous changes in leadership and leadership coming to the district frequently, many good and not so good influences affected the whole scenario!

This led to unnecessary competition. The necessary plans and strategies required for inspiring basic intellectual and technological skills, which are the foundation of any sustainable development, couldn't be properly implemented. Nowadays, PPP model ie Public Private Partnership model is in discussion because of its utility factor. It was initially put forth twenty five years back by me under "Krishna River Development Plan" in the news papers but I was criticized for that. Very recently, I had to accompany water man Mr. Rajendra Singh Rana to the Krishna River bank and I had no answer when he asked me if she was my Mother? Water is one of the most essential requirements of life, in addition to the three essential commodities – food, clothes and shelter! We have no choice but to implement strategies for its sustainability. Future picture will be sustainable only when we have the far sightedness of maintaining all basic needs of life!



Ganapati Mandir

One science - sustainable building construction, albeit restricted to our district, is “Green Building!” It is of global significance which should not be restricted and hence will have to be put forth before the world, in a different form like “Make in Sangli.” At a primary level, we can see Indians working globally, applying all their intellectual skills. The same glimpses can be observed at national level. About twelve years back, in an international conference related to building and construction, Indians put forth the concept of efficient changes in green building and rules as well as regulations concerning the same were passed. From the construction of very significant individual parts of a satellite to participation in a movie, all have emerged from our green buildings which truly are the olden type wadas or old type common residential complexes. If we look at all this, from a different perspective, we will realize that Green Buildings lie at the base of “Make in Sangli” concept!



Municipality



Willingdon College

Shiv Sadan was based on the basic ideas of Chatrapati Shivaji Maharaj's concepts regarding ecofriendly structures, excellent constructions on the basis of visionary intellectual and technological views. Those ideas were put forth for sustainable construction of excellent houses, even in rural region, through co-operation and it stands strong even today!

This led to a regional prosperity of the district and proved to be successful in maximum constructions of bungalows and propagation of the idea, throughout the world. At the very end of nineteenth century, various such concepts, plans and basic amenities emerged through “Make in Sangli!” One of the innovative engineers in Bargaon put forth the novel idea of construction of roads from waste material, to the Indian as well as Australian governments and it was instantly picked up, utilized and implemented by Australia!



Chintamanrao College



Walchand College

“Make in Sangli” thus reached the world and global market through innovative, imaginative and high grade construction skills as well as intelligent marketing by another government. Architects from Kamathe have already placed us on a global scale. Through its various facets, “Make in Sangli” seems to be totally dedicated to our honorable prime minister's “Make in India” campaign, even before its inception! We will have to accept that the changes taking place in rural areas, with reference to sustainable villages are highly significant.



Maruti Mandir



Sangli High School



Irwin Bridge

I tried to put forth one new concept at some places but it was not digested in the present political scenario. Though, heed would have to be taken of newer concepts in future, for overall development of the region. Sangli district has remained away from the main highways due to some reasons. Intellectual, technological properties and agricultural produce in this region has always been in demand at national as well as regional levels.

If the geographical conditions of Sangli are taken into consideration, it can be observed that extreme disparity is present in the region from Shirala to Sangli, which has led to a lot of problems. These problems can be solved only with the help of new and sustainable concepts. While standing in the global market, it is necessary to see that our essential commodities and facilities are extremely sustainable and of high standards. An adventurous project involves establishment of Sangli-Kolhapur-Karad sustainable highway which will help in bringing the model of “Make in India” through “Green Building” before the world. This is feasible and possible, because at the moment, minimum utilization of air cooling and air conditioning technology is observed in Indian homes. The foundation of an all encompassing concept of “Green Building” and its maximum implementation is found in our region because of an appropriate and golden combination of natural air and lighting system in our homes as well as regional natural wealth and good labor.

It is important to note that the facility of getting required government permissions and certificates, essential for constructions are easily available here in minimum time period, through electronic media. The concept of 20% time to be spent before construction for permission and certification etc, as compared to actual building time period, was proposed in this region. In 1980, the very high grade concept of “Regional Plan” was also put forth in Sangli district but its implementation was unlimitedly delayed due to the political transitions. The same thing happened with the “Progress and Development Plans”.

It seemed as if “Make in India” principle was inaccessible for “Green Building” concept. But as it is said that you never can predict when the time and place for sustainability may be right and no matter when it is implemented, it again makes the concept of sustainability stronger!





The result of all this was that the most primitive Sangli, right from its initial six lanes to the extending Sangli, its transforming geographical margins, are all evidence of this and are posing a challenge to the future developments!





