THE LADY DIVINE

A PICTORIAL AND DIDACTICAL BIOGRAPHY OF HER HUMBLENESS NISHA JEEWACHH TRIVEDI



Dr. Sonu Trivedi
Dr. Tanuja Trivedi

the lady divine

A Pictorial and Didactical Biography of Her Humbleness Nisha Jeewachh Trivedi

Dr. Sonu Trivedi
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Param Vinamra Karamayogini Nisha Jeewachh Trivedi (1956-2017)

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Dr. Sonu Trivedi (42), M.A., M.Phil., MBA, Ph.D. is working as an Assistant Professor in the Dept. of Political Science, Zakir Husain Delhi College, University of Delhi since 2006, has more than 18 years of academic and research experience.

She was a student of Political Science at Lady Shri Ram College, University of Delhi and completed her Ph.D. from the School of International Studies, Jawaharlal Nehru University. Her research is focused on Southeast Asia-Myanmar being her core area of interest. She has been following political developments in Myanmar since more than a decade and has written extensively about it.

She has actively participated in various national and international Conferences and contributed articles and research papers for leading newspapers, magazines and journals.

She was a Visiting Fellow at Institute of Asia Pacific Studies, Chinese Academy of Social Sciences, Beijing (2011), Member of Myanmar Core Group at Indian Council of World Affairs (2014) and a Visiting Faculty at IIM, Indore (2015-16).

She has also completed ICSSR Project on “Democratisation in Myanmar : Progress and Prospects” (2011), Dynamics of India-China Engagement in Myanmar (2014) and UGC Major Research Project on “National Reconciliation Process in Myanmar” (2014). She has compiled a book titled “A Handbook of International Organisations” (2005).

Her latest book “Transition from Authoritarianism to Democracy: A Comparative Study of Indonesia and Myanmar” was published in early 2015.



Dr. Tanuja Trivedi (39), M.Sc., Ph.D. having more than 15 years of vocational experience is a known author, activist and ecofeminist dedicated for the cause of national as well as international development in general and women and gender development in particular.

In the capacity of the Head and Director of the Women’s Agency for Generating Employment (WAGE).

She has been engaged in actively developing a master plan as well as a paradigm for ensuring proper training of women in the new and emerging areas of rural as well as urban entrepreneurship in addition to developing a neological as well as a neocratic approach to empowering the girl child, developing strategies for the young women and ensuring all the geriatric needs of the elderly women specially living below the poverty line.

She has been chosen by many international organisations for getting felicitated based on her outstanding contribution.

After successfully completing her Ph.D. in the area of Human Rights, she has been launching many new projects and programmes under the aegis of the Indian Institute of Human Rights.

The World Women Summit 2017 organised by her has been appreciated by the women fraternity not only in India but in other developing as well as developed countries of the world.

Recently she has been able to edit and produce the 50 Volume World Encyclopaedia on Women.

ABOUT Dr. PRIYA RANJAN TRIVEDI, HUSBAND OF MADAM NISHA JEEWACHH TRIVEDI

Dr. Priya Ranjan Trivedi (68) is the world renowned environmental scientist, institution builder and a charismatic leader with more than 45 years of teaching and training experience in different areas of ecology, environment, disaster management, sustainable development, peace studies, conflict resolution, human rights, intellectual property rights, ecological tourism, geriatric care and institution building strategies.

He is the Founder Chancellor/Plenipotentiary of the State University "The Global Open University Nagaland" and Founder Chancellor of the "Indira Gandhi Technological and Medical Sciences University", Aruanchal Pradesh. He has been responsible for the establishment of many universities and professional / vocational institutions in India as well as in other countries of the world.

He has authored the World Encyclopaedias on emerging subjects like environmental sciences, remote sensing, health care, global peace and security, production and operations management, materials management, bioinformatics, green business management, geriatric care, habitat and population studies etc.

As the President of the Confederation of Indian Universities (CIU) created during the NDA regime in the year 2004, Dr. Priya Ranjan Trivedi has tried to unite all the 900+ universities in the country for optimising the available resources in the country with a view to stopping the duplication of efforts in the area of higher and tertiary education. During his visits to different countries including USA, UK, Italy, Spain, France, Germany, Sri Lanka, Nepal, South Korea, Mongolia, Zambia, Uganda, Ethiopia, Maldives, Indonesia, Russia, Poland and Thailand, Dr. P R Trivedi has been transferring the appropriate technologies of institution building from India to the rest of the world.

He has received more than 55 international and national awards and appreciations conferred upon him in many countries of the world for his outstanding contribution in the areas of alternative dispute resolution, diplomatic studies, interfaith studies, spiritual development etc.

Dr. P R Trivedi has designed a masterplan paradigm for leading India by providing appropriate guidance to the Government of India in the areas of skill development, entrepreneurial leadership besides managerial competence among the young boys and girls by advocating the slogan "Catch Them Young" so that they could finally become didactics to educate their fathers, mothers, teachers and colleagues, rather the entire neighbourhood with no worries and miseries in the country.



Dr. P R Trivedi is the first person in India to have thought of vocationalising the existing careers of young boys and girls by giving them employment centric education with a view to solving the problems of employment as well as unemployableness. He has designed more than 2100 skill based courses with self-instructional study materials for ensuring perfect training in order to achieve the milestone of producing 550 million skilled persons in the country by the year 2030.

Dr. P R Trivedi has envisaged that the two main problems of our country i.e. unemployment and pollution have to be tackled by creating environment friendly and sustainable jobs by designing a job creation policy which could be sustained by the mother earth of our country.

Dr. P R Trivedi has been pioneer in introducing "CLEANLINESS, HYGIENE AND SANITATION EDUCATION (CHASE)" Project for making the students of the schools, colleges and universities aware regarding making their minds cleaner as well as greener so that they may throw themselves into a new environment with full of zeal and enthusiasm so that our country could use their knowledge to the fullest extent of their abilities.

He is the first person to have authored the biographies of the great leaders like Shri Atal Bihari Vajpayee, Shri Narendra Modi and Shri Ram Nath Kovind. The Book "Ram Nath Kovind : From Ranks to Raisina" was presented in July 2017.

PREFACE

We have awesome joy in introducing this Book titled "The Lady Divine : A Pictorial and Didactical Biography of Her Humbleness Nisha Jeewachh Trivedi" depicting the life, works and commitment of our Mother towards the family and the general public besides her special achievements, qualities and outstanding contribution.

This Book is likewise as a life story. For the most part a life story, or basically bio, is a point by point portrayal of a one's life. Be that as it may, this Book includes more than just the essential certainties like birth, training, work, connections, and passing; it depicts her experience of the life occasions. Not at all like a profile or educational modules vitae, this Life story shows her biography, featuring different parts of her life, including hint subtle elements of experience, and incorporates an investigation of her identity.

We recollect that true to life compositions were viewed simply as a subsection of history with an attention on a specific individual of verifiable significance. The free type of memoir as unmistakable from general history composing, started to develop in the eighteenth century and achieved its contemporary frame at the turn of the twentieth century. Before began gathering data for giving this state of this Book as a pictorial history of our mother, we began going through and scrutinizing the Book by one of the most punctual biographers Cornelius Nepos, who distributed his work Excellentium Imperatorum Vitae ("Lives of extraordinary commanders") in 44 BC. Longer and more broad accounts were composed in Greek by Plutarch, in his Parallel Lives, distributed around 80 A.D.

In this work well known Greeks are combined with popular Romans, for instance the speakers Demosthenes and Cicero, or the commanders Alexander the Incomparable and Julius Caesar; about fifty life stories from the work survive. Another outstanding gathering of antiquated life stories is De vita Caesarum ("On the Lives of the Caesars") by Suetonius, expounded on Advertisement 121 in the season of the head Hadrian.

In the early Medieval times, there was a decrease in familiarity with the established culture in Europe. Amid this time, the main storehouses of learning furthermore, records of the early history in Europe were those of the Roman Catholic Church. Loners, priests, and ministers utilized this noteworthy period to compose life stories.

Their subjects were typically limited to the congregation fathers, saints, popes, and holy people. Their works were intended to be moving to the general population and vehicles for transformation to Christianity. One critical common case of an account from this period is the life of Charlemagne by his squire Einhard.

In Medieval Islamic Human advancement, comparable conventional Muslim histories of Muhammad and other imperative figures in the early history of Islam started to be composed, starting the Prophetic history custom. Early true to life lexicons were distributed as compendia of well known Islamic identities from the ninth century onwards. They contained more social information for an expansive section of the populace than different works of that period.

By the late Medieval times, life stories turned out to be less church-arranged in Europe as histories of lords, knights, and despots started to show up. The most renowned of such histories was Le Morte d'Arthur by Sir Thomas Malory. The book was an record of the life of the legendary Lord Arthur and his Knights of the Round Table.

Following Malory, the new accentuation on humanism amid the Renaissance advanced an attention on mainstream subjects, for example, craftsmen and artists, and energized writing in the vernacular.

Giorgio Vasari's Lives of the Specialists (1550) was the point of interest life story centering on mainstream lives. Vasari made big names of his subjects, as the Lives turned into an early "success". Two different improvements are important: the advancement of the printing press in the fifteenth century and the progressive increment in proficiency.

Life stories in the English dialect started showing up amid the rule of Henry VIII. John Foxe's Actes and Landmarks (1563), otherwise called Foxe's Book of Saints, was basically the primary word reference of the account in Europe, took after by Thomas Fuller's The Historical backdrop of the Worthies of Britain (1662), with an unmistakable concentrate on open life.

The main present day life story, and a work which applied impressive impact on the development of the class, was James Boswell's The Life of Samuel Johnson, a life story of word specialist and man-of-letters Samuel Johnson distributed in 1791.

While Boswell's own associate with his subject just started in 1763, when Johnson

was 54 years of age, Boswell secured the total of Johnson's life by implies of extra research. Itself a critical stage in the advancement of the present day kind of life story, it has been asserted to be the best memoir written in the English dialect. Boswell's work was one of a kind in its level of research, which included recorded investigation, onlooker records and meetings, its strong and appealing account, and its legit portrayal of all parts of Johnson's life and character - a recipe which fills in as the premise of true to life writing to this day. Historical written work for the most part stagnated amid the nineteenth century - in numerous cases there was an inversion to the more well-known hagiographical technique for praising the dead, like the accounts of holy people created in Medieval circumstances. A refinement between mass account and scholarly life story started to frame by the center of the century, mirroring a rupture between high culture and white collar class culture. Notwithstanding, the quantity of memoirs in print encountered a fast development, on account of a growing perusing open.

This upset in distributing made books accessible to a bigger group of onlookers of perusers. What's more, reasonable soft cover releases of well known life stories were distributed surprisingly. Periodicals started distributing a grouping of personal portrayals. The sciences of brain research and humanism were ascendant at the turn of the twentieth century and would vigorously impact the new century's biographies.

The destruction of the "considerable man" hypothesis of history was demonstrative of the developing attitude. Human conduct would be clarified through Darwinian hypotheses. "Sociological" histories thought about their subjects' activities as the consequence of the earth, what's more, had a tendency to make light of singularity. The improvement of analysis prompted an all the more entering and thorough comprehension of the true to life subject, what's more, prompted biographers to give more accentuation to youth and youthfulness.

Unmistakably these mental thoughts were changing the way histories were composed, as a culture of self-portrayal created, in which the recounting one's own story turned into a type of treatment. The ordinary idea of saints and stories of achievement vanished in the fixation on mental investigations of identity. Famous Victorians set the standard for twentieth century true to life composing, when it was distributed in 1918.

The womens activist researcher Carolyn Heilbrun watched that ladies' memoirs and self-portrayals started to change character amid the second flood of women's activist activism. She referred to Nancy Milford's 1970 life story Zelda, as the "start of a new time of ladies' life story, on the grounds that "[only] in 1970 were we prepared to peruse not that Zelda had pulverized Fitzgerald, but rather Fitzgerald her: he had usurped her account." Heilbrun named 1973 as the defining moment in ladies' collection of memoirs, with the production of May Sarton's Diary of an Isolation, for that was the first example where a lady revealed to her biography, not as discovering "magnificence even in torment" what's more, changing "wrath into otherworldly acknowledgment," yet recognizing what had already been illegal to ladies: their agony, their wrath, and their "open confirmation of the want for power and control over one's life."

As of late, mixed media history has turned out to be more famous than conventional artistic structures. Alongside narrative true to life movies, Hollywood delivered various business movies in light of the lives of well known individuals. Album ROM and online life stories have additionally showed up. Dissimilar to books and movies, they regularly don't tell an ordered story: rather they are files of numerous discrete media components identified with a distinctive individual, including video clasps, photos, and content articles.

This Book titled "The Lady Divine : A Pictorial and Didactical Biography of Her Humbleness Nisha Jeewachh Trivedi" has been published by The Ramphal Foundation. This Foundation was established more than 83 years ago. It was in March 1934 when our grandfather Shri Rajendra Trivedi and Shri Ram Lakhan Trivedi and Shri Surendra Trivedi established "The Ramphal Foundation" in the honour of our great grandfather Shri Ramphal Trivedi and got the Foundation inaugurated by Mahatma Gandhi at Muzaffarpur on 16th March 1934 specially for taking care of the earthquake victims of Tirhut Division. Since then our family had been following the ideals of Mahatma Gandhi by participating in the freedom struggle. Even after independence, our family members advised our father Dr. Priya Ranjan Trivedi to throw himself into the same environment of nationalism with full of zeal and enthusiasm so that the Indian Citizenry and the Central / State Government could use his knowledge to the fullest extent of his abilities.

We hope that the information provided in this Book will be perused by one and all interested in simple living and high thinking. We invite suggestions to be incorporated in the next edition of this Book.

15th August 2017
Independence Day

Dr. Sonu Trivedi
Dr. Tanuja Trivedi













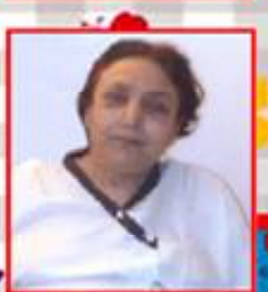












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Param Vinamra Karamayogini Nisha Jeewachh Trivedi (1956-2017)

Chapter 1
BIRTH OF NISHA JEEWACHH

Nisha Jeewachh was born on 10th March 1956 on the propitious event of Maha Shivaratri, a Hindu celebration praised every year out of appreciation for the God Shiva. There is a Shivaratri in each luni-sun oriented month of the Hindu logbook, on the month's thirteenth night/fourteenth day, however once every year in pre-spring (February/March, or Phalguna) and before the entry of spring, marks Maha Shivaratri which signifies "the Great Night of Shiva". She was destined to Basawan Singh and Daya Devi Singh at Ratti Bhagwanpur in the area of Vaishali, the capital city of the Licchavis, considered one of the main place of a republic, in the Vajjian Confederacy (Vrijji) mahajanapada, around the sixth century BCE. It was here in 599 BCE the 24th Jain Tirthankara, Bhagwan Mahavira was conceived and raised in Kundalagrama in Vaisali republic, which makes it a devout and propitious journey to Jains. Likewise Gautama Buddha lectured his last sermon before his demise in c. 483 BCE, at that point in 383 BCE the Second Buddhist committee was assembled here by King Kalasoka, making it a critical place in both Jain and Buddhist religions. It contains outstanding amongst other protected of the Pillars of Ashoka, bested by a solitary Asiatic lion.

Nisha Jeewachh was born in a Bhumihar Brahmin family and the profession of her parents was agriculture, horticulture and farm administration. Be that as it may, after her introduction to the world, they welcomed numerous mystics, holy people, crystal gazers and pandits to drove them know her future as she was the only surviving kid in the family in spite of the fact that her parents had lost more than six kids before.

The Astrologers together anticipated that she will be a person brimming with instinct and she will ready to make a decent mystic. Age may not be the issue for her. Her life will be that of the obedient wife of very eminent personality to be known all over the world for his outstanding work in the area of didactics. She will get couple of chances for long voyages. There is a plausibility to change her household life. An intense change will occur in her life and at last she would turn out to support her. There is a plausibility that there will be a great deal of tensions over cash matters at the initiation, yet the odds will be that things will turn out well and it would be to support her. Her instinct as to the progressions and openings are probably going to happen amid this period. She will be an over idealistic individual. She will likewise be excessively confident individual at all sides. She will gradually and without a doubt build up a feeling of energy and self-assurance.

She will have a profound love for her home. Being a home look for individual she will be tied with her relatives firmly. She will regularly wind up at difference with individuals from her family and she will be at risk to misfortunes, attributable to their activities. She will have an exciting life. She will be ready to accomplish couple of secretive encounters for the duration of her life. She will convey herself to the achievement and the unmistakable quality wherever she lives.

She will be making a decent number of companions for the duration of her life particularly amid the initial segment of her life. Some of her school and town companions will be with her in her entire life and they will help her to take care of a wide range of issues.

She will have a solid constitution of body. She will likewise have an extraordinary imperativeness. She will have the common inclination to keep up great relations with relatives. She will be slanted to rationally finished work herself to complete her aspiration. She won't ready to convey her work for long because of her absence of physical and mental quality, particularly amid the later center piece of her life. It was likewise anticipated that she will experience the ill effects of some fatal illnesses because of mental and physical anxiety. So she ought to be educated to take mind regarding her wellbeing exceptionally when she would have part of weight of work. It was additionally anticipated that her relatives will wind up noticeably rich and wealthier after her introduction to the world and that her folks will finally accomplish a great deal of cash from uncommon opportunities. But she would need to confront a few challenges amid the initial segment of her middle age with respect to money related issues. She will have an extensive prescience and vision. She would take after her own instinct in such issues.

It was also anticipated that she will be very independent and will have a skill of helping other people without dismissing her own welfare. She will be minding,

thoughtful, beguiling and agreeable. She will have a current standpoint and have an insightful moralistic mindset that will drive her to usually settle on fair-minded prudent choices. Underneath all that certain aura she will be as candidly touchy as any fish.

Fulfillment at work will be essential for her and she should feel a feeling of achievement for her endeavors in relationship with her significant other. She will have high sentiments of human insight and learning.

Medical issues for her may happen as an outcome of not tuning in to or neglecting the body's needs. She will put heaps of significance on her constitution and jump at the chance to keep physically fit and looking great. Sustenance will be one of her interests thus she will appreciate planning sound suppers. An inclination to hypersensitivities can be a feeble spot to look out for that could be activated by some aggravation in her condition or perhaps stretch related.

Qualities in her character will lie mostly in the empathic affectability she will show to others and in her energetic will to succeed. This blend of positive attributes and her expressiveness can enable her remain to out in a group and get her feelings crosswise over and considered important, without showing up excessively pushy or flighty. She will have all the earmarks of being fixated on a genuinely low resistance for frustrations. At the point when her hopefulness and eagerness for something dunks she can sink into a negative temper and act uniquely with disposition swings or long stretches of sulking.

She will spend her life doing helpfully remunerating things. She will detest sitting around idly on good for nothing errands and will be one of the most honed objective setters in her gathering. Her accommodating ambitious way to deal with everything will be extraordinarily refreshing by her energy to adhere to her objectives and achieve them. The dominant part of her points and bearings will be practical however she will tend to set a couple of improbable ones as well. Her remarkable dreams will probably focus on the future and the following eras with wishes for a congruous home life. She will be assigned an uncommon root number of one with the watchword 'Drive'. This numerical reference to her birthday accentuates her driving force to accomplish, get up and go and tirelessness. The Tarot card related with her birthday is the tenth card in the Major Arcana, the Wheel of Fortune. This symbolizes her fine observation yet additionally features the trouble she will have confronting mishaps.

Her appeal, friendliness and graciousness will be her sublime characteristics that will by and large counterbalance, relax and adjust her desire. She will be careful with a dependence on material belonging and will dependably endeavor to make an enthusiastic bliss.

Basawan Singh, the father of Nisha Jeewachh had high expectations after the forecast made by the celestial prophets and as needs be sent his more youthful sibling, Sohan Singh to the coal-belt in Dhanbad and in Asansol regions. Before all else Sohan Singh had an intense time as he had no understanding and had no occupation, yet no sooner he met the Gujarati representatives uniquely the Chanchani and the Worah business family, he got association with them which made him rich and wealthier overnight.

Andal, Asansol and Jharia Coalfields are huge coal fields situated in the east of India in West Bengal and Jharkhand. This zone speaks to the biggest coal holds in India having evaluated stores of 19.4 billion tons of coking coal.

The coal field lies in the Damodar River Valley, and covers around 110 square miles (280 square km), and produces bituminous coal appropriate for coke. The vast majority of India's coal originates from here. These coal mines are India's most imperative storage facility of prime coke coal utilized as a part of impact heaters, it comprises of numerous substantial underground and nine huge open cast mines.

The mining exercises in these coalfields began in 1894 and had truly escalated in 1925. The principal Indians to arrive and soften imposing business model of British up Coal mining were Gujarati railroad temporary workers from Kutch some of whom chose to dive into the coal mining business and were in this manner the pioneers in beginning coal mining in these coalfields belt around 1890– 95. In Jharia-Dhanbad belt Seth Khora Ramji Chawda was the main Indian to break imposing business model of Europeans and established Khas Jharia, Golden Jharia, Fatehpur, Balihari, Khas Jeenagora, East Bagatdih Collieries with their siblings Teja Ramji Chawda, Jetha Lira Jethwa, Akhoy Ramji Chawda, Pachan Ramji Chowra in the vicinity of 1894 and 1910. In Pure Jharia Colliery Khora Ramji and siblings were accomplices with Diwan Bahadur D.D. Thacker.

There were more than 50 mines proprietor from Mistri people group of Kutch, who went up against rent the coal mining fields from Raja of Jharia at different areas to begin collieries at Khas Jharia, Jamadoba, Balihari, Tisra, Katrasgarh,

Kailudih, Kusunda, Govindpur, Sijua, Sijhua, Loyabad, Joyrampur, Bhaga, Matadih, Mohuda, Dhansar, Bhuli, Bermo, Mugma, Chasnala-Bokaro, Bugatdih, Putki, Pandibri, Rajapur, Jeenagora, Gareria, Chirkunda, Bhowrah, Sinidih, Kendwadih, Dumka, and so on. The others of pre – World War I years were Khannas, Agarwallas, Kesabji Pitamber, Haithibhai Patel, Chaturbhai Sangjibhai, Kalyanji Mavji, Roys, Banerjees and Singhs.

Between the year 1956 and 1969, the guardians of Nisha Jeewachh saved great measure of cash for purchasing rural land and urban properties in and around Vaishali, Muzaffarpur, Dhanbad, Asansol, Kolkata and numerous different spots. They turned into the wealthiest and most ambitious family in their territory. Other presumed families who were the wealthiest and most influential families additionally prescribed for the marriage of Priya Ranjan with Nisha Jeewachh as they had sold off their properties to the guardians of Nisha Jeewachh.

Nisha Jeewachh now moved toward becoming Nisha Jeewachh Trivedi after her marriage on June 1, 1969 with Priya Ranjan Trivedi. They lived respectively for just about 48 years with an exceptionally upbeat wedded life. She expired and went to the heavenly abode on 3rd April 2017 at Max Hospital, Saket, New Delhi as she was experiencing a destructive illness “Undifferentiated Carcinoma”, one of the rarest sort of Cancer.

The title of the Book being composed in her respect and memory is “The Lady Divine : A Pictorial and Didactical Biography of Her Humbleness Nisha Jeewachh Trivedi”. The title of this Book depends on her capacity to foresee whatever would occur in future. To our psyche, she had a perfect energy to anticipate and foresee the future occasions. In different parts of this Book, the year wise investigation of her forecasts has been specified every now and then.

In the last chapter of this Biography, we have incorporated in Hindi as well as in Bajjika all the usual statements including the proverbs, phrases and idioms usually quoted by her in order to substantiate her feelings.



Param Vinamra Karamayogini Nisha Jeewachh Trivedi (1956-2017)

Chapter 2
MARRIAGE OF NISHA JEEWACHH

Nisha Jeewachh got married to Priya Ranjan Trivedi on June 1, 1969 when she had just completed 13 years of age and had entered 14th year. The parenets of Nisha Jeewachh went to Kolkata to meet the guardians of Priya Ranjan Trivedi (Uncle : Surendra Trivedi and Elder Brother : Jitendra Trivedi) for inviting them to see and meet Nisha Jeewachh. At that time Priya Ranjan Trivedi was studying at Birla Institute of Technology, Mesra, Ranchi in the first year of Bachelor's Degree in Engineering. All those who went to see and meet Nisha Jeewachh were impressed by her qualities including smartness as well as simplicity.

At the time of marriage, there was a brain storming session attended by the friends, relatives and villagers from the bride and the groom side. The topic was mainly related to the relevance and importance of marriage and married life. Nisha Jeewachh and Priya Ranjan Trivedi remembered the deliberations and they used to share this whenever they had the opportunity to educate the newly wedded couples. They used to watch that as indicated by Hinduism, marriage between two souls is an extremely hallowed undertaking that extends past one lifetime and may proceed up to no less than seven lives. The connection between the two does not really need to start just when they have achieved birth as people. The orientation of the two accomplices likewise does not need to be the same in every one of the births. As the stories in the Puranas affirm, two individual souls may meet up whenever amid their reality upon earth, notwithstanding when they expect a lower living thing, for example, that of any creature or winged creature, and convey forward their relationship encourage into higher life structures, for example, that of people. When hitched, a couple is relied upon to maintain their family names by staying steadfast and honest to each other and by ordering their particular parts as laid out in the Hindu law books. As the epic Ramayan and the Mahabharat represent, a couple should stick together through the high points and low points of life, however difficult and exhausting the circumstance might be, dealing with each other and keeping confidence in each other. In Hinduism, the establishment of marriage is not unconventional to people as it were. Indeed, even Gods do wed and have hitched existences similarly as people. In the Hindu sanctuary customs, Gods are hitched ceremonially to their celestial consorts by the sanctuary clerics with all the exhibit once per year or consistently. Fans partake in such functions as visitors and favor the heavenly couple with adoration and dedication. Through their activities and their state of mind towards their accomplices, the divine beings represent the beliefs of marriage life for the customary mortals. On occasion they likewise enjoy overabundances, which are advocated by the sacred writings as celestial plays (lilas) with some idle reason, satisfactory and legitimate in the perfect circle, yet not so if there should be an occurrence of individuals, since dissimilar to divine beings, men are liable to the restrictions of the natural life and the cycle of births and passings.

As indicated by the convictions of Hinduism, marriage is a consecrated establishment formulated by divine beings for the welfare of individuals. Its main role is reproduction and continuation of life upon earth. The union is proposed exclusively for this reason and ought to be utilized in that capacity. Its auxiliary reason for existing is maintaining of the social request and the Hindu dharma, while its definitive point is otherworldly union with the deepest self, which is conceivable when a couple play out their required obligations and win the beauty of God through their great karma. A man and a lady are accepted to meet up as a couple fundamentally for profound reasons as opposed to sexual or material, in spite of the fact that they may not be rationally mindful of the reality. When hitched, the couple are relied upon to complete their individual customary obligations as householders and upholders of family conventions and work for the material and otherworldly welfare of each other, the individuals from their family and furthermore society.

Marriage in Hinduism, along these lines, is not only a common contract between two people or a relationship of comfort, yet a social contract and good practicality, in which the couple consent to live respectively and offer their lives, doing their separate obligations, to keep the awesome request (rta) and the establishment of family in place. As the light bearers of Hindu dharma, in their ability as individual souls, whose predeterminations are interlaced by their past karmas, a wedded couple have a duty towards their general public, the divine beings, other living creatures and their precursors. To put it plainly, in Hinduism marriage is a social and family commitment to sustain a heavenly focused life in which self-acknowledgment as opposed to sexual satisfaction is the explanation behind its continuation.

In the natural plane, a marriage emblematically speaks to a similar relationship that exists at the all inclusive level between the Purusha, the Highest Supreme Self or Father God and Prakriti, the Universal Divine Mother or Mother Goddess, who as the dynamic vitality of God is in charge of showing the Creation under the Will of God. Together they take an interest in the demonstration of creation and deliver every one of the creatures as their descendants. In a marriage natural creatures play out a similar part, with the exception of in a restricted way.

As indicated by the Vedic custom marriage is simply the methods by which a man sustains himself through his descendants. A father expands himself into his future life and furthermore into the following scene through his kids. In this procedure he is helped by his significant other who bears him youngsters through the sacrosanct union in which there is an exchange of sexual vitality.

In conventional Hinduism, marriage is the best means for the continuation of family and the Hindu custom, by satisfying which the two accomplices in the marriage co-create their future and wind up noticeably fit the bill for their salvation. The parts of a couple in a marriage are relied upon to be complimentary, in light of the fact that without the assistance from the other neither of them can satisfy the obligations and commitments of the wedded life. The Hindu law books attempt their best to portray the parts and obligations of each accomplice in a marriage to maintain a strategic distance from any perplexity. The couple need to take after their family decides and ensure that they don't add to the social issue. In a conventional Hindu family, wedded couples need to perform numerous customary obligations, some of which must be performed by only them and some in relationship with the other. Nisha Jeewachh and Priya Ranjan were advised by the Pandits to recite the accompanying obligations, commitments and duties of marriage :

1. Participate in the production of offspring
2. Work for the welfare of the relatives.
3. Respect the Hindu Dharma and family customs by playing out the required obligations, different sanskaras and ceremonies.
4. Perform reverential administrations, altruistic works and other ethically and otherworldly inspiring exercises.
5. Serve the Gods, natural creatures, the precursors and the reliant guardians and connections.
6. Look after each other through various challenges.
7. Assist each other in their profound advance and work for each other's salvation.

Hindu sacred texts do demonstrate a reasonable predisposition towards men and take the prevalence of men in conjugal connections for allowed. They announce that a lady should be regarded, secured and kept glad and that the joy of ladies in the family unit is essential for the thriving, peace and bliss of a family. They additionally perceive the significance of ladies in the undertakings of their families and in embellishment the character and trustworthiness of their kids. In any case, in the meantime they underscore the need to hold ladies under consistent carefulness by their men, since, as indicated by them, ladies can't be totally trusted or left to themselves.

They likewise don't consider sex uniformity as an imperative thought in marriage or in the public eye, in spite of the fact that they do underscore that each accomplice in a marriage has a one of a kind part to perform, which can't be released by the other. Man is perceived as the essential upholder of the Dharma, the principle beneficiary of every single custom respect, where as his significant other takes part in them as his accomplice and partner (saha dharma charini) to supplement his endeavors. He is fragmented without her thus does she. In any case, with regards to the examination, he plainly remains over her. When he leaves the world, she loses everything, her riches, her personality, her solaces and her status. Therefore obviously and unequivocally the Hindu sacred writings consign ladies to a subordinate position in association with men.

Marriage has another measurement in Hindu religion, which is one of a kind independent from anyone else. Marriage is not seen as a simply human undertaking, but rather as a holy agreement between a man and a lady in which divine beings take part as observers and also contributors of the lady of the hour. Amid the wedding service, the cleric initially weds the lady of the hour to the divine beings and after that introduces her to the groom as a blessing from the divine beings. At that point he requests that the prepare promise with Gods as the witnesses that he would ensure her and submit to her for whatever is left of his life. The thought behind this training is that a man should regard his better half and regard her well as a celestial blessing since he can't play out his compulsory obligations as the upholder of the dharma without anyone else. In addition, the conviction that he has gotten the lady of the hour in compliance with common decency from the divine beings themselves puts him under an ethical commitment to treat her well.

In current Hindu society the condition amongst man and lady is evolving. With the decrease in our anxiety for maintaining the Hindu dharma and in our tension to copy the cutting edge ways of life to look dynamic, liberal and propelled, a great number of Hindus are disregarding everything without exception that remotely looks customary Hinduism. With the decrease in family esteems and changes in the family structure, there is a huge covering of parts and obligations amongst men and ladies in Hindu families. Men still appreciate some level of preferred standpoint over ladies in conjugal connections. Be that as it may, in a general public where religion is not any more integral to human attempt as it used to be, we may see assist crumbling in their part as]the defenders and upholders of customary esteems. The customary convictions and practices related with the establishment of marriage still hold great in numerous standard Hindu families, where ladies keep on performing their required obligations in their subordinate position.

In Hinduism there are both moving parts and stable parts. The steady parts, which are basically its center convictions and ideas, keep the interest of the Hindu religion in place, while the moving parts, which are basically its practices and connected perspectives, keep it moving and advancing and add to its strength and essentialness. Regardless of all the flux and upheaval that is going ahead in the present-day Hindu society, marriage is as yet a practical and effective establishment where separate rates are impressively lower than those of the western nations and where relational unions are more steady and persevering.

Nisha Jeewachh and Priya Ranjan additionally made a request to remember the otherworldly connection amongst a couple other than marriage and wedded life. They were educated to recall that marriage and wedded life, indeed, are another approach to accomplish God-acknowledgment, albeit many don't know about it. For the accomplishment of this objective, both the spouse and the wife require a specific measure of comprehension about having a hitched existence combined with deep sense of being. Tolerance, love and pardoning are the three qualities that are expected to keep up a decent relationship. Much of the time, neither the spouse nor the wife will have these qualities. Such connections will dependably wind up in a catastrophe. Questioning each other's adoration, they will dependably fight. A senseless, immaterial occurrence or now and again even a solitary word is sufficient to influence them to lose their mental adjust. They will constantly point the finger at each other, however never endeavor to discover an answer for the false impressions and clashes. Accordingly, they endure and furthermore make their youngsters endure.

In the event that a few makes the important strides, attempting to comprehend and regard each other's emotions, they will have the capacity to experience their lives completely. They ought to pardon and never revisit each other's issues and shortcomings. Hitched life can be a rich field of discovering that instructs the couple to grow such qualities as tolerance and modesty.

They were taught to realize that a genuine relationship can be created just if there is legitimate comprehension between a couple, between companions, or whoever is associated with a relationship of any sort. There are diverse entries in life. Marriage is one such section, and it is a standout amongst the most imperative ones there is. For a man who lives on the planet (i.e. a householder), to have the capacity to carry on with a full, profitable life, he or she should go through the entry of marriage with as much love, closeness, mindful and responsibility as would be prudent. Hitched life, on the off chance that it is lived with the best possible love and comprehension, will help stir the ladylike inside a man, and the manly inside a lady. This adjust can in the end enable them two to achieve the last objective of interminable opportunity.

A genuine relationship is conceivable just when one can relinquish all one's assumptions and preferences, and when one quits being controlled by the past. Your brain is the past. Quit sticking to the past and you will be free and tranquil. To stick to the past resembles living oblivious. We as a whole need to be in the light. Quit battling the past, quit responding to it, and you will be in the light. You will then unmistakably have the capacity to see everything that is going on inside you. With such a reasonable vision it is conceivable to frame a genuine relationship. In such profound love, even your idea examples will be the same. For instance, a spouse may consider something without saying a word in regards to it. However some way or another his better half knows about it. He considers something and his better half says a similar thing, or he wishes to accomplish something and his significant other all of a sudden communicates a similar wish. If this can occur in an ordinary relationship, the recognizable proof or feeling of unity that occurs in the Guru shishya relationship is superlatively more prominent.

On June 2, 1969 throughout different ceremonies after marriage, Nisha Jeewachh and Priya Ranjan were made a request to guarantee not to have any contention between them in future and in like manner they were advised to recall the repercussion of misconception amongst a couple. They were additionally informed that there is a genuine absence of comprehension between the couple. Much of

the time the couple won't make an endeavor to see each other. For the improvement of a genuine relationship to occur, a fundamental comprehension of human instinct, the nature of men and ladies, is basic. Men are generally mentally focused, while ladies have a tendency to be more enthusiastic. They stay in two distinct focuses, along two parallel lines. No genuine meeting happens inside them. How, at that point, can there be any affection between the two? Their diverse natures ought to be comprehended and acknowledged, and every one, both a couple, should attempt to contact alternate's sentiments, to the heart, and after that endeavor to work out their issues with this understanding as their establishment. They shouldn't attempt to control each other. They shouldn't state to each other, "I say yes, and in this manner you ought to likewise say yes."

On June 3, 1969, Nisha Jeewachh and Priya Ranjan played out the required ceremonies on the third day of marriage and not long after the customs were finished, they were given an address on tuning in with adoration and concern. A portion of the imperative lessons were : It is exceptionally uncommon to discover a genuinely adoring relationship. The affection between a wedded couple is generally just shallow. On the off chance that one of them says "yes," the other will make it a point to state "no." Children, figure out how to regard each other's sentiments. Figure out how to hear each out other's issues with affection and concern. When you tune in to your accomplice, he or she ought to have the capacity to feel that you are truly intrigued and that you might genuinely want to offer assistance. Your accomplice should feel your care and concern, your regard and profound respect. An open acknowledgment of the other is required, and there ought to be no reservations.

With respect to tolerance and pardoning, they recollect the accompanying :

"On the off chance that the spouse is devout and has qualities like tolerance, love, self control and absolution, she can likewise change her significant other despite the fact that he is graceless. On the off chance that she has the correct state of mind, the family life will wind up plainly quiet. On the off chance that both the couple are headstrong and steady in nature, both should endeavor to adjust each other by developing and creating tolerance and pardoning in themselves."

"Kids, as common people, everybody has both great and terrible qualities. Continuously attempt to perceive and respect the great qualities in each other. At whatever point you are conversing with others about your accomplice, endeavor to feature his or her great qualities; absolutely never say the shortcomings before others. Whatever your shortcomings might be, they ought to remain a mystery among you. You should work out your issues together with an uplifting state of mind, without inciting or harming each other with allegations. As a matter of first importance, we ought to wind up plainly mindful of our own shortcomings, since this is the most ideal approach to expel them. Never utilize your accomplice's issues as a weapon against him or her. When you are bringing up a shortcoming, do as such affectionately and with each aim of killing it decidedly from your lives. These shortcomings are hinders that keep you from conveying everything that needs to be conveyed completely. See these pieces as impediments and figure out how to evacuate them."

"Married life is not a joke. It is something that ought to be considered important. Connections can turn into a way to God, a way to interminable flexibility and peace, if you have the correct state of mind. Don't naturally consider detachment each time you feel awkward. Endeavor to be versatile. Attempt to be tolerant, not on more than one occasion, but rather commonly."

"Practice absolution. In the event that there are still challenges in a relationship even after you set forth a ton of exertion, you can think of it as your karma, your fate. Now you can either persevere through it, tolerating the challenges as your prarabdha; or, in the event that you discover the circumstance excessively troublesome, making it impossible to withstand any longer, perhaps you can consider partition or separation. In any case, before that, you should have your influence well. You should advance exertion at any rate to see whether the relationship can work or not. To just give it a chance to go into disrepair is an unforgivable error. It is a wrongdoing and you should languish over it."

On the fourth day of marriage, before the goodbye to the Barat, many blessing things and tokens were exhibited however the most essential element of the flight session was an energetic talk with respect to the relationship among Wife, Husband, Children and other Family Members. Nisha Jeewachh and Priya Ranjan constantly remembered the proposals given amid the exchange :

"Try not to influence the spouse and kids to endure superfluously. In the event that their characters are bad, don't disseminate your vitality agonizing over them. Stressing is not an answer for any issue; it will just compound the situation. Discriminative believing is the best way to conquer life's issues. When we stress, our energy of separation winds up noticeably powerless, and afterward even irrelevant issues appear to be overpowering. We ought to appeal to God for God to give our family right considering, and we ought to consider their relationship

with us as the product of our past activities. We won't be hopeless on the off chance that we invest our energy in Godly interests as opposed to agonizing over our better half and kids. Is it feasible for us to direct them along the correct way? We don't have the ability to hear sounds which are past a specific range. We likewise don't have the ability to see past a specific separation. We are bound by restrictions. What would we be able to do? "Deal with everything, O Omnipotent One. I have no energy to do anything. I don't have anything to state. O Lord, mercifully secure us." That is the way we ought to ask. Else, one may be squandering one's chance. They, and in addition ourselves, will be demolished. At the appropriate time, inferable from our supplications, God will direct them through the correct way. In the event that the spouse is the person who is making the issues, at that point the wife ought to have the previously mentioned disposition. In numerous families just a single accomplice, the spouse or the wife, will be great. In such cases, in the event that one of them has tolerance, absolution and abstinence things can be fixed to a degree. Kids, recollect that in the event that we pardon and never revisit others' shortcomings, God will pardon and never revisit our own."

At the point when Priya Ranjan went to BIT Mesra, Ranchi subsequent to spending the late spring get-away and joint general classes in the main seven day stretch of July 1969, numerous associates and the showing employees asked him for what good reason did he consent to such an organized marriage at an exceptionally youthful age ? He had no answer yet when he went to meet the Principal and the Director attempting to discover the appropriate response, he was completely fulfilled and in like manner gave the accompanying solution to his associates. He additionally composed an exceptionally protracted letter to Nisha Jeewachh in regards to the significance and the beginnings of orchestrated relational unions. He kept in touch with her that orchestrated relational unions are customary in South Asian culture and keep on accounting for a mind dominant part of relational unions in the Indian subcontinent. Regardless of the way that sentimental love is "entirely celebrated" in both Indian broad communications, and legends, and the orchestrated marriage custom does not have any authority lawful acknowledgment or support, the establishment has turned out to be "shockingly powerful" in adjusting to changed social conditions and has resisted expectations of decay as India modernized.

Organized relational unions are accepted to have at first ascended to unmistakable quality in the Indian subcontinent when the verifiable Vedic religion bit by bit offered approach to established Hinduism, generously uprooting different choices that were afresh unmistakable. In the urban culture of current India, the separation amongst organized and adore relational unions is progressively observed as a "false polarity" with the development of wonders, for example, "self-masterminded relational unions" and free-decision with respect to the forthcoming life partners.

The Indian subcontinent has verifiably been home to a wide assortment of wedding frameworks. Some were one of a kind to the locale, for example, Swayamvara (which was established in the recorded Vedic religion and had a solid hold in pop culture since it was the method utilized by Rama and Sita). In a swayamvara, the young lady's folks communicated the plan of the young lady to wed and welcomed every intrigued man to be available in a wedding lobby on a particular date and time.

The young lady, who was likewise regularly given some earlier learning about the men or knew about their general notoriety, would course the corridor and demonstrate her decision by garlanding the man she needed to wed. Now and again the father of the lady would orchestrate an opposition among the suitors, for example, an accomplishment of quality, to help in the choice procedure. Another variation was the Gandharva marriage, which included straightforward shared assent between a man and a lady in view of common fascination and no customs or witnesses. The marriage of Dushyanta and Shakuntala was a case of this marriage.

As the Vedic religion advanced into established conventional Hinduism (ca. 500BC), the social thoughts progressed by Manu picked up noticeable quality, and extensive segments of Indian culture moved towards man controlled society and rank based tenets. Manu and others assaulted the Gandharva and other comparative frameworks, censuring them as holdouts "from the season of indiscrimination" which, best case scenario, were reasonable for little segments of society. Under the framework they supported (here and there called Manuvad), ladies were stripped of their conventional autonomy and put for all time in male custodianship: first of their fathers in adolescence, at that point of their spouses through wedded life, lastly of their children in maturity.

It is likewise guessed that parental control of marriage may have risen amid this period as a component to keep the intermixing of ethnic gatherings and ranks. Early marriage, in which young ladies were hitched before they achieved pubescence likewise ended up noticeably common, however not all inclusive, after some time. This rise of early organized relational unions in the Indian

subcontinent was steady with comparable improvements somewhere else, for example, Indonesia, different Muslim locales and South Pacific social orders. Analysts on both Hindu and European Jewish people group (where early orchestrated relational unions had likewise picked up pervasiveness) have guessed that the framework may have risen on the grounds that "the response to the seething hormones related with young sexuality was early, organized marriage."

With the extending social change and female liberation that went with financial and education development after freedom, numerous pundits anticipated the continuous downfall of orchestrated relational unions in India, and the unyielding ascent of alleged "love relational unions" (i.e. where the underlying contact with potential life partners does not include the guardians or relatives). That has not yet happened and the establishment ended up being "strikingly versatile" in the Indian social setting, however it has experienced radical change.

While Priya Ranjan was caught up with planning for the semester examination and for gaining master information of building and innovation at the Bachelor's level upto 1973, Nisha Jeewachh was enganged in obtaining learning through non-formal and proceeding with training including getting herself completely talented by remaining at her parental house at Ratti Bhagwanpur, Vaishali and at Dhanbad other than going to Madhopur and also Kolkata for getting direction, love and effection from the in-laws.

Amid this period, Nisha Jeewachh and Priya Ranjan traded their perspectives through letters uncommonly with respect to the Hindu way of life after marriage. Some of their perceptions were :

- According to the Hindu mindset, marriage is preferably an obligation than a benefit.
- Forget not that thy marriage, thy riches, thy life are not for sense-joy, are not for thy singular individual joy.
- In nations where there is no marriage, there is no obligation amongst a couple; when marriage comes, husband and spouse live respectively because of connection; and that sort of living respectively winds up plainly settled after eras; and when it turns out to be so settled, it turns into an obligation.
- In Tibet there is no marriage, and there is no desire, yet we realize that marriage is a significantly higher state. The Tibetans have not known the superb pleasure, the gift of virtuousness, the joy of having a pure, ethical spouse, or a modest, righteous husband. These individuals can't feel that. Also, correspondingly they don't feel the extreme envy of the virtuous spouse or husband, or the wretchedness caused by unfaithfulness on either side, with all the heart-burnings and distresses which devotees to purity encounter. On one side, the last pick up bliss, however on the other, they endure hopelessness as well.
- Just as man must have freedom to think and talk, so he should have freedom in sustenance, dress, and marriage, and in each other thing, inasmuch as he doesn't harm others.
- Marriage and sex and cash the main living demons.
- Marriage is an organization securely watched.
- Marriage is not for singular bliss, but rather for the welfare of the country and the station.
- Marriage is the most genuine objective for ninety-nine for each penny of humankind, and they will carry on with the most joyful life when they have learnt and are prepared to maintain the interminable lesson — that we will undoubtedly bear and refrain and that life to each one should be a trade off.
- Marriage or non-marriage, great or underhandedness, learning or numbness, any of these is legitimized, on the off chance that it prompts the objective.
- The West sees marriage as comprising in every one of that lies past the legitimate tie, while in India it is thought of as a bond tossed by society cycle two individuals to join them together forever. Those two must marry each other, regardless of whether they will or not, in life after life. Each gains half of the value of the other. What's more, in the event that one appears in this life to have fallen pitifully behind, it is for the other just to hold up and beat time, till he or she makes up for lost time once more!
- The characteristic desire of lady is through marriage to move up, inclining upon a man; yet those days are no more. You might be awesome without the assistance of any man, similarly as you may be.
- This convention of pre-birth impact is presently gradually being perceived, and science and also religion gets out: 'Keep yourself blessed, and unadulterated.' So profoundly has this been perceived in India, that there we even talk about infidelity in marriage, aside from when marriage is culminated in petition.
- What is marriage yet the renunciation of unchastity? The savage does not

wed. Man weds since he denies.

- In the primitive stage there was no marriage, yet steadily marital relations jumped up. At to start with, the wedding connection depended, among all groups, on the mother. There was very little fixity about the father, the youngsters were named after the mother: all the riches was in the hands of the ladies, for they were to raise the kids. Over the span of time, riches, the ladies included, go under the control of the male individuals. The male stated, "This riches and grain are mine; I have become these in the fields or got them by loot and different means; and on the off chance that anybody debate my cases and need to have an offer of them, I will battle him." similarly he stated, "Every one of these ladies are only mine; in the event that anybody infringe upon my privilege in them, I will battle him." Thus there started the present day marriage framework. Ladies moved toward becoming as much the property of man as his slaves and belongings. The antiquated marriage custom was that the guys of one tribe wedded the ladies of another; and, after its all said and done the ladies were grabbed away by drive. In course of time, this business of taking endlessly the lady of the hour by savagery dropped away, and marriage was contracted with the common assent of the two gatherings. Be that as it may, each custom leaves a black out hint of itself behind, and even now we find in each nation a ridicule assault is made on such events upon the spouse. In Bengal and Europe, modest bunches of rice are tossed at the groom, and in Northern India the lady of the hour's ladies companions mishandle the husband's gathering calling them names, hostile to so on.
- On one side, new India is stating, "We ought to have full flexibility in the determination of a couple; in light of the fact that the marriage, in which are included the joy and hopelessness of all our future life, we should have the privilege to decide as indicated by our own particular choice." On the other, old India is directing, "Marriage is not for sense-happiness, but rather to propagate the race. This is the Indian origination of marriage. By the delivering of youngsters, you are adding to, and are in charge of, the future great or underhandedness of the general public. Consequently society has the privilege to direct whom you might wed and whom you should not. That type of marriage acquires in the public eye which is favorable most to its prosperity; do you surrender your want of individual joy for the benefit of the numerous."
- In our supposition, a race should first develop an incredible regard for parenthood, through the purification and sacredness of marriage, before it can accomplish the perfect of immaculate celibacy. The Roman Catholics and the Hindus, holding marriage consecrated and untouched, have created incredible pure men and ladies of gigantic power. To the Arab, marriage is an agreement or a strong ownership, to be broken up voluntarily, and we don't discover there the advancement of the possibility of the virgin or the Brahmachârin. Current Buddhism — having fallen among races who had not yet come up to the advancement of marriage — has made a tragedy of asceticism. So until there is produced in Japan an extraordinary and hallowed perfect about marriage (aside from common fascination and love), we don't perceive how there can be incredible priests and nuns. As you have come to see that the wonderfulness of life is modesty, so my eyes additionally have been opened to the need of this incredible purification for most by far, all together that a couple of long lasting pure forces might be created.
- But unattached love won't hurt you. Do anything - wed, have youngsters. Do anything you like - nothing will hurt you. Do nothing with "mine". Obligation for obligation's purpose; work for work's purpose.
- What is marriage however the renunciation of un-modesty? The savage does not wed. Man weds since he denies. So endlessly. Repudiate! Revoke! Relinquish! Surrender! Not for zero. Not in vain. However, to get the higher. - The Practice of Religion, Lectures.
- The development of society, the organization of marriage, the affection for kids, our acts of kindness, profound quality, and morals are on the whole extraordinary types of renunciation.
- That one self, the one man, will end up noticeably two selves when he gets hitched; a few, when he gets youngsters; and in this way he develops until the point that he feels the entire world is his Self, the entire universe as his Self. He ventures into one mass of all inclusive love, unending adoration - the affection that is God. - Bhakti or Devotion.
- A man is single. He weds. Evidently it might be an egotistical demonstration, yet in the meantime, the impulsion, the rationale control, is to find that solidarity. He has kids, he has companions, he adores his nation, he cherishes the world, and closures by cherishing the entire universe. - The Methods and Purpose of Religion, Lectures and Discourses.
- The unmarried man has no privilege to state that the wedded follower isn't right, significantly less to compel his own particular perfect of ethical quality

upon his sibling. - What We Believe In, Writings: Prose.

- The life of the wedded man is very as incredible as that of the abstinent who has dedicated himself to religious work. - Each Is Great In His Own Place, Karma Yoga.
- The Hindus, to keep up an elevated expectation of celibacy in the race, have authorized youngster marriage, which over the long haul has debased the race. - Maya and Illusion, Jnana Yoga.

Nisha Jeewachh while portraying the vital statistical data points with respect to her marriage had revealed to her companions that the most critical session no sooner her Barat was gotten by her folks at 6.30 pm on June 1, 1969, snacks were offered and afterward a four-hour session as open deliberation and discourses, rivalries, orations and so on was organised to test and assess the execution of the gatherings speaking to the lady side and the prepare side. The best execution was of her better half Priya Ranjan who have an extremely thorough response to the inquiries raised by the lady of the hour bunch as to while Indian ladies place Sindoor in their heads (Maang) ?

Question : Explain the history and essentialness of Sindoor (Vermilion)

Reply by the Groom (Priya Ranjan) : Sindooor or vermilion holds parcel of significance in Indian culture. The custom of use of sindoor in the separating of hair by wedded Hindu ladies is considered greatly promising and is being carried on since hundreds of years.

Question : Is this an image of Married Hindu Woman ?

Reply by the Groom (Priya Ranjan) : Yes, in customary Hindu society, wearing sindoor is viewed as must for hitched Hindu ladies. It is an obvious articulation of their want for their spouses' life span. Customarily in this manner, dowagers did not wear vermilion.

Question : Why it is essential?

Reply by the Groom (Priya Ranjan) : Sindoor is connected surprisingly to a Hindu lady amid the wedding function when the husband himself enhances her with it. The service is called Sindoor-Dan and is especially in vogue even in introduce times. Religious researchers say that there has been no say of this function before the Grihasutras thus it is thought to be a moderately new practice.

Question : Is it a convention?

Reply by the Groom (Priya Ranjan) : The custom of wearing Sindoor by wedded ladies has been clarified with the assistance of folklore. Researchers say that red is the shade of energy while vermilion is an image of the female vitality of Parvati and Sati. Hindu fanciful legends view Sati as the perfect spouse who gave her life for her better half's respect. Each Hindu spouse should imitate her. Hindus trust that Goddess Parvati secures every one of those men whose spouses apply vermilion to their separating of hair.

Question : Explain more about Sindoor.

Reply by the Groom (Priya Ranjan) : Tradition of wearing Sindoor or vermillion is said to have gone through over 5,000 years of Hindu culture. Female dolls unearthed at Mehrgarh, Baluchistan, demonstrate that sindoor was connected to the segment of ladies' hair even in early Harappan times. In addition, legends says that Radha, the associate of Lord Krishna, transformed the kumkum into a fire like outline on her temple. In the acclaimed epic Mahabharata, Draupadi, the spouse of the Pandavas, is accepted to have wiped her sindoor in nauseate and lose hope. Utilization of Sindoor has likewise been said in The Puranas, Lalitha Sahasranamam and Soundarya Lahharis.

Question : What is the visionary noteworthiness of Sindoor ?

Reply by the Groom (Priya Ranjan) : According to Hindu crystal gazing, Mesha Rashi or the House of Aries is on the brow. The Lord of Mesha is Mars and his shading is red. It is accepted to be promising. This is the reason red sindoor is connected at the brow and at the separating of the hair. Both are indications of saubhagya (favorable luck). Sindoor is likewise thought to be the image of the female vitality of Parvati and Sati.

Question : What is the noteworthiness of the utilization of Sindoor amid celebrations ?

Reply by the Groom (Priya Ranjan) : Both Sindoor and kumkum have social and religious noteworthiness joined to them. In North India, it is standard for a spouse to apply sindoor on his better half's temple amid vital celebrations, for example, Navaratri and Sankranti. Plus, Sindoor and kumkum are additionally offered to Gods for the most part in sanctuaries devoted to Shakti, Lakshmi and Vishnu.

Question : What is the physiological criticalness of Sindoor ?

Reply by the Groom (Priya Ranjan) : It is fascinating to take note of that that the utilization of sindoor by wedded ladies conveys physiological centrality as well. This is so on the grounds that Sindoor is set up by blending turmeric-lime and the metal mercury. Because of its natural properties, mercury, other than

controlling pulse additionally enacts sexual drive. This additionally clarifies why Sindoor is precluded for the dowagers. For best outcomes, Sindoor ought to be connected right upto the pituitary organ where every one of our emotions are focused.

Question : What are the other critical and intriguing actualities in regards to Sindoor?

Reply by the Groom (Priya Ranjan) : Sindoor is being connected by Indian ladies since Vedic period in their hair separating and on the forhead. Sindoor is being utilized by the Indian ladies in their hair-separating (maang) and as a speck on the temple. Sindoor is one of the 16 decorations (solah shringar) in Hinduism. Beside this current, it's additionally being connected by the men in from of "Tilak"on their temple. Indian Sindoor is a red shading powder. It's likewise called as "Kumkum", when it's blended with turmeric. It has likewise been brought in antiquated Indian sacred writing as "Kasturi" after the blend with other material. It's called "Vermillion" in English.

Question : Trace the beginnings of Sindoor.

Reply by the Groom (Priya Ranjan) : Let's thrown a look on the historical backdrop of sindoor in old India-Female dolls of Harappa period found amid the archeological removal in Mehrgarh (Baluchistan) indicate them with the utilization of sindoor in hair segment. Sindoor was additionally connected by Parvati, associate of Lord Shiva, in her hair separating. Parvati, the crown-gem of all ladies, offers elegance and energy to the wedded women putting vermillion on their separating. According to Ramayana, Sita used to apply sindoor in her hair separating to satisfy her significant other Lord Rama. Seeing her, Hanumana additionally began to spread sindoor on his body to please Rama. Indeed, even now additionally, fans offer sindoor on Hanuman icons. As indicated by Mahabharata, Draupadi, the spouse of Pandavas wiped off her sindoor disgustingly, after the scene, when Dushshan endeavored to strip her saree in the Hastinapur court. According to a legend, Radha, the admirer of Lord Krishna transformed kumkum sindoor into a fire like outline on her temple. Sindoor has likewise been specified in a few Puranas, Lalitha Sahasranama and Adi Shankaracharya 's Soundarya Lahari. Sindoor is additionally offered to Lord Ganesha. "Sindoor Lal Chadhayo Gajamukha Ko", prominent Ganesh Aarti in Marathi dialect was likewise incorporated into Bollywood film Vaastav (1999). Sindoor is utilized for worshiping Hindu goddesses like Shakti and Lakshmi. Sindoor is connected by Saivites, Vaisnavs and Swaminarayan on their temple.

Question : What is the status of the utilization of Sindoor in present day days ?

Reply by the Groom (Priya Ranjan) : Jain ladies additionally apply sindoor, however Jain nuns are precluded from it. Sufi pioneer Sharafuddin Maneri roused Muslim women of Bangladesh to apply sindoor, yet this attempt was censured by reformist developments of nineteenth century. Sindoor is tossed alongside different blends into the air amid mainstream celebration Holi. The prevalence of sindoor has expanded with the arrival of bollywood motion picture Sindoor (1987) and serial Sindoor Tere Naam Ka (2005-2007). 'Sindoor-Dan' likewise called 'Haldi-Kumkum' is mainstream wedding custom, in which spouse brightens the hair-separating of his lady. Sindoor is connected by women in entire hair line or its spot is connected toward the finish of hair line and brow by ladies. Sindoor is additionally a famous pooja thing, which is offered to Hindu divine beings and Hindu goddess. Hindu lovers including male and female apply sindoor powder on their brow while going to a sanctuary or going to a religious function. Prior ladies used to plan Kumkum sindoor at home. In any case, now, readymade Sindoor is accessible in the market at most sensible rates.

Marriage is a consecrated foundation which denotes the start of another life for the lady of the hour and the prep. There are numerous customs performed amid the wedding functions and every custom has its own particular significance. Be that as it may, the most imperative custom of each Hindu wedding is Sindoor Dan. Here, the prepare puts sindoor (red vermilion powder) in his lady of the hour's hair parcel, along these lines symbolizing her conjugal status. In a few groups, it is the prep's mom who does this part to welcome the lady in their family. Putting sindoor is not only a custom, but rather implies a long life for the spouse. In any case, this is only one part of it. Along these lines, let us reveal to you more about this vital practice.

Question : Is Sindoor a perfect gift ?

Reply by the Groom (Priya Ranjan) : The present day society sees sindoor as a boundary line between the wedded and the unmarried ladies. In any case, this is not the situation. This training is much profound established. The custom has been performed for more than 5000 years now. Its utilization has been very much archived in Harappan unearthings. Sindoor likewise finds a say in the Puranas, Lalitha Sahasranamam and Soundarya Lahharis.

It is proposed that the red shading symbolizes control. As per the Hindu folklore, a lady needs to decorate sindoor till the time her better half is alive. Indeed, even Goddess Parvati (spouse of Lord Shiva) and Sita (wife of Lord Rama), use to

place sindoor in their hair parcel. It is trusted that Goddess Parvati not just ensures the spouses of all the wedded ladies who put sindoor, yet in addition averts any hiding detestable. Thus, whenever your better half applies it, she is in a roundabout way appealing to God for your long and sound life.

Question : What is the science behind Sindoor ?

Reply by the Groom (Priya Ranjan) : The use of sindoor is not only a custom, but rather a training which fortifies great wellbeing. On one hand it fills in as a life span supplication for the spouse, yet on the other it keeps a tab on the lady's physical prosperity. The sindoor is readied utilizing mercury, turmeric and lime. Mercury goes about as an impetus that facilitates anxiety. It additionally helps in keeping the mind dynamic and alarm. Other than this, mercury additionally helps in controlling pulse, enacting sexual drive and libidinal vitality. This is the reason, a dowager or an unmarried lady is taboo from applying sindoor.

Question : Is it a vital custom for wedded Hindu ladies ?

Reply by the Groom (Priya Ranjan) : In Hindu religion, wedded ladies have been applying sindoor in hair separating since ages. There are logical purposes for this conviction. The separating line of a lady's hair where sindoor is connected, there lies the most critical detect, the profound focus called Brahmarandhra, an opening in the crown of head. This astral opening is exceptionally delicate, said to be the door to the total reaching out from perineum to the crown of the head, it is where separating is drawn and sindoor is connected. Sindoor contains mercury, in it which is the main metal found in fluid frame. At the point when sindoor is connected in the hair-separating, mercury introduce in it, goes about as a medication since it is known for expelling anxiety and keeps the cerebrum ready and dynamic too. The custom of filling sindoor in the hair separating is taken after simply after marriage in light of the fact that when tying the marital bunch, the free lively young lady all of a sudden gets changed into a capable spouse and a little girl in-law who needs to deal with everyone exhibit in her new home. Accordingly, under such duties she in some cases get pressurized. The mercury in the sindoor helps in chilling her off, conveying to her the mental peace .Hence sindoor having mercury in it functions as a remedial prescription to manage the weights of new life by keeping the mind quiet, made and balanced.

Question : Give logical reasons of the utilization of Sindoor.

Reply by the Groom (Priya Ranjan) : Kumkum or turmeric based sindoor is logically and profoundly advantageous for the women. It ingests the terrible water in temple area and improves the energy of focus. The 6th chakra (third eye) is focused on temple between the eyebrows. It's viewed as the channel through which mental power and most profound sense of being can be improved. Sindoor improves the ladylike elegance to a substantial degree loaning a perfect delight. Red is the shade of affection and enthusiasm and consequently it is connected by Indian ladies to win the core of their spouses. Sindoor connotes that the ladies with it is hitched, under the security of her better half and consequently nobody should commit error to get an eyeful of a hostile stare on her. Red is the shade of flame, blood and quality. It shows that delicate looking Indian ladies can likewise accept the type of Shakti (goddess of quality) for the obliteration of fiendishness. She can turn into the start of flame from a delicate bloom for her own particular assurance and in addition her security of country.



Param Vinamra Karamayogini Nisha Jeewachh Trivedi (1956-2017)

Chapter 3

THE MOST HOSPITABLE NATURE OF NISHA JEEWACHH TRIVEDI

For initial ten years after marriage in the year 1969, Nisha Jeewachchh Trivedi attempted to gain from her mother-in-law Savitri Devi Trivedi, the craftsmanship and art of neighborliness, however after that she moved to Patna and remained there for next ten years for final settlement at New Delhi with her better half Dr. Priya Ranjan Trivedi who had chosen to set up different types of institutions including colleges of national and international significance.

Nisha Jeewachchh Trivedi turned out to be extremely enamored with giving neighborliness to every one of the visitors coming to meet and to remain with her significant other Dr. Priya Ranjan Trivedi. She had been citing many occasions including stories and contextual analyses clarified by her relative Savitri Devi Trivedi with respect to the should be cordial. She never used to become weary of meeting with the Indian and the outside visitors other than giving them board and cabin as her relative had been helping her to remember the Sanskrit expression : Vasudhaiva Kutumbakam which is a Sanskrit expression found in Hindu messages, for example, the Maha Upanishad, which signifies “the world is one family”.

Discussing this expression she used to instruct her little girls Sonu Trivedi and Tanuja Trivedi that this expression shows up in Maha Upanishad. This verse of Maha Upanishad is engraved in the passage corridor of the Parliament of India. The content has been powerful in the significant Hindu writing that tailed it. The mainstream Bhagavata Purana, formed at some point between 500 CE and 1000 CE, the most deciphered of the Purana classification of writing in Hinduism, for instance, calls the Vasudhaiva Kutumbakam maxim of the Maha Upanishad, as the “loftiest Vedantic thought”.

Nisha Jeewachchh Trivedi was overpowered to watch that the Prime Minister of India Narendra Modi utilized this expression in a discourse at World Culture Festival, organized by the Art of Living, including that “Indian culture is exceptionally rich and has instilled in every last one of us with extraordinary esteems, we are the general population who have originated from Aham Brahmasmi to Vasudhaiva Kutumbakam, we are the general population who have originated from Upanishads to Upgrah (Satellite).”



Param Vinamra Karamayogini Nisha Jeewachh Trivedi (1956-2017)

Chapter 4
DAUGHTERS ADMIT THAT MOTHER CARED MORE THAN FATHER

Credit goes to Nisha Jeewachh Trivedi who truly tried to deal with the two kids Sonu Trivedi and Tanuja Trivedi. She realized that her better half Dr. Priya Ranjan Trivedi won't have the capacity to save time out of his bustling timetable identified with foundation building, arranging and improvement other than the activity design he had conceived for deliberate activity and social work.

Sonu Trivedi and Tanuja Trivedi watched : We will be the first to concede with respect to "why do moms think more about their kids than fathers?" is not a pretty inquiry. We have been watching that cash given to moms is significantly more prone to be spent in a way that advantages their youngsters than is cash given to fathers.

To perceive any reason why, we should begin with the conviction that more prominent maternal unselfishness is absolutely organic; that ladies have developed over mankind's history to mind more than men about the welfare of their kids.

On the off chance that ladies are hardwired to think more about their kids than men, at that point the facts must confirm that youngsters will be in an ideal situation if their mom has more say in how family unit assets are conveyed inside the family. The best route for a lady to expand her say in how the family's pay is spent is by effectively adding to family wage.

The option is that we trust that ladies exhibit more selflessness toward their kids since ladies have been verifiably rejected from the workforce; the part of parental figure, rather than supplier, has been societally forced on ladies as an aftereffect of sexual orientation contrasts in acquiring capacity.

On the off chance that maternal unselfishness is not natural, at that point there is no motivation behind why a mother who is a supplier should think more about her kid's welfare than a father who is a supplier. Given what we definitely know, this suggests kids whose moms are working won't profit by her extra say in the assignment of family unit assets.

It takes after that if maternal selflessness in not organic (and just if is not natural), liberating ladies to enter the workforce disintegrates kid welfare in light of the fact that maternal minding is diminished and family designation of assets to the kid does not increment.

At the point when Nisha Jeewachh Trivedi turned into a grandparent, she generally dealt with the two girls of Sonu Trivedi and two children of Tanuja Trivedi as she was of the feeling that when guardians are missing or unfit to bring up their kids, grandparents are regularly the ones who venture in. Raising a moment era brings many prizes, including the satisfaction of giving the grandkids a conviction that all is good, building up a more profound relationship, and keeping the family together. It additionally accompanies many difficulties. Regardless of the amount you adore your grandkids, taking them into your home requires significant alterations. Be that as it may, with the correct rules and support, you can move back the years and have a genuine effect in the lives of your grandchildren.

The possibility of raising grandchildren will undoubtedly trigger a scope of feelings. Positive feelings, similar to the adoration you feel for your grandchildren, the delight in observing them learn and develop, and alleviation at giving them a steady domain, are anything but difficult to recognize. It's more hard to admit to emotions, for example, hatred, blame, or dread.

It's vital to recognize and acknowledge what you're feeling, both great and terrible. Try not to pummel yourself over your questions and second thoughts. It's just normal to feel some inner conflict about childrearing when you anticipated that your obligations would be waning. These emotions don't imply that you don't love your grandchildren. Stress and stress – If you've been utilized to the intermittent visit from a grandchild, being ready to rock full time can feel upsetting and overpowering. You may stress over how you will deal with the extra obligations and what will happen to the grandkids if something transpires.

You may feel outrage or disdain toward the grandchild's folks for abandoning you with the duty of tending to their youngster. Or, on the other hand you may be angry of different companions who are getting a charge out of the retirement you once imagined.

You may feel remorseful and in charge of your kid's disappointments as a parent,

second-speculating and lamenting your own errors when you were first child rearing.

There are numerous misfortunes that accompany taking in your grandkids, including the loss of your autonomy and the simpler part of "grandparent," as opposed to the essential parental figure. You may likewise be lamenting for your youngster and the challenges that have prompted this circumstance.

Keep in mind that while you might not have the vitality you did when you were more youthful, you do have the astuteness that exclusive accompanies involvement—favorable position that can have an immense effect in your grandchild's life. Dissimilar to first-time guardians, you've done this earlier and gained from your mix-ups. Try not to disparage what you bring to the table!

You most likely weren't hoping to be bringing up kids again at this phase in your life. Now and again, the physical, enthusiastic, and money related requests may feel overpowering. That is the reason it's fundamentally essential that you deal with yourself and get the help you require.

When you're engrossed with the day by day requests of raising grandkids, it's anything but difficult to give your own needs a chance to fall by the wayside. Be that as it may, dealing with yourself is a need, not an extravagance. You can't be a decent overseer when you're overpowered, depleted, and candidly drained. So as to stay aware of your grandkids, you should be quiet, focused, and centered. Taking care of your own mental and physical wellbeing is the means by which you arrive.

A sound you implies solid grandchildren. On the off chance that you don't deal with your wellbeing, you won't have the capacity to deal with your grandchildren, either. Make it a need to eat nutritious dinners, practice consistently, and get satisfactory rest. Try not to let regular checkups or solution refills slide.

Pastimes and unwinding are not extravagances. Cutting out time for rest and unwinding is fundamental to keep away from burnout and misery. Utilize your "personal time to truly support yourself. Pick exercises that enjoy your faculties. Daydreaming before the TV won't resuscitate you.

It's alright to incline toward your grandkids for offer assistance. Children are more brilliant and more skilled than we frequently give them kudos for. Indeed, even youthful youngsters can get after themselves and assist around the house. Assisting will likewise make your grandkids can rest easy.

Studies demonstrate that grandparents who adapt well to the additional worry of raising grandchildren are the individuals who search out others for help.

Discover somebody you can converse with about what you're experiencing. This will allow you to work through your sentiments and go to an acknowledgment of the circumstance. In the event that you deny or disregard these sentiments, they will turn out in different ways and may influence your association with your grandkids.

Search for help bunches for grandparents raising grandchildren. Care groups or even telephone support can be extremely useful in this trip, and it's a decent begin for making companions in comparable circumstances. Got notification from individuals who have been there can help both elevate your spirits and give you solid recommendations for your circumstance.

Connect in your group for childcare offer assistance. In the event that you are an individual from a congregation, synagogue or different religious association, you might have the capacity to make an inquiry or two for accessible sitters. Attempt library storytime hours, talking up different guardians at the play area, or checking whether your neighbors have a solid youngster accessible to look after children if any guardians are keen on a minding.

Regardless of the possibility that you have an inclination that you are from an alternate era, the delights and tribulations of bringing up kids can rapidly frame basic bonds. It might require investment, however producing fellowships with guardians with comparative matured kids can offer brotherhood and help on exploring the labyrinth of issues confronting youngsters today.

Moving to another house is never simple, even in the best of conditions. At the point when kids are managing the loss of standard contact with their parent or guardians, the move is considerably harder. It will require some investment for your grandchildren to modify, and meanwhile, they may act particularly opposite and troublesome. What's more, if the kids have experienced passionate disregard, injury, or mishandle, those injuries won't vanish in light of the fact that they are presently in a sheltered place. They will require time to mend.

Your grandkids may disdain being isolated from their parent and wish to return, regardless of the possibility that their home circumstance was hazardous or oppressive. Try not to think about this literally. The parent-youngster bond is intense. Regardless of the possibility that the kids are mature enough to comprehend that they're in an ideal situation with you, they will in any case miss their parent and battle with sentiments of surrender.

Your grandkids' emotions may turn out from numerous points of view, including conduct. They may lash out with forceful or unseemly conduct, or they may pull back and push you away.

Regardless of their conduct, your grandkids require your solace and support. On the off chance that you begin to get furious or annoy, place yourself in their mind. Picture what they've experienced, and the perplexity, question, and dread they're most likely feeling.

Keep in mind that youngsters regularly carry on in a sheltered place. While it might feel like your grandchildren don't love or welcome you some of the time, their conduct really implies they feel sufficiently safe to express terrifying feelings.

At the point when grandkids first arrive, they might be on their best conduct. Try not to be excessively demoralized if, after a concise "vacation" stage, they begin to carry on. This doesn't really mean you're making a terrible showing with regards to. As said beforehand, this can be an indication that they at long last feel sufficiently secure to vent their actual sentiments.

While it will require your grandkids investment to change in accordance with their new living course of action, there are things you can do to make the progress simpler. Most importantly, your grandchildren need to feel secure. Kids flourish in a domain that is steady and unsurprising.

Set up a schedule. Schedules and timetables help influence a youngster's reality to feel safe. Set a timetable for mealtimes and sleep times. Make unique customs that you and your grandchildren can share on ends of the week or while preparing for bed.

Support their contribution to their new home. Let your grandkids help pack and move in their things to the degree that they're capable for their age. Urge them to finish their new room and mastermind things as they'd like. Having some control will make the alteration simpler.

Set up clear, age-suitable house administers and uphold them reliably. Kids feel more secure when they recognize what's in store. Cherishing limits tell the kid he or she is sheltered and secured.

Ensure that every grandchild has a private space. In the event that grandchildren are sharing a room, get imaginative: utilize a divider to parcel off a private zone in a greater room, erect a playhouse in the lawn, or set up a tent in the family room.

Offer your chance and consideration. You can be a reliable, consoling nearness for your grandkids. Endeavor to set aside a few minutes to collaborate with them toward the start of the day, when they return home from school, and before bed

Conveying transparently and sincerely with your grandchildren is outstanding amongst other things you can do to enable them to adapt to their new circumstance. It's particularly imperative to require the investment to truly tune in to your grandkids. In this troublesome time, they require a grown-up they can go to with their inquiries, concerns, and emotions.

Plan customary circumstances when you sit and converse with each other, free from TV, recreations, or different diversions.

Urge your grandchildren to discuss their sentiments, both great and awful. Endeavor to tune in without judging or expelling their sentiments.

Encourage your grandkids figure out how to distinguish their feelings. For instance, if your grandchild appears to be vexed, you may state, "You look dismal. Is something irritating you?"

Youthful kids convey through play. Youthful youngsters will be unable to verbalize how they feel, however will convey what needs be through their play.

It's alright to state, "I don't have any acquaintance with." You don't need to have a response for everything. On the off chance that you don't know when mother's getting back home, for instance, speak the truth about it. Try not to avoid the inquiry or lie.

When choosing what to enlighten your grandchildren regarding the circumstance, it's essential to consider their age and formative abilities. The accompanying tips may offer assistance:

- Avoid telling the tyke excessively. Numerous youngsters are basically excessively youthful, making it impossible to comprehend the entire story. At the point when grandparents tell a youthful tyke the greater part of the subtle elements of the circumstance, they might be accomplishing more damage than great. An excess of data can be befuddling, terrifying, and overpowering for the kid.
- Avoid telling the tyke too little or nothing by any means. Children are keen. They will get goodies about their circumstance, regardless of the possibility that the subtle elements are not talked about straightforwardly. On the off chance that kids find out about what's happening from another person, they could feel hurt, misled, and befuddled. They may abstain from making inquiries or conversing with you about other imperative concerns since they think certain

themes are “beyond reach.”

- Never bend the realities or mislead the youngster. Indeed, even exceptionally youthful kids know the contrast between reality and a lie. They frequently sort out data, yet then are reluctant to discuss reality. A few people may wind the actualities with an end goal to secure the youngster. In any case, that approach regularly reverse discharges. At the point when youngsters are educated lies regarding the circumstance, they may turn out to be extremely befuddled, furious, and harmed. The best technique is to be straightforward with your grandchildren, at their level of comprehension. Your grandchildren will take in the significance of trust and genuineness seeing someone.
- It is not generally workable for kids to stay in contact with their folks, and on occasion, it may not be in a youngster’s best advantage. Be that as it may, when all is said in done, it is useful for your grandchildren to keep up associations with their folks, particularly on the off chance that they may live with them once more. In the event that meeting face to face isn’t conceivable, you can energize contact in different ways, including telephone calls, cards and letters, and email.
- Don’t put your grandchild in the center. Endeavor to set aside any sentiments of outrage or frustration you have toward your grandchild’s parent. Abstain from venting issues or saying basic things in regards to the parent before your grandchild. What’s more, don’t influence your grandchild to feel regretful about investing energy with their parent. This can be mistaking and troubling for the youngster.
- Communicate and coordinate with your grandchild’s parent. Do what you can to smooth the relationship and influence the parent to feel a piece of the kid’s life. Offer data about the youngster’s school, leisure activities, and companions. Ensure the parent has the youngster’s timetable and contact data.
- Make visits some portion of your grandchild’s normal. Contact with guardians will be less unpleasant for youngsters on the off chance that they recognize what’s in store. On the off chance that conceivable, design visits well ahead of time and put them on a standard timetable. Chat with the parent early, so everybody’s desires for the visit are clear. It’s ideal if the two guardians and grandparents uphold similar principles.
- Be delicate to your grandchild’s sentiments. It’s essential to converse with your grandchild about how he or she feels about parental contact. Notwithstanding when kids are anticipating a visit or call, it can raise numerous sentiments, including instability and apprehension. Children may stress that their parent doesn’t love them any longer, or that they won’t have anything to discuss. Be there to console them.
- Help your grandchild manage dissatisfaction. Here and there, visits don’t go well or the parent doesn’t appear. Vent to a companion on the off chance that you have to, however stay away from the compulsion to say furious or destructive things in regards to the parent before your grandchild, as this won’t improve him or her vibe. Rather, chat with your grandchild about what happened and how they feel about it.



