



# प्रारंभ

" लोकाः समस्ताः सुखिनो भवन्तु "



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## EDITORIAL

**N. N. Pandey**  
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Dear Readers,

Welcome to another issue of \*Prarambh\*, where stories, ideas, and initiatives converge to celebrate the richness of senior living and their invaluable contributions to society. This month's features are a colorful tapestry—combining wisdom, advocacy, creativity, and a dash of nostalgia. So, grab a cup of tea and dive in!

### **Job Openings for Seniors: A Second Spring :**

Imagine this: a retired professor becomes a content consultant, a former banker offers financial advice to startups, or an ex-engineer mentors young professionals. These aren't dreams—they're the reality of today's job market, where seniors are finding meaningful roles that tap into their experience and wisdom. This section showcases job openings specially curated for seniors, proving that retirement is just a new chapter, not the end of the book.

### **Old Age Influencers: Bridging Generation :**

Dr. A.K. Pandey introduces us to a fascinating new trend: senior citizens rocking the world of social media. From teaching age-old recipes to sharing life lessons, these "old age influencers" are proving that age is no barrier to going viral. They're building bridges across generations, connecting with youth through authenticity and charm, and redefining what it means to be tech-savvy in your golden years.

### **Dakshayani Velayudhan: A Voice for the Voiceless:**

How often do we think of those who shaped our nation's conscience? Kavita A. Sharma takes us on a journey through the life of Dakshayani Velayudhan, a Dalit rights champion and member of India's Constituent Assembly. Her courage, intellect, and unyielding advocacy remind us of the enduring power of justice. Her story isn't just history—it's a call to action for a fairer, more inclusive tomorrow.

### **Safety and Security in Retirement Homes: The Complete Picture**

Ms. Swayam Siddha Dash paints a comprehensive

picture of what true safety in retirement homes should look like. Think beyond locks and alarms—imagine spaces that nurture community bonds, ensure emotional well-being, and prepare for every emergency with foresight. This article is a must-read for anyone considering retirement home living or wanting to improve existing setups.

### **It Was a Morning Like Any Other**

Sometimes, it's the quietest mornings that leave the loudest echoes in our hearts. Ms. Malti K. Dave's reflective piece transforms the mundane into the extraordinary, reminding us of the beauty in life's simplest routines. It's a story that will make you pause, smile, and perhaps see your own mornings in a new light.

वृद्धावस्था में त्योहार कैसे मनाएं : त्योहार सिर्फ खुशियाँ ही नहीं, यादों का खजाना भी हैं। सविता संजीव मोरे बताती हैं कि कैसे वृद्धावस्था में त्योहारों को अपने ढंग से मनाया जा सकता है—नई पीढ़ी के साथ परंपराओं को साझा करते हुए और सामूहिकता का आनंद लेते हुए। उनका लेख एक प्रेरणा है कि उम्र चाहे जो भी हो, त्योहार मनाने का जोश कभी कम नहीं होना चाहिए।

### **SFE Initiatives: Making Waves**

This year, the Society for Empowerment has been unstoppable. From connecting seniors with jobs through the Senior Jobs platform to organizing policy research programs, SFE is breaking barriers and creating opportunities. Our advocacy for mental health and road safety for seniors is shaping conversations nationwide. And, as always, we continue to celebrate seniors' wisdom and spirit with initiatives that truly empower.

This issue of \*Prarambh\* isn't just a magazine—it's a celebration of life in all its stages. So here's to building a world where seniors are not just cherished but actively included, where wisdom meets innovation, and where every voice matters.

### **Editor, प्रारंभ**

Shri N. N. Pandey Editor, PRARMBH Magazine

November 2024

# Job Openings For Seniors

*A Unique Initiative For Seniors wherein the Job Openings for the Seniors above Age of 50 is delved out for their information knowledge and competitiveness*

Seniors in India are fast evolving. With time, they are no longer focused on basic things but are keen on living an independent life and keen on try new and different things.

Senior Jobs is an online platform to empower and bring the Women & Male senior citizens in the urban and areas to the mainstream of society by providing them Employment Information through Digital Employment Platform.

Senior Jobs also envisages Reskilling & Up skilling, Health & Mental Well Being, Financial Information & Digital Literacy and audio video documentation of the socio economic challenges faced by the seniors.

Senior Jobs under the ₹-GIFT programme of the Society For Empowerment, is essentially a Mission to fulfil the pledge of, "No One To Be Left Behind".



**SENIOR JOBS**

**A platform of Job Information for the seniors.**

SENIOR JOBS is an employment repository for seniors for the Meaningful Engagement of the senior peoples through dissemination of Job Information on regular basis.

We make no claims, promises or guarantees about the accuracy, completeness, or adequacy of the contents of the information.