I feel the slogan “Make in Sangli” can be spread at the national level as well as global level. According to the saying, “when the going gets tough, the tough get going”, a whole team of engineers and architects from Sangli is ready to realize this concept of “Shivsadan to Green building”! Government and administrative support will be required to carry the idea forward in a systematic manner. What is actually required are the intellectual skills and not political ambitions! If social ambitions are high, it's easy to plan strategies which open the doors to systematic development. This will help us realize the dream of the concept of “Make in Sangli” through “Green Building”, commercially and in a sustainable and viable form!





ONCE UPON A TIME, IN 1955!



Dr. Jaya Kurhekar

Executive Editor, Greenergy

It almost seems like a dream today, but about sixty years back, the state of Maharashtra, in India, had many self-sufficient villages! Every farmer in the village grew at least ten to fifteen types of various grains and cereals, available throughout the year, in variable amounts. They had huge kiosks full of jiggery syrup and jiggery. Liquid money wasn't much available freely but wasn't even required so dearly! Every transaction would take place through the exchange of grains and cereals. Slowly, groundnuts came to the fore, as cash crop and slowly cotton exited from the region of Marathwada. In order to have some money in hand, for festivals and the expenses following them, udid dal and lentils were also grown as cash giving crops. Ground nuts were sown and reaped on such a large scale that even the laborers working in the fields, had one or two jute bags of groundnuts, in their homes, throughout the year! In those times, Maharashtrian families would add groundnut flour to all their curries, making them tasty and delicious. During lunch and dinner, they would consume baskets full of roasted groundnuts, a specialty of Maharashtrian food!

Enough jowar and other grains for the whole family, throughout the year, enough food for the cattle, enough money to buy new clothes at least twice annually during festivals, for the whole family, was the minimum requirement and expectation of a Maharashtrian farmer. People were happy, satisfied and content in those times, with minimum requirements.

The fields were lined with mud boundaries, which boasted of Mango (*Mangifera indica*), Tamarind (*Tamarindus indica*) and Jamun (*Syzygium cumini*) trees; wells had Bel (*Aegle marmelos*), peepal (*Ficus religiosa*), Ramphal (*Annona reticulata*) trees surrounding them; Umbar (*Ficus racemosa*), Gondan (*Cordia myxa*) and Bhokar (*Cordia dichotoma*) trees on the banks of streams; Amla (*Phyllanthus emblica*), Ber (*Ziziphus mauritiana*) and Babhul (*Acacia nilotica*) trees in green pastures grown for cattle; one or two cash crops, Jowar (*Syricum granum*), Bajra (*Pennisetum glaucum*), oil seeds and other cereals in green fields, was a very common sight and all were commonly available. Prosperity prevailed everywhere. Human beings, pets, domestic animals, other animals and creatures in nature were lucky to obtain anything they needed from the surrounding environment!

But as they say, every good thing has to end sometime! This pleasant picture transformed gradually. In 1972, Maharashtra faced severe famine and all prosperity collapsed. Western winds transformed cities and villages. Habits and concepts of eating and sowing changed. Groundnuts were replaced by hybrid jowar, which grew rapidly and in large amounts. The soil land available for sowing of jowar constricted. Rotis made from hybrid jowar could not satisfy hunger. Cattle wouldn't eat the remains of hybrid jowar crop. Even though farmers consumed stomach full of rotis, before going to the fields routinely, they would be hungry again even before reaching. Cattle treasure decreased. The same farmers, who prepared their own seeds for the next sowing, and their own natural fertilizers, started depending heavily on hybrid seeds and chemical fertilizers. They started borrowing and begging for money required for buying these. A lot of wild type original crops of tur, ambadi, varai, sesame seeds, flex seeds, bhagar, kardai, disappeared slowly.

Ropes and clothes required routinely started being manufactured from nylon. Number of sugar factories increased. Sugarcane fields started occupying maximum space, with a great thirst for water. The environment was full of the smells of bagass and spent sugar. People got addicted to crude alcohol, available cheaply. The concepts of name, fame and greatness changed. Hybrid jowar appeared with a flourish, in a very short time and disappeared with the same speed. But whatever time it was existing, it weakened humanity and animals. Soybeans appeared on the horizon, with a lot of government concessions and donations. It flourished, replacing jowar and bajra. Food patterns changed. Wheat and rice started being imported from other states. The same farmer, who at a time had a lot of variety in his agricultural products, started producing just a single, monotonous produce. Soybean wasn't very popular locally, for consumption. Initially, with three to four bags of jowar available at home, it could be consumed in various forms, in emergency. With the exit of jowar from the agricultural scenario, that support was lost!