Param Vinamra Karamayogini Nisha Jeewachh Trivedi (1956-2017)

Chapter 5

NISHA JEEWACHH TRIVEDI KNEW THE IMPORTANCE OF GIRL CHILD

Nisha Jeewachh Trivedi brought forth first female kid (Sonu) on June 10, 1975 and to second female youngster (Tanuja) on September 7, 1978. She was completely happy with the introduction of these two little girls. It was on her insistence that her significant other additionally concurred with her that they won't have any more kid(s).

Nisha Jeewachh Trivedi knew completely well that victimization young ladies in India has been going ahead since ages now. Even today, there are a few segments of the Indian culture where the young lady tyke is dealt with as a weight. While a few benefits are given to the young men; young ladies are regularly limited to the bounds of house and given almost no or no chances to learn and develop in life. It involves incredible disgrace that instances of female child murder are as yet announced. According to the figures of 2011 enumeration, there are only 918 young ladies in India for 1000 young men. In such a situation, the part of the administration and NGOs turns into all the more imperative with a specific end goal to guarantee that young ladies are permitted to be conceived and prosper in life. Bolster foundations like Save the Children to contribute your bit in spreading mindfulness about the significance of young lady tyke.

Keeping in mind the end goal to accomplish genuine ladies strengthening, it is critical that we start with the young lady youngsters. This is on the grounds that young ladies of today are the ladies of tomorrow. The part of social welfare associations is basic here as it is not possible for the administration to achieve each alcove and corner of the nation. As the mindful nationals, we can bolster associations which work for the destruction of female child murder and ladies strengthening. Gifts to them fill two needs: driving change in the general public and giving tax breaks to the giver.

Nisha Jeewachh Trivedi and her little girls (Dr. Sonu Trivedi and Dr. Tanuja Trivedi) have been working day and night on women's empowerment since June 5, 1990, the day the "Women's Agency for Generating Employment (WAGE)" was set up and initiated at India International Center, New Delhi. They built up the accompanying measuring sticks of the empowerment of women:

- Helping ladies cut a positive mental self portrait and increment their certainty level.
- Enabling them to build up the capacity to think fundamentally.
- Ensuring that they have measure up to investment in basic leadership, regardless of whether it's in the family or at the group level
- Providing financial freedom to ladies
- The outlook that a young lady is an obligation should be changed and this requires occurring at the grass root level. While spreading mindfulness is basic, there is a need of stricter laws set up which deflect individuals from falling back on female foeticide.
- The part of training is critical here and goes far in engaging ladies. Also, the procedure of training needs to start right on time in life. More young lady youngsters should be sent to class, provided quality and all encompassing training. Various advantages accompany instructing young ladies the correct way. Instructed young ladies can take the correct choices in life. For instance, when an informed young lady falls wiped out, she will have better understanding and attention to profit legitimate social insurance administrations. In the meantime, a general public in which young ladies are instructed will see less youngster relational unions, diminished levels of destitution and elevated cooperation of ladies in financial procedures. Teaching a young lady has extensive effects. It is properly said that when a lady is taught, a whole era profits by it.

Nisha Jeewachh Trivedi had complimented Prime Minister Narendra Modi for propelling Beti Padhao, Beti Bachao Scheme. Actually signifying 'Teach the Girl Child, Save the Girl Child' the Beti Padhao, Beti Bachao Scheme is a driven plan of the Government of India which is proposed to create enormous mindfulness, change of nature of welfare administrations for females and helping them (young ladies and ladies) get to these administrations better. Presented in

October of 2014, the Beti Bachao, Beti Padhao Scheme goes ahead to address the declining Child Sex Ratio in the nation.

The plan is being taken off through dish India battles with concentrate on 100 most exceedingly terrible performing locale as far as CSR. It is a joint activity of three vital Central Government services – the Ministry of Women and Child Development, Ministry of Health and Family Welfare and Ministry of Human Resource Development.

There is a critical need to change this obsolete attitude of the male centric Indian culture which sees young ladies as liabilities. It should be set up that young ladies are not the slightest bit not exactly young men. At the point when given the correct opportunities to sustain their ability and aptitudes, they have it in them to exceed expectations in various regions of life.

It is consequently basic that both government and non-government associations work in attachment to spread the message of sparing and instructing the young lady youngster. You can give online to NGOs to loan your help to this development.

Nisha Jeewachh Trivedi used to talk about with her companions and admirers that in the Indian culture, young lady youngsters are considered as the revile from the antiquated time.

The appropriate response is clear and loaded with truth that without a young lady kid, kid youngster can never take birth in this world. At that point why individuals do bunches of savagery again ladies and young lady tyke. Why they need to slaughter the young lady youngster before taking birth in her mom's womb. Why individuals assault or sexually annoy the young ladies at home, open place, schools or work put. Why a young lady is assaulted by the corrosive and why a young lady kid progress toward becoming casualty of different men cold-bloodedness.

It is evident that a young lady kid dependably progress toward becoming gift for the general public and explanation behind the continuation of life in this world. We love numerous female Goddesses at different celebrations however never feel a tiny bit of kind to the ladies living in our home. Genuinely, the young ladies are mainstays of the general public. A little young lady youngster can be a decent girl, a sister, a spouse, a mother and other great relations later on.

On the off chance that we slaughter them before taking birth or couldn't care less in the wake of taking birth then how we will get a little girl, sister, spouse or mother in future. Is anybody of us has ever felt that what will happen if ladies deny to be pregnant, bring forth an infant or give all obligation of their parenthood to men. Are men ready to do every such duty. If not; at that point why young ladies are executed, why they assumed as revile, why they are weight to their folks or society. Why the eyes are not being open of the general population even after many astounded truth and certainties about young ladies.

Presently a-days, ladies are working outside in the field with the men by meeting shoulder to bear together with their everything the duties at home. This is a major disgrace to us that still young ladies are casualties of numerous brutality even they have changed themselves to make due in this present day world. We ought to effectively take part in the battle of spare the young lady kid by expelling the male overwhelming nature of the general public.

In India male viewed themselves as overwhelming and unrivaled than ladies which gives rise all the savagery against young ladies.

Sparing the young lady youngster initially needs guardians to alter their opinion. They have to quit disregarding their little girl's nourishment, instruction, living style, and so forth. They have to consider their children same whether they are young ladies or young men. It is the parent's sure deduction towards young ladies which can change the entire society in India. They should raise the voice against criminal specialists slaughtering guiltless young ladies in the womb before their introduction to the world only to get some cash.

Every one of the principles and directions ought to be extreme and dynamic against the individuals who are associated with the wrongdoing against young ladies (regardless of whether they are guardians, specialists, relatives, neighbors, and so on). At exactly that point, we can think and expect a decent future in India. Ladies ought to likewise should be solid and raise their voice. They ought to gain from the immense ladies pioneers in India like Sarojini Naidu, Indira Gandhi, Kalpana Chawla, Sunita Williams, and so on. Without ladies everything is fragmented in this world like man, home, and a world itself. Along these lines, its my unassuming solicitation to every one of you that please include yourself in sparing the young lady kid.

Chapter 6
QUALITIES OF NISHA JEEWACHH TRIVEDI

Everyone feels that Nisha Jeewachh Trivedi was merciful, tolerant, sympathetic, unselfish, kind, empathetic, hopeful person, considerate, imaginative, religious, liberal, unassuming and honorable, with a grinning face.

As per her leniency is one of the essential ideals of gallantry. She used to watch that benevolence is demonstrating graciousness to the individuals who don't merit it, and excusing those that merit discipline. The accompanying are her rehashed perceptions on being merciful :

- "Mercy bears wealthier natural products than strict equity."
- "Children are guiltless and cherish equity. The greater part of us are devilish and normally lean toward benevolence."
- "We can't think about the shocking oddness of the leniency of God."
- The nature of kindness drops as the delicate rain from paradise.

She was completely compassionate as she realized that empathy was the reaction to the agony of others that inspires a want to help them. She was compassionate to the point that on many event, she used to help other people at whatever point she felt that the need was required on philanthropic grounds.

She realized that sympathy inspires individuals to make a special effort to help the physical, profound, or passionate damages and agonies of another. Empathy is regularly viewed as having an enthusiastic perspective to it, however when in light of cerebral ideas, for example, decency, equity and reliance, it might be viewed as balanced in nature and its application comprehended as an action in light of sound judgment. There is additionally a part of sympathy which respects a quantitative measurement, with the end goal that person's empathy is frequently given a property of "profundity," "life," or "energy." Compassion is regularly, however not unavoidably, the key segment in what shows in the social setting as selflessness. In moral terms, the articulations down the times of the purported Golden Rule frequently typifies by suggestion the standard of sympathy: Do to others what you would have them do to you.

The opportunity has already come and gone for everyone to additionally clarify and look at her announcements identified with empathy :

- Compassion as an equivalent word of empathic misery, which is portrayed by the sentiment trouble regarding someone else's agony. This viewpoint of sympathy depends on the finding that individuals some of the time imitate and feel the feelings of individuals around them.
- Compassion is essentially a variety of adoration or trouble, not an unmistakable feeling.
- From the point of view of transformative brain science, Compassion can be seen as an unmistakable enthusiastic state, which can be separated from trouble, pity, and love.
- The significance of relating to others for sympathy is differentiated by the negative physical and mental impacts of relinquishment. Sympathy is by all accounts normal for vote based social orders. The part of sympathy as a factor adding to individual or societal conduct has been the subject of consistent level headed discussion. As opposed to the way toward relating to other individuals, a total nonattendance of empathy may require disregarding or disliking ID with other individuals or gatherings. This idea has been shown all through history: The Holocaust, Genocide, European colonization of the Americas, and so on. The apparently fundamental stride in these monstrosities could be the characterizing of the casualties as "not human" or "not us." The barbarities conferred all through mankind's history have just been mitigated through the nearness of sympathy.
- Compassion is perceived through relating to other individuals, the information of human conduct, the view of affliction, exchange of sentiments, learning of objective and reason changes in sufferers, and the nonappearance of the sufferer from a gathering.
- Compassion may be able to instigate sentiments of thoughtfulness and absolution, which could give individuals the capacity to stop circumstances that incidentally prompt savagery.
- In Hinduism, empathy is an uprightness with many shades, each shade clarified by various terms. Different words identified with sympathy in

Hinduism incorporate karuna and kripa.

- Compassion in Hinduism is examined as an outright and relative idea. There are two types of empathy: one for the individuals who endure despite the fact that they have done nothing incorrectly and one for the individuals who endure on the grounds that they accomplished something incorrectly. Supreme empathy applies to both, while relative sympathy tends to the distinction between the previous and the last mentioned. A case of the last incorporate the individuals who concede or are indicted a wrongdoing, for example, kill; in these cases, the excellence of empathy must be adjusted with the ideals of equity.

There are numerous stories of her graciousness appropriate from her school days, prior and then afterward marriage and till her pitiful destruction on April 3, 2017 at New Delhi. She had perused numerous religious and legendary books where she had found the significance of graciousness, which as indicated by her was a conduct set apart by moral attributes, a wonderful aura, and a worry for others. It is known as an excellence, and is perceived as an incentive in many societies and religions. She had said "support towards somebody in require, not as an end-result of anything, nor for the benefit of the assistant himself, however for that of the individual made a difference". Give us a chance to see her quotes :

- Real consideration changes individuals in the doing of it, regularly in flighty ways.
- Real consideration is a trade with basically erratic results.
- Real consideration, genuine individual feeling, involves detesting and being despised - that is, truly feeling accessible dissatisfactions – and through this going to an all the more genuine relationship'.
- Kindness is 'Unadulterated Love'.

Nisha Jeewachh Trivedi was generous to the point that she never thought back to see whether she has enough cash for herself. She used to help every one of the individuals who where needing support as she was continually citing the significance of liberality which as indicated by her experience was the uprightness of not being secured by worries about one's belonging. Regularly it intends to give assistance to others by giving them a (typically valuable) thing without reconsidering. It would be ideal if you welcome the accompanying quotes specified by her every now and then :

- Generosity can be investing energy, cash, or work for others without being remunerated in kind.
- Generosity is not exclusively in light of one's monetary status, but rather, incorporates the person's unadulterated expectations of paying special mind to society's basic great and giving from the heart. Liberality ought to mirror the person's enthusiasm to help other people.

Nisha Jeewachh Trivedi was a genuine generous woman. She was awesome as a top priority and also in heart. She was no uncertainty Magnus and enmity with significance of psyche with a raised and honorable soul which dependably experienced risk and issue with serenity and immovability and which influenced her thoroughly enjoy demonstrations of generosity and incited her to scarifies individual to straightforwardness, intrigue and security for the achievement of valuable and respectable articles. This is clear from her quote :

- Magnanimity comprises in persevering uncouthness with mellowness.

Her remarkable quality was her lowliness. She knew great that this quality had influenced her to humble. In a religious setting she was watching this can mean an acknowledgment of self in connection to God or gods, acknowledgment of one's deformities, and accommodation to divine elegance as an individual from a religion. Give us a chance to analyze her perceptions :

- Humility is characterized as the patience from exorbitant vanity, and can have moral as well as moral measurements.
- Humility, in different elucidations, is generally observed as an ideals in numerous religious and philosophical customs, frequently rather than narcissism, hubris and different types of pride.
- All of Human lives in this Earth, all human who are pride just can be vanquished by just a single human who are Humility in this world yet on the planet Humility is viewed as shortcoming and pride is viewed as weak.
- Mahatma Gandhi translates the idea of quietude in Hinduism significantly more comprehensively, where modesty is a fundamental excellence that must exist in a man for different temperance's to rise.
- Vivekananda contends that idea of quietude does not signify "creeping on each of the four and calling oneself a miscreant." In Vivekananda's Hinduism, every individual is the Universal, perceiving and feeling unity with everybody and everything else in the universe, without inadequacy or predominance or whatever other predisposition, is the sign of lowliness.

- According to Dr. Sarvepalli Radhakrishnan, modesty in Hinduism is the non-judgmental perspective when we are best ready to learn, think about and comprehend everybody and everything else.

Nisha Jeewachh Trivedi was additionally a self assured person. At whatever point her better half propelled new tasks at Patna, Delhi and in numerous others nations, she generally remained positive thinker and trusted that his ventures will be a fabulous achievement.

Giving a case of being a confident person she used to teach the whole neighborhood by showing hopefulness versus negativity by depicting that it resembled a glass with water at the midpoint, where the positive thinker is said to see the glass as half full and the worry wart sees the glass as half vacant.

She had watched and expressed commonly that a hopeful individual is one who characteristics inward, stable, and worldwide clarifications to great things. Skeptical clarifications are those which characteristic these qualities of strength, globality and internality to negative occasions, for example, trouble seeing someone. Models of Optimistic and Pessimistic attributions demonstrate that attributions themselves are a subjective style – people who tend to concentrate on the worldwide clarifications do as such for a wide range of occasions, and the styles associate among each other. What's more, people differ in how hopeful their attributions are for good occasions, and on how cynical their attributions are for terrible occasions, however these two qualities of hopefulness and negativity are un-related.

Everyone saw Nisha Jeewachh Trivedi continually grinning. She was completely fulfilled and satisfied with whatever she had. She had a grinning face and was requesting that everyone stay grinning regardless of the possibility that some person had been pushed. This was an uncommon quality seen by her companions, relatives and admirers. At whatever point she saw any book in Hindi identified with being cheerful or staying grinning, she acquired those books and a few times had got xeroxed duplicates of uncommon books on grinning and related subjects. Give us a chance to see her gathering of considerations on grinning :

- A Smile is an outward appearance framed fundamentally by utilizing the muscles along the edges of the mouth.
- Among people, grinning is an articulation indicating delight, amiability, satisfaction, happiness or beguilement. It is unmistakable from a comparable yet typically automatic articulation of tension known as a scowl. Albeit culturally diverse examinations have demonstrated that grinning is a methods for correspondence all through the world, there are expansive contrasts between various societies, with some utilizing grins to pass on disarray or shame.
- A grin appears to have a good impact upon others and makes one affable and more agreeable. In the social setting, grinning and chuckling have diverse capacities in the request of succession in social circumstances
- Smiling is not a pre-giggling gadget and is a typical example for making ready to chuckling.
- Smiling can be utilized as a reaction to giggling in the past turn.
- The impact of favoring others is not really benevolent. It might appear as encouraging feedback, potentially for an underhand manipulative and injurious reason.



Param Vinamra Karamayogini Nisha Jeewachh Trivedi (1956-2017)

Chapter 7
VISITORS AND GUESTS CALLED HER ANNAPOORNA

Nisha Jeewachh Trivedi was popularly known as Annapoorna by each one of the individuals who used to come to meet her or her relatives at New Delhi were given not just nourishment, board and lodging facilities other than transport and money related help if required. Ordinary not less then 50 people were available at her private complex and she used to guarantee that everyone gets appropriate supper. That is the reason she used to eat at 3.30 pm and supper at 1.30 am consistently.

When somebody solicited her with respect to the beginnings from the word Annapoorna in the year 1985, she counseled numerous religious books and gathered the accompanying data :

Annapoorna is the Hindu Goddess of support. She is a symbol (incarnation) of Parvati, the spouse of Shiva. Annapurna is lauded in Annada Mangal, a story ballad in Bengali by Bharatchandra Ray.

Love of sustenance and offering of nourishment, is very applauded in Hinduism and henceforth Annapurna is viewed as a famous god.

Annapurna bolstered the entire world alongside her associate Shiva, who was asking for nourishment by virtue of an impulse made by her. Annapurna is typically delineated as an energetic goddess having red appearance with a face round like full moon, three eyes, high bosoms and four hands. In spite of the fact that Annapurna is a famous divinity, there are couple of sanctuaries committed to her, the most conspicuous being the Annapurna Devi Mandir and the Kasi Viswanath Temple in Varanasi. She is celebrated in different consecrated and religious writing from the Vedic period with say in religious writings like Rudrayamala, Sivarahasya, Annapurnamantratsava, Maha Tripurasiddhanta, Annapurna Kavacha, Annapurnahavamti, Annapurna-malininaksatramalika and Bhairvahyantantra.

Annapurna or Annapoorna is gotten from Sanskrit meaning the provider of sustenance and support. Anna signifies “sustenance” or “grains” and purna signifies “full, entire and great”. She is a symbol (frame) of Parvati, the spouse of Shiva. Sustenance is viewed as the most reduced of every single primitive substance. It is trusted that Mount Annapurna in the Himalayas is named after the god as she is accepted to be one of the girls of Himavat, the lord of the mountains. The Western world name her the “Hindu God of Cooking” thinking of her as relationship with nourishment things. Akshaya Tritiya is viewed as the birth date of Annapurna and is accepted to be exceptionally favorable for purchasing gold gems.

Parvati was told by her associate Shiva that the world is a fantasy and that nourishment is a piece of this dream called maya. The Divine Mother who is worshiped as the indication of every single material thing, including sustenance, ended up noticeably irate. To exhibit the significance of her indication of all that is material, she vanished from the world. Her vanishing conveyed time to a halt and the earth ended up noticeably fruitless. There was not a single nourishment in sight anyplace, and every one of the creatures experienced the strings of appetite. Seeing all the misery, Mother Parvati was loaded with empathy and returned in Kashi and set up a kitchen. Catching wind of her arrival, Shiva raced to her and exhibited his bowl in contributions, saying, “Now I understand that the material world, similar to the soul, can’t be expelled as a fantasy.” Parvati grinned and nourished Shiva with her own particular hands. From that point forward Parvati is worshiped as Annapurna, the goddess of Nourishment.

The Agamas (religious writings) depict the iconography of Annapoorna as a young goddess having red appearance with a face round like full moon, three eyes, high bosoms and four hands. The lower left hand is delineated holding a vessel brimming with heavenly porridge and the privilege with brilliant spoon decorated with different sorts of gems. The other two hands depic Abhaya and Vrata posture. She is portrayed with wristlet and brilliant adornments which lay on the chest. She is situated on a position of authority with a peak of moon worshiping her head. In a few delineations, Shiva is indicated remaining on her right side with an asking dish, imploring her for donations. Shankara in Annapoorna Stotra portrayed the god continually holding a sacred text, akshamala and opener of entryways of Moksha in her grasp set up of vessel and scoop, demonstrating his supplication to Annapoorna being otherworldly flawlessness as opposed to nourishment.

Annapurna is celebrated in Hindu religious writings like Rudrayamala,

Sivarahasya, Annapurnamantratsava, Maha Tripurasiddhanta, Annapurna Kavacha, Annapurnahavamti, Annapurnamalininaksatramalika and Bhairvahyantantra. Kumara Sambhavam by Kalidasa makes clear specify about Varanasi and the divinity Annapurna. Devi Bhagavata composed amid the third and fourth hundreds of years CE alludes Annapurna as goddess of Kanchipuram and Visalakshi as goddess of Varanasi. Skanda Purana composed amid the seventh century expresses the sage Vyasa was directed to Varanasi by a revile and Annapurna came as a housewife and offered him nourishment. Lingapurana notices that Siva was asking for nourishment for his kids as he couldn't get sustenance on the planet because of a wonder made by his partner Parvati. Parvati turned out as Annapurna and offered nourishment to Siva at his doorsteps. The legend of Kasi Viswanath Temple in Varanasi is related with the story that Siva assembled the sanctuary there in her respect. Adi Sankara (eighth century), the defender of Advaita school of Hinduism, has composed Annapurna Stotra, a book praising the divinity. The specify of Annapurna is likewise found in Kumara Sambhava, a Telugu writing, by Nannechola, a Saiva artist of the twelfth century. There is additionally a specify about the god in Kasikhanda by Srinatha, a Telugu artist of the thirteenth century. The Annapurna Sahasranam presents her one thousand names and the Annapurna Shatanama Stotram contains 108 of her names.

Nourishment is viewed as hallowed according to Hindu Mythology and petitions are offered before expending it. The individual who recognizes the significance of Annam (sustenance) inside the five layer of body helps convey life in the common procedure and therefore tries to distinguish Brahman, the edification. Annadhanam, the gift of nourishment, is very applauded in Hinduism. The significance of Annadhanam is endorsed in Vishnu Dharamottara, Agni Purana, Padma Purana, Kurma Purana, Nandi Purana and Vayu Purana.

She is adored through the recitation of her thousand names and her one hundred and eight names. The Sri Annapurna Ashtakam made by Shankaracharya is droned by a few ardent Hindus around the globe as a supplication for food, intelligence, and renunciation.

The normal supplications is : Oh Annapurna, who is everlastingly entire, more cherished to Lord Shiva than life. Gracious Parvati give me the charity of Your elegance to, stir inside me profound learning, internal flexibility, flourishing, and otherworldly achievement.

My mother is Goddess Parvati, my father is the Supreme Lord Maheshwara (Shiva). My relatives are the enthusiasts of Lord Shiva, wherever they are in the three universes.

The Annapurna Vrat Katha containing stories of her enthusiasts are likewise presented by her aficionados.

In spite of the fact that Annapurna is a prominent divinity, there are couple of sanctuaries devoted to her. The most surely understood sanctuary (Annapurna Devi Mandir) devoted to Annapurna is in Varanasi, U.P.. Annapurna is the Goddess of the city of Kashi (Varanasi). Kasi is otherwise called the City of Light. Ka implies the reason, a methods the sign of cognizance, sa implies peace and i is the causal body. Kashi is additionally the place which makes cognizance show the most astounding tranquility of the causal body. Contiguous the Sanctum of the Goddess is the Kasi Viswanath sanctuary. The two are isolated by just a couple of yards. Annapurna is viewed as the ruler of Varanasi nearby her better half Vishweshwar (Shiva), the King of Varanasi. In the sanctuary, at early afternoon, nourishment offerings to the Goddess are appropriated to the elderly and incapacitated day by day. Amid the Autumn Navaratri nourishment is disseminated on a bigger scale.

Alternate celebrated sanctuary is Annapoorneshwari Temple, arranged at Horanadu in the Western Ghats of Karnataka, where evening supplications are held after the aficionados are nourished. In Kerala there is sanctuary in Chalappally town by the name Kunnam Annapoorneswari Devi Temple. Another well known sanctuary of the goddess is arranged in Cherukunnu, Kannur, Kerala by the name Annapurneshwari Temple, Cherukunnu. In Puducode town of Kerala, there is Puducode Annapoorneswari Temple, where the terrific festival of Navaratri held yearly with fabulous devour, which is swarmed by a great many fans from all around the world, the individuals who have moved and settled somewhere else. In Thodupuzha town, there is Thachukuzhikavu Annapoorneswari-Bhadrakali-Navagraha Temple. A sanctuary for Annapoorna has been developed close Watrap, while in transit to Saduragiri. The sanctuary is in the state of eight-sided pyramid. Annapoorni sanctuary named Andakasieswari is under development at Achangudi close to Tiruvadanai Town in Ramanathapuram locale in Tamil Nadu and another sanctuary is under development at Pathikonda, Kurnool area, Andhra Pradesh. In Hyderabad, her sanctuaries are found in Jafferguda. Her sanctuaries are there in Jalandhar and Bhatinda in Punjab. In Maharashtra her tempes are found in Bhandara and Akola. There is likewise a popular sanctuary in Indore, Madhya Pradesh. Her

sanctuaries are likewise found in Gujarat. In Unjha, Gujarat, she is revered in as Umiya Mata. A few people in Gujarat and Rajasthan additionally consider Ashapura Mata as an incarnation of Annapoorna Mata. In Rajasthan, her sanctuaries are found in Mishroli town in Jhalawar area, Kagdara town in Pali locale, There is one sanctuary of Annapoorna Mata in Chittorgarh Fort. It was worked by Maharana Hamir Singh. There are different sanctuaries in the fortification close to the Annapoorna Mata sanctuary which are committed to Baan Mata, Charbhuja and Lakshmi-Narayan. On the highest point of the Ramgarh slope, Rajasthan, Kisnai and Annapurna Devi sanctuaries are arranged in the common give in. Other sanctuary is in irinjalakuda kunjilikattil annapoorneswari sanctuary ..this is a family sanctuary of neighborhood debilitate group were the customs are finished by Brahmin ministers.

Appropriate from the year 1981 when legitimate plans were made at Patna for dealing with the Guests coming to remain with us, our mother Nisha Jeewachh Trivedi being an Annapoorna used to foresee in the matter of what number of visitors will go ahead a specific day. Her forecast never turned out badly.

Now that Nisha Jeewachh Trivedi has gone to the heavenly abode, who will take her seat at Paryavaran Complex as the guests will be coming everyday but who will care to feed them in the light of the busy engagements of her husband His Eminence Dr. Priya Ranjan Trivedi. Let us hope for the best. We, Dr. Sonu Trivedi and Dr. Tanuja Trivedi would like to ensure that the system continues with the blessings of the Divine Mother Nisha Jeewachh Trivedi.



PRT and NJT with Annapoorna Team Members



Param Vinamra Karamayogini Nisha Jeewachh Trivedi (1956-2017)

Chapter 8

NISHA JEEWACHH TRIVEDI WAS ALSO AN ANIMAL LOVER

Nisha Jeewachh Trivedi was an awesome creature darling. She had taken part in numerous discourses and gatherings identified with creature welfare. She used to go to bed late in the night at 2 am and everyone saw her rising at a young hour in the morning at 6 am. Her creature cherishing and welfare exercises a few times began at 5.30 am the point at which she would come down to the ground floor from her initially floor bed space to guarantee that the felines and puppies were offered appropriate nourishment. In the wake of watering the plants, she used to watch and disclose to others that the plants resemble people. Meanwhile she was requesting that the house keepers give sustenance and sanctuary to the flying creatures and crows as she knew about the divine endowments coming subsequent to bolstering the creatures.

She realized that the worry for creature welfare is regularly in view of the conviction that non-human creatures are conscious and that thought ought to be given to their prosperity or enduring, particularly when they are under the care of people. These worries can incorporate how creatures are butchered for sustenance, how they are utilized as a part of logical research, how they are kept (as pets, in zoos, ranches, carnivals, and so forth.), and how human exercises influence the welfare and survival of wild species.

For creature welfare, she had made out casual research on opportunity for creatures with the accompanying outcomes :

- Freedom from thirst and hunger – by prepared access to crisp water and an eating routine to keep up full wellbeing and power
- Freedom from discomfort – by giving a proper domain including cover and an open to resting range
- Freedom from agony, damage, and disease – by anticipation or fast conclusion and treatment
- Freedom to express most ordinary behaviour – by giving adequate space, appropriate offices, and friends of the creature's own particular kind
- Freedom from fear and distress – by guaranteeing conditions and treatment which evade mental enduring

The accompanying are the closing comments of Nisha Jeewachh Trivedi requesting that everyone be and remain a creature sweetheart :

- The mindful utilization of creatures for human purposes, for example, friendship, nourishment, fiber, amusement, work, training, presentation, and research directed for the advantage of the two people and creatures, is reliable with her business related to creature welfare.
- Decisions in regards to creature care, utilize, and welfare should be made by adjusting logical information and expert judgment with thought of moral and societal esteems.
- Animals must be given water, sustenance, legitimate taking care of, medicinal services, and a situation fitting to their care and use, with attentive thought for their species-commonplace science and conduct.
- Animals ought to be administered to in ways that limit fear, agony, stress, and enduring.
- Procedures identified with creature lodging, administration, care, and utilize ought to be constantly assessed, and when shown, refined or supplanted.
- Conservation and administration of creature populaces ought to be empathetic, socially capable, and experimentally judicious.
- Animals might be approached with deference and pride for the duration of their lives and, when vital, gave an others conscious demise.
- Everybody ought to constantly endeavor to enhance creature wellbeing and welfare through logical research, instruction, coordinated effort, support, and the improvement of enactment and directions.

Chapter 9

YEARWISE DETAILS OF NISHA JEEWACHH TRIVEDI

(10th March 1956 - 3rd April 2017)

1956

Nisha Jeewachh was born on 10th March 1956 on the auspicious occasion of Mahashivaratri. Her father Basawan Singh and her mother Daya Devi Singh was very much hopeful that their daughter will survive as the Pandits and Astrologers predicted that she will survive unlike the other kids born earlier (both sons and daughters). The parents of Nisha Jeewachh were advised not to comb her hair. Actually they wanted Nisha Jeewachh to develop "Jata" in her head to have saintly features.

Unlike Nisha Jeewachh's brothers and sisters who expired within a few weeks of their birth due to sickness, there was an exception in the case of Nisha Jeewachh that she never fell sick or got indisposed.

1957

Nisha Jeewachh's first birthday was celebrated at Ratti Bhagwanpur, Vaishali with full enthusiasm as the financial health of the family got strengthened as per the prediction of the astrologers that she will bring fortune for the family. Her uncle Sohan Singh had already migrated to Dhanbad and to Andal Coalbelt no sooner he completed his Matriculation. In one year only and soon after the birth of Nisha Jeewachh, the family earned so much of money that they purchased agricultural land for doing modern farming.

1958

Nisha Jeewachh was very much fond of remembering shlokas at the behest of her grandfather who was a religious person and who used to chant thousands of Mantras everyday. Although no child at the age of two remembers anything but this was not the case with Nisha Jeewachh. She went on insisting that she would like to go to school but her guardians assured her that she will be sent to the local school when she will be three years of age. She almost compelled her family members that she will celebrate her second birthday only if she is fully assured that she will be admitted to the local school next year in January. Although she wanted her Jata to be cleared before going to school but her parents did not do it because the Pandits and Astrologers did not endorse her idea and suggestions.

1959

There was a big scene in the school in her village when Nisha Jeewachh went to get admitted to the School as she was the youngest child in the school. Moreover the teachers and the students got amused after seeing her with Jata. Before admitting her in Class I, the Headmaster and the Class Teacher asked her a few questions. She not only replied to all of them, rather she also requested them to ask her to chant mantras. When the Principal asked her to do so, she recited more than 11 mantras at a stretch. This news reached the entire village by the evening. Many elderly persons came to see her reciting mantras. She was asked by them to enable other young boys and girls to learn from her. Later on it became an usual routine for Nisha Jeewachh to have a nonformal class after the school hours to teach her colleagues and classmates as to how to chant mantras. More than 50 classmates assembled at her house to celebrate her 3rd birthday on 10th March 1959.

1960

Nisha Jeewachh along with her aunt went to Dhanbad during the summer vacation. Her uncle Sohan Singh wanted her to get admitted at Dhanbad in a Missionary School but she insisted on going home to stay with her mother as she was the only surviving child. It was this year that her family members bought thirty percent of the land of her village and by then her family was known to be one of the most enterprising and influential families of the locality. Many politicians and policymakers used to come to her house to meet her parents requesting them to donate money during the elections.

1961

Nisha Jeewachh celebrated her 5th birthday on 10th March 1961 in the presence of the students studying with her in Class III. She became very famous when she performed a drama regarding the importance of the girl child in her school which was attended by many important personalities of Vaishali area. Her mother started educating her to know cooking so that she will be liked by her in-laws when she gets married but she was not keen and accordingly the idea to let her know the art and science of cooking was shelved.

1962

Nisha Jeewachh was told several times that the family got richer after her birth but she never believed that she was so lucky for the family. During her 6th birthday, her family members and relatives assembled to celebrate the news that her parents were soon going to acquire urban properties at Dhanbad and Muzaffarpur. When Nisha Jeewachh objected to keeping Jata, she was told by the astrologers that the same will be cleared when she completes ten years of age. She thought she has to wait for another four years.

1963

Nisha Jeewachh got informal lessons from her grandfather regarding spiritual and religious thoughts. This helped her in becoming a different person altogether as compared to her cousin brother. During her 7th birthday celebrations, she was offered birthday gifts including gold and silver ornaments which she used to wear while going to school. She remembered going to the Hindu, Buddhist and Jain Temples at Vaishali with her mother and aunt. Teachers from the neighbouring schools also used to come to her school to meet and see her performance on religious and spiritual dialogues.

1964

Nisha Jeewachh knew that she will be entering 9th year of her age besides getting promoted to Class VI where she will be taught for acquiring knowledge related to cooking as an extracurricular activity. She took keen interest in cooking by purchasing books on cookery and bakery by going to Dhanbad and attending cookery classes there. Her uncle and her aunt presented clothes for her on the occasion of her 8th birthday.

1965

Nisha Jeewachh was surprised when her birthday was celebrated not only on 10th March 1965 but also on the auspicious occasion of Mahashivaratri on 1st March 1965. During these observances her parents announced that they will locate a groom of eminence for marrying Nisha Jeewachh in the year 1969. She started behaving differently from this day as she knew that she will be with her parents only for four years more. There was a sudden change in her behaviour. She became more serious and started dieting as she was a little overweight. When new text books and reference books were bought for her when she was promoted to Class VII, she also asked her teacher to buy books on mythology, spirituality and religion.

1966

Nisha Jeewachh was almost ten years of age when she heart the tragic news that the then Prime Minister Lal Bahadur Shastri was no more and that he expired in Tashkent. She knew this through All India Radio as there was no television that time. She did not eat for two days because of the mental shock. Her parents then educated her regarding the system of birth and death and then she became almost normal after a few days.

1967

Nisha Jeewachh was promoted to Class IX before her classmates celebrated her 11th birthday in the School in the presence of the students from other classes. Her keen interest in religious and spiritual activities led her classmates to also acquire excellent skills in this area. By this time, her parents including her father and her uncle constructed multistory houses at Dhanbad, Muzaffarpur and Bahula besides restoring the paternal house built at Ratti Bhagwanpur. Her parents were so serious about her studies that they also invited two teachers teaching in her School to stay at her home with the facility of free board and lodging so that Nisha Jeewachh was given tuition in the evening at her home itself.

1968

Nisha Jeewachh remembered that she will be married next year when she will be entering 14th year of her age. She was preparing for Class X with full of enthusiasm and with the help of the tutors. It was this year when she was guided as to how to wear Sari as her mother reminded her that the process is on for locating a brilliant groom for her.

1969

Nisha Jeewachh was told that all the male members of her family along with relatives have gone to Kolkata and Muzaffarpur to finalize her marriage with Priya Ranjan Trivedi who was studying B.Tech. in Production Engineering at Birla Institute of Technology, Mesra under Ranchi University. Her parents and relatives went all the way to Ranchi to meet Priya Ranjan Trivedi and to introduce Nisha Jeewachh to him. Birla Institute of Technology, Mesra was closed sine die in the month of May 1969 due to the agitation by the students which became a blessing in disguise for the family of Nisha Jeewachh and accordingly the family members of Priya Ranjan Trivedi went to Nisha Jeewachh's home to meet her and to observe her nature and future plans. All the family members and close

relatives who had gone to see her admired not only her personality but also her simplicity. The engagement including Phaldan and Tilak was performed in the third week of May 1969. Their marriage was scheduled on June 1, 1969. Accordingly invitation cards were printed and circulated among all the VIPs and well wishers besides the relatives from all over the country. About 350 persons attended the Barat. There were extraordinary facilities for all the four days from June 1, 1969 to June 4, 1969. Nisha Jeewachh came with Priya Ranjan Trivedi to his home where she was received by all the family members and relatives of Priya Ranjan Trivedi. She no doubt felt lonely in the first few days and wanted to meet her mother. After meeting her mother and father, she informed them that she is feeling good as all the family members at sasural were liking her. In the meantime, Priya Ranjan Trivedi who was very much fond of photography started educating Nisha Jeewachh regarding the importance of photography. He took more than fifty photographs with Nisha Jeewachh and processed the film for finally making enlarged printouts. The life to Nisha Jeewachh became totally different as she entered a new environment.

1970

Nisha Jeewachh went to Dhanbad to stay with her uncle and aunt as she knew that Ranchi is only about one hundred kilometers only and accordingly it will be easier for her husband to frequently come to Dhanbad. They also came to Kolkata in the summer as well as pooja vacations. Going to Kolkata became a routine for Nisha Jeewachh as her uncle-in-law who was the senior most member in the family besides being the guardian of her husband insisted her to come and stay with them. Both Nisha Jeewachh and Priya Ranjan used to go to all the important historical, recreational and religious landmarks of Kolkata.

1971

Nisha Jeewachh met all the class friends of her husband who were study at the Engineering College when they came to Kolkata in June 1970 to finally make a trip to Darjeeling. Nisha Jeewachh was overwhelmed to note that all friends of her husband appreciated her nature. She also guided them to visit different places of importance in Kolkata and the neighbouring areas.

1972

Nisha Jeewachh celebrated her 16th birthday on 10th March 1972. She was very particular about acquiring knowledge through nonformal and continuing education although she had discontinued her formal education but she was fully satisfied that the knowledge gained through informal education and training was better and sufficient for her to become a touch bearer for the family. She got fully encouragement from her husband in this regard. Although it took almost three years i.e. from 1969 to 1972 to get her acclimatized with the culture and the environment of her sasural, she never felt homesick wherever she went with her husband or his family members.

1973

Nisha Jeewachh knew that her husband will be completing his Engineering Degree and that they will live together even if her husband continued with his Master's and Doctoral Degrees. She knew that her husband will go for an entrepreneurial career in the light of the entrepreneurial background of her in-laws. She supported this idea as she felt that she will also participate in the entrepreneurial work. Every evening used to be joyful as her husband kept on explaining to her regarding the developmental work done by him based on the survey conducted by him regarding the scope of technocrats in the area of rural and urban entrepreneurship.

1974

Nisha Jeewachh was with her husband in Kolkata for enabling him to work in different organisations with a view to gaining experience before launching his projects in a big way. Initially her husband wanted to start an enterprise related to industrialisation but later on he left this idea for entering into educational leadership and entrepreneurship. He completed his MBA Degree with the main aim of becoming a job giver, rather than a job seeker. It took a few years for him to design and conceive the idea of giving birth to developmental institutions in the year 1977, 1978 and 1979. Nisha Jeewachh and Priya Ranjan decided this year that they would have the first child born next year.

1975

Nisha Jeewachh gave birth to her first child "Sonu" on June 10, 1975. She had just entered her 20th year. Her mother-in-law taught her by giving everyday lesson to her as to how to take care of "Sonu". This was the year when her husband founded the North-Bihar Photographic Society and installed many photo processing units for enabling the young boys and girls to acquire excellent skills in the area of photography. Nisha Jeewachh also leanrt photoprocessing and enlarged many rare photographs for presenting the same to her friends and relatives.

1976

Nisha Jeewachh celebrated her 20th birthday in the presence of her friends and family members. She was invited with all her family members to the local Cinema Hall for seeing the film "Kabhie Kabhie" casting Amitabh Bachchan, Raakhee, Shashi Kapoor, Waheeda Rehman, Rishi Kapoor and Neetu Singh. She kept on keeping herself busy with her husband by helping him in taking appropriate decisions regarding his future career related to educational entrepreneurship.

1977

Nisha Jeewachh was instrumental in finalising a programme for her husband related to the inauguration of a management institution alongwith a State level Seminar inaugurated by the then Union Minister of Communication George Fernandes. Her husband Priya Ranjan Trivedi and his friend Uttam Kumar Singh were busy in designing action plans for the launching of different vocational and job oriented courses on selected areas of management and administration. It was this year when she first met the then Prime Minister Morarji Desai during his visit to Kolkata.

1978

Nisha Jeewachh gave birth to her second child "Tanuja" on September 7, 1978. Nisha Jeewachh and her husband decided that the two children are enough and that they will raise them in the best possible manner by providing them best education and training. It was this year when Sonu got admitted in the Nursery Class at Prabhat Tara Missionary School, Muzaffarpur. By this time Priya Ranjan Trivedi had finally decided to launch MBA and other professional courses at Patna by joining hands with Uttam Kumar Singh. While they were busy in designing the curriculum, Nisha Jeewachh always motivated them and hoped that the unique programmes envisaged by them would be a grand success.

1979

Nisha Jeewachh encouraged her husband to settle down at Patna although she remained at Muzaffarpur with Sonu and Tannu. Her husband Priya Ranjan Trivedi and his friend Uttam Kumar Singh were most successful in launching Business Management, Hotel Management and Computer Science courses at Patna in November 1979 although they had gone to Patna in April 1979 and had worked hard for designing the curriculum, study materials, prospectus etc. besides locating resource persons for the proposed institutional venture at Patna. The inauguration was delayed because of the sad demise of Jayaprakash Narayan (JP) at Patna on 8 October 1979. Nisha Jeewachh Trivedi and her husband Priya Ranjan Trivedi were very close to Jayaprakash Narayan as their village Madhopur was adopted by Jayaprakash Narayan as an idea village for development. She was very happy when she along with her family members attended the inaugural function of IIBM at Patna which was attended by many Ministers, Educationist, Activists, Journalists, International Authorities and Bureaucrats.

1980

Nisha Jeewachh Trivedi came to Patna and continued cooperating with her husband in making IIBM as an institution of importance. She along with her husband had paucity of funds and had to depend on funds coming from their parents. It was because of her patience and tolerance that soon the institutional venture along with other consultancy projects gave them enough money not only for managing the studies of their children but in developing the institution. She was overwhelmed when she attended the Management Development Programme organised by IIBM at Maurya-Patna conducted by the renowned Management Expert Sharu Rangnekar. Her husband played a key role in not only organising this programme but also the first Anniversary of IIBM and the All India Management Congress inaugurated by Hon'ble Pranab Mukherjee, the then Union Minister for Commerce, Steel and Mines, Government of India.

1981

Nisha Jeewachh Trivedi got her younger daughter Tanuja admitted in the Nursery Class at the famous Notre Dame School, Patna while her elder daughter Sonu continued her studies at the famous Prabhat Tara School, Muzaffarpur. She and her daughter had keen interest in knowing the front aspects of computers which were installed at IIBM during the year 1980 when the Chief Minister and Governor had the proud privilege of observing the computer operations demonstrated by her husband and other team members. It was this year when she came in contact with the great institution builder and literator Anand Shankar Madhavan who had settled at Mandar Vidyapith. She also participated actively in the Management Congress held at Patna.

1982

Nisha Jeewachh Trivedi was very much fond of viewing coloured television and it was this year that the black and white TV set was exchanged with a colour one. It was this year that the Tourism Congress was organised at Srikrishna Memorial Hall at Patna by inviting delegates from all over the world. During this three-

day convention, she met Dr. Varghese Kurien, the then Chairman of National Dairy Development Board who had pioneered in the milk revolution.

1983

Nisha Jeewachh Trivedi had such a hospitable nature that she used to house and host many of her relatives and known persons even in a very small apartment where she was living with family. Every evening there used to be a gathering a celebrations, a party or a meeting in the lawn in front of her residence. She was equally close to all the Post Graduate students studying MBA and coming from all the States and Union Territories of India besides many neighbouring countries.

1984

Nisha Jeewachh Trivedi actively participated in the 5th Anniversary of the Indian Institute of Business Management (IIBM) and the 3rd Anniversary of Dr. Zakir Husain Institute for Non-Formal and Continuing Education (ZH-INFACE). A separate building was taken for ZH-INFACE where there were residential facilities also. Her family shifted to ZHI Campus on Bailey Road, Patna. There was hardly any day when the top class gentry including the Chief Minister, other Ministers, Bureaucrats, Technocrats and International Personalities did not come to meet her husband where she had a key role of providing hospitality. It was this year that her elder daughter Sonu was brought to Patna for getting admitted at Notre Dame School.

1985

Nisha Jeewachh Trivedi was particular in organizing different types of Pooja at her residence besides celebrating birthdays for herself, her husband and her both daughters Sonu and Tannu. Her finest quality was that she had friends from different States and from different countries even at Patna who used to share their culture with her which finally helped her in acquiring expert knowledge of a cosmopolitan culture. It was this year when her husband started showing his desire to go to Delhi for settling down there so that he may launch other national and international projects dealing with environment and sustainable development.

1986

Nisha Jeewachh Trivedi was very happy to know that her husband Priya Ranjan Trivedi and his colleague Uttam Kumar Singh had jointly launched the Attitudinal and Behavioural Change Programme for the Police Personnel. She also participated in the Foundation Laying Ceremony of Abdul Bari Memorial Development Trust in the land allotted by the Government of Bihar on Serpentine Road, Patna. Nisha Jeewachh Trivedi was very much particular about observing the birthday of Sonu since 1976 and of Tannu since 1979. Many dignitaries used to attend these celebrations at Patna and she used to be at the helm of affairs including hospitality arrangements for them.

1987

Nisha Jeewachh Trivedi was the Chief Host during the Convocation of the Computer Programming Course for Girls where the wife of the then Chief Minister Smt. Indira Jha Azad was the Chief Guest. All the girl participants used to adore Nisha Jeewachh Trivedi for her simplicity and hospitable nature. She never felt bad even if the Guests came to meet her or her husband even during the odd hours. Food, board and lodging facilities were provided to each and every person meeting her.

1988

Nisha Jeewachh Trivedi welcomed Smt. Kishori Sinha, the wife of the then Chief Minister of Bihar Shri Satyendra Narayan Sinha who had been invited as the Chief Guest during the Convocation of the computer related courses specially designed for girl students at Dr. Zakir Husain Institute for Non-formal and Continuing Education. It was this year when her husband came to New Delhi for establishing outfits for catering to the entire world. Her husband used to come to Patna only for a day or two every month not only to meet the family members but also to monitor and successfully complete the activities initiated by him. She went to Delhi many times during this year to ensure that her husband had no problems regarding his stay, board and lodging besides his entrepreneurial activities specially in the area of ecology and environment at tertiary education level besides advocacy and awareness regarding environmental literacy in the schools, colleges and universities. She was very happy to know from the friends and admirers of her husband that the programmes including seminars, symposia and conventions organised by him single handedly was equally successful in Delhi also.

1989

Nisha Jeewachh Trivedi actively participated in the marriage of her nephew Rajanee Rajan Trivedi with Madhuri where all the relatives had come and participated in his marriage. She knew that next year she will be joining her

husband at New Delhi with the entire family. In this connection she started preparing to ensure that her daughters Sonu and Tannu get admitted in one of the best schools in Delhi. She also started planning to gift most of the furnitures, fixtures, utensils, sofa, beds etc. to others at Patna who were keen to have these items as a token of love and affection.

1990

Nisha Jeewachh Trivedi came to New Delhi this year for finally settling down here although she had no experience of living in Delhi. It was a big surprise for her when she found no problems while staying at Janakpuri initially and then shifting to her own house at Paryavaran Complex in the neighbourhood of Saket. Very soon everybody in the neighbourhood got very close to her because of her good nature, simplicity, mercy and tolerance. She actively participated in the programmes organised at Taj Palace and at India International Centre, New Delhi. She also organised a big pooja at Paryavaran Complex in the form of house warming ceremony in the presence of all the employees of the Indian Institute of Ecology and Environment (IIEE) and the host of other institutions created by her husband.

1991

Nisha Jeewachh Trivedi was very busy in taking care of her daughters Sonu and Tannu who were admitted at St. Anthony School at New Delhi. Her work load increased at New Delhi as many foreign delegates and researchers started coming to Paryavaran Complex for staying there with a view to researching on different aspects of Indian environment. Nisha Jeewachh Trivedi used to be very keen to mix with all such Indians and foreigners to ensure that they face no problems during their short or long stay at IIEE campus. It was the end of this year when Shri Jitendra Trivedi, the elder brother of her husband came to New Delhi for his treatment as he was suffering from Kidney failure. She endorsed the idea of her husband that his Jeth must go to Madras (*now Chennai*) for proper treatment and Kidney transplant. It was this year that a separate Post Office was opened in the same house she was living a Paryavaran Complex, New Delhi. She also opened her Savings Bank Account in the Post Office. She was also very happy that the name of the Post Office was Paryavaran Complex Post Office and not Saidulajaib Post Office. She invited more than 100 persons from the neighbourhood to open their Bank Accounts in this Post Office besides educating them to keep their savings in this Post Office.

1992

Nisha Jeewachh Trivedi was again left alone as her husband went with his brother to Madras for his treatment and stayed there for six months continuously. She took care of all the activities at New Delhi alone while her husband not only took care of his elder brother, rather also established the South India Chapter of IIEE at Madras by organising the inauguration of the Chapter, registering IIEE as a local Charity at Madras and creating surplus funds at Madras by publishing books and directories besides distributing them. Nisha Jeewachh Trivedi also visited Madras twice during this period. Here also she made friends although language was a big problem as she could not learn Tamil. She appreciated as her husband acquired a fairly good knowledge of Tamil. It was this year when she actively participated in the World Environment Congress organised to mark the 20th Anniversary of the World Environment Day and the United Nations Conference on Human Environment held in 1972 at Stockholm, Sweden.

1993

Nisha Jeewachh Trivedi had almost completed three years of her stay at New Delhi. Besides performing her duties in the day to day affairs, she started devoting atleast three hours on worshiping God by chanting mantras she had learnt after meeting the important priests. By now all the three floors were ready for multipurpose use by her, Sonu and Tannu as separate buildings were made for the purposes of office as well as housing the guests.

1994

Nisha Jeewachh Trivedi actively participated in the National Voter Awareness Campaign organised jointly by the Election Commission of India and the Indian Institute of Ecology and Environment on 15th August 1994 at Triveni Kala Sangam. She was very much appreciative of the inaugural address delivered by the then Chief Election Commission Shri T. N. Seshan. She thanked her husband for acquiring a three bed room flat at Jagat Amrawati Apartments at Patna at her behest. She went all the way to Patna alone where all the relatives including Chachaji Shri Surendra Trivedi, Chachiji Smt. Usha Trivedi and Bhaiji Shri Jitendra Trivedi participated in the Grih Pravesh.

1995

Nisha Jeewachh Trivedi went to Vaishno Devi for the first time with her friends. While describing her experience of her journey, she said that it was one of her most enjoyable and spiritual visit. It was this year when her husband was invited

by HH Lama Gangchen to Italy and Spain. Actually Nisha Jeewachh Trivedi took care of all the 70 persons group of visitors under the leadership of HH Lama Gangchen during his visit to New Delhi. She went to Muzaffarpur for participating in the marriage of Bandana with Sonu and Tannu while her husband was away to Milan, Italy and Madrid, Spain for presenting the keynote address on peace education at Milan and on polypathic, alternative and energetic medicine at Madrid. He came back to India for participating in Bandana's marriage on the day of her marriage on 11th May 1995. It was this year when she not only came in contact with HH Lama Gangchen and his team members but also Dr. Gregory Burglund, Dr. Henryk Skolimowski and his wife Juanita.

1996

Nisha Jeewachh Trivedi appreciated the efforts of her husband when he successfully organised the Eco-Philosophy Summit this year with many sub-themes relating to eco-mind, eco-theology, eco-ethics, eco-metaphysics, eco-culture, eco-wisdom, eco-technology, eco-development, eco-politics and eco-feminism. It was this year that she went to her father's and mother's home with family as she really wanted to meet them and to apprise them regarding her outfits at Patna and New Delhi. It was a big loss for everybody in the family when her Jeth Shri Jitendra Trivedi expired. He could not survive for even five years after the kidney transplant. After she came back with her husband to New Delhi after the rituals, she encouraged her husband to go to Moscow as the collaborating universities were keen to have him as the Chief Guest during the Annual Day Celebrations of the International University of Ecology and Politology, Moscow. She also invited the great institution builder Shri Anand Shankar Madhavan and ensured that he is felicitated by Dr. Sahib Singh Verma, the then Education Minister of Delhi.

1997

Nisha Jeewachh Trivedi by this time had a new friend known as Leona Kamat from Goa. Leona was staying elsewhere at New Delhi but she shifted to Nisha's house as both liked each other. By this time she became bold enough to take care of all the children at her home including his daughters and other boys and girls directly related to her or her husband who were studying in different schools and colleges at New Delhi.

1998

It was this year that her elder daughter Sonu got married to Manish Kumar after completing her Master's Degree in Political Science from the University of Delhi. She was also invited by the United Nations Office at New Delhi to participate in the UN Day Celebrations on 24th October 1998 where she met many Diplomats from different countries. Many programmes were organised at Paryavaran Complex by inviting delegates from Asian and African countries. She actively participated in the marriage of her niece Mona at Patna. She had invited all the important dignitaries at Patna including the Governor of Bihar Dr. A.R. Kidwai.

1999

Nisha Jeewachh Trivedi was really overwhelmed when her 30th Marriage Anniversary was observed on June 1, 1999 at New Delhi. Two of her greatest admirers Sergei Krivov and Anju Dahiya got married under her guardianship. She went all the way to Agra with her husband to ensure that no problems are created during the marriage ceremony as Sergei was from Russia and Anju from India. She also participated in the 1999 World Environment Congress where she was declared as the Head of the Lady Environment Brigade.

2000

Nisha Jeewachh Trivedi and her husband Priya Ranjan Trivedi selected Rahul Rai for his marriage with their younger daughter Tanuja at New Delhi. It was the millennium year and the Vishwa Hindi Sammelan was organised by her husband for 10 days with thousands of delegates from all over the world. She had no difficulty in providing hospitality to most of the delegates. She went to Haridwar many times with her colleagues to find out a readymade house for her as she also wanted to stay there every year for a few months for meditation and worship to Lord Shiva and Ganga Maa. Her Bhagini Anu got married at Patna. Chachiji Smt. Usha Trivedi who was indisposed for the last many years died at New Delhi. Nisha Jeewachh Trivedi was very much liked by Chachiji Smt. Usha Trivedi. She was in a sad mood for many months after Chachiji's demise. It was only after Chachaji Shri Surendra Trivedi consoled her that she became normal.

2001

Nisha Jeewachh Trivedi hosted many visitors from Japan including Tadashi Sato the then Director of Japan International Cooperation Agency. Many Diplomats from African countries used to visit her place with their family members to know about the Indian culture and customs. Nisha Jeewachh Trivedi never got tired of educating them and informing them about the culture of heritage of India including the philosophy of Vasudhaiv Kutumbakam.

2002
Nisha Jeewachh Trivedi became upset when Uma, her nanad and the younger sister of her husband expired at New Delhi although she was not suffering from any disease. It was as per the advice of her husband that she made frequent visits to Sonu's and Tannu's sasural at New Delhi to de-stress her mind after the sudden demise of Uma. She was very fond of the two grand children (daughters of Sonu) Yati and Yamini. She was also hoping that her younger daughter Tannu gives birth to two sons. She was very much satisfied by hearing the news that a property has been purchased at Dehradun as she really longed to have some outfit either at Haridwar or at Dehradun.

2003
Nisha Jeewachh Trivedi was very fond of playing Holi with her family members and relatives. She always invited everybody in the neighbourhood by organising feasts on the occasion of Holi and other important festivals like Durga Pooja, Janmashtami, Deepawali and Chhath. She felt quite lonely when she losed her mother-in-law Smt. Savitri Trivedi this year. Her mother-in-law was an able housewife, administrator and social reformer. Nisha Jeewachh Trivedi always recalled that her husband learnt the art and science of social service and institution building from his father Shri Rajendra Trivedi and his mother Smt. Savitri Devi.

2004
Nisha Jeewachh Trivedi thanked God as her younger daughter Tannu gave birth to twin male baby this year. Their parents gave them names : Shaurya and Surrya. She went to Varanasi with her husband Priya Ranjan Trivedi and organised a Pooja there as her desire was fulfilled.

2005
Nisha Jeewachh Trivedi was busy through out the year in attending different programmes including birthdays, marriage anniversaries, seminars, symposia, congresses and convention. Her husband was quite busy in visiting the headquarters of different States for impressing upon the respective Chief Ministers and Governors with a request to legislate a University to be run under his leadership. He visited States like Himachal Pradesh, Uttarakhand, Nagaland and Arunachal Pradesh for this purpose.

2006
Nisha Jeewachh Trivedi went to Wardha for visiting Wardha Ashram and to understand the methodological attempts of Mahatma Gandhi towards a new model of development. In the mean time her husband got a call from the Chief Minister of Nagaland about the legislation passed for giving birth to The Global Open University Nagaland. She along with her husband went to Dimapur and Kohima a few times to locate the site of the main campus of this University.

2007
Nisha Jeewachh Trivedi was instrumental in endorsing the marriage of Varun, the Bhagina of her Husband. He got married to Ridhi belonging to Delhi. Chachaji Shri Surendra Trivedi also attended the marriage. He was keeping good health at the age of 87 but due to sudden sickness he expired this year which was shocking for her and for her husband. Nisha Jeewachh Trivedi organised a big pooja this year in order to mark the launching of new and emerging programmes from A 14 Paryavaran Complex, New Delhi by designing self-instructional study materials for the benefit of the students from different countries.

2008
Nisha Jeewachh Trivedi observed her 39th marriage anniversary by inviting all the relatives, friends and admirers at Paryavaran Complex on June 1, 2008. This year many birthdays were organised by her including those of her husband, her own, Bandana, Sonu, Tanuja, Yash, Isha, Yati, Yamini, Shaurya and Surrya. She also made frequent visits to the holy places like Varanasi, Vindhyachal, Haridwar, Rishikesh and Vrindavan.

2009
Nisha Jeewachh Trivedi actively participated in the 59th birthday celebrations of her husband Priya Ranjan Trivedi on 13th March 2009 where many Ambassadors, High Commissioners, Bureaucrats, Technocrats and Activists were present in order to plan for her husband's 60th birthday next year. She also proposed that a pictorial biography of her husband be prepared and compiled and to be released during his 60th birthday celebrations.

2010
Nisha Jeewachh Trivedi took lead in celebrating the 60th birthday of her husband Priya Ranjan Trivedi. During this celebrations, a record number of more than 15 Ambassadors and High Commissioners participated. She also monitored his birthday celebrations through video conferencing which was organised at Pune, Mumbai, Patna, Muzaffarpur, Dehradun, Dimapur and Kohima.

2011

Nisha Jeewachh Trivedi thanked her husband Priya Ranjan Trivedi for 55th birthday at New Delhi on 10th March 2011 which was also attended by many Saints and Preachers from all over the country. It was the 2011 Republic Day Celebrations on 26th January 2011 and the 2011 Independence Day Celebrations on 15th August 2011 that she directly participated in the final preparations by inviting female participants for knowing the importance of such important days and celebrations.

2012

Nisha Jeewachh Trivedi invited Dr. Charles Mercieca, the great peace educator who had established the International Association of Educators for World Peace (IAEWP), an affiliate of United Nations, ECOSOC, UNDPI, UNESCO and UNICEF. The programme monitored by her was attended by the leading peace educators from all over the world with a view to designing a masterplan paradigm for making peace studies a compulsory subject in all the schools, colleges and universities.

2013

Nisha Jeewachh Trivedi was very much stressed in the later part of this year because of many litigations filed against her husband. She knew that truth will prevail. She also knew that her husband was the most honest person she had ever known. These cases were filed against him in order to malign his image as many unsuccessful persons tried to pull his legs. She encouraged her husband to take legal actions against them which he did finally but it was too late. She consoled herself by remembering that it was better late than never. She went to Allahabad for taking a holy dip in to the Ganges on the occasion of Kumbh. She also organised a get-to-gether of young girls for enabling them the quality of women's empowerment.

2014

Nisha Jeewachh Trivedi advised her husband to compile a Book on Vaishali, the Capital of the first Republic of the World i.e. Lichchhvis. She was glad that she will be visiting her native place Vaishali time and again for collecting information regarding the past, present and future of Vaishali. This was the year when her husband revived his visits to Madhopur most frequently specially on the auspicious occasion of Chhath festival. She felt contented to go to Goa where a property was purchased and restored although she had to stay there for a month.

2015

Nisha Jeewachh Trivedi actively participated on the occasion of the 15th Annual Day Celebrations of the School : K.C. Mount Fort School at Muzaffarpur established by her nephew Rajanee Ranjan Trivedi. This was the same school building where she spent her first 10 years after marriage. This was the year when she went to Allahabad and Gorakhpur for performing Poojas for the success of all the projects envisaged by her husband.

2016

Nisha Jeewachh Trivedi participated in her 60th birthday celebrations which was attended by the Holy Priests at Paryavaran Complex. The Book on the Past, Present and Future of Muzaffarpur was released there in the presence of the local MLAs and Social Workers. She never knew that the Chhath festival she was attending at Madhopur would be her last visit. She was very happy to find that the boundary wall construction for the Library project titled "Ram Lakhan Parishad" in the memory of the elder uncle for her husband was complete. She also hoped that the construction of the main Library building would be started soon. She also blessed her grandsons Shaurya and Surrya after their Yagyopavit (Janeu) Ceremony was observed and organised in the temple at Malviya Nagar. Her important desire of having a house at Vrindavan was fulfilled when it was done and the Grih Pravesh Pooja was organised at Vrindavan.

2017

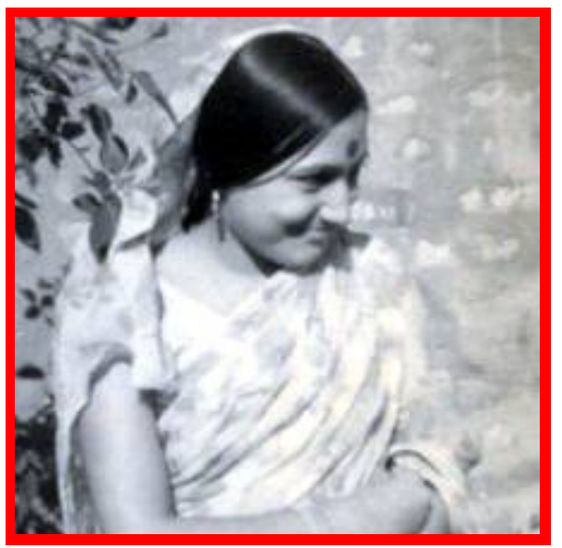
Nisha Jeewachh Trivedi made her maiden visit to Tirupati Temple in January and also participated in the Convocation in the Colleges at Tindivanam, Tamilnadu established by Prof. Dr. K.C. Rajabather. There she became very closed to the sons and daughter-in-laws of Prof. Dr. K.C. Rajabather namely Ravindra Nath Tagore, Devendra Nath Tagore, Vijaya Lakshmi and Ishwarya Lakshmi. She also visited Patna, Muzaffarpur and Vaishali where the Book "Vaishali : Past, Present and Future" was released by the Chief Priest of Thai Temple Ven. P. C. Chandasiri in the presence of the MLA of Vaishali and other important social workers and activists from Vaishali area. She was very keen to see that the new construction work at Dehradun was completed. She did not know that she was suffering from a fatal disease "Cancer". She although had lost weight but thought that it was because of the poor diet she was taking. All of a sudden, she had to be admitted to Max Superspeciality Hospital, Saket where she was diagnosed of undifferentiated Carcinoma. She fought for her life for 28 days in Hospital and breathed her last on 3rd April 2017. The rituals were performed on 14th April 2017.

Chapter 10

YEARWISE PHOTOGRAPHS OF NISHA JEEWACHH TRIVEDI



Nisha Jeewachh getting married with Priya Ranjan on June 1, 1969



1969 : Nisha Jeewachh Trivedi at the age of 14



1970 : Nisha Jeewachh Trivedi at the age of 15



1971 : Nisha Jeewachh Trivedi at the age of 16



1972 : Nisha Jeewachh Trivedi at the age of 17



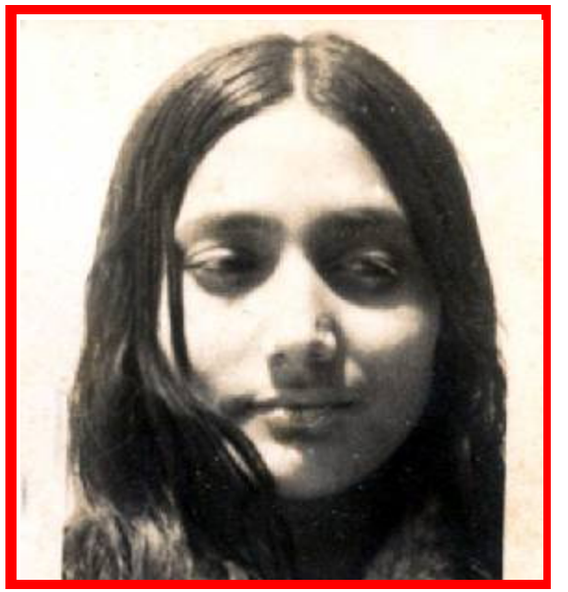
1973 : Nisha Jeewachh Trivedi at the age of 18



1974 : Nisha Jeewachh Trivedi at the age of 19



1975: Nisha Jeewachh Trivedi at the age of 20



1976: Nisha Jeewachh Trivedi at the age of 21



1977: Nisha Jeewachh Trivedi at the age of 22



1978: Nisha Jeewachh Trivedi at the age of 23



1979: Nisha Jeewachh Trivedi at the age of 24



1980: Nisha Jeewachh Trivedi at the age of 25



1981: Nisha Jeewachh Trivedi at the age of 26



1982: Nisha Jeewachh Trivedi at the age of 27



1983: Nisha Jeewachh Trivedi at the age of 28



1984: Nisha Jeewachh Trivedi at the age of 29



1985: Nisha Jeewachh Trivedi at the age of 30



1986: Nisha Jeewachh Trivedi at the age of 31



1987: Nisha Jeewachh Trivedi at the age of 32



1988: Nisha Jeewachh Trivedi at the age of 33



1989: Nisha Jeewachh Trivedi at the age of 34



1990: Nisha Jeewachh Trivedi at the age of 35



1991: Nisha Jeewachh Trivedi at the age of 36



1992: Nisha Jeewachh Trivedi at the age of 37



1993: Nisha Jeewachh Trivedi at the age of 38



1994: Nisha Jeewachh Trivedi at the age of 39



1995 : Nisha Jeewachh Trivedi at the age of 40



1996: Nisha Jeewachh Trivedi at the age of 41



1997: Nisha Jeewachh Trivedi at the age of 42



1998: Nisha Jeewachh Trivedi at the age of 43



1999: Nisha Jeewachh Trivedi at the age of 44



2000: Nisha Jeewachh Trivedi at the age of 45



2001: Nisha Jeewachh Trivedi at the age of 46



2002: Nisha Jeewachh Trivedi at the age of 47



2003: Nisha Jeewachh Trivedi at the age of 48



2004: Nisha Jeewachh Trivedi at the age of 49



2005: Nisha Jeewachh Trivedi at the age of 50



2006: Nisha Jeewachh Trivedi at the age of 51



2007: Nisha Jeewachh Trivedi at the age of 52



2008: Nisha Jeewachh Trivedi at the age of 53



2009: Nisha Jeewachh Trivedi at the age of 54



2010: Nisha Jeewachh Trivedi at the age of 55



2011: Nisha Jeewachh Trivedi at the age of 56



2012: Nisha Jeewachh Trivedi at the age of 57



2013: Nisha Jeewachh Trivedi at the age of 58



2014: Nisha Jeewachh Trivedi at the age of 58



2015: Nisha Jeewachh Trivedi at the age of 60



2016: Nisha Jeewachh Trivedi at the age of 61



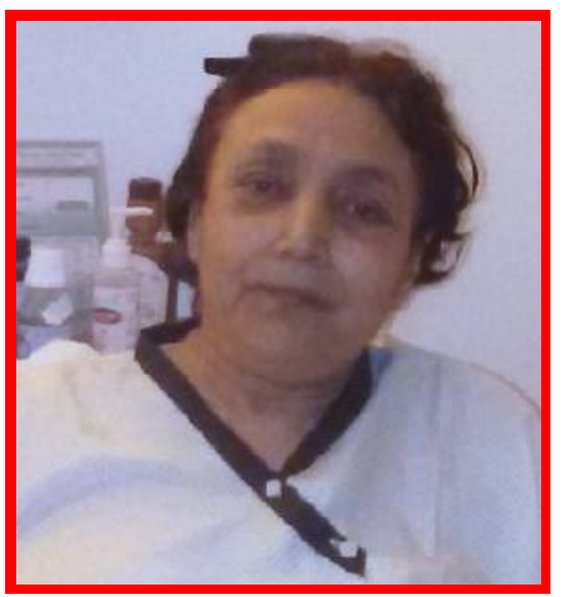
2017: Nisha Jeewachh Trivedi at the age of 62



2017: Nisha Jeewachh Trivedi at the age of 62



2017: Nisha Jeewachh Trivedi at the age of 62



2017: Nisha Jeewachh Trivedi at the age of 62



Chapter 11

PICTORIAL DETAILS OF 1969

A rare photograph of Nisha Jeewachh Trivedi taken by her husband Dr. Priya Ranjan Trivedi on June 4, 1969. This was the day when Nisha Jeewachh Trivedi came to her husband's place after getting married on June 1, 1969 and completing all rituals on 1-2-3-4 June 1969. This was a very special camera purchased in Nepal by Dr. Priya Ranjan Trivedi to be gifted to Nisha Jeewachh Trivedi. The processing of the film roll was done by Dr. Priya Ranjan Trivedi in the dark room at Photographic Society of Birla Institute of Technology, Mesra with the help of imported enlargers and under the expert guidance of the Experts deployed at BIT for providing formal and nonformal instructional training to the students and the teachers with a view to participating in photography exhibitions.



1969 : Nisha Jeewachh Trivedi (14) feeling shy after reaching her husband's place at Madhopur.

The beauty of a woman must be seen from in her eyes, because that is the doorway to her heart, the place where love resides.

A beautiful woman delights the eye; a wise woman, the understanding; a pure one, the soul.

Behind every great man
is a woman rolling her eyes.

I know who I am. I am not perfect. I'm not the most beautiful woman in the world.
But I'm one of them.

A woman is like a tea bag - you can't tell how strong she is until you put her in hot water.

A woman is like a tea bag - you can't tell how strong she is until you put her in hot water.

Although I have a lot of close female friends in my life, my number one is still my mom. Without her, I wouldn't have the values that I have and see the world the way that I do today. She taught me how to appreciate and respect women. She taught me chivalry and how to love a woman and respect their feelings and emotions.

Men always want to be a woman's first love - women like to be a man's last romance.

A wise woman wishes to be no one's enemy; a wise woman refuses to be anyone's victim.



1969 : Nisha Jeewachh Trivedi (14) reading a Guide Book on family management.

Enemy, Wishes The beauty of a woman is not in a facial mode but the true beauty in a woman is reflected in her soul. It is the caring that she lovingly gives the passion that she shows. The beauty of a woman grows with the passing years.

Beauty, Passion, Caring When virtue and modesty enlighten her charms, the lustre of a beautiful woman is brighter than the stars of heaven, and the influence of her power it is in vain to resist.

Beauty, Beautiful, Power When a woman is talking to you, listen to what she says with her eyes.

When a woman is talking to you, listen to what she says with her eyes.

A woman whose smile is open and whose expression is glad has a kind of beauty no matter what she wears.

Smile, Beauty, She A really strong woman accepts the war she went through and is ennobled by her scars.

A really strong woman accepts the war she went through and is ennobled by her scars. Carly Simon War, Strong, Strong Woman No matter what a woman looks like, if she's confident, she's sexy.

No matter what a woman looks like, if she's confident, she's sexy.

Sexy, She, Matter The most important thing is to have a good relationship with the bike... you have to understand what she wants.



1969 : Nisha Jeewachh Trivedi (14) in her bedroom waiting for her husband Priya Ranjan Trivedi.

I think of a motorcycle as a woman, and I know that sounds silly, but it's true.

The highest prize in a world of men is the most beautiful woman available on your arm and living there in her heart loyal to you.

If you want something said, ask a man; if you want something done, ask a woman.

Do you know the difference between a beautiful woman and a charming one? A beauty is a woman you notice, a charmer is one who notices you.

A successful man is one who makes more money than his wife can spend. A successful woman is one who can find such a man.

I don't want to let my life as a woman pass me by. There's a time to work, there's a time to be young and crazy, and there should be a time to enjoy motherhood. I'm actually looking forward to that.

Music should strike fire from the heart of man, and bring tears from the eyes of woman.

Music should strike fire from the heart of man, and bring tears from the eyes of woman.

The definition of a beautiful woman is one who loves me.

The beauty of a woman is not in the clothes she wears, the figure that she carries or the way she combs her hair.

A beautiful woman should break her mirror early.



Chapter 12

PICTORIAL DETAILS OF 1970

Left

Nisha Jeewachh Trivedi in her courtyard waiting for receiving the college friends of her husband who could not attend her marriage ceremony. They came specially to greet and congratulate her and to invite her to come to BIT Mesra for meeting other colleagues of Priya Ranjan Trivedi.



Right

Nisha Jeewachh Trivedi with her niece sharing a joke with her sister-in-laws on the auspicious occasion of Holi. She used to share jokes and stories with her Devers and Devaranis.





1970 : Nisha Jeewachh Trivedi (15) with Priya Ranjan Trivedi (20) during Holi festival.

A beautiful woman should break her mirror early.

A woman's heart is a deep ocean of secrets.

A wedding dress is both an intimate and personal for a woman - it must reflect the personality and style of the bride.

A woman with a fine prospect of happiness behind her.

A woman with a fine prospect of happiness behind her.

Behind every successful man is a woman, behind her is his wife.

A diplomat is a man who always remembers a woman's birthday but never remembers her age.

Being jealous of a beautiful woman is not going to make you more beautiful.

There's nothing more superficial to do than to paint a beautiful woman.

I declare to you that woman must not depend upon the protection of man, but must be taught to protect herself, and there I take my stand.

The body of a beautiful woman is not made for love; it is too exquisite.

Financial independence is paramount. My mom always says that when a woman is financially independent, she has the ability to live life on her own terms. I think that was the soundest advice that I ever got. No matter where you go in life or who you get married to, you have to be financially independent - whether you use it or not.

I like a man who looks like a bad boy but knows how to treat a woman like a queen.

A man never knows how to say goodbye; a woman never knows when to say it.

Lipstick is the most valuable weapon in a woman's make-up kit. It has the power to transform the appearance and mood of the person wearing it, and, at the same time, arouses the admiration of everybody else.

Every woman is a queen, and we all have different things to offer.