The user may verify the details on the given link or with the entities

The banner features a photograph of an elderly woman with short grey hair and glasses, wearing a grey blazer over a yellow top. She is sitting at a desk, holding a smartphone in her hands, with a laptop open to her right. In the top right corner of the banner is a logo consisting of two stylized human figures in blue and orange, with a red star above them.

**For More Latest Senior Jobs visit**  
[https://www.sfe.org.in/job\\_search.php](https://www.sfe.org.in/job_search.php)



# Old Age Influencers: Bridging Generations

**Dr.A.K.Pandey**  
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Social media has a unique “democratizing” effect, making it possible for people of any age to share their stories, skills, and passions. Influencers are no longer restricted by age demographics; instead, they draw followers by the relevance of their passions. Many older influencers have gained popularity through sharing their hobbies, vintage style, insights into life, or endearing tales of family. Their slow-paced, thoughtful conversations and reassuring presence provide an intimate, often heartfelt experience for their followers, especially younger generations who are unused to such an unhurried approach in the fast-paced social media world.

For instance, some older influencers have risen to fame for their unique sense of vintage style, their deeply personal discussions on family and life, or their humorous takes on daily life challenges. This has become especially poignant as social media

audiences often respond to these grandfluencers with warmth, encouragement, and respect. Unlike the dismissive or ageist commentary that might once have been expected, younger followers frequently express gratitude for the wisdom and positivity shared by their older role models.

## **Overcoming Digital Hurdles**

The rise of “grandfluencers” is redefining the stereotypes often associated with older adults in the digital age. Grandfluencers are also reshaping perceptions about aging. These older adults reveal a reality that contrasts sharply with the stereotype of seniors in retirement homes watching TV. Many are full of energy, enthusiasm, and the desire to connect with others. In watching grandfluencers thrive, younger audiences are learning that aging doesn’t mean an end to one’s passions, curiosity, or self-



expression—it's simply another chapter.

#### Building a Supportive Community

One of the most remarkable aspects of this trend is the positive reinforcement that grandfluencers receive from their younger fans. It's common to see comments on their posts where followers—who could easily be their grandchildren's age—express how inspiring they find these creators. This is where the essence of social media as a bridge between generations truly shines, as both young and old learn from each other.

One grandfluencer puts it best: “Most of all, I try to remind my followers that I, too, have needed someone to gently teach me something and give me a lot of patience in my lifetime.” In an age where intergenerational connections often feel fractured, grandfluencers offer a reminder that we all have wisdom to share and lessons to learn, regardless of age.

#### Social Constructionism and Aging

The theory of social constructionism, developed by sociologists Berger and Luckmann, suggests that human knowledge and understanding are shaped within social contexts. This theory is highly relevant to the way society perceives aging. While aging itself is biological, the meanings and values society attaches to it are created socially. Unfortunately, many societies view aging through a limited lens, often characterized by stereotypes or the assumption of inevitable decline. Social media, however, is helping challenge these assumptions by presenting aging in a fresh, positive light.

Through grandfluencers, the idea of aging becomes a multidimensional experience that intersects with factors such as gender, class, and race. These older adults showcase a wide range of lifestyles, from those living comfortably and stylishly to those advocating for sustainable living or giving voice to underrepresented communities. Their lives, documented on social media, offer a narrative that is far from uniform, helping reshape our understanding of what it means to grow older in today's world.

#### Brand Collaborations and the Influence of Grandfluencers



In today's digital economy, influencer collaborations are a strategic way for brands to reach a broad and engaged audience. From a marketing perspective, grandfluencers are the perfect partners: they provide a human touch that resonates with consumers across ages. For brands, these collaborations lead to higher conversion rates, as followers feel a deeper connection and trust with grandfluencers compared to traditional advertisements.

For grandfluencers themselves, these partnerships are often transformative. Not only do they provide financial support, but they also allow these creators to offer fresh content and unique experiences to their followers. One influencer might attend high-profile fashion events, while another might share insights into sustainable gardening practices with an eco-conscious audience. In this tripartite relationship—brands, influencers, and followers—everyone benefits. Consumers get authentic recommendations, influencers gain income and exposure, and brands tap into an audience connected by trust and shared values.

In this evolving digital landscape, grandfluencers stand as role models not just for older adults, but for everyone. They prove that we all can reinvent ourselves, connect meaningfully, and contribute to society, regardless of the phase of life we're in. Social media's democratizing effect, in this context, offers a glimpse into a world where age is just a number, and the journey is about continually finding ways to live, learn, and connect across generations.