Everything changed, including feeds for fields and food for children but nutritional values and biodiversity depleted. Ecological cycles and biological texture of soils collapsed, because of continuous flocking of fields with chemical fertilizers. Dung manure decreased because cattle decreased. As a result, water retention capacity of the soil decreased. The chances of all produce going waste, because of a single crop produce or all produce going waste, because of over production and costs getting crashed, increased. As is the condition today, sugar production has increased but tur or lentil crops have disappeared.

All above reasons and changing life styles led to increased suicides of farmers. Farmers started losing self esteem and self confidence, in the want of concessions and government help! Old parents and old cattle started being avoidable. A common man's life was disturbed because of the bad influence of politics in every field of life!

Vices like alcohol and tobacco addictions, internal fights, jealousy corroded the villages. Farming and agriculture were neglected. Farmers were caught between the two blades of a vicious scissor namely moody nature and clever market management. A farmer started selling his mother – the black earth. It was bought by politicians and businessmen. Common man transported to cities. Agriculture was in jeopardy because laborers were not available. People lost all compassion for farmers.

Trees have depleted; canals and springs have dried up; wild life has disappeared; sweet tweets of sparrows have been replaced by loud roars of Dolby, assurances by politicians, bribery and corruption. Agricultural land is getting barren; farmers are disappointed and miserable whereas the remaining are non-bothered!

Today, a situation has come when people pay a sumptuous tip to the waiters in a hotel but they wouldn't pay for onions, if they are priced high.

On this background, the honorable prime minister has beckoned to all Indians for a second green revolution. Though, one cannot but wonder, for whom and how this green revolution will take place?

Farmers' children are not interested in agriculture, but are more interested in being around politicians, spending the whole day passing time and returning home late at nights. On whose responsible shoulders will this second green revolution rest? Who will take the initiative - corrupt servants, directionless education system, social media or sleeping society?

Can anyone find a way out?

Undisciplined people, who have severed their relations with black soil, cannot be expected to bring about the green revolution. Agricultural training must be made compulsory for every citizen of the country. There may be some chances of revival then!!!

Global Vipassana Pagoda

THE BIGGEST DOME IN THE WORLD: 85.15 M DIAMETER



Er. Nikita

The Global Vipassana Pagoda is a notable monument and a Meditation Hall near Gorai, North-west of Mumbai, India. The Pagoda was inaugurated by Pratibha Patil, then President of India on 8 February 2009.[1] It is built on donated land on a peninsula between Gorai creek and the Arabian Sea. The pagoda is to serve as a monument of peace and harmony. The Global Vipassana Pagoda has been built out of gratitude to the Buddha, his teaching and the community of monks practicing his teaching. Its traditional Burmese design is an expression of gratitude towards the country of Myanmar for preserving the practice of Vipassana. The shape of the pagoda is a copy of the Shwedagon Pagoda in Yangon, Myanmar. It was built combining ancient Indian and modern technology to enable it to last for a thousand years.

The center of the Global Vipassana Pagoda contains the world's largest stone dome built without any supporting pillars. The height of the dome is approximately 29 metres, while the height of the building is 96.12 meters, which is twice the size of the previously largest hollow stone monument in the world, the Gol Gumbaz Dome in Bijapur, India. External diameter of the largest section of the dome is 97.46m and the shorter sections is 94.82m. Internal diameter of the dome is 85.15m.[3] The inside of the pagoda is hollow and serves as a very large meditation hall with an area covering more than 6000 m² (65,000 ft²). The massive inner dome seats over 8000 people enabling them to practice meditation being practiced in over 100 countries.

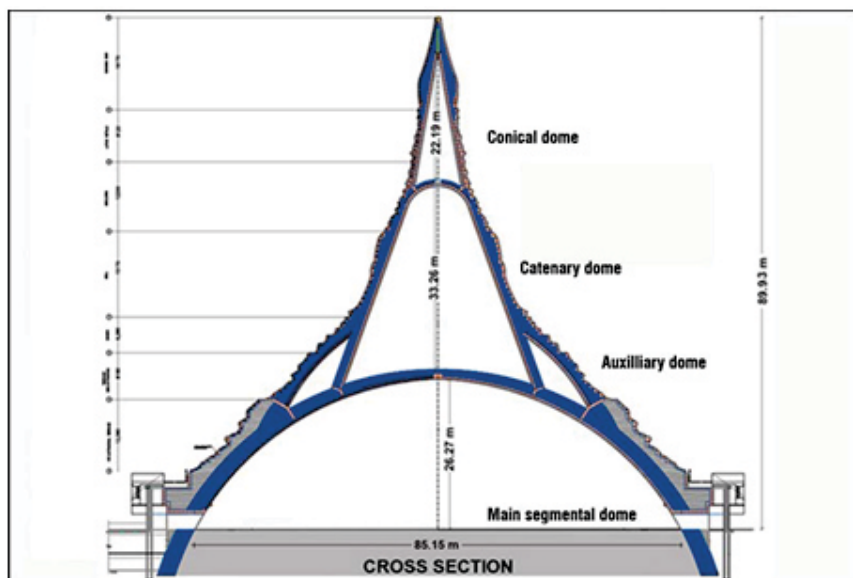
Among the aims of the pagoda complex are to express gratitude to Gautama Buddha for dispensing what followers believe is a universal teaching for the eradication of suffering, to educate the public about the life and teaching of the Buddha, and to provide a place for the practice of meditation.