Every woman is a queen, and we all have different things to offer.

A man can be happy with any woman, as long as he does not love her.

A man can be happy with any woman, as long as he does not love her.

Women's strong qualities have become despised because of their weakness. The obvious remedy is to create a feminine character with all the strength of Superman plus all the allure of a good and beautiful woman.

Strength, Women, Beautiful Woman is a ray of God. She is not that earthly beloved: she is creative, not created.

Woman is a ray of God. She is not that earthly beloved: she is creative, not created.

1970 : Nisha Jeewachh Trivedi (15) longing to receive a reply of her letter sent by her to her husband soon after he left for further studies at Ranchi.



If I could give you information of my life, it would be to show how a woman of very ordinary ability has been led by God in strange and unaccustomed paths to do In His service what He has done in her. And if I could tell you all, you would see how God has done all, and I nothing.

Marriage is an alliance entered into by a man who can't sleep with the window shut, and a woman who can't sleep with the window open.

You know, there's nothing damnable about being a strong woman. The world needs strong women.

There are a lot of strong women you do not see who are guiding, helping, mothering strong men. They want to remain unseen. It's kind of nice to be able to play a strong woman who is seen.

1970 : Nisha Jeewachh Trivedi (15) getting photographed by her husband Priya Ranjan during his summer vacation.



1970 : Nisha Jeewachh Trivedi (15) getting photographed before going to Vaishali.

I wanted to be an independent woman, a woman who could pay for her bills,
a woman who could run her own life - and I became that woman.

I like being a strong, independent woman,
and to be honest, I was never afraid to be on my own.

All I have to say is that I am the most beautiful woman on the planet

I don't have a girlfriend. But I do know a woman who'd be
mad at me for saying that.

I don't have a girlfriend. But I do know a woman who'd be mad at me for saying that.

Me I think it takes a strong man to be in a relationship with a strong woman.

A lot of people hear the word 'diva' and think of it as a negative. I see it as a positive.
I want somebody who knows what they want out of life and isn't afraid to show it.

I have always loved fashion because it's a great way to express your mood.
And I'm definitely a shoe lover. The right pair of shoes can change the feel of an outfit,
and even change how a woman feels about herself.

A woman can wear confidence on her feet with a high stiletto, or slip into
weekend comfort with a soft ballet flat.

Of course a woman who decides to work full time as a mother in the home can be happy
and deserves full respect from us. Motherhood is one of the most challenging and
creative jobs anyone can do.

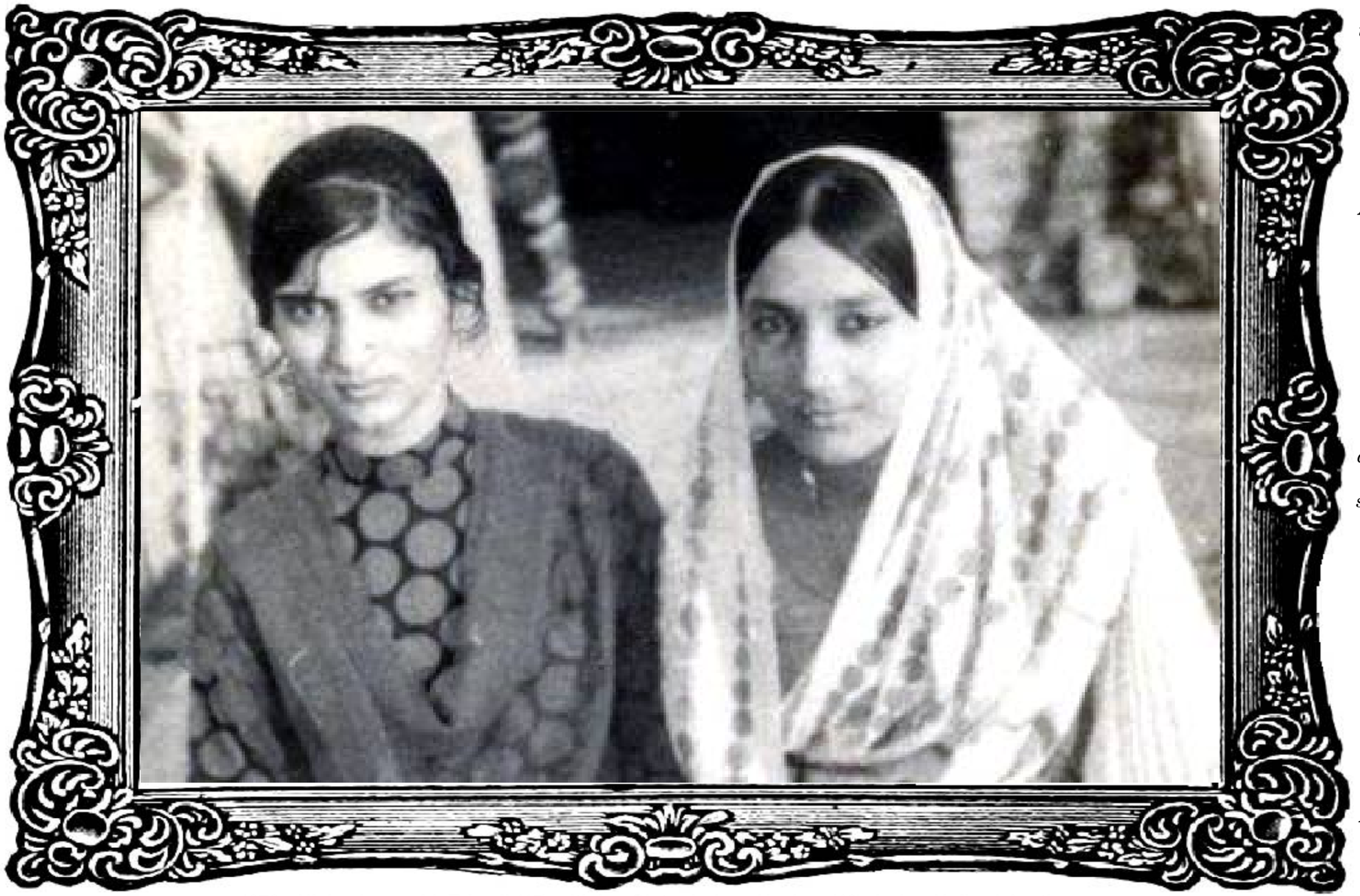
The goal is to remake the world so that our choices are not so stark.

A woman's guess is much more accurate than a man's certainty.

The day may be approaching when the whole world will
recognize woman as the equal of man.

What I love about Sade other than her smooth and sultry voice is her
willingness to be vulnerable.

As a powerful, strong and beautiful woman of color, she showed her delicate, passionate



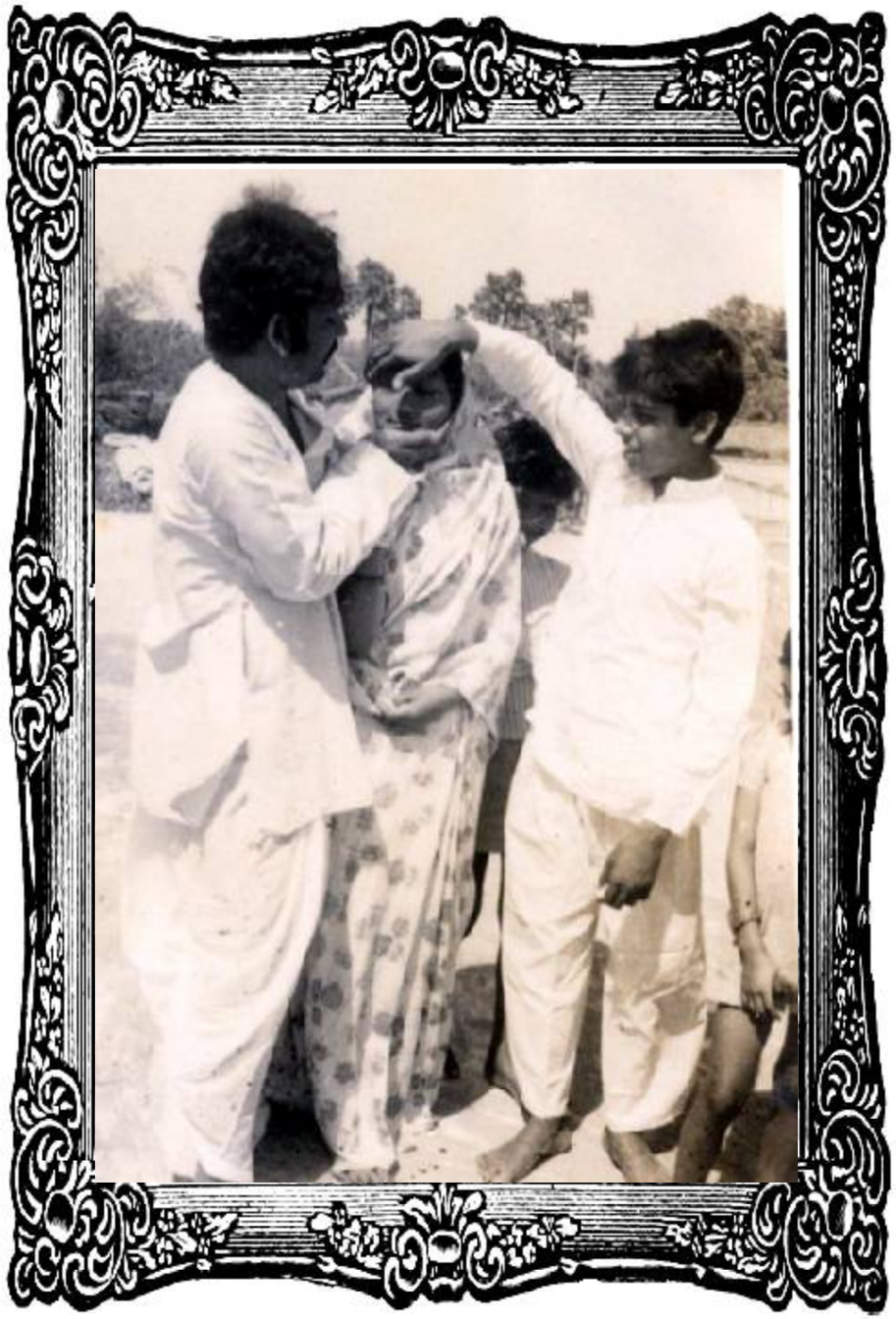
1970 : Nisha Jeewachh Trivedi (15) with her Sister-in-Law Neelam (16) during Holi celebrations.

side in a world where most of us are putting on a brave face. I love how effortless her style was and how consistent that red lip was!

A strong woman is a woman determined to do something others are determined not be done.

We act as if that being of a man or that being of a woman is actually an internal reality or something that is simply true about us, a fact about us, but actually it's a phenomenon that is being produced all the time and reproduced all the time, so to say gender is performative is to say that nobody really is a gender from the start.

A woman knows the face of the man she loves as a sailor knows the open sea



1970 :

Left

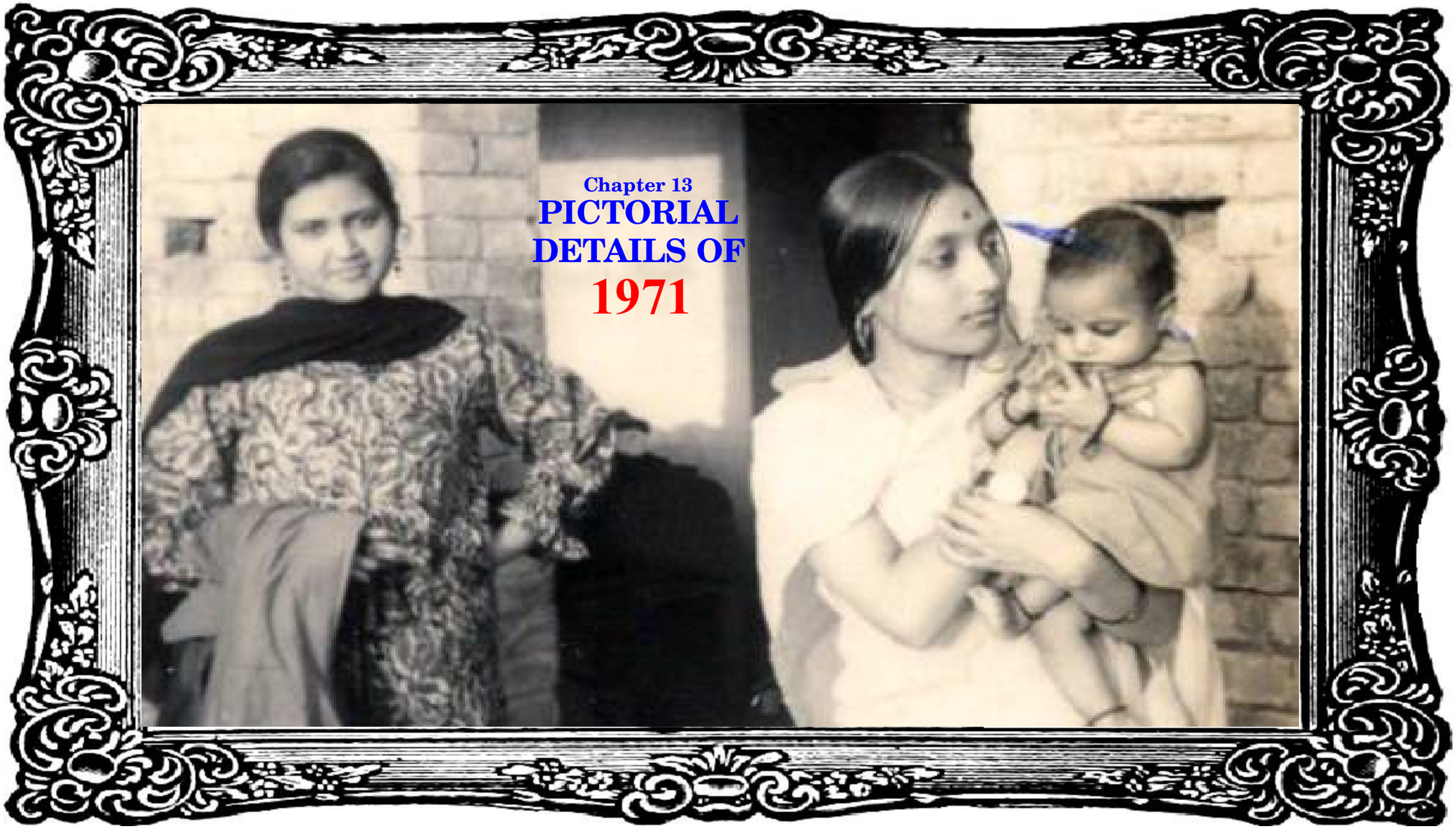
Nisha Jeewachh Trivedi (15) with her husband Priya Ranjan Trivedi and her Dever Munna enjoying Abir and Gulal during Holi Celebrations at Madhopur. She played Holi with more than 100 children of the locality which was appreciated by the entire village community.



Right

Nisha Jeewachh Trivedi getting overwhelmed after attending a dieting session and after loosing seven kilograms of weight for looking thinner and smarter with a view to surpassing many in beauty.





Chapter 13

PICTORIAL DETAILS OF 1971

1971 : Nisha Jeewachh Trivedi (16) with her Bhagni Poonam (15) of Dighra.



1971 : Nisha Jeewachh Trivedi (16) with her Sister-in-Law Neelam (17) at Madhopur.

I believe marriage is between a man and a woman. I am not in favor of gay marriage. But when you start playing around with constitutions, just to prohibit somebody who cares about another person, it just seems to me that's not what America's about. Usually, our constitutions expand liberties, they don't contract them.

A woman has no need to be perfect or even beautiful to wear my dresses. The dress will do all that for her.

A woman is only a woman, but a good cigar is a smoke.

Some people say I'm not a very pretty woman, but I'm a very beautiful woman inside.

I have the heart of a man, not a woman, and I am not afraid of anything.

I will say that as I get older and calmer and quieter in my own self, the one quality in a woman that I find more and more attractive is kindness. A sense of adventure and humor is important too, but I truly find kindness and consideration for others to be the most attractive thing in anyone.

A woman of the world is anxious to exhibit her form and shape, whether walking, standing, sitting, or sleeping. Even when represented as a picture, she desires to captivate with the charms of her beauty and, thus, to rob men of their steadfast heart.



1971 : Nisha Jeewachh Trivedi (16) with her husband Priya Ranjan Trivedi (21).

The world's biggest power is the youth and beauty of a woman.

Man is defined as a human being and a woman as a female - whenever she behaves as a human being she is said to imitate the male.

Deep in every heart slumbers a dream, and the couturier knows it: every woman is a princess.

The great question that has never been answered, and which I have not yet been able to answer, despite my thirty years of research into the feminine soul, is 'What does a woman want?'

A woman knows by intuition, or instinct, what is best for herself.

It's always wonderful to get to know women, with the mystery and the joy and the depth. If you can make a woman laugh, you're seeing the most beautiful thing on God's Earth.

A beautiful woman must expect to be more accountable for her steps, than one less attractive.

No woman can call herself free until she can choose consciously whether she will or will not be a mother.

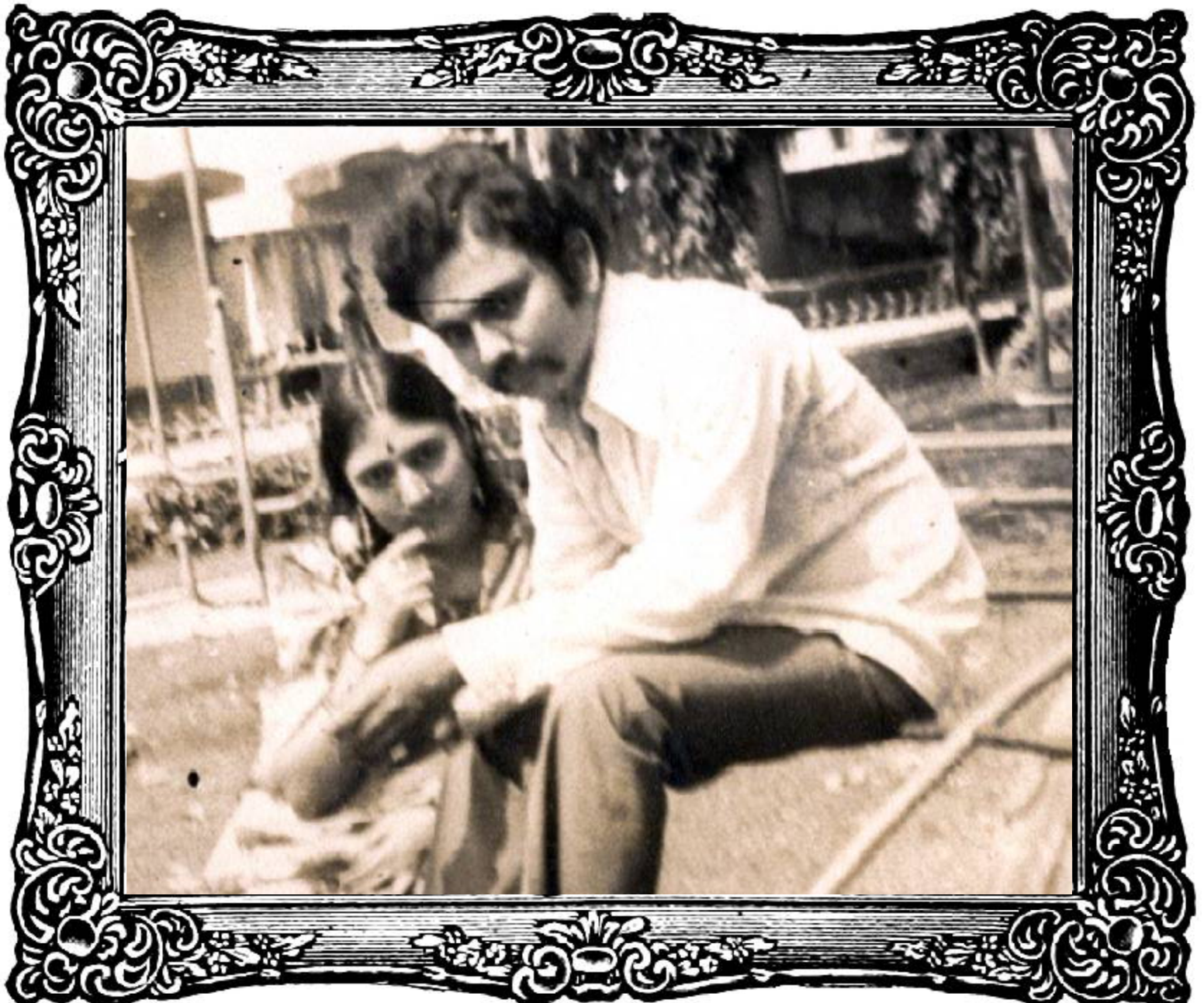
I, with a deeper instinct, choose a man who compels my strength, who makes enormous demands on me, who does not doubt my courage or my toughness, who does not believe me naive or innocent, who has the courage to treat me like a woman.

I am so not a proper, good female. I can't dance in high heels and I'm just so not girly, but then I see these men with these banging bodies, dancing in heels, singing, and having so much fun with so much make-up on. That makes me honestly want to be a better woman.

I was raised to be an independent woman, not the victim of anything.

Enable every woman who can work to take her place on the labour front, under the principle of equal pay for equal work.

Equal Pay Beauty is as relative as light and dark. Thus, there exists no beautiful woman, none at all, because you are never certain that a still far more beautiful woman will not appear and completely shame the supposed beauty of the first.



1972 : Nisha Jeewachh Trivedi (17) with her husband Priya Ranjan Trivedi (22) at Eden Gardens, Kolkata.

Chapter 14
PICTORIAL DETAILS OF
1972

I'm intrigued by the way in which physical appearance can often direct a person's life; things happen differently for a beautiful woman than for a plain one.

If you want to be a real human being - a real woman, a real man - you cannot tolerate things which put you to indignation, to outrage. You must stand up. I always say to people, 'Look around; look at what makes you unhappy, what makes you furious, and then engage yourself in some action.'

I do believe that a woman's truest place is in a home, with a husband and with children, and with large freedom, pecuniary freedom, personal freedom, and the right to vote.

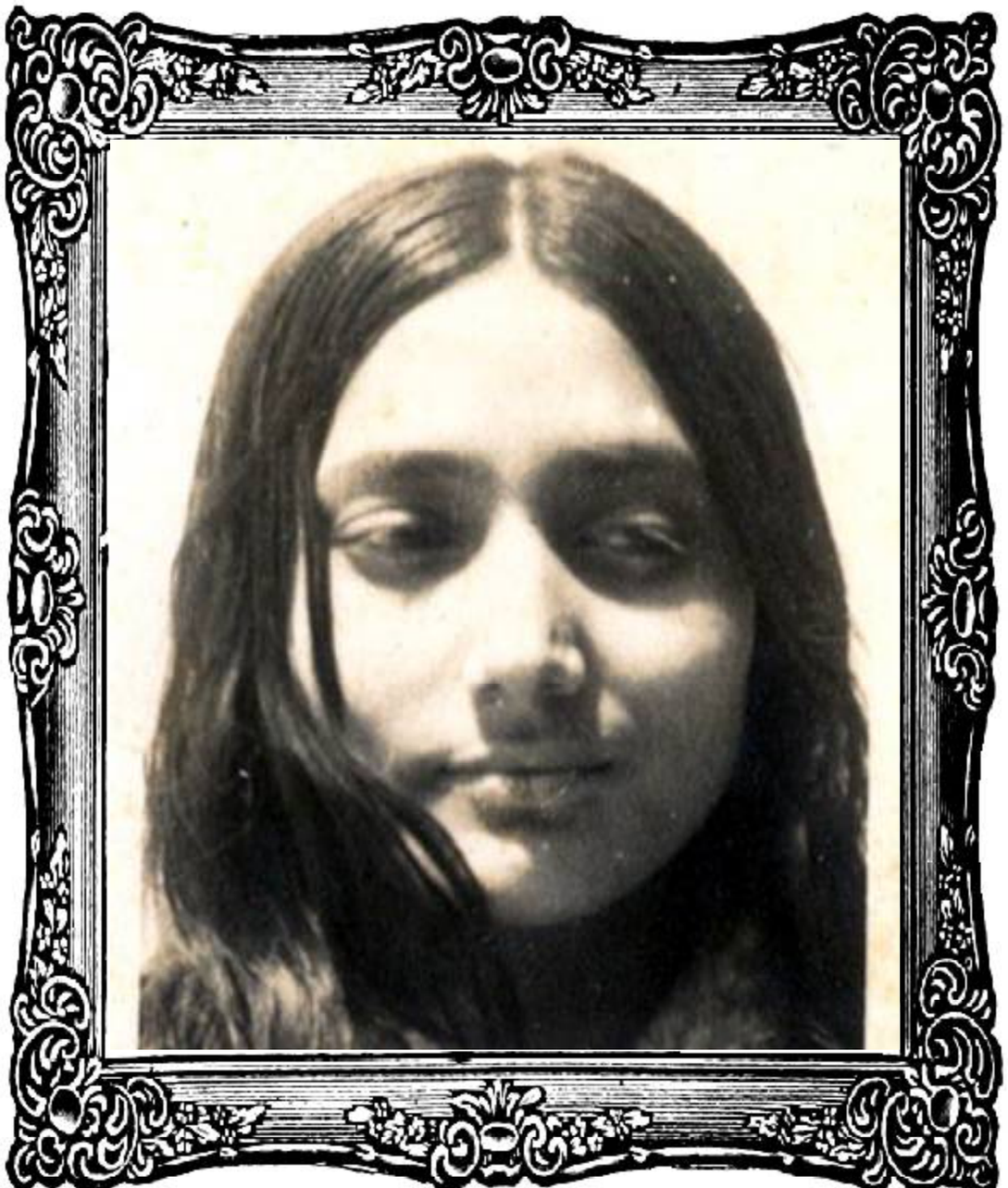
Even the handsomest men do not have the same momentary effect on the world as a truly beautiful woman does.

A woman can be sexy, charming, witty or shy with her shoes.

Shoes For me, it's not necessarily interesting to play a strong, fearless woman. It's interesting to play a woman who is terrified and then overcomes that fear.

It's about the journey. Courage is not the absence of fear, it's overcoming it.

I've been in love with the same woman for forty-one years. If my wife finds out, she'll kill me.



1973 : Nisha Jeewachh Trivedi (18) on her 4th marriage anniversary.

Chapter 15

PICTORIAL DETAILS OF 1973



1973 : Nisha Jeewachh Trivedi (18) and Priya Ranjan Trivedi (23) on their 4th marriage anniversary photographed at Victoria Memorial, Kolkata.

Heaven has no rage like love to hatred turned, nor hell a fury like a woman scorned.

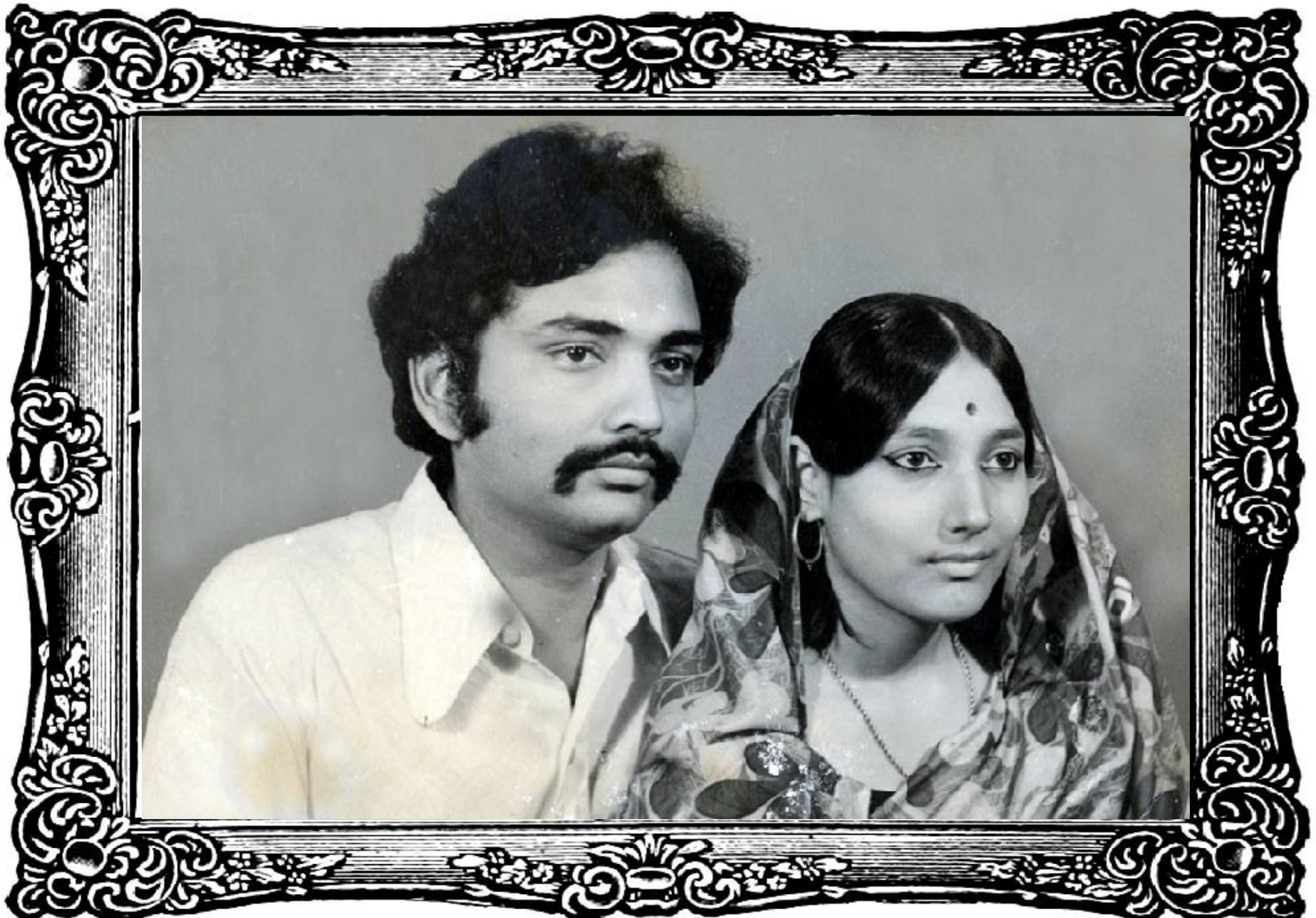
A woman isn't complete without a man. But where do you find a man - a real man - these days?

I saw a woman wearing a sweatshirt with Guess on it.

A strong man doesn't have to be dominant toward a woman. He doesn't match his strength against a woman weak with love for him. He matches it against the world.

If society will not admit of woman's free development, then society must be remodeled.

Be sure of yourself, don't let anyone bully you, be a strong and independent woman or boy.



1974 : Nisha Jeewachh Trivedi (19) with Priya Ranjan Trivedi (24) on the occasion of their 5th Marriage Anniversary at Kolkata.

Chapter 16
PICTORIAL DETAILS OF 1974

As usual, there is a great woman behind every idiot.

I think any woman can be transformed by a beautiful dress and high heels.

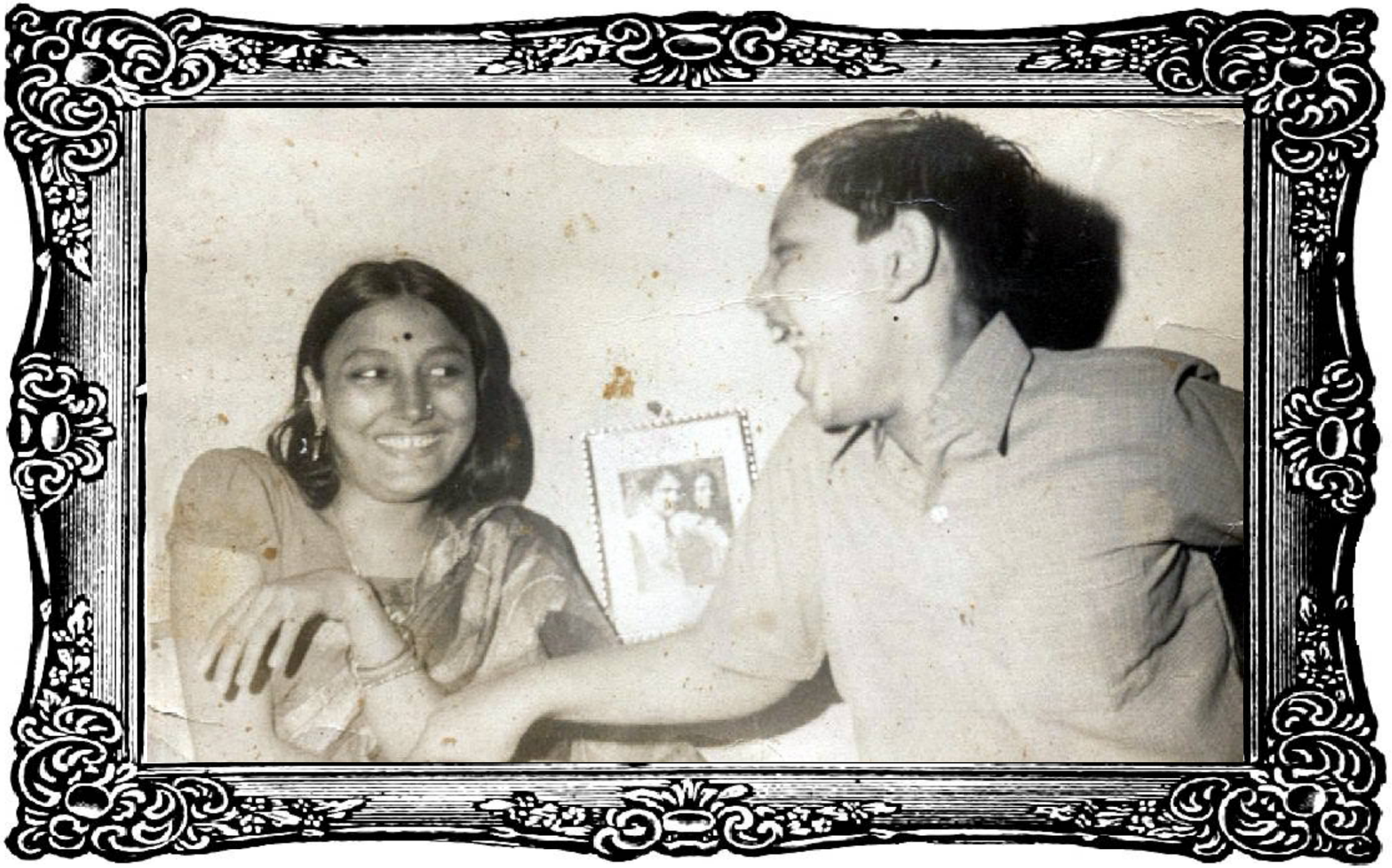
If there is no woman, there is no dress.

Men say they love independence in a woman, but they don't waste a second demolishing it brick by brick.

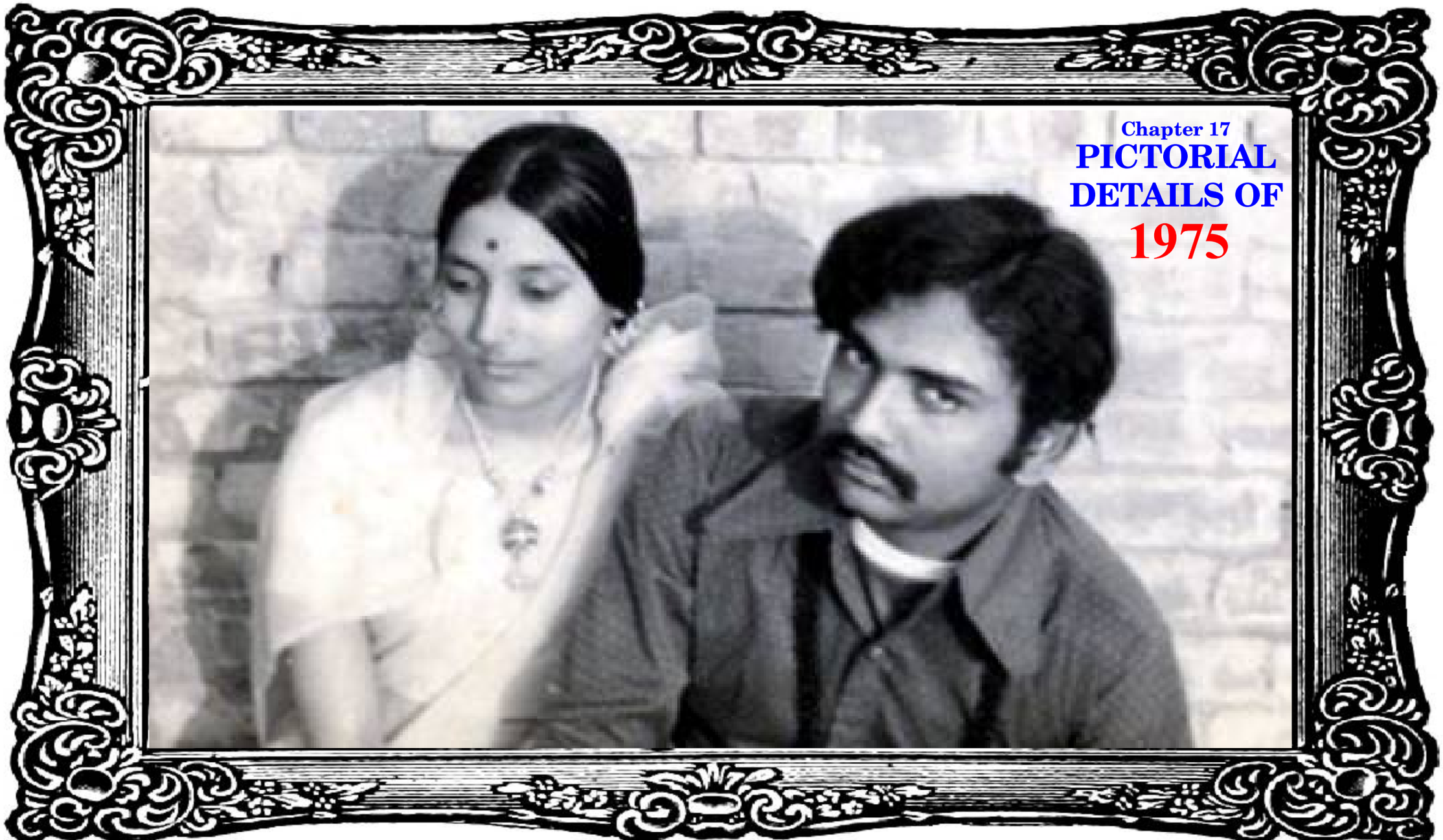
My mother was a strong-willed and opinionated woman - a Sicilian! - and if she didn't like something, she'd let you know about it.
So her undying support of her kids went a long way in proving to us that we were on the right path

Valentine's Day is the hardest day of the year for a woman to get out, but everybody who is anybody and single is out that night.

I like things that are handmade - but personally for



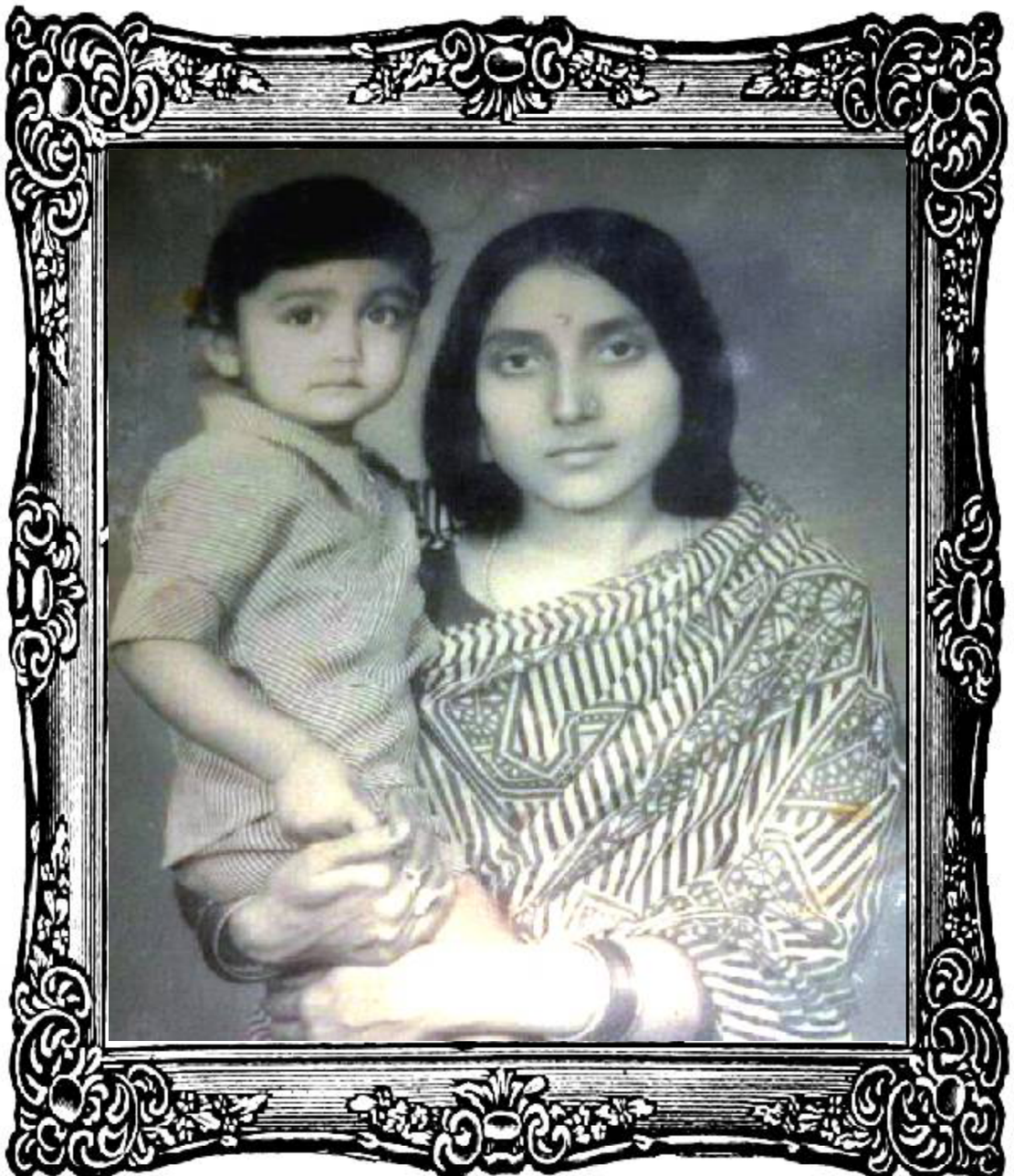
1974 : Nisha Jeewachh Trivedi (19) with her nephew Rajanee Ranjan Trivedi (11) sharing a laughter joke at Kolkata.



Chapter 17

PICTORIAL DETAILS OF 1975

1975 : Nisha Jeewachh Trivedi (20) and Priya Ranjan Trivedi (25) during their 6th Marriage Anniersary at Madhopur.



1976 : Nisha Jeewachh Trivedi (21) with her daughter Sonu (1)

Chapter 18
PICTORIAL DETAILS OF
1976

a man, I'm not interested in fashion that evolves with time. I like things to be the same.

I think it's fantastic to have things that are different - it's like a flower where every season there's some new exotic bloom.

A woman should be like a single flower, not a whole bouquet.

A woman's perfume tells more about her than her handwriting.

I like to help women help themselves, as that is, in my opinion, the best way to settle the woman question. Whatever we can do and do well we have a right to, and I don't think anyone will deny us.

I would never disrespect any man, woman, chick or child out there. We're all the same. What goes around comes around, and karma kicks us all in the butt in the end of the day.

There is an element of seduction in shoes that doesn't exist for men. A woman can be sexy, charming, witty or shy with her shoes.

I've already told you: the only way to a woman's heart is along the path of torment. I know none other as sure.

I do not want a husband who honours me as a queen, if he does not love me as a woman.

There's a difference between beauty and charm. A beautiful woman is one I notice. A charming woman is one who notices me.

I have more of a desire to write songs about being an independent woman than being in love, songs about getting up and moving on even if I have a broken heart.

People always comment about my clothes. They don't think a fashionable woman can love food and be knowledgeable and actually cook.



1977 : Nisha Jeewachh Trivedi (22) during her 8th Marriage Anniversary.

Chapter 19

PICTORIAL DETAILS OF 1977

War is to man what maternity is to a woman. From a philosophical and doctrinal viewpoint, I do not believe in perpetual peace.

If a woman is dishonest, that kills it for me. I can't even talk to her anymore.

I could never be with a woman who felt like she needs to change me.

Not just as a black woman, but as a woman, since the beginning of time, beauty has been our responsibility.

When you have a brush in your hand, inking a beautiful woman is a lot like running your hands over her.

My mother is such an incredibly strong woman. She raised a family of five boys extremely well. She made us all strong, loving, caring people. We all support each other. I'm really thankful to her.

I have to represent. I feel proud to have a culture that's different... and proud to be a Latina. We're not all categorized as one type of person... there's people from everywhere doing different things who have different types of cultures.

There's no such thing as a perfect woman. I like imperfections - that's what makes you unique.

The sweetest of all sounds is that of the voice of the woman we love.

I was silent as a child, and silenced as a young woman; I am taking my lumps and bumps for being a big mouth, now, but usually from those whose opinion I don't respect.

I am I will far rather see the race of man extinct than that we should become less than beasts by making the noblest of God's creation, woman, the object of our lust.

As a black woman, my politics and political affiliation are bound up with and flow from participation in my people's struggle for liberation, and with the fight of oppressed



1978 : Nisha Jeewachh Trivedi (23) during her 9th Marriage Anniversary.

Chapter 20

PICTORIAL DETAILS OF 1978

people all over the world against American imperialism.

I am a woman friendless, hopeless!

I Am, Hopeless Every woman should have four pets in her life. A mink in her closet, a jaguar in her garage, a tiger in her bed, and a jackass who pays for everything.

A Jewish woman had two chickens. One got sick, so the woman made chicken soup out of the other one to help the sick one get well.

I've learned not to let people judge me in how I want to live my life. Every single woman is an individual, and there's no one path. You just have to take the path that you think is right for you.

How wrong it is for a woman to expect the man to build the world she wants, rather than to create it herself.

Nobody, man or woman, has ever wrecked a good marriage.

A particularly beautiful woman is a source of terror. As a rule, a beautiful woman is a terrible disappointment.

When a woman behaves like a man why doesn't she behave like a nice man?

No matter how happily a woman may be married, it always pleases her to discover that there is a really nice man who wishes she were not.

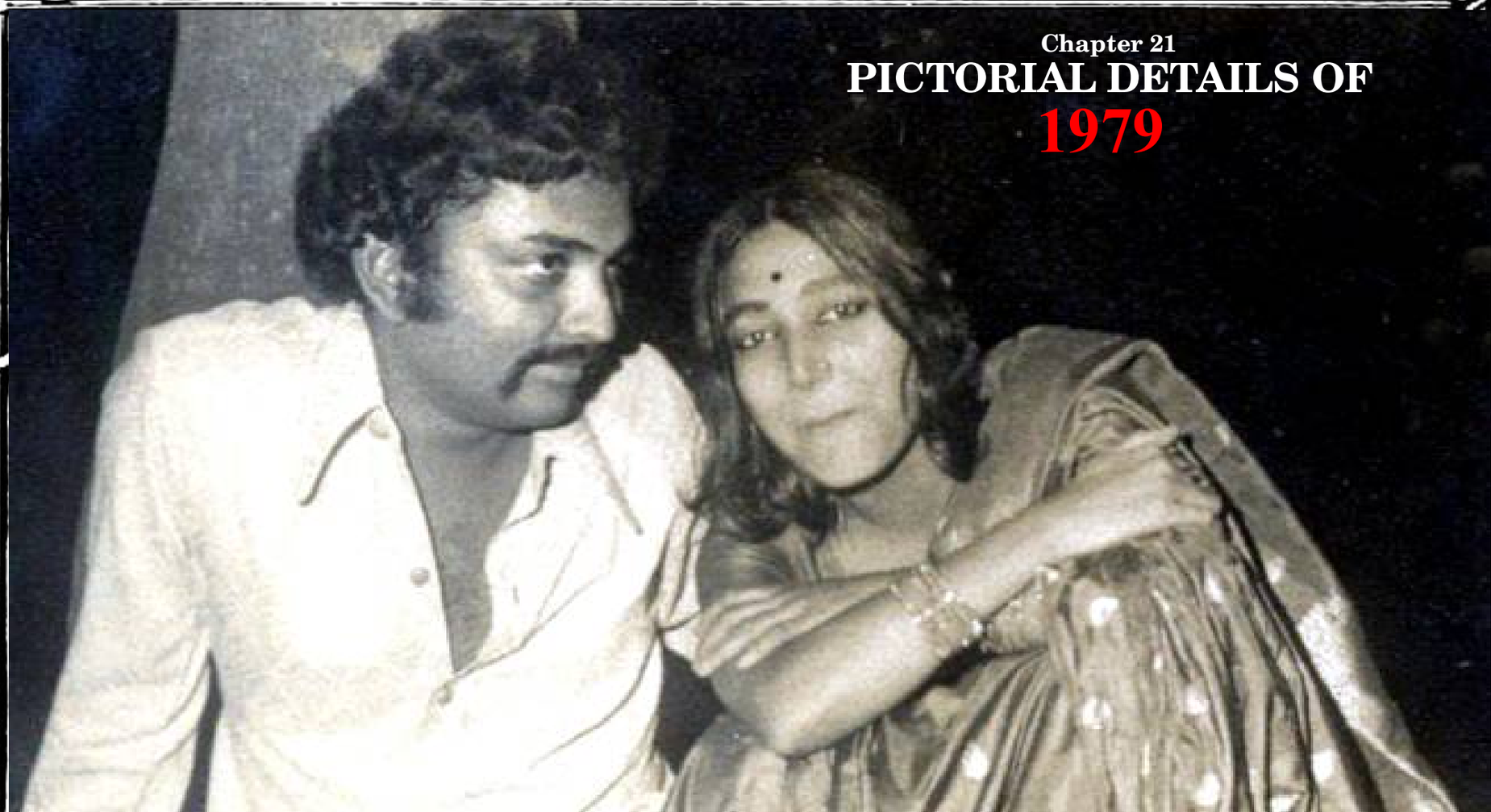
There are whole precincts of voters in this country whose united intelligence does not equal that of one representative American woman.

I can't wait to be seen as a woman. But I know I probably have to contribute to that with behaviour.

I prefer my body after I've had kids to before. I like a womanly, shapely figure.

Chapter 21

PICTORIAL DETAILS OF 1979



1979 : Nisha Jeewachh Trivedi (24) with Priya Ranjan Trivedi (29) during their 10th Marriage Anniversary on June 1, 1979.



1979 : Nisha Jeewachh Trivedi (24) with Priya Ranjan Trivedi (29) with his colleagues during the inauguration of the Indian Institute of Business Management on 16/11/1979



1980 : Nisha Jeewachh Trivedi (25) and Priya Ranjan Trivedi (30) during their 11th Marriage Anniversary on June 1, 1980.

Chapter 22
PICTORIAL DETAILS OF
1980

I'm more secure as a woman.

I really am happy that I met my agency and my management company, because they see me as a person and not just a Latin woman.

As a woman I have no country. As a woman my country is the whole world.

I have no country. As a woman my country is the whole world.

I like to go out there looking like a strong woman, because I am strong. But I am also a woman who goes through all kinds of problems and highs and lows.

I Am Enhancing a woman's silhouette and enhancing a woman's beauty - both contribute to enhancing her confidence, so they're synonymous, really.

A blank wall of social and professional antagonism faces the woman physician that forms a situation of singular and painful loneliness, leaving her without support, respect or professional counsel.

The death of a beautiful woman, is unquestionably the most poetical topic in the world.

The best protection any woman can have... is courage.

My biggest satisfaction is always when I make something beautiful and well-done that I can see on a real man or woman - not only in the glossy magazines.

Male and female represent the two sides of the great radical dualism. But in fact they are perpetually passing into one another. Fluid hardens to solid, solid rushes to fluid.

There is no wholly masculine man, no purely feminine woman.

I have an independent streak. You know, it's kind of hard to tell a independent woman what to do.

Chapter 23

PICTORIAL DETAILS OF 1981



1981 : Nisha Jeewachh Trivedi (26) with her Jethani Rajkumari Mahadevi, Nieces Bandana and Mona along with daughter Sonu during Management Congress on 30/12/1981.



1982 : Nisha Jeewachh Trivedi (27) with her daughter Tanuja (4) during the inauguration of Executive Club, IIBM in September 1982.

Chapter 24
PICTORIAL DETAILS OF 1982

We all require and want respect, man or woman, black or white. It's our basic human right.

I'm not a stereotypically beautiful woman, and I'm so happy that I'm not.
I've seen those ladies - the need to be attractive at all times is ghastly. Also, in your twenties, if you are beautiful, everything comes to you, so
you never need to develop a personality. I never had that problem.

I work toward the liberation of women, but I'm not feminist. I'm just a woman.

One needs a Seer's Vision and an Angel's voice to be of any avail. I do not know of any Indian man or woman today who has those gifts in their most complete measure.

As an Independent, she has no party backing... Her being the first Independent president trumps the fact that she's a woman. It causes even more upheaval in Washington than her being female.



1982 : Nisha Jeewachh Trivedi (27) with her daughter Tanuja (4) during the musical performance at Patna in September 1982.

Fortune has something of the nature of a woman. If she is too intensely wooed, she commonly goes the further away.

It pains me physically to see a woman victimized, rendered pathetic, by fashion.

There are some strong female performers out there. But the industry's pre-occupation with the packaging of how a woman looks has gone completely the other way,
back to almost the 60s, early 70s.

One of my favorite films is 'Pretty Woman.'

If I am to truly become an autonomous woman, then I must take over that role of being my own guardian.

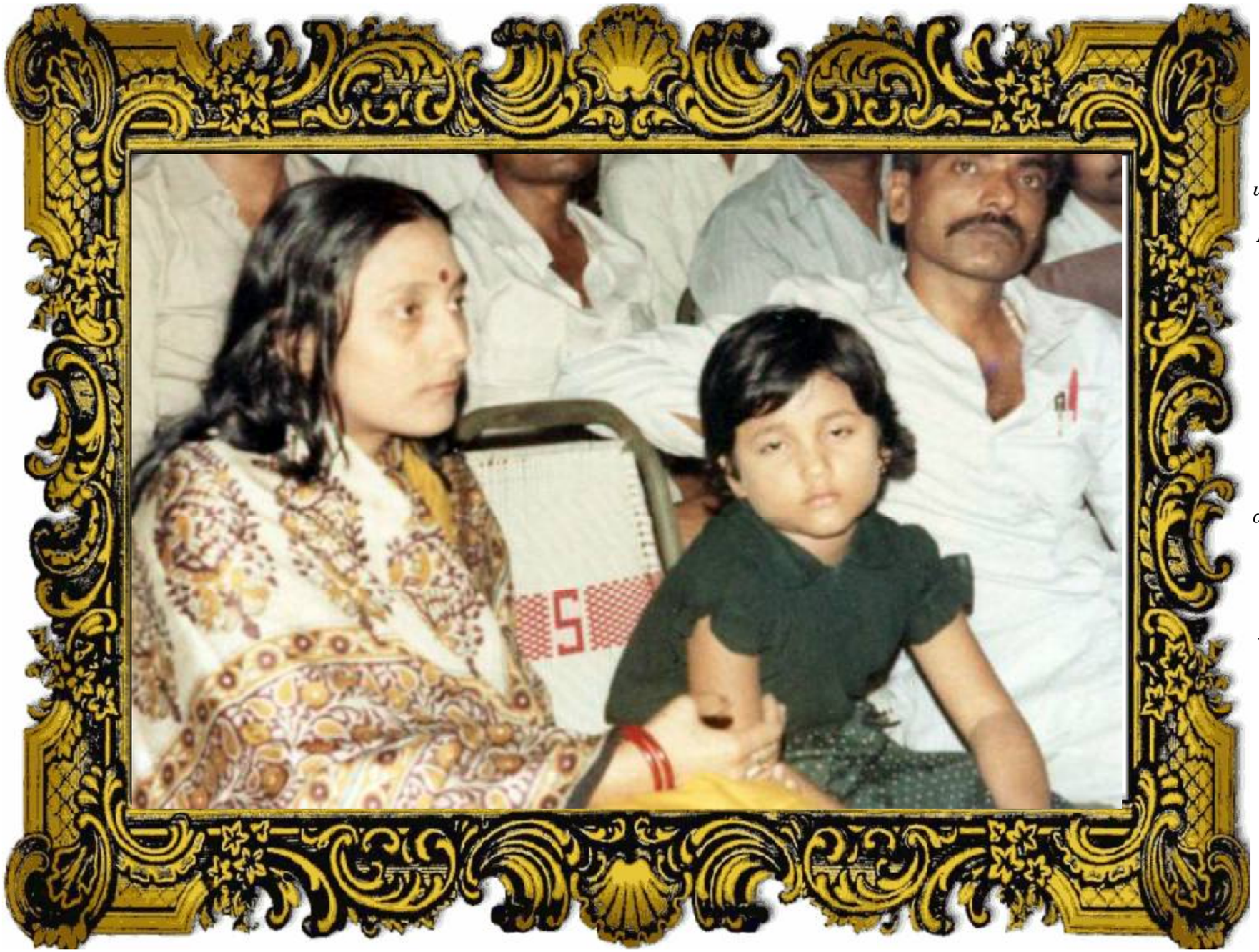
My Own The basic Buddhist stand on the question of equality between the genders is age-old. At the highest tantric levels, at the highest esoteric level, you must respect women: every woman.

If you cannot inspire a woman with love of you, fill her above the brim with love of herself; all that runs over will be yours.

I don't mind living in a man's world as long as I can be a woman in it.

Humanity is the virtue of a woman, generosity that of a man.

We sought justice because equal pay for equal work is an American value. That fight took me ten years. It took me all the way to the Supreme Court. And, in a 5-4 decision, they stood on the side of those



1982 : Nisha Jeewachh Trivedi (27) with her daughter Tanuja (4) at the Lady Stephenson Hall, Patna in September 1982.

who shortchanged my pay, my overtime, and my retirement just because I am a woman.

When the telephone bell rings, you remember Alexander Graham Bell. Marie Curie was the first woman to win the Nobel Prize. When you see the blue sky, you think of Sir C.V. Raman. A. P. J. Abdul Kalam Light, Woman, Sky A woman may race to get a man a gift but it always ends in a tie.

Memory is a great artist. For every man and for every woman it makes the recollection of his or her life a work of art and an unfaithful record.

My grandmother was very strong, and so was my mother. She also knew what it meant to be a woman and wife and was very successful at it.

I guess that from the moment we are fed by our mothers, without even knowing it, we are caught in a net that brings us comfort, something we always feel when a special woman cooks for us. It is something unique and personal - it is something we want to keep for ourselves.

Whatever be the qualities of the man with whom a woman is united according to the law, such qualities even she assumes, like a river, united with the ocean.



1983 : Nisha Jeewachh Trivedi (28) with her cousin brother's (Sita Ram Singh) wife and her Bhabhi Poonam (27) in June 1983.

Chapter 25
PICTORIAL DETAILS OF 1983

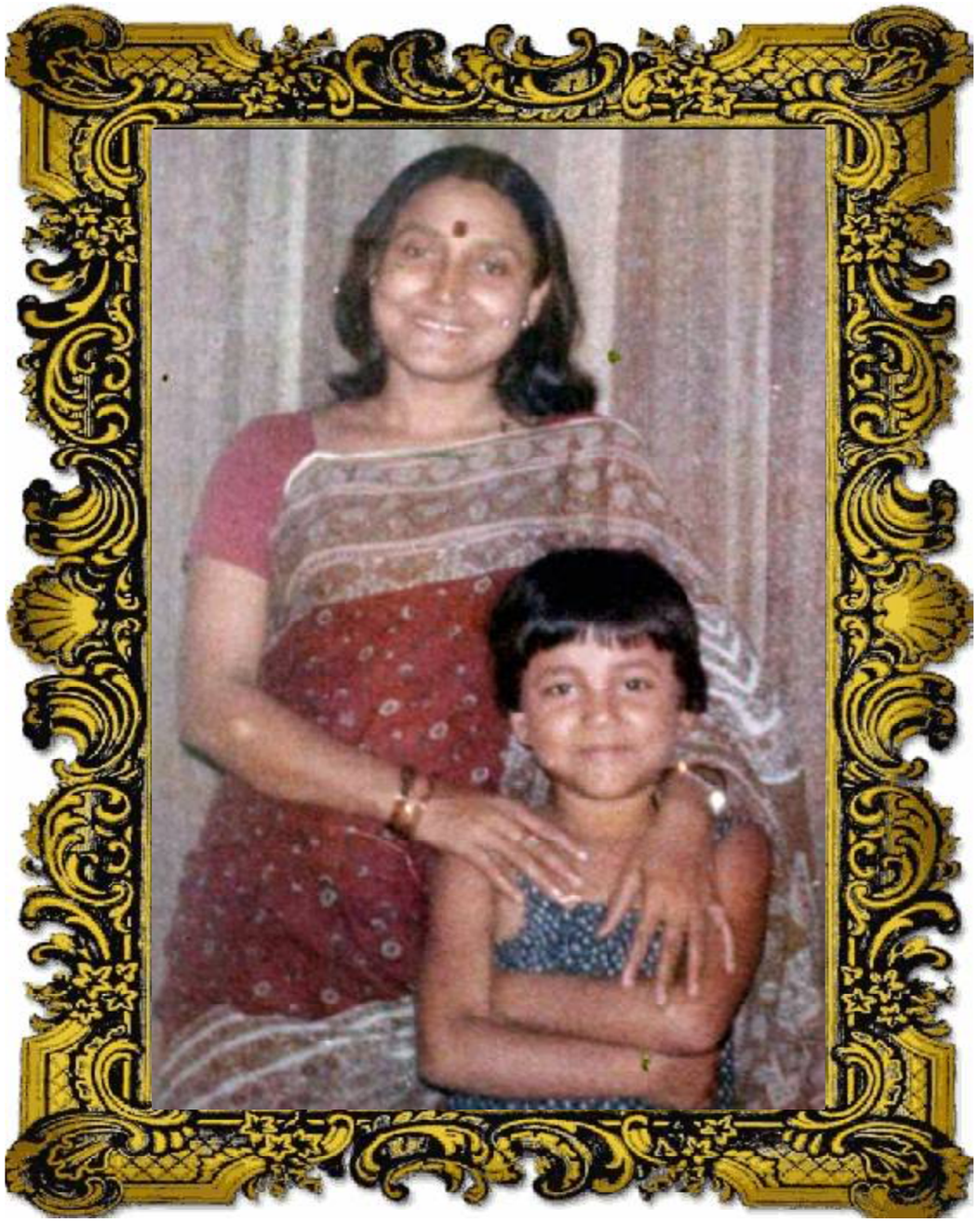
If you are a parent, the horoscope will aid you to detect the evil latent in your child and teach you how to apply the ounce of prevention. It will show you the good points also, that you may make a better man or woman of the soul entrusted to your care.

A woman should never be seen eating or drinking, unless it be lobster salad and Champagne, the only true feminine and becoming viands.

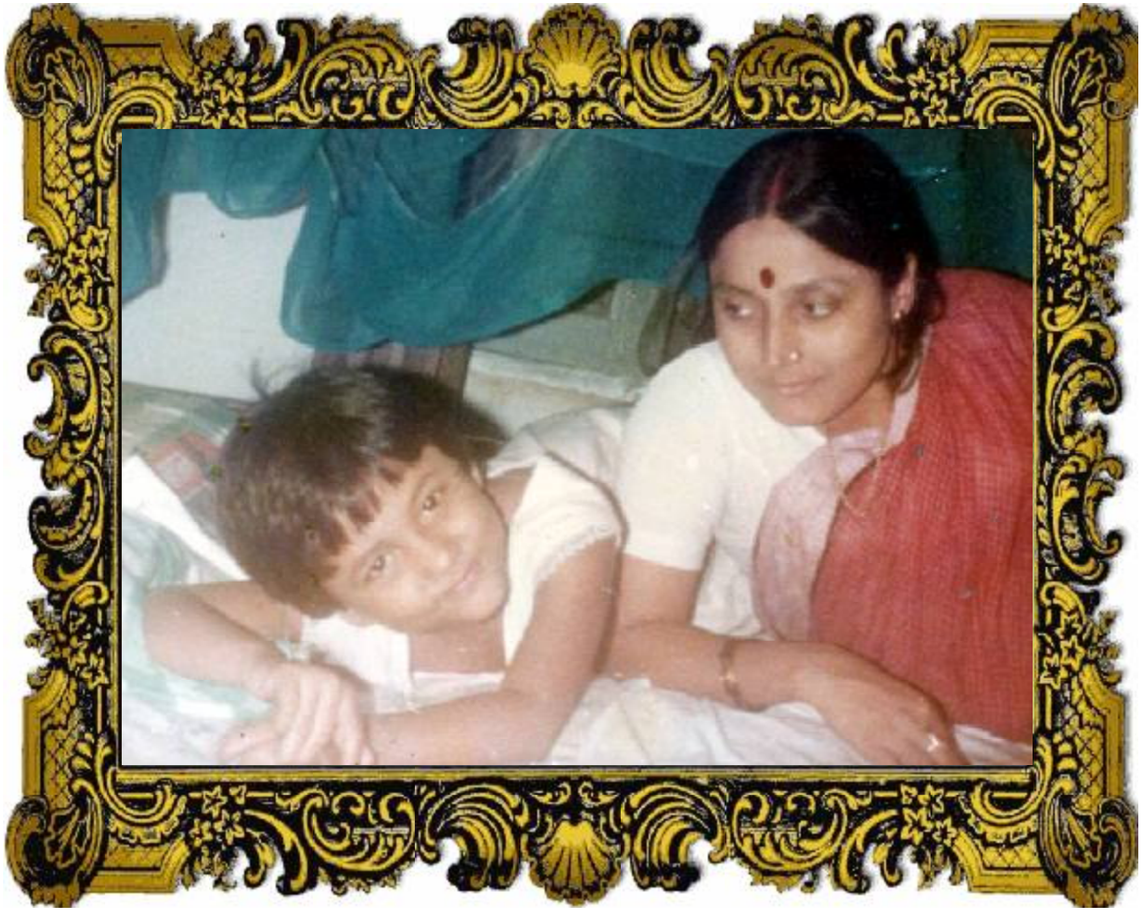
Women somehow get portrayed as one type. You're either a feminist or you're not. You're a working woman or you're not. I'm raising two girls, and I say to them, 'I need you to be strong and soft. You can be smart and beautiful... You can be all of these things.'

Remember that whatever may be said by a lady or her friends, it is not part of conduct of a gallant or generous man to take up arms against a woman.

A woman is never sexier than when she is comfortable in her clothes.



1983 : Nisha Jeewachh Trivedi (28) with her daughter Tanuja (5).



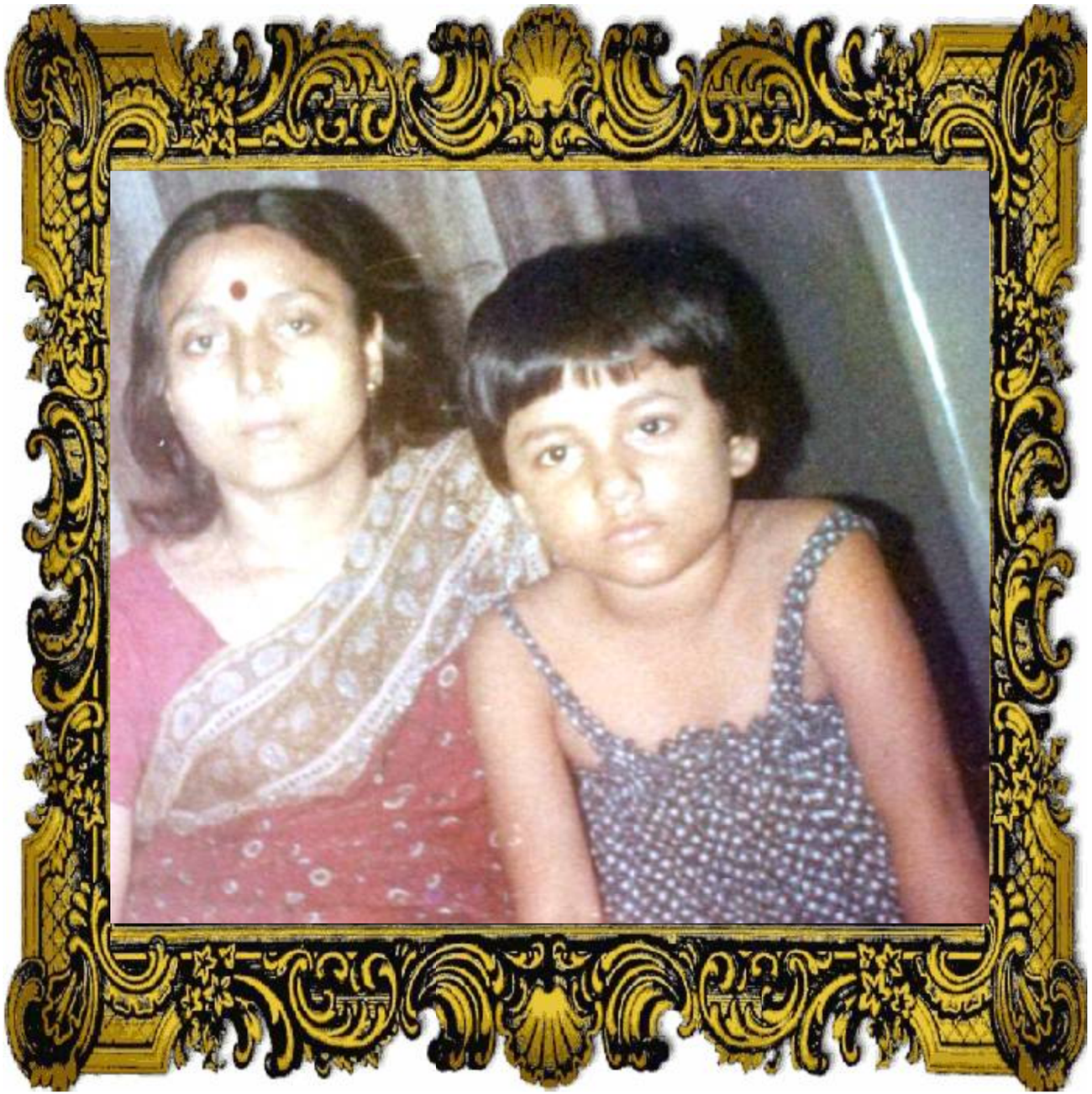
1983 : Nisha Jeewachh Trivedi (28) with her daughter Tanuja (5).

Vera Wang Woman, She, Clothes I have never known a really chic woman whose appearance was not, in large part, an outward reflection of her inner self.

My mother is an incredibly beautiful woman who has laughed at every single thing my father's ever said. At a young age, my brother and I understood that if you can make girls laugh, you can punch well above your weight class.

The corporate woman has been defined as the 'liberated woman' and I see that as the exact opposite. I think she now is more enslaved, maybe even more than the housewife was; because she's so out of her power, and imitating male power is not female power.

The Woman's Party is made up of women of all races, creeds and nationalities who are



1983 : Nisha Jeewachh Trivedi (28) with her daughter Tanuja (5).

united on the one program of working to raise the status of women.

The typical minimum wage earner is a provider and a breadwinner - most likely a woman - responsible for paying bills, running a household and raising children.

Republicans need to stay strong on the fact that marriage is between a man and a woman. Those are values that are true to the party and true to who we are. They could focus on jobs and the economy, but we all know that keeping the family structure intact is very important in our country.

I think trying too hard to be sexy is the worst thing in the world a woman can do. I was walking from

I don't walk anywhere - and this woman paparazzo who was following me fell over a fire hydrant and her whole tooth went through her lip. I leant over her, saying, 'Are you all right?' and she was still taking pictures.

When God created man and woman, he was thinking, 'Who shall I give the power to, to give birth to the next human being?' And God chose woman. And this is the big evidence that women are powerful.

You don't have to play masculine to be a strong woman.

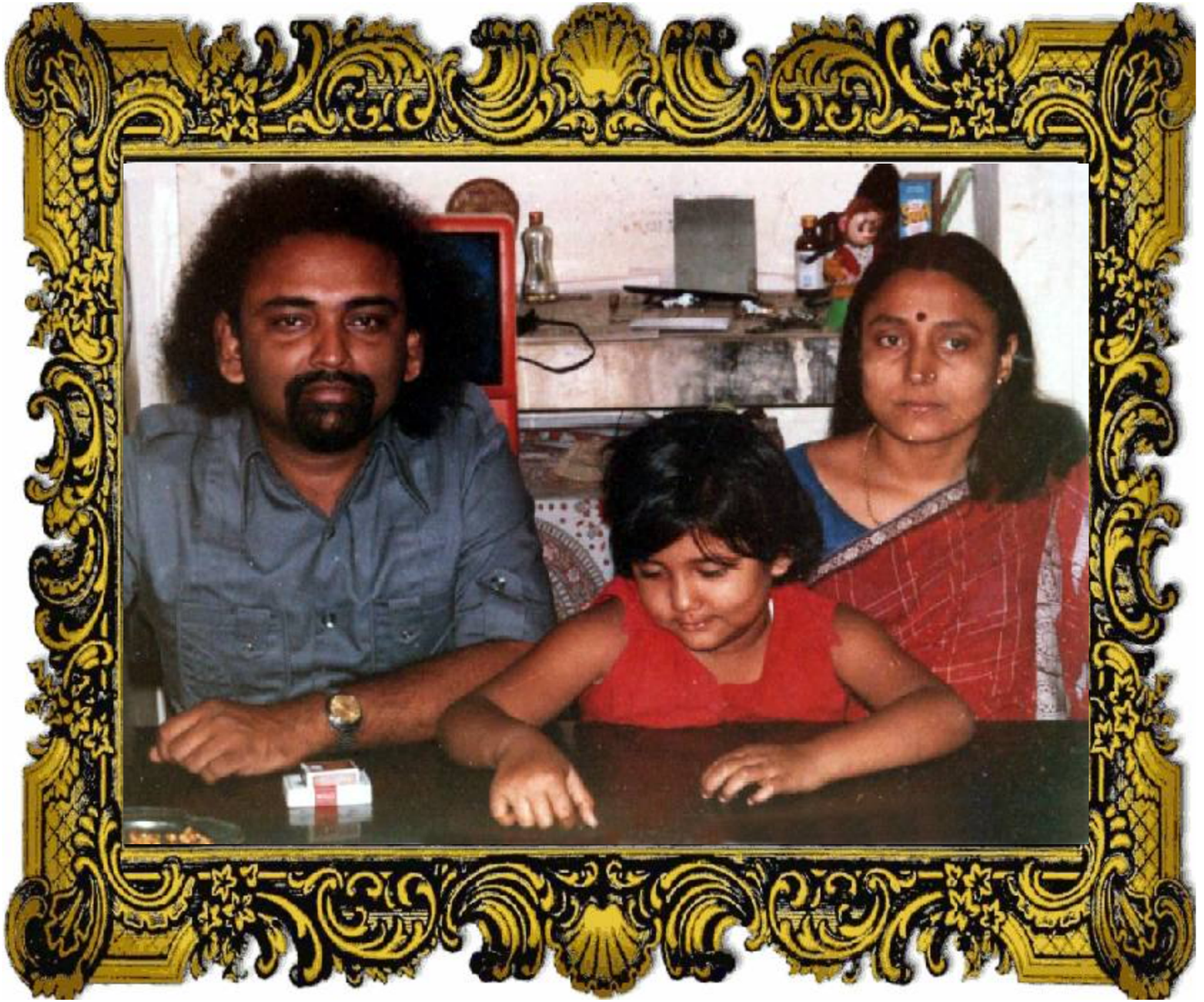
I know I have the body of a weak and feeble woman, but I have the heart and stomach of a king, and of a king of England too.

The world has never yet seen a truly great and virtuous nation because in the degradation of woman the very fountains of life are poisoned at their source

If people want to find me, they can. They'll see a middle-aged woman wandering around the grocery store, looking to see what to buy for dinner.

I never knew what I wanted to do, but I knew the kind of woman I wanted to be.

This is courtship all the world over - the man all tongue; the woman all ears.



1984 : Nisha Jeewachh Trivedi (29) and Priya Ranjan Trivedi (34) with her daughter Tanuja (6).