# Dakshayani Velayudhan: Champion of Dalit Rights

**Professor- Kavita A. Sharma**

(Former President,  
South Asian University & Principal Hindu College)



A lady spoke on Clause 11 of the Interim Report of Fundamental Rights about the freedom from 'Forced Labour' as one of the Rights of Freedom.<sup>1</sup> She commended it because it related to a community subjected to untold misery for centuries, a people she said would get a voice with India's independence. She hoped that this clause embedded in the constitution would bring about an economic revolution in what she considered a fascist societal structure in India. The disabilities of this community, who were termed untouchables, were due to economic backwardness. This was a section of people who toiled day and night in fields and other places without any right to wages. If they refused to do work, they were subjected to punishment. This was the case in certain provinces like the United Province, the present Uttar Pradesh. However, this practice was found in all parts of India. Even if certain states had regulations prohibiting it, the practice continued. Hence, the insertion of Clause 11 in the Constitution was vital to stop the economic exploitation of this section of society. If that happened, these benighted people, too, would have the opportunity to enjoy the rights that the upper class and caste enjoyed.

Thus spoke Dakshayani Velayudhan, the only Dalit woman in the Constituent Assembly.<sup>2</sup> She was born on July 4, 1912, in the Mulavukad village on the island of Bolgatty in Cochin. It was in the Kanayannur taluka of Ernakulam district. Her father was Kallachammuri Kunjhan, and his wife was Thayyithara Maaniyamma. Hence, her maiden name was Kallchammuri Kunjhan Dakshayani, also

known as KK Dakshayani. She belonged to the lowly and downtrodden Pulaya community. The men and women of this community did not have the right to wear any clothes to cover their torso or cut their hair. K P Karuppan, who fought relentlessly against untouchability and other social evils, wrote a report in 1934 about the conditions of Pulayas: "I saw them only in a dirty mundu. The women were all half-naked. Some of them covered themselves with grass."<sup>3</sup> They could not enter government schools or hospitals. They were not allowed on public roads or in Ernakulam markets. They had to keep 64 paces from a Namboodri. They were untouchable and unapproachable.

Gradually, however, things changed, and Dakshayani witnessed this change. The Dalits of Cochin did not even have a patch of land to assemble to organise themselves to demand their rights. The king of Kochi refused them permission to assemble in his kingdom. But assemble they did. Ingeniously and defiantly, they met on rows of boats and catamarans strung together on the backwaters of Kochi and anchored to an iron pole.<sup>4</sup> Although Dakshayani was only a baby at the time of this historic assembly, she later realised that the "sea has no caste" and wanted this to be the title of her biography. Even her name, Dakshayani, was a sign of change, as the Pulaya caste did not use such a name. The Pulaya women said that she was given the name of an Ezhava backward caste girl. Her brothers were among the first in the community to cut their long-knotted hair and wear shirts. When they walked on the road or took a boat, they were abused by the



Ezhavas and the Latin Christians on the island, according to Charmy Harikrishnan writing in the Economic Times. Little Dakshayani wore a dress while going to school as free education for the depressed classes had begun. This itself was an act of defiance against the Brahminical and upper-caste patriarchy. Her mother, elder sister, and two brothers converted to Christianity, but Dakshayani and her younger brother, KK Madhavan, did not.<sup>5</sup>

Dakshayani had to take a ferry and walk for a couple of hours before she reached school and returned. Despite the struggle, she got a bachelor's in chemistry from Maharaja's College, where she was the only girl in her class. The roads had opened for the Dalits by then, but the prejudice never disappeared. For instance, Dakshayani recalled that one professor refused to let her touch the lab equipment. She had to watch the experiments from afar, but that did not stop her. She graduated with a high second class and went on to do a teachers' training course in Madras. On her return, she was posted in a government school in Peringottukara in Thrissur, a place dominated by the backward class Ezhavas, and hence, not likely to upset the upper castes for appointing a Dalit teacher. She was given accommodation in the house of a rich Ezhava, but she was not allowed to draw water from the well. However, her mother, who was now a Christian, was, so she stayed with her daughter. Dakshayani recalled that once, she was walking down the road on her way to school, she met a Nair woman who asked her to get off the road to enable her to proceed. Dakshayani refused, and the Nair woman had to concede. In another instance, she recalls that when she was a student in college, one of her classmates approached her for a contribution to a fund being collected for the abolition of untouchability. She retorted that since the upper castes were responsible for their plight, they must contribute and not those belonging to that community.<sup>6</sup> Dakshayani married the Dalit leader

Velayudhan, whom she met at Gandhi's ashram at Wardha. A leper presided over her wedding ceremony, which Mahatma Gandhi and Kasturba attended.<sup>7</sup>

Dakshayani was transferred to a school in Thripunithura, an upper caste-dominated area. Tired of prejudice and discrimination, she sought nomination to the Cochin Legislative Assembly on a Scheduled Caste seat. She spoke for the first time in the Council on 2nd August 1945, and that too in English, demanding more funds to uplift the depressed classes and proportionate representation in the panchayats and the municipality. Although a follower of Gandhi, in whom the untouchable community had found a champion for their cause, she lashed out at the use of the word 'Harijan' for the depressed classes saying it was like calling dogs Napoleon.<sup>8</sup> Dakshayani was fiercely honest. Although a part of Congress, she wrote fearlessly against their politics in the All India Scheduled Castes Federation's (AISCF) weekly journal, Jai Bheem.<sup>9</sup> At the same time, she was critical of them as of Dr. B.R. Ambedkar, although she sided with him on many issues and was his follower, too.