Ten-day Vipassana meditation courses are held free of charge at the meditation centre that is part of the Global Vipassana Pagoda complex.

Planning for the construction of the Global Vipassana Pagoda began in 1997, while actual building work started in 2000. The pagoda consists of three sub-domes. The first and largest dome was completed in October 2006 when bone relics of Gautama Buddha were enshrined in the central locking stone of the dome on 29 October 2006, making it the world's largest structure containing relics of the Buddha. The relics were originally found in the stupa at Bhattiprolu, Guntur district, Andhra Pradesh, South India.[5] They have been donated by the Mahabodhi Society of India and the prime minister of Sri Lanka to be kept at the Global Vipassana Pagoda.[6][7] The second and third domes sit atop the first dome. Construction of the third dome was structurally completed on 21 November 2008.

The Global Vipassana Pagoda complex is still under construction with plans to include a museum depicting the life and teaching of Gautama Buddha that is expected to draw one hundred thousand visitors annually. The Global Vipassana Pagoda's educational displays will communicate the Buddha's universal teaching as a path towards real happiness.

- The Global Vipassana Pagoda complex consists of the following structures:
- Pagoda dome containing relics of Buddha (complete)
- Vipassana meditation centre Dhamma Pattana (complete)
- Museum depicting life of the Buddha (Complete)
- Two smaller pagodas on the north and south side (complete)
- Library and study rooms
- Circumambulation path around the dome (complete)
- Administration building (complete)
- Underground parkade
- The south pagoda contains 108 meditation cells for use by Vipassana students taking a meditation course at the adjoining meditation centre.



Construction materials:



Motif on Global Vipassana Pagoda

The foundation of the dome consists of basalt, while the dome itself is made from sandstone brought from Rajasthan. The individual blocks of sandstone weigh 600–700 kg each and are kept in place due to the unique design of the bricks. Each of the bricks interlock with the ones adjacent to it and lime mortar is used to fill in any remaining gaps. The circumambulation path is laid in marble

The pinnacle of the pagoda is adorned with a large crystal. The spire is covered in real gold, while the rest of the pagoda is covered in gold paint. The spire is topped with a special ornamental umbrella piece donated by the Burmese. The main doors to the pagoda are wooden and hand-carved in Myanmar (Burma).



Catenary dome in progress



Global Vipassana Pagoda, at night



View of the main marble stairway



The inner dome of the Global Pagoda, the vast meditation hall that can seat approximately 8,000 Vipassana students



Global Vipassana Pagoda: The Light House of Dhamma....



Sustainable Architecture: Greening the Areas with Respect to Neighborhood Planning

.....*Ar. Suvarna Lele*

Urban sprawls and Green spaces:

Sustainability and suburban sprawls are mutually exclusive. An existing sprawl can be made more sustainable by converting it to higher density, more appropriately planned spaces with good transit systems and green areas. Adequate Green areas need to be introduced at the stage of drafting of Development plan.

To comprehensively address urban sprawl, it is necessary to understand the barriers to urban renewal and the incentives that drive migration to suburban areas. Migration to the suburbs reflects people's desire to live in a safe, healthy environment near open space and quality schools. For those who live in suburbs across the country, morning and evening commute times are on the rise as traffic congestion grows more pronounced, in part because more folks seek to realize the perceived advantages of suburban life. In many places, vigorous suburban development has led, ironically, to the disappearance of the green spaces.



Green Spaces and their importance in urban fabric:

Urban Green spaces are vital part of urban landscape with its own specific set of functions. The green areas facilitate in encouraging human interaction while promoting community involvement and ownership. Local green spaces contribute to local identity, character of the area and sense of the place. They make an important contribution to the physical form and layout of the settlement. They may link up with other open spaces and allow views through or beyond the settlement, which are valued locally. The green areas must be aesthetically pleasing, tranquil and possess recreational value for the local community.