Chapter 26
PICTORIAL DETAILS OF 1984

A woman is gentle, soft, delicate, and a man's position is to protect her, help her up stairs, make sure she's in the car safely first.

Take good care of your woman, and the sky's the limit!

Men who think that a woman's past love affairs lessen her
love for them are usually stupid and weak.

A lot of guys are very intimidated by an attractive woman, and they dehumanise her because our culture perceives beautiful women as commodities. But I think if you're able walk up to a person and get to know them, and you see their flaws and their impurities, and realise that they're like you, then you can humanise them again.

It's the combination of marrying a beautiful woman three decades younger and my iPad that keeps me young.

It doesn't matter how long my hair is or what colour my skin is or whether I'm a woman or a man.

I have an idea that the phrase 'weaker sex' was coined by some woman to disarm the man she was preparing to overwhelm.

If you're a woman and a guy's ever said anything



1984 : Nisha Jeewachh Trivedi (29) with Nephew Rajanee and Cousin Shambhuji during Grih Pooja in July 1984.

romantic to you, he just left off the second part that would have made you sick if you could have heard it.

I'd rather be a kid and play with paper planes, than be a man and play with a woman's heart.

I'm for absolute autonomy of the individual, and an adult, competent woman has absolute autonomy. It's her choice.

I used to not like being called a 'woman architect': I'm an architect, not just a woman architect. Guys used to tap me on the head and say, 'You are okay for a girl.' But I see the incredible amount of need from other women for reassurance that it could be done, so I don't mind that at all.

Sometimes it's hard to be a woman giving all your love to just one man.

A father is always making his baby into a little woman. And when she is a woman he turns her back again.

If you ever find happiness by hunting for it, you will find it, as the old woman did her lost spectacles, safe on her own nose all the time.

It is those who concentrates on but one thing at a time who advance in this world. The great man or woman is the one who never steps outside his or her specialty or foolishly dissipates his or her individuality.

When men and woman die, as poets sung, his heart's the last part moves, her last, the tongue.

To seduce a woman famous for strict morals, religious fervor and the happiness of her marriage: what could possibly be more prestigious?



1985 : Nisha Jeewachh Trivedi (30) with Prof. Ram Shankar Shastri (Jijajee of Dr. U.K. Singh) in July 1985 at Patna.

Chapter 27
PICTORIAL DETAILS OF 1985

When a man and a woman have an overwhelming passion for each other, it seems to me, in spite of such obstacles dividing them as parents or husband, that they belong to each other in the name of Nature, and are lovers by Divine right, in spite of human convention or the laws.

I don't believe you, you're not the truth. No one could look as good as you, mercy.

The submission of her body without love or desire is degrading to the woman's finer sensibility, all the marriage certificates on earth to the contrary notwithstanding.

As soon as she gets her divorce one of us is going to marry her. We don't know which. She is about as beautiful a woman as I ever saw, and very witty and well-informed, but it would cost a good deal to keep her in diamonds.

What becomes a crime deserving capital punishment when the tables are turned is a matter of small moment when the negro woman is the accusing party.

You would never expect a black woman to be the hero.

A woman who is loved always has success.



1985 : Nisha Jeewachh Trivedi (30) with Sujit at the inauguration of Chacha Ki Kutiya



1985 : Nisha Jeewachh Trivedi (30) with her daughter Tanuja (7) at Patna.



1985 : Nisha Jeewachh Trivedi (30) during the 7th birthday celebrations of Tanuja on 7th September 1985.

Pregnancy is a kind of miracle. Especially so in that it proves that a man and woman can conspire to force God to create a new soul.

The expression a woman wears on her face is far more important than the clothes she wears on her back.

I'm going to find a woman
I don't like and give her a house.

A man who graduated high in his class at Yale Law School and made partnership in a top law firm would be celebrated. A man who invested wisely would be admired, but a woman who accomplishes this is treated with suspicion.

I think there have always been funny women, from Carol Burnett to Joan Rivers. When the audience sees a woman, they innately know she's worked twice as hard to get there, she's had to prove that she can be the leader, first, and then be funny on top of it. She has to emit a confidence that she's in control.

There's nothing wrong with looking like a woman and going in the workplace and doing everything a man can do but looking 1,000 percent like a lady.

It would be my guess that Madonna is not a very happy woman. From my own experience,



1985 : Nisha Jeewachh Trivedi (30) during the 7th birthday celebrations of Tanuja on 7th September 1985.



1985 : Nisha Jeewachh Trivedi (30) during the 7th birthday celebrations of Tanuja on 7th September 1985.

having gone through persona changes like that, that kind of clawing need to be the center of attention is not a pleasant place to be.

A woman simply is, but a man must become.

I think she's done herself a disservice in history with a little cap, you know? She looks like a namby-pamby little grandmotherly type, but she turned out to be a very strong woman.

When I see a woman who is all gaunt and emaciated, I don't think she's beautiful. She reminds me of a Chihuahua that's freezing and shaking.

A woman can bring a new love to each man she loves, providing there are not too many.

A man makes you feel important - makes you glad you are a woman.

A woman can't be alone. She needs a man. A man and a woman support and strengthen each other. She just can't do it by herself.

A moustache to a man is the same as a fringe is to a woman. When you've got it, you want to grow it out; when you've grown it out, you want to cut it.

For the several thousands of years before they became firefighters and physicians, women were sirens, enchantresses, snares. At times it seems as if female powerlessness is male self-preservation in disguise. And for millennia, this has made for a zero-sum game: A woman's intelligence was a man's deception.

You know the stories of a woman saying to Churchill, ' Sir, you're drunk,' and he said to her, 'And you're ugly, but in the morning I'll be sober.' I was really excited to do



1985 : Nisha Jeewachh Trivedi (30) with Priya Ranjan Trivedi, Uttam Kumar Singh and Gajrendra Shahi in September 1985.

that scene, but I did get slapped.

People don't talk to you properly. It's the way they talk to you; they dismiss you.

I think it's a combination of me being a woman and a foreigner.

It might sound ordinary for a woman to find out her husband's cheating on her, but not if you're the woman and it's your husband.

The harsh truth is, most red-haired men look like blondes who've spoiled from lack of refrigeration. They look like brown-haired men who've been composted out behind the barn. Yet that same pigmentation that on a man can resemble leaf mold or junkyard rust, a woman wears like a tiara of rubies.

I'm just an average woman with average concerns. Aishwarya Rai Bachchan Woman, Average,
Just I like a mannish man: a man who knows how to talk to and treat a woman - not just a man with muscles.

I shouldn't grow dependent on anyone except myself. 'One of these days, I ain't gonna be here,' she kept hammering inside my head.

The left-wing thinkers and intellectuals have been more misogynist with me than the army. They can't accept that a young woman is able to think, and they underestimate the intellectual work and study I might have done. They ask who is the man behind me.

Each of our collections is like a movie. We write the script, and this

Chapter 28

PICTORIAL DETAILS OF 1986



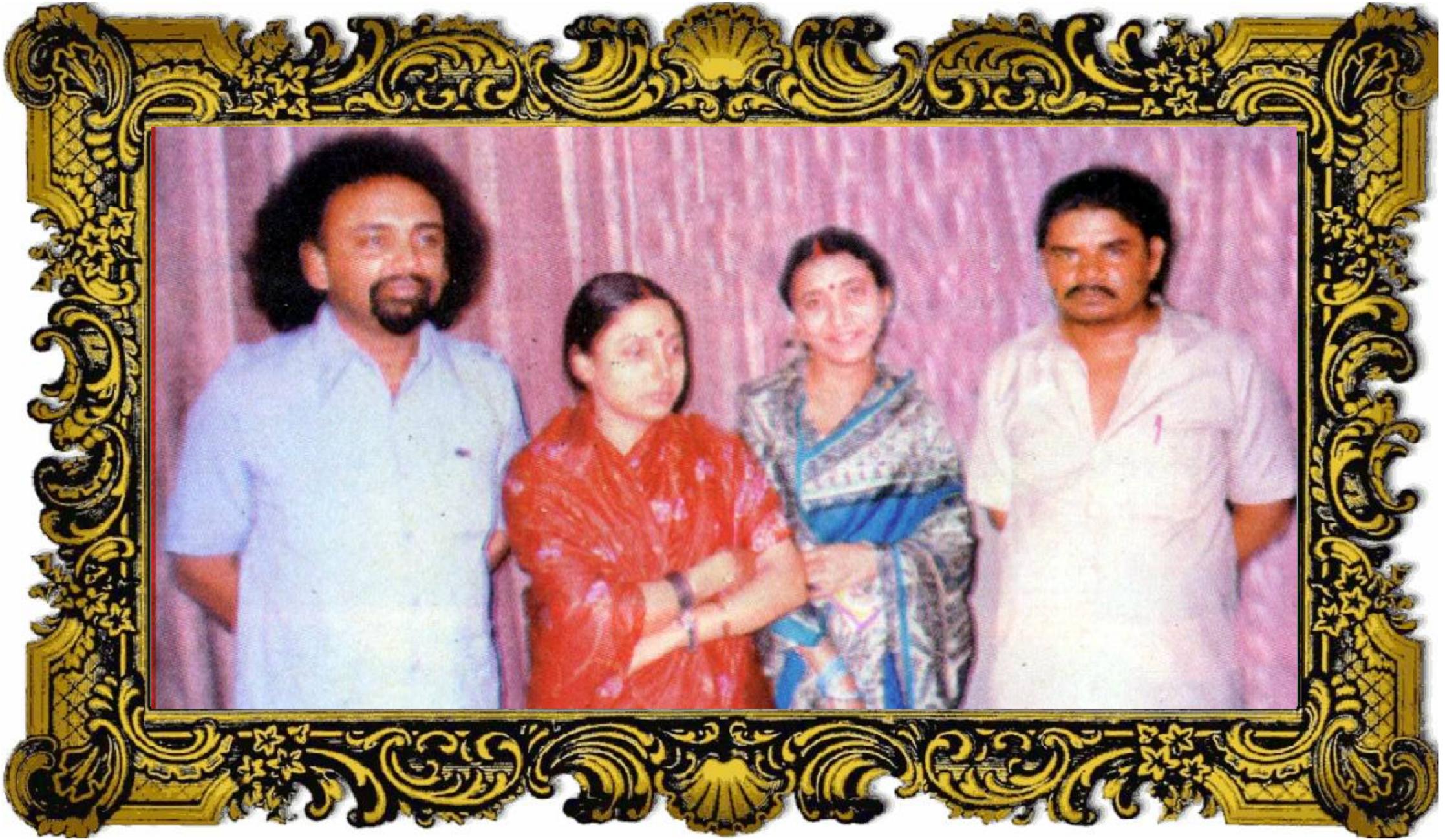
1986 : Nisha Jeewachh Trivedi (31) attending IEE's National Seminar on 5th June 1986



1986 : Nisha Jeewachh Trivedi (31) during the 11th birthday celebrations of her daughter Sonu on 10th June 1986 at Patna.

Sicilian woman who has traveled around the world plays the lead role.

'The Names' is a story about a woman who might feel that she's in a kind of maze. She's unable to find her way forward or out because she can't



1986 : Nisha Jeewachh Trivedi (31) with Priya Ranjan Trivedi, Uttam Kumar Singh and his wife Shobha Singh during her 17th Marriage Anniversary on June 1, 1986.

Chapter 29

PICTORIAL DETAILS OF 1987



1987 : Nisha Jeewachh Trivedi (32) on the occasion of 12th birthday celebrations of her daughter Sonu on 10th June 1987 at Patna.





1987 : Nisha Jeewachh Trivedi (32) on the occasion of 12th birthday celebrations of her daughter Sonu on 10th June 1987 at Dr. Zakir Husain Institute, Patna.

see the whole picture.

Being a woman is a terribly difficult task,
since it consists principally in dealing with men.

Being with a woman all night never hurt no
professional baseball player. It's staying up all
night looking for a woman that does him in.

When a man has once loved a woman he will do anything
for her except continue to love her.

No woman should ever be quite accurate about her age. It looks so calculating.

I am my own woman. I am there is a woman at the begining of all great things.

An untempted woman cannot boast of her chastity.

Time and trouble will time an advanced young woman, but an advanced
old woman is uncontrollable by any earthly force.

Trouble Man's love is of man's life a part; it is a woman's whole existence. In her
first passion, a woman loves her lover, in all the others all she loves is love.

A true woman always loves a real soldier.

It wasn't until we got over the self pity that we were
able to accept suffering as a part of our life with God.





1987 : Nisha Jeewachh Trivedi (32) on the occasion of 9th birthday celebrations of her daughter Tanuja on 7th September 1987 at Dr. Zakir Husain Institute, Patna.

A man or woman reaches this plane only when he or she ceases to be the hero

There is no corner too quiet, or too far away,
for a woman to make sorrow in it.

The state controlling a woman would mean
denying her full autonomy and full equality.

What white woman, however lonely, was ever captive or insulted by me?
Yet they say I am a bad Indian.

Almost all the ideas we have about being a man or being a woman are so burdened with pain, anxiety, fear and self-doubt. For many of us, the confusion around this question is excruciating.

For a woman, forty is torture, the end.

With all of you men out there who think that having a thousand different ladies is pretty cool, I have learned in my life I've found out that having one woman a thousand different times is much more satisfying.

I know that some endeavor to throw the mantle of romance over the subject and treat woman like some ideal existence, not liable to the ills of life.
Let those deal in fancy who have nothing better to deal in;
we have to do with sober,



1987 : Nisha Jeewachh Trivedi (32) with Indira Jha Azad (wife of the then Chief Minister of Bihar Bhagwat Jha Azad) and Tia Mukhopadhyay during the Convocation of the Diploma in Computer Programming and Applications specially launched by Dr. Zakir Husain Institute for Nonformal and Continuing Education, Patna for young girls of Bihar and the adjoining States under the Information Technology Awareness Programme sponsored by the Department of Electronics, Government of India jointly organised by the Indian Institute of Business Management, Patna and Centre for Instructional Material Development and Training (CIMDAT) and National Centre for Developmental Communication (NCDC).



1987 : Nisha Jeewachh Trivedi (32) with Indira Jha Azad (wife of the then Chief Minister of Bihar Bhagwat Jha Azad), Tia Mukhopadhyay and the Director of Dr. Zakir Husain Institute for Nonformal and Continuing Education (ZH-INFACE) Anand Shastri on the occasion of the Convocation of the Women's Course on Computer Applications.



1988 : Nisha Jeewachh Trivedi (33) with her cousin Naveen and her daughter Tanuja during her birthday on 10th March 1988.

Chapter 30
PICTORIAL DETAILS OF 1988

sad realities, with stubborn facts.

If you want to meet a woman, it's best just to smile and say hi.

My identity is very clear to me now, I am a black woman.

I Am, Black I don't have to be an imitation of a white woman that Hollywood sort of hoped I'd become.
I'm me, and I'm like nobody else.

Why is a woman to be treated differently? Woman suffrage will succeed, despite this miserable guerilla opposition.

Being a woman has only bothered me in climbing trees.

Another woman approached me while I was having lunch at the Russian Tea Room in New York and told me that the reason she had become a lawyer was because she had read 'Rage of Angels'. To me, that kind of feedback has more meaning than any sales figures.



1988 : Nisha Jeewachh Trivedi (33) with her cousin Naveen during her birthday on 10th March 1988.

No one knows like a woman how to say things which are at once gentle and deep.

Never play cards with a man called Doc. Never eat at a place called Mom's. Never sleep with a woman whose troubles are worse than your own.

There is no kind of harassment that a man may not inflict on a woman with impunity in civilized societies.

What a profound significance small things assume when the woman we love conceals them from us.

Nature has made a pebble and a female. The lapidary makes the diamond, and the lover makes the woman.

I have seen too much not to know that the impression of a woman may be more valuable than the conclusion of an analytical reasoner.

Without vanity, without coquetry, without curiosity, in a word, without the fall, woman would not be woman. Much of her grace is in her frailty.

The more a woman likes her job, the better her self-image and the more she enjoys her life.

I would hope that a wise Latina woman with the richness of her experiences would more often than not reach a better conclusion than a



1988 : Nisha Jeewachh Trivedi (33) with her daughter Sonu on the occasion of her 19th Marriage Anniversary on June 1, 1988.

white male who hasn't lived that life.

I have the insecurities of any actress, I suppose of any woman.
Even the most beautiful ones feel unhappy. Look at Bardot: she was suicidal.
But I like to play with the camera. I like to ham it up.

I re-invented my image so many times that I'm in denial that
I was originally an overweight Korean woman.

I fall into that nebulous, quote-unquote, normal American woman size that legions of fashion stylists detest. For the record, I'm a size 8 - this week, anyway. Many stylists hate that size because I think to them, it shows that I lack the discipline to be an ascetic; or the confident, sassy abandon to be a total fatty hedonist.

I am not the sort of woman who would wear high heels
with a bathing suit. Let's get that straight right now.

Are you trivialising the sisterhood if you dye your hair or have your eyebrows threaded? I'd say the answer to that is no. But equally, it's a perfectly valid feminist thing to say there is a certain amount of attention on a woman's appearance, and I don't wish that to be the focus or a distraction.

Your moral stance depends on what you think is being aborted. If you don't believe it to be a person but part of a woman's body, of course you will be pro-choice. I would be virulently pro-choice if I didn't believe it to be a person.

The essence of the Hebrew Bible, transmitted by Christianity, is separation: between life and death, nature and God, good and evil, man and woman, and the holy and the profane.

Just as young people absorb all kinds of messages from the media, young girls learn what it means to be a woman by watching the older women in their lives.

I think a man needs to be a man. To hold a woman the way she wants to be held. Just do whatever your woman wants, and you'll be fine.

I believe in mysticism, with an interior goal, and you are your own temple and your own priest. I don't believe anymore in religions, because you see today there are religious wars, prejudice, false morals, and the woman is despised. Religion is too old now; it's from another century, it's not for today.



1988 : Nisha Jeewachh Trivedi (33) celebrating the 13th birthday of her daughter Sonu on 10th June 1988.

'I must cut back on the work you do for Vogue. The editors don't like it. They say the photographs burn on the page. After some years, I began to understand that what they wanted of me was simply a nice, sweet, clean-looking image of a lovely young woman.

I am sure that as a woman I can do a very good skyscraper.

I Am It was very important to me to be with a woman who is better than me at some things.

You want someone who brings new, interesting things into your life.

I think it's important for every man to find the right woman and every woman to find the right man.

I would just like a woman someday, somewhere, at some point in my life to say to me, 'You're a great listener.' Haven't heard it yet, and that's a superior compliment to get from a woman. But I'm going to work on it.

I think being nice and being safe is unfair to yourself when you have big dreams as a woman. I think you have to prepare yourself that not everyone in this world has the same personality... The one thing I've chosen to be great at in my life is singing - so why not be proud that I'm great at it?

Great Alpha men are very turned on by the alpha woman, really high chemistry, really fun to work with, probably really fun to have affairs with, but there's not sustainable harmony in that lack of complement. There can only be one person in the driver's seat.



1988 : Nisha Jeewachh Trivedi (33) with her daughter Tanjua during IIEE's Anniversary on 5th June 1988.

Men Wonder Woman isn't Spider-man or Batman. She doesn't have a town, she has a world. That was more interesting to me than a kind of contained, rote superhero franchise.

A woman of faith is fearless. There is no ambiguity, no uncertain trump in her life. She can live a principled life because she studies the doctrine and teachings of a perfect teacher, the Master. She is a noble example to all who know her.

If you tell your husband or boyfriend for his whole life that he needn't worry about his clothes, that he couldn't possibly understand them, that they are a woman's affair, then you can hardly complain that he doesn't have any style sense. You all make this bed.

I am satisfied that every man or woman who goes to the temple in a spirit of sincerity and faith leaves the house of the Lord a better man or woman.

Every woman wants and needs different things. It's always best when you're honest and you speak up. It's hard to read minds.

There's a duality in every man and every woman.

I think the reason why strong women have such a powerful impact is that you've got the strength of a man with the heart and sensitivity of a woman.

So many heroes are driven by destiny.

Behind each woman rises the austere, sacred and mysterious face of Aphrodite.

Taking joy in living is a woman's best cosmetic.

I am a woman, I must make unusual efforts to succeed. If I fail, no one will say, 'She doesn't have what it takes';



1988 : Nisha Jeewachh Trivedi (33) feeding cake to her daughter Tanuja on her 10th birthday.

They will say, 'Women don't have what it takes.'

The history of progress is written in the blood of men and women who have dared to espouse an unpopular cause, as, for instance, the black man's right to his body, or woman's right to her soul.

A pregnant woman facing the most dire circumstances must be able to count on her doctor to do what is medically necessary to protect her from serious physical harm.

There is only one woman in the world. One woman, with many faces.

The proletarian woman fights hand in hand with the man of her class against capitalist society.

No woman needs intercourse; few women escape it.

Escape Can a woman become a genius of the first class? Nobody can know unless women in general shall have equal opportunity with men in education, in vocational choice, and in social welcome of their best intellectual work for a number of generations.

Best Women are the real reason we get up every day. I'm talking about real men. If there were no women, I would not even have to bathe, because why would I care? These are guys I'm hanging with. I wake up for a woman every day of my life to make it happen for her.

There were some advantages to being a woman photographer. I think women have more empathy with the subject.

Globally, a woman dies from complications in childbirth every minute.

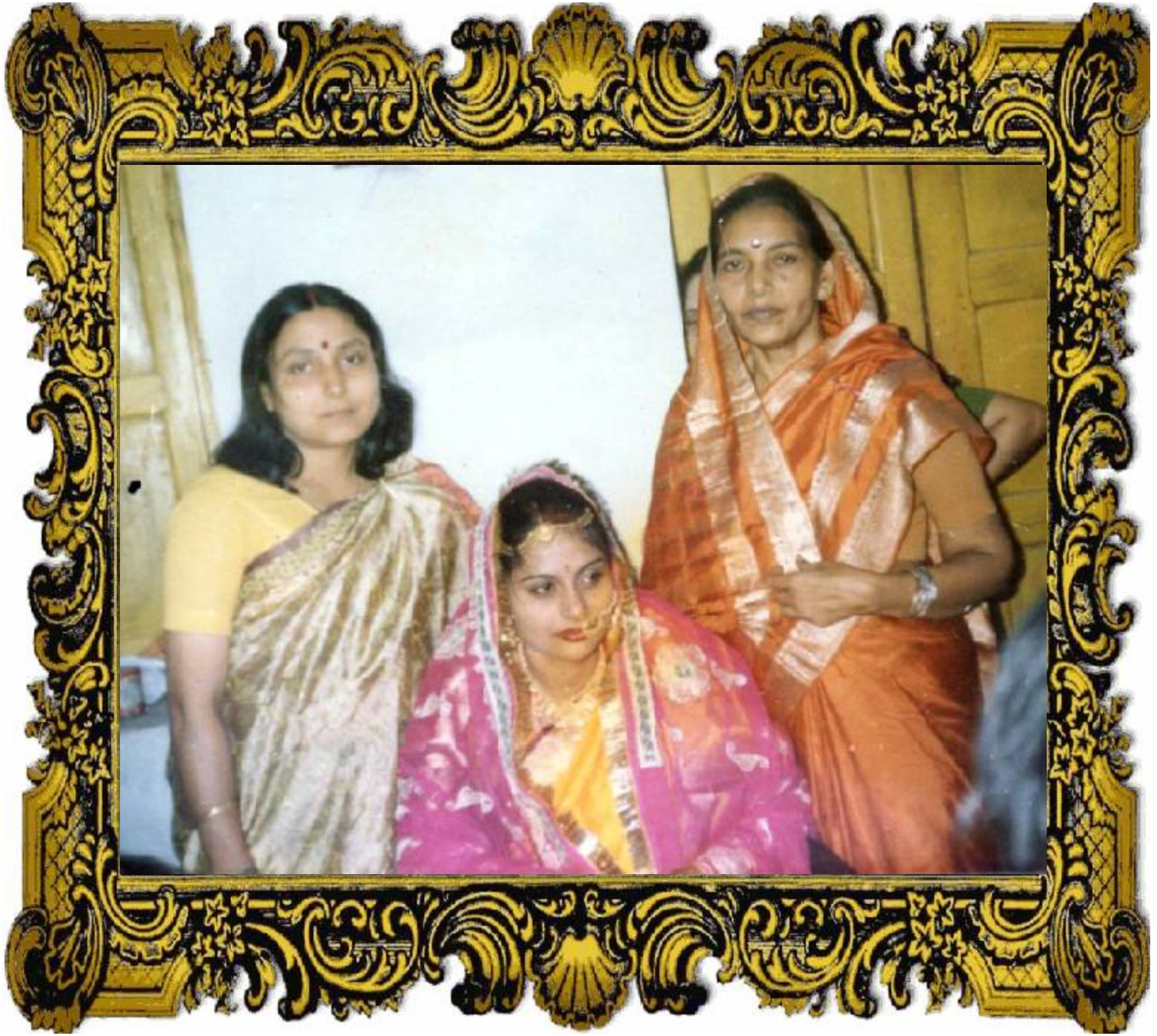
I have a lot of sides to my personality and what you see on 'The Hills' is a strong, independent woman, which I am. But I also have a sensitive side that I don't show too much.

Chapter 31

PICTORIAL DETAILS OF 1989



1989 : Nisha Jeewachh Trivedi (34) with relatives on the occasion of her 20th Marriage Anniversary on June 1, 1989.



1989 : Nisha Jeewachh Trivedi (34) with Jethani Rajkumari and the newly wedded daughter-in-law Madhuri.

What is the appropriate behavior for a man or a woman in the midst of this world, where each person is clinging to his piece of debris? What's the proper salutation between people as they pass each other in this flood?

A woman is handicapped by her sex, and handicaps society, either by slavishly copying the pattern of man's advance in the professions, or by refusing to compete with man at all.

I am a strong woman with or without this other person, with or without this job, and with or without these tight pants.

The man who never makes a mistake always takes orders from one who does. No man or woman who tries to pursue an ideal in his or her own way is without enemies.

I would venture to guess that Anon, who wrote so many poems without signing them, was often a woman.

My absolute favorite growing up was 'Super Friends.' The assemblage of so many mighty heroes in one place was, to me, mind-blowing. It was Superman, Batman, Wonder Woman, the Flash, Aquaman, and then sometimes Hawkman and some other, lesser heroes.

To be completely woman you need a master, and in him a compass for your life. You need a man you can look up to and respect. If you dethrone him it's no wonder that you are discontented, and discontented women are not loved for long.

Anyone can wear my dresses. They will look good on any figure, no matter what shape you are. I want to celebrate a woman's inner strength, to inspire real women and make them feel confident and beautiful.

When I'm dealing with the 18th century, as I do in 'The Firebird,' the difficulty isn't only finding what a woman did, it's finding her at all. Most of the sources I'm dealing with - letters and memoirs and written reports of the day - have been



1989 : Nisha Jeewachh Trivedi (34) celebrating the 11th birthday of her daughter Tanuja on 7th September 1989.

written by men.

Trust no friend without faults, and love a woman, but no angel. Doris Lessing Love, Trust, Woman A man has only one escape from his old self: to see a different self in the mirror of some woman's eyes.

I grew up with just my mom. She and I were like best friends. She's a very independent woman and I admire that about her. In my life, I've tried to be like that. To be okay with being on my own and being independent.

A man's face is his autobiography.
A woman's face is her work of fiction.

Your dresses should be tight enough to show you're a woman and loose enough to show you're a lady.

My illustrious lordship, I'll show you what a woman can do.

It's always fun to walk down the street with or behind a really beautiful woman, for no reason other than to see how the world reacts to them.

I think a lot of girls look up to me because I'm a strong woman.

Never try to impress a woman, because if you do she'll expect you to keep up the standard for the rest of your life.

Beauty is also submitted to the taste of time, so a beautiful woman from the Belle Epoch is not exactly the perfect beauty of today, so beauty is something that



1989 : Nisha Jeewachh Trivedi (34) feeding cake to her daughter Tanuja on her 11th birthday on 7th September 1989.

changes with time.

Any woman who chooses to behave like a full human being should be warned that the armies of the status quo will treat her as something of a dirty joke. That's their natural and first weapon. She will need her sisterhood.

An engaged woman is always more agreeable than a disengaged. She is satisfied with herself. Her cares are over, and she feels that she may exert all her powers of pleasing without suspicion. All is safe with a lady engaged; no harm can be done.

I like that I'm in shape but still look like a woman. I don't feel like I've had to give up my femininity to be an athlete. I feel good about my body because I work hard every day, and I still look and carry myself as a woman - a strong woman.

There is no spectacle on earth more appealing than that of a beautiful woman in the act of cooking dinner for someone she loves.

A woman carries her clothes.
But the shoe carries the woman.

America is a Nation with a mission - and that mission comes from our most basic beliefs. We have no desire to dominate, no ambitions of empire. Our aim is a democratic peace - a peace founded upon the dignity and rights of every man and woman.

No self-respecting woman should wish or



1990 : Nisha Jeewachh Trivedi (35) with Janak Anand, Hema Prabhakaran, Amrita Nair and Brahma Dev Sharma during the World Congress on Environment organised by IIEE at Hotel Taj Palace, New Delhi in January 1990.

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work for the success of a party
who ignores her sex.

Woman must have her freedom, the
fundamental freedom of choosing
whether or not she will be a mother
and how many children
she will have. Regardless of what man's
attitude may be, that problem is hers -
and before it can be his, it is hers alone.

I feel like a good mom. I'm a strong
woman now... Don't look down on me.
Pray for me because I'm trying.

There is a part of me that will forever want
to be walking under autumn leaves,
carrying a briefcase containing the works
of Shakespeare and Yeats and a portable
chess set. I will pass an old tree under
which once on a summer night
I lay on the grass with a fragrant
young woman and we quoted e.e.
cummings back and forth.

Woman was God's second mistake.

A man who has never made a woman
angry is a failure in life.

A man who has never made a woman
angry is a failure in life.

I like women, but you can't always trust



1990 : Nisha Jeewachh Trivedi (35) and Amrita Nair during the World Congress co-organised by her in January 1990 at Hotel Taj Palace, New Delhi.

them. Some of them are big liars, like this one woman I met who had a dog. I asked her her dog's name and then I asked, 'Does he bite?' and she said, 'No.' And I said, 'So how does he eat?'

I hope that my daughter grows up empowered and doesn't define herself by the way she looks but by qualities that make her a intelligent, strong and responsible woman.

I'd love to do a movie with females in it, and not necessarily the female version of 'The Hangover,' but I'd love to. If I did it it'd star Juliette Lewis, because she's the funniest woman in the world. She's my favorite actress on the planet. If we did a character-based comedy about women, I don't see it out of my range.

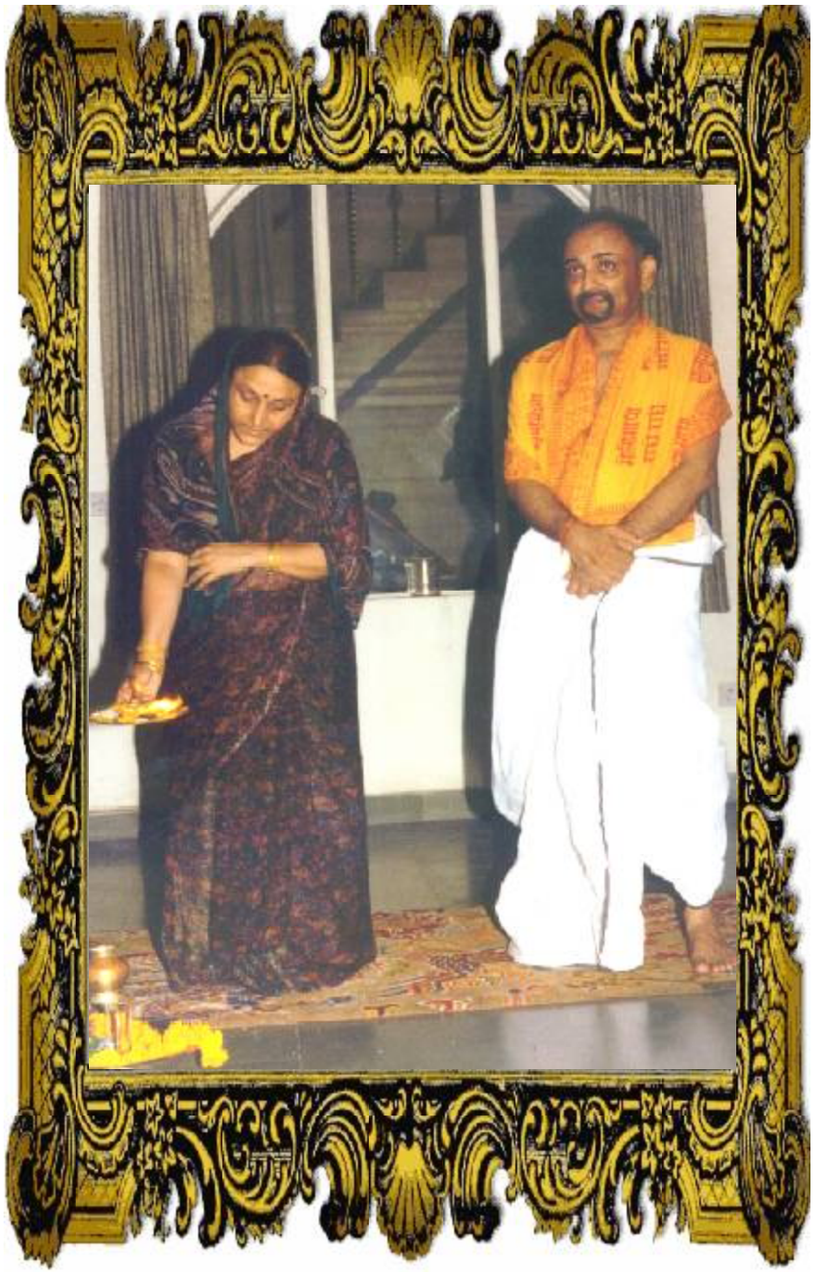
The quickest way to know a woman is to go shopping with her.

I feel there is something unexplored about woman that only a woman can explore.

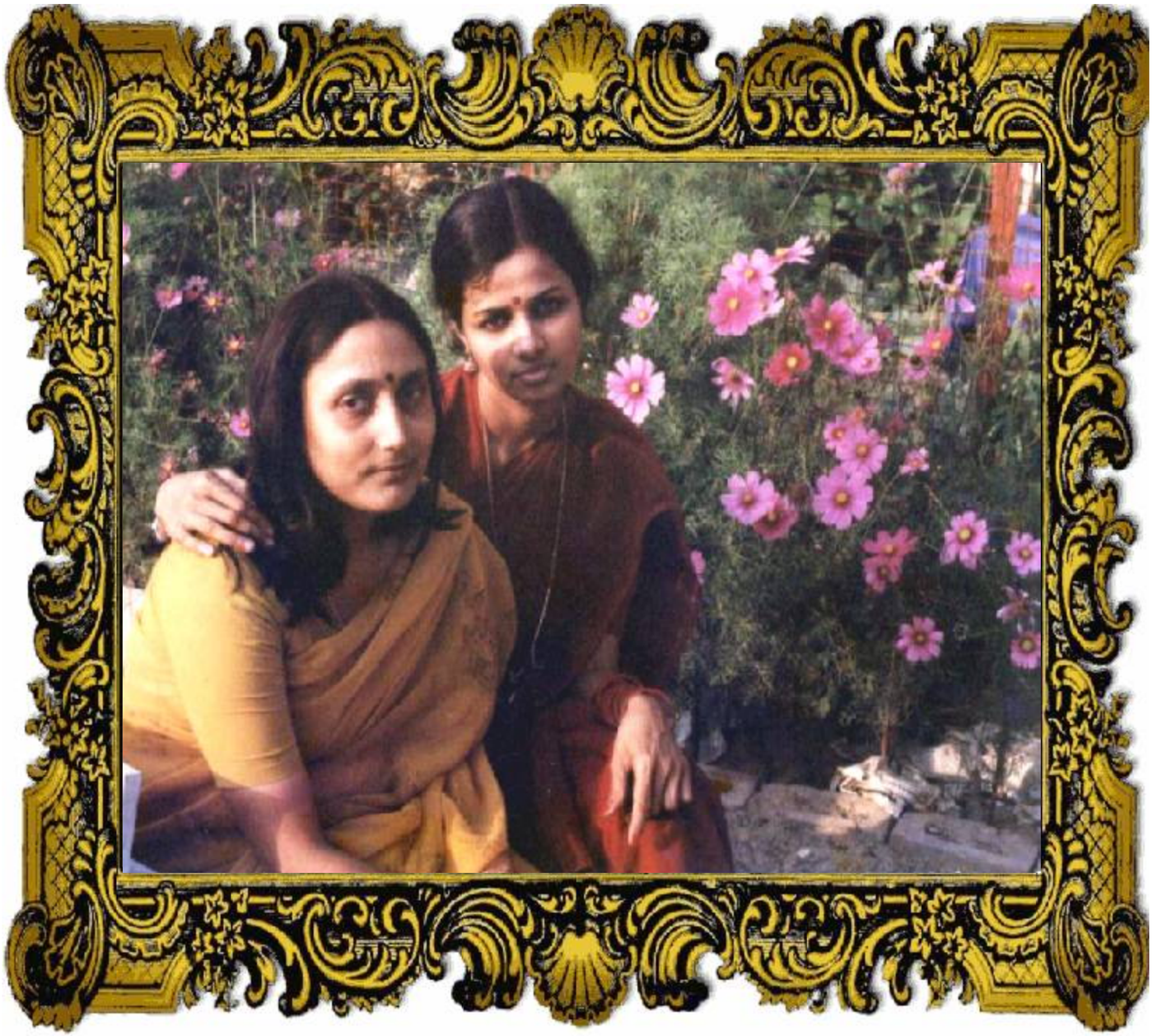
Greatness is not measured by what a man or woman accomplishes, but by the opposition he or she has overcome to reach his goals.

Sometimes a lot of us men think we are doing everything for the woman we love, but there is an aspect of a woman a man doesn't understand.

A woman without a man is like a fish without a bicycle.



1990 : Nisha Jeewachh Trivedi (35) and Priya Ranjan Trivedi performing Pooja at their home in Delhi in June 1990.



1990 : Nisha Jeewachh Trivedi (35) with the Admissions Officer of the Indian Institute of Ecology and Environment (IIEE), Amrita Nair during the flower show organised at Paryavaran Complex.



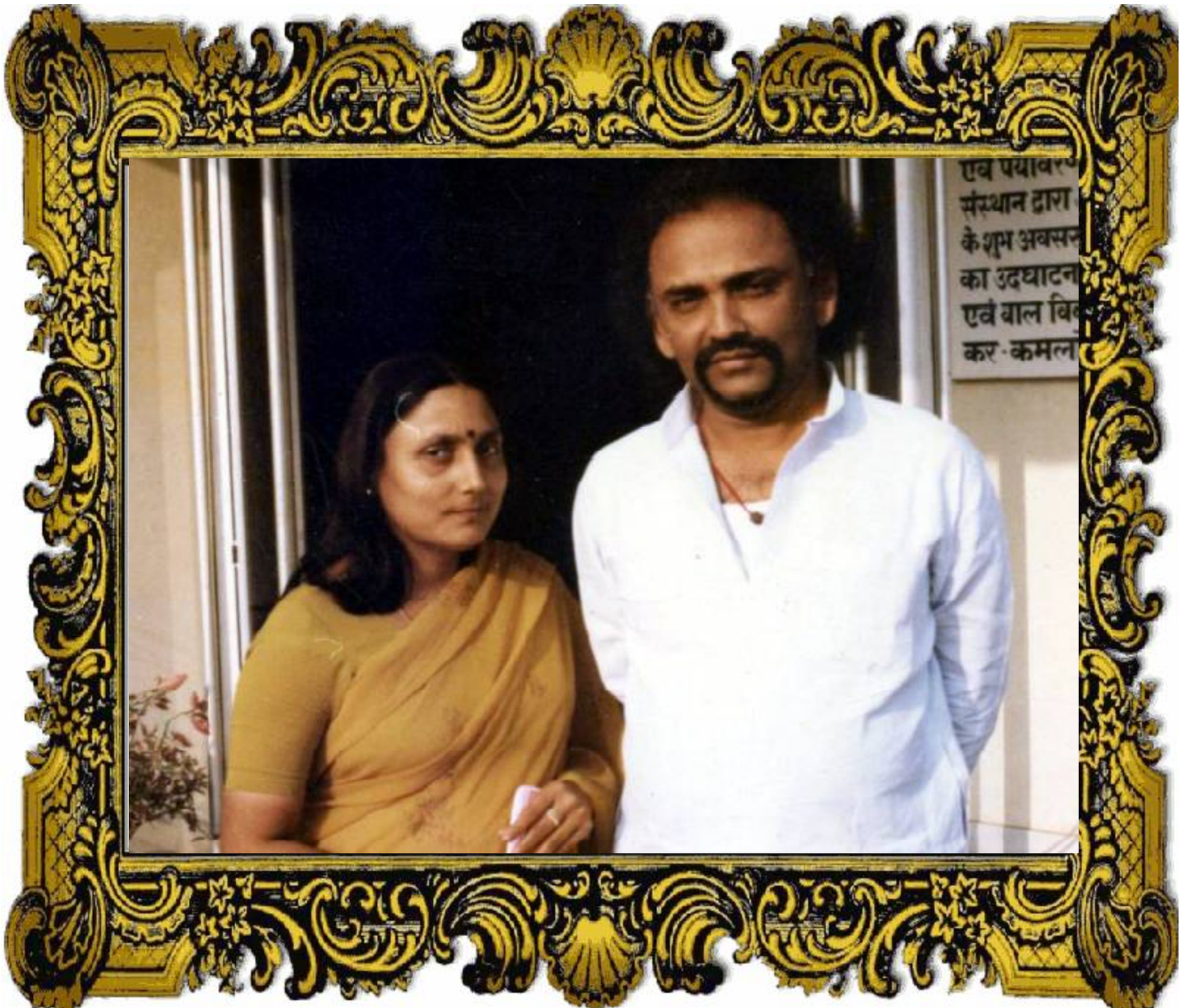
1990 : Nisha Jeewachh Trivedi (35) on her birthday on 10th March 1990.



1990 : Nisha Jeewachh Trivedi (35) with her Bhagina Satyajit (Guddu) discussing the future action plan of the Indian Institute of Ecology and Environment (IIEE), New Delhi regarding plantation and nursery development.

There is not a woman born who desires to eat the bread of dependence.

To say that gender is per formative is a little different because for something to be per formative means that it produces a series of effects. We act and walk and speak and talk in ways that consolidate an impression of being a man or being a woman.



1990 : Nisha Jeewachh Trivedi (35) and Priya Ranjan Trivedi (40) on the occasion of their 21st Marriage Anniversary celebrations organised at Paryavaran Complex, New Delhi on June 1, 1990.

I have lived and slept in the same bed with English countesses and Prussian farm women... no woman has excited passions among women more than I have.

There's always someone asking you to underline one piece of yourself - whether it's Black, woman, mother, dyke, teacher, etc. - because that's the piece that they need to key in to. They want to dismiss everything else.

Charm is a glow within a woman that casts a most becoming light on others.

I believe it's a woman's right to decide what she wants to wear and if a woman can go to the beach and wear nothing, then why can't she also wear everything?

A woman, especially, if she have the misfortune of knowing anything, should conceal it as well as she can

I think the important thing about my appointment is not that I will decide cases as a woman, but that I am a woman who will get to decide cases.

I Am, Important I had lived a charmed life, and then I lost a beautiful woman I loved with all my heart.

It's easier to be faithful to a restaurant than it is to a woman.

Faithful Being the first woman speaker and breaking the marble ceiling is pretty important. Now it's time to move on.

He never spends his time telling you about his previous night's date. You get the idea he has eyes only for you and wouldn't think of looking at another woman.

I am writing as a 21st-century woman, so I am much more inclined to view her as a three-dimensional woman. I think we keep coming up with this stubborn problem of a woman being judged



1990 : Nisha Jeewachh Trivedi (35) at her newly commissionedcomplex at Paryavaran Complex on June 1, 1990.

by her appearance rather than her accomplishments. We are much more inclined to ask: was Cleopatra beautiful?

I Am If a man sees a woman with red lipstick, he admires her, but often he won't feel like kissing her. The most happy marriage I can picture or imagine to myself would be the union of a deaf man to a blind woman.

My dearly beloved if I am to die today and never see the sweet face of you I want you to know that I am no great man and am lucky to have such a woman as you.

If I hadn't been a woman, I'd be a drag queen for sure. I like all that flair and I'd be dressing up in them high heels and putting on the big hair.

Once a woman has forgiven her man, she must not reheat his sins for breakfast.

I'm lucky my wife is a strong woman. She's one of the stronger people I've ever met. It's hard for me to be away, but I know my home life is fine because my wife is there.

If you look good, you can act in a Bollywood movie, you don't have to be able to act; and Aishwarya Rai is a great example of this. She is a beautiful woman... You look at her, I want to look at her. Damn, she is fine; but stop acting or stop trying to act.

I think that the most important thing a woman can have - next to talent, of course - is her hairdresser.

I haven't trusted polls since I read that 62% of women had affairs during their lunch hour. I've never met a woman in my life who would give up lunch for sex.

The true man wants two things: danger and play. For that reason he wants woman, as the most dangerous plaything.



1990 : Nisha Jeewachh Trivedi (35) with other delegates attending the World Environment Day celebrations organised by the Indian Institute of Ecology and Environment (IIEE), New Delhi on 5th June 1990.



1990 : Nisha Jeewachh Trivedi (35) with IIEE's Staff : Lissy Jacob, Amrita Nayar, Tripat Tuteja, Hema Prabhakaran during IIEE's Annual Seminar on 11th July 1990.

In itself, homosexuality is as limiting as heterosexuality: the ideal should be to be capable of loving a woman or a man; either, a human being, without feeling fear, restraint, or obligation.

We deal with life and love and broken hearts in the same way a woman a few years older might.

There is nothing that anyone can say to prepare you for childbirth.



1990 : Nisha Jeewachh Trivedi (35) with IIEE's Staff : Lissy Jacob, Amrita Nayar and Tripat Tuteja during IIEE's Annual Seminar on 11th July 1990.

Each woman's experience is so different; you never know how it will be for you!

A man can be drawn across the room with the simplicity of a smile. That's why your pearly whites should always be straight and shiny. I think most of my clients are drawn to a fun, flirty nature in a woman. The problem is, most women do not often feel fun and flirty.

A movie about a weak, vulnerable woman can be feminist if it shows a



1990 : Nisha Jeewachh Trivedi (35) with IIEE's Staff : Lissy Jacob, Hema Prabhakaran and Amrita Nayar during IIEE's Winter Function in November 1990.





1990 : Nisha Jeewachh Trivedi (35) with her colleagues on the occasion of the World Environment Congress organised by IIEE at New Delhi in December 1990.

real person that we can empathize with.

I thank God that I can say on my death bed that I am a virtuous woman.

To be successful, a woman has to be much better at her job than a man.

No man succeeds without a good woman behind him.
Wife or mother, if it is both, he is twice blessed indeed.

A wise woman puts a grain of sugar into everything she says to a man,
and takes a grain of salt with everything he says to her.

The higher mental development of woman, the less possible it is for her to
meet a congenial male who will see in her, not only sex, but also the human being,
the friend, the comrade and strong individuality, who cannot and ought
not lose a single trait of her character.

A mother takes twenty years to make a man of her boy, and another

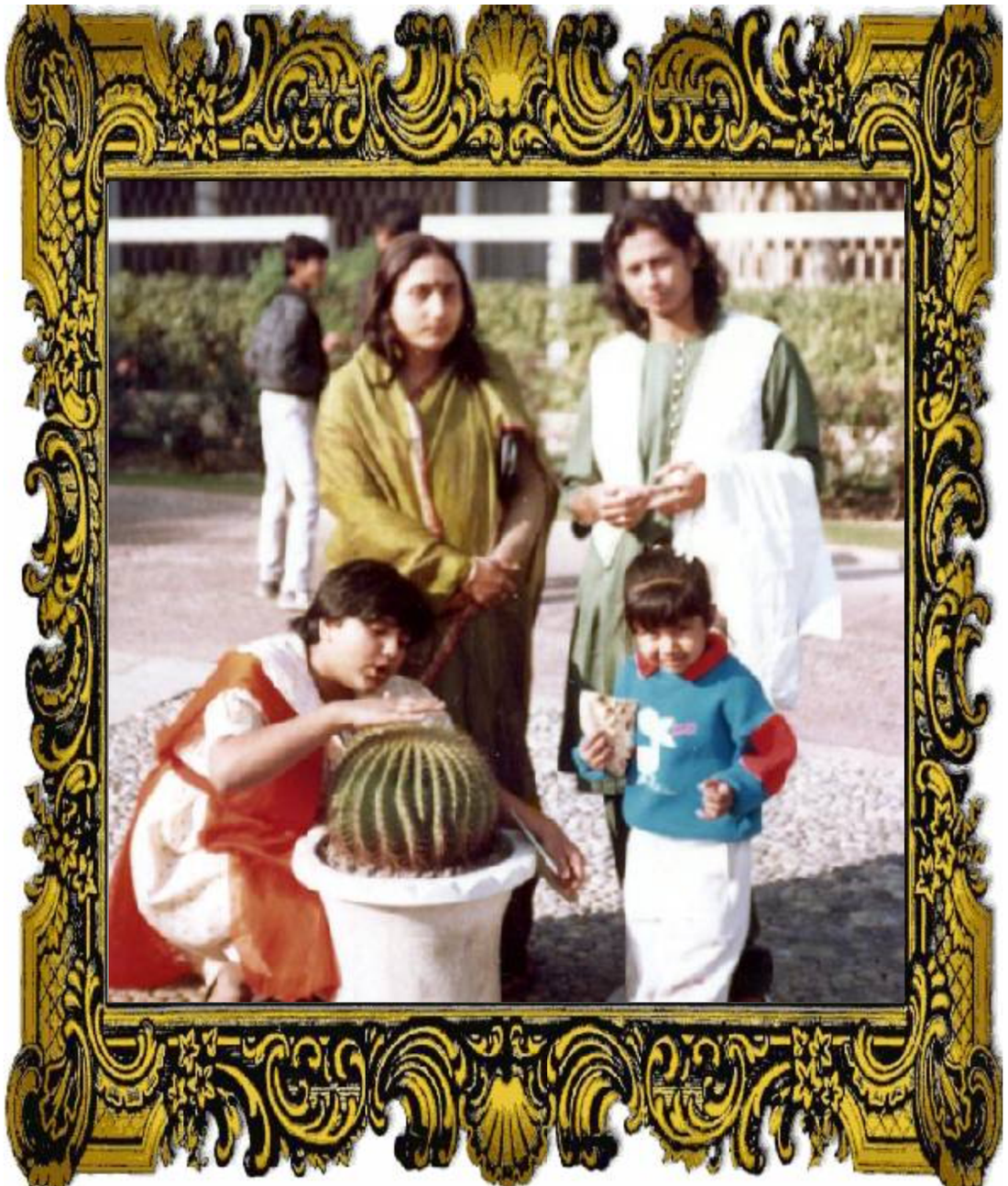


1990 : Nisha Jeewachh Trivedi (35) with her colleagues on the occasion of the World Environment Congress organised by IIEE at New Delhi in December 1990.

woman makes a fool of him in twenty minutes.

Apparently, the most difficult feat for a Cambridge male is to accept a woman not merely as feeling, not merely as thinking, but as managing a complex, vital interweaving of both.

The world cares very little about what a man or woman knows; it is what a man or woman



1990 : Nisha Jeewachh Trivedi (35) with her daughter Tanuja (12.



1990 : Nisha Jeewachh Trivedi (35) and Priya Ranjan Trivedi (40) with delegates of the World Environment Congress organised by IIEE at New Delhi in December 1990.



1990 : Nisha Jeewachh Trivedi (35) and Priya Ranjan Trivedi (40) on the occasion of the 1990 World Environment Congress organised by them on 28-29 December 1990 at India International Centre, New Delhi.

is able to do that counts.

Being a celebrity is probably the closest to being a beautiful woman as you can get.

Whether a party can have much success without a woman present I must ask others to decide, but one thing is certain, no party is any fun unless seasoned with folly.

Woman, Rules Opportunity knocks for every man, but you have to give a woman a ring.

A woman, the more curious she is about her face, is commonly the more careless about her house.

The woman who thinks she is intelligent demands equal rights with men. A woman who is intelligent does not.

The charms of the passing woman are generally in direct proportion to the swiftness of her passing.

It's every woman's tragedy, that, after a certain age, she looks like a female impersonator. Mind you, we've known some lovely female impersonators, in our time.

I believe strongly in the rights of women... my mother is a woman, my sister is a woman, my daughter is a woman, my wife is a woman

I love being a woman. I love the sexiness we get to exude. But the best thing about being a woman is the power we have over men.

A young woman who knows and loves the Book of Mormon, who has read it several times, who has an abiding testimony of its truthfulness, and who applies its teachings will be able to stand against the wiles of the devil and will be a mighty tool in the hands of the Lord.

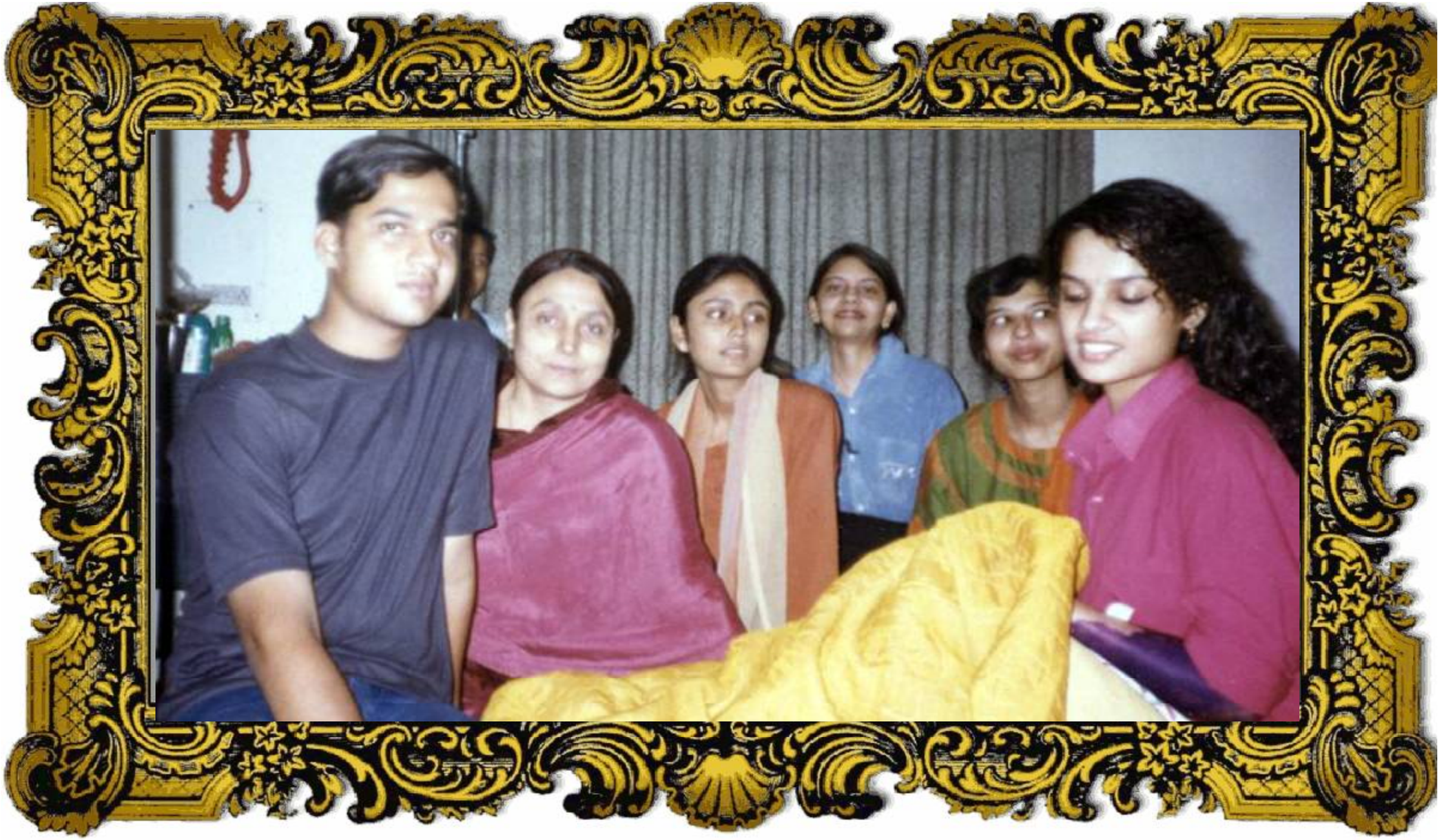


1991 : Nisha Jeewachh Trivedi (36) on her birthday on 10/3/1991.

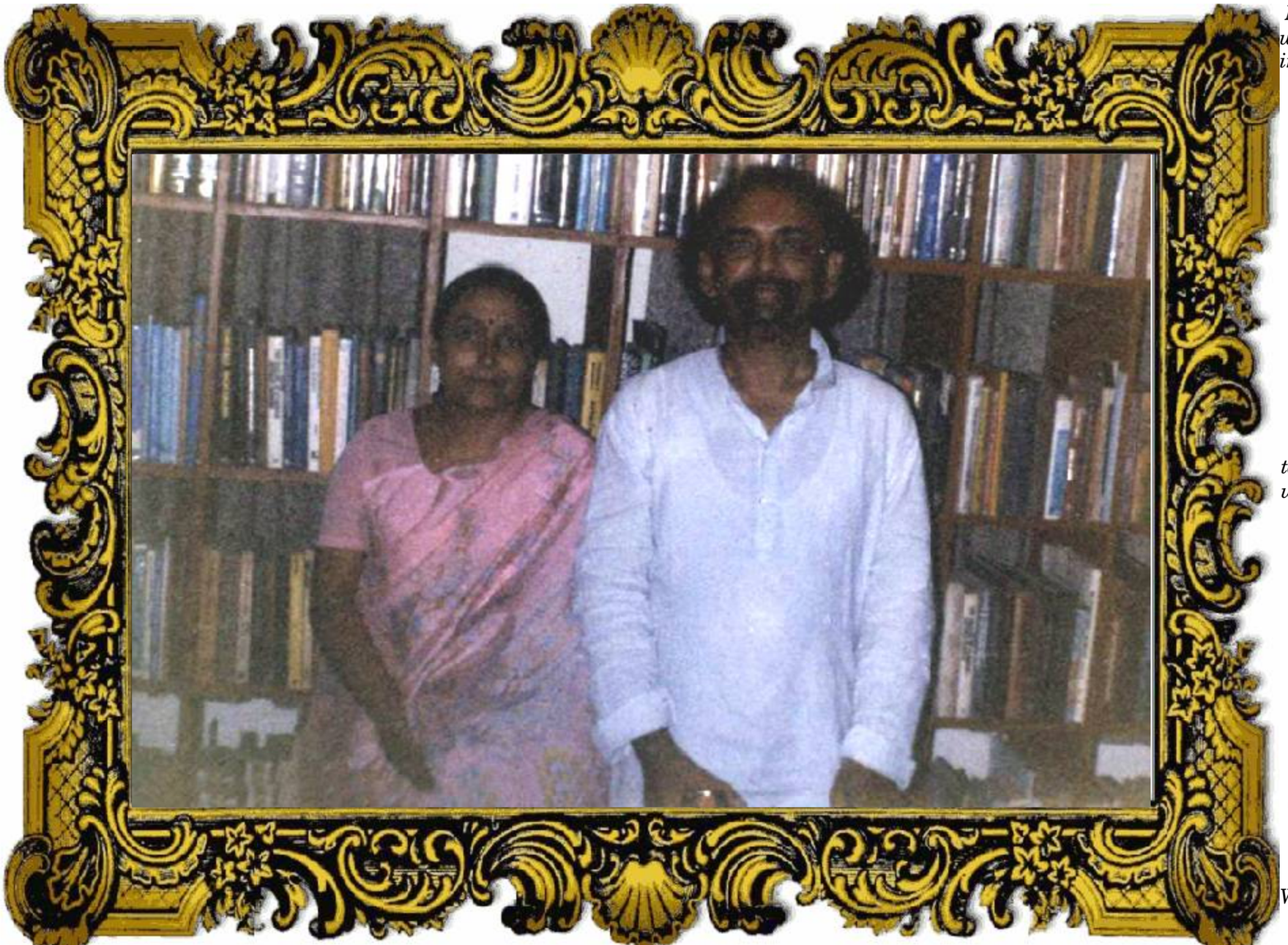
Chapter 33
PICTORIAL DETAILS OF 1991



1991 : Nisha Jeewachh Trivedi (36) and Priya Ranjan Trivedi (41) preparing for the World Congress.



1991 : Nisha Jeewachh Trivedi (36) observed her birthday with Shwetabh (13), Sonu (16), Mona (19), Chinnu (19) and Chiku (17) on 10th March 1991.



1991 : Nisha Jeewachh Trivedi (36) and Priya Ranjan Trivedi (41) in their personal library and document centre.

My films are about ideals that clash with the world. Every time it's a man in the lead, they have forgotten about the ideals. And every time it's a woman in the lead, they take the ideals all the way.

I actually think that I'm more powerful. Olivia Munn Love, Woman, Powerful Let me tell you something - being thought of as a beautiful woman has spared me nothing in life. No heartache, no trouble. Love has been difficult. Beauty is essentially meaningless and it is always transitory.

I feel the feminist movement has excluded black women. You cannot talk about being black and a woman within traditional feminist dialogue.

I see a beautiful woman, I think, 'Aw, her life must be amazing.' Everyone does it. That's human nature to believe that beauty is everything.

As a woman leader, I thought I brought a different kind of leadership. I was interested in women's issues, in bringing down the population growth rate... as a woman, I entered politics with an additional dimension - that of a mother.

When a woman buys shoes, she takes them out of the box and looks at herself in the mirror. But she isn't really looking at her shoes - she's



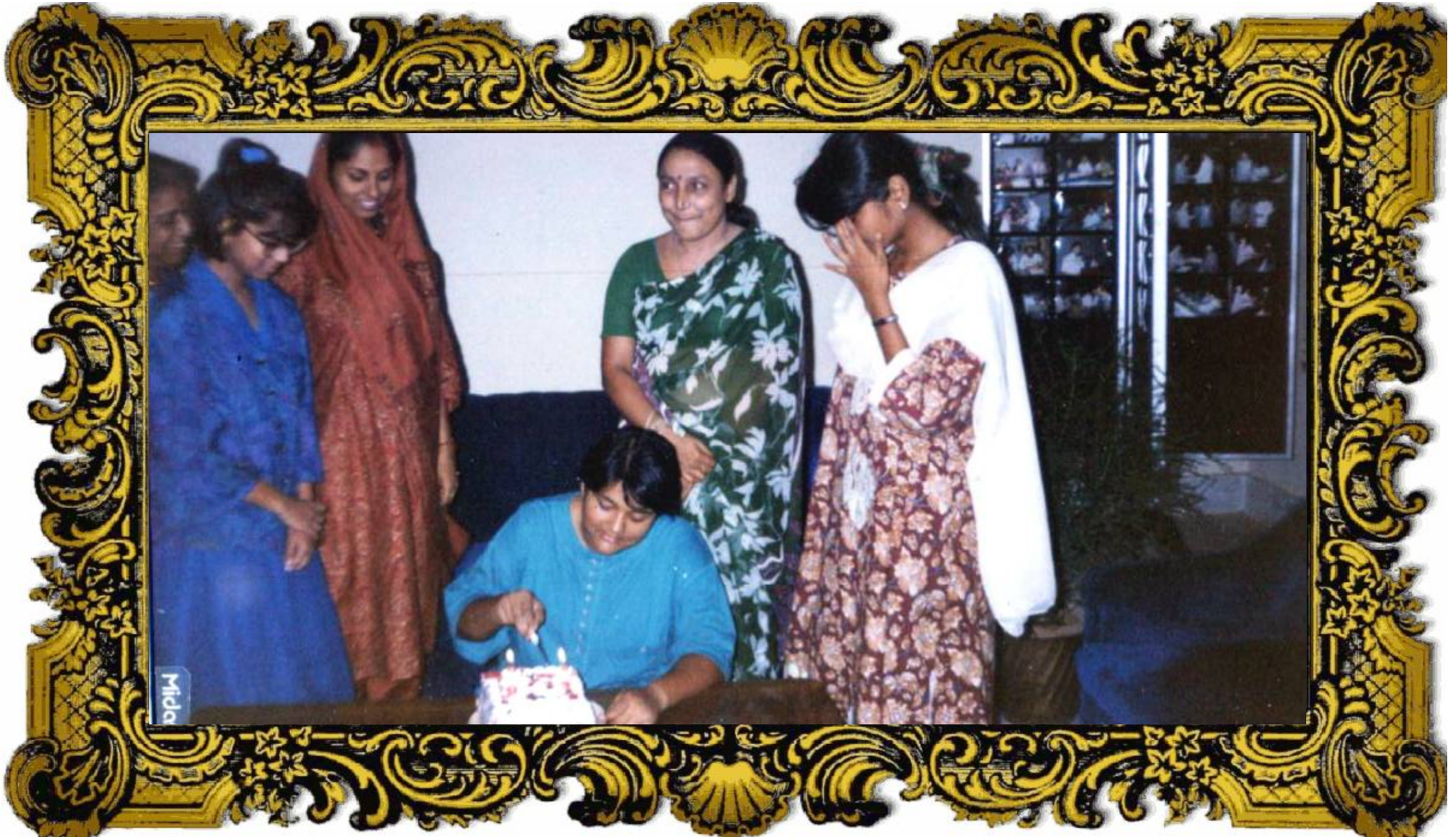
1991 : Nisha Jeewachh Trivedi (36) with the delegates and guests attending the World Environment Day Programme on 5th June 1991 at New Delhi.



1991 : Nisha Jeewachh Trivedi (36) with her husband and younger daughter at India International Centre, New Delhi.



1991 : Nisha Jeewachh Trivedi (36) with her Sister-in-Law Neelam and friend Janak Anand at IIC, New Delhi on 5th June 1991.



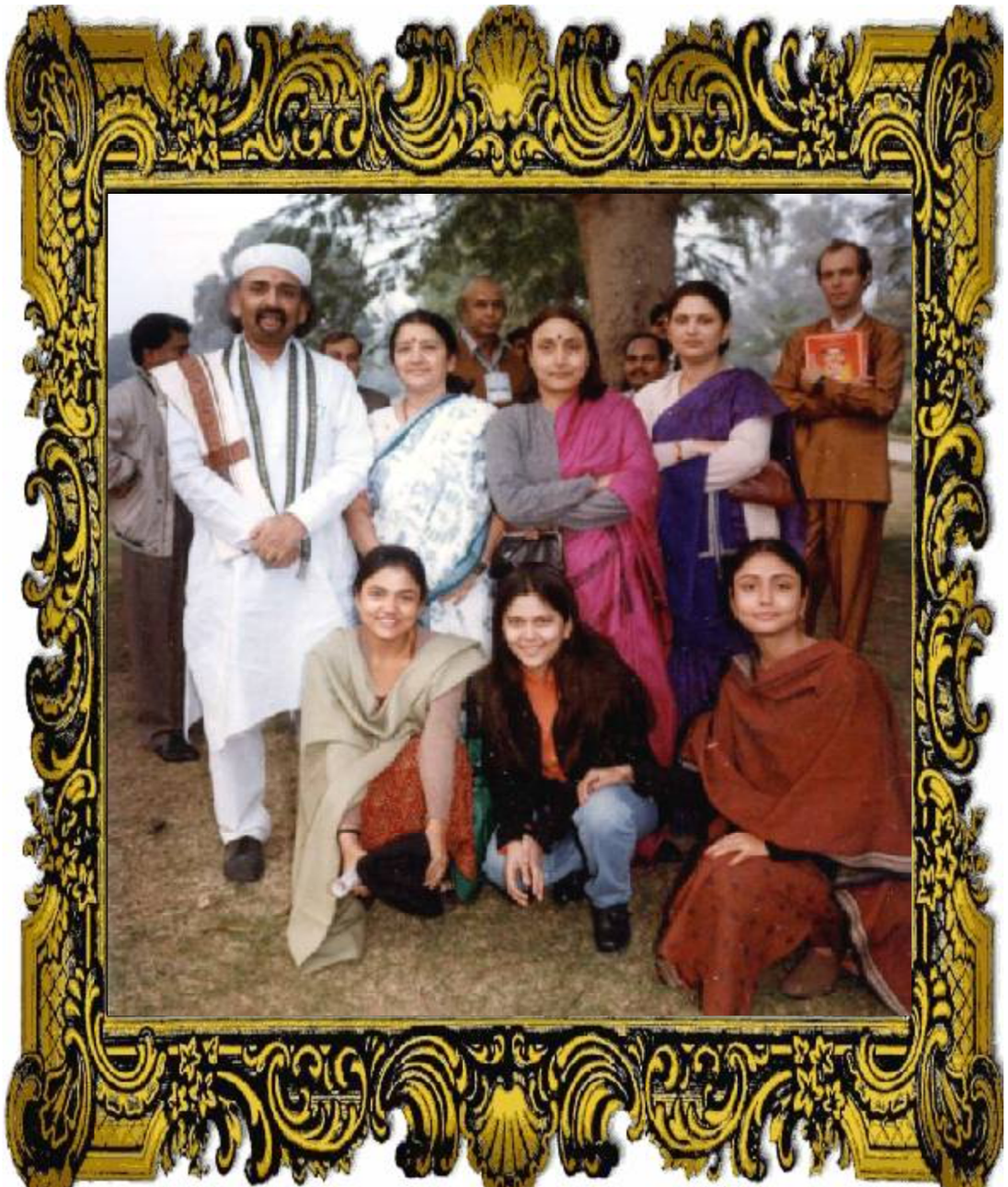
1991 : Nisha Jeewachh Trivedi (36) and Sonu (16) with Tanuja on her 13th birthday celebrations at New Delhi on 7th September 1991.



1991 : Nisha Jeewachh Trivedi (36) and Sonu (16) with Tanuja on her 13th birthday celebrations at New Delhi on 7th September 1991.



1991 : Nisha Jeewachh Trivedi (36) with her husband Priya Ranjan Trivedi and Kumar Prabhakar during the 1991 World Environment Congress in December 1991.



1992 : Nisha Jeewachh Trivedi (37) with volunteers of World Eco. Congress on 28/12/1992.

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1992

looking at herself.
If she likes herself, then she likes the shoes.

I have never felt more confident in myself, more clear on who I am as a woman. But I am constantly thinking about my own health and making sure that I'm eating right and getting exercise and watching the aches and pains. I want to be this really fly 80-90-year old.

I consider myself to be a very strong, independent woman. Julie Gonzalo Myself, Strong, Woman Words cannot describe the indignation a proud woman feels for her sex in disfranchisement. No man or woman who tries to pursue an ideal in his or her won way is without enemies. Daisy Bates Woman, Man, Way The woman is uniformly sacrificed to the wife and mother.

I walk every day, and I look at the mountains and the fields and the small city, and I say: 'Oh my God, what a blessing.' Then you realise it's important to put it in a context beyond this woman, this man, this city, this country, this universe.

There is no employing class, no working class, no farming class. You may pigeonhole a man or woman as a farmer or a worker or a professional man or an employer or even a banker. But the son of the farmer will be a doctor or a worker or even a banker, and his daughter a teacher. The son of a worker will be an employer - or maybe president.

Woman is fine for her own satisfaction alone. No man will admire her the more, no woman will like her the better for it. Neatness and fashion are enough for the former, and a something of shabbiness or impropriety will be most endearing to the latter

What I really see myself doing is late-night TV. No woman has ever done it.

If a man is truly in love, the most beautiful woman in the world couldn't take him away. Maybe for a few days, but not forever

A woman needs a man like a fish needs a bicycle. Irene Dunne Woman, Man, Bicycle I like a woman that's capable and at the same time feminine. I admire tomboy qualities but



1992 : Nisha Jeewachh Trivedi (37) planning to go to Chennai in February 1992.



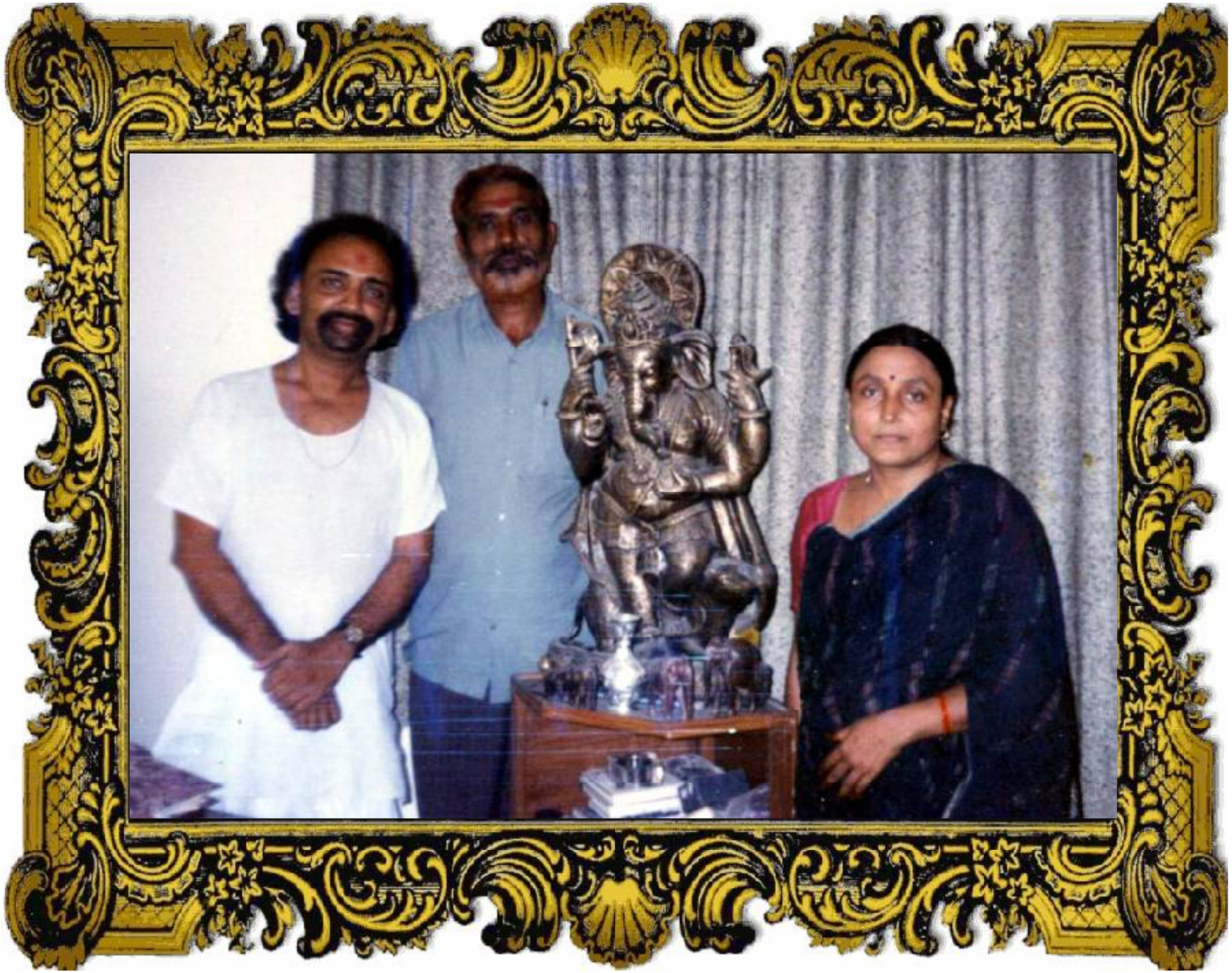
1992 : Nisha Jeewachh Trivedi (37) at Chennai for taking care of her Jeth in March 1992.



1992 : Nisha Jeewachh Trivedi (37) celebrating her daughter Tanuja's 13th birthday at New Delhi on 7th September 1992.



1992 : Nisha Jeewachh Trivedi (37) feeding cake to her daughter Tanuja on her 13th birthday at New Delhi on 7th September 1992.



1992 : Nisha Jeewachh Trivedi (37), Priya Ranjan Trivedi and Shambhuji observing Ganesh Chaturthi on 31/8/1992.

with a feminine touch.

It is difficult for a woman to define her feelings in language which is chiefly made by men to express theirs.

Show me a woman who doesn't feel guilty and I'll show you a man.

There are high spots in all of our lives and most of them have come about through encouragement from someone else. I don't care how great, how famous or successful a man or woman may be, each hungers for applause.