On July 22, 1946, she became a member of the Constituent Assembly, one of an august gathering of 389, despite much opposition to her nomination. She also became a member of the Provisional Parliament, and her husband Velayudhan became an M.P. from the Communist Party. This made them possibly the first Dalit parliamentary couple.

Dakshayani's intervention in Clause 11 was not the only intervention in the Constituent Assembly. Her inaugural intervention was in response to Nehru's Objective Resolution, where she pointed out that several models could be used to draft the Constitution. Still, the Indian constitution had to be framed with the responsibility to overhaul society in mind and not merely mediate the relationship between the state and society.<sup>10</sup>



On January 27, 1947, she spoke against the seven Hindus chosen to represent Hindus in Muslim provinces. She noted that not a single one was a Dalit and protested that since Dalits were a part of the Hindu fold, they had as much a right to represent Hindus as the upper caste candidates. Harijans were not supposed to represent Harijans alone, but the entire society comprised all castes.<sup>11</sup>

On 28 August 1947, during a debate in the Constituent Assembly, Dakshayani spoke against separate electorates favoured by Dr. Ambedkar. Although she was his follower, she also took on B.R. Ambedkar, arguing against the requirement of a reserved seat candidate to secure a minimum proportion of votes from the scheduled caste voters. That, she said, amounted to creating separate electorates for the scheduled castes. Her stand was similar to Mahatma Gandhi's, but her reasons differed. As long as the Scheduled castes remained the economic slaves of the upper castes, no number of political safeguards would work. She did not want any reservations for them anywhere. The Harijans or the Scheduled Castes would not get the correct ideology, which would work to their

detriment. They would not gain anything by segregating themselves, she felt, and getting separate electorates or joint electorates with the requirement of a minimum percentage of Scheduled Caste votes. They would do better by joining the majority community rather than creating divisions.<sup>12</sup>

Even after her work in the Constituent Assembly was over, she continued her civil society work, focusing on Dalit rights. She also worked with Tibetan refugees in the rehabilitation programme until the 1950s. Dakshayani and her husband put refugee families in their outhouses and servants' quarters and used their salaries for their needs. She was the president of the Depressed Classes Youths Fine Arts Club and the Managing Editor of *The Common Man* in Madras from 1946-1949. She advocated women's and children's rights, setting up a Mahila Jagriti Parishad for slum dwellers in Delhi in 1977.<sup>13</sup> She passed away at the age of 66 on 20th July 1978. In 2019, very befittingly, the Kerala Government instituted the Dakshayani Velayudhan Award for women working to empower women in the state.<sup>14</sup>

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1 Posted in Speeches Tagged Dakshayani: Velayudhan, Dalit women's voices early twentieth century Kerala, women and politics Kerala. This is posted by Devika on August 27, 2020.

2 <https://search.app/tojoTFUrSsRnatmc6>

3 Charmy Harikrishnan, How Dakshayani Velayudhan broke the iron ceiling of caste to become the only Dalit woman in Constituent Assembly, *The Economic Times*, August 15, 2017, <https://search.app/1vQLfFGfMA5Vtpyya>

4 Ibid.

5 Ibid. See also, *The Print*, 7th April, 2024, Don't punish people for untouchability. Use state propaganda instead—Dakshayani Velayudhan, <https://search.app/qiCEhhpz4cn87aj79>

6 Priya Ramachandran's blog, *The News Minute*, How the only Dalit Woman involved in making our Constitution faced sexism during a speech <https://search.app/BwEHMTKHiBCZAegS8>

7 Charmy Harikrishnan, op.cit.

8 Ibid.

9 <https://search.app/PZ8NQFgQMUv8cpn7> See also, Only Female Dalit Member of Constituent Assembly, *Eminent Social Activist*, <https://search.app/PZ8NQFgQMUv6cpn7>

10 <https://search.app/PZ8NQFgQMUv6cpn7>

11 Sonali Chugh, Women in Constituent Assembly: Reasserting the Agency of Dakshayani Velayudhan

The Cast and Gender Reality of the First Dalit Woman in Constituent Assembly: Dakshayani Velayudhan

12 Ibid.

13 <https://search.app/tojoTFUrSsRnatmc6>

14 Constitution of India, Dakshayani Velayudhan, <https://search.app/PZ8NQFgQMUv6cpn7>

# Safety and Security in Retirement Homes: A Comprehensive Approach

**Ms. Swayam Siddha Dash\***  
Post Graduate Scholar Amity University



India's senior population is growing rapidly, making it imperative to provide safe and secure living environments for older adults. The Ministry of Housing and Urban Affairs (MoHUA)\*\* has

ensure that retirement homes cater to the physical, emotional, and safety needs of seniors. This synchronized approach addresses demographic trends, industry practices, and



introduced \*\*Model Guidelines for Development and Regulation of Retirement Homes\*\*, aiming to

safety guidelines to create holistic senior living solutions.