Green spaces categorically:

Play an important educational role; they are ecologically significant and important for social interaction. They also foster community development and are supportive of economic objectives and activities.

Green spaces are invaluable assets in maintaining ecological health in a highly developed urban matrix but biodiversity of these areas is often challenged by extensive urbanization.



Green spaces, which may be natural, or man made contribute to the quality of life in many ways. Besides important environmental benefits, these areas provide social psychological services, which are critical for the livability of the city and well being of urban population.

Green spaces in cities are also the places where cultural diversity is celebrated to engage with natural processes. In particular they help to reduce the inherent tension and conflict in deprived parts of urban areas.

They have an important role in providing for there creational and leisure needs of a community and have an economic value in that of environmental enhancement.

Green Spaces In Indian context:

Due to urbanization trend worldwide, distance between city inhabitants and nature is increasing. Urban greenery is one of the ways to bridge this gap between people and nature. Most of the Indian cities are far behind in quality as well as quantity of urban Green spaces than their counterpart in Europe and America.

Plantations and green areas in Indian cities are not sufficiently provided. Extensive plantation is required to be carried out covering the entire cities for fulfilling the functions of aesthetic landscaping, microclimate control and control of pollution.

High population density is one of the reasons for underdevelopment of urban greenery sector. India can learn a lot from Chinese model of urban forestry development, as both of them are the topmost populated countries of the world. Recently, some of the Indian cities like Chandigarh, Gandhinagarand Delhi have shown some improvement in this field.

Types of Green spaces:

Green spaces are broadly categorized as:

- Domestic urban Green spaces:
- Neighborhood Green spaces:
- Civic urban Green spaces:

Domestic urban Green spaces:

Domestic urban open spaces are those open spaces in the urban context that are physically closest to home. These include spaces that are integral within a housing area, private gardens, community gardens and allotments. The first two are those most closely linked with the home because they are the physical setting within which the home is placed. Community gardens may be associated with a small group of family houses, a small block of flats for professional people or perhaps a group of bungalows for the elderly.

Neighborhood Green spaces:

Neighborhood urban open spaces are those that are part of the neighborhood in two ways. First of all they are physically further from home, except on rare occasions. e.g. parks, playgrounds, playing fields and sports grounds, school playgrounds, streets, city farms, incidental spaces and natural green space

Civic urban Green spaces:

The largest number of urban open spaces discussed fall into the category of civic urban open spaces. Commercial urban open spaces include squares and plazas, which can be treated with green concepts.