In many parts of the world, a man's accusing finger always finds a woman. But I think we need women to solve the problems that men create.

As we all know, there is inner beauty and outer beauty. If we examine inner beauty, to me there is nothing more beautiful than inner peace, in a man or a woman.

There are three attributes for which I am grateful to Fortune: that I was born, first, human and not animal; second, man and not woman; and third, Greek and not barbarian.

I always said that I want to write a book about success and my story and my brand and everything that goes with it, as a woman, as a leader, as someone who has stepped up to the plate and who opens the door for the rest of the women from the Middle East.



1992 : Nisha Jeewachh Trivedi (37), Priya Ranjan Trivedi (42) during their 23rd Marriage Anniversary on June 1, 1992 at Paryavaran Complex, New Delhi.



1992 : Nisha Jeewachh Trivedi (37) and her Sister-in-Law Neelam Singh (38) attending the Earth Summit and World Environment Congress on 30 December 1992.



1992 : Nisha Jeewachh Trivedi (37) with Dr. Purnendu Narayan Sinha, Priya Ranjan Trivedi and Anil Kumar on the auspicious occasion of the Grih Pravesh of the New Block at Paryavaran Complex on 5th June 1992.

You cannot say that one woman is 'more beautiful' than another, though people always do. It's so ridiculous to say that.

A woman can laugh and cry in three seconds and it's not weird. But if a man does it, it's very disturbing. The way I'd describe it is like this: I have been allowed inside the house of womanhood, but I feel that they wouldn't let me in any of the interesting rooms.

The sight of the first woman in the minimal two-piece was as explosive as the detonation of the atomic bomb by the U.S. at Bikini Island in the Marshall Isles, hence the naming of the bikini.

I've always been more in control of my professional life than my personal life. Although I'm a strong woman, when I fall in love I just give myself 100 percent. I become secondary.

Somewhere on this globe, every ten seconds, there is a woman giving birth to a child. She must be found and stopped.

I have found it impossible to carry the heavy burden of responsibility and to discharge my duties as king as I would wish to do without the help and support of the woman I love.

Woman Dorothy is the only woman in history who has had her menopause in



1992 : Nisha Jeewachh Trivedi (37) and Tia Mukhopadhyay attending the World Environment Day function at IIC on 5th June 1992.

public and made it pay.

A woman would rather visit her own grave than the place where she has been young and beautiful after she is aged and ugly.

The misery of a child is interesting to a mother, the misery of a young man is interesting to a young woman, the misery of an old man is interesting to nobody.

Men are allowed to have passion and commitment for their work... a woman is allowed that feeling for a man, but not her work.

Housework is what a woman does that nobody notices unless she hasn't done it.

To be happy with a man you must understand him a lot and love him a little. To be happy with a woman you must love her a lot and not try to understand her at all.

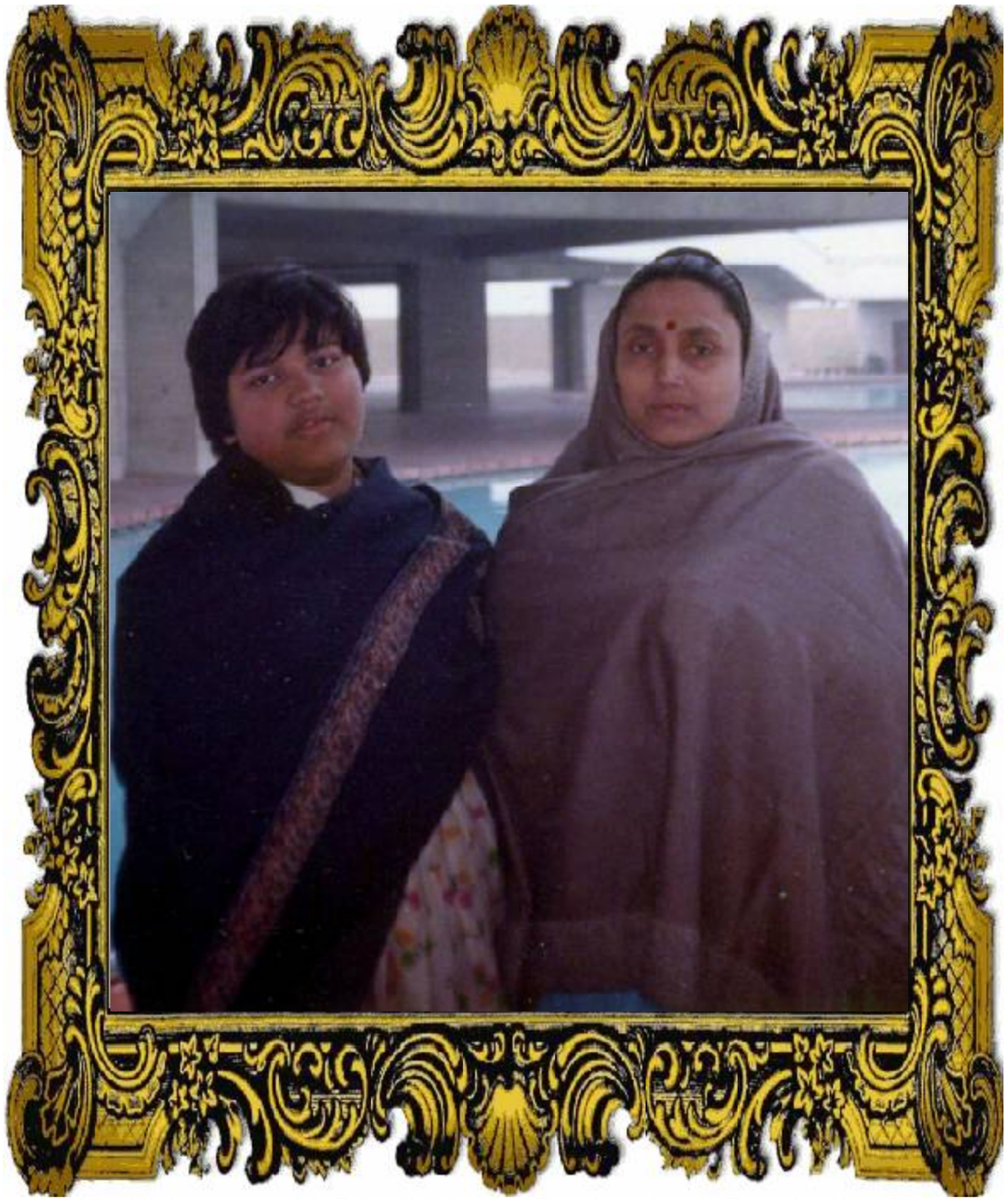
The point at which a man stops toasting a woman and begins roasting her.

Sex pleasure in woman is a kind of magic spell; it demands complete abandon; if words or movements oppose the magic of caresses, the spell is broken

A man must know how to fly in the face of opinion; a woman to submit to it.



1993 : Nisha Jeewachh Trivedi (38) with Tanuja, Varun, Madam Julka and Shashi Prabha during her 24th Marriage Anniversary at Paryavaran Complex on June 1, 1993.



1993 : Nisha Jeewachh Trivedi (38) with Tanuja at Lotus Temple, New Delhi.



1993: Nisha Jeewachh Trivedi (38) with Sonu at India International Centre, New Delhi.



1993 : Nisha Jeewachh Trivedi (38) busy with floriculture project at New Delhi.

I think being a woman is like being Irish. Everyone says you're important and nice, but you take second place all the same.

Everyone got kind of crazy with me mentioning I was in love with a woman.

If there's anything worse than a woman living alone, it's a woman saying she likes it.

A woman who demands further gun control legislation is like a chicken who roots for

Neither man nor woman can be worth anything until they have discovered that they are fools.

It's so worth-while being a judge, because, if I make good, I can help prove that a woman's place is as much on the bench, in City Council, or in Congress, as in the home.

My Soul to keep is the ultimate love story with a black man and a black woman. I call it the ultimate love story. It's about an immortal. We're shooting for this Fall and that's been a six year development right there

A woman's place in public is to sit beside her husband, be silent, and be sure her hat is on straight.

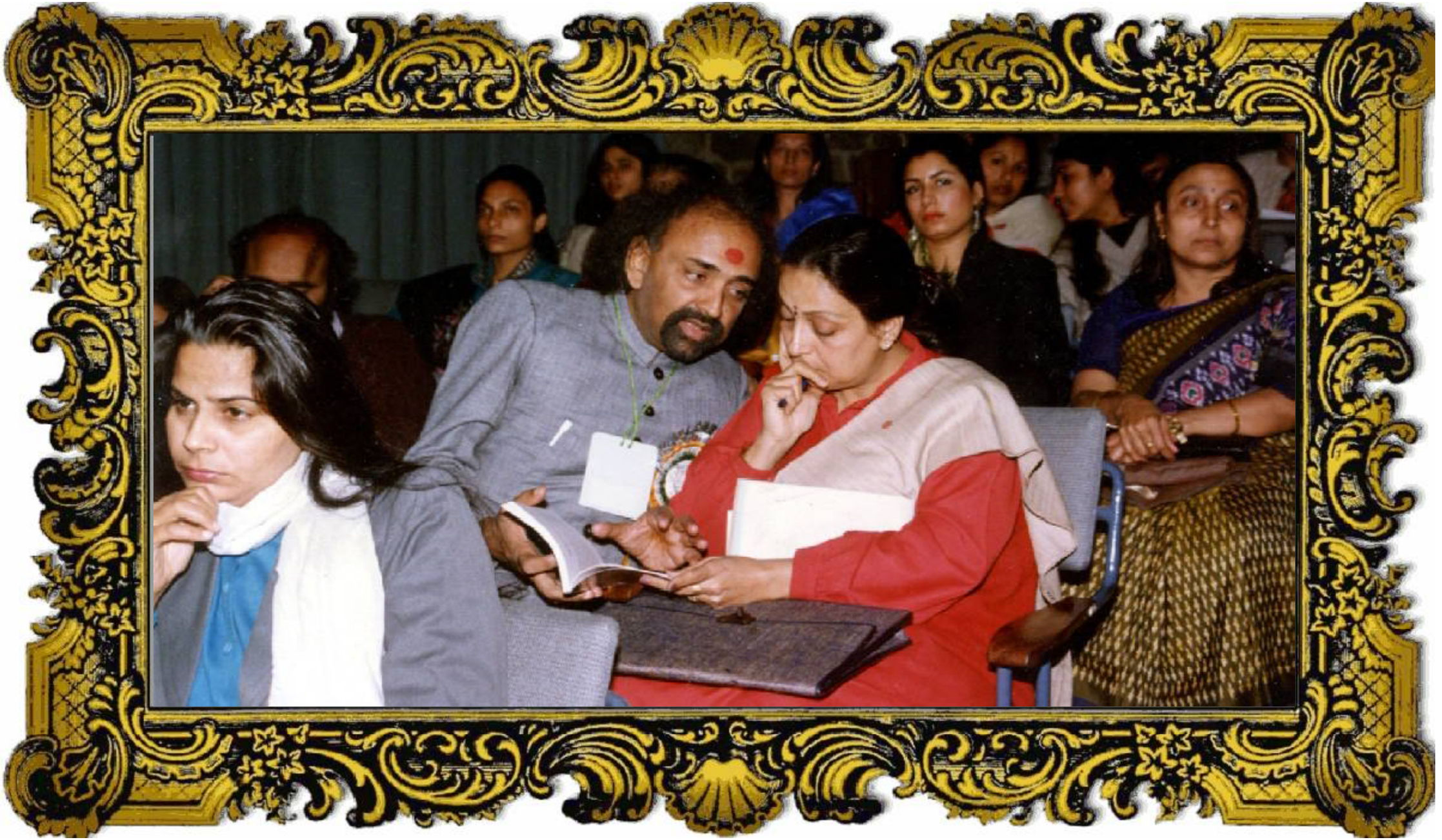
I am happy as happiness goes, for a woman who has so many memories and who lives the lonely life of an actress.

I am a liberated woman. And I do believe if a woman does equal work she should be paid equal money. But personally I am feminine and I do like male authority to lean on.

The fashionable woman wears clothes. The clothes don't wear her.

I was really glad to meet Jane Clark because it did give me an insight. I couldn't imagine what kind of woman she was. I was hugely impressed by her energy, straightforward nature and enthusiasm for life.

A lot of the songs start with an image. I was sitting there playing the guitar and I pictured this old, dirty green car, with the window rolled down, in the hot, hot, hot Texas heat, and this beautiful woman I knew when I was a kid sitting behind the wheel, looking out at me.



1993 : Nisha Jeewachh Trivedi (38) attending the Global Environmental Education Summit with her husband on 28-29-30-31 December 1993.



1993 : Nisha Jeewachh Trivedi (38), Priya Ranjan Trivedi, Neelam Singh, Sonu, Annu, Tanuja and Varun at IIC, New Delhi on 31/12/1993.

Rosa Parks was a woman of strength, conviction, and morality. Her action on December 1, 1955, to defy the law made her a leading figure in our nation's civil rights history.

A woman should be home with the children, building that home and making sure there's a secure family atmosphere.

What was a problem was the excessive amount of media attention to the appointment of the first woman and everything she did. Everywhere that Sandra went, the press was sure to go. And that got tiresome; it was stressful.

It is every woman's dream to be some man's dream woman. Barbra Streisand Woman, Man, Dream When a woman tells the truth she is creating the possibility for more truth around her.

A woman who can't forgive should never



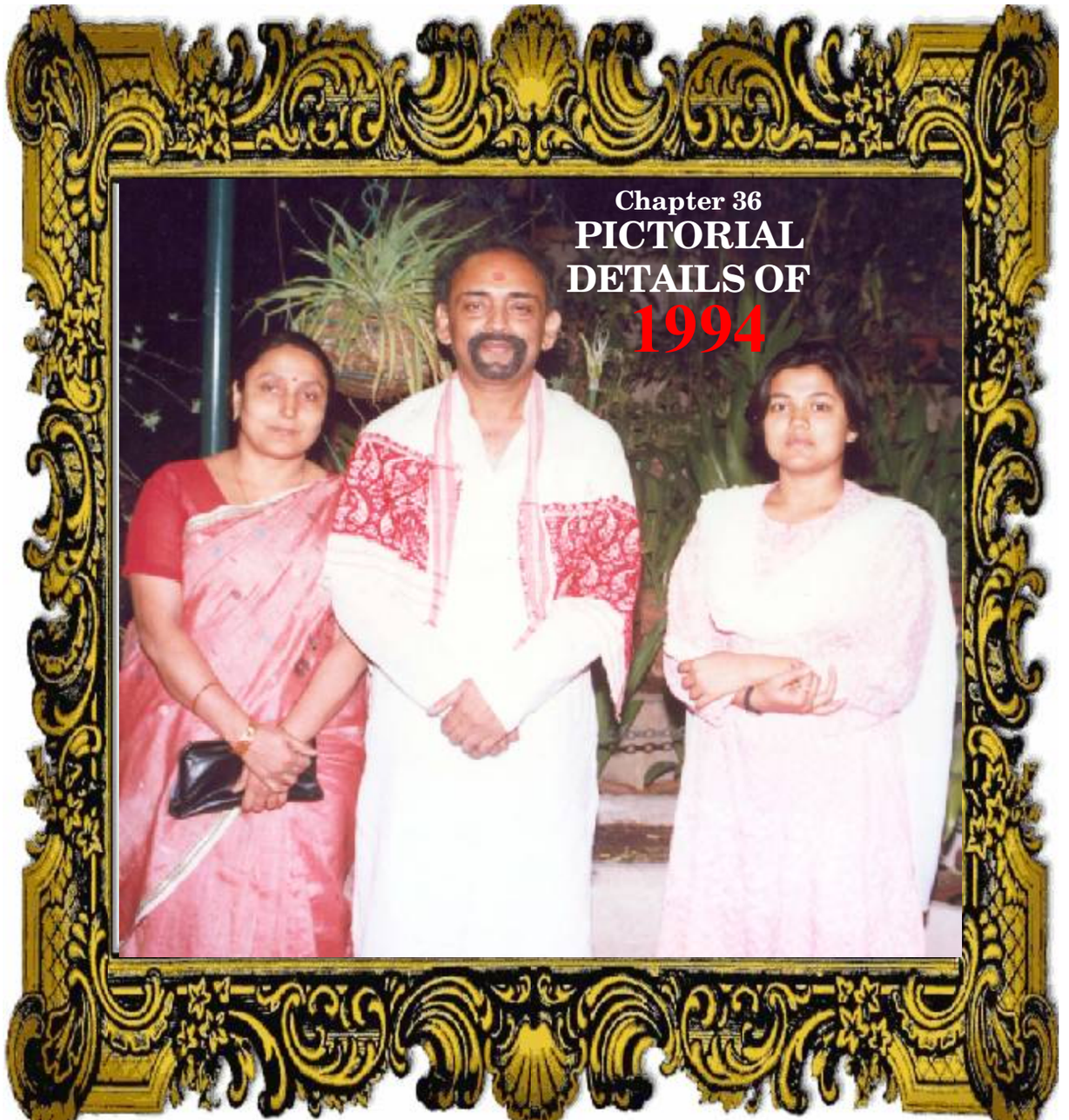
1993 : Nisha Jeewachh Trivedi (38) attending the World Environment Congress with the theme "Visions of 2001" on 30 December 1993 at New Delhi.



1993 : Nisha Jeewachh Trivedi (38) attending the marriage of Joginder Singh with her team members : Avinash, Lissy, Brahmdev and Satyajeet in July 1993.



1994 : Nisha Jeewachh Trivedi (39), Priya Ranjan Trivedi and Tanuja on 5/6/1994.



Chapter 36

PICTORIAL DETAILS OF 1994

1994:Nisha Jeewachh Trivedi (39), Priya Ranjan Trivedi and Tanuja on 5th June 1994 at IIC, New Delhi



1994 : Nisha Jeewachh Trivedi (39) with the School's Representatives during the World Environment Day on 5th June 1994 at IIC.

have more than a nodding acquaintance with a man.

I know how it feels to be a woman because I am a woman. And I won't be classified as just a man. Pete Townshend Woman, Man, I Am I'm every woman's dream and every man's nightmare.

I'm every woman's dream and every man's nightmare.

I think people really marry far too much; it is such a lottery after all, and for a poor woman a very doubtful happiness.

You never see a man walking down the street with a woman who has a little potbelly and a bald spot.

A mode of conduct, a standard of courage, discipline, fortitude and integrity can do a great deal to make a woman beautiful.

Behind every successful man you'll find a woman who has nothing to wear.

Every woman in her late 20s goes through a period where she just doesn't believe love is out there anymore, but it is. And I think the minute you stop looking for it is when it comes for you.

I am a child but I have to think and act like a woman, this business forces you to. Rihanna Business,



1994 : Nisha Jeewachh Trivedi (39) attending the World Earth Day Programme at India International Centre, New Delhi on 22nd April 1994.



1994 : Nisha Jeewachh Trivedi (39) attending the World Population Day programme at IIC on 11th July 1994 with other delegates.



1994 : Nisha Jeewachh Trivedi (39) with Tanuja, Shwetabh and Pinku during the World Environment Congress on 30 December 1994.

Woman, I Am I was in love with the idea of being in love with a woman way before I was actually in love with one.

In Love I look up to my mom. She's a beautiful woman.

A Modern Mom to me is not always someone that juggles a career and family. A Modern Mom is a woman who takes care of herself on the inside and the outside.

I'm a good son, a good father, a good husband - I've been married to the same woman for 30 years. I'm a good friend. I finished college, I have my education, I donate money anonymously. So when people criticize the kind of characters that I play on screen, I go, 'You know, that's part of history.'

What makes a woman beautiful is her loyalty to and her friendships with other women, and her honesty with men.

No TV, no acting for me. I'm kind of a more behind-the-scenes kind of woman even though what I do is very public. I'm really low-key and I don't need to be the center of attention.

My mother was a terrific force in my life. Wartime-generation woman, hadn't gone to university



1994 : Nisha Jeewachh Trivedi (39) attending the National Voter Awareness Campaign organised by the Election Commission of India and IIEE on 15th August 1994 at New Delhi.



1994 : Nisha Jeewachh Trivedi (39) performing Grih Pooja at her Apartment at Patna.

but should have done. Was very funny, very verbal, very clever, very witty.

I'm a woman who has gone through many heartaches, enough to dedicate my whole life to trying to figure them out.

I have cellulite, just like almost every other woman on the planet.

As a woman, my style defines my leadership. It's a gentler, more compassionate approach. I consult, I listen and I compromise where it's in the best interest of the citizens.

It is still more likely that a woman's power would be seen as aggression, and a man's power would be seen as assertion.

I make films about black women and it doesn't mean that you can't see them as a black man, doesn't mean that he can't see them as a white man or she can't see them as a white woman.

My purpose is to teach and demonstrate what is possible. To demonstrate love of God and good. Remember what my role is as a woman: to be... good. My role as a mother: to teach, support and nurture my offspring. My role as a grandmother: to remind everybody - right where you are, God is.

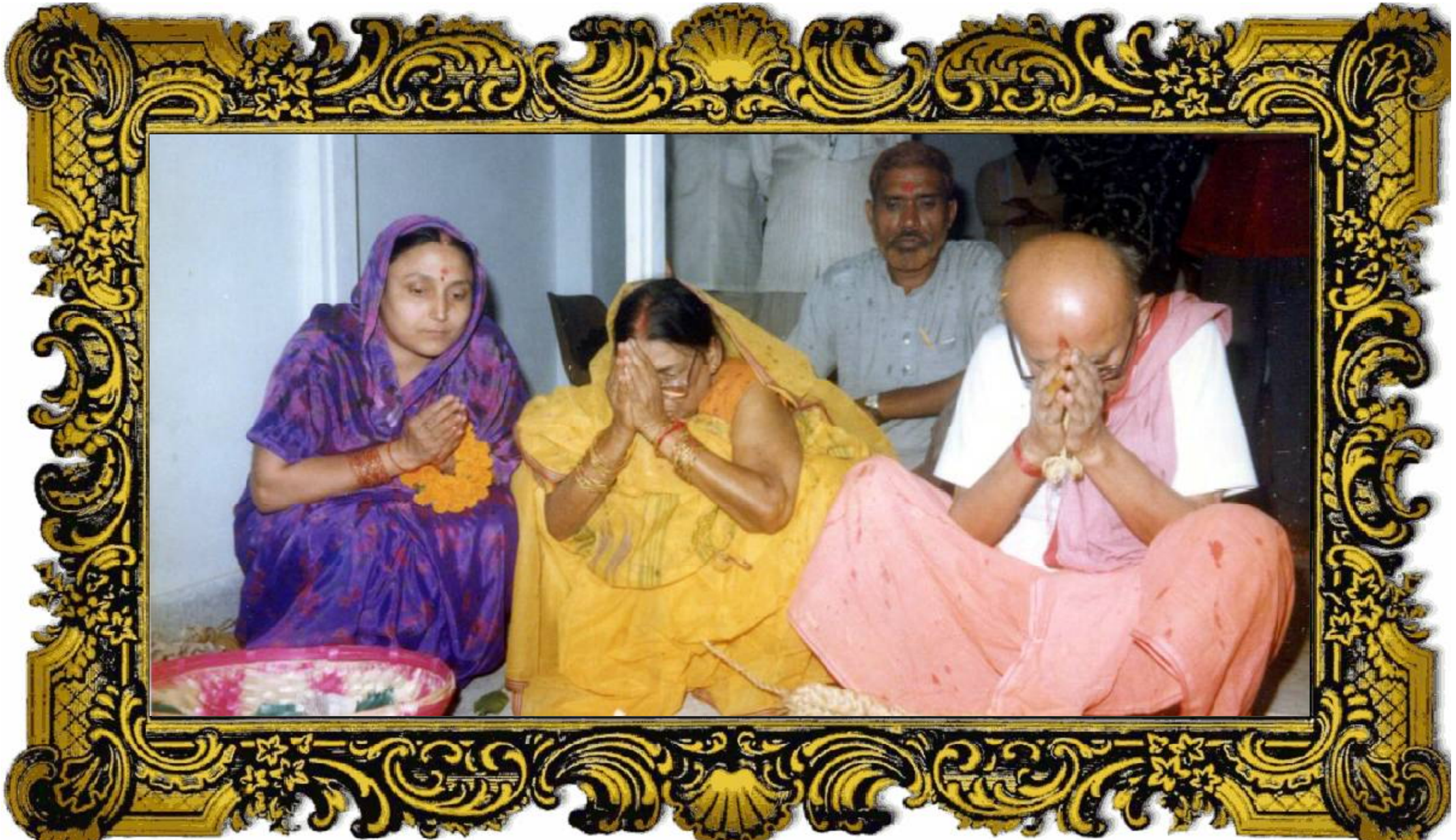
I was very interested in the relationship between the man who speaks and the woman who listens. I was drawn to the idea that the relationship between a man and a woman can be something like a war itself, very cruel and violent.

I love the Italian culture - it's a beautiful culture. I love the language, the Italian people, their music, their attitudes... I just love it! Sometimes I think I'm an Italian trapped in a Spanish woman's body.

I have been a figure skater for so long that when I stopped that competitive day-to-day grind, I didn't know what to do with myself. I don't know how the world works outside of being barked at by a Ukrainian woman and watching my weight.

I think, as a woman, you have to be more careful. You have to be more communal, you have to say yes to more things than men, you have to worry about things that men don't have to worry about. But once we get enough women into leadership, we can break stereotypes down. If you lead, you get to decide.

Since the beginning, a woman's first and most important role has been ushering into



1994 : Nisha Jeewachh Trivedi (39), Aunt Usha Trivedi (73), Uncle Surendra Trivedi (74) and Shambhuji (42) performing Grih Pooja at her Apartment at Patna.



1994 : Nisha Jeewachh Trivedi (39), Aunt Usha Trivedi (73) and Uncle Surendra Trivedi (74) performing Grih Pooja at her Apartment at Patna.



1994 : Nisha Jeewachh Trivedi (39) with her Jeth Jitendra Trivedi and other relatives during Grih Pravesh for her Apartment at Patna.



1994 : Nisha Jeewachh Trivedi (39) with her Aunt Usha Trivedi (73) during Grih Pravesh for her Apartment at Jagat Amravati, Bailey Road, Patna.



1994 : Nisha Jeewachh Trivedi (39) being blessed by her Aunt Usha Trivedi (73) during Grih Pravesh for her Apartment at Jagat Amravati, Bailey Road, Patna.



Chapter 37
PICTORIAL DETAILS OF 1995

1995 : Nisha Jeewachh Trivedi (40) supervising the Mother Earth Protection and Promotion Campaign at Paryavaran Complex on 5th June 1995.



1995 : Nisha Jeewachh Trivedi (40) with Sister-in-Law Uma and Sonu, Mona, Annu, Madhu and Tanuja on the occasion of the marriage of Bandana on 11th May 1995.



1995 : Nisha Jeewachh Trivedi (40) with HH Lama Gangchen Rinpoche (54) and Madhu (25) during Earth Day function at IIC on 22 April 1995.

mortality spirit sons and daughters of our Father in Heaven.

A woman caring for her children; a woman striving to excel in the private sector; a woman partnering with her neighbors to make their street safer; a woman running for office to improve her country - they all have something to offer, and the more our societies empower women, the more we receive in return.

I think woman is phenomenal, magnificent. I mean that sincerely.

I'm an aggressive woman who gets things done, and that's the way it is, and I've never been embarrassed about the fact that I am pushy.

I wanted to be an empowered woman, and I became an empowered woman. And now I want to empower every woman. And I do it through my clothes,
I do it through my words,
I do it through my money,
I do it through everything.

When I was born, there was a very isolated idea of what it meant to be a man or a woman, and you belonged to one gender or the other.



1995 : Nisha Jeewachh Trivedi (40) with HH Lama Gangchen Rinpoche (54) and Bandana (25) during Earth Day function at IIC on 22 April 1995.

Every woman who chooses - joyfully, thoughtfully, calmly, of their own free will and desire - not to have a child does womankind a massive favour in the long term.

You can crush any woman by suggesting that she's fat, not even saying the word 'fat' but just suggesting she's fat.

The doughy-faced woman has been forced to sit on the sidelines of culture for too long, and it's now time for us to stand up with our big round faces like the moon and say we have things to say, too. We have a round-faced agenda we want to push.

I'm a mummy's girl, but I have grown to have a tremendous appreciation of her as a woman. I was very much a daddy's girl.

I love getting older! I really believe that a woman doesn't reach her peak until her 40s.

If taking one-self seriously as a woman means committing to a life of grooming, pumicing, pruning and polishing one's exterior for the benefit of onlookers, then I may as well leave my unwieldy rucksack to



1995 : Nisha Jeewachh Trivedi (40) with Nirmala Thakur and Satyajeet on the occasion of World Environment Day on 5th June 1995

the top of a bleak Scottish hill and make my home there under a stone, where I'll fashion shoes out of mud and clothes out of leaves.

Being the ideal of a strong woman means utilizing all the things that God gives you. People are always saying to me, 'You're a strong female, so why are you wearing a bikini on the cover of that magazine?' Being a strong woman is misconstrued to be something evil and ugly.

I don't believe that you have to dress in a masculine way to seem powerful. I think that the way a woman dresses doesn't have to be so aggressive. Being feminine is a powerful feature in itself. Power is in a person's demeanor

If you get 10,000 guys to put their ideal woman into a computer, it still comes out looking like Angelina Jolie.

You All the great game show hosts have a signature 'look,' from Bob Barker's year-round Brazil Nut-hued tan to Monty Hall's oversized lamb chop sideburns.

As the host of IFC's new



1995 : Nisha Jeewachh Trivedi (40) with Sonu, Anshu and Shwetabh during the World Environment Week celebrations in June 1995.

comedy game show 'Bunk,' I, too, have worked to develop a style signature by being the first man or woman in TV history to host every show in my bare feet!

The American woman is a charming creature. She is of a type most unusual and delightful... And their feet and ankles are the most perfect in the world.

The kind of young woman who can be a terrific torchbearer has high standards all the time, not just in her prom dress, but every, ordinary day.

A fierce literary woman with a penchant for married men, Margaret Fuller was ultimately torn between motherhood and her final career as a political reporter.

I wanted in my lifetime to vote for a radical Native American woman, since my vision of any future that we might have is that it will be led by women and older women.

There's an Inuit myth about the origin of the human race. There were two brothers, and the younger brother eventually gets changed into a woman. And that's how humans reproduced. And I thought, 'How could I really understand that?'

I'm a woman, and anytime you tell a woman that



she looks nice, it's not going to upset her.

Any woman can be a siren one minute and in pigtails the next. I am a very complex person with more than just the one facet that television played on.

I like Kelela. I like Twigs. I love the more old school; I hate to say old school, but I love Peaches; I love Peaches, I love Cat Power. And there's constantly new things coming up. But there's something so beautifully powerful - for me being a woman, when there's a woman doing something, it really strikes a chord.

My father was a dark-skinned brother, but my mother was a very fair-skinned lady. From what I understand, she was Creole; we think her people originally came from New Orleans. She looked almost like a white woman, which meant she could pass - as folks used to say back then. Her hair was jet-black. She was slim and very attractive.

I represent the 'Wonder Woman' of the new world.

New Every modern woman shops everywhere for beauty, but for me it's mostly the airport or the drugstore.

I have a real problem with watching movies where I see this perfect woman who is married to the man in question, who has a perfect life, who has perfect hair, perfect clothes, and doesn't give you any of the kind of reality that you're used to.

1995 : Nisha Jeewachh Trivedi (40) with Sister-in-Law Madhusmita (Bachchi) and Madam Julka during her 26th Marriage Anniversary.



1995 : Nisha Jeewachh Trivedi (40) and Priya Ranjan Trivedi (45) with Vivian Marin, Nirmal Thakur, Shashi Prabha, Pinku, Sonu, Tanuja, Raju and Piyush during the first anniversary of Clean India and Clean Delhi Campaign at New Delhi on Mahatma Gandhi's Birthday on 2nd October 1995.

Sometimes a woman's looks or sensuality are too readily wrapped up in their power.

I leave abortion to the woman. I just fundamentally end there.

I absolutely support a woman's right to choose.

If you ask men about their body image, they will tell you they look better than they do. And if you ask a woman, she'll tell you she looks worse. The word's out: I'm a woman, and I'm going to have trouble backing off on that. I am what I am. I'll go out and talk to people about what's happening to their families, and when I do that, I'm a mother. I'm a grandmother.

I Am An African woman carries heavy loads anyway. That's how we are trained; we are brought up that nothing is unbearable. I use that now, positively. I use that now to have the thick skin that I have, and not fear, and



1995 : Nisha Jeewachh Trivedi (40) attending the Mahila Sangh Meeting at Paryavaran Auditorium on 15th August 1995.



1995 : Nisha Jeewachh Trivedi (40), Priya Ranjan Trivedi and Tanuja during her birthday on 10th March 1995

move forward, and push; and push forward.

Empowerment is not about doing the same thing the same way in the same environment. It's about building the man and the woman and doing so with a view to creating better citizens and, by extension, better patriots in this society of ours.

A man would always wish to give a woman a better home than the one he takes her from; and he who can do it, where there is no doubt of her regard, must, I think, be the happiest of mortals.

I spent more time on dark ships in danger zones than any other woman in the world.

It's such a funny thing when you see your daughter transitioning from your baby, your little girl, to suddenly being a young woman. If you're not really looking for it, you can miss it, and Lily-Rose is on that road already, and there's nothing I can do to stop it.

I look up to a strong woman; maybe that's why I fell for Gaga. She works incredibly hard and is very strong and inspirational like Mom, with a great work ethic.

I just want to be entertained. The stories that have aged the best are the ones where the wolf eats grandma, or the woman is going to bake children in an oven, or the bear is going to eat the girl for eating the porridge. There are lessons in there, but they're deeply engrained and hidden.

A woman can be demure, lady-like and the most prim and proper character, and still have a toughness and resiliency as apparent as a superhero-type female character or a warrior or soldier type. It's all about the story, the character, and the course of events in that piece of work and how that character is presented.

I don't always have to sing a song. There is something



1995 : Nisha Jeewachh Trivedi (40) during her religious trip to Vaishno Devi.

besides 'The Man That Got Away' or 'Over the Rainbow' or 'The Trolley Song.' There's a woman. There are three children. There's me! There's a lot of life going here.

I hate the stereotype that women who fight are 'butch' or 'wannabe men.' It's nice to be able to embrace being a beautiful, strong woman.

I don't think a woman riding a motorcycle thinks of herself as doing something that has sex appeal. I think she's trying to replicate for herself an experience that she sees men having.

In India, it's a matter of fact that a girl child is seen as a liability. Probably the only expectation is that you grow up to a presentable young woman who can get a decent spouse.

The laws given on Mount Sinai for the government of man and woman were equal; the precepts of Jesus make no distinction.

I have short hair. It doesn't make me more unattractive than a woman or my sisters that have more longer hair and a bit lighter.

I play, maybe 'Back o' Town Blues,' I'm thinking about one of the old, low-down moments - when maybe your woman didn't treat you right. That's a hell of a moment when a woman tell you, 'I got another mule in my stall.'

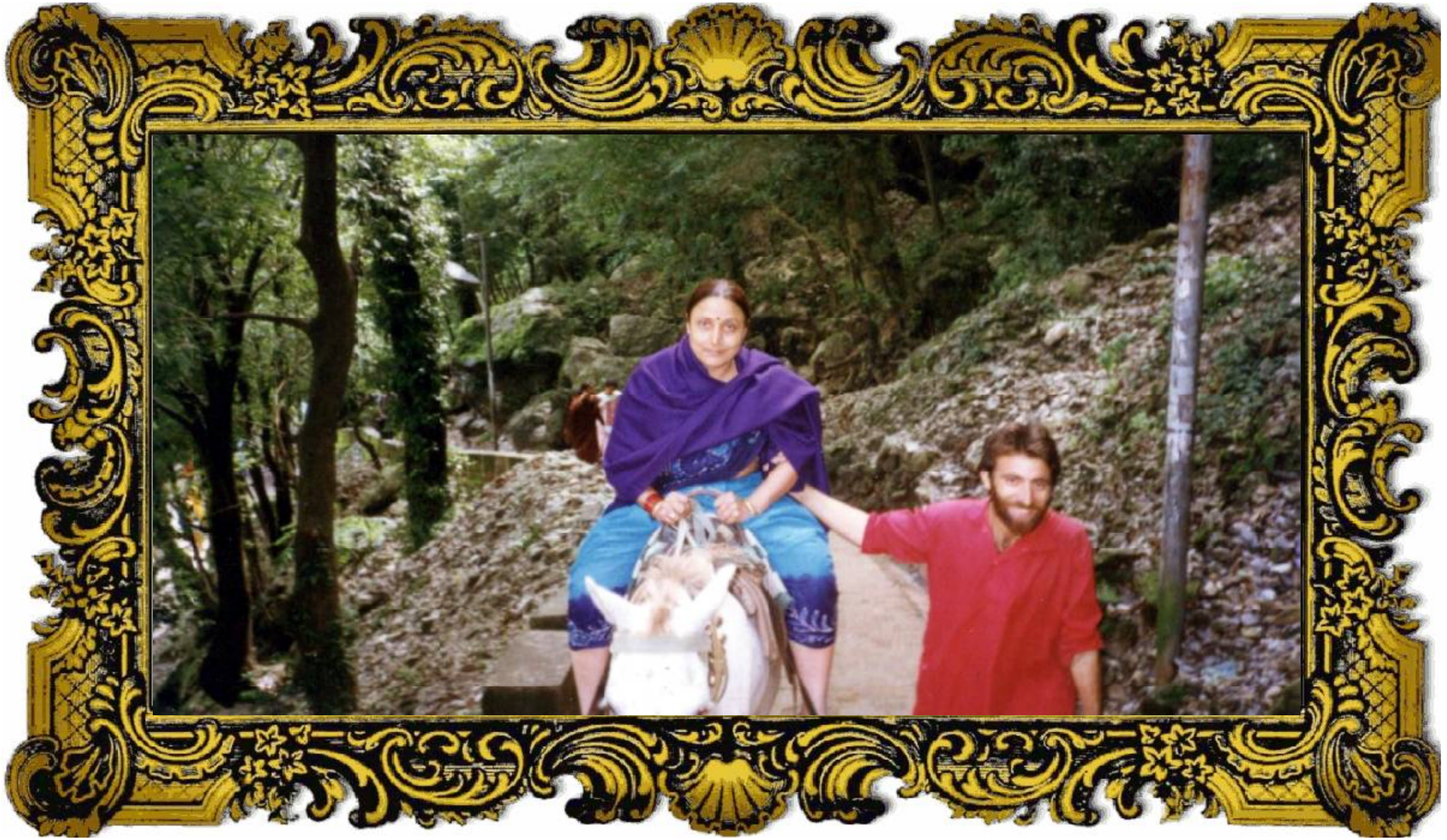
Both spiritual companionship and



1995 : Nisha Jeewachh Trivedi (40) with Gajendra Shahi, Sonu, Soni and Pinku during her religious trip to Vaishno Devi.



1995 : Nisha Jeewachh Trivedi (40) with Sonu, Soni and Pinku during her religious trip to Vaishno Devi.



1995 : Nisha Jeewachh Trivedi (40) on a Mule while going to Vaishno Devi.



1995 : Nisha Jeewachh Trivedi (40) and Gajendra Shahi on way to Bhairon Baba Mandir.



1995 : Nisha Jeewachh Trivedi (40) with Soni and Pinku at Mata Vaishno Devi Temple.

spiritual motherliness are not limited to the physical wife and mother relationship, but they extend to all people with whom woman comes into contact.

You can't have it all, all at once. Who - man or woman - has it all, all at once? Over my lifespan, I think I have had it all. But in different periods of time, things were rough. And if you have a caring life partner, you help the other person when that person needs it.

I do have a vulnerable side. I think a lot of people have a misperception of me. They only see the tough, defensive, aggressive side.
But every woman is vulnerable.

For a long time, Nella Larsen was the mystery woman of the Harlem Renaissance. In the late 1920s, she published two sophisticated novels, 'Quicksand' and 'Passing,' and then her writing life came to an end.
She died in obscurity in 1964.

The fact is that a woman who aspires to be chairman of the board - or a member of the House - does so for exactly the same reasons as any man. Basically, these are that she thinks she can do the job, and she wants to try

I would say if you have a dream, follow it. It doesn't really matter whether you are a woman or from India or from wherever.

You Would not obeying to my mother's warnings, who is at least 25 years older than me, be returning to the past? And rebelling against her would mean ruining my mother's, who, I am convinced that, is a virtuous high woman, heart and evaluations.
I do not find this right, either.

What is really important for a woman, you know, even more than being beautiful or intelligent, is to be entertaining.



1995 : Nisha Jeewachh Trivedi (40), Gajendra Shahi, Soni, Sonu and Pinku returning home from Jammu by Train.



1995 : Nisha Jeewachh Trivedi (40) with Jethani Rajkumari, Sister-in-Law Sadhana, Bandana and Pandit Shivakant Shastri



1995 : Nisha Jeewachh Trivedi (40) and others during the international felicitation on 2nd October 1995 of her husband Priya Ranjan Trivedi at New Delhi after his returned from abroad.



1995 : Nisha Jeewachh Trivedi (40) with volunteers of the Agecare Council of India (AGE-CON) on the occasion of the International Day of Elderly People on 2 October 1995.



1995 : Nisha Jeewachh Trivedi (40) with Bandana, Sonu, Annu and Tanuja during her 26th Marriage Anniversary on June 1, 1995.



1995 : Nisha Jeewachh Trivedi (40) with the Organising Committee Members of International Felicitation of her Husband Dr. Priya Ranjan Trivedi.



1995 : Nisha Jeewachh Trivedi (40) attending the International Conference on Ecological Philosophy under the aegis of Dr. Henryk Skolimowski Centre, Michigan, USA.



1995 : Nisha Jeewachh Trivedi (40) with Priya Ranjan Trivedi, Gregory Berglund and Hema on the occasion of the 45th birthday of her husband Priya Ranjan Trivedi on 13 March 1995.



1995 : Nisha Jeewachh Trivedi (40) with Tanuja and Shwetabh celebrating 31st night on 31st December 1995.

An archaeologist is the best husband a woman can have. The older she gets the more interested he is in her.

Sensible and responsible women do not want to vote. The relative positions to be assumed by man and woman in the working out of our civilization were assigned long ago by a higher intelligence than ours.

Any intelligent woman who reads the marriage contract, and then goes into it, deserves all the consequences.

There is one thing I would break up over, and that is if she caught me with another woman. I won't stand for that. Steve Martin Woman, Me, She I was a woman in a man's world. I was a Democrat in a Republican administration. I was an intellectual in a world of bureaucrats. I talked differently. This may have made me a bit like an ink blot.

When a man says he had pleasure with a woman he does not mean conversation.

Women admire her because she's strong and successful. Men admire her because she allows her husband to cheat and get away with it

A man is as good as he has to be, and a woman as bad as she dares.

I pity the man who wants a coat so cheap that the man or woman who produces the cloth will starve in the process.

I will buy any creme, cosmetic, or elixir from a woman with a European accent.



1995 : Nisha Jeewachh Trivedi (40) with Varun, Raju and Rajan on the occasion of Holi on 17th March 1995.

My idea of feminism is self-determination, and it's very open-ended: every woman has the right to become herself, and do whatever she needs to do.

Woman and men of retiring timidity are cowardly only in dangers which affect themselves, but the first to rescue when others are in danger.

When a woman is very, very bad, she is awful, but when a man is correspondingly good, he is weird.

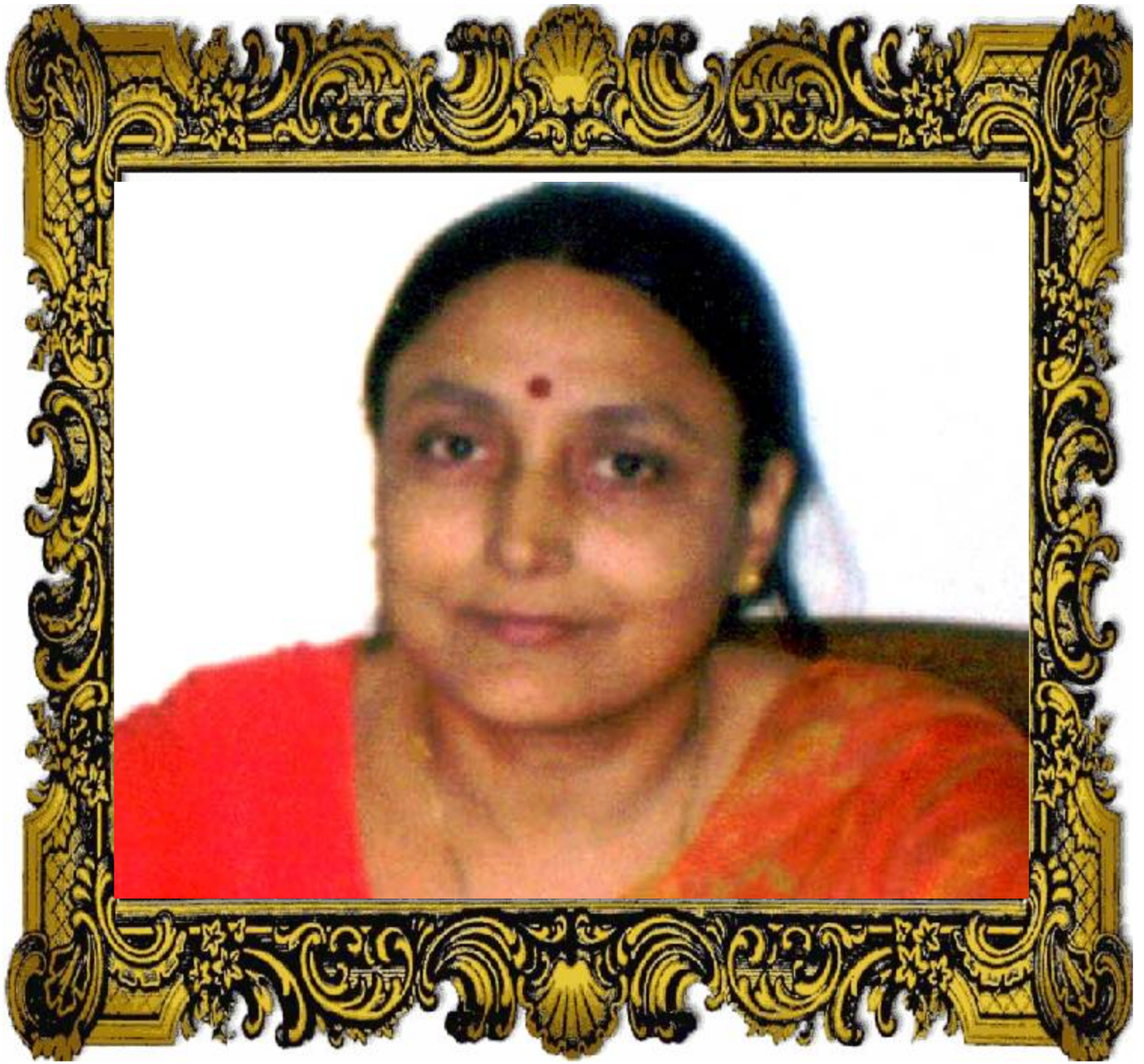
A gentleman is any man who wouldn't hit a woman with his hat on

Whether you be man or woman you will never do anything in this world without courage. It is the greatest quality of the mind next to honor.

Man It is better for a woman to compete impersonally in society, as men do, than to compete for dominance in her own home with her husband, compete with her neighbors for empty status, and so smother her son that he cannot compete at all.



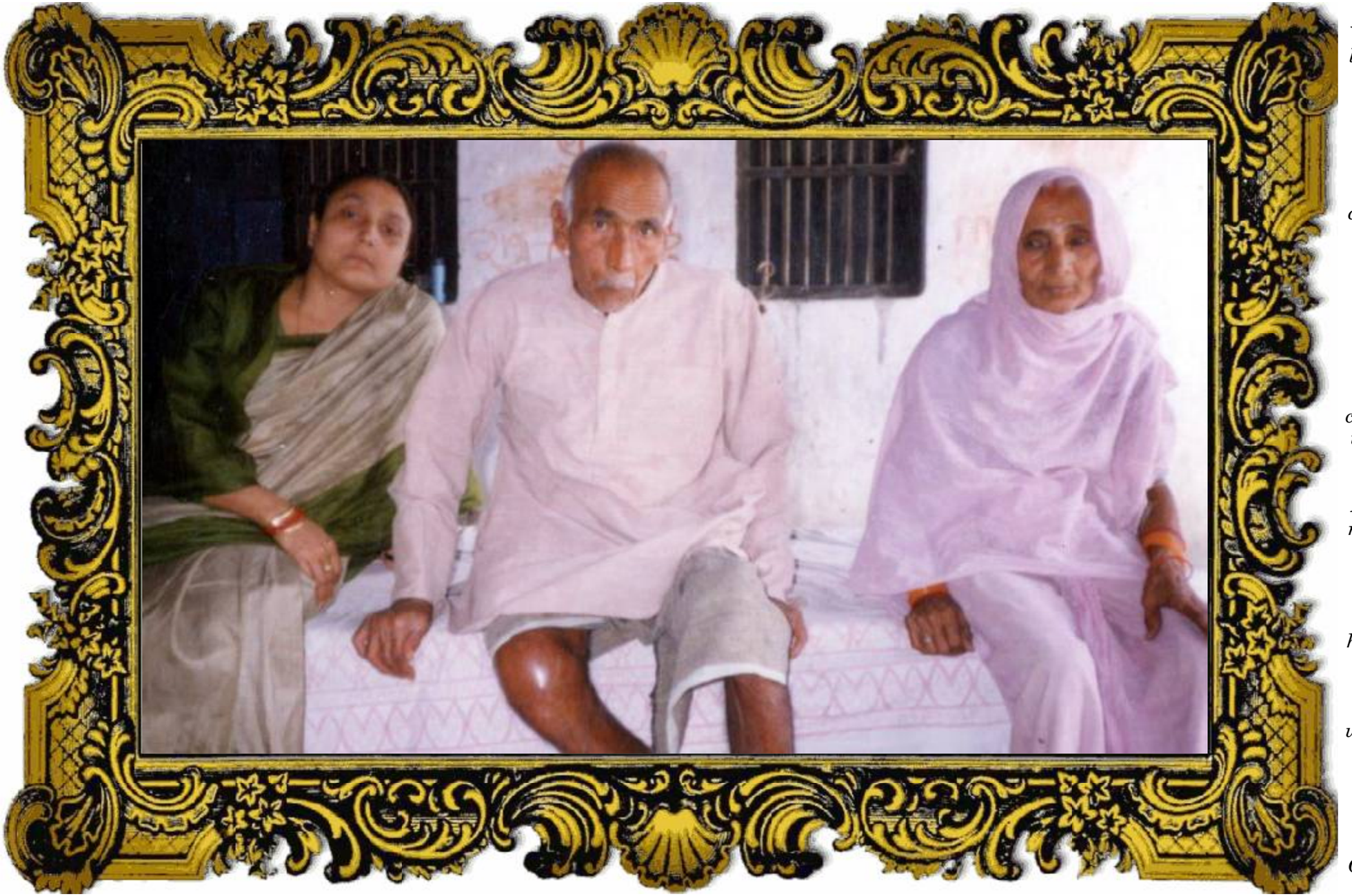
1995 : Nisha Jeewachh Trivedi (40) during Diwali on 23/10/1995.



1995 : Nisha Jeewachh Trivedi (40) at Madhopur on the occasion of Chhath Festival on 29th October 1995.



1995 : Nisha Jeewachh Trivedi (40) with her Mother, Aunt and Daughers at Ratti Bhagwanpur, Vaishali.



1995 : Nisha Jeewachh Trivedi (40) with her ailing father Basawan Singh and mother Daya Devi at Ratti Bhagwanpur, Vaishali.

When a woman has lost her chastity she will shrink from nothing.

The desire of the man is for the woman, but the desire of the woman is for the desire of the man.

The heyday of woman's life is the shady side of fifty.

Fifty Any woman can fool a man if she wants to and if he's in love with her.

For the woman, the man is a means: the end is always the child.

Her A woman tells her doctor, 'I've got a bad back.' The doctor says, 'It's old age.' The woman says, 'I want a second opinion.' The doctor says: 'Okay - you're ugly as well.'

Old Age If a woman earned a dollar by scrubbing, her



1995 : Nisha Jeewachh Trivedi (40) with her mother Daya Devi at Ratti Bhagwanpur, Vaishali.

husband had a right to take the dollar and go and get drunk with it and beat her afterwards. It was his dollar.

My mother was an immigrant woman, a peasant woman, struggled all her life, worked in the garment center. Al Lewis Life, Mom, Mother All a woman needs is a good bath, clean clothes, and for her hair to be combed. These things she can do herself. I very seldom go to the hairdresser, but when I do, I just marvel.

As a woman I can't go to war, and I refuse to send anyone else. Jeannette Rankin War, Woman, Go Yes, I am seeking a husband. As soon as the right man asks me, I shall say, 'It is not good for a woman to live alone.

I like being a woman, not a girl. When they take surveys of women in business, of the Fortune 500, the successful women, 80% of them, say they were in sports as a young woman.

Most of us have trouble juggling. The woman who says she doesn't is someone whom I admire but have never met.

Someone We're making this as entertainment. But God willing, if this show stays on and people see a woman in that office for a while, I think it will help people become more used to it. It's certainly about time that we had a few female presidents.

A woman is always younger than a man at equal years.

Man is jealous because of his amour propre; woman is jealous because of her lack of it.

It sometimes happens that a woman is handsomer at twenty-nine than she was ten years before.

A man's desire is for the woman, but the woman's desire is rarely other than for the desire of the man.

I'm not busy... a woman with three children under the age of 10 wouldn't think my schedule looked so busy.

A man can sleep around, no questions asked, but if a woman makes nineteen



1996 : Nisha Jeewachh Trivedi (41), Sonu, Satyajit and Mona on the occasion of Sonu's birthday on 10th June 1996.

Chapter 38
PICTORIAL DETAILS OF 1996

or twenty mistakes she's a tramp.

A woman may have a witty tongue or a stinging pen but she will never laugh at her own individual shortcomings. My father was a statesman, I am a political woman. My father was a saint. I am not.

Political Modern invention has banished the spinning wheel, and the same law of progress makes the woman of today a different woman from her grandmother.

In the last analysis, even the best man is evil: in the last analysis, even the best woman is bad.

What house, bloated with luxury, ever became prosperous without a woman's excellence?

A woman's flattery may inflate a man's head a little; but her criticism goes straight to his heart, and contracts it so that it can never again hold quite as much love for her.

I am fiscally prudent and socially progressive. I believe in protecting a woman's right to choose. I believe in marriage equality.



1996 : Nisha Jeewachh Trivedi (41) feeding cake to Sonu on her birthday on 10th June 1996.

Every woman needs to know the facts. And the fact is, when it comes to breast cancer, every woman is at risk.

I love having a man in my life, and being his woman at the end of the day. I know it's a dichotomy.

I don't feel it is a success in the career to be the pretty woman; career success comes from being characters who tell us something about the truth.

I want to do a show about a woman who's juggling a career with a relationship.

We learned to put discipline in the haircuts by using actual geometry, actual architectural shapes and bone structure. The cut had to be perfect and layered beautifully, so that when a woman shook it, it just fell back in.

All my life, it's been the same with men. Being a woman who is famous and adored by men is very hard for any boyfriend to handle. All my boyfriends end up insecure.

I can create something that allows a woman to feel better - that is the true reward.



1996 : Nisha Jeewachh Trivedi (41) and Sonu on the occasion of Sonu's birthday on 10th June 1996.



1996 : Nisha Jeewachh Trivedi (41) with her Sister-in-Law Shobha Sharma during the Shraddh of her Jeth Jitendra Trivedi at Madhopur on 9/4/1996.

Any man and woman, and I've been on the record, any man or woman who wears the uniform and serves this country is a hero.

When a woman gets dressed up to go out at night, she wants to give 50% away, and hold the rest back. If you're an open book, there's no allure.

I'd be happy to be taken as a woman - and that's what I was initially trying to do when I started throwing on dresses and stuff. But that wasn't going to happen because everyone kept calling me sir. So I thought I'd change the method and just start wearing what I wanted to wear.

The Prime Minister is head of team but its not a one woman act. I've been called all those things. Intellectual, sharp-tongued, all true.

I am the woman I grew to be partly in spite of my mother, and partly because of the extraordinary love of her best friends, and my own best friends' mothers, and from surrogates, many of whom were not women at all but gay men. I have loved them my entire life, even after their passing.

A lot of people work out to be skinny. That's so boring, and it seems like a depressing goal for a modern woman.



1996 : Nisha Jeewachh Trivedi (41) with her Brother-in-Laws Gajendra Shahi, Ajoy Kumar and Chhoteji during the Shraddh of her Jeth Jitendra Trivedi at Madhopur on 9th April 1996.



1996 : Nisha Jeewachh Trivedi (41) with her Brother-in-Law Rai Chandra Bhushan Sharma (Chhoteji) during the Shraddh of her Jeth Jitendra Trivedi at Madhopur on 9th April 1996.



1996 : Nisha Jeewachh Trivedi (41), Dushyant, Sonu and Tanuja on the occasion of her Marriage Anniversary on June 1, 1996.



1996 : Nisha Jeewachh Trivedi (41) on the occasion of Akshay Tritiya on 20th April 1996.

Nisha Jeewachh Trivedi spent her whole life in researching on the art and science of the sociological aspects of the family. According to her Sociological studies of the family look at:

* demographic characteristics of the family members: family size, age, ethnicity, and gender of the members
* social class of the family, the economic level and mobility of the family, the professions of its members, the education levels of the family members
* what spheres of life are important in and to the family unit
* the effect of social change on the family
* the interactions of the family with other social organizations.
* diversity of family forms in contemporary societies in relation to ideology, gender differences, and state policies such as those concerned with marriage
* interaction between family members within the family. How they rely on one another. How they work together/rely on the work of someone in the family.

Examples of specific issues looked at include:

* Changing roles of family members. Each member is restricted by the sex roles of the traditional family. These roles such as the father as the worker and the mother as the homemaker are declining. The mother is becoming the supplementary provider and she retains the responsibilities of child rearing.

Therefore, the female role in the labor force is ôcompatible with the demands of the traditional family.ö Sociology studies the adaptation of the males role to caregiver as well as provider. The gender roles are increasingly interwoven.

* Increase in sole occupancy dwellings and smaller family sizes
* Average age of marriage being older
* Average number of children decreasing and first birth at later age
* The historical pattern of fertility, from baby boom to baby bust (instability)
* The ageing population, and the trend towards greater life expectancy
* Rising divorce rates and people who will never marry
* How the choices of the parents affect their children
* Same sex couples and marriages
* Children of same sex couples

Research methods in the sociology of the family can be broken down to three major approaches, each with its own strengths and weaknesses.



1996 : Nisha Jeewachh Trivedi (41) and her husband Priya Ranjan Trivedi on the occasion of their Marriage Anniversary on June 1, 1996.

One approach is survey research of contemporary families. This holds the benefit of leaving statistical data and large and hopefully random samples from which a researcher can interpolate the general traits of a society.

However, survey respondents tend to answer as would feel regular or ideal rather than as things might actually be. It also gives a very one-sided explanation view of a larger group, which does not sufficiently allow for contention.

The information is often outdated, not representing the true statistics of the world. The information can also be deceiving and not represent the true points that the surveys and graphs are representing.

Another method is ethnographic research of families. Where surveys allow for broad but shallow analyses, observation allows sociologists to obtain rich information on a source of a much more limited size. It allows the research an "insider" perspective, and through this closer look, a better idea of the actual social framework of families. Where surveys are strong, however,



1996 : Nisha Jeewachh Trivedi (41) with Neelam, Madam Julka, Annu and Tanuja on her 18^{9h} Birthday on 7th September 1996.



1996 : Nisha Jeewachh Trivedi (41) feeding cake to Tanuja on her 18^{9h} Birthday on 7th September 1996.

ethnographic research is weak. By reducing the size of a sample size, it may be no longer evident as to how representative the family being researched on is, to families at large within a society, and then also does not allow much room in linking the specific traits of the families being observed to a society more generally. Finally, a researcher can use documented studies of families from the past as a source of information. These sources may include very personal items (such as diaries), legal records (census data, wills, court records), and matters of public record (such as sermons).

The construction of race in Western society and, to a degree, globally, has led to a distinct view of interracial intimacy. Although interracial relationships and marriages have become far more popular and socially acceptable in the United States and Western Europe since the Civil Rights era, these unions continue to be viewed with less than total acceptance by significant portions of the population.

More historically, American Families by Stephanie Coontz treats the difficulties these couples went through during the time before Loving v. Virginia, when interracial marriage bans were declared unconstitutional.



1996 : Nisha Jeewachh Trivedi (41) Tanuja on her 18^{9h} Birthday on 7th September 1996.



1996 : Nisha Jeewachh Trivedi (41) with Sonu, Annu and Tanuja during the Environmental Communication Summit on 30th Dec. 1996.

These bans functioned to enforce the one-drop rule and reenforce identity and privilege. Internationally, the far right continues to promote ideas of racial purity by working against the normalization of interracial couples and families.

Pre-modern family life and religious discourse

Historically, religious discourses have played a significant role in constituting family members and constructing particular forms of behavior in families, and religion has been particularly important in discourses on female sexuality. An example of the role of religion in this respect was the'witchcraft craze' in Medieval Europe. According to Turner, this was a device to regulate the behavior of women, and the attack on women as witches was principally 'a critique of their sexuality'. 'Women were closely associated with witchcraft, because it was argued that they were particularly susceptible to the sexual advances of the devil. ...Women were seen to be irrational, emotional and lacking in self-restraint; they were especially vulnerable to satanic temptation.'

Turner argues that attempts to regulate female sexuality through religious discourse have, in the case of Western Europe, to be understood in the context of concerns about managing private property and ensuring its continuity. Thus, for the land-owning aristocracy, the point of marriage was to produce a male heir to the



1996 : Nisha Jeewachh Trivedi (41), Priya Ranjan Trivedi and Rajesh Pandit performing Pooja at A 45, Paryavaran Complex in October 1996.



1996 : Nisha Jeewachh Trivedi (41) with Priya Ranjan Trivedi during Rashtriya Hindi Diwas function on 14th September 1996.



1996 : Nisha Jeewachh Trivedi (41) with Anand Shankar Madhavan (78) during Hindi Diwas Samaroh on 14th September 1996.





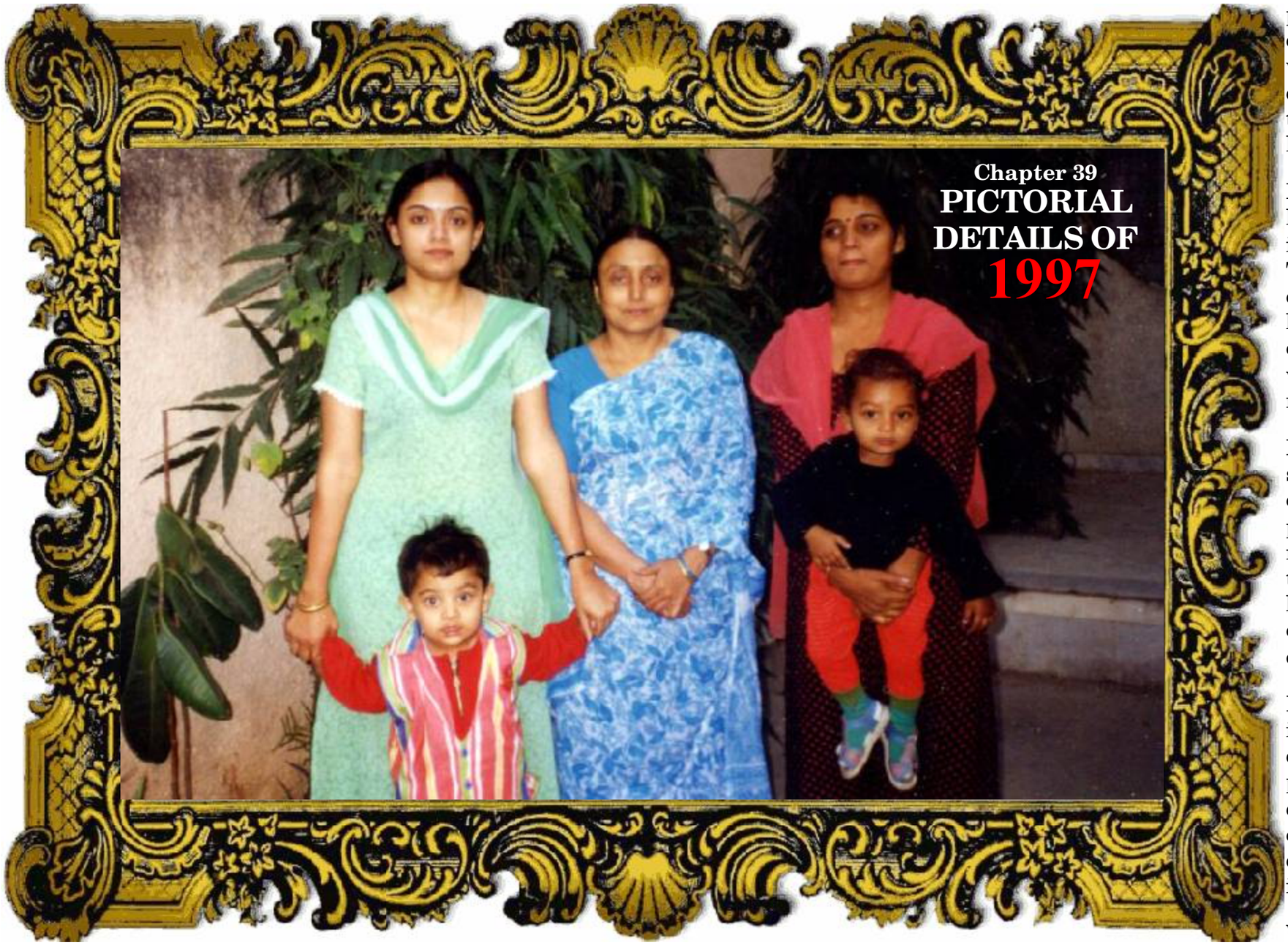
1996 : Nisha Jeewachh Trivedi (41) on the occasion of Mahatma Gandhi Birth Anniversary function at Paryavaran Complex, New Delhi on 2nd October 1996.



1996 : Nisha Jeewachh Trivedi (41) with Madam Julka and Shashi Prabha during Christmas Celebrations on 25th December 1996.



1996 : Nisha Jeewachh Trivedi (41) with her relatives and friends on the occasion of Deepavali on 10th November 1996.



1997 : Nisha Jeewachh Trivedi (42) with Bandana, her son Yash and Reena with her son Annu during Holi festival.

property of the household. Since child mortality was common, women had to be more or less continuously pregnant during their marriage to guarantee a living male heir.

Furthermore, this heir had to be legitimate, if disputes over inheritance were to be avoided. This legitimacy could only be ensured by the heads of households marrying virgins and ensuring the chastity of their wives for the duration of the marriage.

Equally, daughters had to be sexually pure if they were to be eligible for marriage to other property-holding families. Such marriages were prompted solely by the need to produce children and had none of the elements of eroticism and sexual compatibility of contemporary marriages.

In pre-modern Europe, these interests were reflected in the character of marriages. They were private, arranged contracts that could be easily dissolved in the event of child production being compromised by the woman's infertility or infidelity.

With the entry of the Church into marriage arrangements, different



1997 : Nisha Jeewachh Trivedi (42) during her husband's 47th birthday on 13 March 1997.



1997 : Nisha Jeewachh Trivedi (42) attending the Tibetan's New Year function Losar at Majnu Ka Tila, New Delhi in March 1997.

definitions of marriage emerged. Lifelong marriages were demanded,but with a concern to regulate sexuality, particularly the sexuality of women.

In the year 2015, Judeo-Christian belief system marriage is modeled after Adam and Eve's lifetime commitment between man and woman. The married couple produces children, constituting the nuclear family. Some sociologists now dispute the degree to which this idealized arrangement has and does reflect the true structure of families in American society. In her 1995 article The American Family and the Nostalgia Trap, sociologist Stephanie Coontz first posited that the American family has always been defined first and foremost by its economic needs.



1997: Nisha Jeewachh Trivedi (42) with Tanuja on her 19th Birthday on 7th September 1997.



1997 : Nisha Jeewachh Trivedi (42) on her Marriage Anniversary on June 1, 1997.



1997: Nisha Jeewachh Trivedi (42) with Priya Ranjan Trivedi, Surya Nath Prasad and his family members during the World Environment Congress on 30th December 1997.



1997: Nisha Jeewachh Trivedi (42) with Sonu, Shwetabh, Anshu and Kajal Pandit during Environmental Communication Summit held on 5th June 1997.



1997 : Nisha Jeewachh Trivedi (42 \) with Chhoteji, Shobha and Gyanu during her Marriage Anniversary on June 1, 1997.



1997 : Nisha Jeewachh Trivedi (42) with Neelam, Bandana, Sonu and Annu on the occasion of World Environment Week celebrations on 5-12 June 1997.



1997 : Nisha Jeewachh Trivedi (42) with her daughter Sonu on her 22nd Birthday on 10th June 1997.



1997 : Nisha Jeewachh Trivedi (42) on the occasion of Diwali 1997.

For instance, in colonial times families often relied on slaves or indentured servants to support themselves economically. The modern ôbreadwinner-homemaker model,ö argues Coontz, then has little historical basis. Only in the 1950s did the myth of the happy, nuclear family as the correct family structuration arise.

“The modern family is increasingly complex and has changed profoundly, with greater acceptance for unmarried cohabitation, divorce, single-parent families, same-sex partnerships and complex extended family relations. Grandparents are also doing their bit.”

To paraphrase the quote, family structure is changing drastically and there is a vast variety of different family structures.

Yet Coontz argues in Marriage, A History that during the 20th century, marriages have become increasingly unstable in the United States as individuals have begun to seek unions for the ideals of love and affection rather than social or economic expediency. This transition has blurred the division of labor within the breadwinner-homemaker model, such that maintenance of the household and childcare, called the ôsecond shift,ö are now topics for debate between marital partners. Sociologist Arlie Russell Hochschild argues in The Second Shift that despite changes in perceptions of the purpose of marriage and the economic foundations for marriage, women continue to do the bulk of care work to the detriment of the American family. Hochschild illustrates the ways in which an unequal division of the second shift undermines family welfare by reducing marital equality and spousal satisfaction.

Families and marriage have increasingly become areas where gender matters. However, it is important to note that gender differences in marriage have too often been perceived as merely an “individual struggle and depoliticized by reducing social inequalities to differences”.

There are many theoretical models to describe how people determine who to marry. An important gender-focused approach is an intersectional approach that combines education level and gender. Men and women operate in a ômarriage marketö that is influenced by many competing factors. One of the most decisive factors is education level. Studies have shown that men and women tend to marry partners that have attained a level of education similar



1997 : Nisha Jeewachh Trivedi (42) with the President Dr. Shankar Dayal Sharma and IEE Team Members.



1997 : Nisha Jeewachh Trivedi (42) on the occasion of Tanuja's Birthday on 7th September 1997.



1997 : Nisha Jeewachh Trivedi (42) eating cake from Tanuja on 7th September 1997.



1997 : Nisha Jeewachh Trivedi (42) with Yash during Chhath festival.



1997 : Nisha Jeewachh Trivedi (42) with Tanuja and Pinku at India International Centre during the World Environment Congress.

to their own. In the study by Bruze, Svarer, and Weiss, low education is defined as a high school education or less, medium education is defined as vocational education, and high education is defined as a college education (2015).

Marriages depend on the expectations of two people and are ôformed and terminated based on those expectations. Consequently, individuals ôare selected into and out of the marriage market on the basis of their education. The most distinct marital trend is that men with low education are slowly selected out of the marriage market, instead remaining single.

The driving force behind this process is that a marriage in which both partners or only the husband have low education end with divorce at a substantially higher rate than marriages where both partners or the husband do not have low education.

Young women with medium education levels tend to have the highest rates of marriage. Highly educated men tend to marry highly educated women.



1997 : Nisha Jeewachh Trivedi (42) with Neelam, Sonu, Annu, Tanuja, Hansa and Meenu at India International Centre during World Environment Congress in December 1997.



1997 : Nisha Jeewachh Trivedi (42) with her Brother-in-Law Gajendra Shahi and Sister-in-Law Krishna Trivedi Shahi at India International Centre.



1997 : Nisha Jeewachh Trivedi (42) with Neelam, Annu, Sonu, Chinu, Madhu and Meenu on the occasion of her birthday on 10th March 1997.



1997 : Nisha Jeewachh Trivedi (42) with Neelam, Tanuja, Raja and Gyanu during Deepavali celebrations.

Moreover, men and women who have attained high levels of education delay marriage past the age when other individuals typically marry.

This trend becomes stronger with age: the proportion of married with high educations who are married to women with similarly high educations reaches 64% when the men are 46 years old.

Another important intersectional factor to consider in relation to gender and marriage is marriage markets.

Marriage market means how economics affects who marries, whose bonds endure and what this means for future generations of workers and parents. Analyzing marriage markets as they pertain to marriage has several benefits.

First, marriage market conditions are forces that influence marriage from



1998 : Nisha Jeewachh Trivedi (43) with her Husband Priya Ranjan Trivedi on his 48th Birthday on 13th March 1998.



1998 : Nisha Jeewachh Trivedi (43) with her Husband Priya Ranjan Trivedi on his 48th Birthday on 13th March 1998.



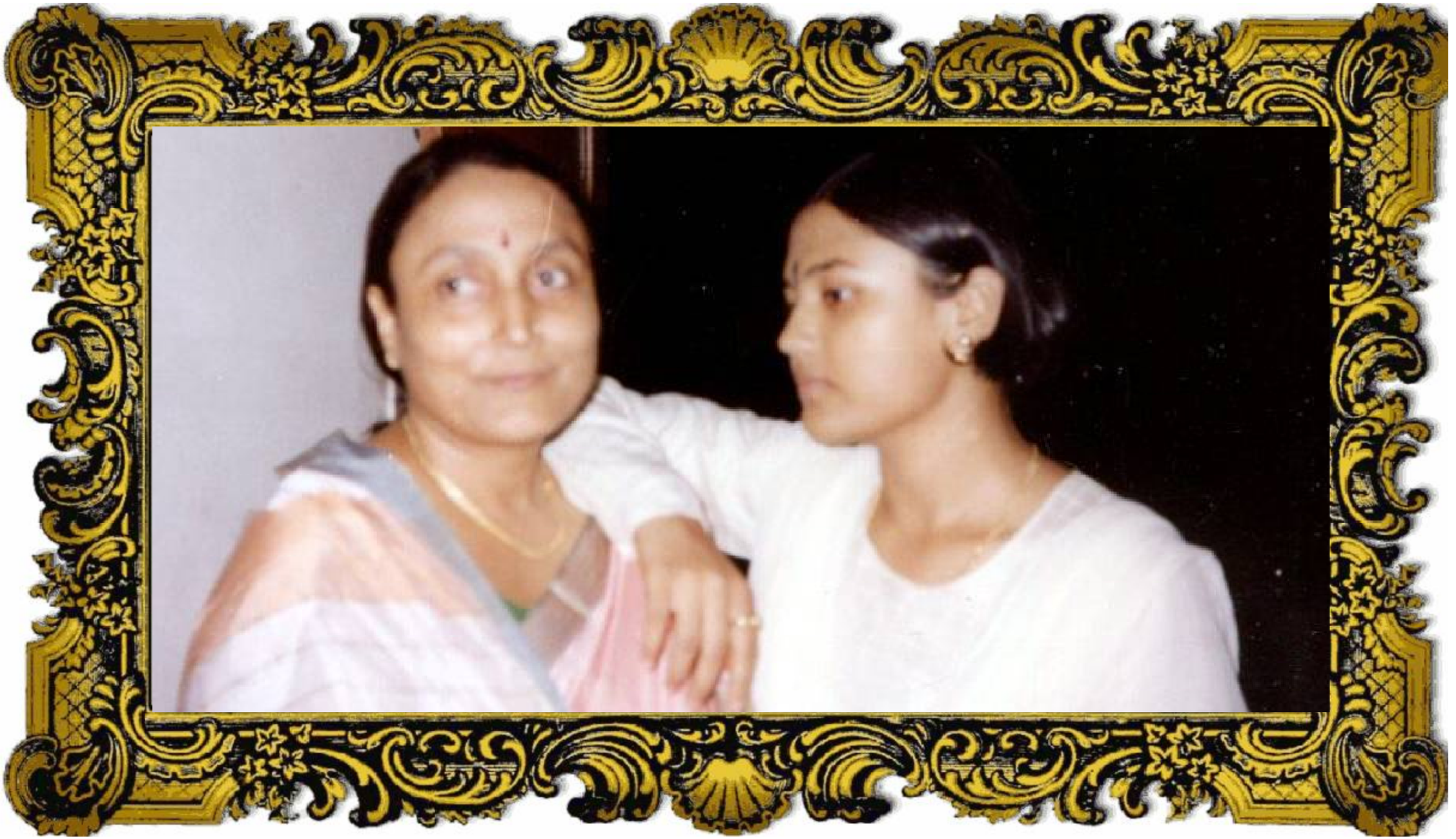
1998 : Nisha Jeewachh Trivedi (43) with her Husband Priya Ranjan Trivedi on his 48th Birthday on 13th March 1998.