## The Rising Demand for Senior Living

India's senior population is expected to increase from 157 million in 2024 (11% of the population) to 346 million in 2050 (21%). This rise is accompanied by the “feminization of aging”, where women, with longer life expectancies, represent a significant proportion of the elderly population. Consequently, there is a growing need for housing solutions tailored to seniors, particularly widows and single women.

Post-COVID-19, the demand for active lifestyles, digital engagement, and healthcare support has intensified. Seniors now seek communities that prioritize safety, well-being, and access to healthcare. Additionally, the rise of geriatric care hospitals and specialized medical services highlights the necessity for retirement homes to integrate safety features and emergency support systems.

The senior living market in India is evolving, with 60% of the facilities concentrated in the south, followed by 20% in the north, 16% in the west and 4% in the east.

### **Safety and Security:** A Multi-Faceted Approach

This emphasize a synchronized framework to ensure safety in retirement homes. These measures include:

**Emergency Systems:** Alarm systems\*\* with strategically placed switches in bedrooms, bathrooms, and common areas. Controls for alarms and emergency lighting accessible at bedsides and near toilets/showers.

**Electrical and Fire Safety:** Strict adherence to safety standards for all electrical equipment.

Comprehensive fire-fighting systems and disaster preparedness plans for evacuation.

**Security Personnel and Surveillance:** Deployment of trained security personnel at entry and exit points, equipped with intercom and telephone facilities. Visitor management systems, including entry passes for all visitors and service providers, to restrict unauthorized access. CCTV cameras installed in key areas like lobbies, gates, parks, and lift zones, with regular monitoring of footage.

**Readiness and Awareness:** A list of emergency contacts prominently displayed in common areas. Regular drills to ensure residents and staff are prepared for emergencies.

**The Need for a Unified Approach:** The need for a single nodal agency to oversee all aspects of senior care, including \*\*social justice, health, housing, and infrastructure. Such an agency would provide a coordinated framework to address the multifaceted needs of older adults, ensuring their well-being in a rapidly aging society.

As India transitions into an aging society, a synchronized effort to address the safety and security concerns of seniors. By integrating infrastructure, healthcare, and community living, retirement homes can become sanctuaries of independence, dignity, and peace for India’s senior citizens. With stakeholders across sectors working together, these homes will not only offer shelter but also a vibrant, secure, and fulfilling lifestyle.

\* Ref:

[https://maharera.maharashtra.gov.in/sites/default/files/Orders\\_and\\_circulars/order55.pdf](https://maharera.maharashtra.gov.in/sites/default/files/Orders_and_circulars/order55.pdf)

<https://www.moneycontrol.com/news/business/real-estate/maharera-issues-draft-guidelines-for-developers-of-senior-citizen-housing-projects-12203111.html>

<https://indianexpress.com/article/cities/mumbai/maharera-specifications-retirement-homes-senior-citizen-housing-9333631/>



# IT WAS A MORNING LIKE ANY OTHER

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રોજના જેવી જ એ સવાર હતી. મારે ઓફીસે જવાનું હતું. આંગણામાં પડેલું છાપું ઉઠાવી છેલ્લા પાના પર મારી તસ્મિ મારા અવસાનના સમાચાર હતા! મને એકદમ આઘાત લાગ્યો. 'હા ! કાલે રાતે સૂતો હતો, ત્યારે છાતીમાં થોડુંક દુખતું હતું ખરું. પણ પછી તો હું ઘસઘસાટ ઊઘી ગયો હતો ને ?'

એ મારા અવસાનના સમાચાર હતા! મને એકદમ આઘાત લાગ્યો. 'હા ! કાલે રાતે સૂતો હતો, ત્યારે છાતીમાં થોડુંક દુખતું હતું ખરું. પણ પછી તો હું ઘસઘસાટ ઊઘી ગયો હતો ને ?'

હું ઘડિયાળ તરફ નજર કરું છું. 'અરે ! દસ વાગી ગયા છે. મારી યા ક્યાં છે ? મારે ઓફીસ જવાનું કેટલું મોડું થઈ ગયું છે...

અરે ! બધાં ક્યાં જતા રહ્યાં ? મારા આ રૂમની બહાર બધા કેમ ભેગાં થયા છે ?' આટલાં બધા લોકો ? ચોક્કસ કાંઈક ગરબડ લાગે છે.