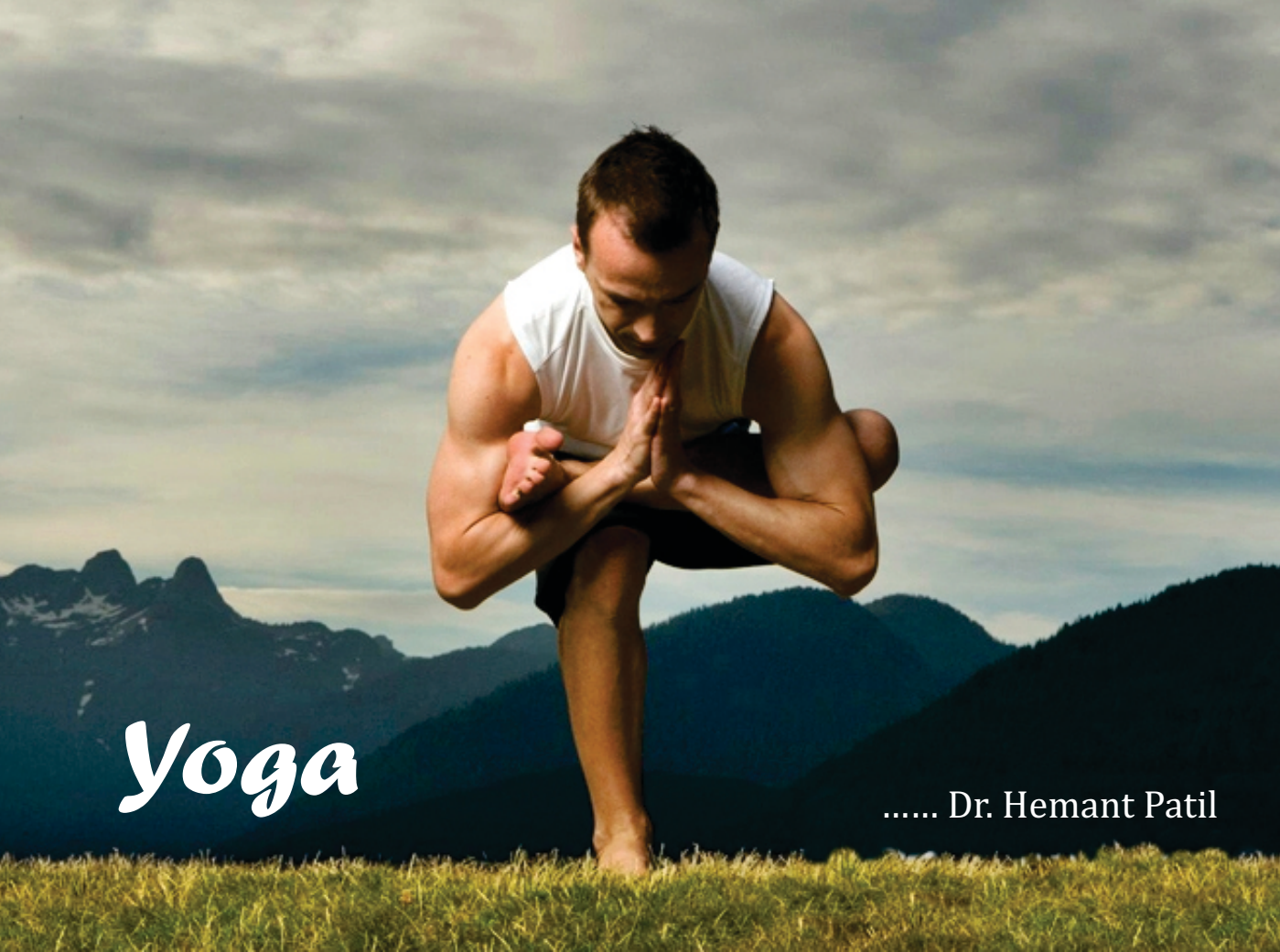


Landscaping:

Use of native, drought-tolerant plantings will create habitat for birds and insects, reduce water use and aid adaptation to changing climate conditions. Planting of shady trees will reduce the urban heat island effect, creating more livable outdoor spaces. Edible landscaping is a responsible and worthwhile use of landscape space, even in the front yard. Water retention and filtering will help protect water quality. The soft landscaping in forms of trees, lawns, hedges, flower gardens can be around public areas. Green areas planned need to provide buffer to sensitive areas such as monuments and sources of pollution including industrial areas, transportation zones along the drains and also should offer recreation.

Conclusion:

As a city grows, new places are needed where residents can play, relax, meet their neighbors and enjoy the natural environment. Green areas provide personal, social, environment and economic benefits and are important to quality of life.



Yoga

..... Dr. Hemant Patil

.....Continued from Previous Issue

Psychotherapy, Yogic Approach & Superior Ayurvedic Concept

Abstract:

In this 21st era of computerily advanced civilized and industrialized world, even though scientist have brought Epidemic disease under control and also tried to bring Nature under control, man is still unable to reveal many unhidden mysteries of Mind, Body and Mother Nature. Still the question Prevails - How many people are healthy: Mentally & Physically? The answer is 60% of population is not healthy.

In the western world more attention is given to external fitness which develops only muscle tone but not concentration, calmness and control over mind. Because it has been found that 75% of world population is suffering from Psychological problem/ Mental-stress and 25% of world population suffers from dysfunctioning of body (i.e. disease).

Treatment in Modern medicine is only symptomatic and the root cause remains the same. Antibiotics and pain-killers suppress the signs and symptoms, but there is no sure-shoot remedy in psychotherapy line.

In this world Hindustan is only ancient country where thousands of years ago, our Rishis & Maharishies had done deep study of Mind, Soul and Body and knew its relations to Mother Nature. And after lot of research they developed a science of life – YOGA, a boon to mankind. Our Yogic philosophers developed, intellectual, mental, etc. techniques, which helps to reveal immense and hidden power of unconscious mind and helps to re-join jeevatma to parmatma to attain Moksha.

Yoga and Ayurveda are two wings of Atharvaveda, where a detailed study and description of Psychological problems, Mental irregularities & their causes of origin, onset and treatment has been explained.

In this write-up, an effort has been made to put forward, what other traditional Indian Therapies like Ayurveda, Naturopathy and Buddhism say on Psychotherapy.