1998 : Nisha Jeewachh Trivedi (43) and Priya Ranjan Trivedi on the occasion of United Nations Day on 24th October 1998 at 55 Lodi Estate, New Delhi.



1998 : Nisha Jeewachh Trivedi (43) with Tanuja, Ms. Harmail and Ms. Raina on the occasion of her Birthday on 10th March 1998.



1998 : Nisha Jeewachh Trivedi (43) with Tanuja on the occasion of her Birthday on 10th March 1998.



1998 : Nisha Jeewachh Trivedi (43), Anu, Shashi Prabha, Sonu, Rohit, Pinku and Shwetabh on the occasion of Holi celebrations at Paryavaran Complex.



1998 : Nisha Jeewachh Trivedi (43) greeting the delegate attending the World Drugless Therapy Congress at Paryavaran Auditorium on 2nd Oct. 1998.

outside they subjects affect, which means they impact the general trends of marriage decisions.

In other words, individual circumstances cause people to make decisions about their marriages that might be specific to their personal situation; marriage markets impact all peoples decisions about marriage from a macro level, which means stead incomes and job make for sound marriage. In addition, Job stability benefits both employeers through greater productivity and families though more cohesion. Second, marriage market conditions may capture many economic influences.

Empirical findings indicate that financial stability is an important requisite for marriage. In weak marriage markets (when there is high unemployment) couples who would like to get married may delay doing so due to unemployment or financial troubles.

Furthermore, even couples that are already married



1998 : Nisha Jeewachh Trivedi (43) with Tanuja and Piyush during World Environment Day celebrations.

may face doubts about the future economic status of themselves or their partners, which can create marital instability. Conversely, strong labor markets (when unemployment is low) may improve the employment situation and financial situation of either partner, which may facilitate marriage and increase economic stability. Thus, when marriage markets are strong and unemployment is low, marriage may be perceived as more attractive to individuals than when marriage markets and weak and unemployment is high.

Social class interacts with gender to impact the male-female dynamic in marriage, particularly with respect to ôtemporal flexibility at work and homeö. Research shows that class advantaged men and women use their class privilege and the flexibility it provides them in ways that support conventional gender roles. Conversely, men and women who do not have access to such flexibility and control of their time are pressured to weaken conventional gender expectations regarding marriage, family, and jobs. Gertsel and Clawson conducted a study in which they collected data from four groups of paid care workers, divided by class and gender (2014). The two class-advantaged groups were nurses and doctors.

The nurses were almost exclusively women and the doctors were almost exclusively men. This group had a number of choices about work hours and their ability to utilize family-friendly workplace policies. The two class-disadvantaged groups were female nursing assistants (CNAs) and male emergency medical technicians (EMTs). The class-disadvantaged group had fewer choices regarding their work hours and faced greater constraints in flexibility and control of their time. Women in



1998 : Nisha Jeewachh Trivedi (43) with Neelam and Shobha during Enviro98 at Pragati Maidan, New Delhi in December 1998.



1998 : Nisha Jeewachh Trivedi (43) with Priya Ranjan Trivedi, Sudhir Pandey, Tanuja, Mayawati, Harendra and Bengali Dada during Deepavali-Chhath celebrations.



1998 : Nisha Jeewachh Trivedi (43) attending the World Environment Week celebrations on 5th June 1998.



1998 : Nisha Jeewachh Trivedi (43) on the occasion of Mahatma Gandhi's Birth Anniversary.



1998 : Nisha Jeewachh Trivedi (43) in a pensive mood.



1998 : Nisha Jeewachh Trivedi (43) with Chinu, Bandana, Madhu Chinu Babu, Annu, Piyush and Tanuja on the occasion of Tanuja's 20th Birthday on 7th September 1998.



1998 : Nisha Jeewachh Trivedi (43) with Chinu, Bandana, Madhu, Guggu, Chinu Babu, Annu and Tanuja on the occasion of Tanuja's 20th Birthday on 7th September 1998.



1998 : Nisha Jeewachh Trivedi (43) with Priya Ranjan Trivedi, Neelam, Ranjan and Tanuja on the occasion of Tanuja's 20th Birthday on 7th September 1998.



1998 : Nisha Jeewachh Trivedi (43) with Tanuja, Chinu, Neelam and Shashi Prabha during Peace Congress at India International Centre, New Delhi.



1998 : Nisha Jeewachh Trivedi (43) with Mona putting jewellery on her head during her marriage on 5th February 1998.

particular need flexible work hours in order to meet the inflexible demands that marriage and a family place upon them, as traditional gender expectations stipulate that the woman be the primary caregiver.

The results of this study demonstrate that class, intersecting with gender, influences the ability of men and women to obtain and utilize flexibility with their time.

Furthermore, gender shapes the particular variety of flexibility demanded. In advantaged occupations, both men and women are able to acquire the flexibility they so desire. However, they choose to use the control that this affords them in different manners. Women cut back on paid work hours and take leaves to handle domestic labor and child-care. In other words, they make job sacrifices.

On the other hand, men are less likely to utilize family-friendly policies to make work sacrifices; they spend less at home and more time working. In essence, both men and women of class-advantaged occupations use the flexibility that their status provides them to enact neotraditional gender expectations.

Class-disadvantaged men and women do not have the same temporal flexibility that allows them to make



1998 : Nisha Jeewachh Trivedi (43) with Priya Ranjan Trivedi, Tanuja, Chiku, Madhuri and Sonu on the occasion of Mona's wedding on 5th February 1998.



1998 : Nisha Jeewachh Trivedi (43) performing rituals on the occasion of Mona's wedding on 5th February 1998.

decisions on how to allocate their time. They face stricter constraints on their work hours and policies, thus making it impossible for them to choose whether to spend more time at work or more time at home.

For example, even if a class-disadvantaged woman wanted to spend less time at work and more time with her children or in the home, she might not be able due to the inability to get time off from work or take a leave of absence.

Thus, class-disadvantage makes it more difficult for both men and women to adhere to traditional gender expectations. The researchers showed that class advantage is used to ôdo genderö in traditional ways, while class disadvantage may lead to a violation of traditional gender expectations in a way that "undoes gender".

Research indicates that three principal factors predict how well men and women perceive their work-life balance in marriage: job characteristics, family characteristics, and spillover between work and family. Job characteristics determine workers freedom to balance multiple demands and obligations in their marriage. As demonstrated by Gertsel and Clawson, higher-level occupations are generally more accommodating to family life than are lower level occupations (2014). Furthermore, the number of hours worked and the work spillover into family life are the most telling predictors of perceived imbalance in marriage. Keene and Quadagno found a greater likelihood of perceived imbalance when work duties caused men or women to miss a family event or make it difficult to maintain their home (2004).



1998 : Nisha Jeewachh Trivedi (43) with Groom Viru, Uma, Neelam, Shobha, Bachchi and Sadhana on the occasion of Mona's wedding on 5th February 1998.



1998 : Nisha Jeewachh Trivedi (43) performing rituals on the occasion of Mona's wedding on 5th February 1998.



1998 : Nisha Jeewachh Trivedi (43) with Uma performing rituals on the occasion of Mona's wedding on 5th February 1998.



1998 : Nisha Jeewachh Trivedi (43) performing rituals on Viru on the occasion of Mona's wedding.

Additional research by Keene and Quadagno suggests that the gender expectations that men should prioritize their work lives and women should prioritize their marriage and home life no longer exist. However, there persists an unequal division of labor in the home between men and women. One theoretical approach to explain this concept is the "gender similarity" approach, which ôpredicts that the convergence in men's and women's work and family demands should lead to a convergence in attitudes toward work and family responsibilities and feelings of work-family balance". In contrast, the "gender differences" approach stipulates that "normative differences between men and women remain, with the family still primarily defined as women's sphere and paid work as men's domain".

There is empirical evidence in support of both theories. Some research supports the convergence of men's and women's work experiences: both men and women make adjustments in their marriage and personal lives to meet their employer's expectations, while also making adjustments at work to maintain their marital and family obligations.

However, the analysis from the abovementioned study supports the gender differences model. Gender differences exist in the division of household labor and chores, with men working more hours and women spending more time on domestic and child-care responsibilities. Further research is necessary in this area to draw more definitive conclusions.

The divorce rate in western countries has generally increased over time. Divorce rates have however started to decrease over the last twenty years. In the USA, divorce rate changed from l.2 per 1000 marriages in 1860 to 3.0, 4.0 and 7.7 in 1890, 1900, 1920 then to, 5.3, 4.7, 4.1 and 3.7 per 1000 marriages in 1979, 1990, 2000 and 2004 respectively. People are less inclined to stay in unhappy relationships to keep the family unit intact and the maintain consistency in their children's lives, the way previous generations did. As couples choose to leave their spouses in the hope of bettering the quality of their lives; children are being raised in a complex mTlange of step-parents, step-siblings, half siblings, and binuclear families.

Divorce rates in Canada and the United States fluctuated in a similar pattern, though the United States still has the highest divorce rate in the world (50% higher than Canada's). Many of today's marriages end up in



1998 : Nisha Jeewachh Trivedi (43), Sadhana, Chinu and Megha during Mona's wedding on 5th February 1998 at Patna.



1998 : Nisha Jeewachh Trivedi (43) at Jagat Amrawati, Patna in February 1998.



1998 : Nisha Jeewachh Trivedi (43) at Jagat Amrawati, Patna in February 1998.



1998 : Nisha Jeewachh Trivedi (43) with the Governor of Bihar Dr. A. R. Kidwai on the occasion of Mona's wedding on 5th February 1998.



1998 : Nisha Jeewachh Trivedi (43) with Rashmirekha, Nutan, Uma and Neelam on the occasion of Mona's wedding on 5th February 1998.



1998 : Nisha Jeewachh Trivedi (43) during her Birthday on 10th March 1998.



1998 : Nisha Jeewachh Trivedi (43) during her Husband's Birthday on 13th March 1998.



1999 : Nisha Jeewachh Trivedi (44) receiving new year greetings on January 1, 1999 at Paryavaran Complex.

divorce, for many different reasons. The following are some of the most common causes:

1. Individualism: In todayÆs society, families spend more time apart than they do together. Some individuals in a family focus more on personal happiness and earning income to support their family that it consumes the time actual spent with their family.

2. Feelings are no longer mutual: Many people end marriages because they are no longer satisfied by sexual needs or merely because they have lost feelings for one another. This often happens when one partner finds a more exciting relationship and chooses to move forward with that new relationship. In some cases, a partner may even commit adultery which also may result in a divorce as a partner discovers their partner being unfaithful to them.

3. Women have become more independent: Now that women have equal rights and have proven over time that they have the potential and ability to support themselves, women find it much easier to leave unhappy marriages. They are also more work focused, thus giving them less time to cope with their relationship.

4. Stress: Stress is a big factor in marriages. Working to support a family, while trying to stabilize finances is a big factor of stress. Also,



1999 : Nisha Jeewachh Trivedi (44) on the occasion of the marriage of Chinu Babu (Daughter of Babuaji of Pilkhi) at Paryavaran Complex, New Delhi.



1999 : Nisha Jeewachh Trivedi (44) during her MarriageAnniversary on June 1, 1999.



1999 : Nisha Jeewachh Trivedi (44) blessing Sergei Krivov.



1999 : Nisha Jeewachh Trivedi (44) with Priya Ranjan Trivedi, Sergei Krivov with wife Anju Dahiya and Tanuja during the Marriage Reception of Sergei Krivov and Anju Dahiya.



1999 : Nisha Jeewachh Trivedi (44) with Uma, Shobha, Sergei Krivov with wife Anju Dahiya and Tanuja during the Marriage Reception of Sergei Krivov and Anju Dahiya.



1999 : Nisha Jeewachh Trivedi (44) and Priya Ranjan Trivedi (49) at Paryavaran Gardens during the Pre-Millennium Congress.



1999 : Nisha Jeewachh Trivedi (44) with Priya Ranjan Trivedi, Nanhku and Chinu Babu during the Vidai of Chinu Babu after marriage performed at Paryavaran Complex.



1999 : Nisha Jeewachh Trivedi (44) with family members during the Laghter Show organised at Paryavaran Complex on June 1, 1999.

with both partners working (in most cases), leaves less "family time" which makes raising children difficult. This often happens in the stage where couples are raising young children.

5. Socially acceptable: In today's generation, divorce is now more socially acceptable. Now, instead of discouraging a divorce in an unsatisfying relationship, it is more widely accepted and sometimes even encouraged. Not only is it now more acceptable, but it is also easier to get a divorce legally than it was in previous years according to the Divorce Act of 1968.

Many scholars have attempted to explain why humans enter relationships, stay in relationships and end relationships. Levinger's (1965, 1976) theory on divorce is based on a theoretical tradition consisting of three basic components: attractions, barriers and alternatives. Attraction in this theory is proportional to the rewards one gets from the relationship minus the cost of the relationship.

All the things that can be seen



1999 : Nisha Jeewachh Trivedi (44) with Yash Isan.

as gains from the relationship such as love, sex, companionship, emotional support and daily assistance are the rewards of the relationship. The costs would the negative aspects of the relationship such as domestic violence, infidelity, quarrels and limitations on personal freedom. Generally people tend to stay in high rewards and low cost relationships. However, the reverse situation, that is, a costly marriage with few benefits does not automatically lead to divorce. Couples must overcome barriers such as religious beliefs, social stigma, and financial dependence or law restrictions before they successfully dissolve their marriage. A costly marriage is also not the only reason why a couple may decide to divorce. The possibility of an alternative situation, where a spouse would get better rewards with another partner or alone may also lead to divorce.

Another theory to explain why relationships end is the "Mate ejection theory,ö" by Brian Boutwell, J.C. Barnes and K.M Beaver. The Mate ejection theory looks at the dissolution of marriage from an evolutionary point of view, where all species seek to successfully reproduce. According to this theory there are gender differences in the process of ejection. For example, a woman will be more upset when her husband emotionally cheats on her and a man will be more upset when his wife physically cheats on him. The reason for this stems from evolutionary roots, a man emotionally cheating on his wife equates to a loss or reduction in resources for the wife to raise the children whereas an act of physical infidelity by the wife threatens the husband's chance to pass on his genes to the next generation via reproduction. Both these circumstances call for mate ejection. ôAncestral conditions that favored the dissolution of a mateship constituted a recurrent adaptive problem over human evolutionary history and thus imposed selection pressures for the evolution of strategic solutions.ö Put differently, the capability of emancipating themselves from certain relationships could have conferred a fitness benefit for ancestral humans.

Three longitudinal studies on divorce: The Marin County Project (the clinical study of 60 families that began in 1971), The Virginia County Study (a series of longitudinal studies on marriage, divorce and remarriage) and The Binuclear Family Studies of 98 families have helped expand the literature on divorce. The Binuclear study was based on the findings from the Marin County Project and Virginia County Study. This research has been used to understand the implications of divorce on children later on in life.

Judith Wallerstein, an influential psychologist's research on the effect of



1999 : Nisha Jeewachh Trivedi (44) with Bandana, Neelam, Madam Julka, Shashi Prabha, Chinu, Piyush and Yash during Holi celebrations.



1999 : Nisha Jeewachh Trivedi (44) with Satyajeet, Chinu, Kadambari Sharma, Jaya and Priya Ranjan Trivedi during his 49th Birthday on 13th March 1999.



1999 : Nisha Jeewachh Trivedi (44) with Bandana at A 45, Paryavaran Complex, New Delhi during Akshay Tritiya.



1999 : Nisha Jeewachh Trivedi (44) with her Mother-in-Law Savitri Trivedi, Neelam, Ajoy Kumar and Tanuja during Mahatma Gandhi Birth Anniversary on 2nd October 1999.



1999 : Nisha Jeewachh Trivedi (44) with Priya Ranjan Trivedi and Tanuja at Paryavaran Van (Forest) on the occasion of Forestry Day on 21st March 1999.



1999 : Nisha Jeewachh Trivedi (44) and Priya Ranjan Trivedi during 1999 World Environment Congress on 26/12/1999.

divorce(based on the Marin County Project), on children suggests that, ôchildren with divorced parents often reach adulthood as psychologically troubled individuals who find it difficult to maintain satisfying relationships with others. A lot of quantitative research done by other scholars agrees with Wallerstein's conclusion. It has been shown that the children with divorced parents have an increased risk of: experiencing psychological problems, having troubled marriages, divorcing and having poor relationships with parents especially the father. Wallerstein, however, has a disputed "extreme version" of her theory where she claims that the difference between the children with divorced and continuously married parents is dramatic and pervasive. Wallerstein's critics point out that Wallerstein's research results were compromised because she did not follow the rules for scientific research while compiling her data. Her sample was not random and she used case studies to support her theories instead looking at the data holistically. In addition, Wallerstein did not have a control group in her experiment. One such opponent of Wallerstein's extreme theory is Mavis Hetherington who argues that the negative effects of divorce on children have been exaggerated and that most children grow up without long-term harm. Hetherington's data showed that 25% of children with divorced parents reach adulthood with a serious social, emotional or psychological problem, compared to 10% of children with continuously married parents. 75% of the children grow up to be well-functioning adults.

Twenty years after the 98 families from the binuclear study were interviewed; the offspring from these families were interviewed. Eighty-five percent of the offspring were interviewed and out of those, 23% had completed postgraduate training, 33% had completed



1999 : Nisha Jeewachh Trivedi (44) with Tanuja and Shashi Prabha during the Cultural Evening organised at Paryavaran Complex.



1999 : Nisha Jeewachh Trivedi (44) with Bandana, Yash, Madam Julka, Vimmi, Chinu, Neelam, Nutan and Madam Arvind Das during Deepavali celebrations.



1999 : Nisha Jeewachh Trivedi (44) and Priya Ranjan Trivedi during their 30th Marriage Day on 1/6/1999.

college, 31% had completed post-secondary training, 10% had received their high school diplomas and the majority (85%) of the interviewed children were employed.

Mothering is the social practice of nurturing and caring for dependent children. It is a dynamic process of social interactions and relationships. Mothering is typically associated with women since it is typically women who mother their children. However, ônot all women mother, and mothering as nurturing and caring work is not inevitable the exclusive domain of women". Mothering as a female role is a social construction that is highly influenced by gender belief systems. The roles associated with motherhood are variable across time and culture.

The universalist approach to motherhood is aimed at conceptualizing the work that mothers do. This approach identifies mothers through what they do, rather than how they feel. Mothers share a set of activities known as ômaternal practice,ö that are universal, even though they vary as individuals and across cultures. These activities include nurturing, protecting, and training their children. An individual's mothering actions are shaped by their beliefs about family, individuality, the nature of childhood, and the nature of their child. These are also often shaped by their own childhood and past experiences with children. The dynamic interactions between the mother and child create deep and meaningful connections.

The particularistic approach to mothering suggests that the role of a mother, their activities, and understandings cannot be separated from the context in which they live. According to this theory, mothering takes place within specific historical contexts framed by interlocking structures of race, class, and gender Furthermore, a mother's strategies and meanings that she develops are influenced by different social locations, such as the intersections of regional and local political economy with class, ethnicity, culture, and sexual preference.



1999 : Nisha Jeewachh Trivedi (44) with Bandana and Tanuja during Disaster Education Congress on 30 December 1999.

Motherhood ideology is influenced by the idealization of the family structure and perpetuates the image of a white, middle-class heterosexual couple with children. Some sociologists refer to this as the "bourgeois family", which arose out of typical 16th- and 17th-century European households and is often considered the "traditional Western" structure. In this family model the father acts as the economic support and sometimes disciplinarian of the family, while the mother or other female relative oversees most of the childrearing. This structure is reflected, for example, in societies which legislate "maternity leave" but do not have corresponding "paternity leave". In East Asian and Western traditional families, fathers were the heads of the families, which meant that his duties included providing financial support and making critical decisions, some of which must have been obeyed without question by the rest of the family members. "Some Asian American men are brought up under stringent gender role expectations such as a focus on group harmony and filial piety, carrying on their family name and conforming to the expectations of the parents."



2000 : Nisha Jeewachh Trivedi (45) with Priya Ranjan Trivedi jointly cutting the cake on her Birthday on 10/3/2000.

Chapter 42
PICTORIAL DETAILS OF 2000

Families are often influenced by the media portrayal of the way women should run their families. In the book Media and Middle-Class Moms by Lara Descartes, women are often influenced by the social norms, and it is often the reason as to why they believe staying home or working is the right thing to do while having a family.

In many cultures, especially in a traditional western one, a mother is usually the wife in a married couple. Her role in the family is celebrated on Mother's Day. Anna Reeves Jarvis was a woman who originally organized Mother's Work Day's protesting the lack of cleanliness and sanitation in the work place. Jarvis died in 1905 and her daughter created a National Mother's Day to honor her mother. Mothers frequently have a very important role in raising offspring and the title can be given to a non-biological mother that fills this role. This is common in stepmothers (female married to biological father). In most family structures the mother is both a biological parent and a primary caregiver.

Many social scientists argue that one of the central gender norms for adult females is the desire to become a mother. This gender role is manifested in a ômotherhood mandate,ö which refers to the indoctrination of females to aspire to have children and raise them well. Furthermore, this mandate involves the prevailing ideology of intensive mothering. In this ideology, a mother is depicted as being completely devoted to the care of her children, while sacrificing her own needs and interests. This type of mothering is ôexclusive, wholly child centered, emotionally involving, and time-consuming". Intensive mothering ideology paints a picture of a mother



2000 : Nisha Jeewachh Trivedi (45) with Rahul, Tanuja, Uttam Babu, Arvind Das, A.N. Rai and Priya Ranjan Trivedi during her Birthday on 10th March 2000.



2000 : Nisha Jeewachh Trivedi (45) with Shailendra Rai, Urmila Ji, Shanti Ji, Bajan, Tanuja and Priya Ranjan Trivedi during Holi celebrations.

positioned within a biological nuclear family absorbed in nurturing activities. It remains the normative standard, culturally and politically, by which mothering practices and arrangements are evaluated.

This mandate is instilled in females at a young age. For instance females in the United States typically play with dolls, which socializes them into future roles as mothers by teaching them to care for others. Motherhood has traditionally mandated that in order to be a good mother, women must stay at home to raise their children.

There are many cultural contradictions and diverse arrangements and practices that challenge the intensive mothering ideology. However, they are considered deviant discourses since they do not conform to the script of full-time motherhood in the context of marriage. These include single mothers, welfare mothers, minority mothers, immigrant mothers, and lesbian mothers. These types of motherhood categories are not mutually exclusive. Furthermore, women who do not or cannot or choose not to be mothers deal with

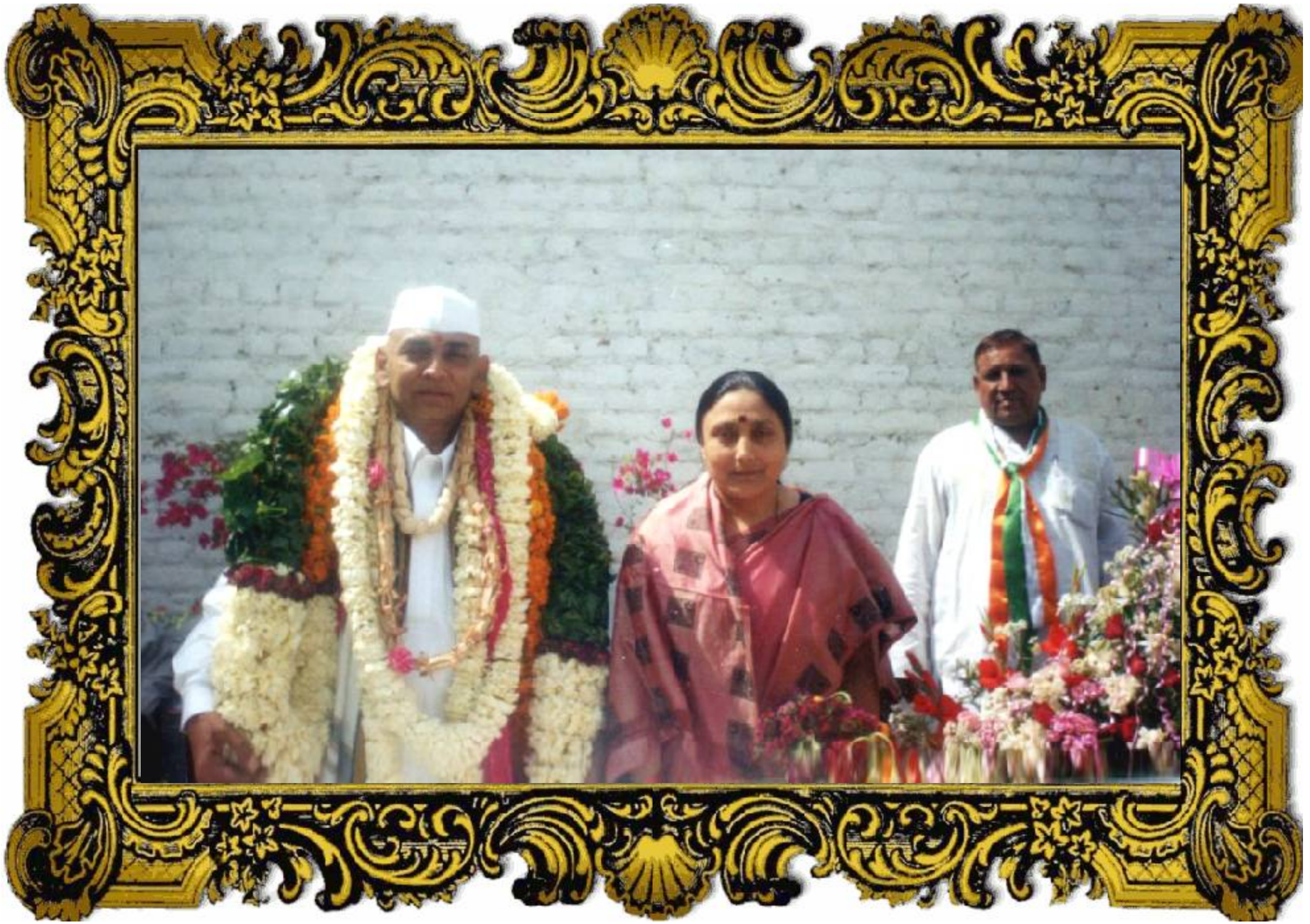


2000 : Nisha Jeewachh Trivedi (45) with Bandana and other delegates attending the World Environment Congress in December 2000.

many internal and external pressures.

In the United States, 82.5 million women are mothers of all ages, while the national average age of first child births is 25.1 years. In 2008, 10% of births were to teenage girls, and 14% were to women ages 35 and older. In the United States, a study found that the average woman spends 5 years working and building a career before having children, and mothers working non-salary jobs began having children at age 27, compared to mothers with salary positions, who became pregnant at age 31. The study shows that the difference in age of child birth is related to education, since the longer a woman has been in school, the older she will be when she enters the workforce. Other factors determining age of first child birth include infertility rates, when women meet their partners, and the age of marriage.

According to anthropologist Maurice Godelier, a critical novelty in human society, compared to humans' closest biological relatives (chimpanzees and bonobos), is the



2000 : Nisha Jeewachh Trivedi (45) with Priya Ranjan Trivedi and Mayor Satbir Singh celebrating the 50th Birthday of PRT on 13th March 2000.

parental role assumed by the males, which were unaware of their "father" connection.

In many cultures, especially traditional western, a father is usually the husband in a married couple. Many times fathers have a very important role in raising offspring and the title can be given to a non-biological father that fills this role. This is common in stepfathers (males married to biological mothers). In East Asian and Western traditional families, fathers are the heads of the families, which means that their duties include providing financial support and making critical decisions, some of which must be obeyed without question by the rest of the family members.

As with cultural concepts of family, the specifics of a father's role vary according to cultural folkways. In what some sociologists term the "bourgeois family", which arose out of typical 16th- and 17th-century European households and is



2000 : Nisha Jeewachh Trivedi (45) with friends and relatives on the occasion of her 31st Marriage Anniversary celebrations on June 1, 2000.



2000 : Nisha Jeewachh Trivedi (44) with Shanti Fua, Neelam, Varun, Rahul, Chinu and Tanuja at IIC on 30 December 2000.

considered by some the "traditional Western" structure, the father's role has been somewhat limited.

In this family model the father acts as the economic support and sometimes disciplinarian of the family, while the mother or other female relative oversees most of the childrearing. This structure is enforced, for example, in societies which legislate "maternity leave" but do not have a corresponding "paternity leave."

However, this limited role has increasingly been called into question. Since the 1950s, social scientists as well as feminists have increasingly criticized gendered arrangements of work and care, and the male breadwinner role, and policies are increasingly targeting men as fathers, as a tool of changing gender relations.
Science of parenting

Described as 'the science of male parenting', the study of 'father craft' emerged principally in Britain and the United States (but also throughout Europe) in the 1920s. "Male adjuncts to Maternity and Infant Welfare Centers û reacted to the maternal dominance in infant welfare and parenting in interwar Britain by arguing that fathers should play a crucial role in the upbringing of children." Were such a study to be



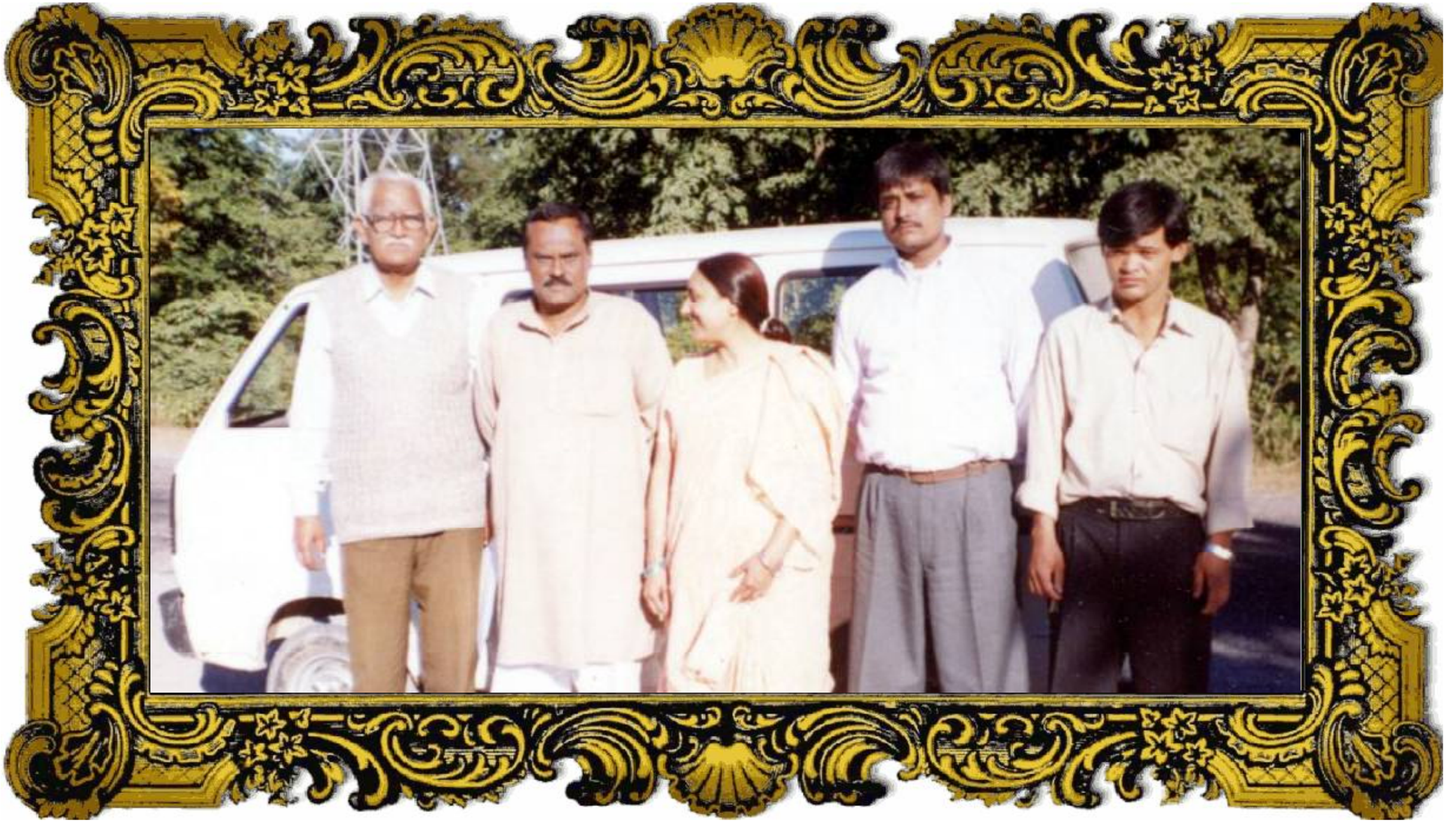
2000 : Nisha Jeewachh Trivedi (45) with Samdhin Shailendra Rai, Madam Punnu Babu, Neelam, Bandana, Annu, Chinu and Madam Sudha during 31st Marriage Anniversary of Nisha PRT.



2000 : Nisha Jeewachh Trivedi (45) with Priya Ranjan Trivedi, Rahul Rai, Bajan and Tanuja during Deepavali celebrations.



2000 : Nisha Jeewachh Trivedi (45) with Priya Ranjan Trivedi, Gajendra Shahi and Sharmaji during her visit to Haridwar on the occasion of Akshay Tritiya.



2000 : Nisha Jeewachh Trivedi (45) with her team members during her trip to Holy Places in the Mountain areas.



2000 : Nisha Jeewachh Trivedi (45) with the Members of Paryavaran Complex RWA for discussing local infrastructural issues.



2000 : Nisha Jeewachh Trivedi (45) with the Members of Paryavaran Complex Ladies Organisation at Paryavaran Gardens.



2000 : Nisha Jeewachh Trivedi (45) with Priya Ranjan Trivedi, Haribansh Mishra and Jagannath Patnaik at Paryavaran Complex.

conducted into the science of female parenting, it would be called mother craft.

The words 'ma ma' and 'mom', usually regarded as terms of endearment directed towards a mother figure, are generally one of the first words a child speaks. While 'da da' or 'dad' often precede it, this does not reflect a stronger bond between the father and child than that of the mother and child, it is merely simpler to pronounce than 'mummy' or 'mum' which require greater control over the mouth muscles. Children tend to remember 'daddy' more because, according to research, they are more exciting to the child.

A number of studies have been given to the American public to determine how men view and define fatherhood. Specifically, studies have focused on why men choose to become fathers and the relationship between fatherhood and contemporary masculinity. Not surprisingly, recent research on fatherhood is framed by identity theory and has focused on the salience, centrality, and importance of the father identity in men's lives, especially as it may be linked to men's involvement with their children. According to identity



2000 : Nisha Jeewachh Trivedi (45) with Bachchi, Neelam, Tanuja and Priya Ranjan Trivedi during her Birthday on 10th March 2000.



2000 : Nisha Jeewachh Trivedi (45) with Uttam Babu on the occasion of Tanuja's wedding on 28th February 2000.



2000 : Nisha Jeewachh Trivedi (45) attending the Sahasrabdi Vishwa Hindi Sammelan at New Delhi on 14th September 2000.



2000 : Nisha Jeewachh Trivedi (45) with her friends celebrating Tanuja's 22nd Birthday on 7th September 2000.



2000 : Nisha Jeewachh Trivedi (45) being fed with Birthday Cake by Tanuja on her 22nd Birthday on 7th September 2000.



2000 : Nisha Jeewachh Trivedi (45) being with Bandana and Tanuja on 7th September 2000.

theory, the more salient and central the identity, the more likely individuals are to engage in behaviors associated with it. Salience refers to the readiness to act out an identity in a particular situation. Centrality refers to the importance of an identity in relation to other identities.

The centrality of the father identity is usually held at a higher level (as opposed to brother, husband, etc.) due to the gendered expectation that men must be ôgoodö fathers. Men who view their role as a father central and crucial to who they are as a person are more likely to engage with their children and strive to participate in responsible fatherhood. Men who fail to successfully become fathers or are unable to have children view the lack of fatherhood as a threat to their masculinity. As a result, the threat to masculinity serves as a driving force for men to possibly become fathers because they never want to be seen as infertile or effeminate.

Studies on men who choose not to be fathers often focus on how the role of fatherhood is crucial to masculinity and a manÆs central identity. Many men blame economic difficulties, cultural differences, and life situations as potential factors that deter them from fatherhood.

Economic difficulties, see economic problem, serve as a primary explanation for men to avoid fatherhood. For men, it is difficult to separate occupational success from fatherhood because financially providing for oneÆs family has been central to the identity of being a father in the United States. As a result, a complex relationship is formed between economic struggles and the importance of fatherhood. Men who are not employed or have low earnings often feel as if they have failed as both fathers and men. On the other hand,



2000 : Nisha Jeewachh Trivedi (45) enjoying Tanuja's Birthday Celebrations on 7th September 2000.



2000 : Nisha Jeewachh Trivedi (45) and Priya Ranjan Trivedi (50) during Satyanarayan Bhagwan Pooja at Paryavaran Complex

men who have a low socioeconomic status find fatherhood very appealing because it gives them a measure of accomplishment denied to them by the occupational world.

In terms of the cultural importance of fatherhood, white men and men of color have differing views on fatherhood that can affect how many of these men participate in fatherhood.

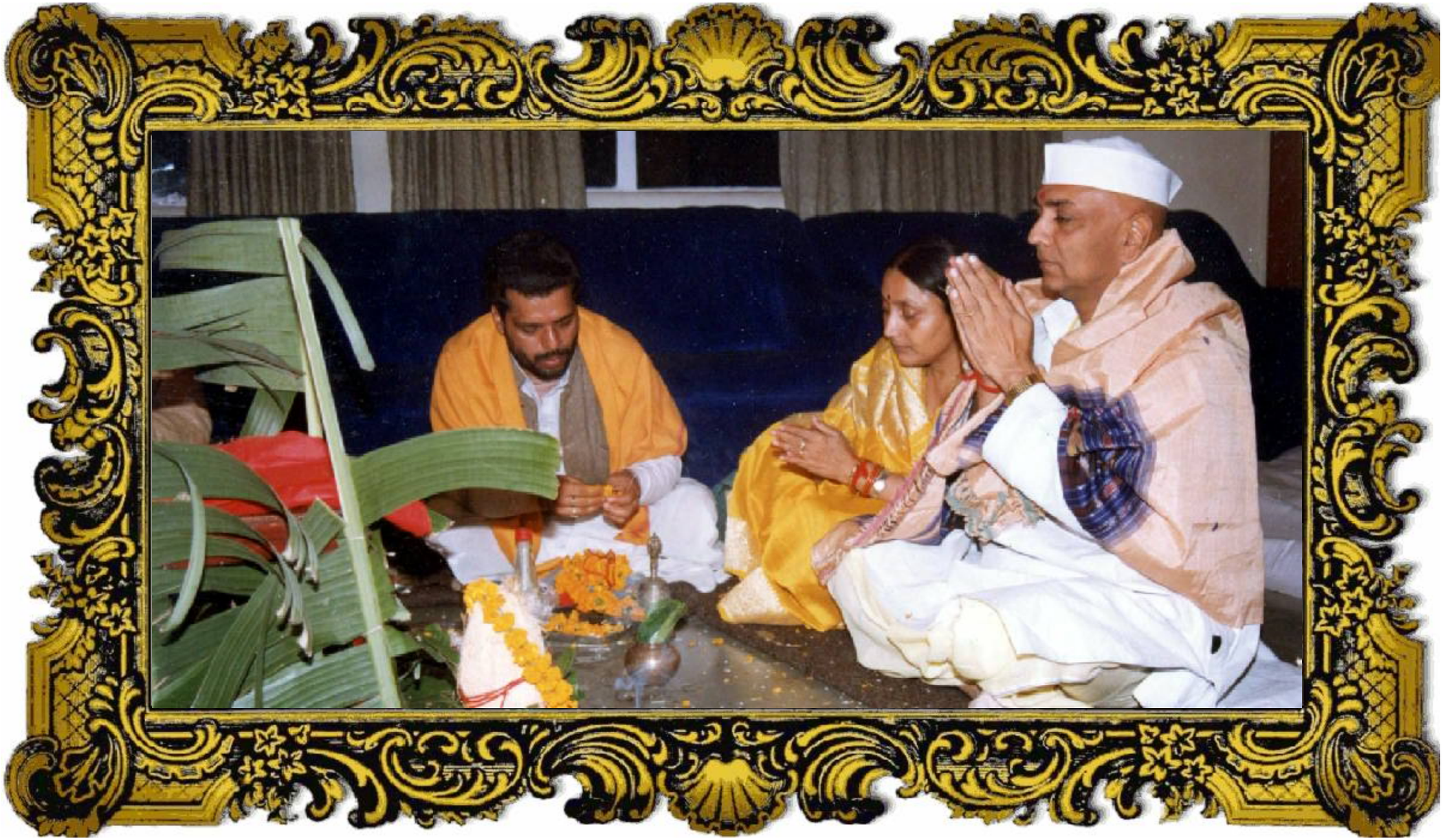
Lastly, some men blame life situations as the primary factor for their decision not to pursue fatherhood. Life situations are defined as an individual's relationship status (single or married) and their age. Studies have shown that men who are older and married tend to be more likely to pursue fatherhood.

It has been proposed that men continue to view marriage, work and fatherhood as a ôpackage dealö meaning that lacking one of these components, like work or marriage, may result in the decision not to have children.

It has also been proposed that married men feel as if they are expected to pursue fatherhood as a part of their marriage though they personally may not want to have children. On the other hand, men who are single and younger do not feel the same desire because they are not ôpreparedö to emotionally and financially support a child.



2000 : Nisha Jeewachh Trivedi (45) and Priya Ranjan Trivedi (50) with Shivakant Shastri and Rajesh Pandit during Tanuja's Marriage Celebrations on 28th February 2000.



2000 : Nisha Jeewachh Trivedi (45) and Priya Ranjan Trivedi (50) with Rajesh Pandit during Tanuja's Marriage Celebrations on 28th February 2000.



2000 : Nisha Jeewachh Trivedi (45) and Priya Ranjan Trivedi (50) and Tanuja during her Wedding on 28th February 2000.

The number of married couples raising children has decreased over the years. In Canada, married and common law couples with children under the age of 25 represented 44% of all families in 2001. This statistic has lowered since 1991, when married and common law couples raising children under the age of 25 represented 49 percent of all Canadian families. There are various family forms which are becoming increasingly popular in society.

In Canada, one parent families have become popular since 1961 when only 8.4 percent of children were being raised by a single parent. In 2001, 15.6 percent of children were being raised by a single parent. The number of single parent families continue to rise, while it is four times more likely that the mother is the parent raising the child.

The high percentage of mothers becoming the sole parent is sometimes due to the result of a divorce, unplanned pregnancy or the inability to find a befitting partner. Children who are raised by a single parent are commonly at a disadvantage due to the characteristics of parenting. A mother and father both make



2000 : Nisha Jeewachh Trivedi (45), Shobha Singh and Tanuja during her marriage on 28th February 2000.



2000 : Nisha Jeewachh Trivedi (45) at New Delhi on 28th February 2000.



2000 : Nisha Jeewachh Trivedi (45) at New Delhi on 28th February 2000.



2000 : Nisha Jeewachh Trivedi (45) and Priya Ranjan Trivedi on the occasion of their daughter Tanuja's wedding on 28th February 2000 at New Delhi.



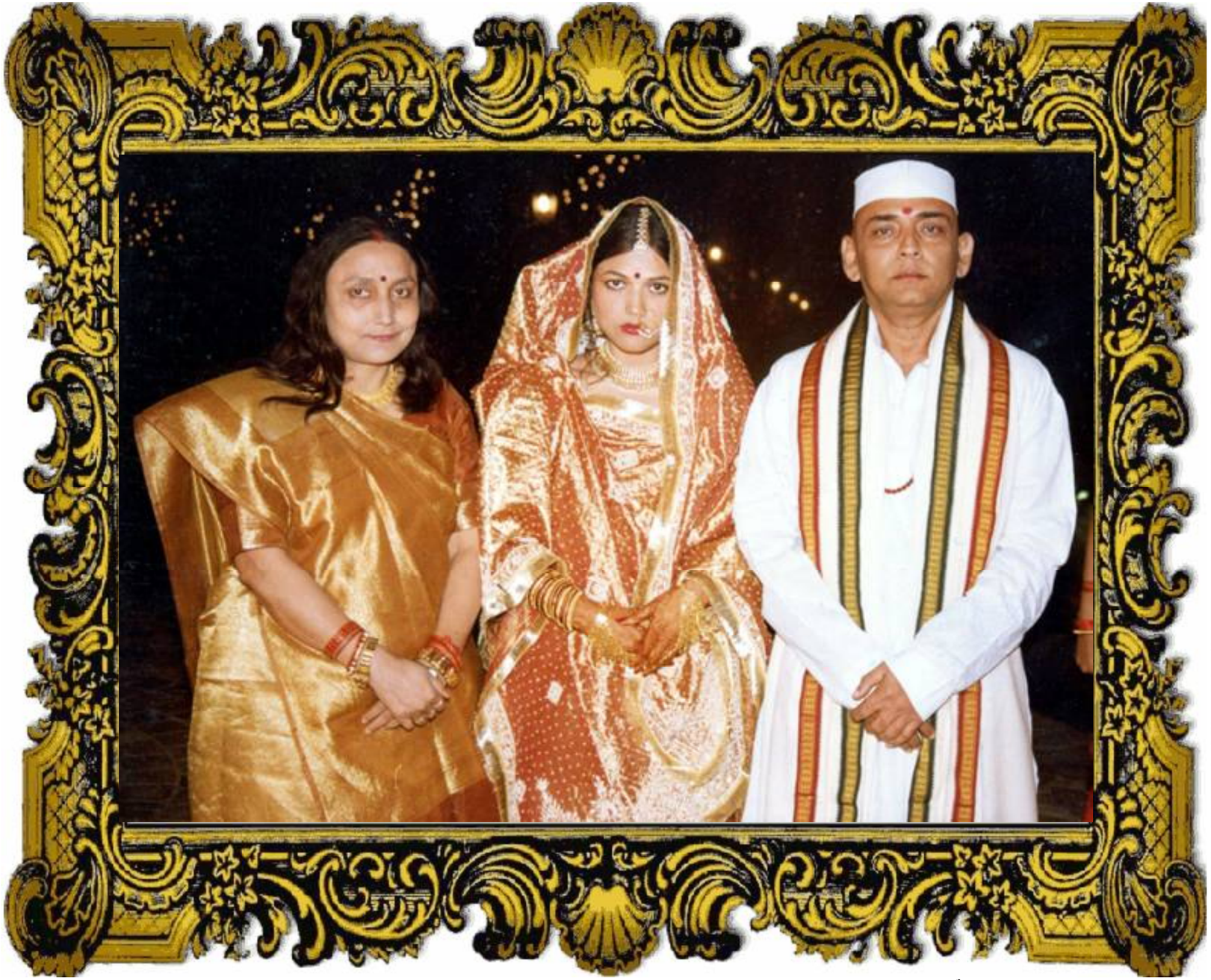
2000 : Nisha Jeewachh Trivedi (45) and Balraj Kumar Julka during Tanuja's wedding on 28th February 2000 at New Delhi.



2000 : Nisha Jeewachh Trivedi (45) and Priya Ranjan Trivedi with United Nations Information Centre Director Feodor Starcevic and his wife during Tanuja's wedding on 28th February 2000.



2000 : Nisha Jeewachh Trivedi (45) with Rashmi Rekhaji, Rajkumariji, Shobhaji and Gyanu during Tanuja's wedding on 28th February 2000.



2000 : Nisha Jeewachh Trivedi (45) and Priya Ranjan Trivedi with Tanuja during her wedding on 28th February 2000.



2000 : Nisha Jeewachh Trivedi (45) on 28/2/2000.



2000 : Nisha Jeewachh Trivedi (45) with her Husband PRT, Son-in-Law Rahul and Daughter Tanuja during her Marriage on 28/2/2000.

significant contributions to the development of a child, therefore one parent's ability to raise a child on her or his own may be hindered.

Cohabitation

A residence containing an unmarried couple is called cohabitation. This type of family style is becoming increasingly accepted in Canada and has increased from 8% in 1981 to 16.4% in 2001. In Sweden and Nordic communities, this family form is quite common, with or without the inclusion of children. However, in various Catholic regions such as Italy, this is uncommon due to the religious aspects.

Gay and Lesbian couples are categorized as same sex relationships. In 1989, Denmark was the first nation to allow same sex couples to get married and to provide equal rights to all citizens. After this many nations began to allow same sex marriages to occur such as Canada and Spain (2005). All 50 states in the United States have changed their law to allow same sex marriages (2015).

Children of same-sex couples either come from past relationships or through other opportunities like adoption or artificial insemination. From the data collected in the 2000 U.S. Census, it was suggested that more than 250,000 children in the United States were being raised by lesbian and gay couples. In the 2010 U.S. Census, it was reported that 20% of



2000 : Nisha Jeewachh Trivedi (45) with Minister Yoganand Shastri, Rahul and Tanuja during their wedding on 28th February 2000.

lesbian and gay couple or partnership households are raising children (115,064 out of 594,000 same-sex households).

The trend of child-rearing amongst gay and lesbian couples or partnerships is on the rise. Also, the support from the general public for gay and lesbian couples or partnerships to raising children is at its all-time high since the 1990s. In 1994, the idea of homosexual partnerships parenting children evenly divided Americans for support. When Americans were asked, "Do you think homosexual couples should or should not have the legal right to adopt a child," 28% of Americans said they should, and 65% said they shouldn't. In 2003, the idea of homosexual partnerships parenting children evenly divided Americans for support. When Americans were asked the same question about the right of homosexual partnerships to raise children through adoption, 49% of Americans said they should, and 48% said they shouldn't. In 2014, Americans were asked a very similar question. The results were almost more polarizing than the results found in 1994. Twenty years later, 63% of Americans said lesbian and gay couples or partnerships, and 35% said they shouldn't.

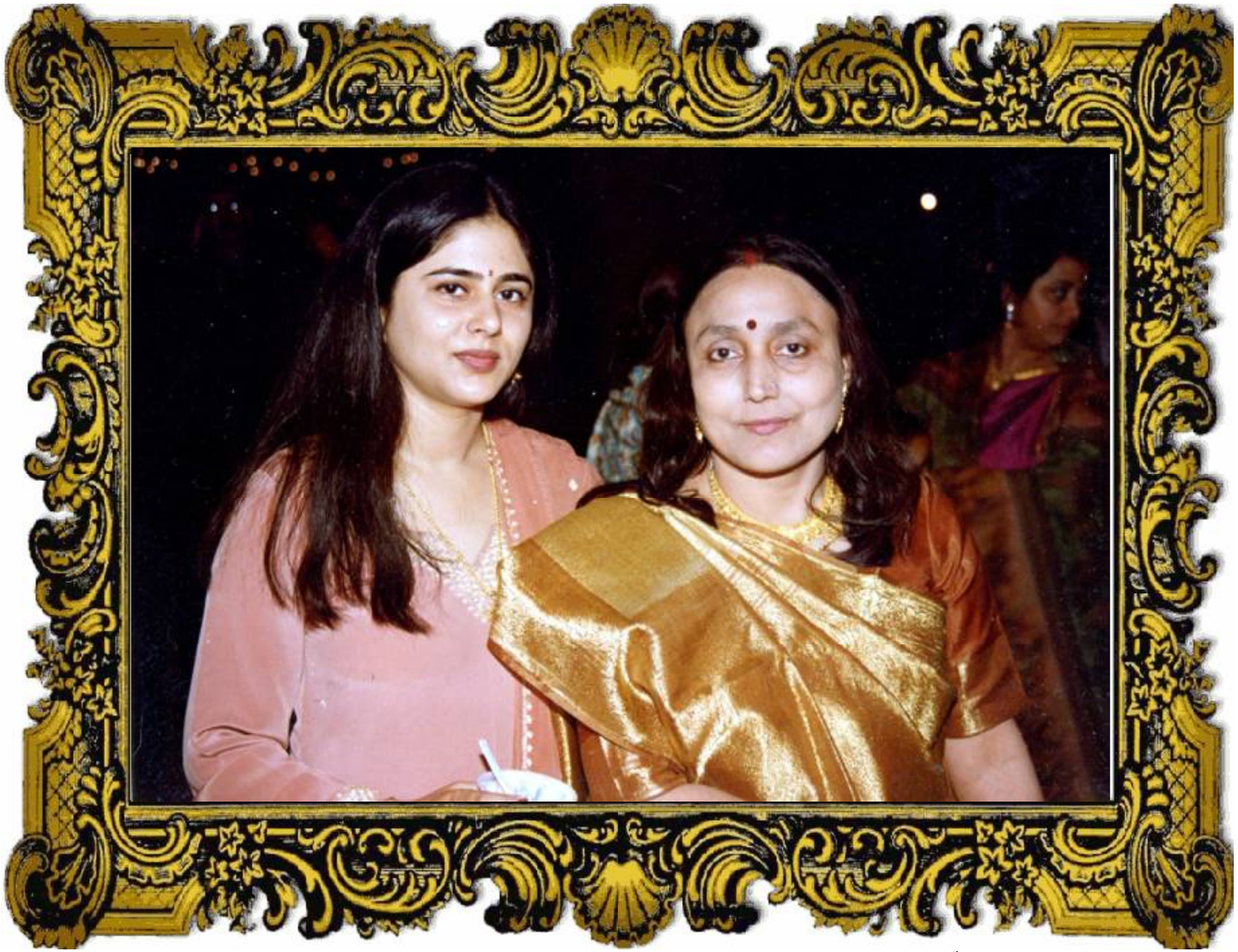
There are no federal laws prohibiting the adoption of a child by a homosexual couple or partnership. But there are some states, one being Florida, that



2000 : Nisha Jeewachh Trivedi (45) with Bubbles Kaushik on the occasion of Tanuja's wedding on 28th February 2000.

depend on the opinions of the county judge in charge of the case, and county judges base their decisions on "the best interest of the child," in regards to child adoption by same-sex couple. The ôbest interest of the childö seems to be the driving force behind the push back and reasoning for the remaining lack of support for homosexual couples or partnerships adopting or raising children. The central argument in the debate for legal rights, policies and overall support is related to the idea of same-sex couples raising children is the well-being of children raised in those families. There are concerns like about the mental, emotional and even the social development of children who are raised in same sex couple or partnership households. There has been a plethora of research conducted that provides insight into a range of issues, including the personal development, gender development, peer relationships, and family relationships of children with same-sex parents.

Research suggests that sexual identities (including gender identity, gender-role behavior, and sexual orientation) develop in much the same ways among children of lesbian mothers as they do among children of heterosexual parents. Evidence also suggests that children of lesbian and gay parents have normal social relationships with peers and adults. There have also been studies of other aspects of personal development



2000 : Nisha Jeewachh Trivedi (45) with Annu on the occasion of Tanuja's wedding on 28th February 2000.

(including personality, self-concept, and conduct) that similarly reveal few differences between children of lesbian mothers and children of heterosexual parents. These differences are not significant but are noticeable. For example, there was a study that examined and compared particular behaviors and ideas/belief performed by sons and daughters of lesbian mothers. Studies found that 53% of the daughters of lesbian mothers aspired to pursue careers as physicians, attorneys, and engineers compared with only 21% of the daughters of heterosexual mothers. The sons of lesbian mothers also tended to be less aggressive and more nurturing than the sons of heterosexual mothers. The general concern about homosexual couples or partnerships parenting children doesnÆt have any grounds for their argument, ôchildren who grow up with one or two gay and/or lesbian parents fare as well in emotional, cognitive, social, and sexual functioning as do children whose parents are heterosexual. Children's optimal development seems to be influenced more by the nature of the relationships and interactions within the family unit than by the particular structural form it takes."

Others who are not related by blood or marriage are variously called fictive kin, chosen kin, or voluntary kin.

The values learned during childhood are



2000 : Nisha Jeewachh Trivedi (45) with Varun, Mona, Bachchi and Anshu on the occasion of Tanuja's wedding on 28th February 2000.



2000 : Nisha Jeewachh Trivedi (45) with Nirmala, Sadhana, Shobha, Shashi Prabha, Neelam, Uma, Sachchi and Rahul during his wedding.

important in the development and socialization of children. The family is considered to be the agency of primary socialisation and the first focal socialisation agency.

In the last two or three decades, the sociology of childhood has gained increasing attention and triggered numerous empirical studies as well as intensive theoretical disputes, starting in the Scandinavian and the English-speaking countries. Up to this time, sociology had approached children and childhood mainly from a socialization perspective, and the emergence of the new childhood sociological paradigm ran parallel to the feminist critique of sociological traditions. Childhood sociologists attacked the "adultocentric" approach and the "separative view" of sociology towards children. Not surprisingly, then, the key works in the sociology of childhood are quite interdisciplinary, linking history, cultural studies, ethnomethodology, and pedagogy. Key texts include James and Prout's Constructing and Reconstructing Childhood (1990/ 1997), James, Jenks and Prout Theorizing Childhood (1998)and Prout's The Future of Childhood (2005). On methodological issues in research with children.

The current Sociology of childhood is organized around three central



2000 : Nisha Jeewachh Trivedi (45) with Renuka Sharma and Rajkumari Mahadevi on the occasion of Tanuja's wedding on 28th February 2000.



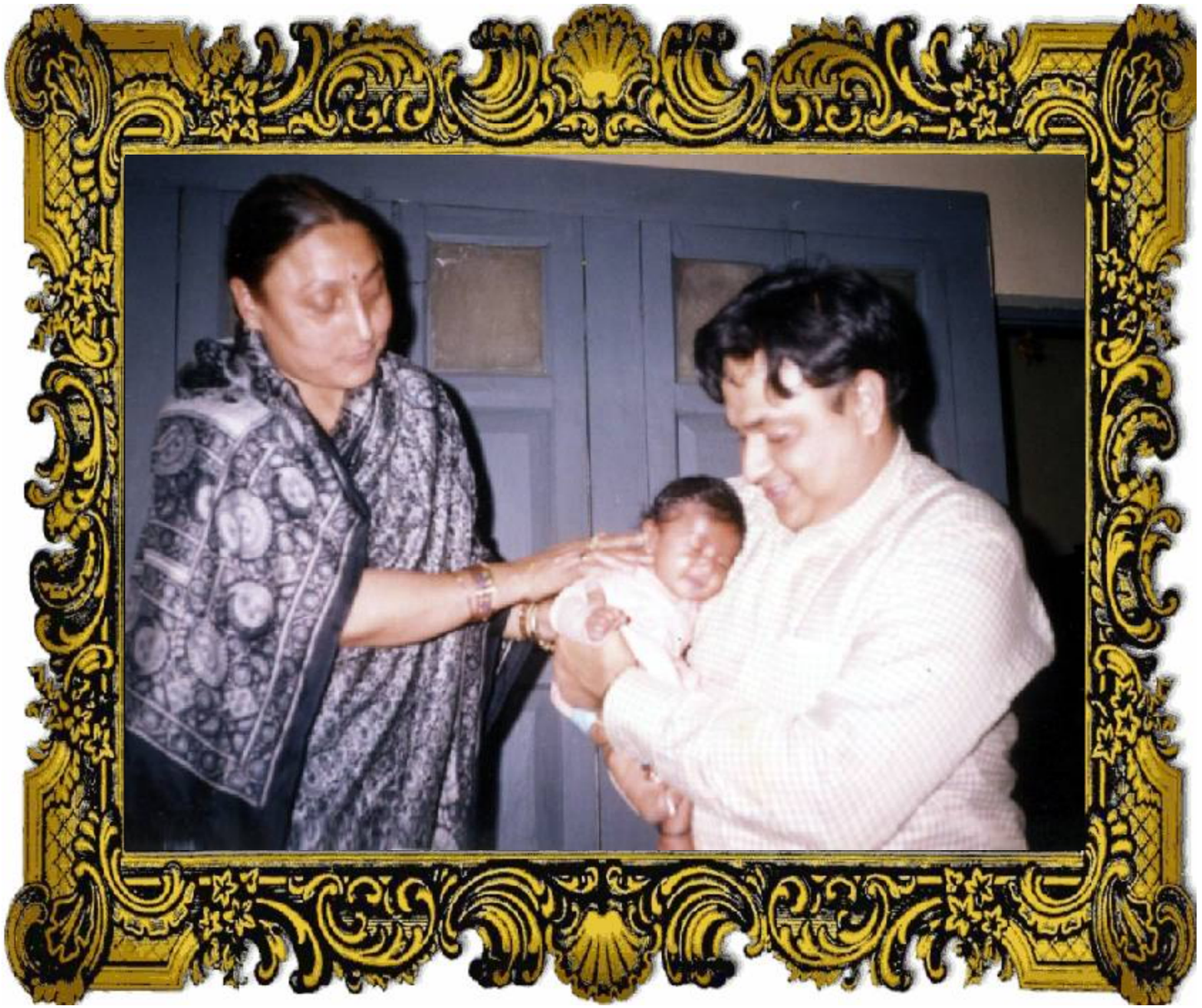
2000 : Nisha Jeewachh Trivedi (45) with Shobha Singh, Nishi, Poonam and Yash.



2000 : Nisha Jeewachh Trivedi (45) with Yati.



2000 : Nisha Jeewachh Trivedi (45) with Yati.



2000 : Nisha Jeewachh Trivedi (45) with Veeru and Yati.

discussions:

The child as a social actor: This approach derives from youth sociology as well as ethnography. Focusing on everyday life and the ways children orient themselves in society, it engages with the cultural performances and the social worlds they construct and take part in. Theory and research methodology approach children as active participants and members of society right from the beginning. Thus they are neither analyzed as outsiders to society nor as merely "emergent" members of society. Therefore, the sociology of childhood distinguishes itself from the established concepts of socialisation research and developmental psychology of the last decades. The generational order:

The second approach centers on socio-structural and socio-theoretical questions concerning social equality and social order in a society, which categorizes their members by age and segregates them in many respects (rights, deeds, economical participation, ascribed needs etc.). These issues can be summarized under the overall concept of the generational order. Thus the categorization of societal members by age is far from being an innocent representation of natural distinctions, but rather a social construction of such a ônatural truthö. It is, therefore, a relevant component of social order and deeply connected to other dimensions of social inequality. Social and economic changes and socio-political interventions thus become central topics in childhood sociology. The analysis of these issues has increased



2000 : Nisha Jeewachh Trivedi (45) with Sonu and Yati.



2000 : Nisha Jeewachh Trivedi (45) with Sonu and Yati.



2000 : Nisha Jeewachh Trivedi (45) with Yati.



2000 : Nisha Jeewachh Trivedi (45) with Yati.



2000 : Nisha Jeewachh Trivedi (45) with Mona, Divyanshu, Neelam, Bandana and Tanuja during the World Congress in December 2000.



2000 : Nisha Jeewachh Trivedi (45) with Mona, Divyanshu, Neelam, Bandana and Tanuja during the World Congress in December 2000.



2000 : Nisha Jeewachh Trivedi (45) with Neelam, Mona and Divyanshu at India International Centre, New Delhi.



Chapter 43
PICTORIAL DETAILS OF
2001

2001: Nisha Jeewachh Trivedi (46) with Mayank, Varun, Annu, PRT, Bandana, Tanuja, Neelam, Satyajeet and Rahul at Shivalik, New Delhi.



2001 : Nisha Jeewachh Trivedi (46) with Yati



2001 : Nisha Jeewachh Trivedi (46) with Yati



2001 : Nisha Jeewachh Trivedi (46) with Yati

awareness of the generational inequality of societies.

The Hybridity of Childhood: This discussion is more critical (though not dismissive) of the social constructionist approaches that have dominated the sociology of childhood since the 1990s. More open to materialist perspectives, it seeks an interdisciplinary path that recognizes the biological as well as the social and cultural shaping of childhood and holds open the possibility of an interdisciplinary Childhood Studies emergent from current multi-disciplinary efforts. This scholarship has two important influences. Firstly, a so-called 'new wave' of childhood studies, heavily influenced by Alan Prout's (2005) seminal book The Future of Childhood. In this work, Prout examines how childhoods are not merely constructed socially - via discourses, laws or institutions - but materially, through toys, food and medicines. Since then, sociologists such as Nick Lee have offered important analyses of the ways in which the 'entanglements' between children and non-human materialities and technologies have become ever-more important to the governance and regulation of children's lives, through what he terms the 'biopoliticisation' of childhood. Secondly, nonrepresentational approaches to Children's geographies have offered a commensurate and (arguably) broader series of approaches that move beyond social constructivism.

Scholars such as Peter Kraftl, John Horton and Affrica Taylor have been particularly influential in examining how childhoods are produced and experienced through complex intersections of emotion, affect, embodiment and materiality.] Somewhat problematically, there has been relatively little overlap between these two strands of scholarship, despite their sharing common conceptual foundations in the work of Post-structuralism, New materialism and Posthumanism. Nevertheless, during the mid-2010s, a so-called 'spatial turn' in childhood and education studies saw increasing cross-fertilisation between these fields and the take-up of children's geographers' work by sociologists and others. Therefore, the prospects for cross-disciplinary scholarship around hybridity, spatiality and a 'new wave' remain very promising - perhaps most evident in a recent volume by Julie Seymour, Abigail Hackett and Lisa Procter.

There has been much research and discussion about the effects of society on the assumption of gender roles in childhood, and how societal norms perpetuate gender-differentiated interactions with children. Psychologists and sociologists suggest that self-gender identity is a result of social learning from peers, role modeling within the family unit, and genetic predisposition. The sociological



2001: Nisha Jeewachh Trivedi (46) with PRT and Tanuja on her Birthday on 10th March 2001.



2001: Nisha Jeewachh Trivedi (46) with PRT in her Herbal Garden.



2001: Nisha Jeewachh Trivedi (46) with Priya Ranjan Trivedi, A.N. Rai, SBK Singh (IPS) and his family members.



2001: Nisha Jeewachh Trivedi (46) with Rahul, PRT, Japan International Cooperation Agency Director Tadashi Sato with his wife and Tanuja at Shivalik, New Delhi.



2001: Nisha Jeewachh Trivedi (46) with Samdhin Shailendra, Mother-in-Law Savitri, Neelam and Bandana at Paryavaran Complex, New Delhi.



2001: Nisha Jeewachh Trivedi (46) with Shishir Babu and his family, Uma, Priya Ranjan Trivedi, Ajoy Kumar and Mahesh Shahi during her 32nd Marriage Anniversary on June 1, 2001.



2001 : Nisha Jeewachh Trivedi (46) welcoming the Diplomats during launch of Afro-Asian Higher Education Agency for Development on 5/6/2001

implications are as follows:

There are significant gender differences in the relationship styles among children which particularly begin to emerge after early childhood and at the onset of middle childhood around age 6 and grow more prevalent with age. Boys tend to play in larger groups than girls, and friends of boys are more likely to become friends with each other which, in turn leads to more density in social networks among boys. Boys also have more well-defined dominance hierarchies than girls within their peer groups. In terms of dyadic relationships, girls are more likely to have longer-lasting relationships of this nature, but no literature suggests that girls engage in more dyadic relationships than boys.

Girls are also more prosocial in conflict situations and are better at collaborative work and play than boys. They also spend more time in social conversations than boys and are more likely to self-disclose among their peers than boys. On the other hand, boys are more likely than girls to engage in organized play such as sports and activities with well-defined rules. One theory suggests that because of this, boys have more opportunities to exhibit their



2001 : Nisha Jeewachh Trivedi (46) with Pushpaji and Neelam in December 2001.



2001 : Nisha Jeewachh Trivedi (46) with Priya Ranjan Trivedi and Neelam during Bhaiduj Celebrations.



2001 : Nisha Jeewachh Trivedi (46) with Bandana and Yash on his Birthday on 5th October 2001.



2001 : Nisha Jeewachh Trivedi (46) with Bajan, Rahul and Tanuja



2001 : Nisha Jeewachh Trivedi (46) with Kavita Singh



2001 : Nisha Jeewachh Trivedi (46) with her Mother-in-Law Madam Savitri Trivedi, Neelam, Chhotan and Kavita.



2001 : Nisha Jeewachh Trivedi (46) with Samdhin Shailendra and Bajan during Deepavali Celebrations.



2001 : Nisha Jeewachh Trivedi (46) with PRT, Rahul, Varun, Tanuja, Raja and Arti during Holi Celebrations.



2001 : Nisha Jeewachh Trivedi (46) with Bablu, Ravi, Lalbihari, Uma, Priya Ranjan Trivedi, Krishna Trivedi Shahi, Satyajeet and Rahul Rai on 10th March 2001.



2001 : Nisha Jeewachh Trivedi (46) attending the National Interaction Meet on Delhi's Development.



2001 : Nisha Jeewachh Trivedi (46) with PRT and Tanuja on her 23rd Birthday on 7th September 2001.

strength and skill and compare theirs to that of their peers during these competitive activities. Girls' peer groups are characterized by strong interpersonal relations, empathy for others, and working towards connection-oriented goals, while boys focus more on asserting their own dominance in the peer group and agenda-oriented goals.

Significant social differences also exist between boys and girls when experiencing and dealing with social stress. Boys experience more social stress among their peers than girls in the form of verbal and physical abuse, but girls experience more social stress through strains in their friendships and social networks. To deal with social stress, girls do more support-seeking, express more emotions to their friends, and ruminate more than boys. Boys use humor as a distraction from stress and seek less emotional support within their friendships and social networks.

Overall, the literature implies that the biological gender of children affects how parents interact with them. Differentials in interaction range from the amount of time spent with children to how much parents invest financially in their children's futures. On average, fathers tend to exhibit more differential treatment than mothers, and fathers tend to be more invested in families with sons than families with daughters in terms of both time and money. However, the association of gender with father investment has been weakening over the years, and the differentials are not large. Parents tend to enroll their daughters in more cultural activities than their sons (e.g. art classes, dance classes, and musical instrument lessons), and tend to be more invested in school-related parent involvement programs for their sons than their



2001 : Nisha Jeewachh Trivedi (46) withTanuja on her 23rd Birthday on 7th September 2001.

daughters.

Sons and daughters are not only treated differently by their parents based on gender, but also receive different benefits from their parents based on gender. Parents, both fathers and mothers, may be less invested in their daughtersÆ higher education than their sons' and tend to save more money on average in anticipation for their sons' enrollment in educational institutions after high school graduation. However, this may not lead to more academic or work success for sons later in life. Parents are also more likely to underestimate daughtersÆ abilities in math and science while overestimating that of sons. Daughters also, on average, also do more housework than sons, which reflects gendered divisions in the workplace and household in society.

Sibling relations, unlike parental relations, show no consensus in the literature about being gender-differentiated in interactions and benefits. However, sex-minority siblings may have more difficulty receiving necessary sex-specific treatment from parents.

Questions about socialization practices and institutions remain central in childhood research. But, they are being dealt with in a new, more sociological way. To analyze socialization processes means, therefore, to reconstruct the historically and culturally varying conceptions, processes and institutions of disciplining and civilization of the offspring.

In addition, the strategies of habitus formation and the practices of status (re-)production are considered. The sociology of social inequality and the sociology of the family and private life are, therefore, important fields for childhood sociologists. Children's own action, their resistance, cooperation, and collective action among peers has to be taken into account. Meanwhile, widespread anthropological assumptions concerning a universal human nature, based on a view of individual and society as opposed to each other, should be omitted from the conceptual repertoire of sociological childhood research. They are the legacy of the older socialization approach and they legitimate some forms of childhood



2001 : Nisha Jeewachh Trivedi (46) with IIEE Team Members during IIEE's 21st Anniversary on 5th June 2001.



2001 : Nisha Jeewachh Trivedi (46) with Neelam and Yash during World Environment Congress on 30th December 2001.



2001 : Nisha Jeewachh Trivedi (46) with Neelam and Yash during World Environment Congress on 30th December 2001.



2001 : Nisha Jeewachh Trivedi (46) with PRT during their International Felicitation on United Nations Day on 24th October 2001.



2001: Nisha Jeewachh Trivedi (46) with Neelam, Uma, Shobha, Bandana and Madam Shishir Kiran.



Chapter 44

PICTORIAL DETAILS OF 2002

2002: Nisha Jeewachh Trivedi (47) feeding cake to her Husband Priya Ranjan Trivedi on the occasion of his 52nd Birthday on 13th March 2002.



2002: Nisha Jeewachh Trivedi (47), her Mother-in-Law Savitri Trivedi with Neelam and Chinu during Aksahy Tritiya.



2002: Nisha Jeewachh Trivedi (47) with Neelam, Sonu, Yati and Yamini.



2002: Nisha Jeewachh Trivedi (47) with Neelam, Yati and Yamini.



2002: Nisha Jeewachh Trivedi (47) with Neelam, Sonu, Yati and Yamini.



2002: Nisha Jeewachh Trivedi (47) with Yamini.



2002: Nisha Jeewachh Trivedi (47) with Yamini.



2002: Nisha Jeewachh Trivedi (47) with Yamini.



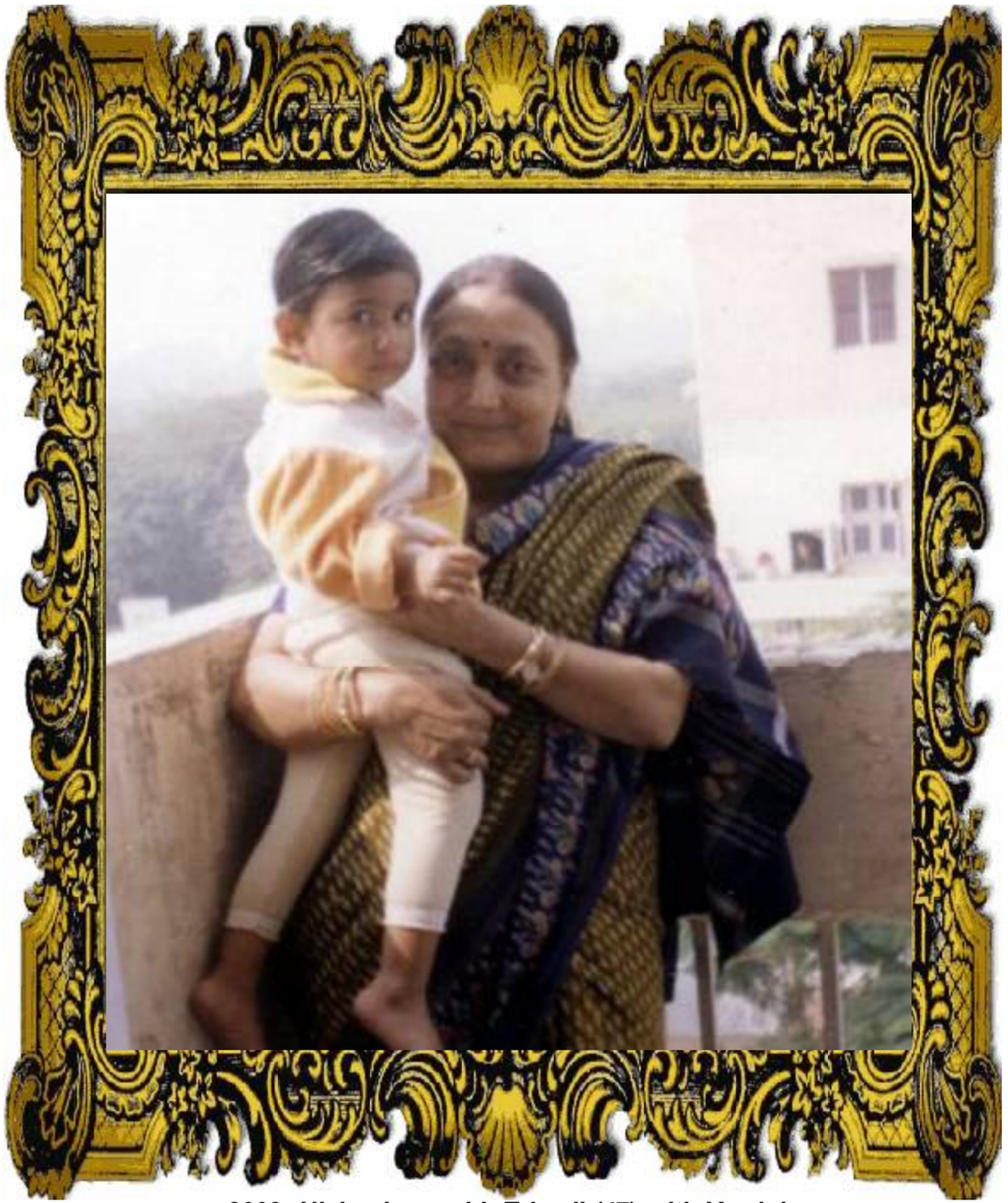
2002: Nisha Jeewachh Trivedi (47) during Holi Celebrations.