કોઈક રડી રહ્યા છે. બીજા યુપયાપ ઉભા છે. 'અરે ! આ શું ? મારું

It was a morning like any other. I had to go to the office. I woke up with a start when I picked up the newspaper lying in the courtyard and saw my picture on the last page.

It was the news of my death!

I was completely shocked.

'Yes! I was sleeping last night, my chest was hurting a bit. But then I fell asleep quickly, right?'

I look at the clock. 'Hey! It's already ten o'clock. Where is my tea? How late I have to go to the office...

Hey! Where has everyone gone? Why have they all gathered outside my room?'

So many people? There must be some confusion. Some are crying. Others are standing silently.

શરીર તો ફર્શ પર પડેલું છે. બધા સાંભળો હું તો અહીં છું, એ શરીરમાં નથી.'

‘ક્યાં કોઈ મને સાંભળે જ છે ?

અવ્યાઓ ! હું મર્યો નથી, જુઓ આ રહ્યો.’

મેં રાડ પાડી. પણ કોઈએ કશું સાંભળ્યું જ નહીં.

કોઈને મારામાં રસ હોય તેમ ન લાગ્યું. બધા નિશ્ચેતન પડેલા મારા શરીર તરફ શોકથી જોઈ રહ્યા હતા. હું ફરી મારા સુવાના ઓરડામાં ગયો.

મેં મારી જાતને પૂછ્યું, ‘ શું હું ખરેખર મરી ગયો છું ?

મારી પત્ની, મારું બાળક, મારાં મા બાપ, મારા મિત્રો – બધાં ક્યાં છે ?’

હું બાજુના ઓરડામાં ગયો, બધા ત્યા રડી રહ્યાં હતાં; એકમેકને આશ્વાસન આપી રહ્યાં હતાં. મારી પત્ની સૌથી વધારે આકંદ કરી રહી હતી.

તેને સૌથી વધારે દુખ થતું હોય તેમ જણાતું હતું. મારા નાનકડા પુત્રને આ શું થઈ રહ્યું છે, તેની કાંઈ સમજણ પડતી હોય તેમ ન લાગ્યું. પણ તેની મા રડી રહી હતી, એટલે તે પણ રડતો હોય તેમ લાગ્યું.

‘અરે ! મારા એ વહાલસોયાને હું બહુ જ પ્રેમ કરું છું,

એમ કહ્યા વિના હું શી રીતે વિદાય લઈ શકું ?

મારી પત્નીએ મારી કેટલી બધી સંભાળ લીધી છે, તેમ કહ્યા વગર હું શી રીતે મરી શકું ?

એક વાર તો એને હું કહી દઉં કે, હું તેને અત્યંત યાહું

છું.

અરે ! માબાપને એક વાર તો કહી દઉં, કે હું જે કાંઈ પણ હતો તે તેમના કારણે હતો. મારા મિત્રો વિના મેં જીવનમાં ઘણી ભૂલો કરી હોત; એમ એમને કહ્યા વિના, હું કઈ રીતે વિદાય લઉં ?

એ લોકોને મારી ખરેખર જરૂર હતી, ત્યારે હું

તેમના કશા કામમાં આવ્યો નથી; એની દિલગીરી વ્યક્ત કર્યા વિના હું શી રીતે મરી શકું ?

જો ને પેલાં ખૂણામાં કોઈક છાના આંસુ સારી રહ્યો છે. અરે ! એ તો એક જમાનામાં મારો જીગરી દોસ્ત હતો. સાવ નાનકડા મતભેદ અને ગેરસમજૂતીના કારણે અમે બે છુટા પડ્યા; અને અમારા અહમોના કારણે કદી ભેળા જ ન થયા.’

હું તેની પાસે ગયો અને મારો હાથ તેની તરફ લંબાવ્યો. મારે તેને મારી દિલગીરી સમજાવવી હતી. ફરી એના જીગરી બની જવું હતું. ‘મારા દોસ્ત ! મને માફ કરી દે.’ એમ કહેવું હતું.

‘અરેરે ! એને મારો હાથ દેખાતો નથી ? એ કેવો નિષ્ઠુર છે ? હું આટલી

‘ Hey! What is this?

My body is lying on the floor.

Everyone, listen, I am here, not in that body.’ ‘Where is anyone listening to me? Oh my! I am not dead, look at this.’ I shouted. But no one heard anything.

No one seemed to be interested in me. Everyone was looking at my unconscious body with sorrow.

I went back to my bedroom. I asked myself, ‘Am I really dead? Where are my wife, my child, my parents, my friends?’

I went to the next room, everyone was crying; consoling each other.

My wife was crying the most. She seemed to be in the most pain.

My little son did not seem to understand what was happening. But his mother was crying, so he seemed to be crying too.

‘Oh! How can I say goodbye to my beloved without saying that I love her very much?