Introduction:

No matter by which method you pray and what is our caste, creed and religion, it is most important that you should remain alive to follow the teachings of your religion. And this is only possible by good health. According to W.H.O's definition, "Health is the state of complete Physical, Mental, and Social wellbeing and not merely, the absence of disease and infirmity. Merely to exist, means one thing, but to live in the consciousness of healthy power and efficiency, is something entirely different. The same and more than above is also explained in ancient Indian Philosophy and in classical literature.

In this scientifically advanced civilized and industrialized world, even in Eastern as well as western countries human life is no longer safe, due to inhuman behavior which includes recent blasts, etc. People are under terror and havoc. Each and every one is under tremendous stress, which is causing unrest and disturbed peace of mind which is further affecting health. Due to financial crises and multi-crore frauds, unemployment many people are suffering from Insomnia, Diabetes, Hypertension, Depression, Obesity, Anxiety-Neurosis, Inferiority Complex, Obsessional compulsive Neurosis, Schizophrenia, etc. producing suicidal tendencies and ultimately sudden death.

Worlds about 70% of population lives in undeveloped countries. There are no sufficient facilities for health care, neither curative nor preventive. The people are devoid of education and scientific concept of health and disease. They are below poverty line, who cannot afford to have sufficient food and shelter. Under these circumstances medical care is far away from reach to these people. It is the only age old Indian system of Psychotherapy – Yoga, a vision to Eastern and Western world which will solve all the irritant problems of modern life like stress, poor mental and physical health, personal and even international terrorism.

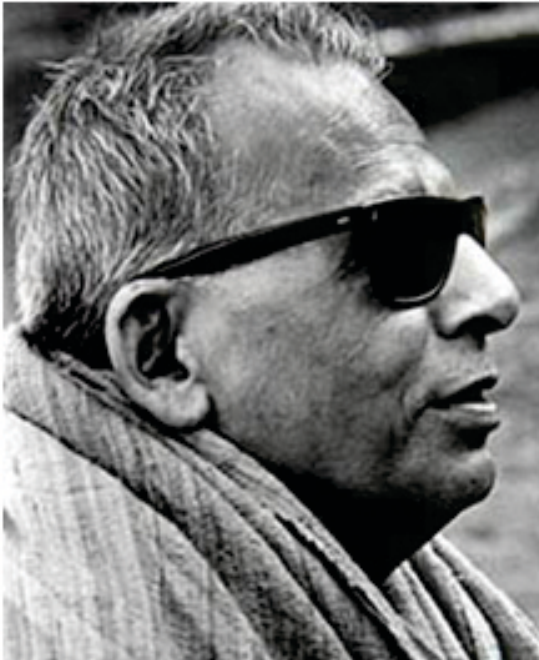
The remedy for above will not be found in western culture of free sex and single family life and easy money, but in eastern culture where people first think about the soul than body, where work is workship and believe in god. (E.g.: Buddha, Lord Ganesha) is rigid; and have a scientifically and morally based life style which is developed in co-ordination with Mother-Nature.

..... to be Continued





Binod Bihari Mukherjee



- Benode Behari Mukherjee: Artist
- Binod Behari Mukherjee was an Indian artist from West Bengal state. Mukherjee was one of the pioneers of Indian modern art and a key figure of Contextual Modernism.
- Born: February 7, 1904, Behala, Kolkata
- Died: November 11, 1980, India
- Spouse: Leela Mukherjee (m. ?–1980)
- Education: Visva-Bharati University
- Known for: Painting
- Children: Mrinalini Mukherjee

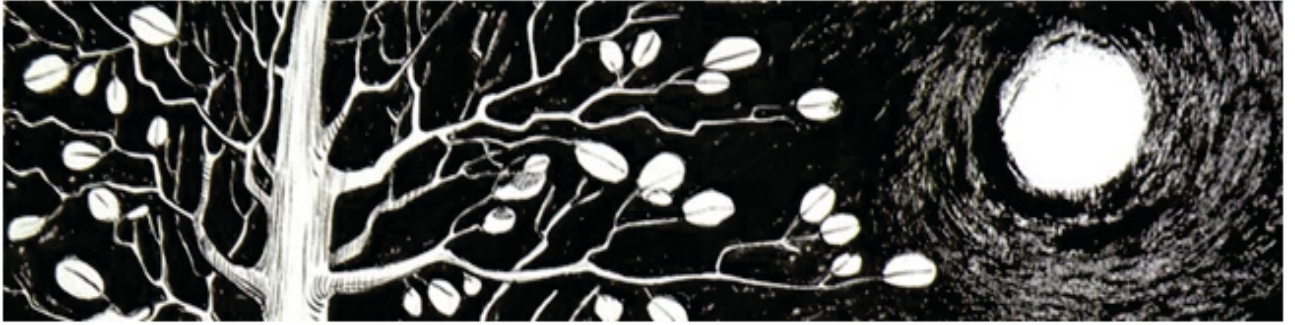
A recipient of Padma Vibhushan, Binod Bihari Mukherjee was an artist with diverse interests. His creativity was so intense that it found its way of expression not only in form of paintings but he also murals and sculptures.