2002: Nisha Jeewachh Trivedi (47) with Pushpaji, Neelam, Annu at Maharani Bagh, New Delhi.



2002: Nisha Jeewachh Trivedi (47) with Neelam, Annu and Yash at Maharani Bagh, New Delhi.



2002: Nisha Jeewachh Trivedi (47) with Yamini



2002: Nisha Jeewachh Trivedi (47) with Yamini



2002: Nisha Jeewachh Trivedi (47) at her Dehradun residence.



2002: Nisha Jeewachh Trivedi (47) at her Dehradun residence.



2002: Nisha Jeewachh Trivedi (47) at her Dehradun residence.



2002: Nisha Jeewachh Trivedi (47) with Yati and Yamini.



2002: Nisha Jeewachh Trivedi (47) with Yati and Yamini.



2002: Nisha Jeewachh Trivedi (47) with Yamini.

Chapter 45

PICTORIAL DETAILS OF 2003



2003 : Nisha Jeewachh Trivedi (48) with Priya Ranjan Trivedi, Tanuja and the Senior Citizens during PRT's 53rd Birthday on 13th March 2003.



2003: Nisha Jeewachh Trivedi (48) with Yati.



2003: Nisha Jeewachh Trivedi (48) with Yati and Yamini.



2003: Nisha Jeewachh Trivedi (48) with Yamini.



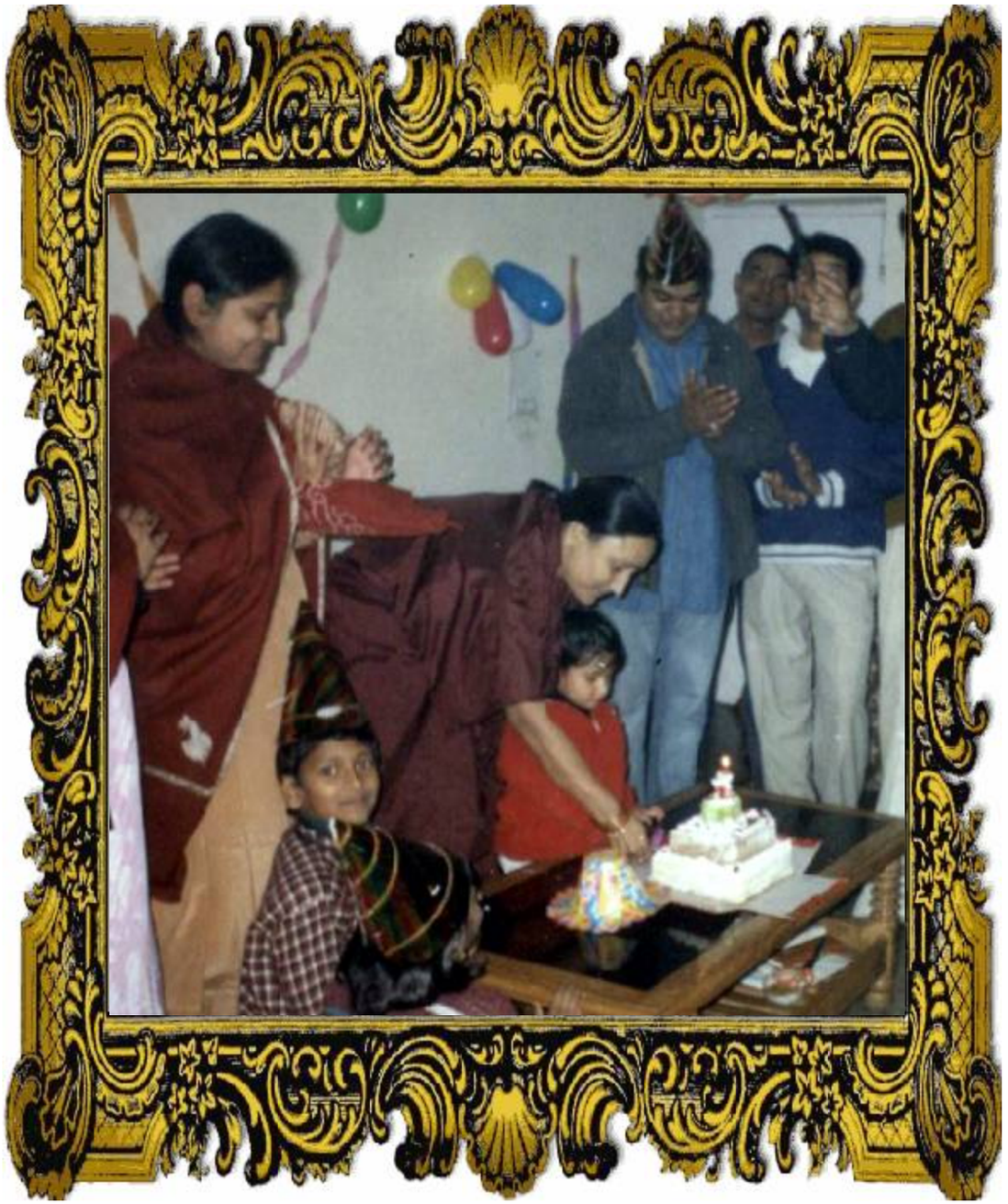
2003: Nisha Jeewachh Trivedi (48) with Yati and Yamini.



2003 : Nisha Jeewachh Trivedi (48) with Rahul, Tanuja and Foreign Delegates.



2003 : Nisha Jeewachh Trivedi (48) with Tadasi Sato and his wife from Japan.



2003: Nisha Jeewachh Trivedi (48) and Sonu on Yati's Birthday.



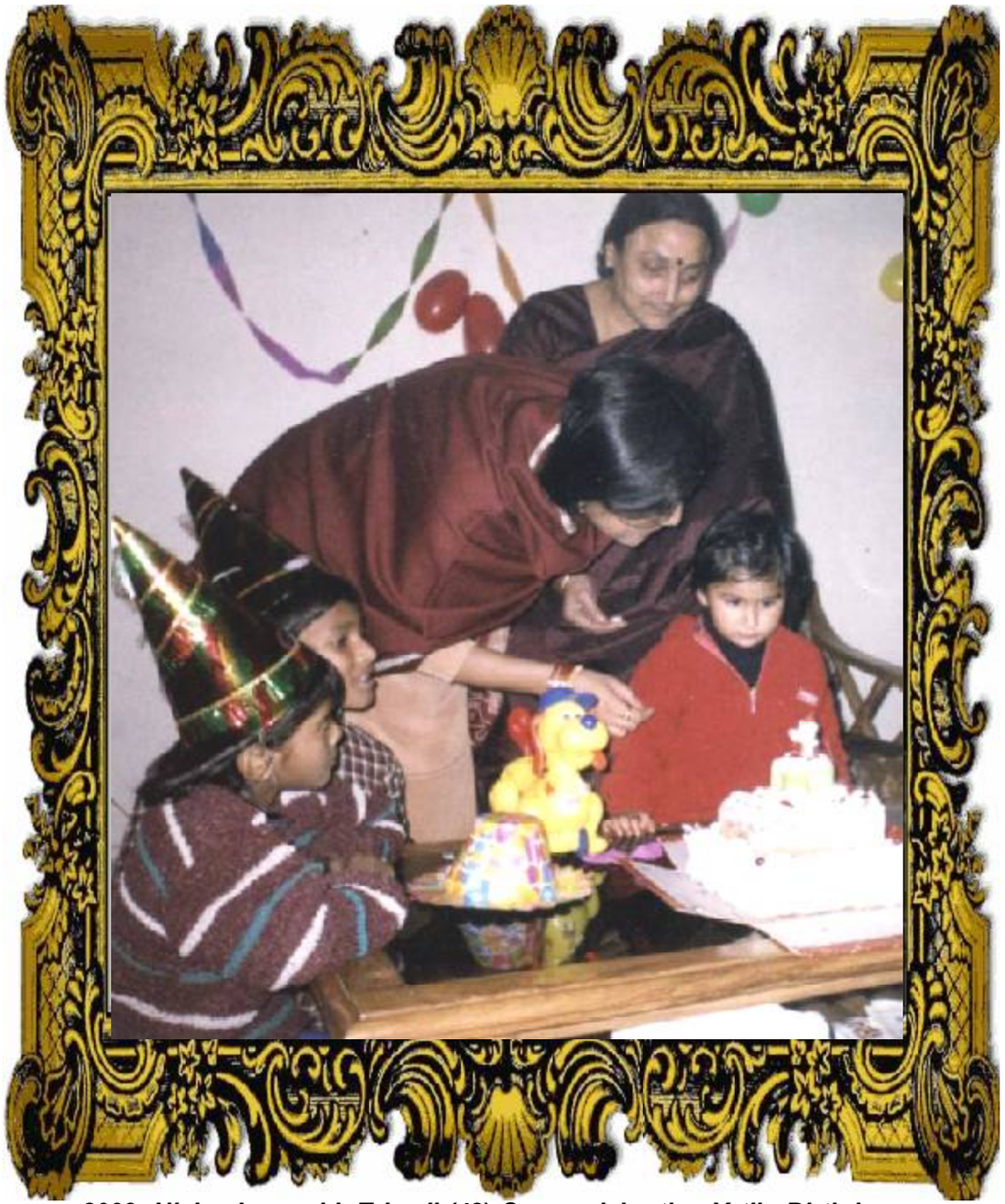
2003: Nisha Jeewachh Trivedi (48) with Yamini.



2003: Nisha Jeewachh Trivedi (48), Neelam and Sonu on Yati's Birthday.



2003: Nisha Jeewachh Trivedi (48) and Neelam on Yati's Birthday.



2003: Nisha Jeewachh Trivedi (48) Sonu celebrating Yati's Birthday.



2003: Nisha Jeewachh Trivedi (48) with Yati and Yamini.



2003: Nisha Jeewachh Trivedi (48) with Yati and Yamini.



2003: Nisha Jeewachh Trivedi (48) on her Birthday on 10th March 2003.



2003: Nisha Jeewachh Trivedi (48) with Sonu and her Colleagues.



2003 : Nisha Jeewachh Trivedi (48) during her Birthday on 10th March 2003 with Madam Mayawati, Principal Satbir, Madam A.N. Rai and Bandana.



2003 : Nisha Jeewachh Trivedi (48) and Varun during Holi Celebrations.



2003 : Nisha Jeewachh Trivedi (48) with Arvindji, Shailendraji, Shantiji, Navneet, Neeraj and Ujjawal.



2003 : Nisha Jeewachh Trivedi (48) playing Holi with Arvindji, Chhoteji and Sunil Babu.



2003 : Nisha Jeewachh Trivedi (48) observing Varun's Birthday at Paryavaran Complex, New Delhi.



2003 : Nisha Jeewachh Trivedi (48) receiving a Book from L.K. Thakur in the presence of Priya Ranjan Trivedi and Uttam Kumar Singh.



2003: Nisha Jeewachh Trivedi (48), Sonu and Manish celebrating Yamini's Birthday.



2003: Nisha Jeewachh Trivedi (48) attending Peace Conference.



2003: Nisha Jeewachh Trivedi (48) supervising Isha's Birthday.



2003: Nisha Jeewachh Trivedi (48) and PRT during their 34th Marriage Anniversary.



2003: Nisha Jeewachh Trivedi (48) and PRT during their 34th Marriage Anniversary.



2003: Nisha Jeewachh Trivedi (48) and Priya Ranjan Trivedi jointly cutting cake during their 34th Marriage Anniversary.



2003: Nisha Jeewachh Trivedi (48) with Jijaji Suni Babu.



2003: Nisha Jeewachh Trivedi (48) attending the World Congress on Peace, Mercy and Tolerance in December 2003.



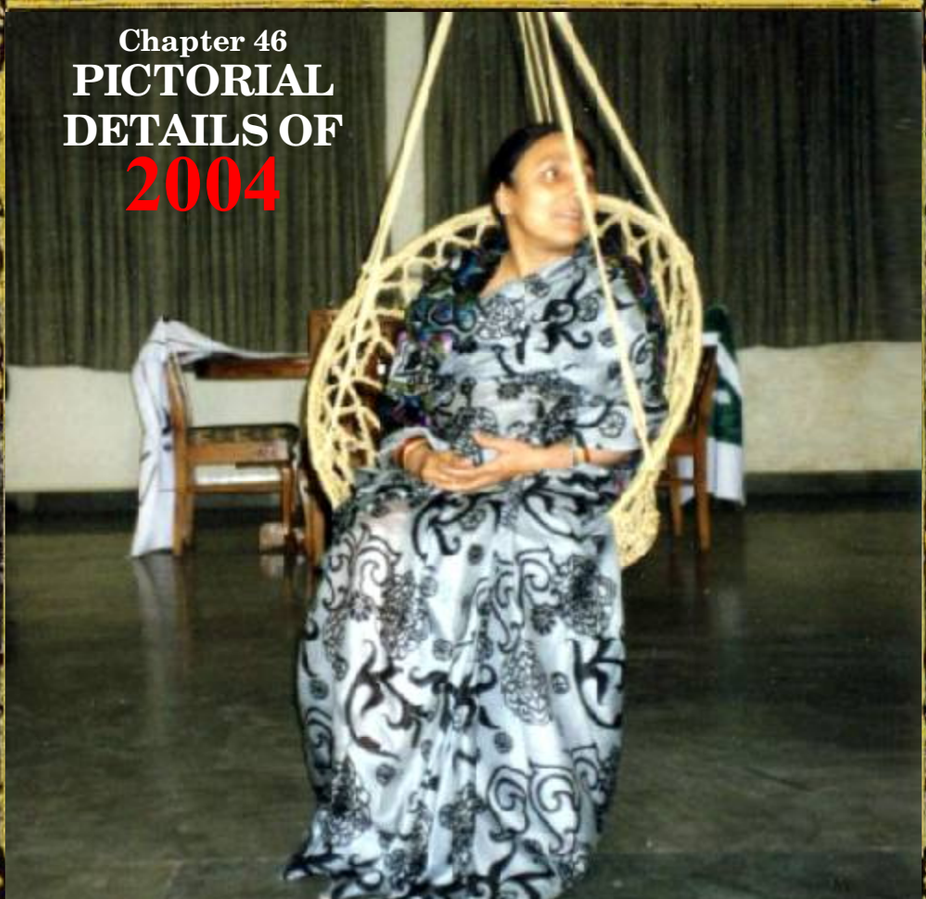
2003: Nisha Jeewachh Trivedi (48) with Shobha and Neelam attending the World Congress on Peace, Mercy and Tolerance in December 2003.



2004: Nisha Jeewachh Trivedi (49) with Tanuja at Shivalik, New Delhi.

Chapter 46

PICTORIAL DETAILS OF 2004



2004: Nisha Jeewachh Trivedi (49) on the occasion of Janmashtami on 7/9/2004.



2004: Nisha Jeewachh Trivedi (49) with Sonu, Shobha and Chhoteji during the Birthday of Yati.



2004: Nisha Jeewachh Trivedi (49) with Bandana, Samdhin Shailendraji, Neelam and Madam A.N. Rai during Christmas Celebrations on 25 December 2004.



2004: Nisha Jeewachh Trivedi (49), Tanuja and Priya Ranjan Trivedi during his 54th Birthday on 13th March 2004.



2004: Nisha Jeewachh Trivedi (49), Varun, Rahul, Bandana, Isha, Shyamali and Tanuja during PRT's 54th Birthday on 13th March 2004.



2004: Nisha Jeewachh Trivedi (49) with Priya Ranjan Trivedi during his Civic Reception at Varanasi.



2004: Nisha Jeewachh Trivedi (49) with Priya Ranjan Trivedi during his 54th Birthday Celebrated at Raipur on 13th March 2004.



2004: Nisha Jeewachh Trivedi (49) with Priya Ranjan Trivedi during his 54th Birthday Celebrated at Raipur on 13th March 2004.



2004: Nisha Jeewachh Trivedi (49) with Anil Kumar Jamwal, Shashi Kartikey Tiwari, Priya Ranjan Trivedi during his 54th Birthday Celebrated at Raipur on 13th March 2004.



2004: Nisha Jeewachh Trivedi (49) with her friends and Priya Ranjan Trivedi during his 54th Birthday Celebrated at Raipur on 13th March 2004.



2004: Nisha Jeewachh Trivedi (49) being fed with a cake by Priya Ranjan Trivedi on his 54th Birthday on 13th March 2004 at Raipur.



2004: Nisha Jeewachh Trivedi (49) offering the cake to her Husband Priya Ranjan Trivedi on his 54th Birthday on 13th March 2004 at Raipur.



2004: Nisha Jeewachh Trivedi (49) with Shaurya.



2004: Nisha Jeewachh Trivedi (49) with Surrya.

I Am I always have this image of a woman running across a desert carrying children, trying to find water and food, not knowing when they'll get that. And her feet are slashed up from the dry, hard earth... Even when I'm uncomfortable, sometimes in pain, or just cold... I think, 'Thank God for what I've got.'

The best a health care system can do is to equip itself to meet the needs of each individual woman and birth. Those needs run the gamut from undisturbed home birth to planned cesarean section.

Legislative proposals that would enable an employer to determine whether or not a woman's insurance would cover the cost of birth control strikes women as particularly bizarre. Is the boss going to take care of the children that are conceived accidentally?

Making a decision that might sound selfish does not make a woman a bad mother.

What works for men does not always work for women, because success and likability are positively



2004: Nisha Jeewachh Trivedi (49) with Yamini.



2004: Nisha Jeewachh Trivedi (49) with Yash, Yati, Isha and Bandana.



2004: Nisha Jeewachh Trivedi (49) with Nishi and Arti

Chapter 47

PICTORIAL DETAILS OF 2005



2005 : Nisha Jeewachh Trivedi (50) and Tanuja asking PRT to cut the cake on his 55th Birthday on 13th March 2005 at Shivalik, New Delhi.



2005 : Nisha Jeewachh Trivedi (50) with Rahul, Bandana, Tanuja and Priya Ranjan Trivedi during his 55th Birthday on 13th March 2005 at Shivalik, New Delhi.



2005 : Nisha Jeewachh Trivedi (50) and Surrya with his caretakers.



2005 : Nisha Jeewachh Trivedi (50) celebrating Yash's Birthday on 5th October 2005 in the presence of Tanuja, Bandana, Madam Patnaik, Neelam, Chinu and Isha.



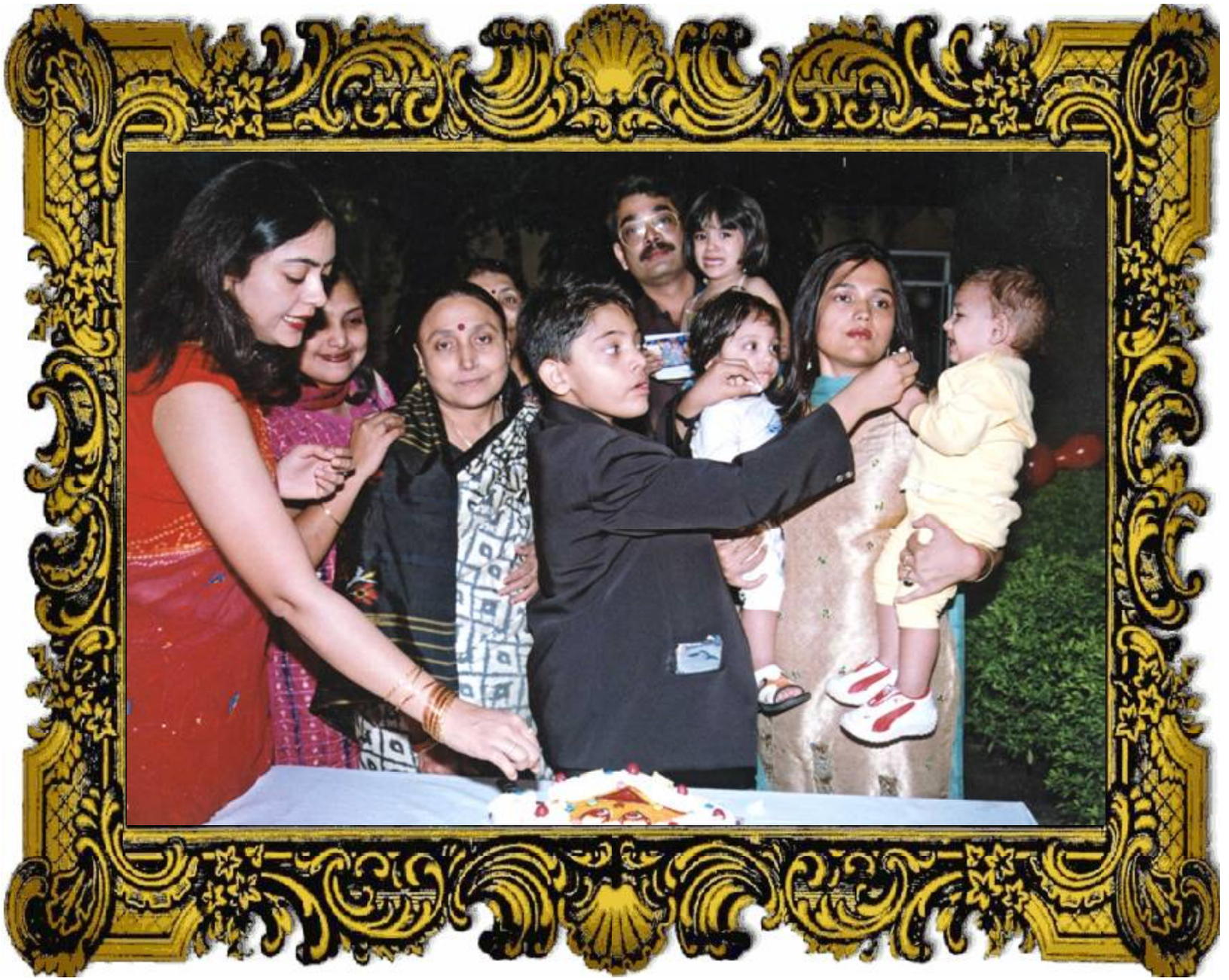
2005 : Nisha Jeewachh Trivedi (50) taking cake from Yash on his Birthday.



2005 : Nisha Jeewachh Trivedi (50) wtih Isha.



2005 : Nisha Jeewachh Trivedi (50), Bandana, Neelam, Krishna and Guggu on the occasion of Independence Day Celebrations on 15th August 2005.



2005 : Nisha Jeewachh Trivedi (50) with Bandana Shyamali, Yash, Mayank, Isha, Shaurya, Surrya and Tanuja.

correlated for men and negatively correlated for women. That's what the research shows. As a man gets more successful, everyone is rooting for him. As a woman gets more successful, both men and women like her less.

You have to persuade yourself that you absolutely don't care what happens. If you don't care, you've won. I absolutely promise you, in every serious negotiation, the man or woman who doesn't care is going to win.

Among all the 'awards' that I have hitherto collected, I consider the title of 'patita' or 'fallen woman' to be the highest. This is an achievement of my long-struggling life as a writer and as a woman.

As an actress, I have put myself out there as an independent black woman, a single mom, a go-getter, a hustler who isn't afraid to survive.

I love to see a woman in high-heeled shoes. There's something about the curve of the feet up the leg to the butt that's really, really wonderful, and the right pair of shoes can give you the right silhouette.

Every woman's path is difficult, and many mothers were as equipped to raise children as wire monkey mothers. I say that without judgment: It is, sadly, true. An unhealthy mother's love is withering.

My story is really an affirmation of my strength and my luck. To live with a great artist like is a very, very destructive role for a woman trying to be herself. In fact, it can't be done.



2005 : Nisha Jeewachh Trivedi (50) with Yash.



2005 : Nisha Jeewachh Trivedi (50) with Bandana and Isha.



2005 : Nisha Jeewachh Trivedi (50) with Chinu, Isha, Neelam and Krishna Didia.



2005 : Nisha Jeewachh Trivedi (50) with Surrya, Malti and Isha.

Chapter 48

PICTORIAL DETAILS OF 2006



2006 : Nisha Jeewachh Trivedi (51) and PRT at Wardha.



2006 : Nisha Jeewachh Trivedi (51) and Priya Ranjan Trivedi and Kamal Taori at Wardha.



2006 : Nisha Jeewachh Trivedi (51) with Priya Ranjan Trivedi, Surrya, Rahul, Anil, Madam Shailendra, Shaurya, Yash, Reena, Annu, Babbi and Surendra Trievedi.



2007 : Nisha Jeewachh Trivedi (52) with Sonu at Paryavaran Complex, New Delhi



2007 : Nisha Jeewachh Trivedi (52), Sonu, Yati and Yamini at Paryavaran Compolex, New Delhi.



2007 : Nisha Jeewachh Trivedi (52) during Akshay Tritiya.



2007 : Nisha Jeewachh Trivedi (52) with Madam Laldev Trivedi.



2007 : Nisha Jeewachh Trivedi (52) Sonu, Yati, Yamini and Balram during New Year's Day Celebrations.

I don't have the feelings of self-worth that a woman should have... and that's been the center of a lot of my mistakes and a lot of my pain.

I believe in a man and a woman being equal. I really believe that we can do anything we set our minds to.

I'm careful with my heart. I don't take crap from no one these days. I put my foot down. Being a woman, you deserve heaven and earth.

I actually started singing in church when I was about five years old. I remember looking at the choirs and just hearing all of those great big beautiful voices. And there was this one woman who could just wail. And I remember trying to sing like her when I was like going home.

I've been married to the same woman for forty years, and whenever people ask us how we managed to stay married for so long, we usually say as one voice, 'What's the secret? Don't get divorced!'

Every woman should wear make-up. It takes years off. I'm wearing lots of false eyelashes today, and to me, lipstick is the best cosmetic that exists.

My challenge is to find a beautiful balance: to make women beautiful, to make a woman dream to wear a beautiful outfit.



2007 : Nisha Jeewachh Trivedi (52) feeding cake to Yati during New Year's Day Celebrations.



2007 : Nisha Jeewachh Trivedi (52) feeding cake to Sonu during New Year's Day Celebrations.



2007 : Nisha Jeewachh Trivedi (52) with Sonu.



2007 : Nisha Jeewachh Trivedi (52) with Barlam and Yamini.



2007 : Nisha Jeewachh Trivedi (52) with Madam Laldev Trivedi, Balram, Shrey, Yati and Yamini.



2007 : Nisha Jeewachh Trivedi (52) with Rahul, Surrya, Shaurya and Bandana during Tanuja's 29th Birthday on 7th September 2007.



2007 : Nisha Jeewachh Trivedi (52) with Bandana, Chinu and Neelam.



2007 : Nisha Jeewachh Trivedi (52) with Chinu and Neelam.



2007 : Nisha Jeewachh Trivedi (52) with Sonu, Bandana, Neelam, Chinu, Yati and Isha.



2007 : Nisha Jeewachh Trivedi (52) and Priya Ranjan Trivedi performing Pooja at A 14, Paryavaran Complex, New Delhi



2007 : Nisha Jeewachh Trivedi (52) and PRT performing Pooja at A 14, Paryavaran Complex.

I'm a guy that appreciates spontaneity and
a woman being genuine and different.

I have been grateful for the influence of my grandmother
and my grandfather in my life. I remember my grandmother
as a queenly woman. My father could be stern, and my
grandparents would remind him that we were just boys.

Every time he came around, he had a pretty car,
a beautiful woman and a slick sharkskin suit.
Believe it or not, that's how I decided I wanted to get into music.

A woman would never make a nuclear bomb.
They would never make a weapon that kills - no, no.
They'd make a weapon that makes you feel bad for a while.

Scientology always makes me think of that movie
'V' where that woman takes off her mask of human
flesh to reveal her true, alien self.

I stand and rejoice every time
I see a woman ride by on a wheel.

If I stop to kick every barking dog I am not
going to get where I'm going.

Optimism is the faith that leads to achievement.

You are the one that possesses the keys to your being.
You carry the passport to your own happiness."

I was smart enough to go through any door that opened.

Cautious, careful people, always casting about to preserve
their reputations can never effect a reform.

When the whole world is silent, even one voice becomes powerful."

Make the most of yourself by fanning the tiny, inner sparks
of possibility into flames of achievement.



2007 : Nisha Jeewachh Trivedi (52) with Rahul, Tanuja and Bandana during 57th Birthday of Priya Ranjan Trivedi at Paryavaran Complex. New Delhi on 13/3/2007.



2007 : Nisha Jeewachh Trivedi (52) with Bandana, Neelam, Reena and Shashi Prabha during 57th Birthday of Priya Ranjan Trivedi on 13th March 2017.



2007 : Nisha Jeewachh Trivedi (52) with her Team Member during 57th Birthday of Priya Ranjan Trivedi on 13th March 2017.



2007 : Nisha Jeewachh Trivedi (52) with Mohd. Mushtaque during 57th Birthday of Priya Ranjan Trivedi.



2007 : Nisha Jeewachh Trivedi (52) with Nanubhai Joshi, Naveen, Rahul and Tanuja during 57th Birthday of PRT.

Knowing what must be done
does away with fear.

I didn't get there by wishing for it or
hoping for it, but by working for it.

Power's not given to you. You have to take it.

The most difficult thing is the decision to
act, the rest is merely tenacity.

"The difference between successful people
and others is how long they spend time
feeling sorry for themselves.

"You can waste your lives drawing lines.
Or you can live your life crossing them.

I'd rather regret the things I've done than
regret the things I haven't done.

I hope the fathers and mothers of little girls
will look at them and say 'yes, women can.

Beware of monotony; it's the mother
of all the deadly sins.

If you don't risk anything,
you risk even more

"I have stood on a mountain
of no's for one yes.

The way we talk to our children
becomes their inner voice.

You can never leave footprints that last if
you are always walking on tiptoe.

If you don't like the road you're walking,
start paving another one.



2007 : Nisha Jeewachh Trivedi (52) with Nanubhai Joshi, Naveen, Rahul and Tanuja during 57th Birthday of Priya Ranjan Trivedi.

If you think taking care of yourself is selfish, change your mind. If you don't, you're simply ducking your responsibilities.

You can't give up! If you give up, you're like everybody else.

No matter how difficult and painful it may be, nothing sounds as good to the soul as the truth.

Done is better than perfect.

One of the secrets to staying young is to always do things you don't know how to do, to keep learning.

Be first and be lonely.

One cannot accomplish anything without fanaticism.

Look your best - who said love is blind?

It took me quite a long time to develop a voice, and now that I have it, I am not going to be silent.

Don't take too much credit for your children — or too much blame!

You can imprison a man, but not an idea. You can exile a man, but not an idea. You can kill a man, but not an idea.

Step out of the history that is holding you back. Step into the new story you are willing to create.



2007 : Nisha Jeewachh Trivedi (52) feeding cake to Priya Ranjan Trivedi on his 57th Birthday on 13th March 2007.



2007 : Nisha Jeewachh Trivedi (52) with Priya Ranjan Trivedi and Yash.

What you do makes a difference, and you have to decide what kind of difference you want to make.

I firmly believe you never should spend your time being the former anything.

I may be wearing makeup, but I can throw a fastball by you at the same time.

A good compromise is one where everybody makes a contribution.

A strong woman is a woman determined to do something others are determined not be done.

I choose to make the rest of my life the best of my life.

Drama is very important in life: You have to come on with a bang. You never want to go out with a whimper."

If your home environment is good and peaceful and easy, your life is better and easier.

"In order to be irreplaceable one must always be different.

The question isn't who is going to let me; it's who is going to stop me.

Spread love everywhere you go. Let no one ever come to you without leaving happier.

Take criticism seriously, but not personally. If there is truth or merit in the criticism, try to learn from it. Otherwise, let it roll right off you.

When we speak we are afraid our words will not be heard or welcomed. But when we are silent, we are still afraid. So it is better to speak.



2007 : Nisha Jeewachh Trivedi (52) with Neelam and Shashi Prabha during her 38th Marriage Anniversary on June 1, 2007.



Chapter 50
PICTORIAL DETAILS OF 2008

2008 : Nisha Jeewachh Trivedi (53), Priya Ranjan Trivedi and Piara Lal Kanaujia during her Birthday on 10th March 2008.



2008 : Nisha Jeewachh Trivedi (53) with Neelam and Shobha during her Birthday on 10th March 2008.



2008 : Nisha Jeewachh Trivedi (53) feeding cake to Rajiv Ranjan.

Chapter 51
PICTORIAL DETAILS OF 2009



2009 : Nisha Jeewachh Trivedi (54) celebrating 59th Birthday of her Husband Priya Ranjan Trivedi on 13th March 2009.

Learn from the mistakes of others. You can't live long enough to make them all yourself.

Women will only have true equality when men share with them the responsibility of bringing up the next generation.

Above all, be the heroine of your life, not the victim.

You should treat your marriage like a business that you wouldn't want to let fail.

"It's one of the greatest gifts you can give yourself, to forgive. Forgive everybody.

Change your life today. Don't gamble on the future, act now, without delay.

If you're not making some notable mistakes along the way, you're certainly not taking enough business and career chances.

A surplus of effort could overcome a deficit of confidence.

Doubt is a killer. You just have to know who you are and what you stand for.

You can be the lead in your own life.

When you feel copied, remember that people can only go where you have already been, they have no idea where you are going next.



2009 : Nisha Jeewachh Trivedi (54) with Dr. Smita Deshpande celebrating 59th Birthday of her Husband Priya Ranjan Trivedi on 13th March 2009.



2009 : Nisha Jeewachh Trivedi (54) with Rekha Udit Tiwari celebrating 59th Birthday of her Husband Priya Ranjan Trivedi on 13th March 2009.



2009 : Nisha Jeewachh Trivedi (54) with Neelam on 5th June 2009 at India International Centre, New Delhi.

You can't please everyone, and you can't make everyone like you.

No one changes the world who isn't obsessed.

Hold your head and your standards high even as people or circumstances try to pull you down.

The best thing to hold onto in life is each other.

Normal is not something to aspire to, it's something to get away from.

I am always busy, which is perhaps the chief reason why I am always well.

I learned a long time ago that there is something worse than missing the goal, and that's not pulling the trigger.

When I'm hungry, I eat. When I'm thirsty, I drink. When I feel like saying something, I say it.

Owning our story can be hard but not nearly as difficult as spending our lives running from it.

I do not try to dance better than anyone else. I only try to dance better than myself

I'm always perpetually out of my comfort zone.

If you can't go straight ahead, you go around the corner.

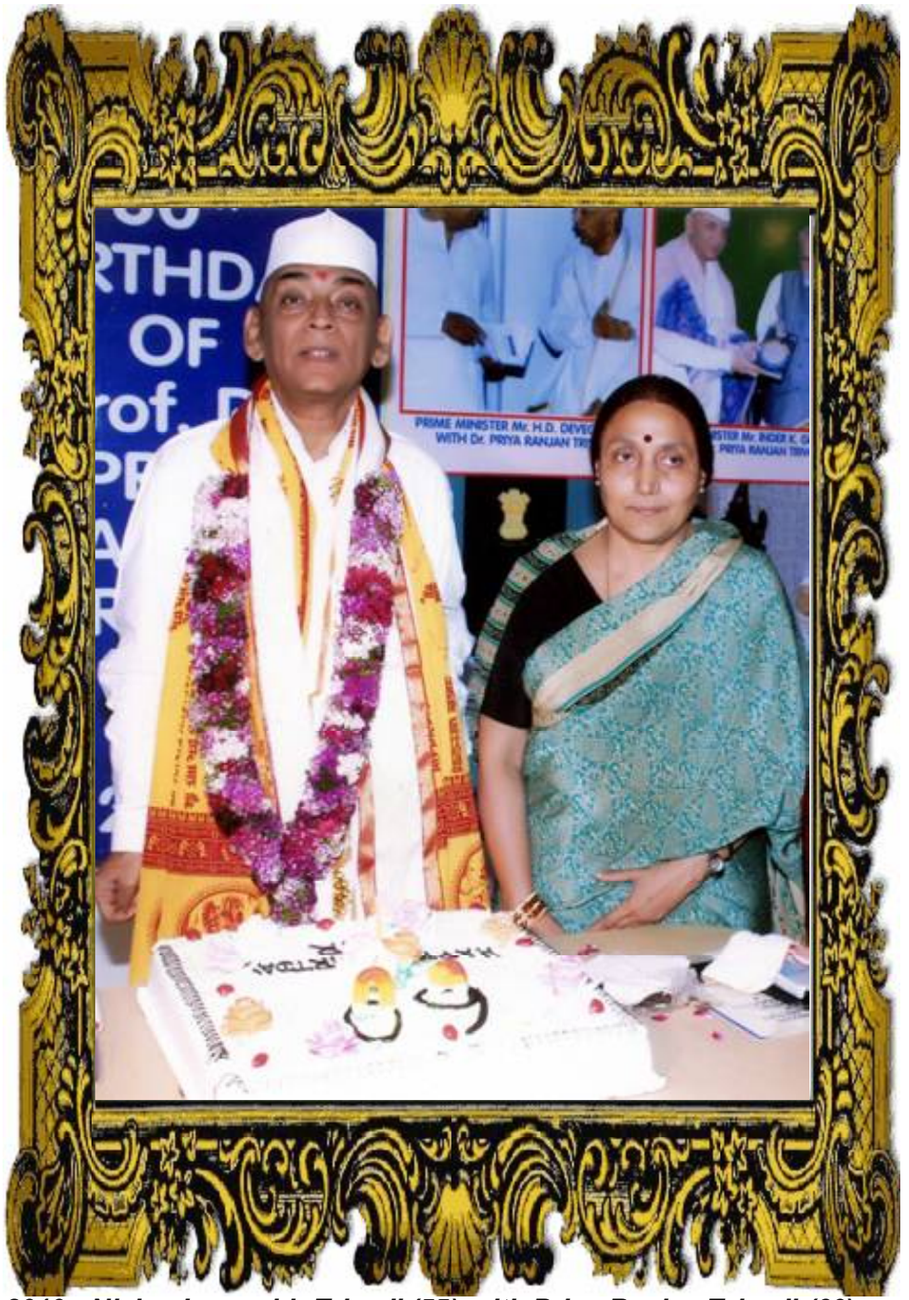
If you don't get out of the box you've been raised in, you won't understand how much bigger the world is.



2010 : Nisha Jeewachh Trivedi (55) celebrating 60th Birthday of her Husband Priya Ranjan Trivedi on 13th March 2010.



2010 : Nisha Jeewachh Trivedi (55) jointly cutting the cake on the 60th Birthday of her Husband Priya Ranjan Trivedi on 13th March 2010.



2010 : Nisha Jeewachh Trivedi (55) with Priya Ranjan Trivedi (60)



2010 : Nisha Jeewachh Trivedi (55) with Ambassadors during PRT's 60th Birthday.



2010 : Nisha Jeewachh Trivedi (55) offering cake to her Husband Priya Ranjan Trivedi on his 60th Birthday on 13/3/2010



2010 : Nisha Jeewachh Trivedi (55) receiving cake from her Husband Priya Ranjan Trivedi on his 60th Birthday.

Everyone shines, given the right lighting.

If you're someone people count on, particularly in difficult moments, that's a sign of a life lived honorably.

When you embrace your difference, your DNA, your look or heritage or religion or your unusual name, that's when you start to shine.

You can't be that kid standing at the top of the waterslide, overthinking it. You have to go down the chute.

If you just set out to be liked, you would be prepared to compromise on anything at any time, and you would achieve nothing.

The challenge is not to be perfect... it's to be whole.

Don't look at your feet to see if you are doing it right. Just dance.

There are two kinds of people, those who do the work and those who take the credit. Try to be in the first group; there is less competition there.

All careers go up and down like friendships, like marriages, like anything else, and you can't bat a thousand all the time.

If somebody can do something 80 percent as good as you think you would have done it yourself, then you've got to let it go.

This journey has always been about reaching your own other shore no matter what it is, and that dream continues.



2010 : Nisha Jeewachh Trivedi (55) and Priya Ranjan Trivedi (60) observing their 41st Wedding Anniversary on June 1, 2010.

You have trust in what you think.
If you splinter yourself and try to please
everyone, you can't.

If you find someone you love in your life,
then hang on to that love.

We do not need magic to change the world, we
carry all the power we need inside ourselves
already: we have the power to imagine better.

When you're through changing, you're through.

We need to start work with the idea that we're
going to learn every day. I learn, even at my
position, every single day.

Cherish forever what makes you unique, cuz
you're really a yawn if it goes.

Style is a way to say who you are
without having to speak.

Dying seems less sad than having
lived too little.

When I believe in something,
I'm like a dog with a bone.

Women asking for raises should not only know
their value, but they should ask
with the confidence that they're helping
the company to be successful.

Whenever you are blue or lonely or stricken by
some humiliating thing you did, the cure and
the hope is in caring about other people.

I need to listen well so that
I hear what is not said.



2010 : Nisha Jeewachh Trivedi (55) with Tanuja on her 32nd Birthday on 7/9/2010.



2010 : Nisha Jeewachh Trivedi (55) during Akshay Tritiya.



2011 : Nisha Jeewachh Trivedi (56) with Yati and Yamini.



2011 : Nisha Jeewachh Trivedi (56) with Sonu, Yash and Yamini.



2011 : Nisha Jeewachh Trivedi (56) with Tanuja on her 33rd Birthday on 7/9/2011.

I try to live in a little bit of my own joy and not let people steal it or take it.

It's not the absence of fear, it's overcoming it.
Sometimes you've got to blast through and have faith.

And the day came when the risk to remain tight in a
bud was more painful than the risk it took to blossom.

I learned compassion from being discriminated against.
Everything bad that's ever happened to me has taught me compassion.

When I'm tired, I rest. I say, 'I can't be a superwoman today.

Don't live life in the past lane.

Many receive advice, only the wise profit from it.

Without earth, living is impossible

No earth, no chance of living

Either rich or poor; everyone needs abode

Want to know value of earth, think of other planets

Our earth is a blessing from God

There is no alternate of earth so far

Save earth to save life

When you save earth, it saves you back

Hey man! Don't hit the earth

Save earth, it will save you in return

When you conserve earth, you conserve life!

Save earth because it is the only one we have

Chapter 54

PICTORIAL DETAILS OF 2012



2012 : Nisha Jeewachh Trivedi (57) with the renowned Peace Educator and IAEWP President Dr. Charles Mercieca.



2012 : Nisha Jeewachh Trivedi (57) welcoming the renowned Peace Educator and IAEWP President Dr. Charles Mercieca at Paryavaran Complex, New Delhi.



2012 : Nisha Jeewachh Trivedi (57) participating in the Regional Peace Conference held on 12-13 February 2012 at Paryavaran Complex, New Delhi.



2012 : Nisha Jeewachh Trivedi (57) observing the deliberations of the Regional Peace Conference held on 12-13 February 2012 at Paryavaran Complex, New Delhi.



2012 : Nisha Jeewachh Trivedi (57) with Ambassadors and High Commissioners during PRT's 62nd Birthday on 13 March 2012.



2012 : Nisha Jeewachh Trivedi (57) with Ambassadors and High Commissioners during PRT's 62nd Birthday on 13/3/2012.

Save earth, secure the future

Saving earth can save the world

Save earth….It's the only livable planet

Serve to protect every inch of earth

Save earth before it's too late

Save earth to continue happiness

No religion allows harming the earth

Stop harming our planet Earth

Keep our earth green and clean

Don't make earth cry, always love it

For happiness on earth just love it

Always shun earth pollution

Raise voice against every act of harming the earth

Protect the planet earth from pollution

Protect the earth from all types of hazards

Keep your earth safe from pollution

Love the planet earth to spend a happy life

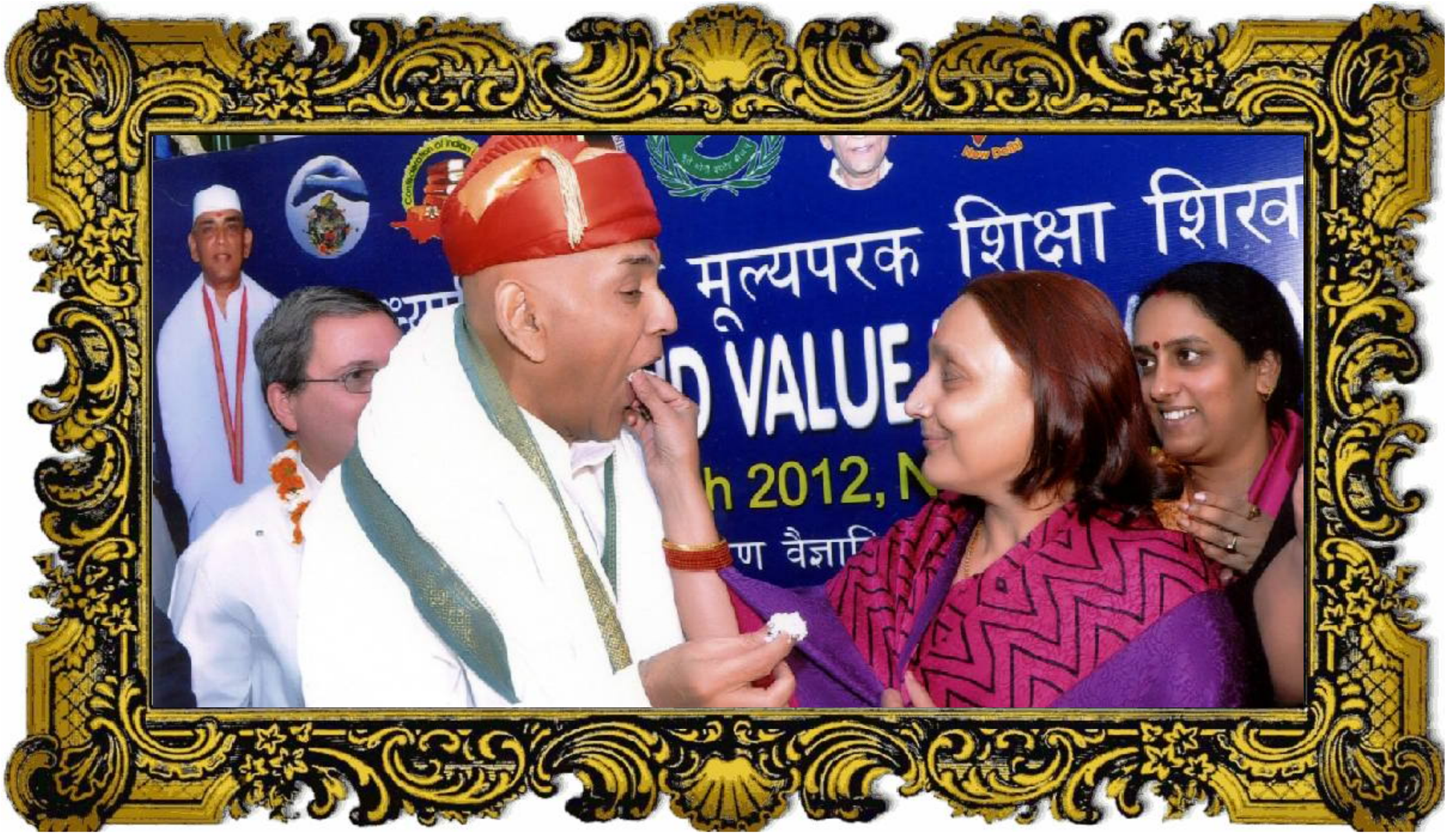
Educate your kids on safety of earth

Love earth and be happy

Don't be mean and always love earth



2012 : Nisha Jeewachh Trivedi (57) hesitating and feeling shy in having the Birthday Cake from Priya Ranjan Trivedi.



2012 : Nisha Jeewachh Trivedi (57) offering Birthday Cake to her Husband Priya Ranjan Trivedi on 13 March 2012.



Always act for a safer earth!

Care the planet earth to simply go green

Keep standing for the love of earth

Love the planet earth for ever

Give earth a big chance

Take care of the planet earth

Save the earth before it screams

Protect the earth for a better life

Earth needs you so do take care of it

Don't brood, just love the earth

I love earth, you love the earth; who the hell are polluters

It's so easy to love the earth; so just do it

You must keep the earth green not grey

2012 : Nisha Jeewachh Trivedi (57) receiving sweets from Ms. Satya Prabha on PRT's Birthday on 13 March 2012.



2012 : Nisha Jeewachh Trivedi (57) with Neelam Singh and Shobha Kumar Thakur.



2013 : Nisha Jeewachh Trivedi with PRT on their Marriage Anniversary



Chapter 55
PICTORIAL DETAILS OF 2013

2013 : Nisha Jeewachh Trivedi (58) with PRT and Grarndsons Shaurya and Surrya.



2013 : Nisha Jeewachh Trivedi (58) with PRT, Neelam, Sunil Babu and Shobha on their 44th Marriage Anniversary on June 1, 2013.



2013 : Nisha Jeewachh Trivedi (58) with PRT and Shaurya.



2013 : Nisha Jeewachh Trivedi (58) waiting for guests to arrive.



2013 : Nisha Jeewachh Trivedi (58) with Neelam, Sonu and Sonam.



2013 : Nisha Jeewachh Trivedi (58) with Neelam, Sonu and Sonam.



2013 : Nisha Jeewachh Trivedi (58) Chinu Babu.



2013 : Nisha Jeewachh Trivedi (58) with grand daughters on the occasion of Yati's Birthday.



2013 : Nisha Jeewachh Trivedi (58) with Neelam, Sonu and Sonam.



2013 : Nisha Jeewachh Trivedi (58) with grand daughter Yamini.



2013 : Nisha Jeewachh Trivedi (58) with grand daughters Yamini and Isha.



2013 : Nisha Jeewachh Trivedi (58) Kui at Varanasi during Kubh Mela.



2013 : Nisha Jeewachh Trivedi (58) Kui at Varanasi during Kubh Mela.



2013 : Nisha Jeewachh Trivedi (58) Kui at Varanasi during Kubh Mela.

Don't be awesome just be the lover of the earth

Let's keep our earth green

Let's go green to get our earth safe

Be amicably caretaker of the earth

Smart people never hit the earth

Life is nothing without planet earth

Save earth and grow fast

Think green and never hit the earth

Green revolution ensures safety of earth

East or west, earth is the only option

For our kids keep saving the earth

Unite to make this planet the safest one

I am an earth lover. What about you?

A green earth is actually a clean earth

Save the earth and stay blessed

Caring the earth means no one is lean

Protect our planet for a better Life

Always keep our earth clean and green

Go green, save earth

Don't be mean always love the earth

It's never too late so just start saving the earth



2013 : Nisha Jeewachh Trivedi (58) with Priya Ranjan Trivedi on his 63rd Birthday on 13th March 2013.

Make the future of earth brighter

Never let the future of earth to become orange

Being earth lover is awesome

Caring the earth is mind-blowing

Love earth, go green and stay clean

Earth is the only livable planet so just care it

Treat the Earth as you first loveLet's go green to get our earth clean

Save the earth to save your future generations

Your good luck lies in a safe planet

Save earth and live longer

Love earth and stay happy

Love earth and be healthy

Health is wealth; earth is super wealth

Don't think just love the earth

Be a caring person and save the planet earth

Neither Mars nor Neptune, just planet Earth

No more earth pledges; just do it

Home is built by hearts; earth was built for homes

Keep the earth pollution-free

Care of earth is the most profitable deed



2013 : Nisha Jeewachh Trivedi (58) with Priya Ranjan Trivedi on his 63rd Birthday on 13th March 2013.

Better earth means better tomorrow

Safer the planet earth healthier the life

Let us save our earth

Raise awareness on earth

Every Day is Earth Day

We can protect the earth better together

Keep planting trees to save the earth

Sensitize people on important of safe planet earth

Never let anyone to pollute the earth

Say no to Earth pollution in every moment of your life

Make the planet earth a green heaven

Stop harming the planet Earth

Do your share to care planet earth

Yes we can make the earth green so let's do it

Serve to conserve the earth

This earth is our planet so who must protect

Peace is a daily, a weekly, a monthly process, gradually changing opinions, slowly eroding old barriers, quietly building new structures

Peace cannot be kept by force; it can only be achieved by understanding



2013 : Nisha Jeewachh Trivedi (58) with Dr. Priya Ranjan Trivedi and Dr. Gopaljee Trivedi.



2013 : Nisha Jeewachh Trivedi (58) participating in PRT's 63rd Birthday on 13th March 2013.



2013 : Nisha Jeewachh Trivedi (58) participating in PRT's 63rd Birthday on 13th March 2013.



2013 : Nisha Jeewachh Trivedi (58) participating in PRT's 63rd Birthday on 13th March 2013.



2013 : Nisha Jeewachh Trivedi (58) clapping while Dr. Priya Ranjan Trivedi cutting the Birthday Cake on 13th March 2013.

Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that

It is from numberless diverse acts of courage and belief that human history is shaped. Each time a man stands up for an ideal, or acts to improve the lot of others, or strikes out against injustice, he sends forth a tiny ripple of hope, and crossing each other from a million different centers of energy and daring, those ripples build a current that can sweep down the mightiest walls of oppression and resistance

"Peace comes from being able to contribute the best that we have, and all that we are, toward creating a world that supports everyone. But it is also securing the space for others to contribute the best that they have and all that they are

If you want to make peace with your enemy, you have to work with your enemy. Then he becomes your partner

Violence is impractical because it is a descending spiral ending in destruction for all. It is immoral because it seeks to humiliate the opponent rather than win his understanding: it seeks to annihilate rather than convert. Violence is immoral because it thrives on hatred rather than love. It destroys community and makes brotherhood impossible. It leaves society in monologue rather than dialogue. Violence ends up defeating itself.



2013 : Nisha Jeewachh Trivedi (58) offering cake to her husband Dr. Priya Ranjan Trivedi on his 63rd Birthday on 13th March 2013.



2013 : Nisha Jeewachh Trivedi (58) having cake from her husband Dr. Priya Ranjan Trivedi on his 63rd Birthday on 13th March 2013.



2013 : Nisha Jeewachh Trivedi (58) giving blessings to her devotee.



2013 : Nisha Jeewachh Trivedi (58) observing the felicitation of her husband Dr. Priya Ranjan Trivedi by the Senior Citizens Society.



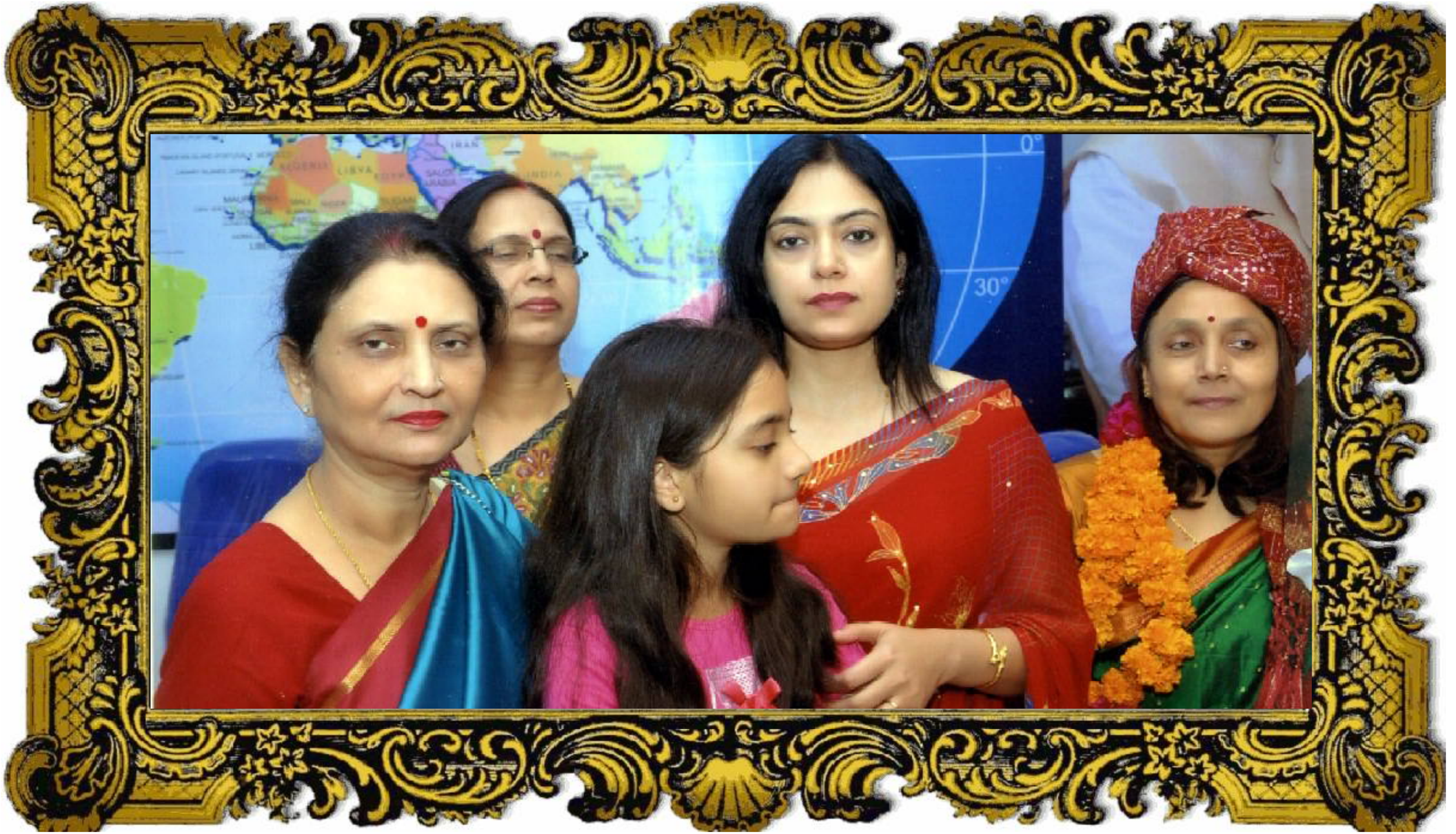
2013 : Nisha Jeewachh Trivedi (58) with Neelam Joshi and Avinash Chiranjeev.



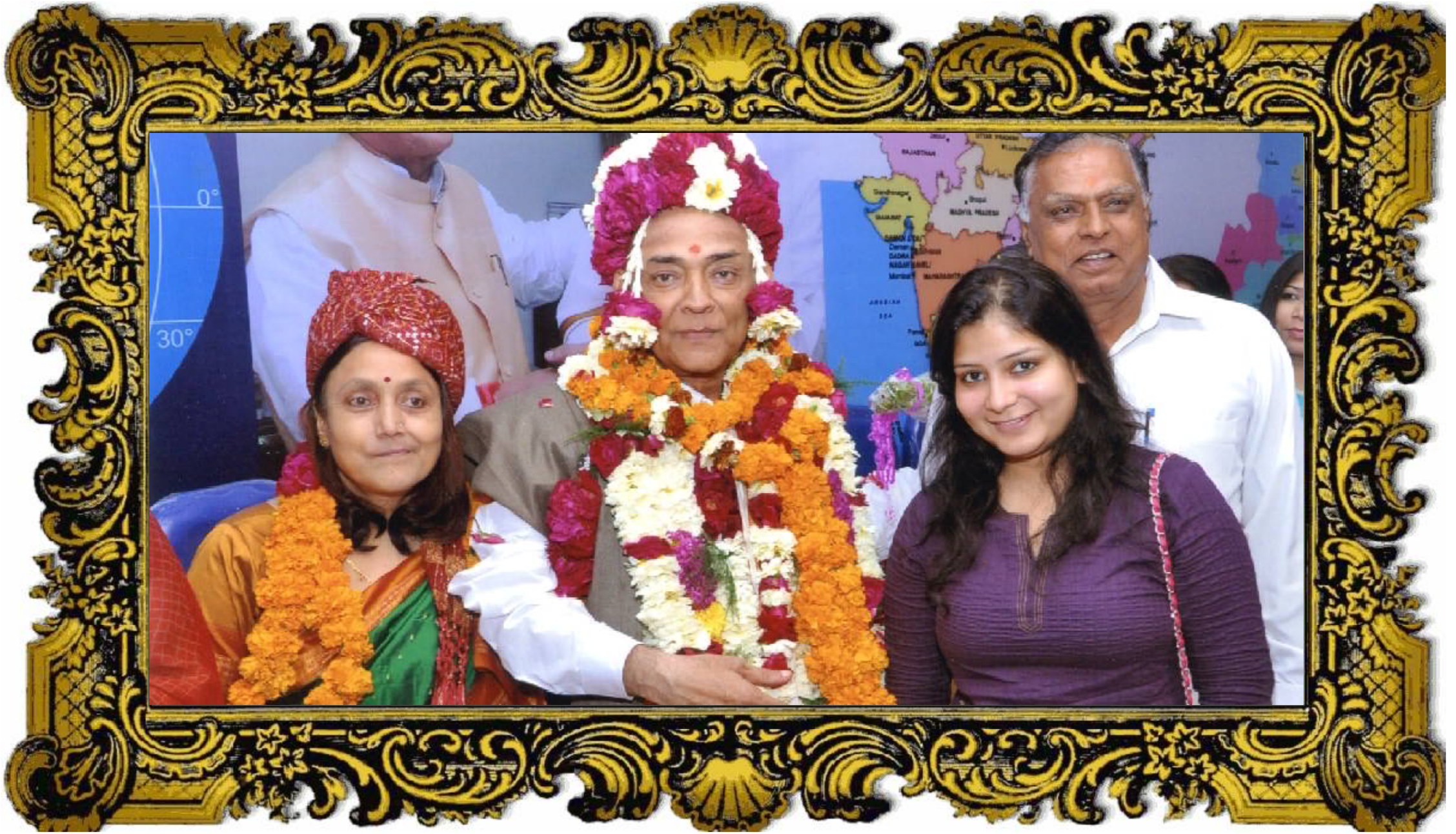
2013 : Nisha Jeewachh Trivedi (58) with Neelam, Shobha, Bandana, Isha, Tyagi and P.K. Shastri on the occasion of PRT's 63rd Birthday on 13th March 2013.



2013 : Nisha Jeewachh Trivedi (58) with Sneha and Kampasi.



2013 : Nisha Jeewachh Trivedi (58) with Neelam, Shoba, Isha and Bandana.



2013 : Nisha Jeewachh Trivedi (58) with Amrita and Dr. Priya Ranjan Trivedi on his 63rd Birthday on 13th March 2013.



2013 : Nisha Jeewachh Trivedi (58) with the invited Dignitaries on the occasion of Spiritual and Value Education (SAVE) meeting on 13th March 2013.



2013 : Nisha Jeewachh Trivedi (58) and Priya Ranjan Trivedi with the Members of the Senior Citizens Society.



2013 : Nisha Jeewachh Trivedi (58) and Priya Ranjan Trivedi receiving birthday presentation from Major General Dr. Ranjit Singh.



2013 : Nisha Jeewachh Trivedi (58) participating in the Spiritual and Value Education meeting at Paryavaran Complex, New Delhi on 13th March 2013.



2013 : Nisha Jeewachh Trivedi (58) with Rekha Udit, Sonia, Rama Rao, Nisha and others during PRT's felicitation.

Chapter 56

PICTORIAL DETAILS OF 2014



2014 : Nisha Jeewachh Trivedi (59) with her Husband Priya Ranjan Trivedi on his 64th Birthday on 13th March 2014.



2014 : Nisha Jeewachh Trivedi (59) on PRT's 64th Birthday on 13/3/2014.



2014 : Nisha Jeewachh Trivedi (59) and Priya Ranjan Trivedi on his 64th Birthday.



2014 : Nisha Jeewachh Trivedi (59) and Priya Ranjan Trivedi on his 64th Birthday.

It creates bitterness in the survivors and
brutality in the destroyers

To replace the old paradigm of war with a new
paradigm of waging peace, we must be pioneers
who can push the boundaries of human
understanding. We must be doctors who can
cure the virus of violence. We must be soldiers of
peace who can do more than preach to the choir.
And we must be artists who will make
the world our masterpiece

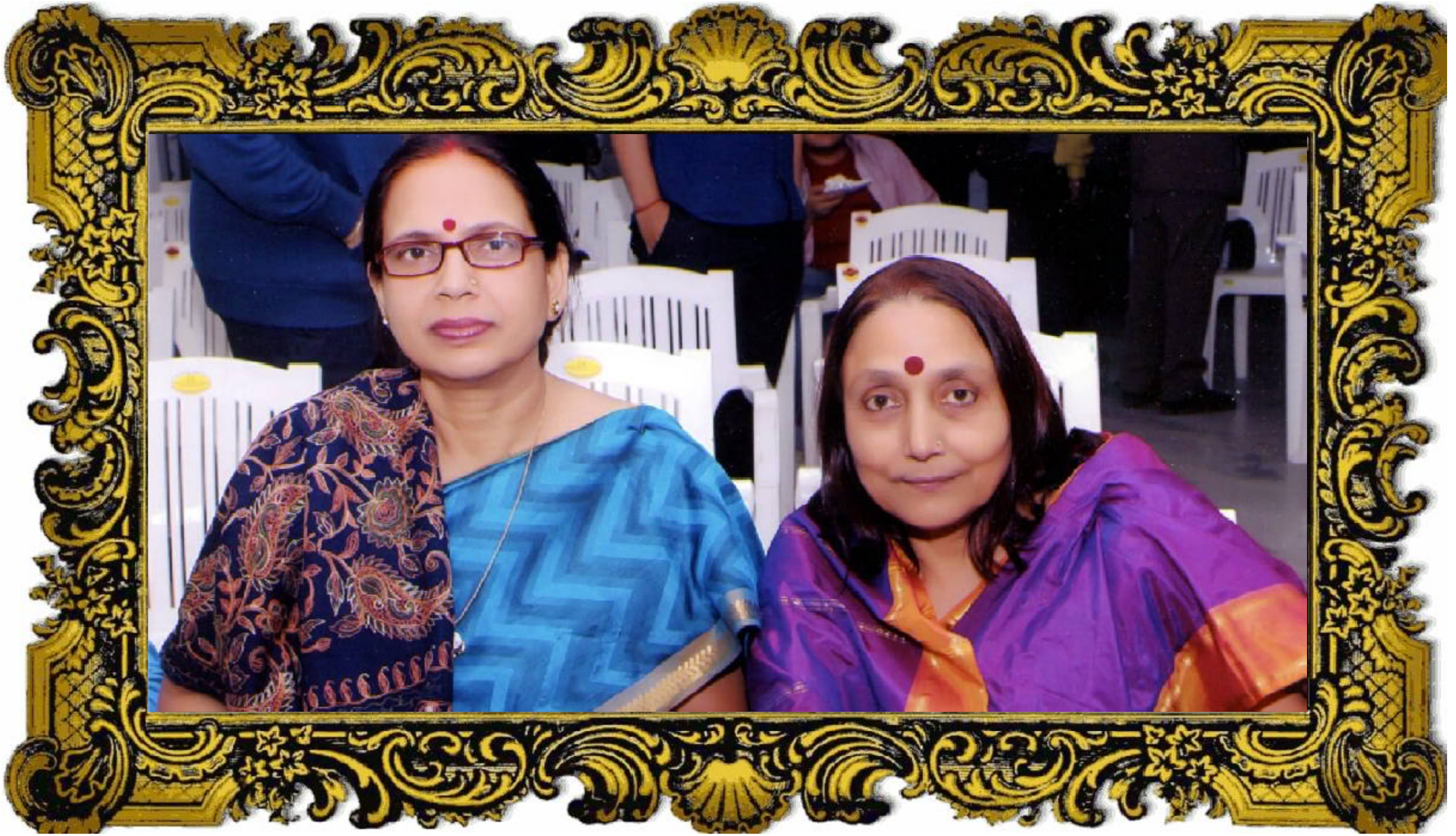
Peace does not mean an absence of conflicts;
differences will always be there. Peace means
solving these differences through peaceful means;
through dialogue, education, knowledge;
and through humane ways

We seek peace, knowing that peace is the
climate of freedom.

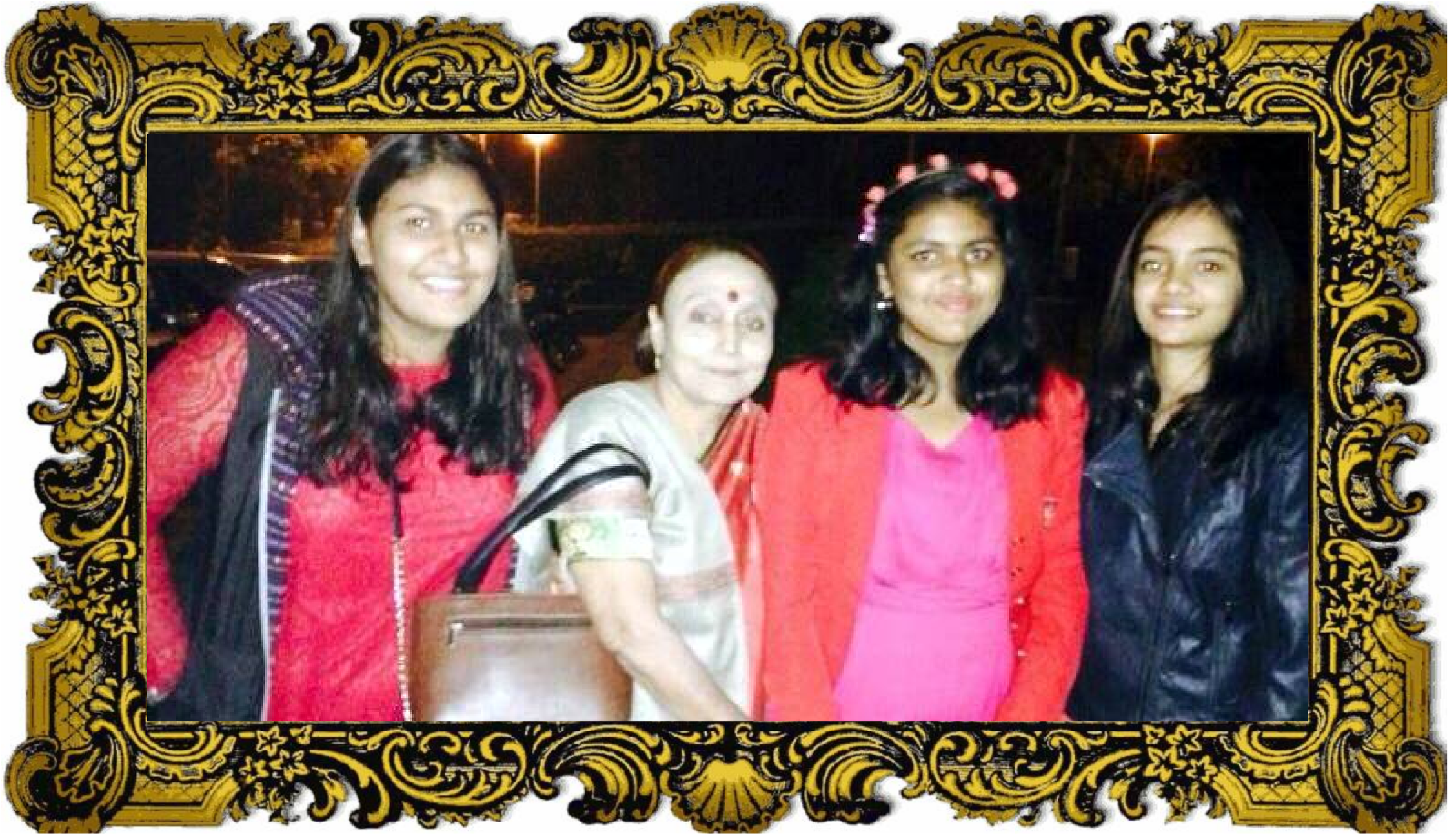
Nonviolence is the answer to the crucial
political and moral questions of our time;
the need for mankind to overcome oppression
and violence without resorting to oppression
and violence. Mankind must evolve for all
human conflict a method which rejects revenge,
aggression, and retaliation. The foundation
of such a method is love

Love is the vital essence that pervades and
permeates, from the center to the circumference,
the graduating circles of all thought and action.
Love is the talisman of human weal
and woe – the open sesame to every soul

Life is an opportunity, benefit from it. Life is a
beauty, admire it. Life is a dream, realize it. Life is
a challenge, meet it. Life is a duty, complete it.
Life is a game, play it. Life is a promise, fulfill it.
Life is sorrow, overcome it. Life is a song, sing it.



2014 : Nisha Jeewachh Trivedi (59) with Shobha (54) at Paryavaran Auditorium, New Delhi.



2014 : Nisha Jeewachh Trivedi (59) with Yati, Yamini and Isha.



2014 : Nisha Jeewachh Trivedi (59) with her elder daughter Sonu.

Life is a struggle, accept it. Life is a tragedy, confront it.
Life is an adventure, dare it. Life is luck, make it. Life is life, fight for it

There is a light in this world. A healing spirit more powerful than any darkness we may encounter. We sometime lose sight of this force when there is suffering, and too much pain. Then suddenly, the spirit will emerge through the lives of ordinary people who hear a call and answer in extraordinary ways

More than just an end to war, we want an end to the beginnings of all wars

The future belongs to those who believe in the beauty of their dreams

To forgive is the highest, most beautiful form of love.
In return, you will receive untold peace and happiness

Do your little bit of good where you are; it's those little bits of good put together that overwhelm the world

Cynicism masquerades as wisdom, but it is the farthest thing from it. Because cynics don't learn anything. Because cynicism is a self-imposed blindness, a rejection of the world because we are afraid it will hurt us or disappoint us

Injustice anywhere is a threat to justice everywhere

Peace does not rest in the charters and covenants alone. It lies in the hearts and minds of all people. So let us not rest all our hopes on parchment and on paper, let us strive to build peace, a desire for peace, a willingness to work for peace in the hearts and minds of all of our people. I believe that we can. I believe the problems of human destiny are not beyond the reach of human beings

If there is a mystical chord in democracy, it probably revolves around the notion that unexpected music can resonate from politics when people are pursuing questions larger than self..I have seen that ennobling effect in people many, many times— expressed by those who found themselves engaged in genuine acts of democratic expression, who claimed their right to define the larger destiny of their community, their nations

The moment we begin to fear the opinions of others and hesitate to tell the truth that is in us, and from motives of policy are silent when we should speak, the divine floods of light and life no longer flow into our souls



2014 : Nisha Jeewachh Trivedi (59) with Madam Shakti Pandey and Rajneesh Pushkar during her felicitation at Motihari.

Chapter 57

PICTORIAL DETAILS OF 2015



2015 : Nisha Jeewachh Trivedi (60) with her elder daughter Sonu.



2015 : Nisha Jeewachh Trivedi (60) with Shobha Sharma.



2015 : Nisha Jeewachh Trivedi (60) with Sonam.