How can I die without saying how much my wife has taken care of me?

Let me tell her once that I love her very much. Oh! Let me tell my parents once that whatever I am is because of them.

Without my friends, I would have made many mistakes in life; how can I say goodbye to them without saying that?

When those people really needed me, I was of no use to them; how can I die without expressing my regret?

If only there were some tears in that corner. Oh! She was once my best friend. We separated due to a very small disagreement and misunderstanding; And our egos never got together.

I went to him and stretched out my hand. I had to make him understand my regret. I had to become his friend again.

I had to say, ‘My friend! Forgive me.’ ‘Oh! Can’t he

સરળતાથી મારું હૈયું ઠાલવી રહ્યો છું; તો પણ એ હજી કેટલો અભિમાની છે ?

ખરેખર મારે આવા લોકો માટે લાગણીવશ ન થવું જોઈએ. પણ એક સેકન્ડ. કદાચ એને મારો હાથ નહીં દેખાતો હોય ? ભૂલ્યો ! મારું શરીર તો બહારના ઓરડામાં પડેલું છે ને ?

ઓ ભલા ભગવાન ! હું તો ખરેખર મરી જ ગયો છું. હું મારા શબની બાજુમાં બેઠો. મને બરાબરનું રડવું આવી ગયું.

અરે ! મારા ભલા ભગવાન ! મને બસ થોડાક દિવસ જીવતો કરી નાંખ. હું મારી પત્ની, મારાં માબાપ. મારા મિત્રો એ બધાંને એક વખત સમજાવી દઉં કે, કે એ બધાં મને કેટલાં વહાલાં છે...

એટલામાં મારી પત્ની મારી બાજુમાં આવી પહોંચી. એ કેટલી સુંદર દેખાય છે ?' હું બરાડી ઊઠું છું, 'અલી એ ! તું ખરેખર સુંદર છે.' પણ એને ક્યાં મારા શબ્દો સંભળાય છે ?

'મેં કદી એને એવા શબ્દો પ્રેમથી કહ્યા હતા ખરા ? ' હું મોટી ચીસ પાડી દઉં છું, " અરે ભગવાન ! મહેરબાની કરીને મને થોડોક સમય જીવતો કરી દે !' હું રડી પડું છું.

'મને એક જ છેલ્લી તક આપી દે મારા વહાલા ! હું મારા વહાલસોયા બાળકને ભેટી લઉં. મારી માને છેવટનું એક સ્મિત આપી દઉં. મારા બાપને મારા માટે ગૌરવ થાય એવા બે શબ્દ એમને કહી દઉં.

મારા બધા મિત્રોને મેં જે કાંઈ નથી આપ્યું, એ માટે એમની દિલગીરી માંગી લઉં. મારા જીવનમાં હજી રહેવા માટે એમનો આભાર માની લઉં.'

અને મેં ઊંચે જોયું અને હું ચોધાર આંસુએ રડી પડ્યો. મેં ફરી એક પોક મૂકી. 'અરે ! પ્રભુ, મને છેલ્લી એક તક આપી દે, મારા વહાલા !

અને મારી પત્નીએ મને હળવેથી જગાડ્યો અને વહાલથી કહ્યું, " તમે ઊંઘમાં આમ કેમ રડી રહ્યા

છો ? તમને કંઈ થાય છે ? તમને ખરાબ સપનું આવ્યું લાગે છે."

'અરે ! હું જીવું છું. મારી પત્ની મને સાંભળી શકે છે.' મારા જીવનની આ સૌથી સુખદ પળ હતી.

મિત્રો.....કાલે જ મરણ આવવાનું હોય એમ આજે જીવીએ તો ?

કોઈની માફી માંગવી હોય, કોઈને કંઈ કહેવું-સોંપવું હોય તો રાહ ન જોતા મિત્રો. દરેક દિવસ જીવનનો છેલ્લો દિવસ છે, એમ સમજીને જીવીએ તો ?

""પ્રતિભાવ ની પ્રતીક્ષા""

see my hand?

How cruel is he?

I pour out my heart so easily; yet how arrogant is he? I really shouldn't be emotional for such people. But wait a second. Can't he see my hand? I forgot! My body is lying in the outer room, isn't it? Oh, my God! I am really dead. I sat down beside my corpse. I felt like crying.

'Oh! My God! Just let me live for a few more days. I want to explain to my wife, my parents, my friends how much they love me... 'Just then my wife came to my side. How beautiful she looks?'

I shout, 'Alisa! You are really beautiful.'

But where can she hear my words? 'Have I ever said such words to her with love?' I scream,

'Oh God! Please let me live for a little while!' I cry.

'Give me one last chance, my dear! Let me hug my beloved child. Let me give my mother one last smile. Let me say two words to my father that will make me proud. Let me apologize to all my friends for what I have not given them. I thank him for still being in my life.'