Born in a highly literate family, Binod was unable to pursue a systematic form of schooling when an early childhood illness affected his vision. However, his own interest and talent for art and literature was soon recognized and he spent most of his former years of learning at Shanti Niketan, a world-renowned university for art and literature.



Binod's style of work was simple and ideological. In his work, he renounced overt symbolism of mythological descriptions. Instead he turned to simple representations of his immediate surroundings.

Binod's perception of the landscape of Shanti Niketan and the life within the campus has been very artistically represented by him in the form of compositional calligraphic paintings. His expression through his drawings and sketches, are full of life. Soon, he diversified his form of expression to mural paintings. Murals, he felt were more intricate and descriptive, inspiring him to present his vision of the



The first of his more significant murals is the representation of the local landscape he painted on the ceiling of the hostel dormitory of Shanti Niketan in the year 1940. In this mural he gathers his experience of the local villages in a continuous web of intricate images and unfolds it around the central pond to the four corners of the ceiling, constantly shifting the perspective and focus of the viewer.



Binod travelled widely to capture the various forms of nature into his work. He accepted the position of a Curator at the Nepal Government museum in Kathmandu. During his short stay in Nepal, he understood and captured Nepal's rich art and craft heritage in a series of drawings and watercolours, adding a new dimension to his work.



On his return from Nepal, in 1952, Binod settled down in Mussouri, at the foot hills of the Himalayas. Landscape once again became his major subject. This time capturing the more transient aspects of nature, by painting the mountains engulfed in the heavenly mist.

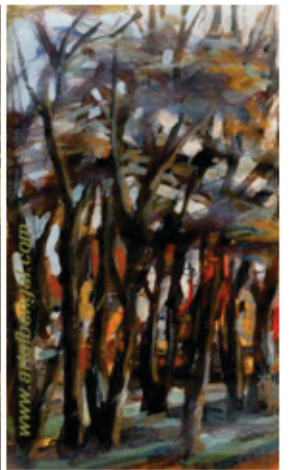


All these years, Binod had been gradually loss of eyesight. He became completely blind by the time he was 50. But, this, in no way diminished his creative urge. Directing himself into new areas and drawing upon his inner resources he started making drawings and small sculptures, based upon figural images he made by folding papers.



Binod was perhaps the most informed Indian artist of his generation. While teaching courses in Indian art history at Shanti Niketan, he shared his deep interest in the subject with his students. Binod took to writing seriously after losing his eyesight, using it as a tool not only to express his personal views on art but also to give literary expression to his experience. Besides writing on history of art education he also wrote a series of incisive studies, which were posthumously collected and then published as a book.

Binod preferred to work in a self imposed seclusion but his great artwork and his literary contribution to the world could not go unnoticed. In the year 1973, Satyajit Ray a well-known film director made an exclusive documentary on his work and called it 'Inner Eye'. Binod was also awarded the Honorary Doctorate degree by Vishva Bharti in 1977. What brought Binod definitive recognition as a modern writer in Bengali was the collection of his autobiographical pieces called Chitrakor. This describes his aesthetic sense through his vision of art. Here, he also outlines the context of his early life, his experience of blindness and his attempts to come to terms with it. Chitrakor, won Binod two literary awards - the Rabindra puraskar and the Bhartiya Bhasha Parishad Award in the year 1980.



Binod Bihari died at the age of 76, leaving behind a legend of modern Asian Art. This was the time when his influence on Indian art scene was at its peak, and connoisseurs across the world had started taking greater notice of his works. Binod's visual impairment followed by complete loss of eyesight was never a problem for him. He was always able to bring out his creative and literary skills for which he is remembered even today.

Compiled by **AGS**



प्रथमेन वांस...
रंजनेवांच्या जणाल आता
सूर्य आहे सुद्धा रसोवती
माने लघो पुढे पाहा
निसर्ग सुद्धा अवती भवती

अशिक्षित आहेतच
मार आता ज्ञानभरारी
वत सुद्धा बोटाल आहे
अन् मुठीत स्वप्ने बारी ।

- काव्यपित्री नित्यम भावण्याचे







*"Green is the prime colour of the world,
& that from which its loveliness arises !"*

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