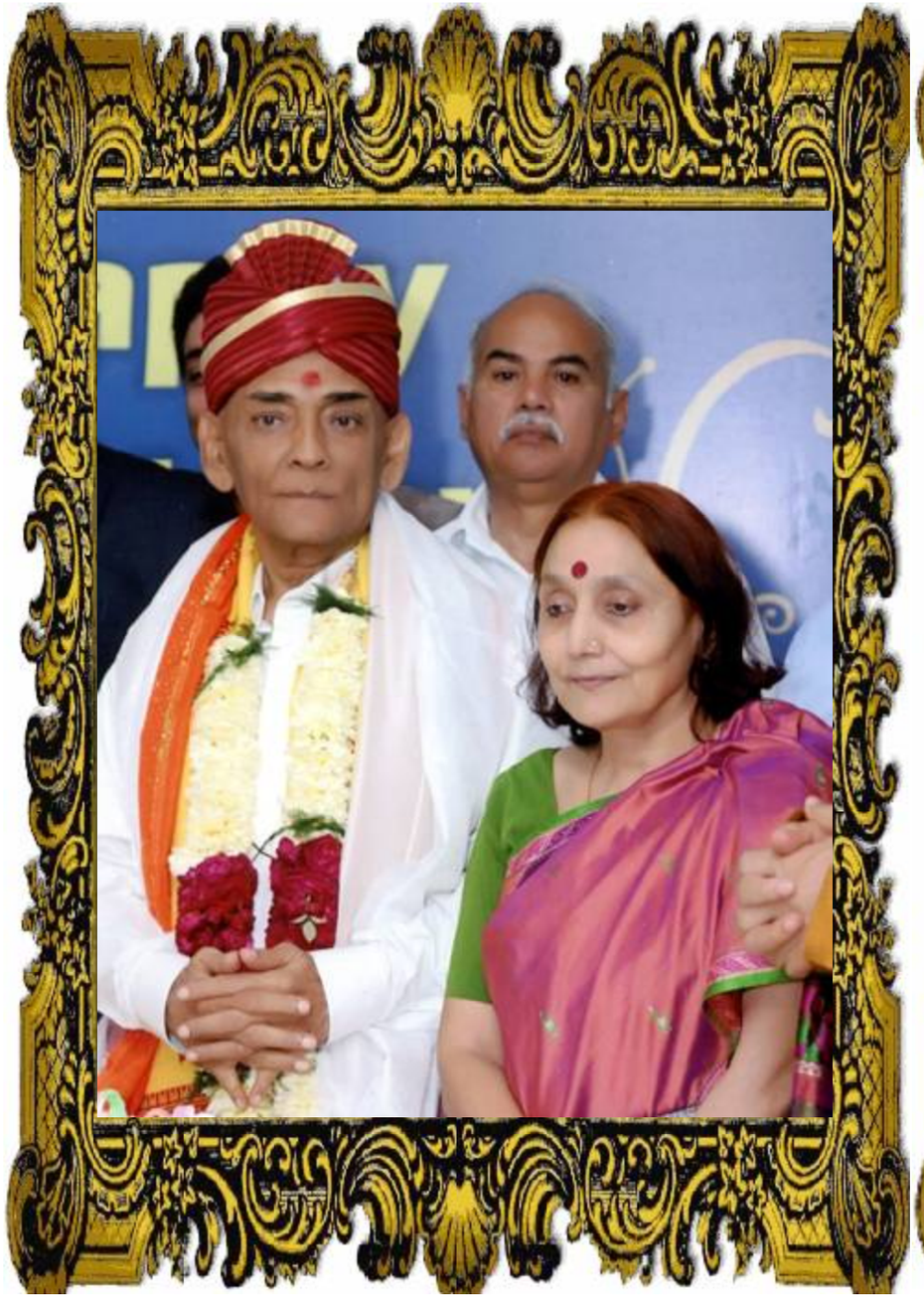
2015 : Nisha Jeewachh Trivedi (60) with her nephew Rajanee Ranjan, husband Priya Ranjan and Jijaji Rai Chandra Bhushan Sharma at Muzaffarpur.



2015 : Nisha Jeewachh Trivedi (60) with her husband Priya Ranjan and Jijaji Rai Chandra Bhushan Sharma and Nanad Shobha Sharma at Muzaffarpur.



2015 : Nisha Jeewachh Trivedi (60) with her Jethani Rajkumari Mahadevi (73) during Annual Day Celebrations of K.C. Mount Fort School at Muzaffarpur.



2016 : Nisha Jeewachh Trivedi (61) with PRT on his 66th Birthday.



2016 : Nisha Jeewachh Trivedi (61) being felicitated by Dr. Gregory Berglund.



2016 : Nisha Jeewachh Trivedi (61) with Priya Ranjan Trivedi celebrating his 66th Birthday on 13th March 2016.



2016 : Nisha Jeewachh Trivedi (61) offering Birthday Cake to Priya Ranjan Trivedi on his 66th Birthday on 13th March 2016.



2016 : Nisha Jeewachh Trivedi (61) with Bhikkhu Sanghasena and other family members on the occasion of PRT's 66th Birthday on 13th March 2016.



2016 : Nisha Jeewachh Trivedi (61) with S.B. Chaudhary, Ram Nagina Singh, Manish Shekhar, L.P. Singh, Shashi Prabha, Reena, Kavita, Dr. Sushil Kumar, Sushma Pandey & Madam Gautam.



2016 : Nisha Jeewachh Trivedi (61) with Priya Ranjan Trivedi, Vaishali MLA Rajkishore Singh, Naveen, Mandvi, Rajiv Ranjan Kumar at CSL Programme at Muzaffarpur.



2016 : Nisha Jeewachh Trivedi (61) with Priya Ranjan Trivedi, Vaishali MLA Rajkishore Singh, Agricultural Scientist Gopalji Trivedi and Yogesh at Muzaffapur.



2016 : Nisha Jeewachh Trivedi (61) with Priya Ranjan Trivedi, Vaishali MLA Rajkishore Singh, Agricultural Scientist Gopalji Trivedi at Muzaffarpur.



2016 : Nisha Jeewachh Trivedi (61) with Shobha, Neelam and Yati.



2016 : Nisha Jeewachh Trivedi (61) with Bandana and Sonu.



2016 : Nisha Jeewachh Trivedi (61) with Priya Ranjan Trivedi during Durga Pooja Celebrations.



2016 : Nisha Jeewachh Trivedi (61) with Priya Ranjan Trivedi during Durga Pooja Celebrations.



2016 : Nisha Jeewachh Trivedi (61) with Sonu during Durga Pooja Celebrations.



2016 : Nisha Jeewachh Trivedi (61) with Sonu during Durga Pooja Celebrations



2016 : Nisha Jeewachh Trivedi (61) with her Grand Daughters Yati and Yamini during Durga Pooja Celebrations.



2016 : Nisha Jeewachh Trivedi (61) with Sonu, Yati and Yamini.



2016 : Nisha Jeewachh Trivedi (61) with Sonu during Durga Pooja Celebrations.



2016 : Nisha Jeewachh Trivedi (61) and Priya Ranjan Trivedi with Shaurya and Surrya during their Upanayan Sanskar.

What you leave behind is not what is engraved in stone monuments, but what is woven into the lives of others

This is the true joy in life, the being used for a purpose recognized by yourself as a mighty one; the being a force of nature instead of a feverish, selfish little clod of ailments and grievances complaining that the world will not devote itself to making you happy. I am of the opinion that my life belongs to the whole community, and as long as I live it is my privilege to do for it whatever I can. I want to be thoroughly used up when I die, for the harder I work the more I live. I rejoice in life for its own sake. Life is no "brief candle" for me. It is a sort of splendid torch which I have got hold of for the moment, and I want to make it burn as brightly as possible before handing it on to future generations

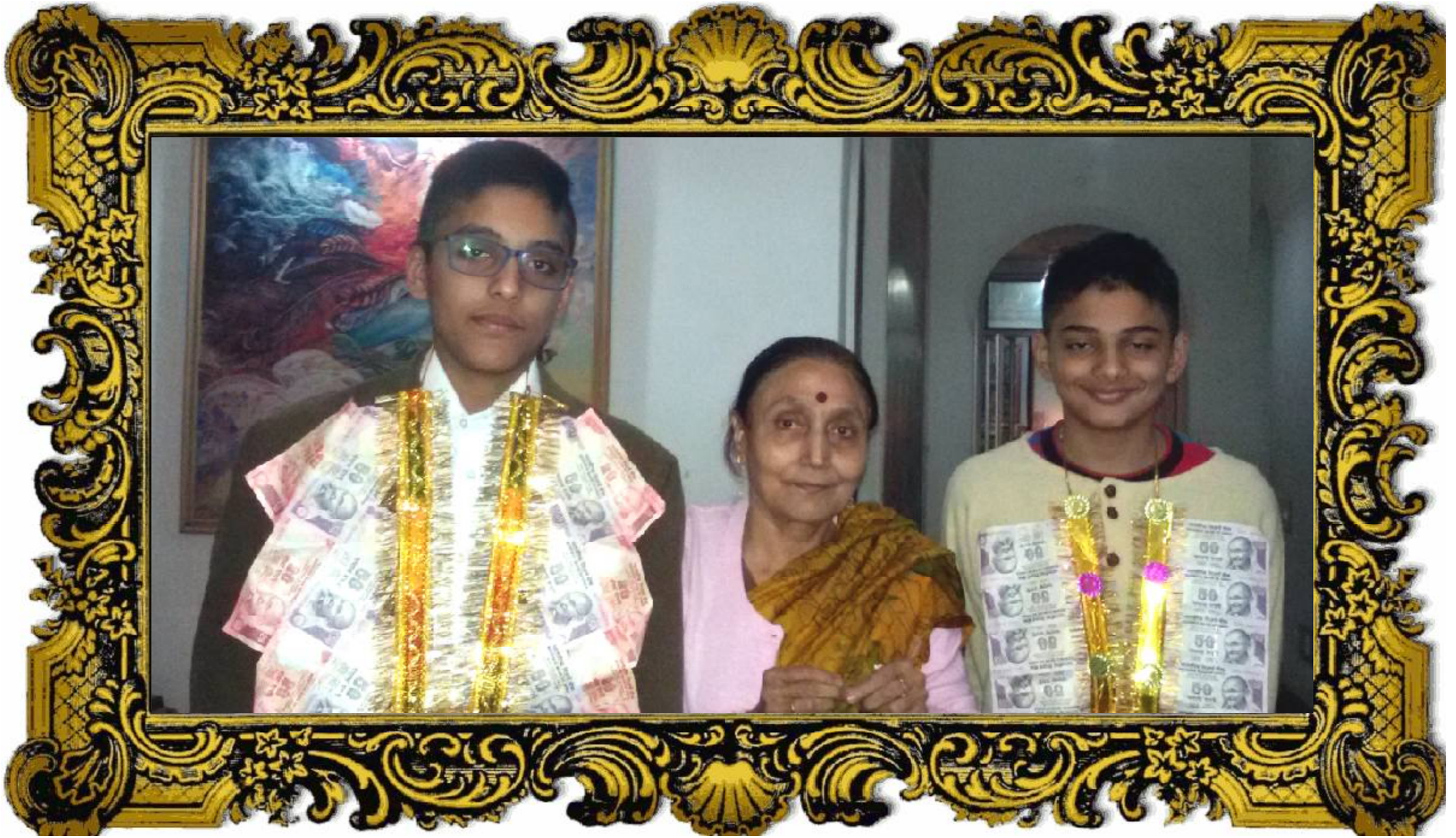
I speak of peace, therefore, as the necessary rational end of rational men. I realize the pursuit of peace is not as dramatic as the pursuit of war..But we have no more urgent task



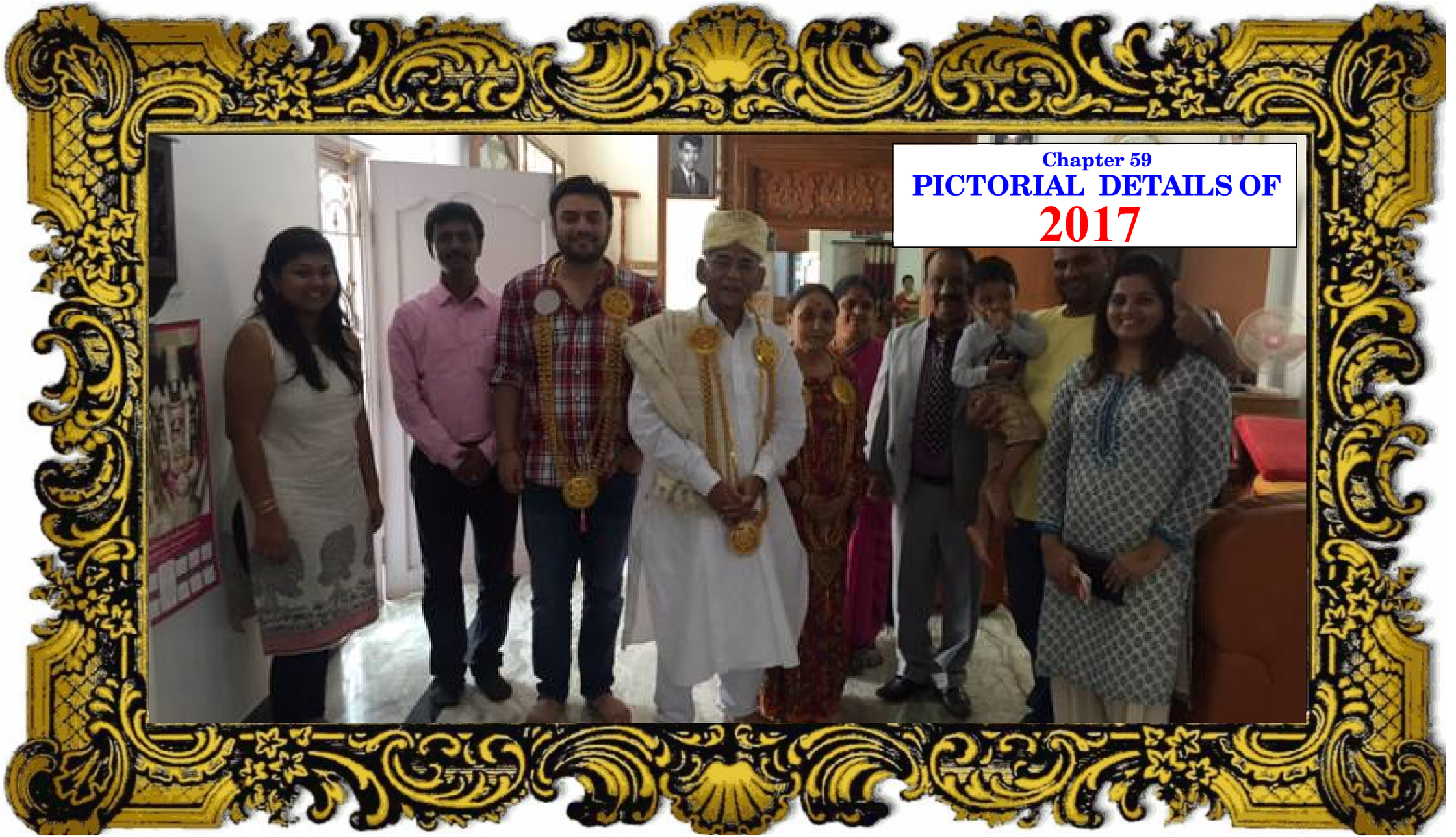
2016 : Nisha Jeewachh Trivedi (61) with her Grandson Shaurya.



2016 : Nisha Jeewachh Trivedi (61) with Shaurya and Surrya.



2016 : Nisha Jeewachh Trivedi (61) with her Grandsons Shaurya and Surrya on the occasion of their Upanayan Sanskar.



2017 : Nisha Jeewachh Trivedi (62) being received by Rajabather family at Tindivanam, Tamilnadu on 29th January 2017.



2017 : Nisha Jeewachh Trivedi (62) being received by Rajabather family at Tindivanam, Tamilnadu on 29th January 2017.



2017 : Nisha Jeewachh Trivedi (62) being felicitated at Tindivanam, Tamilnadu during the Convocation on 30th January 2017.



2017 : Nisha Jeewachh Trivedi (62) participating in the Convocation as the Guest of Honour at Tindivanam, Tamilnadu on 30th January 2017.



2017 : Nisha Jeewachh Trivedi (62) receiving the Memento from Ishwaraya Lakshmi at Tindivanam, Tamilnadu on 30th January 2017.



2017 : Nisha Jeewachh Trivedi (62) attending the Convocation as the Guest of Honour at Tindivanam, Tamilnadu on 30th January 2017.



2017 : Nisha Jeewachh Trivedi (62) distributing Certificates of Excellence to the bright students at Tindivanam, Tamilnadu on 30th January 2017.



2017 : Nisha Jeewachh Trivedi (62) with Ishwarya Lakshmi and Utkarsh.



2017 : Nisha Jeewachh Trivedi (62) with Ishwarya Lakshmi and Utkarsh.



2017 : Nisha Jeewachh Trivedi (62) participating in the pre-convocation meet at Tindivanam, Tamilnadu on 30th January 2017.



2017 : Nisha Jeewachh Trivedi (62) with Ishwarya Lakshmi and Vijaya Lakshmi.



2017 : Nisha Jeewachh Trivedi (62) at her residence at Dehradun.



2017 : Nisha Jeewachh Trivedi (62) at her residence at Dehradun.



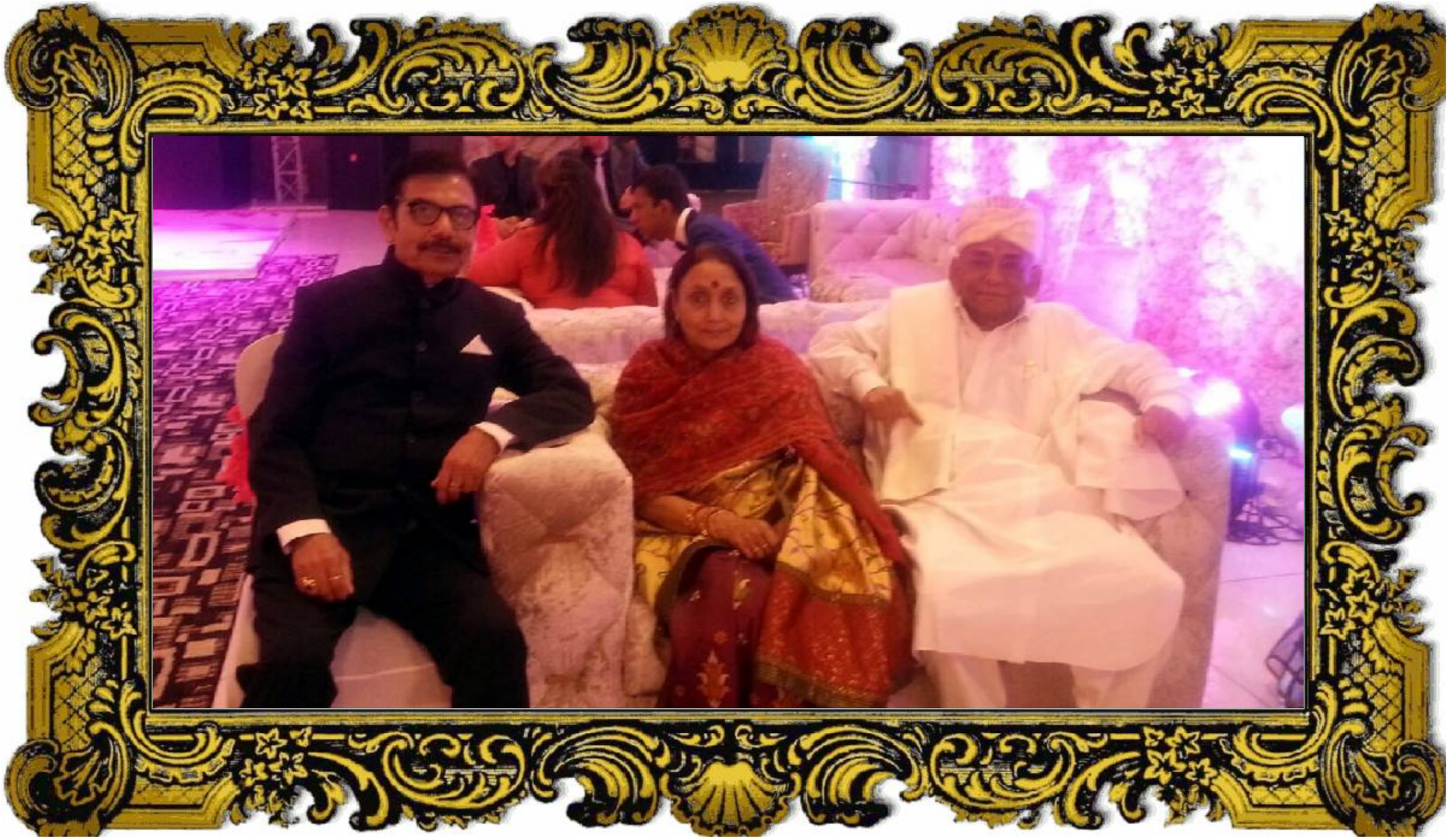
2017 : Nisha Jeewachh Trivedi (62) at her residence at Dehradun.



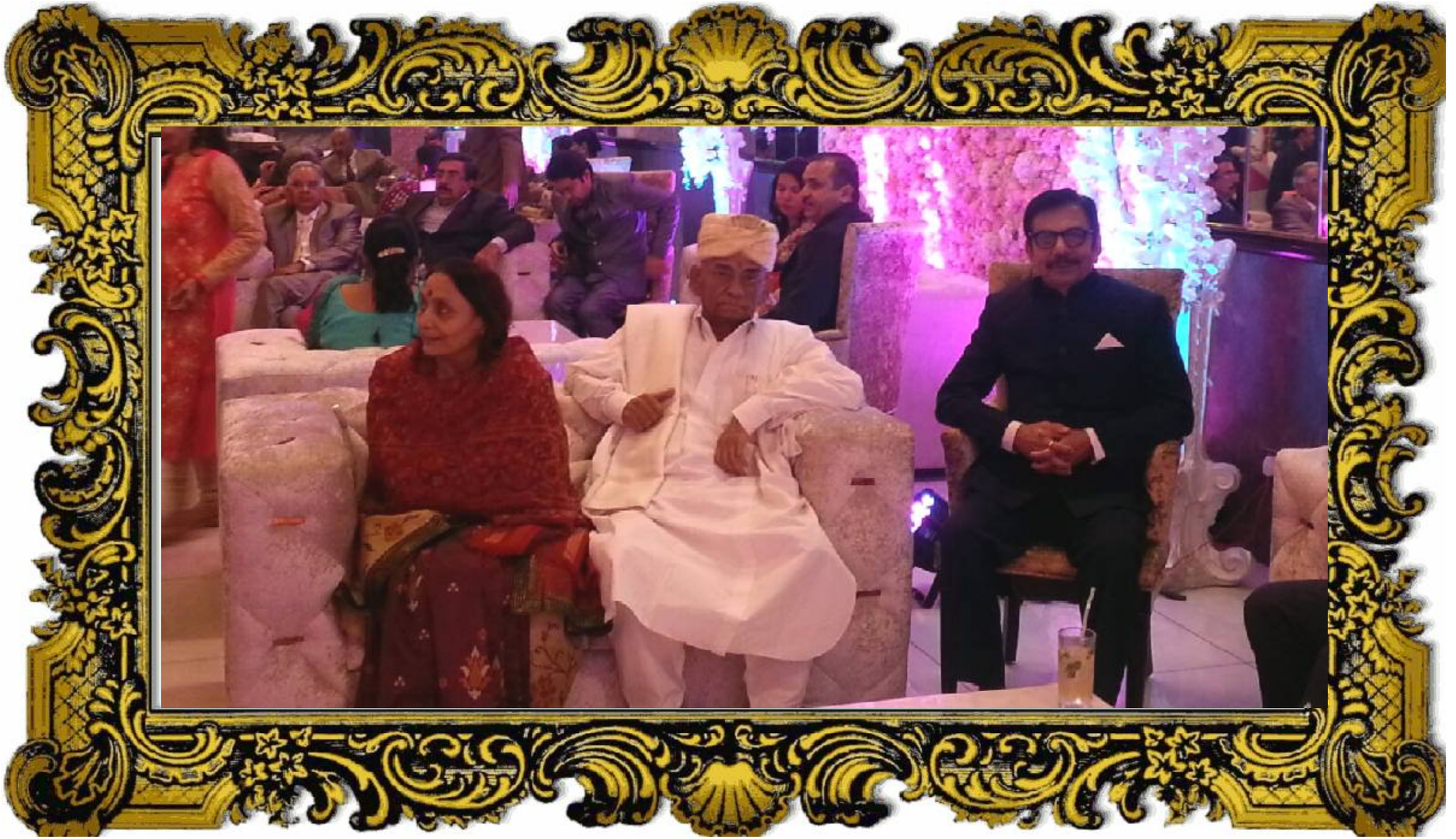
2017 : Nisha Jeewachh Trivedi (62) at her residence at Dehradun.



2017 : Nisha Jeewachh Trivedi (62) at her residence at Dehradun.



2017 : Nisha Jeewachh Trivedi (62) with Priya Ranjan Trivedi and Jeetendra Mohan Dewan.



2017 : Nisha Jeewachh Trivedi (62) with Priya Ranjan Trivedi and Jeetendra Mohan Dewan during the marriage of his niece on 23rd January 2017 at New Delhi.



2017 : Nisha Jeewachh Trivedi (62) observing PRT's Birthday on 13th March 2017 in spite of her sickness.

War is an instrument entirely inefficient toward redressing wrong; and multiplies, instead of indemnifying losses

If the human race wishes to have a prolonged and indefinite period of material prosperity, they have only got to behave in a peaceful and helpful way toward one another

There is a higher court than courts of justice, and that is the court of conscience. It supersedes all other courts

Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it is the only thing that ever has

No one is born hating another person because of the color of his skin, or his background, or his religion. People must learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than its opposite

There are two ways of spreading light: to be the candle or the mirror that reflects it

Anxiety is the illness of our age. We worry about ourselves, our family, our friends, our work. If we allow worry to fill our hearts, sooner or later we will get sick



2017 : Nisha Jeewachh Trivedi (62) with Chhoteji and PRT during his Birthday observed by her at Max Hospital, Saket on 13/3/2017.

I am fundamentally an optimist. Whether that comes from nature or nurture, I cannot say. Part of being optimistic is keeping one's head pointed toward the sun, one's feet moving forward. There were many dark moments when my faith in humanity was sorely tested, but I would not and could not give myself up to despair. That way lays defeat and death

You never change anything by fighting the existing. To change something, build a new model and make the existing obsolete!

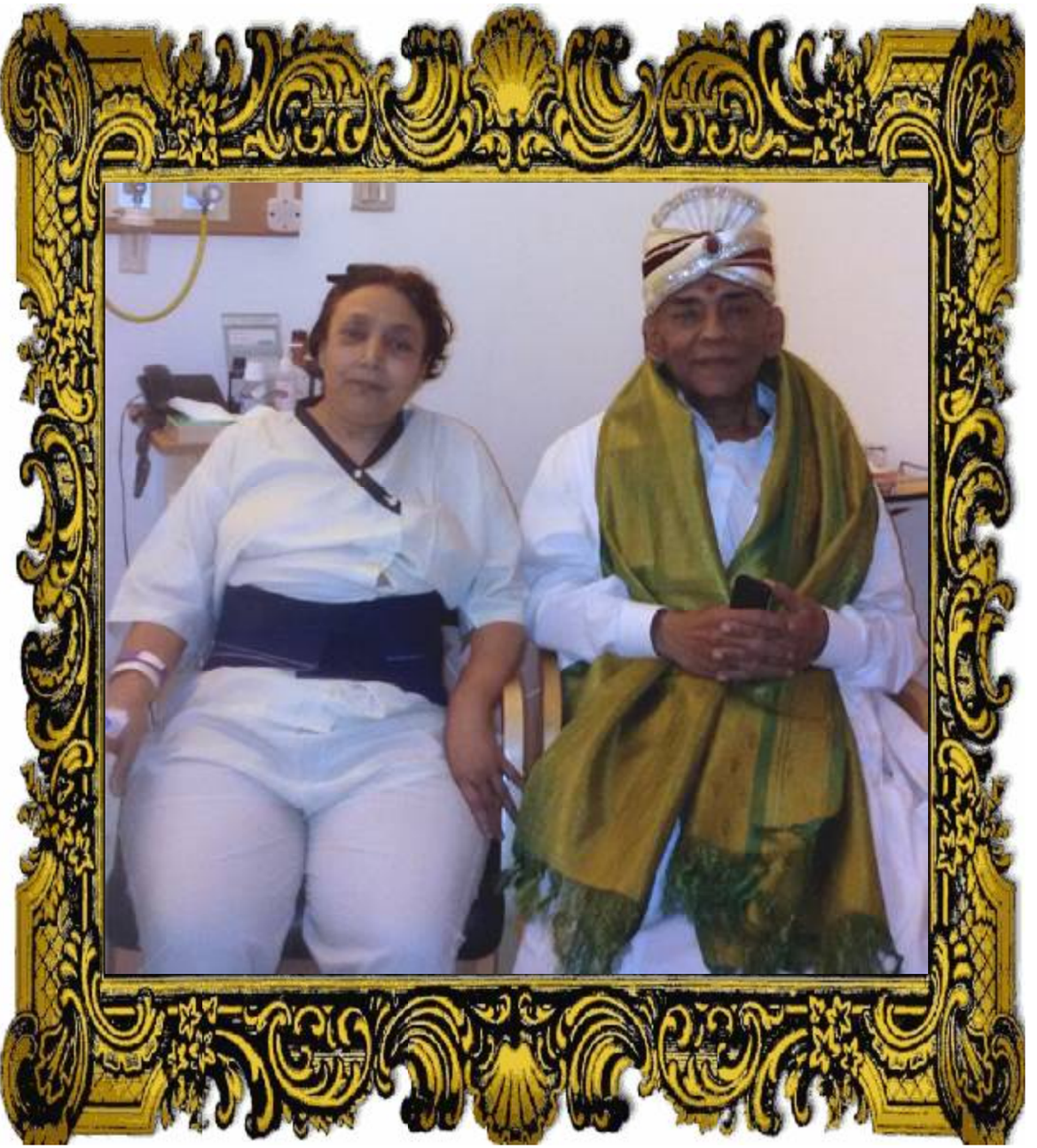
Freedom is indivisible; the chains on any one of my people were the chains on all of them, the chains on all of my people were the chains on me

Though force can protect in emergency, only justice, fairness, consideration and cooperation can finally lead men to the dawn of eternal peace.

"Power properly understood is nothing but the ability to achieve purpose. It is the strength required to bring about social, political and economic change. What is needed is a realization that power without love is reckless and abusive, and love without power is sentimental and anemic. Power at its best is love implementing the demands of justice, and justice at its best is power correcting everything that stands against love



2017 : Nisha Jeewachh Trivedi (62) with her husband at Max Hospital, Saket.



2017 : Nisha Jeewachh Trivedi (62) with her husband at Max Hospital, Saket.



2017 : Nisha Jeewachh Trivedi (62) offering Birthday cake to her husband on his Birthday observed at Max Hospital.

Every great dream begins with a dreamer. Always remember, you have within you the strength, the patience, and the passion to reach for the stars to change the world

The price of freedom is eternal vigilance.

I am not an advocate for frequent changes in laws and constitutions. But laws and institutions must go hand in hand with the progress of the human mind. As that becomes more developed, more enlightened, as new discoveries are made, new truths discovered and manners and opinions change, with the change of circumstances, institutions must advance also to keep pace with the times. We might as well require a man to wear still the coat which fitted him when a boy as civilized society to remain ever under the regimen of their barbarous ancestors

The difference between what we do and what we are capable of doing would suffice to solve most of the world's problems

My first wish is to see this plague of mankind, war, banished from the earth

Between stimulus and response, there is a space. In that space is our power to choose our response. In our response lies our growth and our freedom

Sometimes it falls upon a generation to be great. You can be that generation

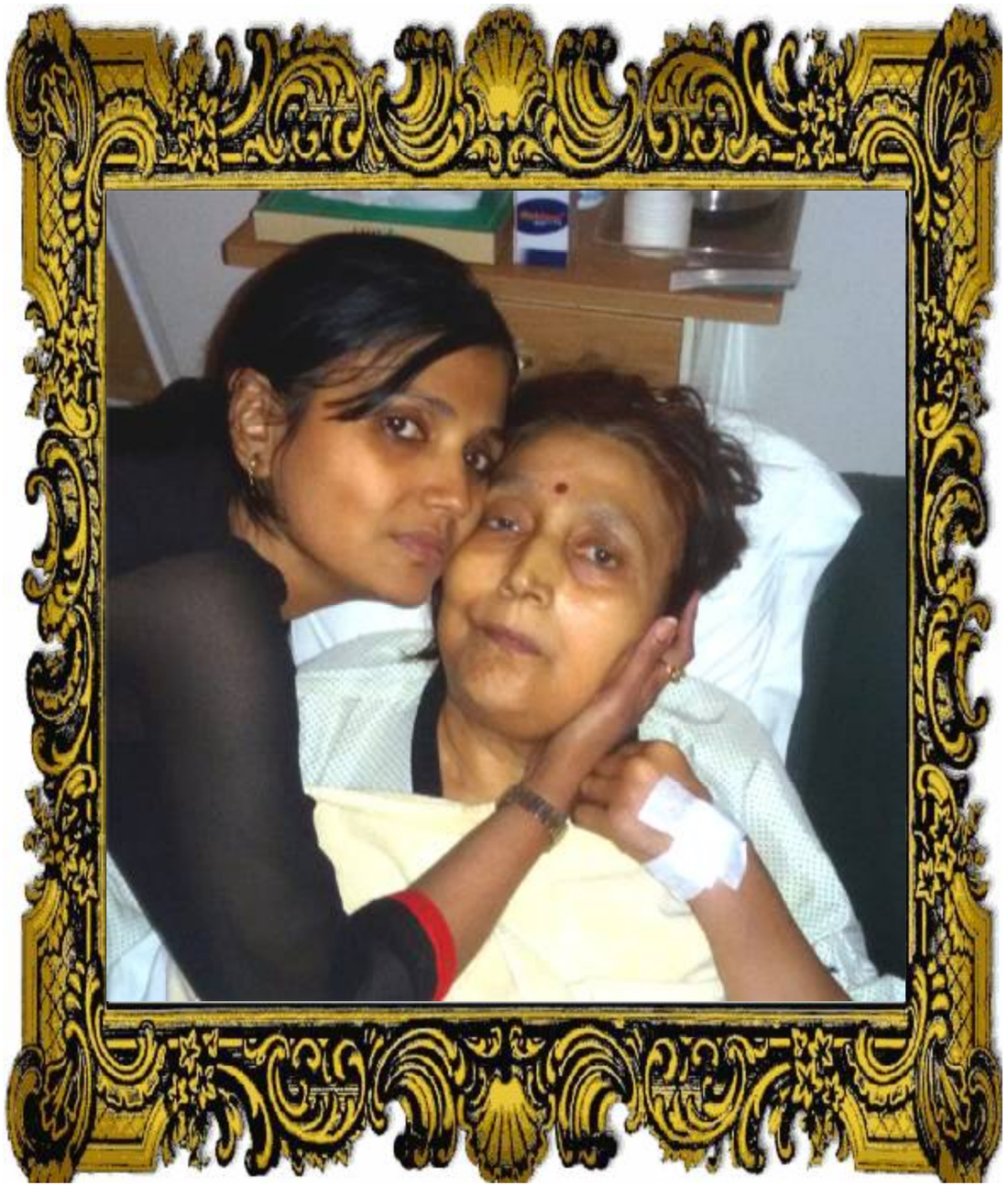
The two most important days in your life are the day you are born and the day you find out why



2017 : Nisha Jeewachh Trivedi (62) with Priya Ranjan Trivedi and Daughter Tanuja Trivedi at Max Hospital, Saket, New Delhi.



2017 : Nisha Jeewachh Trivedi (62) ailing at Max Hospital Saket under Oncological Care and Life Support System.



2017 : Nisha Jeewachh Trivedi (62) with Daughter Tanuja Trivedi at Max Hospital.



2017 : Nisha Jeewachh Trivedi (62) breathing her last at 9 pm on 3rd April 2017.



2017 : Nisha Jeewachh Trivedi (62) taken to Haridwar for her funeral and last rites at Kankhal Cremation Ground on 4th April 2017.



2017 : Nisha Jeewachh Trivedi (62) taken to Haridwar for her funeral and last rites at Kankhal Cremation Ground on 4th April 2017.



2017 : Nisha Jeewachh Trivedi's body kept at Kankhal Cremation Ground.



2017 : Nisha Jeewachh Trivedi's body kept at Kankhal Cremation Ground.



2017 : Nisha Jeewachh Trivedi's last rites being performed.



2017 : Nisha Jeewachh Trivedi's last rites being performed.



2017 : Nisha Jeewachh Trivedi's last rites.



2017 : Nisha Jeewachh Trivedi's last rites being performed.



2017 : Nisha Jeewachh Trivedi's last rites.



2017 : Nisha Jeewachh Trivedi's last rites.



2017 : Karamayogi Dr. Priya Ranjan Trivedi performing last rites and giving fire to the body of Nisha Jeewachh Trivedi on 4th April 2017 at Haridwar.



2017 : Karamayogi Dr. Priya Ranjan Trivedi performing last rites and giving fire to the body of Nisha Jeewachh Trivedi on 4th April 2017 at Haridwar.



2017 : Karamayogi Dr. Priya Ranjan Trivedi performing last rites and giving fire to the body of Nisha Jeewachh Trivedi on 4th April 2017 at Haridwar.



2017 : Karamayogi Dr. Priya Ranjan Trivedi performing last rites and giving fire to the body of Nisha Jeewachh Trivedi on 4th April 2017 at Haridwar.



2017 : Karamayogi Dr. Priya Ranjan Trivedi performing last rites and giving fire to the body of Nisha Jeewachh Trivedi on 4th April 2017 at Haridwar.



2017 : Nisha Jeewachh Trivedi will be remembered by one and all.



2017 : 11th Day Shraddh of Nisha Jeewachh Trivedi being performed by Karamayogi Dr. Priya Ranjan Trivedi with the help of Pandits on 14th April 2017.



2017 : 11th Day Shraddh of Nisha Jeewachh Trivedi being performed by Karamayogi Dr. Priya Ranjan Trivedi with the help of Pandits on 14th April 2017.



2017 : Friends, Relatives and Admirers of Nisha Jeewachh Trivedi attending her Shraddh on 13-14-15 April 2017 at Paryavaran Complex, New Delhi.



2017 : Friends, Relatives and Admirers of Nisha Jeewachh Trivedi attending her Shraddh on 13-14-15 April 2017 at Paryavaran Complex, New Delhi.



2017 : Friends, Relatives and Admirers of Nisha Jeewachh Trivedi attending her Shraddh on 13-14-15 April 2017 at Paryavaran Complex, New Delhi.



2017 : Prof. Subhash Chandra, Prof. U.K. Singh and Shri Manish Shekhar during "Pagdi Bandhan" on 15th April 2017 at Paryavaran Complex, New Delhi.



2017 : Admirers of Nisha Jeewachh Trivedi from all over the country attending her Shraddh on 13-14-15 April 2017 at Paryavaran Complex, New Delhi.



2017 : Sonu, Tanuja, Ishwarya Lakshmi, Priya Ranjan Trivedi, KCR Ravindranath Tagore and Utkarsh before the portrait of Nisha Jeewachh Trivedi.



2017 : Portrait of Nisha Jeewachh Trivedi fixed in the City Hall of her residential building at Paryavaran Complex, New Delhi on 16th April 2017.

निशा जीवछ वचनामृत

Chapter 60
PROVERBS AND IDIOMS
DEVELOPED AND USED BY HER
HUMBLENESS NISHA JEEWACHH TRIVEDI

पूजनीयां निशा जीवछ त्रिवेदी द्वारा मूलतः बज्जिका भाषा में रचित उक्तियों को हिन्दी रूपान्तरण सहित वचनामृत के रूप में प्रस्तुत किया जा रहा है।

1.

हम अभी जे भी हती और आगे जे भी होयब, ओकर श्रेय हमर पतिदेव के जायत।
मैं जो भी हूँ या होने की आशा करती हूँ, उसका श्रेय मेरे पति को जाता है।

2.

जे आदमी कभी गलती न कैलक ह, ऊ कहिओ नया काम करेके कोशिश न करले होयेत।
जिस व्यक्ति ने कभी गलती नही की, उसने कभी कुछ नया करने की कोशिश ही नहीं की।

3.

आश्चर्य है कि लोग जीवन के बढ़ावे के इच्छा रखइअ, लेकिन सुधारे के न।
आश्चर्य की बात है कि लोग जीवन को बढ़ाना चाहते हैं, सुधारना नही।

4.

जीवन जिनाई इतना आसान न होई छई, बिना संघर्ष के कोई महान न होई छई,
बिना हथौड़ा और धीमी चोट के पत्थर भी भगवान न बनई छिन।
जिंदगी जीना आसान नहीं होता, बिना संघर्ष कोई महान नहीं होता,
जब तक न पड़े हथौड़े की चोट, पत्थर भी भगवान नही होता।

5.

बिना मन के जीवन और परिस्थिति पर नियंत्रण न हो सकई छई, इ सब व्यर्थ सपना के समान हई।
बिना मन के जीवन की परिस्थितियों पर महारत पाना, केवल एक व्यर्थ सपने के समान होगा।

6.

कुछ रिश्ता फ़ायदा न देइ छई, लेकिन जिन्दगी जरूर बना देई छई।
कुछ रिश्ते मुनाफ़ा नहीं देते, पर जिन्दगी जरूर बना देते हैं।

7.

मंजिल हुनके मिलई छैन जिनकर सपना में जान होई छैन,
केवल पंख से कुछ न होई छई, लेकिन हौसला से उड़ान हो सकई छई।
मंजिले उनको मिलती हैं, जिनके सपनों मे जान होती है,
सिर्फ पंखों से कुछ नहीं होता, हौसलों से उड़ान होती है।

8.

जीवन के हरेक दिन एक कोरा कागज़ के समान हई,
ई कागज पर श्वाँस रुपी स्याही और समझ रुपी कलम से जे भी चाहू लिख सकई छी।
इस जीवन का हर दिन एक कोरा कागज है,
इस कागज पर श्वास रूपी स्याही और समझ रूपी कलम से आप जो चाहे लिख सकते हैं।

9.

भगवान से कुछ माँगला पर न मिलइअ त नाराज न होउ,
भगवान अहाँ के ऊ चीज न देतन जे अहाँ के अच्छा लगत,
भगवान ऊ चीज देतन जे अहाँ के लेल अच्छा होयत।
ईश्वर से कुछ मांगने पर न मिले तो उससे नाराज ना होना,
ईश्वर वह नहीं देता जो आपको अच्छा लगता है,
बल्कि वह देता है जो आपके लिए अच्छा होता है।

10.

भगवान के सामने जे लोग झुकईअ, ऊ सब के अच्छा लगई छई
लेकिन जे लोग सबके सामने झुकईअ, तब भगवान के अच्छा लगई छैन।
प्रभु के सामने जो झुकता है, वह सबको अच्छा लगता है
लेकिन जो सबके सामने झुकता है, वह प्रभु को अच्छा लगता है।

11.

अपना लोग से भी कभी गुस्सा से न बोलू और अपन लोग भी अहाँ से
गुस्सा में बोले त ओकरा दिल में न रखू, तभी अपन लोग अहाँ से न छूटतन।
अपनों से भी गुस्से से मत बोलो, और अपने कभी गुस्से में बोले तो
उसे कभी भी दिल पर मत लो। अपने कभी नहीं छूटेंगे।

12.

दुनियां के सबसे दुर्लभ जोड़ी हई खुशी और आँसू, दुनु के एक साथ मिलना मुश्किल हई,
लेकिन दुनु जब एक साथ मिल जाई छई तब ऊ समय बड़ा खूबसूरत होई छई।
दुनियां की सबसे दुर्लभ जोड़ी होती है 'खुशी' और 'आंसू' की, दोनों एक साथ मिलना मुश्किल है,
लेकिन जब दोनों साथ होते हैं तो वह पल सबसे खूबसूरत होता है।

13.

जेकरा में अकेले चले के हौसला रइई छई ओकरा पीछे एक दिन काफिला चलई छई।
जिनमें अकेले चलने के हौसले होते हैं उनके पीछे एक दिन काफ़िले होते हैं।

14.

अपने जे चाही से करु लेकिन होयत वोही जे भगवान चाहतन।

जे भगवान चाहतन से ही करे के चाही और तब होयत वही जे अहाँ चाहब।
भगवान के अनुसार : तू करता वही है जो तू चाहता है, पर होता वही है जो मैं चाहता हूँ,
तू वही कर जो मैं चाहता हूँ, फिर होगा वही जो तू चाहता है।

15.

लोग मकान बदलईअ, कपड़ा बदलईअ, दोस्त महीम बदलईअ ओकरा
बादो दुःखी रहइअ कलाकि ऊ अपन स्वभाव न बदलईअ।
इंसान मकान बदलता है, वस्त्र बदलता है, दोस्त बदलता है,
फिर भी वह दुखी ही रहता है, क्योंकि वह अपना स्वभाव नहीं बदलता है।

16.

पानी से भरल बादल और फलल फूलल पेड़ हमेशा नीचा झूकल रइईअ।
एनाहिते सज्जन मनुष्य धन और ज्ञान मिलला के बाद विनम्र हो जाई छन।
पानी से भरे बादल और फले फूले वृक्ष हमेशा नीचे की ओर झुके रहते हैं,
सज्जन मनुष्य भी इन्हीं की भाँति धन एवं ज्ञान की प्राप्ति के बाद विनम्र बने रहते हैं।

17.

जे आदमी चिल्ला क और झल्ला क बात करइअ, बिना सलाह मांगले सलाह देइअ,
केकरो मजबूरी के फायदा उठा क अपन अहमियत देखबइअ, इ काम दुनिया के

सबसे कमजोर और असहाय व्यक्ति हो सकई,
जे आदमी खुलके ताकतवर समझइअ, उ आदमी जीवनभर बेवकूफ बनइअ,
और नफरत के पात्र बन क दर–दर के ठोकर खाइअ।
चिल्ला कर और झल्ला कर बातें करना, बिना सलाह मांगे सलाह देना,
किसी की मजबूरी में अपनी अहमियत दर्शाना और सिद्ध करना,
यह कार्य दुनियां का सबसे सबसे कमजोर और असहाय व्यक्ति करता है,
जो खुद को ताकतवर समझता है वह जीवनभर बेवकूफ बनता है,
नफरत का पात्र बन कर दर–दर की ठोकरें खाता है।

18.

सच्चा प्यार भगवान के तरह होई छई, जेकरा बारे में बात त सब लोग करईअ,
लेकिन महसूस कुछे लोग के होई छैन।
सच्चा प्यार ईश्वर की तरह होता है, जिसके बारे में बातें तो सभी करते हैं
लेकिन महसूस कुछ ही लोगों ने किया होता है।

19.

प्रेम एक आत्मा से मिलके बनई छई और दू शरीर में निवास करइ छई।
प्रेम एक आत्मा से मिलके बनता है जो दो शरीरों में निवास करती है।

20.

भगवान हमर सब के परीक्षा लेई छन और ओई में पास होये के लेल सामर्थ भी देई छन।
प्रभु हमारी परीक्षा लेते हैं और वे ही हमें उसमें उत्तीर्ण होने का सामर्थ्य भी देते हैं।

21.

अइसन मोती जे समुं में न हई, उ हमरा चाही, जे हमरा भाग्य में न हई,
उ चाही, भाग्य में जे हई, मिलतई, हे भगवान हमरा उ चीज़ देल जाओ जे हमरा भाग्य में न हई।
उस जैसा मोती पूरे समु में नही है, वो चीज़ माँग रहा हूँ जो मुकद्दर में नहीं है,
किस्मत का लिखा तो मिल जाएगा मेरे खुदा वो चीज अदा कर जो किस्मत में नहीं है।

22.

मंदिर भी कइसन जगह हई, जहाँ गरीब लोग बाहर भीख मंगई अ और धनिक लोग अन्दर।
यह मंदिर भी क्या गज़ब की जगह है, यहाँ गरीब बाहर भीख मांगते हैं, और अमीर अन्दर।

23.

भगवान के स्मरण कि बिना विताएल दिन व्यर्थ हई।
प्रभु के बिना बिताया दिन व्यर्थ जाता है।

24.

भगवान से प्रेम के बराबरी केकरो से न कैल जा सकई छई।
प्रभु के प्रेम की बराबरी किसी से नहीं की जा सकती।

25.

जब पोखरी भर जाई छई तब मछली खाई छई चींटी के,
जब पोखरी खाली हो जाई छई तब चींटी खा जाई छई मछली के।
मौका सब के मिलई छई, बस अपन बारी के लोग इंतजार करू।
जब तालाब भरता है तब मछलियाँ चीटियों को खाती हैं,
और जब तालाब खाली होता है तब चीटियाँ मछलियों को खाती हैं।
मौका सबको मिलता है, बस अपनी बारी का इंतजार करो।

26.

शब्द अहाँ के मुफ्त में मिलई अ, एकर अच्छा से उपयोग करू,
दोसर चीज के त किमत चुकाबे के परई अ।
शब्द मुफ्त मिलते हैं, आप जिस तरह उपयोग करें...,
वैसे कीमत चुकानी पड़ती हैं।

27.

जिनकर रोआँ–रोआँ में शिव हथिन, उहे विष पियई छिन,
दुनियां हुनका की जलतैन जे लोग अंगारी से श्रृंगार करई छन।
जिनके रोम–रोम में शिव है वही विष पिया करते हैं,
जमाना उन्हें क्या जलाएगा जो श्रृंगार ही अंगार से किया करते हैं।

28.

जे लोग माय–बाप के दुख से अनजान हतन और अपन कर्म से परेशान हतन,
खून से सींच कर जिनका बढ़ैलियन, ओ और कोई न बल्कि भगवान हथिन।
माँ–बाप के दुख से अनजान हैं जो, अपने ही कर्मों से परेशान हैं वो,
खून से सींच कर जिनकों बढ़ाया, और कोई नहीं हमारे भगवान हैं वो।

29.

अगर कोई पूछइय कि जिंदगी में कि होइली, कि पइली,
त कहु जे हम खोइली उ हमर नादानी रहे, जे हम पइली उ प्रभु के मेहरबानी रहे,
खूबसूरत रिश्ता हई हमरा और भगवान के बीच में, ज्यादा हम मंगइछी न और भगवान हमरा कम देइछन न।
अगर कोई पूछे जिंदगी में क्या खोया और क्या पाया, तो बेशक कहना, जो कुछ खोया वे मेरी नादानी थी और जो भी पाया वो प्रभु की मेहरबानी थी, खूबसूरत रिश्ता है मेरा और भगवान के बीच में, ज्यादा मैं मांगता नहीं और कम वो देता नहीं।

30.

संसार में जेकरा छूटे के है, ओकरा कोई बाँधे वाला न हई,
और जेकरा संसार से बधे के हई, ओकरा भगवान भी न छोड़ा सकईछन।
इस जगत में जिसे छूटना है, उसे कोई बाँधने वाला नहीं है,
और जिसे जगत से बंधना है, उसे तो भगवान भी नहीं छुड़ा सकते।

31.

आजकल त हरेक आदमी सच के नकाब पहनले रहइअ,
केना पहचानु कौन है अच्छा, कौन खराब।
हर कोई मिलता है यहाँ, पहन के सच का नकाब,
कैसे पहचाने कोई, कौन है अच्छा कौन खराब।

32.

भगवान हमारा सबके दो हाथ केवल प्रार्थना के लेल न बल्कि प्रयत्न के लेल देले हथिन,
केवल हाथ के जोड़ला से कुछ न होयत, हमरा सबके ओकर इस्तेमाल करेके होयेत।
भगवान ने हमें दो हाथ सिर्फ 'प्रार्थना' नहीं बल्कि 'प्रयत्न' करने के लिए भी दिए हैं,
सिर्फ हाथों को जोड़े रखने से कुछ नही होगा, हमें इनका उपयोग कर प्रयास करना चाहिए।

33.

जीवन बड़ा भाग्य से मिलई छई लेकिन मरण समय के साथ होई छई।
असली बात इ हई कि मरला के बाद भी लोग के दिल में जीवित रहना कर्म के बात हई।
जीवन मिलना भाग्य की बात है, मृत्यु होना समय की बात है,
पर मृत्यु के बाद भी लोगों के दिलों में जीवित रहना ये कर्मों की बात है।

34.

जे लोग के अपना पर विश्वास न छैन हुनका भगवान पर भी विश्वास न होतैन।
जब आप स्वयं पर विश्वास नहीं करते, तब तक आप ईश्वर पर भी विश्वास नहीं कर सकते।

35.

विश्वास के हमेशा तर्क से तौले के चाही, जब विश्वास अंधा हो जाई छई तब विश्वास मरे लगइ छई।
विश्वास को हमेशा तर्क से तौलना चाहिए, जब विश्वास अँधा हो जाता है तो मर जाता है।

36.

संसार में दुख के अंदाजा लगाना संभव न हई, लेकिन सुख के अंदाजा लगाबे के चाही,
मुँह से निकलतओ कि हे भगवान... अपने के चलते हम सब जी रहली ह।
अंदाजा नहीं लगा सकते हम इस संसार के दुखों का, लेकिन हाँ !
अंदाजा तो लगाओं कभी अपने सुखों का, मुँह से यही निकलेगा कि हे मालिक... शुक्र है तेरा।

37.

इ काम के हम कर सकई छी, इ भेल विश्वास,
इ कार्य के केवल हम ही कर सकई छी, इ भेल घमण्ड।
इस कार्य को मैं कर सकता हूँ, यह विश्वास कहलाता है।
इस कार्य को सिर्फ मैं ही कर सकता हूँ ? यह घमण्ड कहलाता है।

38.

आदमी केतनो गोर होयतन, हुनकर परछाई हमेशा करिया होई छई, हम श्रेष्ठ छी,
इ भेल आत्मविश्वास, लेकिन सिर्फ हम ही श्रेष्ठ छी, इ भेल अहंकार।
मनुष्य कितना भी गोरा क्यों न हो, परंतु उसकी परछाई सदैव काली होती है,
मैं श्रेष्ठ हूँ यह आत्मविश्वास है, लेकिन सिर्फ मैं ही श्रेष्ठ हूँ यह अहंकार है।

39.

रस्ता में अगर मंदिर देखाई पड़ला पर प्रार्थना न करु त चलतई,
लेकिन रस्ता में एम्बुलेंस मिलला पर प्रार्थना जरूर करु, कि पता शायद केकरो जान दुआ से बच जाये।
रास्ते में अगर मंदिर दिखे और प्रार्थना ना करो तो चलेगा, पर रास्ते में एम्बुलेंस मिले तब प्रार्थना
जरूर करना क्या पता, शायद कोई जिंदगी आपकी दुआओं से बच जाये।

40.

घमण्डी के लेल कोई भगवान न हथिन, ईर्ष्यालु के लेल कोई पड़ोसी न होई छई,
और त और क्रोधी के कोई मित्र न होई छई।
घमण्डी के लिए कहीं कोई ईश्वर नहीं,
ईर्ष्यालु का कोई पड़ोसी नहीं और क्रोधी का कोई मित्र नहीं।

41.

दोस्ती के पीछे कभी–कभी स्वार्थ भी छिपल रइई छई,
ई बात जीवन के कड़वा सच हई।
स्वार्थ होता है, ऐसी कोई भी मित्रता नहीं जिसके पीछे स्वार्थ न छिपा हो,
यह जीवन का एक कड़वा सच है।।

42.

अगर अहाँ सही छी तब गुस्सा करे के कोई जरूरत न हई और
अहाँ अगर गलत छी तब अहाँ के गुस्सा करे के अधिकार न है।
यदि आप सही हैं तो आपको गुस्सा होने की जरूरत नहीं,
और यदि आप गलत हैं तो आपको गुस्सा होने का कोई हक नहीं।

43.

जब अहाँ भगवान से शक्ति मंगई छी तब भगवान अहाँ के कठिनाई में डाल देई छन
ताकि अहाँ के हिम्मत बढ़े और अपने शक्तिशाली बनू।
जब आप भगवान से शक्ति माँगते हैं, तो वह आपको कठिनाई में डाल देता है,
ताकि आपकी हिम्मत बढ़े और आप शक्तिशाली बनें।

44.

कोई धन से बड़ा होई छई, कोई पद से, कोई आयु में,
लेकिन वास्तव में उहे बड़ मानल जाई छई, जे ज्ञान में बड़ होई छई।
कोई धन से बड़ा होता है, कोई पद में और कोई आयु में,
लेकिन हकीकत में वही बड़ा माना जाता है जो ज्ञान में बड़ा है।

45.

ईमानदार लक्ष्य पाये के लेल मेहनत करइत जाऊ
तब भगवान अहाँ के सफलता दियतन।
अपने ईमानदार लक्ष्य को प्राप्त करने के लिए मेहनत करते जाओ,
भगवान तुम्हें अवश्य सफलता दिलायेंगे।

46.

ज्ञान एक अइसन चीज है जे कहीं भी कोई भी समय आदमी के साथ न छोड़ई अ।
केवल ज्ञान ही एक ऐसा अक्षय तत्व है, जो कहीं भी,
किसी अवस्था और किसी काल में भी मनुष्य का साथ नहीं छोड़ता।

47.

बुरा लोग हमेशा इ कोशिश करीइत रहइ छन कि कइसे अच्छा लोग के बुरा कैल जाये,
याद रखू कि सच्चा इंसान के कोई भी बुरा न कर सकई छई,
बुरा लोग के देर सवेर इ बात समझ में आ जई छई।
बुरे लोग हमेशा यह कोशिश करते रहेंगे कि वह कैसे अच्छे लोगों का बुरा करें,
पर यह याद रखे कि एक सच्चे इंसान का कोई भी बुरा नहीं कर सकता
और बुरे लोग को भी देर सवेर यह बात समझ आ जाती है।

48.

फूल के महक केवल हवा के रुख से फैलई छई लेकिन अच्छा
सोंच और कड़ा मेहनत करे वाला लोग के गुणगान हर तरफ होई छई।
फूलों की खुशबू केवल हवा के रुख से फैलती है, लेकिन एक अच्छी सोच और
कड़ी मेहनत करने वाले व्यक्ति का गुणगान हर तरफ होता है।

49.

केकरो पास कोई डिग्री न होए से हो फायदा करई छई,
अगर अहाँ इंजीनियर या डॉक्टर छी तब कोई एक काम कर सकई छी,
लेकिन अगर कोई डिग्री न है त सब काम कर सकई छी।
किसी डिग्री का ना होना दरअसल फायदेमंद है,
अगर आप इंजीनियर या डॉक्टर हैं तब आप एक ही काम कर सकते हैं,
पर यदि आपके पास कोई डिग्री नहीं है, तो आप कुछ भी कर सकते हैं।

50.

जब लोग जीवन में सफल हो जाई छन तब दोस्त लोग के पता चलई छैन कि अहाँ कौन हती।
जब लोग जीवन में असफल हो जाई अ तब पता चलई छई कि उनकर दोस्त के हैन।
जब आप जीवन में सफल होते हैं तब आपके दोस्तों को पता चलता है कि आप कौन हैं,
जब आप जीवन में असफल होते हैं तब आपको पता चलता है कि आपके दोस्त कौन हैं।

51.

रिश्ता उ होई छई, जे में शब्द कम और समझ ज्यादा होए, जेकरा में तकरार कम और विश्वास ज्यादा होए, भल्ले धरम कम होए लेकिन करम अच्छा होए के चाही।
रिश्ते वो होतें हैं, जिसमें शब्द कम और समझ ज्यादा हो, जिसमें तकरार कम और प्यार ज्यादा हो,
जिसमें आशा कम और विश्वास ज्यादा हो, भले ही धरम कम हो पर करम अच्छे हो।

52.

जब हम भगवान के पहला जगह देबइन तब बाँकी चीज सही जगह पर अपने आप पहुँच जतैन।
जब हम प्रभु को प्रथम स्थान देते हैं तो बाकी सभी चीजें अपने सही स्थान में स्वतः ही पहुँच जाती है।

53.

जब दीवार में दरार पड़ई छई तब दीवार गिर जाई छई
लेकिन जब रिश्ता में दरार पड़ई छई तब दीवार खड़ा हो जाई छई।
जब दीवारों में दरार पड़ती है तब दीवारें गिर जाती है
लेकिन जब रिश्तों में दरार पड़ती है तब दीवारें खड़ी हो जाती है।

54.

सफलता तोहर परिचय दुनियां से करबतौ
लेकिन असफलता तोरा दुनियां के परिचय करतौ।
सफलता तुम्हारा परिचय दुनियां से करवाती है
और असफलता तुम्हें दुनियां का परिचय करवाती है।

55.

पहाड़ पर से गिरल आदमी फिर से उठ सकइ लेकिन नजर से
गिरल आदमी कभी भी उठ न सकइअ।
पहाड़ से गिरा हुआ इंसान फिर उठ सकता है
मगर नज़र से गिरा हुआ इंसान कभी नहीं उठ सकता।

56.

अच्छा इंसान के पहचान अपना काम से होई छई,
कलाकि अच्छा बात बुरा लोग भी कर लई छन।
अच्छे इंसान सिर्फ और सिर्फ अपने कर्म से पहचाने जाते हैं,
क्योंकि अच्छी बातें तो बुरे लोग भी कर लेतें हैं।

57.

जिदंगी के उलझन अपन सब के शरारत के कम क देई छई,
और लोग सब समझइ छीन की हम समझदार हो गेली।
ज़िंदगी की उलझनें हमारी शरारतों का कम कर देती हैं,
और लोग समझते हैं कि हम समझदार हो गए।

58.

जिन्दगी जिये के लेल दु तरीका हई – पहला : जे पसंद है ओकरा हासिल करे के,
दोसर : जे हासिल है ओकरा पसंद करेके सीख ला।
जिन्दगी जीने के दो तरीके होते हैं – पहला : जो पसंद है उसे हासिल करना सीख लो,
दूसरा : जो हासिल है उसे पसंद करना सीख लो।

59.

लोग सब अपना गुण पर घमंड करइअ, और दोसर के अवगुण के देखइअ,
और दोसर के अवगुण के देखइत लोग के घमंड ज्यादा बढ़ जाई छई।
अपने गुणों पे घमंड के कारण, व्यक्ति दूसरों के अवगुणों को देखता है
और दूसरों के अवगुणों को देख कर, व्यक्ति का घमंड और अधिक मजबूत हो जाता है।

60.

भगवान हम दुनियां में रहू या न रहू लेकिन हमर पति के खेयाल रखल जाओ।
है भगवान ! मैं इस दुनियां में रहूँ या नहीं मगर मेरे पति का ख्याल जरूर रखना।

61.

अगर कोई इ दुनियाँ में खुशी–खुशी मर जाई छई, तब उ केवल शब्द के अभ्यासी होयत,
दुनियां के बाकी लोग, चाहे राजा हो या रंक रोइते जाई छन।

अगर कोई इस दुनियाँ में खुशी–खुशी मर कर जाता है, तो केवल शब्द का अभ्यासी ही,
दुनियां के बाकी सब लोग, बादशाह से लेकर गरीब तक, रोते हुए ही जाते हैं।

62.

हम धीरे चलई छी लेकिन कभी वापस न आवे के चाहई छी।
मैं धीमी चलती हूँ पर मैं क्भी वापस नहीं आती।

63.

इ संसार में सबसे बड़ा सम्पत्ति बुद्धि हई, सबसे अच्छा हथियार धैर्य हई,
सबसे अच्छा सुरक्षा विश्वास हई, सबसे बढ़िया दवा हँसी हई, आश्चर्य है कि इ सब निःशुल्क हई।
इस संसार में सबसे बड़ी सम्पत्ति बुद्धि सबसे अच्छी हथियार धैर्य सबसे अच्छी सुरक्षा विश्वास
सबसे बढ़िया दवा हँसी और आश्चर्य की बात कि ये सब निःशुल्क है।

64.

असफलता से निराश न होए के चाही, कभी–कभी गुच्छा के आखिरी चाबी
भी ताला के खोल दई छई।
लगातार हो रही असफलताओं से निराश नहीं होना चाहिए,
कभी–कभी गुच्छे की आखिरी चाबी भी ताला खोल देती है।

65.

समय जइसन भी होए, बदलई छई जरूर, अइला अच्छा समय में अइसन काम न करु
कि लोग बुरा समय में अहाँ के साथ छोड़ देतन।
वक्त जैसा भी हो बदलता जरूर है, इसलिए अच्छे वक्त में ऐसा काम न करे
कि लोग बुरे वक्त में आपका साथ छोड़ दे।

66.

गुस्सा आदमी के छोट बना देई छई, लेकिन क्षमा आदमी के महान बना देई छई।
गुस्सा आदमी को छोटा बनाता है, क्षमा उसको महान बनाती है।

67.

माय के हाथ के खाना और चाँटा बड़ा लाजवाब होई छई।
केतनो खा लू पेट न भरत।
माँ के हाथ का ''खाना'' और ''चांटा'' दोनों बड़े लाजवाब थे,
कितने भी खालो पेट नहीं भरता।

68.

हर कोई के खुश रखे के अपना हाथ में भले न हो,
लेकिन केकरो हमरा चलते दुख न पहुचे, इ त हमरा वश में हई।

हर किसी को खुश करना हमारे वश में न हो,
लेकिन किसी को हमारी वजह से दुख ना पहुचे, ये तो हमारे वश में है।

69.

असफलता के मौसम सफलता के बीज रोपे के लेल सबसे अच्छा समय होई छई।
असफलता का मौसम सफलता के बीज बोने के लिए सर्वश्रेष्ठ समय होता है।

70.

उपलब्धि एक अइसन चीज हई जे लोग के अन्दर से ज्यादा
आत्मसम्मान के भावना और आत्मविश्वास पैदा करई छई।
उपलब्धि ही ऐसी चीज है, जो आपके अन्दर सबसे अधिक
आत्मसम्मान की भावना और आत्मविश्वास पैदा करती है।

71.

आदमी के जीवन में आधा से ज्यादा दुख गलत लोग से उम्मीद रखे से होई छई,
और बाकी बचल अच्छा लोग पर शक करे से होई छई।
मनुष्य के जीवन में आधे दुख गलत लोगों से उम्मीद रखने से होते हैं,
और बाकी आधे सच्चे लोगों पर शक करने से होते हैं।

72.

एक–एक चीज सम्भल कर बोलू, बोली के न हाथ होई छई न पैर।
अच्छा बोली एक तरइ के है दबाई और खराब बोली है घाव।
''शब्द–शब्द'' संभाल कर बोलिये, ''शब्द'' के नहीं हाथ नही पांच,
एक शब्द में है औषधि, और एक शब्द में है घाव।

73.

परखू न, परखला से कोई अपन न रह जाई छई, कोई भी आईना में देर तक चेहरा न रहई छई,
बड़ा लोग से मिले में हमेशा दूरी रखू, जहाँ दरिया समंदर में मिलई, दरिया के अस्तित्व खतम हो गेलई
परखना मत, परखने में कोई अपना नहीं रहता, किसी भी आईने में देर तक चेहरा नही रहता,
बड़े लोगों से मिलने में हमेशा फासला रखना, जहाँ दरिया समंदर में मिला, दरिया नहीं रहता।

74.

एक मिनट में जिन्दगी न बदलई छई, लेकिन एक मिनट सोच के लेल
फैसला पूरा जिन्दगी के बदल देई छई।
एक मिनट में जिन्दगी नहीं बदलती पर एक मिनट सोच कर लिया हुआ
फैसला पूरी जिन्दगी बदल देता है।

75.

मूर्ख लोग से तरीफ सुनला से अच्छा बुद्धिमान के डाँट सुनला ज्यादा अच्छा होई छई।
मूर्खों से तारीफ़ सुनने से बुद्धिमान की डांट सुनना ज्यादा बेहतर है।

76.

समय के साथ सब घाव भर जाई छई लेकिन असल बात ई हई
कि हम सब दर्द के साथ जीये के सीख जाई छी।
कहते हैं कि वक्त सारे घाव भर देता है पर सच तो यही है
कि हम दर्द के साथ जीना सीख जाते हैं।

77.

बीतल समय के लेल अफसोस, और आवे वाला कल के चिन्ता,
ई दू अइसन चोर हई जे हमर सब के आज के खूबसूरती के चोरा ले जाई छई।
बीते कल का अफ़सोस, और आने वाले कल की चिन्ता, दो ऐसे चोर हैं,
जो हमारे आज की खूबसूरती को चुरा ले जाते हैं।

78.

आश्चर्य के बात है कि लोग सब जीवन के बढ़ावे के चाहइअ, सुधारे के न।
आश्चर्य की बात है कि लोग जीवन को बढ़ाना चाहते हैं, सुधारना नही।

79.

सच्चा रिश्ता के खूबसूरती एक–दोसर के गलती के बर्दाश्त करे में है,
कलाकि बिना कमी वाला इंसान तलाशबई त अकेले रह जायब।
सच्चे रिश्तों की खूबसूरती एक–दूसरे की गलतियों को बर्दाश्त करने में है,
क्योंकि बिना कमी का इंसान तलाश करोगे तो अकेले रह जाओगे।

80.

अहाँ हजार योद्धा पर विजय पा सकई छी,
लेकिन जे लोग अपना पर विजय पा लेई छई, उहे सच्चा विजयी होई छई।
हजार योद्धाओं पर विजय पाना आसान है,
लेकिन जो अपने ऊपर विजय पाता है, वही सच्चा विजयी है।

81.

समय, दोस्त और रिश्ता, इ सब अइसन चीज हई, जे मुफ्त मिलइ छई,
लेकिन हिनका बेशकीमती होए के एहसास तब होई छई जब इ कहीं हेरा जाये।
वक्त, दोस्त और रिश्ते ये वो चीजें हैं, जो हमें मुफ्त मिलती हैं,
मगर इनके बेशकीमती होने का अहसास तब होता है जब यह कहीं खो जाती हैं।

82.

समय और जिन्दगी दुनियाँ के सबसे अच्छा शिक्षक हई,

जिन्दगी समय के सदुपयोग सिखबई छई, समय जिन्दगी के कीमत बतबई छई।
'समय' और 'जिन्दगी' दुनियाँ के सर्वश्रेष्ठ शिक्षक हैं,
'जिन्दगी' समय का सदुपयोग सिखाती है, 'समय' जिन्दगी की कीमत बताता है।

83.

गुस्सा एक अइसन तेजाब हई जे जोन चीज में डालल जाई छई,
ओइसे ज्यादा ओई बर्तन के नुकसान होई छई, जे में ऊ रखल हई।
क्रोध एक ऐसा तेजाब है जो जिस चीज पे डाला जाता है,
उससे ज्यादा उस पात्र को नुकसान पहुँचाता है, जिसमें वो रखा है।

84.

आदमी साधन से न बल्कि साधना से श्रेष्ठ बनई छई, आदमी भवन से न बल्कि भावना से श्रेष्ठ बनई छई, आदमी उच्चारण से न बल्कि आचरण से श्रेष्ठ बनई छई।
आदमी साधनों से नहीं साधना से श्रेष्ठ बनता है, आदमी भवनों से नहीं भावना से श्रेष्ठ बनता है,
आदमी उच्चारण से नहीं, उच्च–आचरण से श्रेष्ठ बनता है।

85.

सफल लोग कोई अलग चीज न करई छन, उ लोग चीज के अलग तरह से करई छत।
जीतने वाले अलग चीजें नहीं करते, वो चीजों को अलग तरह से करते हैं।

86.

अज्ञानी होयला में कोई लाज के बात न हई जेतना कि सीखे के इच्छा न रख के।
अज्ञानी होना उतनी शर्म की बात नहीं है जितना कि सीखने की इच्छा ना रखना।

87.

झूठ बोले के लेल अच्छा लहजा के जरूरत होई छई
लेकिन सच त हर लहजा में कड़वा ही होई छई।
झूठ को अच्छे लहजे की ज़रूरत है
सच तो हर लहजे में कड़वा ही होता है।

88.

अगर हम सब समाधान के हिस्सा न हती तब समझू जे हम सब समस्या छी।
अगर हम समाधान का हिस्सा नहीं हैं, तो हम समस्या हैं।

89.

कोई चीज पाये के पहले देबे के लेल तैयार रहू।
पाने से पहले देने के लिए तैयार रहो।

90.

सूरज, चन् मा और सत्य – ई तीनों चीज ज्यादा समय तक न छुप सकई अ।
तीन चीजें अधिक समय तक नहीं छुप सकती, सूरज, चं मा और सत्य।

91.

ई बात के कोनो माने न हई कि अहाँ केतना धीरे चलई छी जब तक कि अहाँ रुक न जाऊ।
यह बात मायने नहीं रखती कि आप कितना धीमे चल रहें हैं, जब तक की आप रुकें नहीं।

92.

कोई भगवान से पूछ लकैन कि कोन प्रकार के इंसान अहाँ के नजदीक हतन ? भगवान जवाब देलथिन – जे लोग बदला लेबे के ताकत रखला के बावजूद दोसर के माफ क देई छिन, उहे भगवान के नजदीक रहई छन।
किसी ने ईश्वर से पूछा कि किस प्रकार के इंसान आपके नजदीक होते हैं ? ईश्वर ने जवाब दिया – वे इंसान जो बदला लेने की क्षमता रखने के बावजूद दूसरों को माफ कर देते हैं।

93.

अहाँ अगर सच बोलई छी त अहाँ के कुछो याद रखे के कोई जरूरत न रहत,
लोग अहाँ पर पहले ध्यान न देतन, फिर अहाँ पर हँसतन, फिर अहाँ से लड़तन
लेकिन जीत अन्त में अहीं के होयत, यदि आप सच बोलते हैं,
तो आपको कुछ याद रखने की जरूरत नहीं रहती।

94.

कुछ लोग अहाँ पर ध्यान न देतन, बाद में अहाँ पर हँसतन,
फिर अहाँ से लड़तन, लेकिन जीतब जरूर अहाँ अंत में।
पहले वो आप पर ध्यान नहीं देंगे, फिर वो आप पर हँसेंगे,
फिर वो आप से लड़ेंगे, लेकिन जीतेंगे अंत में आप ही।

95.

आगे बढ़े के होय त बहिर बन जाऊ, कुछ लोग के छोड़कर
अहाँ के मनोबल कि गिराबे वाला लोग भी मिलत।
बढ़ना है तो बहरे बन जाओ, कुछ लोगों को छोड़कर
बाकि सब मनोबल गिराने वाले ही होते हैं।

96.

दान देबे के पहले अगल बगल के कमजोर लोग के सहारा दिऊ,
कलाकि तोहर दान के भगवान के सामने ज्यादा जरूरत कमजोर लोग के हई।
दान देने से पहले अपने कमजोर भाई को सहारा दो,
क्योंकि तुम्हारे दान की भगवान से ज्यादा तुम्हारे भाई को जरूरत है।

97.

मानवता के सेवा करे बला हाथ ओतवे धन्य होई छई,
जेतना परमात्मा के प्रार्थना करे वाला ओठ।
मानवता की सेवा करने वाले हाथ उतने ही धन्य होते हैं,
जितने परमात्मा की प्रार्थना करने वाले होंठ।

98.

आध्यात्मिक प्रेम से ही अच्छा समाज के स्थापना हो सकई छई।
आध्यात्मिक प्रेम से ही अच्छे समाज की स्थापना हो सकती है।

99.

जिन्दगी में दू चीज बड़ा खास होई छई – प्यार और वक्त।
वक्त केकरो न होई छई और प्यार सबसे न।
जिन्दगी में दो चीज खास है एक प्यार और दूसरा वक्त,
वक्त किसी का नहीं होता, और प्यार हर किसी से नहीं होता।

100.

भगवान से जुड़े के लेल सबसे अच्छा रास्ता ध्यान और प्रार्थना हई, एकरा जरूर अपनाऊ।
भगवान से जुड़े का सर्वोत्तम मार्ग 'ध्यान' और 'प्रार्थना' हैं, इन्हें ज़रूर अपनाये।

101.

भगवान से अच्छा रक्षक दोसर कोई न हो सकई छई।
ईश्वर से बेहतर दोस्त हो ही नहीं सकता।

102.

हमर भूल और गलती बतावे बला हमर असली मित्र छथ।
मेरी भूल और गलती बताने वाला मेरा असली मित्र है।

103.

आदमीये अइसन प्राणी हई जब गिरे के चाहे त जानवर से भी
नीचे गिर सकई अ और उठे के चाहे त देवता से भी ऊपर उठ सकई अ।
इंसान एकमात्र ऐसा प्राणी है गिरना चाहे तो जानवर से भी
नीचे गिर सकता है और उठना चाहे तो देवता से भी ऊँचा उठ सकता है।

104.

सफल होये के लेल तुरत फैसला लेबे के तत्काल जरूरत होई छई।
सफल होने के लिए तुरंत फैसला कर डालने की शक्ति का होना आवश्यक है।

105.

सफलता अपने से चल के न अबई छई, हमरा सब के उहाँ तक पहुँचे के पड़ई छई।
भगवान हर पक्षी के लेल भोजन देलबीन इ लेकिन ओकर घोंसला में न।
सफलता चलकर नहीं आती हमें उस तक पहुँचना पड़ता है, ठीक उसी तरह जिस तरह
भगवान ने हर पक्षी के लिए भोजन तो दिया है पर उसके घोसले में नहीं।

106.

भय और शक जीवन के गंगा में जहर घोल देई छई।
भय और शक जीवन की गंगा में विष घोल देता है।

107.

फरल गाछ पर सब ढ़ेला मारई छई।
फलों से लदे वृक्ष पर सब ढ़ेला मारते हैं।

108.

न एतना कड़वा बनू कि कोई थूक दे और न एतना मीठा बनू कि कोई निगल जाये।
ना तो इतने कड़वे बनो की कोई थूक दे और ना ही इतने मीठे बनो कि कोई निगल जाये।