And I looked up and burst into tears. I cried again.

'Oh! Lord, give me one last chance, my dear!' And my wife woke me up gently and said softly, "Why are you crying in your sleep?

Is something wrong with you? You must have had a bad dream."

'Oh! I am alive. My wife can hear me.'

This was the happiest moment of my life. Friends....what if we live today as if we were going to die tomorrow?

Friends, if we want to apologize to someone, tell someone something, don't wait. Live every day as if it is the last day of life, isn't it?

"Waiting for a response"



# वृद्धावस्था में त्योहार कैसे मनाएं

सविता संजीव मोरे



त्योहार हमारे जीवन में खुशी, उत्साह और सकारात्मकता लाते हैं। लेकिन वृद्धावस्था में कई लोगों को इसे मानना कुछ मुश्किल होता है। लेकिन कुछ सरल और महत्वपूर्ण उपायों से, बुजुर्ग लोग भी इन त्योहारों को खुशी से मना सकते हैं।

## परिवार के साथ समय बिताएं

प्रियजनों के साथ समय बिताना असली आनंद है। अपने बच्चों के साथ छुट्टी मनाने से आप ऊर्जा और उत्साह से भर जाते हैं। उनके साथ कहानियां सुनें और पुरानी यादों को ताज़ा करें। यह आपके लिए और आपके परिवार के लिए एक सुखद अनुभव होगा।

## सजावट में योगदान दें

त्योहारों पर घर सजाना एक प्रमुख परंपरा है। आप भी घर की सजावट में अपनी सृजनशीलता और अनुभव का उपयोग कर सकते हैं। सजावट में भागीदारी से त्योहार का आनंद बढ़ता है, चाहे फूलों के माला बनाना हो या दीयों और रंगोली का इस्तेमाल करना हो।

## सेहत का ध्यान रखते हुए व्यंजन तैयार करें

त्योहारों पर स्वादिष्ट खाना बनाना एक परंपरा है, लेकिन वृद्धावस्था में स्वास्थ्य को ध्यान में रखते हुए ही ऐसा करना चाहिए। हल्के, सुपाच्य और स्वस्थ भोजन बनाएं। अपने परिवार को अपने पुराने विशेष व्यंजनों की रेसिपी दें।

## धार्मिक अनुष्ठानों में भाग लें

त्योहारों पर पूजा-पाठ और धार्मिक अनुष्ठान होते हैं। इन पूजा-पाठों में भाग लेकर खुशी मिलेगी। यदि आपकी शारीरिक स्थिति इसे करने की अनुमति नहीं देती, तो घर में ही पूजा करें। इससे त्योहार का पवित्र अनुभव और मानसिक शांति मिलती है।

## सामाजिक संगठनों के साथ समय बिताएं

अगर आप अकेले हैं या परिवार से दूर हैं, तो आप आस-पास के किसी वृद्धाश्रम या सामाजिक संगठन में जाकर त्योहार मना सकते हैं। वहां दूसरे लोगों के साथ त्योहार मनाने से नई दोस्ती और रिश्ते बन सकते हैं।

## छोटे बच्चों को त्योहार का महत्व समझाएं

बुजुर्गों के पास जीवन का बहुत मूल्यवान अनुभव होता है। छोटे बच्चों के साथ बैठकर उन्हें त्योहारों और उनकी परंपराओं का महत्व बताएं। इससे न केवल बच्चों को सीखने का अवसर मिलेगा, बल्कि आपको भी एक नई ऊर्जा और संतुष्टि का अनुभव होगा।

## स्वास्थ्य का ध्यान रखें

त्योहारों के उत्साह में अपने स्वास्थ्य का ख्याल रखना न भूलें। समय पर दवा लें, आराम करें और अपनी शारीरिक स्थिति के अनुसार काम करें। ज़रूरत पड़ने पर दूसरों की मदद लेने में संकोच न करें।

## नई तकनीक का उपयोग करें

आजकल बहुत से बुजुर्ग लोग अपने बच्चों से दूर रहते हैं, ऐसे में वे वीडियो कॉल, सोशल मीडिया और दूसरे डिजिटल माध्यमों का इस्तेमाल करके त्योहार मना सकते हैं। इस तरह आप दूर रहते हुए भी अपने परिवार से जुड़े रह सकते हैं।

## निष्कर्ष

किसी त्योहार का आनंद लेने पर उम्र का कोई असर नहीं पड़ता। बुढ़ापे में भी, अगर आप उत्साही, सरल हैं और प्रियजनों के साथ समय बिताते हैं, तो आप उत्सव का पूरा आनंद ले सकते हैं। थोड़ा ध्यान, आशावादी विचार और प्रियजनों की उपस्थिति से आपका उत्सव और भी खास बन सकता है।



## 15





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# ***Society For Empowerment***

## **Patna – Bihar – India**

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